

JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

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REV. JOSEPH F. O'CONNELL, S.J.

Father O'Connell, current president of the Jesuit Secondary Education Association, offers thoughts situating this new edition of *Foundations* in the context of the Jesuit Educational mission in 2005.

PREFACE

This preface, by Carl E. Meirose, former head of the Jesuit Secondary Education Association, introduced the 1994 edition of *Foundations* when it was originally issued as a “compilation” of documents “delineating the principles” and elucidating the “dynamic renewal process” that had taken place in Jesuit secondary education in the preceding quarter century.

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The results of a workshop by the former Commission on Research and Development (CORD), this document sets forth certain assumptions about the world, the Church, education and Jesuit schools in order to articulate a contemporary statement of educational values and directions for the Jesuit high school of the future.

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ROBERT J. STARRATT, PH.D.

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ROBERT J. STARRATT, PH.D.

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SECTION 13

Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, Repetition (1991)

RALPH E. METTS, S.J.

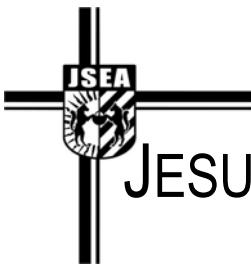
Four Hallmarks examines four basic characteristics of Jesuit education in light of current educational research on solid instructional theory and effective teaching.

SECTION 14

Ignatian Pedagogy: A Practical Approach (1993)

THE INTERNATIONAL COMMISSION ON THE APOSTOLATE OF JESUIT EDUCATION

A follow-up to Section 10 of The Characteristics of Jesuit Education, this work elaborates on an Ignatian approach to teaching and learning.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

Foreword

By Joseph F. O'Connell, S.J.

Hello, I am Father Joe O'Connell, President of the Jesuit Secondary Education Association. In concluding my third and final term in this position, it is my privilege to present you and your Jesuit school community with this electronic version of *Foundations*, a compilation of seminal documents on Jesuit education first published over ten years ago in 1994.

A number of years ago it became obvious that we would soon need to replenish our supply of *Foundations* which my predecessor Carl Meirose had so adroitly compiled and edited from documents starting with the PREAMBLE of the JSEA in 1970 and concluding with IGNATIAN PEDAGOGY, A PRACTICAL APPROACH, published in 1993. Yet a re-reading of the documents contained within the *Foundations* suggested that, in order to have greater appeal and wider readership, many of the writings needed to be edited to make the language more inclusive. As it turned out, that proved to be a daunting task for a couple of reasons. First of all, because of a mishap by the graphic designer of the original volume, we discovered we had no electronic copy of the original texts. When we proceeded with an optical scan of the documents, because of the wide variety of fonts and formats used, the results were disappointing to say the least, requiring extensive proofing and re-editing. Secondly, as Carl must have realized and therefore shied away from doing it, revising language so that it is politically correct can be a bit like falling down the rabbit hole of Alice in Wonderland, twisting and turning words and phrases to make sense for the reader and still render the text so that it remains consistent with the author's meaning. For a couple of years the project languished on top of my desk among stacks of things to be done, awaiting the final proofing and formatting of more than 270 pages of text. Meanwhile, by necessity we had to reissue *Foundations* in its original format so that schools would continue to have available what is as an extraordinarily valuable resource on Jesuit education. At the same time, technology made it possible, as well as desirable, to shift from print to electronic media so that the documents can be directly accessed via the Internet or from a DVD.

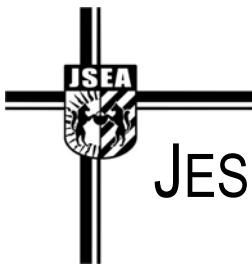
I wish to thank everyone who contributed to the final production of this electronic version of *Foundations*. To Ralph Metts, SJ, Bernie Boutillette and Carolyn Lausch who spent hours reworking the language of documents produced under JSEA's auspices. We purposely did not



attempt to revise international documents such as Father Pedro Arrupe's **MEN FOR OTHERS**, **THE CHARACTERISTICS OF JESUIT EDUCATION** and **IGNATIAN PEDAGOGY, A PRACTICAL APPROACH**. Many thanks to Tom Pesci, SJ, who sacrificed part of his sabbatical year to see this project through to its completion and to Pete Musso as well Bernie and Ralph who patiently gave the new versions a careful final read.

In his preface to *Foundations* in 1994, Carl Meirose quite rightly noted that the fourteen documents or sections that compose the compilation "establish the bases, delineate the principles and provide the hidden supports for the dynamic renewal process, which has been taking place within Jesuit secondary education during the past quarter century," and now over the past 35 years. Because of that, Carl very smartly named this compilation of seminal documents on Jesuit education, *Foundations*.

Our JSEA Board of Directors has often returned to *Foundations* as a rich resource for its own board formation in the Jesuit mission and Ignatian vision of Jesuit education. To this day the PREAMBLE to the Association's Constitutions continues to be a powerful pronouncement on the major themes of Ignatian spirituality that are at the heart of what we are about as Jesuit schools. It is a profound foundational statement that gave rise to the wonderful organization and network that we now know as JSEA. The Preamble as well as the 13 other documents that accompany it deserve frequent revisiting and reflection by everyone in the Jesuit school community. Every time that I personally have gone back to the writings on Jesuit education contained in *Foundations* I am amazed at how relevant they continue to be for all of us — faculty, staff, administration, board members and parents — who share responsibility for shaping the future of our Jesuit institutions. The compilation contains a wellspring of wisdom that, along with *What Makes a Jesuit High School Jesuit?* by the Jesuit Conference, should inspire us all in our ongoing efforts to educate future generations of youth to be men and women with and for others, persons of competence, conscience and compassion, committed to a faith that seeks justice for all of God's people.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Preface**

By Carl E. Meirose, S.J.

The word **foundation** has several definitions which are particularly apt to describe this collection of documents. The three that inspired me to choose the word but to use its plural form for the title of this book are: 1) *the base on which something rests*; 2) *the fundamental principle on which something is founded*; and 3) *a supporting material or part beneath an outer part*.

These documents do indeed establish the bases, delineate the principles and provide the hidden supports for the dynamic renewal process, which has been taking place within Jesuit secondary education during the past quarter century. The founding of the Jesuit Secondary Education Association (JSEA) in 1970 proved to be a grace-filled moment in that renewal process both for Jesuit education and Catholic education in general.

As the JSEA prepares to observe its 25th Anniversary in 1995-96, the Board of Directors offers this collection to individuals and institutions as an introduction to that observance. In particular it encourages school personnel to apply the steps of the Ignatian Paradigm, described in Section 14, to their school in a critically reflective process that will enhance, deepen and promote continued renewal within each school.

It is clear that the CONTEXT within which Jesuit secondary schools operate today has changed dramatically since the JSEA's founding in 1970. By examining the multi-faceted EXPERIENCE at any school during that period and by engaging in critical REFLECTION on that context and ex-perience, school personnel will be prepared to initiate the bold ACTIONS that are necessary to lead their schools into the 21st century. The final component of the PARADIGM process, and critical to its successful application, is the EVALUATION process that will ultimately determine the overall effectiveness of the actions schools take in the next few years.

It is my belief that these documents.... have much to say in 1994 to all who collaborate in the ministry of education that touches the lives of thousand of students enrolled in Jesuit schools here and abroad.

A few observations about the book. Some Sections of the book were written and published by individuals within the Jesuit Secondary Education Association itself or by one of its Commissions. They reflect the struggles which molded the organization during its formative years. Many of those struggles continue to

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the present day as the JSEA refines its services to the member schools.

Other Sections were written by Fr. Pedro Arrupe, former Superior General of the Society of Jesus, and the International Commission on the Apostolate of Jesuit Education (ICAJE). Woven as they were organically and chronologically throughout JSEA's twenty-five year history, they provided the impetus and the support needed in the ongoing renewal process in Jesuit education which the 31st General Congregation of the Society of Jesus initiated in 1965.

The final Section, by the International Commission with the accompanying letter and talk by Fr. Peter-Hans Kolvenbach, present Superior General of the Society of Jesus, serves as a bridge to the future in the renewal process. The Ignatian Pedagogical Paradigm presents a model and a practical way to form young people in "the faith that does justice." Because the Paradigm is rooted in the spirituality of St. Ignatius and the *Spiritual Exercises*, it affords educators the opportunity to accompany their students as they search for ways to become young men and women of competence, conscience and compassion.

A word about the authors. All of the individual authors are or were members of the Society of Jesus at the time they wrote the section that bears their name. Some have moved beyond membership in the Society in response to new challenges in their personal lives. I have stated their current professional position at the end of each section. Only Fr. Pedro Arrupe, former General of the Society of Jesus, is deceased.

I conceived this project with theoretical and practical considerations in mind. It is my belief that these documents, though published between 1970 and 1993, have much to say in 1994 and beyond to all who collaborate in the ministry of education – a ministry that touches the lives of thousands of students enrolled in Jesuit schools here and abroad. At the practical level the book brings together major documents in the history of the JSEA in a unified format for easy reference and use.

As historical documents the Sections reflect the era in which they were written. Though we now see and value the need for inclusiveness in the area of language, the Board formally commissioned only the *Preamble* to be rewritten in inclusive language. With that exception

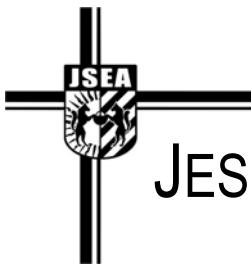
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My personal thanks are in order to Sr. Loreta Jordan, S.N.D., for the initial proofreading of the manuscript and to Sr. Catherine Lafferty, S.N.D., my executive assistant, for her support and encouragement during the project. I also wish to acknowledge the patience of the staff of the Dean Group who did the layout and revision. Any errors are, in the final analysis, mine.

I would like to end this *Preface* on a personal note. Though my eyes may be a little weaker after reading the entire manuscript and overseeing the corrections, my heart is deeply touched. I can only hope that others who read this collection will be touched and filled with the hope, encouragement and energy that I have experienced in what could have been just another tedious process. The "gold" in these documents needs to be "re-mined" as we face the challenges in the future for Jesuit education. Our "foundations" are solid. Only our fears will keep us from building upon them. As JSEA prepares for its 25th Anniversary in 1995-1996, I am proud to present this book to our member schools and our many friends for reflective study and action.

*Carl E. Meirose, S.J.
President
The Jesuit Secondary Education Association
August 1994*



JESUIT SECONDARY EDUCATION ASSOCIATION

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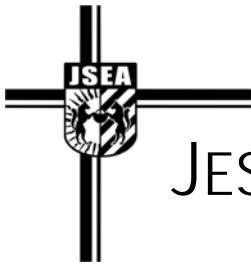
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*Carl E. Meirose, S.J.
President
The Jesuit Secondary Education Association
August 1994*



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

The Preamble *

Educators in Jesuit schools are clearly committed to secondary education as a significant and effective apostolate.

Prior to writing the Constitution of the new Jesuit Secondary Education Association¹, we, the assembled Jesuits of the Secondary School Commission wish to elaborate on the essential nature of this Association in a preamble.

1. We believe that this undertaking, the formation of the Jesuit Secondary Education Association, should be attempted only if educators in Jesuit schools are clearly committed to secondary education as a significant and effective apostolate, and only if this Association can provide those unique services, which will further the specifically Jesuit character of their educational efforts.
2. Those of us assembled here believe that Jesuit secondary education not only has a future, but that it can become a dynamic means of forming a community of believers in Jesus Christ, as Risen Lord, and of leaders in society. To accomplish this, however, the schools must adopt bold approaches in education, seeking to develop and assert specifically Ignatian qualities in their educational programs. We believe that the Jesuit Secondary Education Association can assist in the clarification, development, and implementation of

particularly Jesuit approaches in their education apostolate, and that should be its primary concern.

3. We realize that some Jesuits, some lay teachers, some students, some parents of students, and some graduates are questioning the legitimacy and advisability of current programs and practices in Jesuit secondary schools. Some accuse Jesuit schools of apathy, irrelevance, and pedantry in the face of dramatic demands to meet new social and ecclesial needs. Others accuse Jesuit schools of questionable theological orthodoxy, unwarranted permissiveness, and precipitous change. Some feel that if Jesuit schools are simply providing good college preparatory education, they should leave this to the far wealthier independent and public schools. Both lay and Jesuit faculty in many schools are searching for distinctive and identifiable qualities in their schools which would legitimize the adjective *Jesuit*. Others wonder

^{*}Copyright © JSEA 2005. *The Preamble* appeared originally as a monograph (JSEA, 1991); it was subsequently published as Section 1 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



whether secondary education itself has not become an apostolic anachronism.

4. Without attempting to deny the many serious problems Jesuit schools are facing, we nevertheless feel impelled to assert that these schools can face a bold and challenging future if they will be true to their particularly Jesuit heritage; that is, if they can sharpen and activate the vision of Ignatius which has sustained them for four centuries. This vision is international, ecclesial, mystical and radical.
5. In applying this vision to secondary education, we assert that Jesuit schools must go beyond the criteria of academic excellence, important as this is, to the far more challenging task of bringing about a true *metanoia*² in their students, that Jesuit schools must move more vigorously toward participation in community affairs, that they must more honestly evaluate their efforts according to the criteria of both the Christian reform of social structures and renewal of the Church.
6. In order, then, to assist this new Association, as well as individual Jesuit schools, in the identification and development of specifically Jesuit qualities in educational programs, we propose the following suggested and tentative guidelines.
7. If the faculty at a Jesuit school are men and women whose lives are inspired by the Ignatian vision, then the question about the percentage of Jesuits on the faculty is not an overriding issue. It is more a question of the quality of the lives of all the faculty, both Jesuit and lay. The school will be Jesuit if the lives of its teachers exemplify and communicate to the students the vision of Ignatius. Some of the component ideas and images of this vision are derived from the Jesuit *Constitutions* and the *Spiritual Exercises of Saint Ignatius* which we believe have far-reaching educational implications. Ignatius designed the *Exercises* to effect fundamental changes in a person's life to achieve a profound and far-reaching *metanoia*. He also came to understand that the educational apostolate was one of the most effective means to promote the growth of the Kingdom of God. It is conceivable, then, that the central ideas and images, the underlying religious values and motivations of the *Exercises*, if translated into educational practices, could lead our students far beyond the goal of academic excellence.
8. Let us consider, for example, the *contemplatio ad amorem*.³ This basic perception of the reality of God imminent in nature and human history has far-reaching effects on the spiritual formation of Jesuits. Should not the thrust of this formative experience be part of our educational objectives, namely, that our students would be encouraged to develop a sense of awe and wonder and appreciation of the mysteries of creation and human existence which they encounter in their studies? Should not our educational techniques and methodologies develop affective experiences of knowing as well as conceptual experiences of knowing, that is, knowledge by a kind of empathetic identification, as well as by logical analysis?
9. Underlying much of the dissatisfaction in both college and high school is youth's insistence upon direct experience rather than on vicarious and detached study of reality through textbooks and classroom activities. This applies to both interpersonal experience and experience of nature. In the *contemplatio* we are not asked to analyze and solve a problem, but rather to let ourselves enjoy the realization of God's love for us in His creation and in His personal revelation to us. In the *contemplatio* we are led to an affective knowing of God and His creation. In our schools we should encourage that experience of community and companionship which brings a more human dimension to the pragmatic tasks of learning. Without, moreover, distorting the integrity of whatever the student is studying, and without an imposition of saccharine piety, we should be leading our students to this affective response toward God's creation and human existence.
10. Another important idea in the *Exercises* is Ignatian indifference, or detachment. The purpose behind engaging in the arduous process of stripping away false and "worldly" values is to dispose ourselves for action, to free ourselves from those beguiling attachments which might hinder our ability to respond to the call of Christ.

The Preamble

Detachment is not only freedom from attachments to property, to reputation, and to health, but also an inner liberation from false assumptions, warped values, and class or cultural mythologies which distort our perception of reality. We are all affected to various degrees by the network of values shared by the mainstream of Americans.

11. Part of our educational effort should be directed at illuminating the contradictions and ambiguities within this network, and consequently at freeing our students from the distorted perceptions of reality engendered by many of these values. More teachers in Jesuit schools, for example, should examine with their students common expressions of prejudice and bigotry, some of the underlying causes of violence in our country, the true nature of patriotism, the morality of political and corporate enterprise, etc. Teachers have the daily opportunity to encourage passionate and responsible commitment to social justice. We realize that these are delicate and potentially divisive issues, but we should not therefore neglect them out of fear of disapproval of graduates or parents. For example, if examining these issues and exploring responsible means of bringing about needed changes lead to painful encounters with family or state or government, then we and our students may truly begin to discover new dimensions to the cutting edge of Ignatian detachment.
12. This leads to another typically Ignatian view of the world, derived from the meditations on the Two Standards and the Kingdom. Ignatius saw human history and human existence as profoundly dramatic, as a struggle between light and darkness, tragedy and joy, good and evil. Were he living today, he would likewise characterize our world. In our educational methodology and curriculum, we too must strive to communicate this sense of drama about our contemporary human history, both individual and communal. We are faced every day with choices weighted with urgency and promise. We must become conscious of the deeper realities in human affairs and constantly go beyond superficial impressions to catch the human and cosmic drama of each situation. The major issues which our youth are confronting, such as war, world poverty, racial hatreds, excessive nationalism, a technology of
13. The “contemplative in action” is another key idea which Jesuit schools should translate into educational practice. Ignatian men and women are those who strive to perceive those deeper and sweeping realities in the ebb and flow of current events in their own lives and in the larger society around them. In one sense they are dreamers, utopians, who dream of the possible, and of the more than possible. But they are also men and women of action, persons who will confront the issues of their day, take a stand. This intimate connection between perception of the Kingdom of Christ and action to further its growth must be stressed.
14. In this way, even those dramatic gestures of witness on the part of some which lead to censure and even imprisonment can be seen to be potentially life-giving, as they were to Saint Ignatius. Although not receiving headlines in mass media, the day-to-day work in the classroom is no less dramatic, for marvelous possibilities for human growth abound in every class. Classroom teachers can be as much *insignes*⁴ as the public martyrs, if they believe in the dramatic possibilities in their lives and work.
15. This dialectic of action and contemplation should also impregnate our educational objectives and programs. Whether it be among the Native Americans, the affluent of suburbia, or the inner-city ghetto communities, the Jesuit school must strive to affect those basic perceptual structures by which students view themselves and their world. Men and women behave as they perceive themselves and the realities around them. If they perceive the world as threatening, or as benignly secure, or as a test of survival of the fittest, then they will act accordingly. By leading our students to an Ignatian vision of reality, we bring them to the broader and deeper perceptions of the Kingdom of God as it grows throughout history

production and consumption which tramples on basic human needs, are realities which threaten to destroy not only our culture but the human race. As men and women with an Ignatian vision, we cannot fail to perceive the dramatic choices we face and that our young students must face. The Two Standards and the Kingdom, as images of these dramatic realities, help us to interpret them.

3



and is dramatically present to us now. In this way we will be effecting those enduring constellations of perceptions which will lead them toward the Ignatian ideal of service.

16. As was noted earlier, men and women inspired by the Ignatian vision are dreamers, utopians. They also hunger and thirst for the dance of life, for that experience of transcendence by which they break through the limits of “merely” human existence into the joyful life of the Christian. They find their fulfillment in loving and serving others. This leads to another central Ignatian characteristic, caught by the Latin word *magis*, a thirst for the more, for the greater good, for the most courageous response to the challenge of our time. The Jesuit school, in its faculty and curriculum, must foster the frontier spirit, encouraging its students to seek always to transcend the boundaries and limits. This implies, of course, that students will master the skills and understandings expected of the well informed and competent high school student. A Jesuit school should encourage its students never to be satisfied with mere mastery, but rather to explore the deeper human dimensions and implications of their learning.
17. *Magis* refers not only to academics, but also to action. In their training Jesuits are traditionally encouraged by various experiments to explore the dimensions and expressions of Christian service as a means of developing a spirit of generosity. Our schools should develop this thrust of the Ignatian vision into programs of service which would encourage students to actively express and test their acceptance of the *magis*. By this service students can be led to discover that dialectic of action and contemplation. To be specific, a Jesuit school could easily require a summer or a semester of service activities in a variety of settings as a requisite for graduation.
18. These are but a few of the enormously powerful ideas and images related to the Ignatian vision. The educational implications of others need to be explored and developed. The point is that as we are about to establish the new JSEA, we see the implementation and evaluation of these specifically Ignatian characteristics as the primary focus for this national organization. With this as its mandate, and with this *Preamble* to set the context, we draw up the constitutions of such an

association.

Issued: May 13, 1970
Revised: June 26, 1970
Revised for inclusive language: December 19, 1990

The following Jesuits formed the Secondary School Commission in 1970:

Richard L. Bailey
Thomas J. Bain
Albert Bartlett
Charles J. Cagney
William J. Doran
Edward A. Doyle
Leon J. Freitas
William E. Hayes
John F. Keating
Carl G. Kloster
Joseph J. Labaj
Albert C. Louapre
Edwin J. McDermott
John K. Mott
Eugene J. O'Brien
John H. Reinke
Joseph L. Shea
Robert J. Starratt
Joseph F. Sweeney
Thomas G. Williams

Footnotes

¹This Association is being formed in the light of the dissolution of the former Jesuit Educational Association, June 30, 1970.

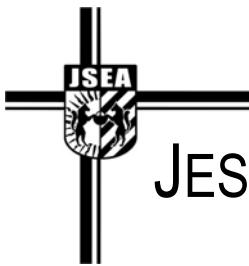
²This word, coined from Greek, refers to a radical conversion and change of heart, by which a person turns

The Preamble

from selfish concerns to complete and unreserved generosity toward God and His Kingdom.

³The meditation or contemplation by which the retreatants gain a deeper insight of the love of God for each one personally as revealed in nature, in Providence, and in Jesus Christ. To those familiar with the *Spiritual Exercises of Saint Ignatius*, it will be obvious that we are not following the order of the *Exercises*, but are ranging over them, selecting powerful ideas at random.

⁴This word is an Ignatian term to describe persons who respond to the call of Christ with complete generosity.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

The Jesuit High School of the Future^{*}

By The Commission on Research and Development

*If our schools are to perform as they should,
they will live in a continual tension between the old and the new,
the comfortable past and the uneasy present.*

Foreword

Jesuit Secondary Education Association is grateful to the Commission on Research and Development (CORD) for the following Statement on the Jesuit High School of the Future. The Statement is the result of combining effort and expertise from twelve participants together with six consultants in an Institute at Georgetown Prep from June 18-30, 1972.

The chairman of the Commission, Vincent J. Duminuco, S.J., remarked on the variety of background of the participants and indicated at the opening session that this Institute would offer ways of serving the Jesuit high schools. The participants were Michael Alchediak, S.J.; Gary R. Brophy, S.J.; compendium John F.X. Burton, S.J.; John D. Hokoyama; Paul D. Jones, S.J.; John F. Libens, S.J.; Edwin J. McDermott, S.J.; Leo A. Murray, S.J.; Robert R. Newton, S.J.; Robert J. Starratt, S.J.; and Raymond L. Windle, S.J.

The consultants were: Dr. Robert F. Bundy of

University of Syracuse, Robert G. Doherty, S.J. of the Center for Religious Development, Boston; George L. Krieger, S.J. of Wernersville; William F. Ryan, S.J. of the Center of Concern in Washington, D.C.; Mrs. Ruth Watson, Coordinator of Political Appointees at the White House; and William Yeomans, S.J., co-editor of *The Way*. Each consultant spent a half day with the participants.

We are grateful also to the visitors and their informal presentation: from the National Catholic Educational Association, C. Albert Koob, O. Praem, John Myers, and Peter Clifford, F.S.C.; from Latin American Bureau of U.S.C.C., Eugene Culhane, S.J. We are particularly in debt to Vincent F. Beatty, S.J., Thomas J. Dugan, S.J., and the Community of Georgetown Prep for their supportive role and excellent attention to the needs of the group during the Institute.

This CORD statement is presented as the first step in reporting the results of the Institute. Hopefully, during the next year the same Commission will

^{*}Copyright © JSEA 2005. *The Jesuit High School of the Future* appeared originally as a monograph (JSEA, 1972); it was subsequently published as Section 2 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



initiate other ways of communicating the study made of the Jesuit High School of the Future.

*Edwin J McDermott, S.J.
President, JSEA
Washington, D.C.
September 1972*

Chapter I *Need for a New Vision*

Father Pedro Arrupe, S.J. wrote a letter to the educators of the Western Catholic Educational Association in 1967 which focused the aims and hopes of the Institute on the Jesuit High School of the Future.

“Education is the key to leadership... This is, however, the time to study how to improve our schools and to endeavor to make them more adapted to a world which is taking shape and being put together before our very eyes. There must be room for experimentation and innovation in our educational planning. Our schools must never confine themselves to past patterns. They must be with men in their struggles, helping them to respond creatively to the challenges of history. If our schools are to perform as they should, they will live in a continual tension between the old and the new, the comfortable past and the uneasy present. Our schools must be open to the changes in the Church so that the students can assimilate its vigor, the vitality of a Church in change.”

When Charles Silberman argued that “Mindlessness — the failures or refusal to think seriously about educational purpose, the reluctance to question established practice” — was the cause and the most evident symptom of the crisis gripping American education, he pointed out that this failure to ask “why” was not the monopoly of the public schools but was diffused remarkably evenly throughout the entire American educational system. The forces, which have created this crisis are forces within American society which affect value-oriented schools perhaps even more than public education.

Many commentators on contemporary life discern the emergence of a new culture, a new view of the human person, which is challenging and undermining traditional values and institutions.

Whether one prefers to describe this movement as the emergence of a new “consciousness” or to analyze the multiple effects of “future shock,” there are few who will deny that we are groping our way through a transition to an uncertain future.

Jesuit high schools have not been unaffected by the turmoil and confusion rampant in American society and education. In the late 1950’s and early 1960’s traditional Jesuit curriculum, derived in large part from the prescriptions of the *Ratio Studiorum*, was still generally regarded as the underlying rationale for the Jesuit high school. Though many argue that the pedagogical principles of the *Ratio* continue to be effective as ever, there can be no doubt that it is no longer universally accepted as that shared vision upon which our curriculum is built and from which we derive our sense of purpose.

In the summer of 1970 the newly reorganized secondary school division of the Jesuit Educational Association confronted the need for a re-articulation of the Jesuit vision in secondary education. This statement, the *Preamble to the Constitution of the Jesuit Secondary Education Association*, derived its force from key concepts of Jesuit spirituality. The Preamble received wide circulation both among Jesuit high schools and other Catholic schools in this country, and, through translation into several languages, achieved international impact. The *Preamble* became the focus of a national JSEA meeting at Easter of 1971 and the subject of faculty, student and parent orientation programs in Jesuit high schools throughout the country.

The impact of this document, whether in providing clear articulation of the spiritual basis for a particular high school’s operation or in raising questions of purpose and vision, has been significant. At the same time it has brought to light the realization that further steps are needed.

The early Jesuits were men inspired by the Ignatian vision, but they were also men with a knowledge and understanding of their world and its educational needs and possibilities. The Jesuits became a significant educational force because they were able to combine their vision with the best in the educational practice of their day. Jesuit effectiveness today will also depend on our ability creatively to select from contemporary educational research and

trends and to develop new alternatives consonant with the values we pursue.¹

The need for reformulation of the educational vision is apparent. In the past decade, the unity of the Jesuit high school curriculum, formerly focused upon the Classics, has disintegrated. Individual schools have replaced one subject with another or have introduced new approaches to traditional disciplines. Other schools have introduced more radical changes, e.g., by blurring lines between traditional disciplines or by modifying teacher and students' role to promote more personal or individualized learning.

Administrators and faculties of these schools, alive to the possibilities being proposed in the educational context surrounding them, have discovered alternatives which appear more productive than current practices and have had the courage to opt for them. But frequently, choices of commitments have been made without a careful analysis of the total range of options or without a sifting of the implications of these choices for the values they are pursuing. Have they chosen wisely in introducing discipline oriented "project" courses, or insisting on behavioral objectives orientation in all the subject areas, or in promoting the concept of the open classroom or informal learning in their schools? Among the educational trends that are competing for attention and allegiance, which are those most consonant with the vision of the human person expressed in a document like the *Preamble*?

These questions were the subject of a workshop held during the last two weeks of June 1972. Men involved in Jesuit secondary schools as administrators and teachers, aided by input from expert consultants, reviewed the alternatives and trends in American society and education with the intention of preparing a contemporary statement of the educational values and direction of the Jesuit high school of the future.

Chapter II

Basic Assumptions

Before any vision is communicated, the Basic Assumptions should be articulated. The following assumptions will be basic to our projection of the future. They will be taken for granted when we speak about man, the world, the Church, education, and Jesuit schools.

About the Human Person

Humankind is created to know, love and serve God. Each of us is a creature in the process of seeking wholeness yet perceiving oneself as alienated from God, nature, self, and other men and women. Responding to a consciousness of this inner division, each is aware of the call to make free choices and each struggles with other men and women of good will to make whole what is divided by accepting the process of humanization involved in salvation in Christ Jesus.

Each person has basic perennial human needs. Each also has special needs, arising from problems and opportunities in the environment at any given period in human history. Contemporary men and women sense as never before the need to raise the level of consciousness of what is authentically human: to learn through discovery one's meaning in life for now and the future; to see the reality of and to live rationally with self, others, nature and God. This in turn leads each person to need to know how to learn and reflect upon the quest for wisdom and human well being; how to search for, discern and choose wholeness of being in the process of becoming a person. Such knowledge thus enables the individual to contribute creatively to one's own personal growth and the ongoing development of humankind and his world.

About the World

Increasingly rapid change is causing profound alterations in man's knowledge and relationship with himself and others. Problems both technological and moral result from this — for example, mounting international moral and political crises are already evident between developed and underdeveloped countries as the economic gap widens.

The consequence is a need to search for new ways to preserve human and Christian values in the midst of potentially dehumanizing technological progress. Vatican II has pointed to the imperative that every Christian become involved in the solution of these problems.

The modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or



to hatred. Moreover, man is becoming aware that it is his responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him... The joys and hopes, the griefs and anxieties of the followers of Christ. (*Church in the Modern World*. #9 and 1)

About the Church

The documents of Vatican II present several mutually complementary views of the Church rather than a single systematically unified ecclesiology. For the purpose of study, the Church may be viewed from three such positions. The first view may be called institutional and it sees the Church as the means of salvation, with a hierarchical structure, to teach revealed truth, to impart the sacramental grace, and to organize the life of its members in accordance with its corporate goals.

According to a second view, the Church is kerygmatic, a proclaimer of the wonderful deeds of God in Jesus Christ. It is a gathering of the Christian community into a People of God so they can find pardon and hope.

A third step in developing a view of the Church is identified by various names such as servant or diaconal. The Church is the People of God involved in the tremendous social and cultural changes of our times, turning the attention of its members outward to the secular and to the services of all men, inviting them to read the signs of the times and to correlate God's revelation as found in Scripture and Tradition with the data of secular experience.

The Church is not one view. Hence, the Church is expected to preach the word and administer the sacraments to its own members but also to contribute to the full development of human persons in their life on this earth. The reform of political and social structures, where this is required in the interest of the Kingdom of God, lies within the scope of the Church's mission and is integral to the proclamation of the gospel. (Cf. Bibliography under Dulles, McBrien.)

About Education

The primary objective of any school is the growth and development of its students. Education is

instrumental, not an end in itself. There is a strong and necessary relationship between school and society (religious and civil), for it is from society that schools draw their clients and it is for participation in society that schools help to prepare them. Education thus must combine both cultural transmission and orientation facilitating cultural growth. Omission of the latter can result in education for obsolescence in times of change.

Functional literacy (with certain constants and variables in any era) is an important factor in formulating the total school program (atmosphere-curriculum-instructional methodology).

Students have cognitive, affective and psychomotor learning needs. Learning becomes truly effective when affect joins cognition in the learner ("notional vs. real knowledge"). Opportunities for reflection are important for the interiorization of learning and for personal synthesis.

Learning occurs in the total environment in which a student lives — home/church/community/media/peers. Schools cannot provide an environment for a total education; they must be selective while being aware of the other factors affecting the student. Learning is facilitated when it involves self-activity on the part of the learner. Individual learners have varying potentialities in different skills, fields of inquiry, and talents. Individualization of learning thus involves variables beyond pacing — background experiences, interests, idiosyncratic talents.

About Jesuit Schools

If we look specifically at Catholic schools, we see that increasing financial difficulties are causing them to decrease in number. Only those will survive that offer something significantly different from and educationally superior to what is offered by the public schools. Those Catholic schools that survive will shift more towards the independent school model and away from their image as a part of the Catholic socialization process. The same assumption may be made about Jesuit schools with this qualification: their survival will depend on their uniquely Jesuit character which is currently being renewed through the development of a new sense of Jesuit identity and a revival of interest in the *Spiritual Exercises* and the Ignatian vision of education — in

which all members of our faculties will realize themselves as members of Christian communities.

The Jesuit high school will increasingly embody the following values because they respond to the “signs of the times”: hope, service, love of Christ in His Church; freedom for self discovery, thinking, loving; group activities and cooperation; respect for pluralism in races, religions, nations and economic status; aspirations for educational excellence.

Chapter III

Values and Trends

The following is intended to be a Statement of Values and Trends which is open to flexible adaptation in different circumstances. The JSEA Commission on Research and Development (CORD) offers this statement with full realization of the diversity of American Jesuit high schools due to resources, historical development, clientele, etc., but with convictions that there are important developing educational values and consideration to which Jesuit high schools must begin to move: “not a sudden shift in emphasis or procedures; rather a gradual, yet decisive, move towards schools that are based on these considerations.”

THE JESUIT HIGH SCHOOL OF THE FUTURE SHOULD INCREASINGLY EMBODY THE FOLLOWING VALUES AND TRENDS:

A. In-School Environment

- An overall balanced shift in the school environment which tries to fit the school to the learner rather than the learner to the school; a movement from emphasis on uniformity, centralization, and pursuit of efficiency and order to emphasis on pluralism, diversity, and the acceptance of ambiguity;
- An enlarged concept of what constitutes the “school environment”; an increase in the variety and number of experiences which are seen as part of the schooling process; the school viewed as a center for organizing, integrating and reflecting on student learning experiences no matter what their source (e.g., television, family, outside educational agencies, work or service experiences, etc.) rather than a view of the school as a self-contained institution which

itself supplies a total learning process and environment;

- Reduction of the level of structure and compulsion; the school will remain a structured context which students will move in and out of with greater openness and freedom than formerly; emphasis on control will be replaced by a stress on the development of student responsibility; guidelines will replace tightly formulated rules and regulation;
- Conscious effort to de-emphasize peer competition and fear of failure as motivating forces for learning; greater development of self-competition and cooperation;
- Modification in the school plant to permit and promote physical arrangements which encourage informality, freedom of movement, a variety of possible learning groupings (e.g., flexible use of space for large and small groups, independent study);
- Movement away from authoritarianism towards participation; fuller student and faculty involvement in the decision-making processes in areas *in which they possess competence, immediate knowledge and responsibility*.

B. In Educational Process

- Shift away from an emphasis on the school as a communicator of a static, clearly defined body of information to a vision of the school as a center where students “learn how to learn”;
- Shift from inculcation of a single value system to the capacity to analyze and evaluate divergent and competing life styles, ideologies and values;
- Shift from a rigid assimilation of past solutions to the ability to confront as yet undetermined intellectual and moral dilemmas;
- Shift from socialization to an existing world to a basic self-reliance and capacity to adapt to an emerging world;
- shift from acquisition of any particular skill to the ability to gain new skills;



- shift in emphasis from a more closed, preservative religious orientation to the creation of a non-coercive Christian atmosphere where Christianity can be experienced as a positive and attractive option, an atmosphere of acceptance where an individual's reaffirmation of his Christian background is maximally free;
- as a part of a continuing strong emphasis on intellectual aims and cognitive skills, a movement toward a clearer and more precise definition of learning objectives, more careful validation of programs, more scientific evaluation of outcomes;
- new explicit recognition and emphasis on the affective dimensions of learning; an atmosphere of acceptance, freedom and stimulation where individual perceptions and feelings assume importance together with knowledge about values and beliefs;
- development of future-oriented, world environmental perspective, focused not simply on biological and life-support systems, but focused on the need for a humane universe in which all systems are in harmony;
- enlarged opportunity for the development of an appreciation of human diversity and an understanding of other cultures, especially those of the Third World; explicit programmatic development of a global consciousness and a sense of world citizenship; intellectual and emotional awareness that we are one race, on one planet, with total responsibility for the future of both;
- re-emergence and renewed attention to the *Spiritual Exercises of St. Ignatius* as a dynamic, interiorizing educational process; as an opportunity which encourages the student to an in-depth exploration of his human and religious experience and consciousness, and develops a desire for life-long contemplation;
- greater emphasis on a service orientation (creative contribution to the ongoing development of man and his world) both within the school environment and schooling process, and in career options presented to students;
- sensitivity to the school's immediate neighborhood and the larger urban community;
- movement away from current exclusive emphasis on preparation for an immediate college experience to the possibility of a variety of post-high school experiences, e.g., volunteer service;
- new efforts to integrate the fragmented interpretation of experiences that arises from the distinction and separation of disciplines (e.g., problem of theme-centered approaches, etc.);
- emergence of strong emphasis on religious studies as a major and important discipline and department within the school structure;
- more extensive collection and use of varied types of instructional materials — away from an almost exclusively book-centered instructional process;
- an athletic and physical education program which educates all students to be skilled participants and places importance of winning in proper perspective.

C. Students, Teachers, Administrators

- increased individualization of learning; rearrangement of school organizational patterns and student/teacher role to enable the development of an increased sense of student involvement and responsibility of learning objectives, the selection of appropriate learning experiences, and self-evaluation of progress;
- shift from the image of the student as dependent learner (basically a receptive role, inferior role) to a role which gives opportunity for greater responsibility for his own learning, a greater sense of being needed and respected, and an enlarged sense of competence;
- a racially and socio-economically integrated student body and a school atmosphere which promotes respect and understanding for minority groups, viewed both as a moral and educational necessity;
- an increased emphasis on the apostolic role of lay

faculty in Jesuit schools with their concurrent participation in the full life of the school including religious and community activities;

- shift in the teacher's role from director-lecturer to organizer-facilitator of student learning experiences; "from shepherd, sergeant, performer to Socratic gadfly, guide, critic";
- selection of professional personnel not only on the basis of their academic competence, but also on the basis of their ability to contribute to a climate of trust, growth, creativity, and personal concern;
- reassessment of the role of women in Jesuit schools for possible inclusion in learning, teaching, and administrative positions;
- a view of administration which emphasizes leadership in staff and program development; a role which is more supportive than controlling;
- more systematic processes for examining, analyzing, and improving the quality of teaching and administrative performance;
- greater administrative effectiveness through long range educational and financial planning; continuous re-examination of purposes and programs.

Those familiar with future-oriented educational movements will recognize as implicit in the above listing of Values and Trends many of the specific changes being urged in the areas of school program, administration, faculty development, etc. The following are presented merely as examples of issues that are being debated or innovations that have been proposed:

- breaking the four-year graded lockstep by the movement towards non-grading and possibly three-year secondary school program for some students;
- open space concept in school architecture;
- cross cultural experience programs for teachers and students;

- mini-courses geared to teacher/student interest and talents;
- student-initiated learning experiments (e.g., student contracts, senior projects, etc.);
- influx of managerial training concepts into educational administration.

All of these examples can be seen as partial, concrete responses to the Values and Trends noted above.

Chapter IV ***Overriding Concerns***

While the Commission on Research and Development has looked at the present and emerging values and trends in the field of education itself, the Commission also believed it necessary to look beyond the field of education to developments in other areas, such as technology, economics, and international relations, in order to grasp those factors influencing the broad context of education. From this broader perspective the Commission offers this statement on Overriding Concerns, a statement which reflects the concerns of many, though certainly not all, social and futurist commentators. The Commission believes that Jesuit faculties might find in such a statement a challenge to establish certain priorities, to achieve a focus, which would permeate all the programs of the school.

As educators with an apostolic purpose, we have thought of our goal as that of grounding students in the religious attitudes, cognitive skills, and understandings, which would enable them to enter higher forms of education and subsequently to participate fully in the adult world. The "functional literacy" which we assumed was required involved facility with the three R's, a basic understanding of the Gospel and Church teachings, and broad competencies in the disciplines of learning. As we look to the future, however, it appears that the "functionally literate" person requires additional skills, understandings, and perspectives in order to adapt to the demands of the future as well as to make effective choices to influence the future. These new components of functional literacy involve a global perspective, the skills of focusing on larger issues, of aligning smaller decisions with the larger good, and a deeper commitment to promoting human fulfillment for all men. In fact, we need to give these



components of functional literacy a primacy in our educational efforts because the “signs of the time” demand it.

What leads us to this conviction are not only the urgings of Vatican II, the Encyclicals of Pope John and Pope Paul, the recent Synodal statement of the Bishops on “Justice in the World,” Father General’s recent letters on educational and social apostolates, but also the dramatic evidence from economists, government analysts, scientists and forecasters of international developments that we are rapidly approaching a crisis of global proportions. This crisis is resulting from many interrelated global problems and has led many levelheaded commentators to ask with some emphasis, “Is mankind heading for disaster?”

Global problems leading to uncertainty about global survival are:

- Overpopulation;
- Exhaustion of world’s energy resources;
- Population of the biosphere;
- Global extermination – potential of war and nuclear weapons;
- Unjust relationships and dehumanizing structures in the political, economic, social and technological arenas with a consequent rapidly increasing gap between wealthy nations and third world countries.

These global problems pose a radical, cumulative threat to man’s survival. Their causes appear to be due not so much to a basic malice among men, but more to an accumulation of relatively well intentioned, compartmentalized decisions based primarily on economic and technological values. Historically, western man’s inclination to make these kinds of decisions stems from the classical economic point of view which supposed that through the law of open market competition individuals (and corporations and cities and countries) could make decisions based on enlightened self-interest which *taken cumulatively would result in the common good.*

Another Way Of Looking at this Classical Theory

Micro-decision + Micro-decision + Micro-decision = MACRO-GOOD

That is, this theory assumed that there would be a cumulative rationality to a lot of separate and self-interest decisions in much the same way that the law of natural selection worked in evolution. To some, it was also an expressed survival-of-the-fittest approach to economic and political affairs.

Behind the values which motivated these compartmentalized or micro-decisions were a network of assumptions about man, his work, about the nature of society, etc. These have been summarized by Willie Harman in the following form.⁴

Industrial State Paradigm

The premise that the pride of families, the power of the nations, and the survival of the human species all are to be furthered (as in the past) by population increase.

The “technological imperative” that any technology that can be developed, and any knowledge that can be applied, should be.

The premise that the summed knowledge of experts constitutes wisdom.

The reductionist view of man, a premise associated with the development of contemporary science, that lends sanction to dehumanizing ways of thinking about and treating man.

The premise that man is separate from nature, and hence that nature is to be exploited and controlled rather than cooperated with.

The premise that men are essentially separate, so that little intrinsic responsibility is felt for the effects of present actions on remote individuals or future generations.

The “economic man” image, leading to a system of economics based on ever increasing GNP, consumption, and expenditures of irreplaceable resources.

The premise that the future of the planet can safely be left to autonomous nation-states, operating essentially independently. The disbelief that “what ought to be” is a meaningful concept and is achievable.

These basic premises have governed many of the political, economic and social decisions of western man since the Reformation and Enlightenment.

Today, even scientists and economists are beginning to see that the unanticipated consequences of technological inventions and industrial capitalism and economic trade relationships have become so dysfunctional, dehumanizing and destructive (resulting in intolerable working conditions, intolerable disparities of wealth and poverty, recklessly rapid exhaustion of energy resources, widespread pollution of the biosphere, etc.) that we can no longer avoid looking at the resulting global problems and avoid judging the cumulative effects of smaller, micro-decisions on them. Widespread pollution of lakes, rivers, and the ocean is an example of a global problem affected by many micro-decisions of cities and countries relative to dumping human and industrial waste.

This suggests a whole new way of reaching decisions about the present and the future, namely that we give attention to global decisions in the light of these larger problems. That is to say, because man’s future is in doubt, we need to think about man’s survival, and not simply the survival of my family, or my country, because their survival hinges on a shared concern for mankind’s survival.

Therefore, the beginning of a solution to the global crisis is to recognize that we cannot ignore it while tending to business as usual. The next step is to see that decisions must be made about the global problems first before smaller micro-decisions are made.

This leads to the question of which values will provide a base and a measure for those global or “macro” decisions. By the testimony of some economists and technologists, these values must come from *outside* the strict realm of economics and technology, must in fact come from *humanistic* values, such as honesty, integrity, cooperation, responsibility, justice, caring, self-fulfillment, joy. If

the only way to solve global problems is through decisions based on humane values, then these values are not only moral imperatives but functional imperatives.

On a smaller scale we have seen how urban governments have come to realize that enormous, high-rise, low-income housing projects, even through financially cheaper to construct, have enormous human and social costs. Many cities are now beginning with the question, “What kind of human living space is necessary to provide for healthy family and community relationships?” Only then will public administration begin to build to meet the human needs.

Harman has also proposed what he feels are emerging shifts in basic attitudes which would allow for these more humane values to become more functional and normative.⁵

Characteristics of an Emerging Human Paradigm

Complimentarity of physical and spiritual experience; recognition of all “explanation” as only metaphor; use of different non-contradicting “levels of explanation” for physical, biological, mental and spiritual reality.

Teleological sense of life and evolution having direction and purpose; ultimate reality perceived as unitary, with transcendent order.

Basis for value postulates discoverable in own inner experience of a hierarchy as well as subconscious influence.

Goals of life — conscious participation in individual growth and the evolutionary process; individual fulfillment through community; integration of work, play and growth.

Goals of society — to foster development of individuals’ transcendent and emerging potentialities. Economic growth, technological development, design of work roles and environments, authority structures, and social institutions all are to be used in the service of this primary goal.



“New naturalism, holism, immanentism” (V. Ferkiss); “rediscovery of the supernatural” (P.L. Berger); “the counterculture is essentially an exploration of the politics of consciousness.” (T. Roszak)

The attitudes in this paradigm clearly resonate with the Gospels, with Vatican II, with recent papal encyclicals as well as with much of the recent theology of hope. What seems to be becoming dramatically evident is that human values, which have been thought of as an added luxury to the “real” business of competing for living, are now seen to be the *necessary* basis and guide for economic, political and technological decisions. And this is being said by economists, businessmen, politicians, and technologists, men not normally known for their public piety and humanistic altruism. Instead of the former principle: “Survival in order to be human,” they are now saying, “We must be human in order to survive.”

Man in nature, in his longings for transcendence, in his concerns for human fulfillment and human community, therefore, should occupy center stage in our schools now more than ever before. Since Jesuit schools have always been profoundly humanistic and have focused on the development of leaders who would take effective action to build the Kingdom, and since Ignatian spirituality urges us to focus on the greater good (now seen as global unity and harmony), then our response should be clear. This response need not jettison our concern for scholarship and subject matter mastery; indeed, because of the complexity of the problems, technical competence is all the more essential. Neither can we cease our recent efforts to utilize educational technology for scheduling, staffing, and broadening our access to information; nor our attempts at faculty and student participation in policy decisions, etc. Rather, our response can incorporate much of what we had already been doing well as many of the approaches suggested by educators concerned with the human potential movement, value-oriented learning, affective education and religious education.

Two basic orientations seem to be implied which would be employed in some appropriate fashion in all our courses and activities:

(1) varied attempts to illuminate the destructive and

dehumanizing global results of political, military, social, economic and industrial structures which promote isolated, compartmentalized micro-decisions based on self-interest;

(2) varied attempts to discover both vicariously (through readings, seminars, simulation games, role-playing, mini-projects) and directly, ways and means of promoting the human growth of all men and women.

This overriding concern should not be seen as an effort to impose one point of view or one way of learning. Multiple approaches and multiple shades of meaning should be encouraged. This should be seen, rather, as an effort to raise to a level of consciousness a unified understanding of what might otherwise be disparate and unconnected pieces of knowledge and points of view. In other words, questions such as the following can develop a critical consciousness of the global humanistic perspectives: “What are the human consequences (to me and others) of this decision or action? Does this act presume the economic model or the humanistic model? What are the global implications of this act? What does this teach me about Man? Myself? My Friends?”

This focus provides a deeper apostolic rationale, a transforming and synthesizing vision, and a stimulus to learning, which could have a long-range effect on the future of Jesuit schools.

CHAPTER V *Initiating Growth*

While the Commission on Research and Development reviewed educational theory and examined trends, they also sought practical examples of ways to initiate the process of change. How do we experience new ways of learning? How do we find the real issues behind problems or lack of cooperation? How do we free people to develop their potential? Some of the following examples may be helpful processes for individuals, faculties, parents’ meetings, student groups.

Individually Directed Retreats

Change in the schools begins with the individual; change in an individual can take place most profoundly in the *Spiritual Exercises of St. Ignatius*. In the spirit of meeting the individual’s needs, these

Exercises are found to be very effective on a one-to-one basis, offered in a concentrated block of time like three or eight days, or offered daily or weekly over a long period of time as suggested in the Nineteenth Annotation.

The Individually Directed Retreat, like all retreats, is a series of exercises to help an individual be sensitive to the variety of influences on his life from his own nature, the world about him, and from good and bad spirits. The particular strength of the Individually Directed Retreat comes from the role of the director of the exercises as he helps the individual discern God's action and prepare his response to Christ.

Questions to Focus Attention

The following questions are offered as examples of ways to help individuals and groups on the values and needs of their school community.

1. What really gets rewarded in this school? In this faculty? Among our students?
2. Who talks to whom among the faculty and administration? With regard to official business? Non-official business?
3. How many times during the past week have I talked with students outside of class on academic matters? On other subjects?
4. What goes on at Fathers' and Mothers' Club meetings? What do you think should go on? Do we get the right parents to attend?
5. Can a student in our school be happy if he is not upwardly mobile in social and economic status?
6. What attraction do we offer students to come to school?
7. Is it true, as some allege, that to the extent that we maximize academic excellence we diminish religious environment in the school?
8. Are our students bored with school? If so is it justifiable?
9. Have you freely talked of your faith in the presence of students and/or faculty during the

last week or month?

10. Is the school involved in solving problems of the immediate neighborhood?

Role Playing

Role Playing⁶ is a group process, which may help a school community locate its strength and weaknesses. Although the situations are by nature dramatic and experiential, they should be used with the simultaneous abandon and seriousness that underpins games and play. They are not ends in themselves, but rather means revealing the priorities, attitudes and feelings that ground any growth/change process.

Some members of a group of administrators-faculty, faculty-students, parents-faculty, etc. are asked to play various roles; the non-participants take note of the attitudes, feelings, priorities, and issues manifested in the process. After the role playing all should respond to questions like the following: Were the roles clearly portrayed? Was there a key issue and a dominate theme? Were the actors hearing one another or only trying to dominate? Finally, the group should examine how the situation relates to the school, if it underscores a problem or highlights desirable values and attitudes.

ROLE PLAYING I:

The situation is an irate parent coming to the school's administrator to complain about the classroom of a sociology teacher where there are controversial posters on the walls and cushions on the floor rather than desks. The action begins by the person who portrays the parent complaining of many issues but especially that the teacher has his child working with an African American community organizer instead of being in school.

ROLE PLAYING II:

The participants will play the roles of an administrator, two teachers, two students, and two parents. The action will begin when they are told that Father Provincial wishes to withdraw all Jesuits from the school for the following reasons: the school does not give Christian witness, it is not in accord with the Ignatian ideals as set down in the JSEA *Preamble*, and the quality of education in the neighboring public school is the same.



ROLE PLAYING III:

Participants represent two students from a minority group, a teacher, two parents, two members of the Prom committee, one administrator. The action begins when the minority group announces that ten percent of the seniors are at the near poverty level; they cannot afford the money for the prom nor the prescribed formal wear, but they want to attend the prom.

Organizational Development Workshop

Organizational Development (OD)⁷ is a way of looking at the whole human side of organizational life: questioning the level of efficiency of realizing the potential of the human resources, examining basic assumptions about man and community, and attempting to integrate individual needs for growth with organizational goals and objectives. Outside consultants may share the responsibility for the process of an OD, but they will work towards increasing the organization's internal capacity to understand and manage its organic growth.

The process of OD begins by diagnosing the road-blocks which prevent the release of human potential within the organization. For example, OD tries to create an open, problem-solving climate throughout the organization; to make competition more relevant to work goals while maximizing collaborative efforts among the staff; to supplement the authority that comes from status with the authority that comes from competence.

OD sets up human interaction situations to help the participants become sensitive to the obstacles to change within themselves. OD could be one process that could embolden a school to want to embody any program that would be considered necessary or most helpful to become a *Preamble* school.

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Mind, October 1971. In both references, The Church in the Modern World (*Gaudium et spes*) is described, and three complementary views of the Church, and of apostolic ministries within the Church, are developed.

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McBrien, Richard P. *Church: The Continuing Quest*. New York: Newman Press, 1970. Father McBrien submits "for the sake of clarity and inevitably at the risk of oversimplification, that there are three basic theological foci." (p. 9) Then, he gives them names: doctrinal, kerygmatic, eschatological. The first two can operate independently of the processes of history and cultural change; the eschatological views the inter-relationships among history, the Church, and the Kingdom of God. He takes a stand that Christians who reject the involvement of the Church in sociopolitical issues are wrong and that their judgment "runs counter to the converging insights of contemporary ecclesiology." (p. 2)

Newton, S.J., Robert R. "Having Your Educational Cake and Eating It Too. Behavioral Objectives for Open Educators." *The Living Light*, Summer, 1972. Also, "Current Educational Trends and Strategies in Religious Education." *Religious Education*, July-August, 1972. School administrators should know the context in which their schools exist and make decisions on curriculum, method, personnel within a context consonant with their educational objectives. Curriculum theories assume basic attitudes towards man, learning, society. Three very different theories are described: Individual Fulfillment School, Scholarly Discipline School, Behaviorist (or Educational Technology) School.

Footnotes

¹George Ganss, S.J., *Saint Ignatius; Idea of a Jesuit University* (Milwaukee: The Marquette University Press, 1956). Chapter 9 extracts the “Principles in the Spirit of St. Ignatius’ *Constitution on Education*” for example: awareness that education is a means to the end of the Society; a care to impart a scientifically reasoned Catholic outlook on life; training of the whole man; conscious effort to make education both intellectual and moral; abundant self-activity of the students; personal interest of the professors in the student; transmitting old truths and a discovering of new ones; care of timeliness, through adaptation of procedures to places and times; alertness to gather the best elements emerging in the educational systems of the day; care to preserve, discard, and add according to contemporary need; a courageous yet prudent spirit of experimentation and discussion; care to educate the complete person towards both wisdom and charity.

²Herbert C. Morss, “Springboard into Learning,” *The Independent School Bulletin*, October 1971.

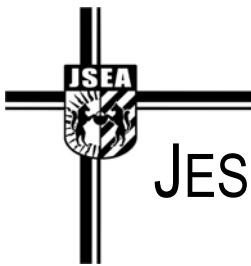
³Willis W. Harman summarizes this point of view in Research Memorandum EPRC 6747-6, Stanford Research Institute, Menlo Park, Calif. 1970, “Alternative Futures and Educational Policy.” Also in an address given to the “White House Conference on the Industrial World Ahead: A Look at Business in 1990,” February 7-9, 1972.

⁴Willis W. Harman, “Alternative Futures and Educational Policy.” Research Memorandum EPRC 6747-6 (Menlo Park, California: Stanford Research Institute, 1970), pp. 9-10.

⁵Willis W. Harman, address given to the “White House Conference on the Industrial World Ahead: A Look at Business in 1990,” February 7-9, 1972.

⁶Monograph, “Psycho-Drama,” Moreno Institute, New York.

⁷Richard A. Schumuck and Mathew B. Miles, *Organizational Development in Schools* (Palo Alto, California: National Press Book, 1971). Also contracts may be made with National Training Labs (NTL), 1201 Sixteenth Street, NW., Washington, D.C. 20036; and The Center for Study of the Person, Torrey Pines Road, La Jolla, California.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Apostolic Consciousness: Key to Jesuit Education**

By Robert J. Starratt, Ph.D.

*The Church affirmed the responsibility of all members of the Church
to embody in their lives the reconciling action of Christ toward the world.*

Preface

As the Preamble to the JSEA Constitution grew out of long discussions of the Secondary School Commission in 1970, so this paper evolved through discussions of the JSEA Board of Directors over ten months and three drafts prepared by Dr. Starratt. The Board wanted to speak with the teachers in our Jesuit schools: not just the Jesuit teacher, not just the lay teacher, but to the teachers as heart and life of our schools. We might even call it *Conversation I* because we think it is a beginning; and if it is truly a Conversation, we will be listening for replies through a national medium but more importantly within the confidences of our school communities.

The JSEA Board has commissioned me to circulate this paper to our Jesuit High Schools and to the growing list of friends of Jesuit education. To offer this paper makes my work for the association a very happy chore, because I look upon it as a building block along with the *Preamble*, *The Jesuit High School of the Future*, and the paper by Father Dulles, *Catholic Theology and the Secondary School*.

*In their recent efforts at renewal
Jesuit secondary schools
have focused on
the regenerative powers
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especially in the processes
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of the Spiritual Exercises,
as a way of deepening
apostolic consciousness
and apostolic identity.*

*Edwin J. McDermott, S.J.
President, JSEA
Washington, D.C.
September 27, 1973*

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1. The Church, in the documents of Vatican II, affirmed the responsibility of all members of the Church to the “apostolate,” that is, to embody in their lives the reconciling action of Christ toward the world. While distinguishing between various roles of the hierarchy and laity, the Council forcefully asserted the mission of the whole People of God to the world.

“In the Church, there is diversity of service but unity of purpose. Christ conferred on the apostles and their successors the duty of teaching, sanctifying and ruling in His name and power. But the laity, too, share in the priestly, prophetic, and royal office of Christ and, therefore, have their own role to play in the mission of the whole people of God in the Church and in the world.” (Decree on the Apostolate of the Laity, Ch. 1, art. 2.)

2. Consciousness of this apostolic mission, then, will be a distinguishing characteristic of the work and life style of any Christians who take their faith seriously. This apostolic consciousness will also be reflected in corporate enterprises of Christians, who join together to perform specific works of service to others. In these corporate apostolic efforts, often performed exclusively by priests and religious, there has been a gradual shift to a larger plurality of participants so that Catholic lay people, priests, nuns, Christians of other traditions, and non-Christians work side by side. Seeking to respond to the Church’s call for renewal, the people involved in these corporate apostolic efforts have been attempting to deepen their awareness of the significance of their work together, whether it be in the field of medicine, social work, education, community organization, or parish life.
3. In their recent efforts at renewal, Jesuit secondary schools have focused on the regenerative powers of Jesuit spirituality, especially in the processes and central ideas of the *Spiritual Exercises*, as a way of deepening the apostolic consciousness and apostolic identity. In the *Preamble* to its constitutions, the Jesuit Secondary Education Association states:

“If the faculty at a Jesuit school are men and women whose lives are inspired by the Ignatian vision, then the question about the percentage of Jesuits on the faculty is not an overriding issue. It is more a question of the quality of the lives of all faculty, both Jesuit and lay. The school will be Jesuit if the lives of its teachers exemplify and communicate to the students the vision of Ignatius.” (*Preamble* #7)

That statement clearly implies that the “Ignatian vision” (a comprehensive understanding of God’s unfolding plan of salvation through his creation, his incarnation in Jesus, and his continuation of that plan in and through the Church and the particularization of that plan in *my life*) is the basis for the apostolic consciousness of the faculty in a Jesuit school.

4. That statement also implies the central, irreplaceable importance of the total faculty (Jesuit and non-Jesuit) in the apostolate or ministry in which Jesuit schools are involved. It implies the potential of a faculty, which is united by a shared appreciation of what they are all about as an adult community of believers. It implies a faculty who enjoy, and are committed to, the process of education into the total life of the Church. This faculty can invite their students, especially by their examples of genuine respect and caring for each other, to enter into their community at the school, a community always in the process of becoming in miniature, what the Church is itself becoming: a People of God.

The Problem

5. Some Jesuits, concerned over the apparently irreversible and continuous increase of non-Jesuit faculty members, have expressed worry that this will lead to the loss of the “Jesuit character” of Jesuit schools. Some lay people, with a keen sense of their apostolic role in a Jesuit school precisely as *lay people*, express concern that some Jesuits are not apostolic enough. Other non-Jesuit faculty express concern that the stress on Ignatian spirituality

in Jesuit schools means that they must somehow become quasi-Jesuits in order to have a valid place in Jesuit schools.

6. One of the underlying reasons for the worry of Jesuits (as well as other priest educators in similar circumstances) about the potential dilution of the Jesuit faculty is the very deep dichotomy that was believed to exist between the priest and “the faithful,” and the dichotomy between the religious and the lay state. And it is that believed dichotomy, acted out in subtle as well as very direct ways which often gives rise both to the resentment of deeply committed and apostolically minded non-Jesuit faculty over any vestige of second class membership in the school community, and also to the passivity of other non-Jesuit faculty who have simply accepted a lesser (if at all recognized) apostolic role in the school.
7. Arguing the issue from within fixed definitions of the clerical or religious state, or from the superiority of charisms (e.g., celibacy over marriage and parenthood) in the Church, leads more to divisiveness rather than to building up a community. Looked at from a broader ecclesial perspective, however, we can discover reasons for all members of the school faculty to work together in a common effort.

Basically, this broader ecclesial perspective leads toward *apostolic consciousness* as the unifying experience which can bind school faculties, whatever their composition, together.

Response to the Problem

8. Recent teachings and practices in the Church have begun to correct a one-sided view of the priest and the complementary one-sided view of the laity. In the past there was common understanding that seemed to view the Church as made up of, on the one hand, bishops, priests, and religious, and on the other, the majority of members lumped together as the “faithful.” The hierarchy and religious men and women were called to follow Christ completely; theirs was a more exalted quality of holiness; the “faith” and the sacraments were somehow their

possession, which they bestowed on and dispensed to the faithful. The “mission” of the Church was to be exercised primarily by the hierarchy and by religious communities of men and women; and too often this mission was especially to keep the “faithful” faithful, and only secondarily to spread the gospel among non-Christian people. The laity were not asked or expected to take much of an active role in the mission of the Church. They were primarily recipients of the Church.

9. Historically, there grew up the gradual assumption that the “Church” had to stand apart from the world. The Church, especially in its hierarchy and religious orders, tended to emphasize its differences from the world, placing “religious” events and experiences in a separate realm from “worldly” history. Yet the Church’s mission from its founder was *to* the world; the Church does not make sense apart from the world; it must always be in a dialectical relationship to the world, share in that world’s unfolding destiny, in short *be* in the world.
10. Granted that the above comments are generalizations to which one can point out many exceptions; nonetheless, this pattern of paternalism appears to have been operative in the minds and actions of many members of the Church for many centuries.¹
11. More recently, however, the Church has developed a deeper awareness of herself as a people, *all* of whom have been called to exercise the reconciling ministry of Christ to humankind. This has led to a heightened appreciation that the baptism of the faithful, received usually in childhood and ratified by one’s adult faith commitment, is a baptism into the priesthood of Christ. The Church, to be sure, has maintained a distinction between the priesthood of the faithful and the priesthood of the presbyterate. Unfortunately, that distinction has often been used only to assert the dignity and function of the presbyterate. But the priesthood of the faithful is a *real, valid, and authentic* participation in the priesthood of Christ. That priesthood must be given



opportunities to be exercised within the Catholic Community and within the civic community. And the Church is beginning to recognize various forms of its exercise.

12. Everyone in the Church is called to be a minister of the gospel; the Church's ministry is one common enterprise of continuing the work of Christ. This does not deny the particular calling or special charisma of any one person or group of persons in the Church; it asserts, however, that all believers are partners in the mission of the total Church; that all are called to "sell all" for the sake of reconciling all people to the Father in and through Christ. Therefore, ministries are not the possession of any one person or group, but are exercised within the community we call Church, and are particular and visible ways in which the Church exercises her general ministry (I Cor. 12, 28). In this respect, the presbyterate's responsibility is to *serve* the Church, rather than to constitute, by itself, the Church. In the past, and often in the present, the priest has been and is expected to be the *surrogate* for the Catholic laity, instead of the servant for the *whole* Church, which *as a people* was called to be the salt, the leaven, the light of the world.¹ This view of the presbyter's role in the apostolic community of the Church could serve as a potential model for the Jesuit in his relationships with the non-Jesuit faculty, as one who facilitates and encourages the exercise of *their* ministry in the school. That is, the Jesuit can be one who exercises his presbyteral priesthood especially in uniting and, by his example, inspiring other members of the faculty to a common focus on their *shared* apostolic mission.

13. Education is a way of exercising the ministry of Christ the teacher towards others, a way of sharing the quest for the Holy and for the Truth with students. An individual Catholic or Jesuit may teach in a private or public school and perform as an individual this ministry of Christ the teacher. By teaching in a Catholic school, however, the individual exercise of that ministry is strengthened and broadened because then it is part of a public and corporate ministry shared with other teachers who consciously and

formally strive to promote this corporate and communitarian ministry as a reflection of the Church. Teaching in a Jesuit school, moreover, takes on an even more specific character, because it takes place in a school community whose ministerial character has been formed by a long tradition of Ignatian spirituality, a spirituality for the Church. If, then, teaching in a Jesuit school is seen as a particular exercise of apostolic ministry, then all the faculty, Jesuits and non-Jesuits together, must seek ways to develop their consciousness of this ministry and to effect it more intensely.

The Role of the Spirit

14. From the earliest times of the Church, moreover, as reflected in the Acts of the Apostles and in the Letters of St. Paul, there is a long tradition of concern for and appreciation of the *Unity* of the Body of Christ which, although it is comprised of people of diverse talents and gifts, is still inspired by the same Spirit. There can be no division, then, between the fundamental inspiration and motivation of Jesuits and non-Jesuit faculty in our school if all are sensitive to the urgings of the same Spirit and are *willing to share that inspiration in prayer and action*. Further, with an increased awareness of the presence of the Spirit in non-Catholic religious traditions, there can be greater openness to the gifts of dedicated men and women of other religious traditions on our faculties.

15. All who work to build the Kingdom of God are sent by the Spirit, have received a mission, a call by the Spirit. The faculty of Jesuit schools have responded to this call by engaging in the arduous and challenging work of educating young men and women. Jesuits reach an awareness of mission in perhaps a more formally conscious and reflective process of discernment which is completed by "being sent" by their religious superior. For some non-Jesuits in our schools, their choice of a teaching career in a Jesuit school was a result of a prayerful judgment to which they attribute the inspiration of the Spirit. The recent experience of many lay people in making the Spiritual

Exercises has made this inspiration more consciously and sometimes dramatically evident.

16. From this ecclesial context, then, we can perhaps appreciate today, more than in the past, the necessity to view our efforts as comprising a shared apostolic partnership between Jesuit and non-Jesuit members of the faculty. When Father General, Pedro Arrupe, S.J., wrote a letter on March 7, 1971 to Jesuits in the secondary school apostolate, he reflected this appreciation of the partnership between Jesuits and non-Jesuits in the apostolate of education: "Each lay teacher, in accordance with his talents and willingness to serve, should share responsibility for the school *on an equal footing* with yourselves." (Emphasis added.)

Apostolic Consciousness in an Ignatian Context Today

17. Ignatius of Loyola responded to the dramatic challenges facing the Church in his time. He saw himself and his Jesuit associates as engaged in a kind of life and death struggle to preserve the integrity of the faith in Europe as well as to spread the message of the Gospel to far-off lands. That was the particular ecclesial and socio-cultural context of Ignatius' response to the Call of Christ the King — which he dramatized in his meditation on the Two Standards and the Kingdom. In a sense, Ignatius saw himself and his company as *standing between* the Church, on the one hand, and chaos, disintegration and destruction, on the other.
18. Today the ecclesial and socio-cultural context of the Two Standards and the Call to build the Kingdom can be seen as the challenge to oppose in our culture the forces of dehumanization and depersonalization, of greed and tyranny, of mindless apathy, of a propagandized and plasticized consciousness, of the dealers in death technology — to oppose these forces with the consciousness of human dignity, with the goodness of Christ's reconciling action in history, with the discovery of community, trust, and solidarity, with the courage to work for peace and justice and for the liberation of the human spirit.
19. Ignatius is said to have counseled his associates to *pray* as though everything depended on God and to *work* as though everything depended on their own human effort. In their struggles on behalf of the Church, the early Jesuits seemed to take that counsel seriously. They seemed to work as though the Church would not survive if they failed in their efforts, as though they stood between the Church and its dissolution.
20. Today, the faculties of Jesuit schools need to develop this same consciousness of the dramatic challenges facing them in their schools. That is, they need to believe and act *as if* the young men and women they serve will be lost if they do not effect their liberation; that they stand between their students and chaos, depersonalization, mindlessness; that they must open students to the enormous potential within themselves to participate in the building of the Kingdom. While they must *pray* with the deep confidence in His creative and redemptive Power, and with the humble acceptance of His Wisdom and Providence when the world seems to be collapsing under the weight of so many cumulative problems, they must *work* with that sense of urgency deriving from their awareness that if they do not reach these young people, they may in fact succumb to the many dehumanizing forces present in our culture and in our society.
21. Now, there are dangers in stressing this attitude; it can lead to subtle or obvious forms of Messianism, as though the teachers are the Saviors of the students in the place of Jesus Christ. There is a great difference between being a Messiah and helping someone to encounter the Messiah. In this matter, nothing is more important than example. Ignatius always encouraged his followers to continuously pursue their *own* conversion if they were to entertain any thoughts of playing a part in the conversion of others. By experiencing the drama inherent in one's *own* conversion, one will be much more sensitive to the drama inherent in the challenge of being part of one's students' conversion.



22. Throughout its history, that sense of dramatic urgency in the daily contact with and personal concern for students, coupled with a confident creativity, has been characteristic of the apostolic thrust of Jesuit education.
23. Although these characteristics are manifested in a diversity of ways, we are fortunate to find them in many Jesuit and non-Jesuit teachers in our schools today. If this is a valid appraisal of one of the essential characteristics of Jesuit education — namely that its apostolic nature derives from this awareness of the dramatic conflict between forces of light and darkness which are waging a war for the control of the students in our schools, then we can see the importance of fostering and developing this apostolic consciousness in all members of the faculty. The efforts of many schools to encourage the faculty to experience together the Spiritual Exercises can hence be seen as one very powerful means to develop this consciousness. Moreover, the efforts of many schools to create civic involvement programs, which challenge the consciousness of our students, indicate specific ways in which schools are bringing this consciousness to bear on program development and design.
24. The point of developing the apostolic context for considering the role of faculties, however, is to make the assertion that the presence or absence of this consciousness in learning situations for the students is a *far better yardstick* of the “Jesuit character” of the school than the numerical percentage of Jesuits on the faculty and staff. And it provides a significant general direction for in-service programs, which involve the whole faculty and staff in the quest for a deeper apostolic commitment.

Practical Consequences

25. While viewing the role of the faculty in the ministry of education described above, we must ask ourselves what practical consequences these considerations might have in our school.

- A. We are still faced with the reality of declining Jesuit manpower. Instead of

viewing this as necessitating the closing of some Jesuit schools in order to concentrate substantial numbers of Jesuits in others, we can view it as a challenge to do what, perhaps, we should have been doing years ago. That is, schools should work, beginning this year, *as if* they will have only enough Jesuits available in ten years to fill perhaps only 10% of the faculty and staff positions; beginning this year all members of the faculty and staff will work on developing a deeper consciousness of their professional work as a moral and apostolic enterprise. In other words schools should begin now, so that if *in fact* there is only a small number of Jesuits available in ten years, our schools will continue to be viable and vibrant apostolates run by non-Jesuits. If that drastic decline in Jesuit manpower does not occur, then we will still be in a far better position of a fully shared apostolic partnership in our schools.

- B. Another practical implication of considering these contexts of the faculty’s role would be to examine how consciously Jesuits are working in these contexts. That is, we should not presume that the non-Jesuits are the only ones seeking a spiritual renewal. The preparations for the General Congregation indicate that many Jesuits are seeking to deepen their apostolic consciousness, to promote fraternal rather than bureaucratic educational processes, to live more fully inside of the peace and joy of their union with God, which a deeper prayer life fosters. Both Jesuits and non-Jesuits, both administration and faculty, are examining their consciousness and entering into whatever in-service experience will deepen that apostolic consciousness. And *all*, both Jesuits and non-Jesuits, administrators and faculty, sense the need of defining the criteria by which they can hold themselves accountable for apostolic results.

- C. These considerations have obvious implications for hiring policies, for subsequent in-service training programs, for

methods of evaluation and promotion, as well as for policies on terminating employment.

26. In its hiring procedures, each school should spell out clearly beforehand (while respecting pluralistic life styles) what kinds of attitudes and motivations it expects from incoming teachers, what in-service programs will be required, and what level of participation it expects from *all* faculty members in the religious formation of students. Obviously, what is suggested here is not some rigid uniformity in which the individual teacher's freedom of conscience is violated, or which reflects little appreciation of the diversity of ways in which an individual responds to God. Rather, the underlying attitude and motivations we are talking about refer to a genuine quest for truth, an appreciation for transcendence within human experience, an openness to growth in a diversity of ways, and a willingness to share with students the excitement over searching for the meaning of human existence. We are seeking men and women on our faculties who can respect and learn from each other, who manifest in their personal and professional lives the pilgrim character of human living, according to the multiform ways in which the Word of God speaks to people, and yet who foster an underlying *unity* of vision and a shared experience of community.

27. Besides readings, discussion, even adult theology classes, the actual making the Spiritual Exercises of St. Ignatius, in a form that respects the freedom of the individual, should be expected of Jesuit and non-Jesuit teachers on some periodic basis. No amount of discussions and meetings can substitute for individual and communal prayer. Faculties must consciously set aside time for prayer on a regular basis if their apostolic consciousness and their personal relationship to God is to be a formative part of their work as teachers. Involvement in community service programs should also be an ongoing part of a faculty member's growth. Realizing that these demands place additional burdens on an already overburdened workload, administrators *must* give reasonable periods of time for the accomplishment of these developmental tasks.

28. The Jesuit community has a most important part to play in fostering the shared vision of the teaching faculty. The Jesuit community should view itself as one of the primary resources for the spiritual growth of the total faculty. It can be this primary resource by radiating from within itself that deep faith and communal experience of the Risen Christ in their midst and by volunteering its facilities and manpower for retreats, liturgies, prayer groups and other opportunities for bringing the school faculty together. In general, a spirit of openness and sharing by the Jesuit community can go a long way in bringing the total faculty more closely together.

29. More consideration should be given to promoting non-Jesuit faculty to positions of authority and responsibility. There already are many examples of Jesuits working under the supervision and direction of non-Jesuit principals and department heads. More of these promotions should be fostered when appropriate.

30. The converse of this is also necessary, namely, that when a Jesuit or non-Jesuit cannot or will not agree to the apostolic orientation of the school then that person should be asked to leave the school.

31. All of these practical procedures and policies should be spelled out so that everyone in the school knows and understands what is expected. Such procedures and policies should be formulated and set down through joint Jesuit and non-Jesuit efforts.



Footnotes

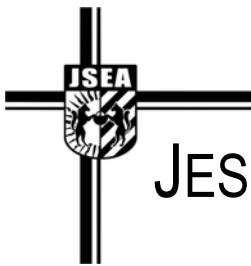
¹“During the long centuries of Christian history, following the first apostolic period when functions of various members of the Body of Christ were fairly fluid, a strikingly similar pattern appears in all the manifestations of the Church. Through most of these centuries few people were educated; political and social life was clearly hierarchical, everyone had his place, knew it, and accepted it. Life for the vast majority of mankind was an unending struggle to meet basic needs. A measure of protection and a civil or religious leadership, which fostered the maintenance of family and simple community life, was all that could be expected. Participation in the rule of Church or State was beyond the abilities or the imagination of most men - and totally beyond the wildest dreams of women!”

“Under these conditions it was inevitable that in all Churches the clergy, with assigned responsibility for the institutional life of the Church and its work, accepted the tasks of leadership and decision making. The pattern of Church life was paternalism — as a rule thoroughly benevolent. This was consistent with paternalistic political, social, and family life.”

Dr. Cynthia Wedell, “A Response,” in Walter M. Abbott, S.J. (Ed.), *The Documents of Vatican II* (New York: America Press, 1966), p. 522.

² Vatican II Documents, *Gaudium et Spes* and *Lumen Gentium*: Juan Luis Segundo, S.J., *The Community Called Church* (Maryknoll, N.Y.: Orbis Books, 1973), *passim*, esp. Chapters 4 & 5; Walter Burhart, S.J., “What is a Priest?” paper delivered at the International Symposium on Ignatian Spirituality, University of San Francisco, 1973; Robert W. Hovda, “Ecclesiological Aspects of Christian Ministry,” Aidan Kavanaugh, “Ministry and Orders,” papers delivered at the Conference on Ministry and Orders, Murphy Center for Liturgical Research, Notre Dame University, South Bend, Indiana, June 1973.

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JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Men for Others**

By Pedro Arrupe, S.J.

The Church is now engaged in a massive effort to educate — or rather to re-educate — herself, her children, and all men.

Foreword

The address of Father Pedro Arrupe to the “Tenth International Congress of Jesuit Alumni of Europe,” in Valencia, Spain, on July 31, 1973, has already been published in French, Spanish and Italian. The address caused a stir because it called with insistence for change. Continuing education for social justice poses no threat while it remains on the level of abstract theory. Father Arrupe brings doctrine to bear on the personal lives of all who hear him. To accept what he has to say is to accept and work for change in one’s own manner of life and environment — not an easy thing at all.

Words like “radical” have been used about this address. That word is not hard to accept if it means going to the root of the matter and the discourse is indeed radical, as is the teaching of Pope Paul VI in “Populorum progressio” and “Octogesima adveniens.”

The words of Father Arrupe were addressed to alumni, but they apply to all of us who need education or more likely re-education for social justice and social today.

RE-EDUCATION FOR JUSTICE

Education for justice has become in recent years one of the chief concerns of the Church. Why? Because there is a new awareness in the Church that participation in the promotion of justice and the liberation of the oppressed is a constitutive element of the mission which Our Lord has entrusted to her.¹ Impelled by this awareness, the Church is now engaged in a massive effort to educate — or rather to re-educate — herself, her children, and all men so that we may all “lead our life in its entirety...in accord with the evangelical principles of personal and social morality to be expressed in a living Christian witness.”²

Men for Others

Today our prime educational objective must be to form men-for-others; men who will live not for themselves but for God and his Christ — for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men

* Copyright © JSEA 2000. *Men for Others* appeared originally as a monograph (JSEA, 1991); it was subsequently published as Section 4 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



completely convinced that love of God which does not issue in justice for men is a farce.

What Then Shall We Do?

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the educational apostolate. We still are. What, then, shall we do? Go with the current or against it? I can think of no subject more appropriate than this for the General of the Jesuits to take up with the former students of Jesuit schools.

First; let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms "justice" and "education for justice" carry all the depth of meaning which the Church gives them today, we have not educated you for justice.

Repair the Lack in Us

What is more, I think you will agree with this self evaluation, and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us. What does this mean? It means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in the future this education imparted in Jesuit schools will be equal to the demands of justice in the world.

It Can Be Done

It will be difficult, but we can do it. We can do it because, despite our historical limitations and failures, there is something which lies at the very center of the Ignatian spirit, and which enables us to renew ourselves ceaselessly and thus to adapt ourselves to new situations as they rise.

What is this something? It is the spirit of constantly seeking the will of God. It is that sensitiveness to the Spirit that enables us to recognize where, in what direction, Christ is calling us at different periods of history, and to respond to that call.

In Accord with God's Will

This is not to lay any prideful claim to superior insight or intelligence. It is simply our heritage from the *Spiritual Exercises of Saint Ignatius*. For these *Exercises* are essentially a method enabling us to make very concrete decisions in accordance with God's will. It is a method that does not limit us to any particular option, but spreads out before us the whole range of practicable options in any given situation; opens up for us a sweeping vision embracing many possibilities, to the end that God himself, in all his tremendous originality, may trace out our path for us.

It is this "indifference," in the sense of lack of differentiation, this not being tied down to anything except God's will, that gives to the Society and to the men it has been privileged to educate what we may call their multi-faceted potential, their readiness for anything, any service that may be demanded of them by the signs of the times.

Readiness for Change

Jesuit education in the past had its limitations. It was conditioned by time and place. As a human enterprise it will always be. But it could not have been a complete failure if we were able to pass on to you this spirit of openness to new challenges, this readiness for change, this willingness — putting it in Scriptural terms — to undergo conversion. This is our hope: that we have educated you to listen to the living God; to read the Gospel so as always to find new light in it; to think with the Church, within which the Word of God always ancient, ever new, resounds with that precise note and timbre needed by each historical epoch. For this is what counts; on this is founded our confidence for the future.

It is not as a father speaking to sons that I speak to you today. It is as a companion, a fellow alumnus, speaking to his classmates. Sitting together on the same school bench, let us together listen to the Lord, the Teacher of all mankind.

WHAT KIND OF JUSTICE? WHAT KIND OF MAN?

There are two lines of reflection before us. One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of man we want to form, the type of man into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice.

The first line of reflection begins with the Synod of Bishops of 1971, and its opening statement on *Justice in the World*:

Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is making the whole of creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.

Scrutinizing the “signs of the times” and seeking to detect the meaning of emerging history... we have listened to the Word of God that we might be converted to the fulfilling of the divine plan for the salvation of the world...

We have... been able to perceive the serious injustices, which are building around the world of men a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.

At the same time we have noted the inmost stirring moving the world in its depths. There are facts constituting a contribution to the furthering of justice. In association of men and among peoples there is arising a new awareness which spurs them on to liberate themselves and to be responsible for their own destiny.

The Call of the Church

Please note that these words are not a mere repetition of what the Church has traditionally taught. They are

not a refinement of doctrine at the level of abstract theory. They are the resonance of an imperious call of the living God asking his Church and all men of good will to adopt certain attitudes and undertake certain types of action that will enable them effectively to come to the aid of mankind oppressed and in agony. This interpretation of the signs of the times did not originate with the Synod. It began with the Second Vatican Council; its application to the problem of justice was made with considerable vigor in *Populorum progressio*; and spreading outward from this center to the ends of the earth, it was taken up in 1968 by the Latin American Bishops at Medellin, in 1969 by the African Bishops at Kampala, in 1970 by the Asian Bishops in Manila. In 1971, Pope Paul VI gathered all these voices together in the great call to action of *Octogesima adveniens*.

Action for Justice

The Bishops of the Synod took it one step further, and in words of the utmost clarity said: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation. We cannot, then, separate action for justice and liberation from oppression from the proclamation of the Word of God.”

Differences on What to Do

This is plain speech indeed. However, it did not prevent doubts, questionings, even tensions from arising within the Church itself. It would be naive not to recognize this fact. Contradictions, or at least dichotomies, have emerged regarding the actual implementation of this call to action, and our task now is to try to harmonize these dichotomies if we can. This would be in the spirit of the Holy Year that is coming, which is the spirit of reconciliation.

To begin with, let us note that these dichotomies are differences of stress rather than contradictions of ideas. In view of the present call to justice and liberation, where should we put our stress — in our attitudes, our activities, our life style:

1. Justice among men, or justice before God?



2. Love of God, or love of the neighbor?
3. Christian charity or human justice?
4. Personal conversion or social reform?
5. Liberation in this life or salvation in the life to come?
6. Development through the inculcation of Christian values, or development through the application of scientific technologies and social ideologies?

Justice and the Church

Quite clearly, the mission of the Church is not coextensive with the furthering of justice on this planet. Still the furthering of justice is a *constitutive element* of that mission, as the Synod teaches. Recall the Old Testament: that First Alliance, the pact of Yahweh with his chosen people, was basically concerned with the carrying out of justice, to such a degree that the violation of justice as it concerns men implies a rupture of the Alliance with God. Turn now, to the New Testament, and see how Jesus has received from his Father the mission to bring the Good News to the poor, liberation to the oppressed, and to make justice triumph. "Blessed are the poor" — Why? Because the Kingdom has already come; the Liberator is at hand.

Love of Neighbor

We are commanded to love God and to love our neighbor. But note what Jesus says: the second commandment is like unto the first: they fuse together into one compendium of the Law. And in his vision of the Last Judgment, what does the Judge say? "As long as you did this for one of the least of my brothers, you did it for me."³

As Father Alfaro says:

Inclusion in, or expulsion from, the Kingdom proclaimed by Jesus depends on a man's attitude toward the poor and oppressed; toward those who are identified in Isaiah 58, 1-2 as the victims of human injustice and in whose regard God wills to realize his justice. What is strikingly new here is that Jesus makes these despised and marginalized folk his *brothers*. He identifies himself with the poor and the powerless, with all who are hungry and miserable. Every man in this condition is Christ's brother; that is why what is done for them is done for Christ himself. Whoever comes

effectively to the aid of these brothers of Jesus belongs to his Kingdom; whoever abandons them to their misery excludes himself from that Kingdom."⁴

Love and Justice Meet

Just as love of God, in the Christian view, fuses with love of neighbor, to the point that they cannot possibly be separated, so, too, charity and justice meet together and in practice are identical. How can you love someone and treat him unjustly? Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that implies. And even if you take the Roman notion of justice as giving to each his due, what is owed him, a Christian must say that he owes love to all men, enemies not excepted.

Just as we are never sure that we love unless we love our fellowmen, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things:

First, a basic attitude of respect for all men, which forbids us ever to use them as instruments for our own profit.

Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege; for to do so, even passively, is equivalent to active oppression. To be drugged by the comfort of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.

Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

Personal Inclination to Evil

Sin is not only an act, a personal act, which makes us personally guilty. Over and above this, sin reaches out to what we may call the periphery of ourselves, initiating our habits, customs, spontaneous reactions, criteria and patterns of thought, imagination, will.

And it is not only ourselves who influence our “periphery.” It is shaped by all who have helped to form us, by all who form part of our world.

We thus have a congenital inclination toward evil. In theological language this is called “concupiscence,” which is, concretely, a combination in us of the sin of Adam and all the sins of men in history — including our own.

When a man is converted, when God effects in him the marvel of justification, he turns to God and his brothers in his innermost self, and as a consequence sin in the strict sense is washed away from him. However, the effects of sin continue their powerful domination over his “periphery,” and this quite often, in a way that he is not even aware of.

Now, Christ did not come merely to free us from sin and flood the center of our person with his grace. He came to win our *entire* self for God — including what I have called our “periphery.” Christ came to do away not only with sin, but with its effects, even in this life; not only to give us his grace, but to show forth the power of his grace.

Let us see the meaning of this as it pertains to the relationship between personal conversion and structural reform. If “personal conversion” is understood in the narrow sense of justification operative only at the very core of our person, it does not adequately represent the truth of the matter, for such justification is only the root, the beginning of a renewal, a reform of the structures at the “periphery” of our being, not only personal but social.

If we agree on this, conclusions fairly tumble forth. For the structures of this world — our customs; our social, economic and political systems; our commercial relations; in general, the institutions we have created for our selves — insofar as they have injustice built into them — are the concrete forms in which sin is objectified. They are the consequences of our sins throughout history, as well as the continuing stimulus and spur for further sin.

There is a biblical concept for this reality. It is what Saint John calls, in a negative sense, the “world.” The “world” is in the social realm what “concupiscence” is in the personal, for, to use the classical definition of

concupiscence, it “comes from sin and inclines us to it.”

Hence, like concupiscence, the “world” as understood in this sense must also be the object of our efforts at purification. Our new vision of justice must give rise to a new kind of spirituality, of asceticism; or rather, an expansion of traditional spirituality and asceticism to include not only the personal but the social. In short, interior conversion is not enough. God’s grace calls us not only to win back, our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural social reform.

*Take justice away from love and
you destroy love.
You do not have love if the beloved
is not seen as a person
whose dignity must be respected
with all that implies.*

The Struggle Never Ends

It follows that this purification, this social asceticism, this earthly liberation is so central in our Christian attitude toward life that whoever holds himself aloof from the battle for justice implicitly refuses love for his fellows and consequently for God. The struggle for justice will never end. Our efforts will never be fully successful in this life. This does not mean that such efforts are worthless.

God wants such partial successes. They are the first fruits of the salvation wrought by Jesus. They are the signs of the coming of His Kingdom, the visible indications of its mysterious spreading among them. Of course, partial successes imply partial failures; painful failures; the defeat of many people, many of us, who will be overcome and destroyed in the fight against this “world.” For this “world” will not take it lying down, as the vivid American expression has it. It will persecute, it will try to exterminate those who do not belong to it and stand in opposition to it.

But this defeat is only apparent. It is precisely those who suffer persecution for the sake of justice who are blessed. It is precisely the crucified who pass through the world “doing good and healing all.”⁵



Technologies Necessary

To point out in very general fashion that there are injustices in the world—something which everybody knows without being told — that is not enough: agreed. Having stated principles, we must go to a map of the world and point out the critical points — geographical, sociological, and cultural — where sin and justice find their lodgment: also agreed. To do this, technologies are needed as instruments of analysis and action so that they will dislodge and dismantle injustice: by all means agreed.

What role is left, then, for the inculcation of Christian values, for a Christian ethos? This: we cannot forget that technologies and ideologies, necessary though they are, derive their origin, historically, from a mixture of good and evil. Injustice of one kind or another finds in them too a local habitation and a name.

Put it this way: they are tools, imperfect tools. And it is the Christian ethos, the Christian vision of values that must use these tools while submitting them to judgment and relativizing their tendency to make absolutes of themselves. Relativizing them, putting them in their place, as it were, with full realization that the Christian ethos cannot possibly construct a new world without their assistance.

With this background, let us now enter upon our second line of reflection, which bears on the formation of men who will reconcile these antitheses and thus advance the cause of justice in the modern world; their basic formation, in the case of the youth who will hopefully take up the struggle when we can do no more. With regard to continuing education, let me say this: our alumni associations are called upon, in my opinion, to be a channel *par excellence* for its realization. Look upon it as *your* job, and, with the assistance of our Jesuits in the educational apostolate, work out concrete plans and programs for it.

And let us not have too limited an understanding of what continuing education is. It should not be simply the updating of technical or professional knowledge, or even the re-education necessary to meet the challenges of a rapidly changing world. It should rather be what is most specific in Christian education: a call to conversion. And that means, today, a conversion that will prepare us for witnessing to justice as God gives us to see it from the signs of our times

THE MEN THE CHURCH NEEDS TODAY

Man for Others

What kind of man is needed today by the Church, by the world? A man who is a “man-for-others.” But does this not contradict the very nature of man? Is not man a “being-for-himself”? Gifted with intelligence that endows him with power, does he not tend to control the world, making himself its center? Is this not the vocation, the history of man?

Yes, man, gifted with conscience, intelligence and power is indeed a center. But a center called to go out of himself, to give himself to others in love — love, which is his definitive and all-embracing dimension, that which gives meaning to all his other dimensions. Only he who loves fully realizes himself as a man. To the extent that he shuts himself off from others man does not become more a person; he becomes less. The man who lives only for his own interest not only provides nothing for others. He does worse. He tends to accumulate in exclusive fashion more and more knowledge, more and more power, more and more wealth; thus denying, inevitably to those weaker than himself their proper share of the God-given means for human development

Make the World Serve Man

What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he dehumanizes men themselves. He changes men into things by dominating them, exploiting them, and taking to himself the fruit of their labor.

The tragedy of it all is that by doing this the egoist dehumanizes himself. He surrenders himself to the possessions he covets; he becomes their slave — no longer a person self-possessed but an un-person, a thing driven by his blind desires and their objects. But when we dehumanize, depersonalize ourselves in this way, something stirs within us. We feel frustrated. In our heart of hearts we know that what we have is nothing compared with what we are, what we can be, what we would like to be. We would like to be ourselves. But we dare not break the vicious circle. We think we can overcome our frustrations by striving to have more, to have more than others, to have ever

more and more. We thus turn our lives into a competitive rat race without meaning.

Dehumanization

The downward spiral of ambition, competition, and self-destruction twists and expands unceasingly, with the result that we are chained ever more securely to a progressive, and progressively frustrating, dehumanization.

Dehumanization of ourselves and dehumanization of others. For by thus making egoism a way of life, we translate it, we objectify it in social structures. Starting from our individual sins of egoism, we become exploiters of others, dehumanizing them and ourselves in the process, and hardening the process into a structure of society, which may rightfully be called sin objectified. For it becomes hardened in ideas, institutions, impersonal and depersonalized organisms which now escape our direct control, a tyrannical power of destruction and self-destruction.

Vicious Circle

How escape from this vicious circle? Clearly, the whole process has its root in egoism — in the denial of love. But to try to live in love and justice in a world whose prevailing climate is egoism and injustice, where egoism and injustice are built into the very structures of society — is this not a suicidal, or at least a fruitless undertaking?

Good in an Evil World

And yet, it lies at the very core of the Christian message; it is the sum and substance of the call of Christ. Saint Paul put it in a single sentence: "Do not allow yourself to be overcome by evil, but rather, overcome evil with good."⁶ This teaching, which is identical with the teaching of Christ about love for the enemy, is the touchstone of Christianity. All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the egoism built into the institutions of society attack us and threaten to annihilate us.

Under such conditions, the only possible reaction would seem to be to oppose evil with evil, egoism with egoism, hate with hate; in short, to annihilate the aggressor with his own weapons. But is it not precisely thus that evil conquers us most thoroughly? For then,

not only does it damage us exteriorly, it perverts our very heart. We allow ourselves, in the words of Saint Paul, to be overcome by evil.

Love the Driving Force

No, evil *is* overcome only by good, hate by love, egoism by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.

All this sounds very nice, you will say, but isn't it just a little bit up in the air? Very well, let us get down to the cases. How do we get this principle of justice through love down to the level of reality, the reality of our lives? By cultivating in our selves three attitudes:

Live More Simply

First, a firm determination to live much more simply — as individuals, as families, as social groups — and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have, will do away with many of the luxuries which in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

No Unjust Profit

Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the rewards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but to the extent possible, reduce privilege in favor of the underprivileged. Please do not conclude too hastily that this does not pertain to you — that you do not belong to the privileged few in your



society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are even better off than ourselves. In this matter our basic point of reference must be the truly poor, the truly marginalized, in our own countries and in the Third World.

Change Unjust Structures

Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements, but actively undertaking to reform them. For, if we set out to reduce income in so far as it is derived from participation in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed.

Posts of Power

Thus, stepping down from our own posts of power would be too simple a course of action. In certain circumstances it may be the proper thing to do; but ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel how difficult is the struggle for justice; how necessary it is to have recourse to technical and ideological tools. Here is where cooperation among alumni and alumni associations becomes not only useful but necessary.

Let us not forget, especially, to bring into our counsels our alumni who belong to the working class. For in the last analysis, it is the oppressed who must be the principal agents of change. The role of the privileged is to assist them; to reinforce with pressure from above the pressure exerted from below on the structures that need to be changed.

Christ a Man for Others

Men-for-others: the paramount objective of Jesuit education — basic, advanced, and continuing — must now be to form such men. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the *Spiritual Exercises of Saint Ignatius*. Only by being a man-for-others does one become fully human, not only in the merely natural sense, but in the sense

of being the “spiritual” man of Saint Paul. He is the man filled with the Spirit; and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming Man, became, beyond all others, a Man-for-others.

**Pedro Arrupe, S.J. (Deceased)
General of the Society of Jesus (1965 -83)**

Footnotes

¹Synod of Bishops 1971, “Justice in the World”, nn. 6, 37.

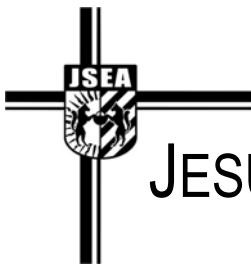
²Ibid, n. 10.

³Matthew 25.40

⁴Juan B. Alfaro, S.J. *Christianisme et Justice*, Commission Pontificale, Justice et Paix, Cité du Vatican, 1973, pp. 28.

⁵Acts 10.38

⁶Romans 12.21



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Instrument of Self-Evaluation for Jesuit High Schools: Principles and Standards**

*Throughout his writings in the Spiritual Exercises,
the Constitutions of the Society of Jesus, and his letters,
Ignatius lays stress on means as well as on ends in education.*

Preface

Since the publication of the *Preamble* to the Constitution of the new Jesuit Secondary Education Association (JSEA) in 1970, American Jesuit high schools have labored to bring into their schools a more visible concern for the apostolic dimension of their efforts. While they continued to develop academically, they felt a need to fashion more comprehensive criteria for the schools which the Society of Jesus sponsor in the United States.

In April 1971 the first national convention of the newly formed Association asked for "help in identifying ways of testing the validity of their efforts as Catholic Schools." In 1972, the Commission on Research and Development (CORD) produced a description of basic educational assumptions and suggested what the new values and trends would be in *The Jesuit High School of the Future*.

In 1973, the Board of Directors of the Association, determined to grapple with the continuing demand for criteria, issued *Working Paper I* in February of 1974.

By June a second paper, *Sixteen Criteria of a Jesuit High School*, was examined during the Principals' Institute. Before the Board meeting in August of 1974, Father Robert Newton, S.J. directed the reformulation of these statements, adding clearly measurable behavioral objectives.

Between August and December of 1974, Father James C. O'Brien, S.J., working with a committee, moved the material through more revisions and into a new format. The word, *Criteria*, was changed to *Instrument of Self-Evaluation*, in an attempt to convey a spirit of self-searching rather than a sense of measuring up to a yardstick of an accrediting association. Statements became *Principles*, followed by very specific *Standards and Questions*. During its meeting in February of 1975, the Board of Directors refined and finally approved the eighth draft of this Instrument but also commissioned Father Vincent Duminuco, S.J. to work with me on the final form. Although this is the ninth draft, it is a tentative form and will be revised in July of 1977.

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I am grateful to all who contributed time and energy, trust and cooperation, to formulate this document. It is my privilege now to share it with the members of our Association and with our many friends in Catholic education. Together, we pray that the Holy Spirit will inspire us to bring joy and hope to the apostolate of secondary education.

*Edwin J. McDermott, S.J.
President, JSEA
Washington D.C. March 12, 1975*

Introduction

The Jesuit high schools today are seeking to renew themselves by a study of their heritage and an application of the best in educational theory. The members of the Society of Jesus who sponsor these schools know that the pedagogical strength of St. Ignatius Loyola and of the educational strength which emerged from his inspiration came from the dynamic blending of vision and method. Throughout his writings in the *Spiritual Exercises*, the Constitutions of the Society of Jesus, and his letters, Ignatius lays stress on *means* as well as on *ends* in education. Ignatius and the first Fathers of the Society synthesized a clear set of religious values and the best of educational practices of his time. These were then offered the Jesuit schools of the sixteenth century in the *Ratio Studiorum*.

Today the Jesuit schools are attempting to employ the same processes: join vision to method; choose very specific *means* to meet apostolic *ends* or purposes. Jesuit schools today are studying individualized instruction, the scholarly disciplines, modern educational technology, and attempting to incorporate the best of these means into a systematic, though eclectic, educational design which is made up of educational experiences that are humanistic, Christian, specifically Ignatian, suffused with the vision of apostolic mission.

To aid the Jesuit high schools in this synthesis of vision and methodology, the Jesuit Secondary Education Association (JSEA) has prepared this *Instrument of Self-Evaluation* presenting the vision and the goals under the heading of *Principles*, and itemizing the means to achieve them under the heading of *Standards and Questions*.

The *Instrument* has been arranged in four sections;

three sections look to the nature of the school as *Catholic*, *Academic Center*, and *Community*; the fourth section on *Finances* indicates very specific ways of planning and developing to realize the priorities established in the other sections. The urgency the schools feel today to educate to justice permeates all four sets of *Principles* and *Standards and Questions*.

How will this *Instrument* be used? It is hoped that this *Instrument* will help schools achieve a more comprehensive and objective view of their progress in developing as Catholic academic centers. An honest self-study following this guide may point to specific areas for planning future efforts. The Board of Directors admits that all of the questions may not apply to all the schools, and knows that other questions could be asked; it also believes it unlikely that any school would find none of the questions applicable.

The Board of Directors of JSEA suggests two possible stages to use the *Instrument*. The first is an in-depth Self-Evaluation written by the total community of each Jesuit school. The second is a review of this report and a visit to the school by a committee. This committee could be designed in various ways: members from other Jesuit schools, members from other private/public schools or a combination reflecting a broader perspective.

A recommended process would be to send the committee the written report of the school on the *Instrument of Self Evaluation*. To facilitate the visit, other materials could be sent such as a listing of the faculty and their schedules, programs of the school, the order of the days for the visitation, specific arrangements for faculty meetings, living accommodations, and expenses.

The Jesuit schools throughout the United States consider themselves a community, a very large community, but one that truly shares vision and projects within an Association. They have shared in forming this *Instrument* and will share in its revision in July 1977.

I. CATHOLIC

A. Principles:

A-1. The Jesuit high school is a Catholic school. Its immediate purpose is education, understood in larger

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than purely academic terms. The high school contacts young persons at a critical moment in their religious development, and seeks to turn this to account by helping them explore their religious experiences in an environment where Catholic values are understood and experienced.

A-2. Adolescence is a time when some students see religion as a positive and attractive personal option; some reject what they think religion represents; and others suffer a time of religious indifference. The choice the students make during these critical years is a deep concern to the Jesuit school. It is a key responsibility of a Jesuit school to provide a positive environment in which personal and religious affirmation can be made.

A-3. Because the school is Jesuit, the environment may be expected to reflect the special charisms and emphases that flow from a long tradition of the *Spiritual Exercises of St. Ignatius Loyola*, the fourth part of the Society's Constitutions, and his other writings. The students and the faculty are expected to experience the spirit and dynamics of the *Spiritual Exercises* with these effects: a special sense of community commitment to service of the Church and of all men and women; and an exciting search for "more" dedication to Jesus Christ, for "more" effective love of neighbor, for "more" awareness that God dwells in all things.

A-4. The principles of a Catholic school apply in an analogous way to non-Catholic students and faculty. Thus, the fact that non-Catholic students seek admission is taken to indicate an interest in learning about Catholic traditions as well as in fostering their own religious development. In the same way, the fact that a non-Catholic chooses to be on the faculty is taken to indicate the will to contribute to the Catholic religious orientation of the school — in a way, of course, which does not compromise personal religious beliefs.

B. Standards and Questions:

B.1. All students from Catholic families in a Jesuit high school (and through them, their families) accept by their enrollment in the school a serious obligation to explore their religious experience and their life within, and commitment to the Catholic tradition.

a. Is this expectation published as a clear

requirement for students and families applying to school?

- b. Do application forms and acceptance notices, registration and open house programs, alert students and families to this characteristic of the school and require an active agreement and commitment?
- c. Do processes for continuing students from year to year include an evaluation of continued development in the religious purposes of their education?
- d. Are non-Catholic students informed that they are expected to engage in similar exploration of their religious beliefs and practices? Are opportunities provided them either within or outside school to examine their commitment to the religious traditions of their families?

B.2. Every member of the faculty is expected to be a person whose religious convictions make him or her willing to share his or her religious experience with students and also to encourage their personal religious development.

- a. Do the school's norms and procedures for hiring and maintaining Jesuit and lay faculty members explicitly explore and evaluate the religious dimension of faculty members' contribution or performance?
- b. Do the faculty members see themselves as responsible or involved in general faculty responsibility for the religious formation of the students? Is this demonstrated by active participation in retreat programs by all faculty members, in liturgical celebrations, in personal discussions with students on religious questions?
- c. Is there concrete evidence that the student body perceives individual faculty members or the faculty in general as both concerned about religion and as witnessing in their lives the values of the gospel?
- d. To what extent does the faculty actively cooperate with the person(s) primarily responsible for the liturgical and pastoral life of the school

B. 3. The Jesuit high school must have a religious



studies department and program which have the same high degree of excellence, professional preparation, and resource materials as the other academic departments of the school. The presumption should exist that Jesuit high school students have, on a level appropriate to their stage of development, a good knowledge of the doctrine, scriptural exegesis, moral teachings and historical development of the Catholic Church. Non-Catholic students attending a Jesuit school would be expected to come to some understanding of the Christian tradition and to examine more deeply their own personal values and religious development in ways respectful of each individual's conscience.

- a. Does the department of religious studies describe its purposes? Is its thrust both toward theological understanding and toward faith development?
- b. Are sufficient resources allotted to the religious studies department so that it is on a par with the other departments in the school, e.g. teachers of quality, professional preparation, resource materials, availability of space, teaching load, and budget?
- c. Is the level of understanding concerning the doctrine of the Catholic Church clearly described in measurable terms as a graduation requirement? What are the programs that lead to this level?
- d. Are the lines of relationship and cooperation between this department and the departments or persons in charge of pastoral and service programs clearly described and adhered to?
- e. Does the school's program in religious education (and/or formation) reach out to the students' families? In what specific ways?
- f. How does the school deal with students who demonstrate notable apathy or antipathy to the religious education programs and formation projects?

B. 4. Each faculty member should be familiar with the substance and dynamics of the *Spiritual Exercises* and should participate in these *Exercises* in some form. In the course of their education in a Jesuit school, students should be helped to assimilate the values of the *Exercises* at appropriate levels. To this end they are

expected to participate in retreats or other reflective experience.

- a. In what ways does the school show that the *Spiritual Exercises* have a privileged position?
- b. Is the priority of spiritual formation for faculty and students reflected in the budget and in the development of personnel?
- c. Is the faculty familiar with the substance and dynamics of the *Exercises*? Do they experience the *Exercises* in some form on a regular basis?
- d. Are all the students annually offered an opportunity to participate in retreats or other reflective experiences in which they can explore their personal and religious values? Are the faculty and staff convinced that student retreats are a high priority?
- e. Does the Jesuit community attached to the school manifest a special sense of responsibility to aid the wider school community in participating in the *Exercises*?
- f. Is religious formation (as distinct from religious instruction) largely in the hands of religion teachers and chaplains, or does the faculty actually accept a common and unified responsibility in this area? If the latter, what are the implications in this for hiring and promoting faculty?

B.5. Justice should be a matter of central importance to all Catholics. The Jesuit high school places special emphasis on sensitizing its students both to justice for individuals and to social justice in local, national and international issues. No person should graduate from a Jesuit high school without an awareness of the realities of global interdependence, of the need for restraint in the use of natural resources, of the obligation of the developed nations toward underdeveloped peoples, of the systematic forms of injustice and discrimination which currently affect American society. Jesuit high school students should be confronted with the challenge of using their God-given talents and energies to address these problems in a Christian way.

- a. Are faculty recruited who would be truly capable of offering programs on questions such as global interdependence, over con-

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sumption, the rights of emerging nations, poverty, and discrimination?

- b. Is the faculty convinced that as *Justice in the World* puts it, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel"?
- c. Are academic programs offered to the students to raise their awareness about and to inform them on the social issues at local, national, and international levels? Do the programs elicit a Christian response to these issues?
- d. How are the problems of individual injustices, stealing, cheating, marring or destroying property, handled within the school?
- e. Does the school show how much it values justice by the way it hires, by its salary scale, in guarding due process, and in its financial aid policies?
- f. Do administrators encourage faculty and student involvement in social causes that seek to remedy injustices?

B.6. The Jesuit high school, faithful to its Christian and Jesuit heritage, gives its students an experience of the value of service to others in the name of Jesus. In the course of their high school years, students are expected to participate in a service-oriented experience either within or outside the school's program. It is understood that the enrollment of a student in a Jesuit high school is a commitment to an exploration of the human and religious significance of Christian service.

- a. Does the school directly involve students in the service of other people through personal contact with them? Are such programs understood by all as direct and necessary outgrowths of the school's Catholic heritage and of the Jesuit tradition which emphasizes change from a selfish individual orientation to an attitude of giving "more" in the service of God?
- b. Do these programs include preparation and reflection during which the students explore the human and Christian dimensions of their experiences?
- c. Are the programs carefully supervised and given a director and all the necessary resources?

- d. Are the programs varied to meet the interests and capabilities of the individual students? Who are served by these programs?
- e. Are opportunities provided for interested students to work among victims of severe injustice in the ghettos or depressed areas of their cities, counties, or states, or even in the third world?
- f. Are students encouraged to consider the possibility and the desirability of service-oriented careers?

II. ACADEMIC CENTER

A. Principles:

A.1. The Jesuit high school is a center of academic excellence. To this end, the curriculum integrates the demands of the academic disciplines and the physical and affective needs of the developing person with the experience of service to others. Certain methods and the technologies used for teaching the skills necessary for an educated person, are selected because they are consistent with the goal of assisting each student to develop as an intelligent and integrated person.

A.2. The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit secondary education. Its aim has never been simply the getting a store of information or preparing for a job, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit secondary education is, rather, that full growth of the person which leads to action, especially, that is suffused with the spirit and presence of Jesus Christ, the Man-for-Others,

A.3. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slip-shod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.

A.4. To help students develop in apostolic action, Jesuit schools should offer them opportunities to explore human values critically and to test their own



values experientially. Personal integration of ethical and religious values, which leads to action is far more important than the ability to memorize opinions of others. The Father General of the Society of Jesus has made this point with great clarity: "Our prime educational objectives must be to form Men-for-Others; men who cannot even conceive of love of God which does not include love for the least of their neighbors."

A.5. Since Jesuit educators are concerned about life-long growth of their graduates, and because this time in history is marked by rapid change, Jesuit schools are solicitous that students *learn how to continue to learn* after formal education has ended. Thus, Jesuit educators are not content merely to transmit what people have thought or currently think. They provide training in basic study and research skills. They stress understanding of the structures of academic disciplines.

A.6. Hence, Jesuit education today avails itself of the valuable discoveries of the behavioral sciences, psychology, sociology, and especially pedagogy. To these findings, Jesuit educators must bring theological and philosophical reflection as they incorporate them into the learning process of discovery, decision and action.

The Jesuit high school is also a center where students learn to evaluate and integrate the many experiences they have through the family, Church, work, media, entertainment, leisure, and so forth.

B. Standards and Questions:

B.1. The Jesuit high school is a center for learning where the program of studies, the faculty and the students are committed to the pursuit of academic excellence. The students are the focus of the school; programs are designed to respond to their God-given talents while guarding against the harmful effect of excessive competition.

- a. Does the school offer leadership in the community in developing educational practices? What concrete examples support this conclusion?

- b. Who are the students of the school? What are the criteria, academic and other, and the procedures of the admissions office? Since

students' families will become a part of the total school community, does the school make some assessment of the parents' attitudes and intentions as well as of the applicants' capabilities and promise?

- c. What is the profile, academic and other, of the student who is considered worthy of a diploma?

- d. How are the curriculum and academic requirements developed, and by whom? Are expectations of student progress in learning from year to year set forth in such a way as to describe sequential growth in depth of understanding, in responsibility, and in integration of learning experiences?

- e. What modes of individualized instruction are now being used? What methods are used to identify the current level of each student's progress?

- f. Do the administrators and teachers take care not to encourage false values in the school by excessively stressing grades, rank in class, or competition among the students? Does the grading system take into account the students' academic performance relative to their talents as well as to standardized norms?

- g. What provisions are made for regular academic advisement of each student? What percentage of the faculty participate in this program? Is there a method of evaluating the effective-ness of this program?

- h. Is a balance and priority maintained among the diverse goals of religious development, academic excellence, social involvement, and co-curricular or extracurricular activities?

What are the methods used to insure that the program of co-curricular and extracurricular activities, including such things as athletics, publications, drama, speech, etc., is being administered in a manner that is congruent with the Christian environment of a Jesuit school?

B.2. All faculty members should be professionally competent in their teaching field in traditional and modern methods of instruction, and in communication with students and adults.

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- a. In hiring procedures, what is used besides academic records to evaluate the professional competency of teachers?
- b. Is the faculty attempting to locate, identify, experiment with and implement innovations in education to meet the needs of the students? Are these new procedures accompanied by programs for measuring their effectiveness?
- c. Do the members of the faculty and staff make themselves familiar with the basic journals and other resources in their respective fields? What are some of the programs now being implemented which have grown from such sources?
- d. Does each teacher's methods reflect the facts that students learn in a variety of ways and not all students are able to learn in the same way?
- e. What percentage of the faculty has recently shown interest in the possibility of developing curricular programs and materials which cross particular disciplinary lines?
- f. Do the administrators and teachers actively seek participation in regional or national meetings or workshops of educators? What provisions are made in the schedules and in the budget to help faculty members attend such meetings?
- g. Are the teachers capable of representing the school at meetings in their particular disciplines or at workshops on educational theory?
- h. Do members of the faculty attempt to share with students their personal integration of the subjects they teach and the faith they profess?

B.3. The qualifications of administrators in Jesuit high schools go beyond the expected academic certification, critical knowledge of curricular theories, and managerial proficiency. They include a dedication to the apostolate of secondary education in the spirit of JSEA, the leadership necessary to guide the school intelligently and tranquilly through change, and an involvement with educational leaders in regional and

national groups.

These qualifications, and the functions of each position, should be clearly described in writing.

- a. Are the responsibilities of each administrator (President, Principal, Assistant Principals, Department Chairs, etc.) clearly defined and published?
- b. Are the Trustees, the President, the Rector, the Development Officer, and the Treasurer conversant with and convinced of the academic and spiritual goals and priorities of the school?
- c. Do administrators project clear objectives for the school, foster long and short range planning, set priorities, and encourage evaluation of programs and projects?
- d. Does an academic administrator meet with the faculty and staff members individually to establish in writing specific objectives for the year?
- e. What procedures are used to follow such a meeting with classroom observation and individual conferences?
- f. What signs of trust and respect are clear in the methods which administrators use to announce schedules, programs or directives to the teachers? Are such signs evident in the communications and dealings teachers have with the administrators?

B.4. The curricula in Jesuit high schools may vary in some respects because they are affected by State requirements and regional accrediting associations. In all segments of the curriculum, however, there should be a conscious effort to challenge students to go beyond mastery of basic skills to function as inquirers and problem-solvers through analysis, synthesis, and evaluation. Learning experiences should lead students from a study of the past to an awareness of the challenges of the future.

The curriculum should be designed to discourage passivity among students; action-learning and use of projects and resources beyond the campus should be encouraged. In addition, the curriculum should employ methods of instruction and modes of inquiry



that lead the student to a perception of the structure of the disciplines studied.

The role of the teacher thus goes beyond that of an information-giver; he or she becomes a diagnostician of individual student's strengths and weaknesses in learning, a guide to appropriate growth experiences, a motivator, a model of a person enthusiastic about the area under study and conscious of broader values and moral issues raised by its methodology or findings.

- a. What are the basic curricular requirements for graduation at this school? How were they selected?
- b. What levels of proficiency must a student demonstrate in order to fulfill these requirements?
- c. Does the school have a variety of ways to measure student progress and growth?
- d. What mechanisms exist at this school to facilitate ongoing curriculum development and evaluation?
- e. In the daily running of the school and in the eyes of those outside the school, do the quest for academic excellence and the responsibility for the total Christian growth of the students complement each other?
- f. What techniques are being used within the school to help students learn how to learn?
- g. What programs have introduced action learning and reflection as an integrated part of the educational process? What ways does the school use to break out of the "all learning goes on in the classroom" concept?
- h. What are the specific programs designed for integrating affective and ethical development with the cognitive development?
- i. What means are used to investigate the students' integration of various kinds of learning experiences with the life of faith?
- j. What are the interdisciplinary programs or seminars in the school? How are the students prepared for them? How are these programs evaluated?

k. What are the ways in which students are helped to make and examine the values that underlie their own moral judgments and decisions? What guidance is offered the students concerning faith decisions?

l. What guidance is offered students as they reflect on the tensions between permanent values, explicit laws, and orderliness on the one hand, and the changing needs of society and the need for individual decision-making on the other?

B.5. To prepare a student to cope successfully and creatively with contemporary society, Jesuit education must go well beyond what has been considered necessary in the past for functional literacy. Jesuit education should include those skills needed to respond to change in society, a grasp of global issues, and the ability to make decisions which promote human development.

- a. Do the students of the Jesuit high school prayerfully study such documents as *The Church in the Modern World*, *Development of People*, *Peace on Earth*, *Justice in the World*, and *To Teach As Jesus Did*?
- b. Are the students familiar with the work the United Nations is doing for world peace, education, and humanitarian causes? Have they read *The Universal Declaration of Human Rights*?
- c. Does the faculty in conjunction with the administration accept, announce, and practice the educational principles that Jesuit schools are oriented toward action, and especially to apostolic action? How?
- d. Has Section , *Catholic*, been reviewed and the questions under heading B.5. and B.6. been answered?

III. COMMUNITY

A. Principles:

A.1. The Jesuit high school is a community which aims at unique fusion of Christian living and academic goals. In this spirit, the administrators, faculty,

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students, and parents should have common academic purposes but should also experience an opportunity to share in a community built on Christ. The joys and sorrows, problems and victories, of one member of the community should be those of all the members as they work, play, study, pray and celebrate the Eucharist together.

The students' life in the school community is temporary, which creates special opportunities and places special limitations. Further, since the school is only one of the communities in which students grow, their communal school experience should encourage them to contribute to the life of their communities, to the family, the parish, the local civic community, and even to national and international communities.

A.2. The Jesuit high school encourages community by fostering all the human qualities that are necessary for developing it: for example, openness, trust, valuing each person, willingness to serve. In this spirit each person is expected to exert a positive influence on the school's environment, to work in harmony with others, to be tolerant of the views of others, and to be more eager to find solutions than to criticize.

A.3. The school community should be created and formed in ways which lay on all its members responsibility for the whole. In particular, broadly based decision-making processes should open channels of communication among the governing body, administrators, faculty, students, parents, and alumni. Each could be invited to assume an appropriate measure of responsibility for the on-going life of the school.

A.4. Integral growth of the students, including growth in grace and the spiritual life, is not possible without personal relationships among friends. Students should be provided opportunities to meet informally and have occasions to learn how to use leisure. Social functions where they may relate with members of the opposite sex and with adults should be encouraged.

A.5. The community of the Jesuit high school seeks to develop a sense of responsibility to a larger community; thus, it heeds the imperatives of justice which move from local concern to national priorities and into international issues. Christian service should be a constitutive part of the Jesuit high school's curriculum and life.

B. Standards and Questions:

B.1. The faculty, students, and parents at a Jesuit high school are expected to contribute consciously to the building of a Christian community in the school.

- a. Does the school explicitly announce that a primary dimension of Catholic education is the building of a living community of believers?
- b. What specific learning activities are used to help faculty, students, and parents realize that they are not isolated individuals but part of a community?
- c. What opportunities does the school offer for celebrating the Eucharist together as a community? Are such opportunities offered in connection with activities of the school such as club meetings, dramatics, sporting and social events?

B.2. Jesuit high schools intend to encourage all the human qualities that promote community.

- a. What are some of the signs that teachers are manifesting trust and cooperation among themselves and with their students?
- b. Are faculty and departmental meetings conducive to dialogue and sharing?
- c. Are occasions or settings provided to faculty, students, and parents for fostering interpersonal relations?
- d. How do administrators, faculty, students and parents respond to pluralism of belief, opinion, and life style?
- e. Is there general agreement among the faculty that sarcasm, impatience, punishments which diminish the sense of worth of a student, and the like are not acceptable at the school?
- f. Is the faculty aware of the serious damage that can be done by criticizing, in informal situations, colleagues or students?
- g. Has the school seriously examined its system



of rewards and punishments to see where its actual priorities lie?

- h. What does the school do if its values come into open conflict with those of parents, students, faculty or alumni?

B.3. The Jesuit high school expects the faculty and staff of this Christian community to accept, develop, and exercise a sense of responsibility. The Christian community is especially strengthened by teachers who integrate religious truth and values with their private and professional lives.

- a. How does the profession of Christian community influence the concrete processes of the school such as governance and advisory boards? Is wide consultation encouraged in decision-making?
- b. Do the teachers structure their courses to allow for student initiative and some self direction?
- c. How do teachers manifest awareness of their responsibility to meet the needs of each individual student?
- d. How broad is the school's community participation in the design of activities for students and faculty, especially the Liturgy?

B.4. The Jesuit high school provides opportunities for student members of this Christian community to accept, develop and exercise a sense of responsibility.

- a. Do teachers allow students, making contributions consonant with their level of maturity and academic achievement, to help in the design of programs?
- b. Are students encouraged to form a government which has responsibility, authority and accountability so that they may experience in practice the responsible use of authority as a service to the community?
- c. Are avenues provided so that the students themselves can promote more responsible action on the part of their peers?

B.5. Since parents are the primary educators of their children, Jesuit high schools will seek means to help

parents examine their faith and will cooperate with them in the cognitive, religious, and psychological development of their children.

The Jesuit high school also hopes to maintain its links with those who have graduated. It seeks ways to benefit from their experiences and to aid in their academic and religious growth.

- a. Does the school offer adult education programs geared to helping parents and alumni understand their faith in this time of change? Do such programs deal with the goals of the school, and the relationship between parents and children?
- b. Are liturgies, prayer services, and retreats prepared for parents of our schools? For the alumni?
- c. Are effective forums provided for parents and alumni to give feedback to the school?

B.6. In every feasible and appropriate way, the school strives to acquaint the members of its community with the many local, national, and international situations in which injustices go uncorrected because community has yet to be built there. It also has, or involves itself in, community action programs which foster justice.

- a. Has section 1, *Catholic*, been reviewed and the questions under the headings B.5. and B.6. been answered?

IV. FINANCES

A. Principles

A.I. The Jesuit high school is expected to maintain fiscal responsibility through the use of some of the methods and norms of the business world, e.g. clear accounting, management, budgeting, investments. The school has other concomitant responsibilities, including the careful use of resources for the greater service of the people of God and a special regard for the poor. The Jesuit school will manifest its apostolic spirit by giving generously what it has received, understanding that the school has notable responsibility toward indigent students.

B. Standards and Questions:

- B.1. The Jesuit high school uses clear and standard

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procedures for accounting, for preparing and using budgets, and for auditing.

- a. Are all segments of the school community aware of the school's financial situation and is their support and assistance enlisted in planning and budgeting? Is a financial report published to the full school community?
- b. Are all individuals or departments who control budgets and expenditures held responsible for them and accountable to the administration?
- c. Are areas of high priority adequately financed? Does the budget reflect the stated priorities of the school?
- d. Do the schools send a full financial report to the Father Provincial and also to the other Jesuit high schools within the Province? Do the schools of the Province use similar or uniform procedures to help with comparison and accountability?

B.2. With the help of an advisory council or a Board of Trustees, the President of the school follows the procedures in investments and banking that are clearly sound and just. The President also has a development program for the school.

- a. Among those who advise the President on finances, are there some who bring to bear not only their wisdom, experience and expertise in the business world, but also their sensitivity to justice in investment policies and procedures and their awareness of the moral obligation to serve all people?
- b. Does the school have an effective development office seeking support from the alumni, the business community and foundations? By whom, and according to what objective standard, is the development office evaluated for its effectiveness in generating additional funds, and for the care with which it manages its own budget?

B.3. As long as the school has no permanent endowment, it will be obliged to collect tuition from the students, elicit gifts from benefactors, and use many means to meet the expenses of running a Jesuit high school. Each Jesuit school is expected to build a scholarship fund to help those in need in a way that

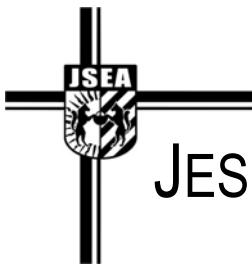
will be sensitive to their dignity and reflective of Christ's love of the poor.

- a. How has the school decided on its tuition? Has it considered full-cost tuition for students? Or, if full-cost tuition is neither possible nor desirable, has the school made a thorough study of alternative tuition plans in order to increase its availability to the economically deprived?
- b. What specific steps have been introduced into granting financial aid to students that reflect a sensitivity to them, e.g. in the interview, in the forms to be filled out, in the way the funds are granted or announced to the parents?
- c. What specific effort has the school made to support the work of parents and other national groups who are seeking a fair share in the taxes that have been collected for education of all children?

Epilogue

After fifteen months of writing, refining and revising it, the *Instrument of Self-Evaluation for Jesuit Schools* is offered to the Jesuit schools and their many friends. Over one hundred people worked together to share their vision of Jesuit education and to spell out in great detail some of the educational theory and practice that may help Jesuit schools to renew themselves. They have worked through nine drafts of this document and yet are the first ones to admit that it will need further revision and frequent updating. As they cooperated in producing this document, they hope that all who use it will cooperate in its revision.

The JSEA Board of Directors is responsible for the publication of this *Instrument* and it requests each school to send to the national office a record of its use, suggestions for revisions, ways to clarify what is obscure and what emerges as special needs of the times. The Boards of Directors requests all such suggestions for revision be sent to the JSEA office before July, 1977.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Faith and Justice**

By Edwin J. McDermott, S.J.

Acknowledgments

In February 1975 the JSEA Board of Directors approved the formation of a Steering Committee to consider the possibility of a national workshop on justice as our response to the priorities of the 32nd General Congregation.

The Steering Committee met in Washington on May 23, 1975, but did not recommend a national meeting. They proposed some goals and processes for workshops at each school. I wish to thank that committee: Fathers Joseph Fitzpatrick, Peter Henriot, Terence Shea (by letter) and Vincent Duminuco.

Ten Jesuits were invited to Chicago on June 23 and 24 to design a workshop for our schools. Rev. James Kuntz, S.J., became the official secretary for this group and each of those invited promised to be available to facilitate these workshops during the first semester of the school term. I wish to thank Rev. Kuntz and the facilitators for their generous service to the Association:

Donald Bahlinger, S.J.
Curtis Bryant, S.J.
Keith Esenthaler, S.J.
William McCurdy, S.J.

William McCusker, S.J.
James McDonough, S.J.
John Mott, S.J.
Leo Murray, S.J.
James Walsh, S.J.

On August 5, 1975, the JSEA Board of Directors approved the design of the workshops and also voted to use the Association's special funds to cover all expenses of bringing the workshop to the schools. I thank the Board for this vote of confidence and all the participants — 1,833 faculty members, 113 staff people, 406 students, 234 parents, 32 alumni and 28 others — interested in our schools.

Finally, I wish to thank the two people who worked very closely with me in preparing this report: Father James Stoeger, S.J., without whose encouragement I may never have finished the report, and Mrs. Darlene Jones, the faithful secretary for our Association.

*Edwin J. McDermott, S.J.
President, JSEA
Washington, D.C.
July 31, 1976*

*Copyright © JSEA 2005. *Faith and Justice* appeared originally as a monograph (JSEA, 1976); it was subsequently published as Section 6 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



Preface

In presenting the attached paper, "Faith and Justice," by Edwin J. McDermott, S.J., the Board of JSEA recognizes the value of the reflections of one who had the opportunity to work with the facilitators on the design of the "Workshops on Faith and Justice." In addition, McDermott received the reports from the participating schools and studied these together with the facilitators. His reflections, judgments and suggestions, then, have a distinct worth.

The Board, in the spirit of service to Jesuit schools, offers these reflections to administrators and faculties as just that — valuable reflections. In presenting this paper, the Board suggests it as a possible means to further thought, discussion and planning among members of the school community. The recommendations presented by the author have special value both in light of his experience and perspective but in no sense does the Board endorse them as prescriptive. Judgments by members of local school communities are paramount in deepening our apostolic involvement in service of faith and promotion of justice. Accordingly, they may serve to stimulate follow-up programs or processes in our schools.

The Board considered recommendations made to it in this paper accepting some, but not others. Thus, resolution #10 was approved verbatim. The substance of resolution #17 was endorsed with the hope of widespread participation in the workshop on moral education and theological reflection in the summer of 1977.

William T. Wood, S.J.
Chairman, JSEA Board of Directors
June 15, 1976

Introduction

This is a report on thirty-six Workshops on Faith and Justice in our Jesuit high schools during the first semester of the 1975-1976 school term. It is also more. It is a personal interpretation of these workshops and a reflection on many other workshops I have conducted over the past four years on the *Preamble*¹ and on the *Instrument for Self-Evaluation of Jesuit High Schools*.²

A compact program, designed by ten Jesuits who were also facilitators of this program in our schools, was offered by the Jesuit Secondary Education Association

(JSEA) in August 1975 to help our schools reflect on faith and justice. The 32nd General Congregation called "the service of faith and the promotion of justice.... the integrating factor of all our ministries; and not only of our ministries but of our inner life as individuals, as communities, and as a world-wide brotherhood. This is what our Congregation means by a basic choice."³ The program was an in-service day for faculties; it encouraged full participation by some parents and students.

I have received 126 written reports from our schools on these workshops with the ten facilitators in November 1975 as we prepared a summary report and five resolutions for the JSEA Board of Directors.⁴ Now, I wish to give the Association a rather detailed interpretation of these workshops.

With so much material to interpret, I looked for a format to help me unify my report and also one that could be useful to the schools. As the facilitators in November had agreed to make their summary under the four headings of the *Instrument for Self-Evaluation of Jesuit High Schools*, so will I. I will group factual accounts under four headings of Catholic, Academic Center, Community, and Finances; and I will present recommendations to the Association as they touch the content of those four chapters. I do not mean, however, to limit the factual account or the recommendations to these four headings. Rather, I see this report responding to a bigger question. Frequently, I am asked, "What is the significant or exciting activity in the Jesuit school today?" I reply that it is not a particular project or a curriculum change. To me it is a movement. It is the Jesuit high school struggling to identify itself in the Church in the modern world.

I. CATHOLIC

What is a Jesuit school today? It is an academic center for all types of humanistic and scientific learning; it is above all a manifestation of Christ to the modern world and to all of humankind.⁵ One school in the Workshop on Faith and Justice quoted from *The Church in the Modern World* and said the school was the people of God seeking "to carry forward the work of Christ under the lead of the befriending Spirit."⁶

As long as a Jesuit school was described in such general terms, all the faculty and students and parents seemed

unified in one goal. However, when the participants in these workshops attempted specific recommendations and individual changes for the school, differences appeared. The diversities appeared as coming from different educational theories, but I think they also came from a difference of theologies. Let me recall some of the recommendations in two listings, and, then reflect on some theological differences in the two listings.

In every school some faculty members (not distinguishable by age or Jesuit-non-Jesuit) held on to a traditional model of teaching, which can be described as efficient and authoritative. These teachers prefer detailed schedules, testing programs, grades, ranking in class, along with strong interventions by the administrators, little interaction with students, and little sharing of values with other faculty members. Without trying to over-simplify this position, let me call it a traditional Jesuit school. Some of the “traditionalists” spoke up in the workshops. “Bring back Latin and Greek,” they said, “Let the teachers put in a full day of teaching and correcting papers and we will be a *just* school.” They also complain that our students are being directed to “purely humanitarian” deeds in service projects.

In sharp contrast to this focus, the workshops made clear that many teachers (or most) had a different focus which could be called personalistic. This group focused on persons, on the needs of students and teachers; and from this focus came a whole new set of values, priorities, and programs. For example, this group wanted smaller classes to be able to show concern for each person in the class; they wanted to lessen competition among students by changing attitudes towards grades and rank in the class. The teachers were pleased to share their religious values with other teachers and students. They said “Be personally concerned with the individual and you will be just.” They saw a pastoral role in education leap up from the theological developments of Second Vatican Council, and they were not going to be satisfied with just teaching subject matter in our schools. They want to create a religious environment for the personal growth of all students and to be with the teenagers when they are trying desperately to interiorize their faith and make it relevant to their “joys and sorrows, problems and solutions”⁷ of daily life.

From a listing of these specific concerns, all should be

willing to say that there are differences within our schools. These differences arise from educational theories; I think they also arise from differences in theologies. I would like to identify the sources of these differences in theology within the framework of the Second Vatican Council.

The Church’s authoritative stance moves to the background as she sheds light on the beauty of individual responsibility, freedom of choice, and personal decision making.

Early in the third session of Vatican II, the conciliar fathers were called upon to prepare the pastoral constitution, *The Church in the Modern World*. The theological differences among the participants which had only gently and obliquely appeared in earlier sessions now precipitated heated debates. Some of the fathers were speaking about the levels of nature and supernature in the lives of men; others were speaking against such a dichotomy. Archbishop Hurley of Durban, South Africa, focused the issue in these words, “The central theological problem of the century is the value of the natural order in its relation to man’s supernatural end.”⁸ This was newly expressed in the first draft of the document to read, “The two reasons for the vocation of man — that he first seek the kingdom of God and faithfully build the earthly city — are not opposed to each other.”⁹

Within the very documents of Vatican II a development of theology can be noted and a new focus for the Church recognized. The ancient tradition had mentioned that God created a chosen people and was active in their history, that Jesus Christ was head of the Church but also head of the entire human family.¹⁰ During her development, the Church stressed first one and then another aspect of her doctrine. After the Council of Trent theological reflection described sin and grace and pure nature; it also made sharp divisions between the world of grace and the world of sin or nature. The Church adapted legislation and practices to express this division.



A. Nature and the Supernatural

Now Vatican II asks us to consider the universality of God's grace and his self communication to all men and women as the focus of the Church today and the focus for all the ministries within the Church. It is also asking us to adapt our policies and our practices to be able to express the mystery of God's grace and Christ's presence in the lives of all people.

While nature was considered dichotomized from the supernatural, stress was placed on the Church as a closed sanctuary and the only source of salvation, on the evil in the world because it was separated from God, and on rules and regulations as a light to people trying to escape from the darkness of the unredeemed world. In contrast to that period in our history, Vatican II insists that God is redemptively present to all,¹¹ and that the mystery taking place in the human conscience is supernatural.¹² Then, it defined a "new humanism" in terms of "responsibility towards one's brothers and sisters and towards history."¹³

Patiently and faithfully, we members of this modern Church are trying to adapt all our ministries to this new focus. Our schools must also go through this same process of adaptation. We are expected to see our Church less as a protective environment and more as a place to grow through dialogue in openness and trust with people of all creeds. The Church's authoritative stance moves to the background as she sheds light on the beauty of individual responsibility, freedom of choice, and personal decision making. Her sermons against the evils of the world are modified by the preaching of hope in God's will for universal salvation, along with an appreciation of the goodness of so many men and women who have not even heard of Jesus, the Lord. This new approach emerged as a question in our schools, "What do you mean by 'purely humanistic deeds' in our service projects?"

From a review of the reports of our Workshops on Faith and Justice, I feel by far the majority of teachers, students, and parents recognize, at least faintly, that our Jesuit high schools are called to this new focus in our apostolate. As long as there is basic division within the school's theological focus, I feel the school's effectiveness will be lessened. For, communication within the school will break down, actions will be crippled, and movement to service in the spirit of faith will be postponed. I am not saying that unity in our

theological focus will solve such problems as balancing a budget with fewer students in each class, nor will dropping grades insure self-competition. However, I am convinced from listening to people in our schools that unless we examine our theological understanding of nature and supernature, of humanization of all people, and of being linked with all of humankind through the abiding presence of God and God's grace, we will never effectively mobilize our schools to act for justice in the spirit of faith. Furthermore, we will never pick up in a united way the spirit of the 32nd General Congregation. With this as a background, I would like to submit my first recommendation to the Association.

Recommendation 1. The JSEA Board of Directors should form a committee to apply the theology of *The Church in the Modern World* to the Jesuit high school in the modern world, and then commission this committee to prepare a paper for the Association before the summer meeting in 1977.

I would like to make a similar proposal to the schools. The workshops on Faith and Justice did little more than uncover some of the theological differences in our schools. I think that if our schools studied *The Church in the Modern World* and singled out some specific sections on the development of faith and the application to justice, they would be able to better understand their role in the modern church.

It will make a difference, for example, in our teaching about faith, if we teach that God is summoning¹⁴ every person through grace to the fullness of humanity as revealed to Jesus Christ and to brotherhood with all people.¹⁵ Our teaching on justice will be extended if we hear the call to search "for genuine solutions to the numerous problems which arise from social relationships."¹⁶ Faith, we are told, is the "basis for dialogue"¹⁷ within our schools and with all people; dialogue is our outreach to people in the spirit of justice. The believer can recognize justice as a summons from God away from self-containment and greed to a continuing conversion and generous service to all men and women. Justice is a call "to take on new functions and new duties in every sector of human activity."¹⁸ These added clarifications of faith and justice are important dimensions of any further study or action in these areas. Hence, I make a second recommendation.

Recommendation 2. Let each school through dialogue and workshops articulate its theological self-understanding within the new focus of *The Church in the Modern World*.

When the ten facilitators of our Workshops on Faith and Justice met in November 1975 to prepare a report for the JSEA Board of Directors and for a meeting with Father Arrupe, they recommended "that the schools continue the process of intercommunication and interpersonal relationships begun in the Workshops."¹⁹

Before I make that recommendation my own, I would like to indicate why I think such workshops and such dialogue reflect the spirit of *The Church in the Modern World* and are so vital for our growth in Christ.

In some way we have always considered dialogue and conversations as necessary to growth. Children, for example, experience their own consciousness in response to their mother's word. So also, the adult in conversation with family, friend or foe grows in knowledge and self-awareness and emotional power. Sometimes the person in dialogue is diminished because of a put-down, or a demand too great to comprehend,²⁰ or of passivity and conformity to the status quo.

B. Dialogue for Growth

What is the connection between dialogue and our Workshops on Faith and Justice? Our workshops were carefully designed to encourage dialogue. In small groups we promoted skills of listening, sharing information and values, examining alternatives, clarifying moral reasoning on issues of justice, and reaffirming our faith. Every facilitator knew the potential of these exercises and reported both openness and resistance on the part of the participants. The openness to share led to joy and receptivity to ideas and new values. The resistance made clear that each person has built one's own world and sets of values from the cradle, and only in very favorable settings is a person willing to re-examine personal values and open the door to a conversion from self-centeredness to a wider influence from other people and other needs.

Our workshops re-enforced self-awareness in the participants and this facilitates growth.²¹ The Workshops also provided opportunities for

conversion; this call for change of heart elicited painful ambiguity and doubts. Before the participants could have a true change of heart, they suffered through self-examination of their defense mechanisms and unexpressed approval of their own privileged positions in society. We were called to examine how sin in the world had formed our values and now controlled us through structures that perpetuate those values.

In the workshops, faith was operative in our discussions. The participants were listening not only to the theories of economics and distribution of food to the poor; they were also listening to special words that rise up from God's summoning them through their consciences²² and through His word in the Scripture. These special words transcend our age and the limits of a particular culture; they suggest new responses. God is present and the summons is grace. God is redemptively present in dialogue. The dialogue in our workshops helped the participants grow in faith because ultimately it was a dialogue of salvation with God.

Recommendation 3. I repeat the words of the facilitators.²³ "We recommend that the schools continue the process of intercommunication and interpersonal relationships begun in the Workshops on Faith and Justice. Specifically, we see a need for other workshops to focus on a deeper level on some of the national and local issues that emerged during the first workshop. Furthermore, after analyzing the process of the workshops and comparing the involvement of people and the issues, we strongly recommend that in future workshops a goodly number of students and parents be full participants. They bring new and important dimensions to the process; they are optimistic and cooperative; they should be an integral part of planning for our schools. JSEA may be able to suggest formats for these workshops and supply names of people and companies which help in the direction of such workshops."

The subject of religious education appeared in some of the schools' reports on the Workshops on Faith and Justice and was a critical issue in many of the workshops on the *Preamble* and on the *Instrument for Self Evaluation*. With this understanding in mind, let me recall some of the views on religious education that I have heard and make some recommendations.



At one school a parent recommended to the final assembly in the Workshop on Faith and Justice that the administrators insist on the teaching of Church doctrine in the religion classes and the Ten Commandments and the Laws of the Church. A couple of schools said that justice could not be served until the religion department did more than “touch and tell.” One school complained that the religion department reflected ambiguities and uncertainties about our creed and code (meaning: original sin and obedience to *Humanae Vitae*) rather than promote a “faith become living, conscious and active, through the light of instruction.”²⁴ In some of the workshops three years ago, religion departments received a “No Confidence” vote.

C. Religious Education

After visiting most of our schools and speaking with members of our Commission on Religious Education (CORE), I do not think these criticisms are widespread today or profound. I admit they represent a part of our Church and our schools are the Church in miniature. They are not expressing the movement in the church, as I see it in the *General Catechetical Directory* from Rome or the first draft of the *National Catechetical Directory*.

For too long, the religion departments have been the whipping post of our schools; the religion teachers are blamed for lack of discipline, ambiguities in complicated moral issues, lack of silence on a retreat, poor attendance at daily Mass, and writing on toilet walls. They are willing to take their share of blame, but they see most of these issues as the responsibility of the whole faculty, not just one department. They define themselves primarily as an academic enterprise in the school with special and close relationships to the pastoral programs; but they are in no way responsible for the whole environment of our schools.

Religious education has a significant role in the total operation of our Jesuit schools and to weaken that role by over-extending it would be to weaken our school as Catholic. At a time when, “Catholic schools are more important now than they were a decade ago in the United States,”²⁵ when the erosion of faith is less in those who have attended Catholic schools and the improvement in racial attitudes has increased in the last ten years, our schools should develop a strong department of religious education and ask it to give us

leadership in our theological reflections on issues of justice.

Let me be bold and offer some recommendations concerning the religious education in our schools.

Recommendation 4. Let each Religious Education Department offer a workshop to the faculty (with some students and parents) on the second draft of the *National Catechetical Directory* during its next consultation period.²⁶ Such a workshop could build a sense of confidence in the department, could be a support of the bishops’ stand on new methods in catechesis and religious education, a study of stages in faith development, and an approval of the bishops’ policy-decision that service is part of catechetics. I see such a workshop as an opportunity to describe the development of doctrine in Revelation and to promote reconciliation among faculty, parents, and students.

Recommendation 5. Let each school continue to search for truly talented and dedicated persons who are trained or will receive training for teaching in this department.

Recommendation 6. Let us accept the criticism of Fr. Balasuriya²⁷ and introduce into our religion education a strategy for social action flowing from “an understanding of the structural nature of sin and injustice.”

D. Spiritual Exercises

When the ten facilitators made a summary of reports from twenty-four schools in November, the first item concerned the *Spiritual Exercises*. “To effectively inculcate and live faith and justice, the faculty and student body need the *Spiritual Exercises of St. Ignatius* and prayer.”

I do not have much to add to that statement except to recall how often in other workshops I have heard requests from our lay colleagues, “Help us experience the *Exercises*.” Naturally, we are experiencing a rebirth of interest in the *Spiritual Exercises* for our students. Many forms of them are given to our faculties: weekend retreats in solitude, retreats with spouses, Nineteenth Annotation Retreats, individually directed retreats given in our Jesuit Residence on holidays or during the summer. This is a far cry from the days when the Ignatian Retreat was downgraded as too

individualistic. Yet we should remember those criticisms of the *Exercises* given by Father William Bryon, S.J., and never forget the important role of the Director and his attitudes toward and spontaneous awareness of social issues in the establishing of the Kingdom.²⁸

Recommendation 7. Each school should design before the opening of the next term multiple programs to help the non-Jesuits on our faculty to experience the dynamics of the *Spiritual Exercises of St. Ignatius*. Our schools should also offer continuing spiritual direction to those who request it. The retreat directors should be aware of the cautions described by Fr. Bryon.

II. ACADEMIC CENTER

In the process of the Workshops on Faith and Justice, the participants in groups of eight were asked to write down on newsprint answers to three questions. "What have we done at school for justice? What have we not done for justice? What should (could) we do for justice?" The answers to these questions were part of a school's report sent to the national office and from 126 of these reports I have been able to identify some items under the heading of Academic Center:

- dissatisfaction with policies for admissions, dismissals, and suspensions;
- require a course in social justice;
- provide help for unpopular or isolated students;
- reduce class size to promote more personalized attention;
- search for better ways of evaluating a student's progress;
- drop rank in class;
- use "action learning" in more courses;
- bring more affective learning into our curriculum.

To organize these items from the reports and many other items, I will discuss them under three headings: Curriculum, Teaching Methods, and Action Learning, specifically the Service Projects. Because of its importance, I shall add a fourth section on Moral

Cognitive Development.

A. Curriculum

As a result of the workshops, a fair number of schools plan to introduce a course on social justice. Since a few schools already have such a course, I asked the teachers in those schools what recommendations they would offer. They first listed three problems and then endorsed a plan.

The first problem is finding the right material for the class. Textbooks often are not current or they only reinforce the present system of economics and social structures. "The method of education very frequently still in use today encourages narrow individualism."²⁹ Those teachers who have offered a course for a full semester or a mini-course are often overburdened by searching for the right documentation, mimeographing articles, clipping news items from the daily papers, and putting all this together in a unified course.³⁰

A course on social justice would create a second problem if administrators and teachers felt the school was adequately serving justice because of one course. In all likelihood it could create a third problem of confrontation among teachers, students, parents, and alumni. For, when issues such as salaries, neighborhoods, prison reforms and welfare cases are discussed, men and women will not let general principles of justice touch them in the pocketbook or in property values without a fight. Knowing these and other problems, many workshop participants still strongly recommended a course on social justice.

When we begin to design such a course, the first question is: "what is justice?" Within the process of the workshops, we explored this area by asking each small group to list as spontaneously as possible the words or ideas that came to their mind when they heard the words, "social justice."

The words suggested many kinds of things: poverty, oppression, \$35,000 bed for Rockefeller, children dying in Africa from hunger, stealing in the locker room, politics, dirty tricks, restriction on freedom, Appalachia, Hearst Castle, sinful structure, graffiti on walls, voter's rights, Medicare, racism, old age, God's poor, equality, equity, and many others. The groups saw that justice covers a wide range of subjects, that



each of us brings personal coloring to common happenings, that simple definitions would not begin to lessen the pain of the oppressed or the tensions of an unemployed wage earner.

Justice will not easily be harnessed into a course of studies. It certainly forbids stealing and cheating and lying — three areas of morality that were named in about seventy-five reports from the schools. It will certainly include St. Thomas' description that justice is the disposition in virtue of which man has the firm and constant will to render everyone his due; justice, St. Thomas says, is the highest of the moral virtues. For 400 years Jesuit schools have taught these definitions of justice. What then did Father General think was lacking in our schools when he said, "If the terms 'Justice' and 'educating for justice' carry all the depth of meaning which the Church gives them today, we have not educated you (the alumni) to Justice?"³¹

What is this new depth of meaning of justice in the Church today? I think the "new depth of meaning" was expressed in *Justice in the World*, the document from the 1971 Synod of Bishops in Rome. The Bishops found a new "awareness of the Church's vocation to be present in the heart of the world by proclaiming the good news to the poor, freedom to the oppressed and joy to the afflicted."³² They described the new depth also in more philosophical terms.

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.³³

This is certainly a broader understanding of justice than any other single pronouncement during the last one hundred years. Yet, I think it came into 1971 through seventy years of papal encyclicals and bishops' pastorals as an example of the development of doctrine. With a new degree of clarity and force, the Church says that we must respond to "the cry of those who suffer violence and are oppressed by unjust systems and structures."³⁴ And in the light of this doctrine, "the mission of the Society of Jesus today"³⁵ accepts the promotion of justice as an absolute requirement for the service of faith.

When issues such as salaries, neighborhoods, prison reforms and welfare cases are discussed, men and women will not let general principles of justice touch them in the pocketbook or in the property values without a fight.

Can we bring this new depth of meaning into our schools? I think we can. *Justice in the World* reminds us that "the content of this education necessarily involved respect for the person and for one's dignityChristians find a sign of this solidarity in the fact that all human beings are destined to become in Christ sharers in the divine nature."³⁶ The synod tells us that justice concerns the entire human family. Hence, it urges a study of the U.N. Declaration of Human Rights, of international cooperation, of aid to developing countries. Educating to justice also "demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. It will likewise awaken a critical sense, which will lead us to re-reflect on the society in which we live and on its values; it will make men ready to renounce these values when they cease to promote justice for all men."³⁷

From this description we know that a course in justice will not be merely a series of lectures on economics or international law. It will permeate our view of life and holiness. To those whose religious training has been individualistic, it will come as a shock to learn that a study of justice cannot be complete without a scrutiny of our values and the comforts that are ours in a privileged society.

Father Arrupe in his *Men for Others* was even more explicit when he urged our alumni to "live much more simply and to slow down the expanding spiral of luxurious living and social competition."³⁸ He also articulates our obligation to oppressed people: "whoever comes effectively to the aid of these brothers of Jesus belongs to His kingdom. Whoever abandons them to their misery excludes himself from the kingdom."³⁹ Educating to justice means that the teacher must first perceive how selfish values of an individual are magnified in society and that the societal evil in turn influences every choice of an individual. Only then, is the teacher prepared to help the student perceive how selfish choices and society's values have enslaved us and caused us to be oppressor of others.

A course on justice in a Jesuit high school might include historical and theoretical materials, as well as current events and practical data. Most of all, however, that course should be directed to a personal conversion (*metanoia*) so that freed from self-interest we will be able to be critical of social and religious structures that have oppressed people and made them less human and less able to call God their Father.

With this as a barest outline of a course on justice and some references, I would like now to offer three specific suggestions.

Recommendation 8. I strongly recommend that every Jesuit school give a priority place to a course on social justice. Since we do not have many models for such a course, I will be more specific.

Recommendation 9. The JSEA Board of Directors should choose a committee to study the need of our schools for such a course on justice and to suggest goals, materials, and methods. This committee would also be asked to give advice to the Association's national office in setting up a resource center and in providing service to our schools.⁴⁰

Recommendation 10. The JSEA Board of Directors should request the Commission on Research and Development (CORD) to consider educating to justice as one of its primary focuses in developing new curriculum. CORD could be asked to have a preliminary report ready for the Board by the summer meeting of 1977.

B. Teaching Methods

In the workshops, literally hundreds of recommendations, posted on newsprint, applied to teaching methods. In the name of justice, teachers were called upon to be more responsible in specifying objectives for their courses and in giving grades to students. Some insisted on a return to the teaching of basic skills by rote memory; others urged that students be freer in designing their course of studies. When the admission policy was discussed (as it was in many schools), one group asked a hard question. "Do we know from our history or from a study that the leaders today in social action movements are the people who had high grades on entrance exams or were National Merit winners?"

Since the suggestions were so numerous and different from school to school, I will analyze them according to the model used last December by the administrators of our schools in the JSEA Central Region. The form, prepared by Father Robert Newton, S.J., outlined three very different educational philosophies along with their aims and descriptions of teachers, students, and curriculum in these philosophies.⁴¹ In reviewing the second chapter of the *Instrument for Self-Evaluation*, the administrators isolated some of its sections which urged far more student responsibility, a "student-centered school" and a sensitivity to the student's needs; these were identified as examples of a trend in education that could be called Individual Fulfillment.

Other parts of the same chapter stressed subject matter and sequence of courses, structure of the individual discipline and graduation requirements. These coincided with a curriculum theory called Scholarly Discipline. Although there are not as many references to the theory called Educational Technology, the influence of Dr. Skinner is certainly marked in the use of such terms as levels of proficiencies, growth experience, standardized norms and behavioral objectives. These three very different emphases were found in the workshops because they are part of our schools and are reflected even in our standards for self-evaluation.

Our schools, in their statement of philosophy of education and more frequently in their unexpressed but operating philosophy, have decided to choose good elements from all three trends in curriculum theory. For example, our schools are not inclined to be Jesuit "Summerhills" but they are sincerely dedicated to offer to each student a chance to grow to full potential, to have initiative and joy and sense of personal worth. On the other hand, we have stressed subject matter, content, grades, college admission and academic excellence.⁴² We were so caught up in the traditions of liberal education, we failed to use until recent years in education any such helps as behavioral objectives.

We admit it, we are eclectic. We will use any creature or educational theory that will advance our apostolate.⁴³ This choosing what we think best in all systems creates tensions in our lives and in our schools. Let me explain.



I think our work in education would be much easier if we consistently use one educational theory • whether it be “Individual Fulfillment” or “Scholarly Discipline” or “Educational Technology” • than to have all three of these theories interwoven into our daily operation. It may be easier; it would not be Jesuit education. The blend creates tension; but the alternative seems to substitute psychological maturing or information or the efficiency of reflex learning for holistic education. I think our schools, consciously or not, have decided to accept the tensions and now are willing to accept the continuing responsibility for evaluating policies and structures in terms of the needs of our students.

First, on accepting the tensions. My theology cannot accept the extreme position of those who see human nature so pure and untrammelled that left completely to itself it will reach “individual fulfillment.” On the other hand, *The Church in the Modern World* directs educators to teach that “man is not allowed to despise his bodily life;”⁴⁴ and also “only in freedom can man direct himself toward goodness. ...Hence, man’s dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse nor by mere external pressure.”⁴⁵

In response to the Workshops on Faith and Justice, I think we have to live with these tensions: freedom and authority, the quest for fulfillment and the quest for efficiency, information and formation, personal needs of the students and structural needs of an institution. Tensions are part of the life of our teenagers. They dynamically search for their own identity in a complicated world and yet deep down are aware of their need of God’s love. In a Jesuit high school, teachers are called upon to be helpers, guides and partners with the student during this time of tension. We will not force or dehumanize or treat persons as mere organisms. We will, however, set goals, establish curriculum, and encourage behavioral changes.

Secondly, on accepting responsibility for examining policies and structure. Every society sets up goals and rules but not every society is willing to build in a corrective factor or a way of evaluating its movements. A husband and wife, for example, set up rules for family life when the children are small but those same rules would be disastrous for the familial society when the children are in their late teens.

As goals of a society are re-examined especially in times of growth and change, so must the operating rules of a school be re-examined. If not, then structures that had been designed to advance freedom and promote growth can become cages. Structures, even in a school, can become so oppressive and dehumanizing, that they can be called sinful.

*Every society sets up goals and rules
but not every society is willing
to build in a corrective factor or
a way of evaluating its movements.*

When participants in our workshops question the justice in our schedules, grades, authority of the principal, the non-participation of students and parents in policy making, admission of poor children, lack of individualization, routine and boring faculty meetings, and Carnegie unit, graduation requirements — these and many more issues about justice in our school — we may be hearing the “cry of those who suffer violence and are oppressed by unjust systems and structures.”⁴⁶ Shall we discard the whole system? Shall we keep it exactly as it is? Shall we seek some changes?

Some, like Jonathon Kozal,⁴⁷ are convinced the educational system cannot reform itself and that its structures are essentially dehumanizing, debilitating, and effective only in indoctrinating slaves for the benefit of society. The socialization that takes place in schools, they say, is domestication at its worst, a preparation of new citizens to conform to the existing economic and social patterns. Serious questions from this point of view were asked and discussed in a small seminar at the Jesuit School of Theology at Berkeley in March of 1976 and in its newspaper.⁴⁸

Others in our schools recall the past successes of Jesuit schools in assisting students into colleges. They absolutely refuse to change their methods or content in the classroom. They criticize all educational innovations.

I do not recommend discarding the whole system of education; nor do I think schools are so perfect that we need no change. I think we need change precisely because some of the structures in our schools are oppressive. We never intended them to be oppressive, but it is quite possible that some of our structures,

unexamined in the light of the needs of the students today, may interfere with the development of personalism on our campuses as urged by *The Church in the Modern World*. Let me give some examples.

Some regulations stress blind conformity and passivity; some reward inaction so that we may be unconsciously domesticating our students to political ineptitude when America and the international community most need creativity, action, involvement, and commitment.

Another example may be drawn from religion classes. Teachers may describe religion as laws, and hierarchical structures, and definitions and formula with the results that our students may see the Church only as a building, buttressed by law, and miss the joy of being part of God's people.

The student was not made for the sake of the rules any more than "man was made for the sabbath."⁴⁹ That is why I will recommend a frequent evaluation of our goals, means and structures. Just as the *Spiritual Exercises* urge us to flexibility and freedom in the use of creatures, so should the spirit of renewal in our schools urge a constant evaluation of our use of creatures in our programs and policies. This willingness to examine our structures is built on humility and an awareness of the provisional in our lives.⁵⁰ Whereas clinging to old means of schooling and identifying these means as immutable principles of education can constitute a lack of Ignatian "indifference" and obscure the bounty of God who gives such variety and abundance.

The Workshops on Faith and Justice have stimulated new avenues of evaluation in our schools that will touch both our philosophies and our daily chores. The norms for our success or failures in our educational ministry will be:

how well it enables men to hear the message of hope contained in the Gospel, to base their love and service of God upon this message, to achieve a vital and personal relationship with Christ, and to share the Gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope.⁵¹

Let me close this section with a recommendation concerning the responsibility we have for periodically examining our policies and structures.

Recommendation 11. Each school should systematically re-examine its policies, structures and rules on a regular basis to determine if they continue to contribute to worthy educational goals. Such an examination of means for our educational purpose will consider not only the perennial needs of reading, writing and computation, but will focus on those special needs that youth has to meet today's challenges like personal responsibility, political competency, use of leisure, sensitivity to the needs of people, and life-long learning.

C. Service Projects

Startlingly new in our schools are the service projects. The Sodality in the 1940's and 1950's sponsored tutoring projects, services to the aged in rest homes, teaching of catechism, collecting clothes for the poor at Thanksgiving or food baskets at Christmas. These were significant programs, but they were not specifically school projects. They were extra-curricular, by a small elite group, often seasonal.

Today's service projects grew out of the *Preamble of 1970*.⁵² They began slowly, without close ties to the school's curriculum and without funding from the school. While they were beginning to gather support, the American Bishops issued the 1972 pastoral, *To Teach As Jesus Did*, and forcefully urged service as one of the apostolic goals of a Catholic school. Now we are awaiting the second draft of the *National Catechetical Directory* in which, we are told, will appear a policy statement that service is a constitutive element of catechetics.

Almost every school reported on service projects after the Workshops on Faith and Justice and in a survey of the schools in March. Some are just beginning a program; others are well organized. Some give credit for it and require it for graduation; others consider it voluntary but add it to the transcript. All seem convinced that service projects are a response to the call of the 32nd General Congregation in faith and justice. What have we learned from these experiences since 1970?

1. Service projects should be part of a school's curriculum. By discernment in individual schools these social projects have emerged as a clear mark of Jesuit education. We no longer will be satisfied if only an elite group "experience the value of



service to their fellow men in the name of Jesus.”⁵³ We want all of our students involved in these projects. In thirty-four of our forty-seven schools, service is a requirement for graduation or at least is marked on the student’s transcripts.

Recommendation 12. Each Jesuit school should require each student to participate in a service project as part of the educational offering.

2. A director of these service projects is necessary. I see an analogy in the way a director of athletics was added to our faculties and the need of a director of service projects in our schools. For, years ago when school sports were of the sand-lot variety, no one was assigned to direct athletics, no money was budgeted for a salary, no one was allotted time to contact other schools for games. When sports grew in importance to the total school, all this changed. A director of the sport’s program became a full-time faculty member and he spent hours with coaches and players with “skull practices” before the games and in evaluations after the games. These sessions were for the benefit of the students. Before the games they learned theory and practice of the game, ways of preventing injuries, and the spirit of cooperation that made them a team. After the games, the director spent more time with the coaches and players in a debriefing period. The director was important to the whole athletic program.

The application of the analogy is simple. Jesuit schools, with their new stress on service projects as an integral part of our educational offerings, now need a full-time director of the service projects. The director will approve programs and arrange for sessions with the students before they begin their service. He or she will cooperate with other service agencies and arrange for on-site visits of the projects. Finally, this person will help to develop, among the students on a project, a team approach and encourage cooperation among the students. The director will be important to the whole program at the school and will be the best qualified to ask other faculty members to join the students in their projects.

Recommendation 13. Each school should have a director of the service projects and financial support

for the projects. In a large school, the director should be full-time and receive help from other faculty members.

3. Service projects have a beginning, middle and an end. The first step is a period of conditioning and of clarification of the goals of the project. For example, if students plan to assist autistic children, they will need to know about the special behavior and needs of these children before they enter into a special relationship of service to them. This presumes instruction, but it should also include ways of developing empathy with such children before the project begins. In this way, a service project will prepare the way for a superior educational experience for our student and an effective way of servicing others in the name of the Lord.⁵⁴

The second stage of the project is the actual service. The type of service should be adjusted to the maturity of the student. During the service the students should be helped to offer support to one another and to work together as a team. The director will have to know the project and the people to be served; the director will also have to build into the program necessary physical and legal safeguards and parental permissions.⁵⁵

During and after the project, the program should be evaluated. Data on external facts can be evaluated rather readily but the deeper educational value in the affective domain should not be passed over. One of the best means to help growth in this domain is a debriefing period among the students to clarify their experiences and values and to share them with other students.

Recommendation 14. Before students begin their service projects, they should be instructed in the type of service to be offered and in the needs of the people to be served. The director of the projects should have ways not only of continually evaluating the external performances of the students but also of strengthening their growth in the affective domain and the Christian dimensions of their experiences. A period of reflection after the experience should be considered essential to the program.

D. Moral Cognitive Development

In one of the exercises of the Workshop on Faith and Justice, the participants were asked to rank sixteen statements according to intensity of feeling. Each statement dealt with a moral issue but in such a way as to elicit a strong emotional response. The participants in groups of eight were asked to share their reactions to the statements and to try to reach an agreement on the four statements that elicited the strongest feeling and the four that elicited the least feeling.

The dynamic allowed each to examine in the group reasons for the emotional response and to explain why some statements on individual liberty elicited strong responses. Also, the participants were able to realize that they had had selective listening when the statements were read.

As I listened to these discussions and to those on stealing and cheating in our schools, I imagined Dr. Lawrence Kohlberg giving his description of the six stages of moral cognitive development and the development in values that can come from working through case studies and dilemmas. Because Kohlberg's Six Stages are a useful tool for understanding growth in moral thinking, based on the developmental nature of human thinking, I will use his thesis as one example of current research on moral development.⁵⁶

Kohlberg states in his thesis that all people go through stages or developmental levels of moral reasoning. He focuses our attention on *why* a person acts (on the processes of the moral reasoning) rather than on the content of the act. He shows how important it is to the educator to know why a student stole or did not steal a book in the locker room. Was he afraid of getting punished by the disciplinarian (Stage 1) or was he seeking the pleasure of having the book (Stage 2)? Was his motive somewhat higher, namely did he not want to hurt a friend (Stage 3) or was he conscious of the importance of laws (Stage 4)? Did he avoid stealing because he had judged the worth of the social contract that guarantees rights of other people (Stage 5) and had he interiorized this principle of action (Stage 6)?⁵⁷

Kohlberg also states that the developmental process through these Six Stages is an invariant movement, from one stage to the next, without skipping a stage. Although a person will predominately reason at one

stage only, an individual will occasionally reason at one stage above or below one's ordinary level. Kohlberg insists that a stage in moral thinking is not an indication of one's moral worth. However, when he passes from this thesis of development to programs for educators, Kohlberg expects the teacher to be able to recognize the level of moral cognitive development in the students and to design ways of helping the students move through the lower to the higher stages. How is this done?

Assuming, as Kohlberg does, that normally it is best for students to move through the stages toward Stages 5 and 6, it is possible for the teacher to stimulate this movement by presenting moral dilemmas to students or engaging them in dialogue or in role playing on moral issues. Movement from one stage to the next will take place only when the student becomes dissatisfied with his ability to cope with a normal issue or solve a moral problem. Only when the student feels a cognitive disequilibrium,⁵⁸ will the person look to a new process for making a moral decision; only, for example, when the pleasure principle (Stage 2) is inadequate for working and playing with other children in the neighborhood, will the child modify the basic process of thinking about oneself and one's pleasure and seek the approval of new friends (Stage 3).

Stimulating growth is at the heart of moral education in the Kohlberg model. Memorizing rules or repeating the Scout Honor Code will not change basic perceptions of morality. Moral growth is a cognitive shift from a heteronomy to an application of autonomy. It is a movement from pre-rational choices to autonomous decisions of conscience and the highest principles of morality, which Kohlberg says are justice and respect for every human being on the face of the earth.

I am excited about the Kohlberg thesis because it leads us to a new understanding of justice and gives educators in our schools a new avenue of cooperation with educators in the public sector. We will certainly add a Christian dimension to our understanding of justice in Stage 6; our faith will guide us to analyze acts of conscience under the influence of divine grace. But these influences from religion will not destroy the basic perception of the stages of development as described by Dr. Kohlberg. On the contrary, our working with him and his thesis will be a great step for further



exploring the meaning of justice in the modern world and for promoting justice in all school systems.

Kohlberg writes, “a genuine concern about the growth of justice in the child implies a similar concern for the growth of justice in the society. This is the implicit basis of Kozol’s challenging the moral authority of a passive teacher in a ghetto school.... The only constitutionally legitimate form of moral education in the schools is the teaching of justice and the teaching of justice in the schools requires just schools.”⁵⁹ “The central moral value of the school, like that of society, is justice.”⁶⁰

In Kohlberg’s description, justice is not a rule like “Thou shalt not steal” because sometimes we may steal in the name of justice to save a life. Justice is a contemplative view of all human being; justice is a moral principle for resolving competing claims, based on respect for persons. It is a mode of choosing which is universal for all people in all situations. At this level, Kohlberg notes⁶¹ that Martin Luther King, Jr. could disobey a civil law and obey a higher moral principle • both in the name of justice. Dr. King spoke of his respect for the contractual law (Stage 5) even to accepting imprisonment for obedience to a higher principle (Stage 6). With this as a background, let me apply some of these principles and descriptions of moral cognitive development to our schools, especially to the issues that emerged in our workshops.

1. Some teachers want the administrators to return to the good old days of rules and jug and law and order. They mentioned regulations on length of hair and dress code; they called for a review of policies and rules.

Recommendation 15. Each school should review its rules and practices against the background of Kohlberg’s Six Stages of Development. We should question our system of rewards and punishment lest our students be frozen into Stage 2 or 3 morality; we could use the same system for examining the effect of grades on the student, of ranking, of competition.

2. Since Jesuit high schools have by their admissions policy accepted very talented students, they should also realize the tremendous obligation this puts on our faculties to guide the students to the development not only of their intellectual life but to a far more important development of their

potential to discern social issues in the light of justice (Stages 5 and 6). While admitting that intellectual growth is not the same as moral growth, Kohlberg states that a person needs a facility for abstract reasoning before that person can reach mature and principled decisions. An intellectual giant, however, could be a moral child. And unless the Jesuit high school takes the risks involved in moral development beyond a “law and order” mentality, we may be seriously limiting the moral growth of our students. This risk may involve questioning of school decisions, civil demonstrations unacceptable to the chancery office or the alumni, and local debates. The alternative is to hold the student in check by praise or punishment and never help one evaluate personal reasons for moral decisions.

Recommendation 16. Let the faculties of our schools study together the thesis of Dr. Kohlberg and agree together on the importance of guiding our students through stages of moral development. Although this would be the goal of the school, I think the study of moral values should be brought into a special course on moral growth or in a planned way into existing courses like religion, social studies or English.

3. Moral development puts a delicate responsibility on a faculty which most public schools are not willing to accept or which many parents refuse to share with the public schools. This responsibility asks the faculty to be aware of the level of moral development of the students, to encourage growth, and to discriminate between acts of obedience done for deep social concern and those done by the egocentric child (or teacher) who pouts or seeks revenge or is angry with society. Jesuit high schools are committed to moral development and even to the highest stages of development to universal justice. It may be easier to teach conventional respect for virtue by defining virtue and rewarding external acts of obedience. But it would not be the way to moral maturity, or growth in the qualities of a leader, or the recognition of an individual’s worth in freedom and service.

Recommendation 17. I recommend the formation of an Institute to design projects and programs for students in our Jesuit schools which could guide them through the stages of cognitive disequilibrium to a

higher stage of solving moral issues. This could be a summer institute at a Jesuit theologate, drawing on expertise from theologians and high school teachers. I recommend this Institute for the summer of 1977.

4. Moral growth does not take place in a vacuum. It depends on dialogue, trust, sharing of values, and empathy. It depends in great part on environment. A Jesuit high school, precisely because our teachers are interested in our students and together try to form a community, can create an environment that is conducive to moral growth.

Recommendation 18. Each Jesuit school should prepare programs and methods to help each student move towards an optimal moral development through understanding and decision making on moral issues. The first step in such a program will be to offer cognitive stimulation by challenging one level of moral development with reasons from a higher level. The second step of promoting empathy within the class, so important for moral growth and willingness to change one's reasoning for a higher level of social involvement, should be encouraged in our schools as a significant way of forming community.

III. COMMUNITY

The most important outcome of the Workshops on Faith and Justice was the experience of Christian community. The ten facilitators were convinced of this and underscored it in their report to the JSEA Board of Directors in November 1975.⁶² When they listed the areas of concern found in the twenty-four schools that had participated in the workshops and then grouped them under four headings, the area of community appeared eleven times, compared to seven times for Catholic, six for academic center, and five for finance. I would like to offer some personal reflections on this experience of community and then some recommendations.

For ten years, various influences have urged our schools to abandon an individualism which we inherited from a former age. The history of our schools is a history of individuals with a rugged frontier spirit who could work long hours alone. Jesuits lived a common life often characterized as a long black line. But because the form of governance and life style in the individual houses of the Society

did not foster dialogue or participation, neither did the Jesuit schools. In 1966 the 31st General Congregation, the governing body of the Society of Jesus, issued new decrees which directed the members of the Society to build up a sense of community in all their works.⁶³ This was an important directive which was aimed primarily at the internal life of the Society of Jesus but was soon to affect our schools, parishes, missions.

From many other sources we began to hear about the primacy of community: universities initiated programs to study and foster sound dynamics for living together and sensitivity training was stressing the importance of the human qualities that were basic to a trusting relationship. Many Catholic schools were using a process called "Building a Faith Community." By 1970 the representatives of our Jesuit high schools voted to form a new Association because they believed "it can become a dynamic means of forming a community of believers in Jesus Christ, as Risen Lord."⁶⁴

After long debates on the nature of the school as a community, the many contributors to the *Instrument for Self-Evaluation of Jesuit High Schools* in 1975 boldly called our schools a community where "the administrators, faculty, students, and parents should have common academic purposes but should also experience an opportunity to share in a community built on Christ."⁶⁵ The *Instrument* listed some of the human qualities needed to encourage community, it stressed personal responsibility of all members of the community, it even quoted indirectly from *To Teach As Jesus Did* when it said a person could not be expected to grow integrally without supportive personal relationships.⁶⁶

A focus on community brings together many of the concerns already mentioned in this report. Community, for example, builds on dialogue as described in the chapter on Catholic, it is expressed in service projects, it is basic to the trusting environment needed for a person to struggle through a period of disequilibrium as one moves from one stage of moral cognitive development to a higher stage. Community calls forth empathy from its members, but it also helps academic learning. Building a community is experiential learning for the religion classes. Sensing a unity with all people is not only a very mature level of faith; it is the link to justice. Community proclaims the Good News that God is ever present, urging us to be "men and women-for-others."⁶⁷



In other circumstances community may be considered a neighborhood, a band of singers, or a group of retired auto mechanics. A Jesuit school considers itself called to be a special community in Christ, born of “the life of the Spirit which unites its members in a unique fellowship so intimate that Paul likens it to a body of which each individual is a part and Jesus Himself is the Head. In this community one person’s problem is everyone’s problem and one person’s victory is everyone’s victory. Never before and never since the coming of Jesus Christ has anyone proposed such a community.”⁶⁸

“Let us establish better ways of communicating with one another and of supporting one another during the whole year.”

When people come together in Christ, something more is present in their midst than just trust and openness and an exchange of words. There is a spirit of healing and strengthening that goes beyond the contributions of the participants. Life is enriched in a new way. The natural fear of destructive criticism in a group experience can be quieted, not by sheer willpower of the group but by a new Presence and a new grace.

God dwells in a trusting community and the individual who feels accepted in that community finds strength of God’s grace to grow, to be open to change, to be alert to the needs of others, and generous in service. This is what, I think, the participants were saying at the end of the Workshops on Faith and Justice when they listed the resolutions of the small groups. “Have more workshops like this one,” they wrote, “so that more of our parents and students can experience the love and dedication and trust of this community.” “Let us be concerned people,” another group said; “let us establish better ways of communicating with one another and of supporting one another during the whole year.”

A New England school added one more dimension concerning community. Some religion teachers had studied with Dr. James Fowler his description of the Six Stages of Faith Development.⁶⁹ They were convinced that growth of faith, as a process, for our students will be encouraged by an experience of

community in our schools. Adolescents need community to face up to their current values and to extend the sphere of influence in their lives to include teachers as significant people. They need community during those years when they doubt their own judgments and have not yet been able to develop a personal plan to manage the many new polarities they find in their lives. They need community when they are called to interiorize beliefs and personalize their values. And as the freshmen mature into seniors, they will need community to see all persons in their supernatural destiny, and their own role in the field of justice for the practical concern for all men and women.

In December I was not satisfied that the workshops had developed an awareness of global issues among the participants or had made them sensitive to the oppressed people in the slums of our cities or slum areas of the world. Now, after a review of the many reports from the schools, I am satisfied that we have made a start in this awareness and this sensitivity because building community has emerged as a primary concern at so many of our schools. They are saying in their own way what the *Instrument for Self-Evaluation* noted under Community: injustices, on the local, national, and international levels, “go uncorrected because community has yet to be built there.”⁷⁰ Sensing a spirit of community leads to justice, even to global justice. Let me confirm this interpretation with a quotation from *The Church in the Modern World*:

There is an ever-increasing number of men and women who are conscious that they themselves are the artisans and the authors of the culture of their community.... Such a development is of paramount importance for the spiritual and moral maturity of the human race. This truth grows clearer if we consider how the world is becoming unified and how we have the duty to build a better world based on truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility toward his brothers and toward history.⁷¹

I would like to close this section with a recommendation and a quotation from one of our schools.

Recommendation 19. Each school should make a conscious effort to develop a sense of community among teachers, students, parents and alumni. Each school, as a community, should evaluate the structures of the schools to see if schedules, calendaring, meeting rooms and styles of meetings are conducive to building a community. Since we are building a community in Christ, special consideration in our planning for each school year should be given to liturgical and paraliturgical celebrations for the whole school but also for special interest groups like faculty, teams, classes and parents.

In a letter to all the participants of one of our workshops, the president of the school sent a four-page summary of the workshops and offered them the following acronym to represent a goal and hope for the day.

Sharing	Judicious
Opportunity	Understanding
Compassion	Sincerity
Integrity	Trust
Articulation	Individuality
Love	Curriculum
	Equality

I am impressed with this summation of the day. I am even more impressed with what it says about the author's appreciation of people who go to make up the community at that school. He communicated with them; so did many other administrators. He showed initiative as every good manager should. But he also did more: he gave witness to joy, shared his hope, and continued to be a helper to get others involved in community.

IV. Finances

The ten facilitators, in their summary of the workshops, identified some issues under the heading of finances. For example, they reported that justice should be evident in the salary scale of all personnel in the school and community. They wanted the budget to reflect the school's priorities and specifically recommended that the school allocate funds for projects to help with the spiritual growth of the faculty, parents and students. Finally, they suggested an increase of financial aid for needy students and the hiring of a special advisor to help academically disadvantaged students.

What does not appear in that summary is the genuine concern parents and students manifested once they were informed of the financial operations of the school. It was only after some groups had spoken strongly against the increases in tuition that they heard how difficult it has become to raise funds annually and in sufficient amounts to cover the regular increases of salaries and the annual maintenance of the school buildings. Only when groups called for more scholarships did they come to realize how much money was already given to needy students. Only when the participants in the workshops heard how much time the president spent on fundraising, did they understand the financial problems of running a modern high school. Because of this new concern some began to speak of simplicity and of stewardship.

Those who called for more simplicity in our schools were not suggesting a radical cutback of essential services. They did urge greater economy in building new educational and recreational facilities. They urged a second kind of simplicity which would reduce those expenses not covered by tuition such as proms, senior rings, and year-books. This concern for simplicity may open the way to a new life cycle on our campuses. This I will propose in the form of a recommendation.

Recommendation 20. In our effort to serve people more effectively by word and deed, let our schools search for ways to manifest simplicity in our individual lives. Our schools should become a sign of opposition to the consumerism and luxurious living of our rich nations; they could also become a reminder to all people that we are to be identified with the poor Christ.

I would like to recall with you some of the sincere reflections I heard when groups spoke about stewardship. They were consciously using a scriptural term; they were emphasizing the fact that our administrators, teachers, parents, and students do not own the school but rather hold it in trust. Stewardship, in this sense, means a careful use of resources, with detachment, since they are not ours; it means service to the people of God and special regard for the poor. The school, for example, does not *give* financial aid to needy students; it simply manages funds collected in the Lord's name. Stewardship does not mean less responsibility or less accountability. The Gospel reminds us that the King expects his servants to be faithful in the smallest details.



Stewardship for these groups summarized much that had been said about budgets and tuitions and working *for* the poor and *with* the poor. The use of the word, stewardship, changed the tone of fund raising from a strictly business proposition to a confident report of a servant who had invested well the King's money. The group also expanded the use of the word to include all contribution of time and money and service from all the teachers, students, parents, and alumni. The responsibility of financing a school is a shared responsibility and the groups who used this word suggested that each person exercise personal stewardship by introducing greater simplicity in the life style of the school. I thought their suggestion was well done, and therefore, does not need an extra recommendation from me.

Epilogue

This concludes my report on the Workshops on Faith and Justice. I would like to repeat that it is a personal interpretation of what I have seen or heard or read about the workshops in our thirty-six schools. I even offered twenty recommendations, some addressed to the schools and some to the JSEA Board of Directors, not having lost sight of the fact that JSEA is not an authoritative body, but trying to be specific and clear in some of my conclusions.

I have enjoyed working for the Association for five years but never more so than during this project of preparing for and participating in the Workshops on Faith and Justice. It was a great grace to see God working so freely in our schools, especially in the daily human choosing between very ambiguous options. The wonder of it all is that God is present in every aspect of our life and redemptively involved in every choice that helps men and women to grow to human potential.

All the schools agreed that the workshops were only a beginning. The follow-up programs and projects during this next school year will be most important. For this reason, JSEA's Board of Directors requests our schools, through the national office, to share their programs. It has authorized the national office to offer the original workshop to those schools who did not use it last year. It has asked me to continue through the Newsletter to alert our schools on issues on justice, to describe methods for forming communities through workshops, and also to suggest persons who can

present effective programs on faith/justice.

Although the national office will not offer a new program this year for all our schools, it will be ready to cooperate with our schools to design workshops on the *Instrument for Self-Evaluation* with special emphasis on those sections on justice, and on the booklet, *The Jesuit High School of the Future*, especially on the chapter on justice entitled, "Overriding Concerns."

Let me close with an application of the third paragraph of the document, "*Jesuits Today*," which originally refers to the Society of Jesus as gathered for its 32nd General Congregation. But we can say specifically that the Jesuit high school "...considering the end for which it was founded, namely, the greater glory of God and the service of men, acknowledging with repentance its own failures in keeping faith and upholding justice, and asking itself before Christ crucified what it has done for him, what it is doing for him, and what it is going to do for him, choose participation in this struggle (for faith and....for justice which it includes) as the focus that identifies in our time what (Jesuit high schools) are and do."

Appendix A

A. Workshops on Faith and Justice

First on the Agenda for the Board meeting was a review of a report on 24 workshops held in our schools between September and the end of November. The facilitators had met in Washington during the Thanksgiving holidays to prepare the report and five resolutions. At the meeting, Father William McCusker, S.J. (McQuaid Jesuit High) presented the report as a summary of reports from the schools; the resolutions, on the other hand, were designed by facilitators themselves after reflecting on all the schools' reports and the mandate from JSEA Board to offer some specific suggestions.

The Workshop on Faith and Justice is a six hour procedure offered to our high schools. In most cases the entire faculty was present: in a number of cases along with some students and parents, and in some cases along with just students or just parents, and in a few cases, faculty alone. The workshop includes a 15 minute talk on the 32nd General Congregation by the Father Provincial or one of the representatives to the Congregation, some value clarification techniques and

some group procedures, followed by the Eucharistic Celebration.

The climate of the workshops was generally favorable with good cooperation of the participants. The results varied according to the nature of the group, local conditions, the amount of preparation, the experience of the participants in group procedures and physical arrangements. The facilitators expressed general satisfaction with the workshops.

The primary purpose of the workshops was awareness: awareness of injustice in the world, and of differing attitudes toward injustices. A secondary purpose was action oriented. There was a general feeling among the facilitators that the first purpose was more fully achieved than the second.

This report is the result of written reports submitted by the facilitator, the school administrator and a participant of the workshop as well as the verbal comments of the facilitators. The report is divided into four categories to correspond with the four categories of the *Instrument for Self Evaluation of Jesuit High Schools*. There is occasional overlap among the categories.

The following is a general summary of the reports from 24 schools; the facilitators tried to be faithful to the emphases of the schools.

I. Catholic

- (1) To effectively inculcate and live faith and justice, the faculty and the student body need the *Spiritual Exercises of St. Ignatius* and prayer.
- (2) A course in Social Justice which incorporates the theology of *Gaudium et Spes* is needed in the school.
- (3) The theology teachers should be invited to direct a workshop on the next draft of the *National Catechetical Directory* as a guide for our faculties to theological reflection on our social works.
- (4) Faith and Justice will be most conspicuously advanced by the strong personal example in the lives of each individual.

- (5) The entire school community should experience strong integration of religious beliefs through frequent, well-planned and carefully executed liturgies built on the themes of faith and justice.

II. Academic

- (1) Curriculum Development: A philosophy of education should be developed that specifically explicitates Christian values and doctrine as the basis for the entire curriculum, and the entire curriculum should reflect an awareness of social justice, preferably by an interdisciplinary approach. The curriculum should be broadened beyond that of college preparation to better serve the disadvantaged. Jesuit schools might well examine their "hidden curriculum"— what is actually taught as opposed to what we say we teach.
- (2) The following educational courses were recommended as ways of dealing with problems of injustice or as ways of serving the disadvantaged:
 - (a) Pre-prep tutoring and summer programs;
 - (b) Programs on faith and justice for faculties, parents, and adults from areas near our school;
 - (c) Formal or mini-courses on justice, minority cultures, social ethics and moral issues.
- (3) There should be available in our schools leadership programs for students, in-service programs for faculty, and lecture programs dealing with justice. Workshops on specific injustices should be offered as well as development programs of special academic aid for blacks and other minorities.
- (4) Grades and the entire marking system, as motivation for learning, and competition need evaluation. There seems to be a close link between cheating and pressure for grades. Grades might well be extended to include notice of effort rather than simply achievement.



- (5) There was a call for an increase in the knowledge of local social structures.
- (6) Each school should examine the priorities of its educational program as actually reflected by the school budget.

III. Community

- (1) Our schools need to work to develop and foster values of Christian community including trust, concern for others, friendship and consensus in academic, social and spiritual goals. In light of these values, we should check to see how they are actually being practiced in our reward system, how we use our resources and what we really hope for in our graduates. We need to devise strategies to overcome fear and defensiveness springing from a lack of faith.
- (2) Faculty example in living these values will greatly effect student consideration of and growth in basic Christian world view.
- (3) Relationship between faculty and staff in academic programs should be reviewed for Christian impact.

IV. Finances

- (1) The school budget should reflect an appreciation for and a commitment to faith and justice values. The following issues are urged as important for this commitment:
 - (a) Hiring of minority persons in faculty;
 - (b) A coordinator of service organizations and a "mentor" for the disadvantaged, paid a just compensation for work necessary for success in these areas;
 - (c) Where appropriate, the consideration of reduced class size for sake of profitable interpersonal relationships and academic climate.
- (2) Increased financial aid for needy students and a sliding scale of tuition should be considered.

- (3) The budget should reflect allocation of funds for the spiritual growth of faculty, parents, and students by way of retreat, faith and justice seminars and workshops.
- (4) Monies collected for charitable purposes should be clearly identified and their use made specific.
- (5) Justice should be reflected and evident in salary scale of all personnel in school and community.

Resolutions of the Facilitators

I. World Hunger:

World Hunger is one of the most critical issues of our times. Thus, we ask the JSEA Board of Directors to urge and provide guidelines for our schools to participate in programs that foster a just distribution of the world's food.

First, we recommend that they become politically involved in pressing for the passage of the Right-to-Food Resolution now before Congress (H. Con. Res. 393 and S. Con. Res. 66). We propose that such involvement be an experience in using democratic process to change the structure of laws and tariffs and sales of food so as to use this food for needy people rather than for political gain. If our students and faculties became conscious of the hunger of the world and know that millions are absolutely doomed to die in the next few months because of inadequate distribution and sharing of food, they should be challenged to suffer with oppressed humanity and suffer for them by restricting their use of food. A study of the production and distribution of food could lead students not only to an understanding of existing economic principles of supply-and-demand, but also to Christian reflection of the application of these principles in our international community which admits it could feed the world but does not have the will to do so. Choosing Food-for-the-World as a project for all our schools will lead to a cooperative effort with our Bishops and their programs in the U.S. Catholic Conference and with a national program called Bread for the World. In both cases we will have research, facts, figures, and motivation readily available for immediate dissemination to our schools. This project could be our high schools' immediate response to act according to the document of the General Congregation, "Our Mission Today."

II. Better Business Bureau:

A practical project for involving our students and faculty in working for justice on a local and a national effort is offered to our schools by the Better Business Bureau (BBB). After hearing a description of the rationale of the work of the BBB and the positive experiences of our students in one of our schools, we recommend to the Board that JSEA further investigate the efforts of BBB and encourage our schools to participate in this work. We think that BBB provides concrete, sensitive, and practical experiences for our students as they work on very real problems of injustices. We further recommend that an interdisciplinary approach involving religious education, social studies, and other disciplines be established to promote a Christian influence once a consciousness of these problems has been raised and a desire to act has been fostered.

The following is a rationale for our involvement in BBB Injustices are perpetrated on groups of people in our society, especially the poor, by fraudulent advertising, unethical business practices, and the like. One of the outstanding consumer protection agencies in our country which has been working against these injustices is the Better Business Bureau, originally founded by business people for the purpose of self-policing. BBB has now expanded its functions to become one of the major non-political consumer protection agencies with offices in most large cities in the U.S. As a non-profit corporation, they have demonstrated fairness in judgment and a true desire to be of service to the public and to honest merchants.

BBB, approximately three years ago, approached one of our high schools to explain that they needed help to staff the tremendous volume of inquiries, complaints, and investigations. They asked for student and faculty help. After consultation with students, parents, faculty, and administrators, it was decided to initiate a program jointly directed by the religion and social science departments of the school. The BBB personnel trained the students to receive and screen inquiries and complaints, to critically evaluate advertising in the daily newspapers, to write reports, and to investigate stores suspected of unethical practices. The students responded to this voluntary program.

It has made quite real their studies of contemporary moral problems in some areas of justice, brought them

into direct contact with people who were suffering injustices, alerted them to real concerns, and provided a genuine basis for theological reflection in the area of faith and justice. Some students continue in this work after graduation; families of our students also learned about issues of justice.

BBB has invited more of our schools to participate in this work and for faculty members of our Jesuit high schools to serve on a committee that hears and arbitrates cases of seeming justice.

III. Follow-up on Workshops:

A follow-up and implementation of outcomes is vital to our schools and to the national effort of our Association. We recommend that JSEA gather the results of these workshops and publish them for the Association, both as a reminder to the individual schools of their resolutions and as a focus for the Association of their resolutions and as a focus for the Association on national issues. The schools will be asked to indicate what responses they recorded to the question, "What should or can our schools do for justice?" The report will also include a listing of the issues that emerged from the workshops.

We, the facilitators, recommend that the schools continue the process of intercommunication and interpersonal relationships begun in the Workshops on Faith and Justice. Specifically, we see a need for other workshops to focus on a deeper level on some of the national and local issues that emerged during the first workshop. Furthermore, after analyzing the process of the workshops and comparing the involvement of people and the issues, we strongly recommend that in future workshops a goodly number of students and parents be full participants. They bring new and important dimensions to the process; they are optimistic and cooperative; they should be an integral part of planning for our schools. JSEA may be able to suggest formats for these workshops and supply names of people and companies that help in the direction of such workshops.

IV. JSEA Service for Justice:

The Jesuit high schools need a resource center for justice, guidance in developing materials for the curriculum as well as for the social action project. We recommend that the JSEA Board provide directives for the newly-organized Commission on Research and



Development (CORD) to keep as a prime operative concern for our orientation to faith and justice when it begins its new functions of developing curriculum, training administrators for our schools, and in translating the best of innovations and our Jesuit tradition into a relevant language for our schools.

We urge, also, that the Board of Directors for JSEA strongly recommend each school in our Association to establish its own program and requirements for student participation in a social service project as a requirement for graduation.

V. National Workshop:

A national workshop on Faith and Justice was discussed as an important project for raising our level of consciousness to national problems of injustice and service to our people. However, we do not feel ready to recommend now a national workshop. We do recommend to our schools a consolidation of work in Faith and Justice on regional and provincial levels in anticipation for a proposed national workshop in 1977.

Appendix B

Although Dr. Lawrence Kohlberg has defined and described the Six Stages of Moral Cognitive Development, others have used part of his description in a simplified form. For this Appendix, I have decided to use the language of Dr. Kohlberg in naming the levels and the stages; I will adapt his language in describing them.

Level I. Preconventional Morality

Good and bad at this level do not refer to actions in themselves (e.g. stealing, table manners), but to the punishment or pleasure that follows the action.

Stage 1. Punishment and Obedience Orientation

Fear of punishment is the only operative motivation at this stage of moral thinking. This fear of punishment operates blindly, automatically, unconsciously. The child begins to set up actions which may protect him (e.g. not playing with matches); he also accepts many commands that reappear for years as taboos and are never distinguished as against morality or customs.

Stage 2. Instrumental Relativist Orientation

Morality is decided in terms of pleasure. It is relative to the goal of pleasure and sounds like "You scratch my back and I'll scratch yours." Actions are good or bad if they bring pleasure or pain, a big piece of pie or a little piece, a little stain on my hat or a big stain. This level does not consider a person's intention.

Level II. Conventional Morality

The child begins a radical shift from egocentric likes and dislikes to a regard for the expectations of other people. The child becomes aware of the needs of a family, friends, and even society. The child grows in loyalty to the expectations of those groups and their laws.

Stage 3. Interpersonal Concordance Orientation

Morality at this stage is motivated by approval of others, the "good boy and the nice girl" stage. The child wants to please by doing the right thing which is defined for the child by the group and made known by their approval. The person is not selfish. This stage of morality has social orientation but it is not able to handle conflicts of loyalty, e.g. divided loyalty between pleasing parents or friends.

Stage 4. Law and Order Orientation

The individual at this stage looks beyond small groups such as the family or neighborhood and sees the need of law and order to protect rights and to resolve conflicts and loyalties. "Duty" is the shibboleth, even to the diminishing of personal feelings. Moral decisions are formalized into laws and legal processes, thus freeing people from emotional ties to family or friends; and commitment to these laws can become so inflexible that people in this stage will cry out, "My country, right or wrong."

Level III Post-Conventional or Autonomous Morality

This level represents a shift to moral principles whose validity is not limited to a particular group but seeks universal application. The adult autonomously evaluates the laws of society and then decides whether they should be practiced or not.

Stage 5. Social-Contract Legalistic Orientation

Reason is the guiding norm for normality at this stage though it has utilitarian overtones. Right action is defined in terms of general individual rights and in terms of standards that have been critically examined and accepted by society. This level accepts less wooden applications of the law, is tolerant of another's interpretations, and works for cooperation. It is a legal point of view but with the possibilities of changing the law in terms of rational considerations of social utility. This is the level proposed by the United States Constitution; it is hailed in the U.S. because ours is a pluralistic society.

Stage 6. Universal Ethical-Principle Orientation

In the Kohlberg description, this is the mature moral adult (even though Kohlberg is now studying a 7th Stage). This person has the moral need to uphold the self-chosen moral principles,

Footnotes

¹*The Preamble to the Constitution*, Washington, D.C.; The Jesuit Secondary Education Association, 1970. Hereafter referred to as the *Preamble*.

²*Instrument for Self-Evaluation of Jesuit High Schools: Principles and Standards*. Washington, D.C.: Jesuit Secondary Education Association, 1975. Hereafter referred to as the *Instrument for Self-Evaluation*, or simply *Instrument*.

³"Jesuits Today," from the *Documents of the Thirty-Second General Congregation of the Society of Jesus*. Washington, D.C., The Jesuit Conference, 1975, #9.

⁴The Summary Report and the five resolutions are reprinted in full in Appendix A.

⁵This identification of our schools with the spirit of renewal in the Church was described in the JSEA *Preamble*, #5, as a criterion for the formation of the new Association.

⁶Pastoral Constitution on The *Church in the Modern World* (*Gaudium et Spes*) #3 from *The Documents of Vatican II*: New York, America Press, 1966. Hereafter referred to in footnotes as *G.S.*

⁷*Instrument*, III, A.1.

⁸Xavier Rynne, *The Third Session*. New York: Farrar, Straus & Giroux, 1964, p. 126.

more than law and order, and even more than the rational moral compromises of Stage 5. Kohlberg states that the person is responding to universal principles of justice, or reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons. For a more complete description of these stages, see Lawrence Kohlberg, "Stages of Moral Development" in *Moral Education-Interdisciplinary Approaches*, edited by C.M. Beck, S.S. Crittenden, E.V. Sullivan (New York: Newman Press, 1971) pp. 86-88.

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⁹Rynne, p. 128.

¹⁰Col. 1, 15-20.

¹¹Dogmatic Constitution on *The Church in the Modern World* (*Lumen Gentium*) #12 from *Documents of Vatican II*: New York, America Press, 1966. Hereafter referred to in footnotes as *L.G.*

¹²*G.S.*, #16.

¹³*G.S.*, #55.

¹⁴*G.S.*, #16.

¹⁵*G.S.* #25 and #26; *L.G.*, #2.

¹⁶*G.S.*, #22.

¹⁷*G.S.*, #40.

¹⁸*Justice in the World*, document of the 1971 Synod of Bishops in Rome, #20. Numbers refer to paragraphing in the form printed by JSEA. Hereafter referred to in footnotes as *J.W.*

¹⁹See Appendix A, p. 52.

²⁰For example, using the Kohlberg stages of moral growth, a person in Stage Two or Three would not be able to understand or appreciate the reasoning of Stage Five or Six. See p. 26 of the next Chapter and Appendix B., p. 54.



²¹The educational work of Paulo Freire with the “silent majority” in South America is built on dialogue and growth in personal awareness; he calls it “conscientization” in his *Pedagogy of the Oppressed*. New York: Herder and Herder, 1968.

²²G.S., #16 & 22.

²³See Appendix A, p. 52.

²⁴*General Catechetical Directory*. Washington, D.C.: U.S. Catholic Conference, 1971, #17.

²⁵Andrew Greeley, *Catholic Schools in a Declining Church*. New York: Sheed and Ward, 1976, p. 306.

²⁶JSEA’s Commission on Religious Education participated very effectively in the first consultation period of the new *Directory*; so also did our Jesuit theologates in Chicago and Cambridge. Schools that have recommendations on the next draft of the *Directory* may send them directly to the Catholic Conference or to Paul Pilgram, S.J., Chairman of our Commission.

²⁷Tissa Balasuriya, O.M.I., “A Missing Dimension in Catechesis: Strategy for Social Action,” *The Living Light*, Vol. 10, No. 1, Spring, 1973, pp. 8-20.

²⁸William J. Byron, S.J., “Social Consciousness in the Ignatian Exercises,” *Review for Religious*, Vol. 32, No. 6, November 1973, pp. 1365-1378. Reprinted in *Blueprint* at Loyola University, New Orleans in May 1974.

²⁹J.W., #50.

³⁰An example of material brought together in a manual for teachers is *Educating for Peace and Justice* by Mary Gallagher, James McGinnis, Kathleen McGinnis, and Mary McGivern from The Institute for the Study of Peace, St. Louis University, 1974. A second example of resource materials is *Focusing on Global Poverty and Development* by Jayne Millar. Washington, D.C.: Overseas Development Council, 1974. Orbis Press in 1975 published *Education for Justice-A Resource Manual*, edited by Thomas P. Fenton, along with a Participant Workbook.

³¹Arrupe, p.2.

³²J.W., #5.

³³J.W., #6.

³⁴J.W., #5.

³⁵“Our Mission Today,” #2, from the *Documents of the Thirty-Second General Congregation of the Society of Jesus*, Washington, D.C.: Jesuit Conference, 1975.

³⁶J.W., #55.

³⁷J.W., #51.

³⁸Arrupe, p. 14.

³⁹Arrupe, p. 7.

⁴⁰See Appendix A, Resolution IV, p. 53.

⁴¹Robert R. Newton, S.J., “Three Trends in Curriculum Theory,” *Professional Aids for Christian Educators*. August 1970.

⁴²*Preamble*, #5.

⁴³*Spiritual Exercises of St. Ignatius*, #23.

⁴⁴G.S., #14.

⁴⁵G.S., #17.

⁴⁶J.W., #5.

⁴⁷Jonathon Kozal, *The Night Is Dark and I am Far from Home*. New York: Houghton Mifflin, 1975.

⁴⁸Dean Brackley, “Education and the Justice Mandate,” *Berkeley Jesuit*. Spring, 1975, pp. 12-13.

⁴⁹Mk. 2, 27.

⁵⁰*Documents of the Thirty-First General Congregation*. Washington, D.C.: Jesuit Conference, 1966, #21, 6a.

⁵¹*To Teach As Jesus Did*. Washington, D.C., U.S. Catholic Conference, 1973.

⁵²*Preamble*, #17.

⁵³*Instrument*, I, B.6.

⁵⁴For examples, see article by Edwin J. McDermott, S.J., “Field Education for Christ,” *Notre Dame Journal of Education*, Vol. 6, No. 3, Fall 1975, pp. 277-288.

⁵⁵Catholic schools are not the only ones suggesting service projects. See also Lawrence W. Aronstein and Edward G. Olsen, *Action Learning: Student Community Service Projects*. Washington, D.C. Association for Supervision and Curriculum Development, 1975. Also, Recommendation 14 of *The Reform of Secondary Education*. New York: McGraw Hill, 1973.

⁵⁶The following works by Kohlberg or about his thesis give a fuller background to a study of moral cognitive development:

Lawrence Kohlberg, “Stages of Moral Development as a Basis for Moral Education,” *Moral Education: Interdisciplinary Approaches*. New York: Newman Press, 1971, pp. 86-88.

M. Blatt and L. Kohlberg, "The Effects of Classroom Discussion on Moral Reasoning," *Research on Moralization — The Cognitive-Development Approach*. Edited by Kohlberg and Turiel. New York: Holt, Rinehard & Winston.

Ronald Duska and Mariellen Whelen, *Moral Development: A Guide to Piaget and Kohlberg*. New York: Paulist Press, 1975.

⁵⁷See Appendix B for a brief resume of the Six Stages of Development, p. 54.

⁵⁸Duska, pp. 49 and 104.

⁵⁹Nancy F. and Theodore R. Sizer, *Moral Education*. Cambridge: Harvard University Press, 1970, p. 67.

⁶⁰Sizer, p. 69.

⁶¹Sizer, p. 70.

⁶²See summary of this report in Appendix A.

⁶³Decree 19.3 reads: "The union of minds of the members among themselves and with their head, leading to personal holiness and at the same time to apostolic activity, flows from a love for our God and Lord, Jesus Christ. When it is strengthened by mutual understanding, this love gives a community a way of finding God's will for it with certainty. For this dialogue becomes supernaturally meaningful when it is directed towards finding the divine will, increasing fraternal love and promoting our work as apostles."

⁶⁴*Preamble*, #2.

⁶⁵*Instrument*, III, A.1.

⁶⁶*To Teach As Jesus Did*, #24.

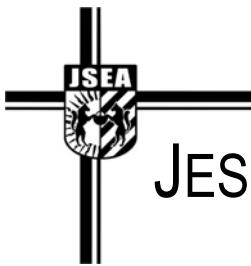
⁶⁷Arrupe, "Today, our prime educational objective must be to form men-for-others; men who will live not for themselves but for God and his Christ.; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue injustice for men is a farce." pp. 1 and 2.

⁶⁸*To Teach As Jesus Did*, #22.

⁶⁹See also *JSEA News Bulletin*, Vol. VI, No. 8, April 1976, pp. 2-4. Also *Religious Education*, March-April 1974, pp. 207-219.

⁷⁰*Instrument*, III, B.6.

⁷¹*G.S.*, #55.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Reflections on the Educational Principles of the Spiritual Exercises**

By Robert R. Newton, Ed.D.

...the intent was to re-examine and to restate traditional Jesuit strategies in education

Prenote

The following reflections on the educational principles of the *Spiritual Exercises of St. Ignatius* grew out of the question: “is there a specifically Jesuit method in education?” The answer was not sought in order to reassure educators in Jesuit institutions that they were doing a task which was different, unique and, therefore, worth continuing. Rather the intent was to re-examine and to restate traditional Jesuit strategies in education in order to outline norms by which Jesuit schools and colleges could discern both whether they are being faithful to and drawing full value from the Ignatian spiritual and educational tradition.

The method involved a careful reading and personal reflection on the text of the *Spiritual Exercises* against the background of current educational practice and theory. Though the focus of this analysis is education, the conclusion that there is an authentically Jesuit method suggests that the norms articulated here could be applied analogously to other Jesuit apostolates.

The Spiritual Exercises are both substance and process, i.e., they contain a definite set of religious ideals and also a methodology by which a person can grow towards those ideals. The reflections that follow focus on the process rather than the substance of the *Exercises*.

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Though the aim of this analysis is to describe the methodology of the Spiritual Exercises rather than the religious overview they contain, the concept of education as an instrument to achieve religious goals is, I think, both the pivotal substantive and methodological component of the Exercises.

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I. INTRODUCTION

A. Renewal of Interest in the Spiritual Exercises

There are critical moments in the history of any organization when it becomes imperative to return to the insights which gave rise to the organization, to rediscover and recreate the charisma at the heart of its foundation. Such a process is taking place in the Jesuit Order through a renewal of interest in the *Spiritual Exercises*.

The Spiritual Exercises are a carefully arranged series of activities or exercises by which a retreatant is brought face to face with basic religious realities and is challenged to respond to those realities. The Exercises were based on Ignatius' own spiritual experience and were modified and refined by him through a lifetime of directing others (both lay and religious) in making the Spiritual Exercises. The Exercises were also the process which Ignatius used to lead individual Jesuits to the same experience of God which had moved him to found the Society of Jesus.

Over the years the methodology of giving the Exercises wandered from its original form and, in the opinion of most, became a less effective instrument to recreate the values and charism which animated Ignatius. The underlying assumption of the movement to emphasize the Spiritual Exercises is that by closer adherence to the founder's principles and prescriptions on process and method, the religious experience which is the vital core of the Jesuit vocation and its apostolic works, can be better communicated to Jesuits and laypersons involved in Jesuit apostolic works; and thus be the source of the renewal of spirit both within the Order and within the institutions, which derive a sense of direction and purpose from the Society of Jesus.

B. An Analogous Situation in Jesuit Education

The insight which prompted Ignatius to found a religious order was the same one which led him to conclude that education was an appropriate and important instrument to accomplish the goals of the Society. It is natural that both the substance and process of Jesuit spiritual formation would be reflected in the educational thinking and organization of Ignatius and one's early companions¹.

Even a superficial comparison of the ideals and

procedures of the Spiritual Exercises and the principles and directives of the educational documents of the Jesuit Order reveals obvious similarities. Consequently, what follows is a brief reexamination of the Spiritual Exercises and the educational methodology they contain. The assumption is that the Spiritual Exercises incorporate a series of norms which can be used both to evaluate current educational practice and to give direction to a faculty seeking to discover how to make the educational process specifically Jesuit in character.

II. EDUCATIONAL PRINCIPLES OF THE SPIRITUAL EXERCISES

A. Education as an Instrument

Though the aim of this analysis is to describe the methodology of the Exercises rather than the religious overview they contain, the concept of education as an instrument to achieve religious goals is, I think, both the pivotal substantive and methodological component of the Exercises.

The aim of the Spiritual Exercises is stated in the first introductory observation of Ignatius — to rid the person of those habits and actions which keep one from God; then to help a person to seek and find the will of God for the salvation of one's soul. Both the substance and the process of the Spiritual Exercises, the activities and exercises, their order and arrangement, are subordinated to this goal. The "Principle and Foundation" which precedes the First Week of the Exercises states this assumption — the human person is created to praise, reverence and serve God and by this means save one's soul; everything else has been created to help one achieve this goal.

There is a single-mindedness in Ignatius' directives and exercises. Each activity is judged by one criterion: "will it be effective in moving the person to discover and serve God in one's life?" This question is not a static backdrop but an active concern, explicitly considered in every decision and activity.

Jesuit educational institutions were founded on the identical assumption which gave purpose to the Spiritual Exercises. Schools and colleges were not intended to be ends in themselves but instruments to aid Jesuits and their colleagues to attain the purpose for which they were created, the knowledge, the love

and service of God. This becomes the ultimate norm for determining the level of success or failure of a Jesuit school or college.

Operating excellent schools is important and necessary but, in the end, the level of academic success is not the final measure of effectiveness; it is the degree to which the apostolic goal — the greater glory and service of God — is achieved.

Ignatius intended that this concept of instrumentality would permeate the entire organization and motivate the staff of Jesuit schools and colleges. It would be in the forefront of policy and planning decisions; it would give perspective and purpose to the role of each staff member and each course of activity. Ideally, each faculty member consciously would see one's efforts aimed at an apostolic goal which both supported and went beyond the immediate end of one's activity.

Such a lofty goal needs refinement and specification if it is to have any practical significance. A series of second level objectives which seem applicable to today's school and colleges might include the following:

- a faculty for whom religious questions are vital concerns, though their answers to these questions might vary; further, a faculty who are willing to share their concerns and experiences with students;
- a strong and effective academic program in theology which promotes religious values and literacy;
- a special concern in the curriculum for sensitizing students to the issues of social injustice on national and international levels; and
- a pastoral program which sponsors an effective retreat program, provides opportunities for worship in school-wide and small group settings, and creates opportunities for student involvement in Christian service.

Obviously these are examples. Further specification could be achieved by reviewing the normative documents published by Jesuit high school and college associations. The purpose here is merely to emphasize that the goal of a Jesuit school or college goes beyond humanistic education to an ultimate purpose which is

explicitly religious. It is a goal which should be a part of the consciousness and explicit operating philosophy of a determining number of the faculty, both as individuals and as a group; it should emerge in the life of the institution in the reality of concrete, actively supported programs.

B. The Learning Goal: Developing Independence and Responsibility

One who carefully analyzes the Spiritual Exercises will likely conclude that they are structured to be an intensive "laboratory" experience aimed at two objectives:

1. through an experience of God in prayer, personal acceptance of the Christian message and commitment to the service of God, and
2. through repetition of a patterned approach to prayer, development and habitual practice of
 - a. various forms of prayer (e.g., meditation and contemplation), and
 - b. interpretation of important activities, events and choices in one's life from a religious perspective.

Ideally retreatants emerge from the Spiritual Exercises committed to a set of religious values which will give direction to one's life and future decisions. The retreatant has also, in the form of different approaches to prayer and a developed habit of monitoring and evaluating one's actions and decisions, emerged from the Spiritual Exercises with a built-in mechanism for renewing and deepening one's religious understanding and commitment. In a sense, the Exercises aim at a perfect, self-correcting system which, through regular review, continually adjusts direction and stimulates further growth. The retreatant has become a self-initiating and self-renewing "pray-er" and discerner.

One who carefully analyzes the Spiritual Exercises will likely conclude that they are structured to be an intensive "laboratory" experience aimed at two objectives.

Taken as an experience which both encourages and insists that the learner (retreatant) internalize definite principles of continuous self-development, the Spiritual Exercises seem to offer a possible solution to a very contemporary problem — the rapid increase in



the quantity of knowledge and its equally rapid obsolescence. No longer are persons in any discipline able to rely on what they have learned in their formal education; the knowledge one has acquired has not prepared one to face future problems, most of which are currently unknown and cannot be anticipated. Rather today's education should develop the capacity for continuous self-development through an educational process which promotes the internalization of the skills required to continue to learn. Such skills are generally regarded to be among the higher cognitive objectives, i.e., capacity to apply, evaluate, synthesize, compare, etc. (in contrast to the more basic skills of knowledge and comprehension). What is called for in many cases is a shift in emphasis: putting primary emphasis on *how to learn* rather than on *what* is learned. Content is not being discarded but the development of the skills required to continue to learn is receiving more emphasis.

The process of producing self-initiating learners is not only a fundamental goal of the Spiritual Exercises but also a pedagogical ideal which is consistent with the Jesuit educational tradition and one of today's urgent educational needs. In a sense, the Spiritual Exercises can be seen as a practicum in how to pray and Jesuit education as a practicum on how to learn; and the product of both is a person who can pray and learn in the face of new opportunities and challenges to one's growth.

C. Systematic Organization of Successive Objectives

History has judged Ignatius to be not only a significant religious leader, but also one of modern times most efficient and effective organizers. Those who study the *Exercises* are impressed by their carefully constructed logical and psychological organization, designed to move the retreatant gradually towards the one all embracing goal of the experience. The early educational documents of the Jesuits, Part IV of *The Constitutions* and *Ratio Studiorum* reflect this same skill and propensity of Ignatius and one's early companions for careful organization. They believe that overall coherence and structure of the process would have a powerful impact on the educational experience.

The *Spiritual Exercises* could be compared to a teacher's manual or a course outline for a well-organized learning experience. The Spiritual Exercises

propose directives on both the substance and process of the experience. Retreatants begin with the *Principle and Foundation*, a comprehensive worldview specifying the relationship of God to humankind and the world; this statement provides the presupposition for all that follows. Retreatants proceed through a consideration of sin and punishment, and are asked to make a thorough examination of conscience and confess their sins. Then, by means of a series of imaginative exercises, they are challenged to consider greater commitment to the service of God in imitation of Christ. To give strength to this resolve, retreatants contemplate the events and mysteries of Jesus' life — his birth, hidden life, public ministry, passion and death, resurrection and ascension. Finally, retreatants contemplate God's presence in all things and are challenged to offer their lives completely to the service of God.

The Spiritual Exercises promote a process of organic growth. Each stage focuses on specific objectives; what follows depends on what precedes and is appropriate only if the goals of the previous stage have been firmly established. At each point the retreatant is expected to:

1. sharpen one's skill in prayer and the interpretation of various feelings connected with the experience of prayer;
2. deepen one's understanding of the material or mystery which is the subject of one's prayer;
3. strengthen one's commitment to the will of God for the retreatant.

Through trial and error over a period of years, Ignatius constructed a systematic process which reflects and incorporates both a psychological and religious logic. If faithfully applied, he found that the Spiritual Exercises could be an experience of such intensity that religious growth, which might otherwise have taken years, could be effected by a serious retreatant in a relatively short span. Though all would readily admit that the ultimate cause of this growth is God's action on a well-disposed person, it is also generally agreed that the order and design of the Exercises are an essential ingredient in the "leap" in growth which many experience through the Exercises.

Though the content and sequence of the educational plan or course of studies of a Jesuit institution today must differ substantially from that of past eras, the underlying principle of successively arranged objectives

and an overall coherent plan into which all parts fit should remain an important feature of Jesuit education. In reality, it is one of the most perplexing and unresolved problems in contemporary Jesuit educational institutions. When Jesuit schools and colleges ceased using a more uniform and generally accepted course of studies, few institutions had a clear grasp of the underlying rationale of the curriculum or a mechanism within the institution to review and develop its own rationale. As segments of the curriculum became dysfunctional and pressure to change increased, piece-meal changes were made; this or that course was added or omitted but frequently without reference to or evaluation on the basis of an overall plan or generally accepted rationale.

The tendency in American education has been to reduce to virtual elimination the core of sequentially ordered and required courses and to allow students increasingly to be able to choose whatever courses they wish. This is not to deny the value of all elective choices but to suggest that in many cases elective opportunities have become such a significant proportion of the educational program that the underlying structure and impact of the curriculum has been seriously weakened or lost. The responsibility and opportunity for the design of the substance and sequence of the program has shifted in large measure from the faculty to the individual student, sometimes even at the beginning of one's educational experience. If the direction is no longer provided by a clearly defined structure inherent in the program, then it must be provided to the individual student by a director or advisor who:

1. understands clearly the rationale and educational goal of the curriculum, and
2. can firmly assist the student in the adaptation of the overall goal and rationale to one's individual needs and talents.

It is obvious that a rigid curriculum for Jesuit schools or colleges similar to the original *Ratio* could not be applicable on a national or international level. However, it does seem important and consistent with the Jesuit tradition to have a systematically organized curriculum whose substance and order expresses the explicit vision of the contemporary Jesuit educational apostolate, and whose comprehensive framework provides the structure within which proposals for

adaptation can be evaluated.

D. Flexibility and Adaptation within Structure

Though the Spiritual Exercises contain an overall purpose and rationale and incorporate a structure moving the retreatant towards a definite goal, it is also well known that one of the more frequently repeated directives of the Exercises is that at every point the activities and exercises are to be adapted to the individual retreatant.

Though the Spiritual Exercises are divided into four weeks, Ignatius points out that a week does not necessarily consist of seven days. He observes that some retreatant may be slower in achieving the objectives of the particular week, e.g., contrition and sorrow for sin in the First Week. Others may be more diligent; still others may be disturbed by a particular problem.

The director also takes into consideration the age, educational background and the ability of the particular retreatant. In some cases, where it seems to the director that no good will be accomplished, the person is not permitted to go beyond the First Week. In the arrangement of the exercises and the possible inclusion of some which would be more demanding physically, Ignatius observes that the physical constitution of the retreatant should be considered and appropriate adjustments made. Similarly, the choice or amount of time spent on the particular events of Christ's life should be adjusted to what is more appropriate or worthwhile for the individual. There is no doubt in the mind of Ignatius that what is important or perhaps essential for one person may be unprofitable or unnecessary for another.

The concept of adaptation to the individual's needs is an essential component towards individualization in American education. It is based on the same assumption that motivated Ignatius to insist on the adaptation of the Spiritual Exercises to each retreatant — in any learning situation the teacher must take into account the obvious differences in the educational backgrounds and abilities of students.

In an individual system a teacher seeks to adapt to individual students the components of the learning experience:



1. objectives — the immediate purpose of the learning unit,
2. activities— the instructional program designed to achieve the objectives, and
3. pace — the rate at which the individual achieves the objectives and moves from one objective to another.

The teacher initially sets the objectives, program and pace for each student. However, in accord with the concept of the self-initiating learner, the decisions in these areas, to the extent possible, are gradually shifted to the students themselves so that, to the degree possible, they emerge from the educational experience as independent learners, i.e., one who can set their own objectives, organize their own programs and set a pace which is consistent with their abilities and background.

The concept of personal concern of the teacher for the individual student has always been perceived as a mark of Jesuit education. Today more than ever, because of the possibilities offered by an emerging technology, this concern is demonstrated by adjusting the educational program to the uniqueness of the student. Personal concern and working with individual students is an ideal which emerges as an essential element in the educational philosophy of the Spiritual Exercises and which poses the question: to what extent is the school environment and are individual courses, in goals, program and pace, adapted to individual students?

The Spiritual Exercises provide an excellent example of *structured flexibility*, i.e., within a highly organized pattern of successive objectives, substantial freedom for the adaptation of the Exercises to individual needs and talents. The process presumes, as noted previously, the guidance of a director or advisor who has internalized the values and purposes of the total experience and thus is able to adapt the components of the experience to the individual. Ignatius is equally insistent on structure and flexibility; both, in proper proportion, are essential to the effectiveness of the Exercises.

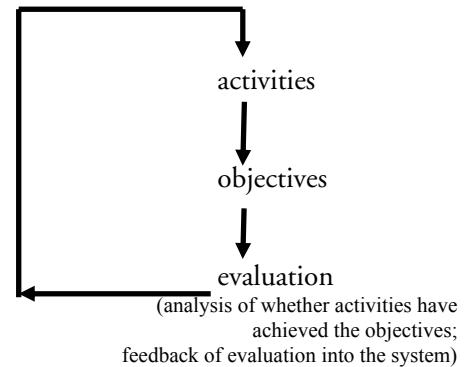
E. Systems Designed Units

The concept of structured flexibility also characterizes the style and approach of the individual units with the Spiritual Exercises.

Each exercise follows a set pattern:

1. *remote preparation*,
2. *preliminary exercises*,
3. *statement of objectives*,
4. an outline of the *important points* of the matter to be considered,
5. *performance* of the activity, and
6. *evaluation* of performance in the light of objectives.

This outline contains the essential elements of a “system”:



Ignatius stresses the importance of the preparatory concentration and recollection on the exercise to be performed. He recommends that the retreatant focus on the main points of the exercise at an interval before the actual performance of the exercise, e.g., before retiring for an exercise to be made on rising. During the period immediately preceding the exercise, retreatants are told to turn their mind to the subject they will consider. Before beginning the period of prayer, they concentrate completely on what they are about to do and then, through some outward sign (e.g., the sign of the cross), begin the exercise.

Within the prayer itself the method of Ignatius likewise follows a set pattern:

1. *preliminary prayer* — that the prayer may be directed towards God’s praise and service,
2. *composition of place* — a representation in the imagination of the actual scene of the subject to be considered, e.g., the stable in which Christ was born,
3. *the objective* — a statement in the form of a petition of what the retreatant wishes to gain by the exercise,
4. *foci of the exercise* — a prayerful consideration of the important points which have been previously selected, and

5. *summary prayer* — a concluding prayer which summarizes and focuses the insights and feelings of the exercise.

Immediately after the conclusion of the exercises, Ignatius directs retreatants to spend a quarter of an hour evaluating the period of prayer. If they have fared poorly, they are advised to seek the cause so that one can correct it in future exercise.

Though the pattern recommended may seem confining, it is important to remember the bulk of both time and effort are concentrated in prayer itself; it is here that each person can exercise initiative and experience great freedom. All other elements, whether preliminary or subsequent to the prayer itself, are calculated to assist the retreatant to derive the greatest possible benefit from each exercise.

The paradigm — definition of objectives, performance of the activity, reflection on success or failure — is mirrored in contemporary approaches to educational planning which have penetrated every level of education from guidelines issued by the federal government to lesson plans for the first grade teacher. It has become the underlying structure of courses, textbooks, classroom supervision, packaged learning materials, teacher training programs, educational finance, etc.

Ignatius realized that retreatants would learn or grow more both within the retreat experience and afterwards if they internalized the method of the Spiritual Exercises. He saw clearly that a patterned approach to activity had two major advantages:

1. it directed attention to purposes and to reflection on the degree to which purposes were being accomplished, and
2. it created a “freeing rhythm” which reduced aimless activity and allowed the person to enter immediately and fully into the activity.

Ignatius knew that the patterned activity approach would promote purposeful and concentrated activity as well as build into the learning experience the mechanism for further growth.

F. Self-activity and Self-discovery

Among the first and most important principles of the Spiritual Exercises is the emphasis Ignatius places on

self-activity of the retreatant within each exercise and the corresponding restraint urged on the director. If, as previously stated, the ultimate goal is to produce self-directed learners, then it is obvious that the activity of the retreatant is of primary importance. The director is instructed to narrate accurately the fact of the meditation, but to adhere to the points and add only a short or summary explanation. Ignatius reasons that a person who goes over the material and reflects on it for oneself is more likely to achieve greater clarity and understanding. The result will be more profound spiritual development than if the director had explained and developed the meaning of the exercise at great length.

The Exercises are meant to be a direct experience of God and prayer, an experience which demands intimate personal involvement and effort. Another person may help, but what is achieved is accomplished either from “one’s (the retreatant’s) own reasoning or from the grace of God enlightening one’s mind.”

A corollary of this principle is Ignatius’ insistence that the process of the Spiritual Exercises should not be controlled by the necessity of covering a large amount of matter. He advises directly that it is not much knowledge that fills and satisfies the person, but an intimate understanding and love of the truth.

This same concern is evident when Ignatius discusses the advisability of returning to further consideration of the matter of previous exercises. Retreatants are told to concentrate on the most important points which previously have had some personal impact on them, or where they have in a special way experienced consolation, desolation or greater understanding. The Spiritual Exercises are *exercises* and are meaningless unless the activity of the retreatant is both the core and substance of the experience.

The pedagogical implications of this principle require little elaboration. The truth is not transferred from the mind of the teacher to the mind of the students but is discovered by the students through their own effort. The teaching method should promote self-activity and discovery in every possible way.

One of the sharpest criticisms of schools today is that they rarely stimulate students to “think for themselves.” Teaching methods stress the lower level of cognitive skills of memory and comprehension



rather than moving to the higher level skills of application, evaluation, comparison and synthesis. The ideal the *Exercises* propose is that the teacher exercise great restraint in doing the thinking for students and that the bulk of the teacher's efforts and planning be focused on how to motivate and guide the students to personal discovery. As in the *Spiritual Exercises*, the intellectual and personal satisfaction that the students derive by discovering for themselves is a more profound and effective learning experience than what would have resulted from a more polished and sophisticated teacher explanation of the same matter.

G. Reflection and Accountability

Throughout the Spiritual Exercises Ignatius insists on constant reflection and analysis of the progress of the retreat. Retreatants are first of all accountable to themselves. Immediately after the conclusion of each exercise, Ignatius directs the retreatant to spend a quarter of an hour evaluating the period of prayer. If they have succeeded, they are instructed to use the same method in the following exercise. In addition to the reflections after prayer, Ignatius directs retreatants to examine their activities twice each day to uncover and correct any faults or negligence in their performance of the exercises and in their observance of the other directives recommended in the retreat.

Another focus of accountability is the daily conference of retreatants with their director. In this conversation retreatants give to their director an account of how they have understood and used each point of the exercise and describe the positive and negative feelings they have experienced. The director expects full disclosure of the retreatants' mood as well as their successes or failures. It is on the basis of this information that the director is able to assist the retreatants in the evaluation of what has occurred as well as propose to them exercises which are now appropriate.

In his insistence on regular and thorough evaluation of activity, Ignatius recognized one of the most persistent problems in any human endeavor — the tendency towards either stagnation or gradual deterioration of performance. The constant effort to review and improve performance and to be accountable is also currently one of the more fashionable concepts in contemporary education. It fits naturally with the systems orientation. The basic insight of the procedure is that performance should always be measured against

goals and that the process of improving learning efficiency and effectiveness should remain a continuing concern.

Among the first and most important principles of the Spiritual Exercises is the emphasis Ignatius places on self-activity of the retreatant within each exercise and the corresponding restraint urged on the director.

The approach taken in the Exercises, expressed as an educational norm, demands two things:

1. that the teacher build into the learning experience a clear expectation of regular accountability of the student to the teacher, and
2. more importantly, that the learning experience provide the student with an opportunity for self-reflection and encourage in the student the development of the habit of personal reflection not only on the quality of one's learning but also on the effectiveness and efficiency of one's method of study. The second element is obviously the essential element since it provides the key to continuous self-improvement and releases the student from dependence on the teacher.

H. The Teacher — an Experienced Guide

From what has been said above concerning both accountability and self-activity, the role of the director or teacher has to some extent already been delineated. The director is to guide, but the guidance given should be based on:

1. a concern to preserve the centrality of the retreatant's self-activity, and
2. a careful and empathetic listening to the retreatant's description and interpretation of one's experiences.

The focus of contact between the director and retreatants are the outcomes or results of the retreatant's activity during the periods of prayer. Together they examine what has happened aiming to actively adapt the process of the *Exercises* to the unique experience of the individual.

The director is ideally a spiritual man skilled in interpreting the meaning of the insights and moods emerging from the retreatant's prayer. He must also

know when to encourage or console, when to admonish or caution, when to advise further consideration of a topic or to advance to new areas. In one's role as an experienced guide, he is able to reaffirm the retreatant's own evaluations and strengthen what he believes to be valid.

The director can be compared to an experienced companion who sets out on a journey with the retreatants, making sure to keep them on the right path and gradually but definitely accustoming them to find their own way by insisting they assume more and more responsibility for the interpretation of their experience and the appropriate next steps. By the end of the retreat, constant help from the director becomes unnecessary.

To a significant degree, this same ideal can be translated into the school context; the ideal teacher is one who helps students become independent learners — someone who can set their own educational objectives, organize programs of activity to achieve them, and accomplish their goals at a pace suited to their ability.

The teacher prepares and encourages the students to learn, and then watches and analyzes their performances. But it is the students who must perform. In reality, the teacher is conducting a practicum on how to learn, focusing more on method than on content. The teacher activates the students and gives them a plan of action; but the teacher can only launch them on the path of self-activity and self-discovery.

The degree to which a teacher can shift to a less directive and more helping role depends on the ability, level, and personality of the student as well as on many other factors. However, the ideal of continually promoting greater activity on the part of the student remains a constant aim.

I. Variety of Techniques

In the *Spiritual Exercises* Ignatius describes and proposes to the retreatant a large number of techniques. Many have already been described, e.g.,

- repetition (of important points of previous exercises),
- composition of place,
- precise definition of objectives, and

— regular reflection and evaluation of progress.

A number of other techniques or exercises merit brief mention.

Application of Senses. This is a procedure where the retreatant attempts to participate in a scene of Christ's life by applying in imagination one's senses of sight, hearing, smell, taste and touch to the event. Through this technique the retreatant becomes more actively present to the event and can draw greater profit from its consideration.

Methods of Prayer. Besides the process of meditation and contemplation mentioned above, Ignatius proposed three other methods of prayer. The first focuses on a thorough examination of the major areas of one's life; the second on careful consideration of each word of prayer; and the third on measured rhythmical repetition of single words of common prayers.

Systematic Elimination of Weaknesses. Ignatius proposes a methodical process for deducing or eliminating weaknesses which have been identified by the retreatant. The procedure is characterized by systematic and relentless attention to a particular fault, including a procedure for a twice daily measuring and recording progress.

It would be possible to mention many other techniques or procedures which Ignatius adapts and includes in the Spiritual Exercises. The description here and in the previous sections should be sufficient to suggest that Ignatius was willing to include in the Spiritual Exercises any procedure or means which helped the retreatant make spiritual progress. As a result, the Spiritual Exercises contain both a large number and wide variety of techniques.

In the founding of the original Jesuit schools and colleges, it is said that the genius of the system did not involve creation of new methods but careful selection and systematic organization of the best educational methods and techniques available at that time. Educators in the Jesuit tradition are encouraged to exercise great freedom and imagination in the use of techniques they employ to accomplish their educational aims. They are expected to search out and adapt the best available methods of the age in which they find themselves. They are also encouraged to use



those which are likely to involve as many as possible of their students' powers and abilities.

Consistent with the spirit of the Spiritual Exercises and its focus on method, the faculty of a Jesuit school or college would not only be up-to-date in their awareness of traditional and emerging methodologies, but also to be in a position to influence education generally in their creative application and organization of method.

J. Personal Appropriation

The methods used by Ignatius to intimately involve the retreatant in the contemplation of the events of Christ's life bring into play the whole person — intellect, imagination, emotions and will. Ignatius is not seeking purely intellectual assent but personal renewal, a reordering of one's attitudes and a deepening of one's commitment.

Retreatants should emerge from the Spiritual Exercises converted and transformed, a new person. Ignatius calls each retreatant to a "primary" experience where they will actually encounter the reality of God rather than "learn about" it. He is convinced that unless the retreatant's effort involves emotions and will, unless there are definite positive or negative feelings connected with fuller understanding, then the retreatant is not really "experiencing" the retreat and little is being accomplished.

Though the primary purpose of schools is cognitive rather than affective, the early Jesuit educators realized that intellectual assent without emotional involvement or response would not change a person. Information, analysis and reflection could enlighten the mind, but unless the educational process involved the whole person, mind, senses and heart, they realized that it would not be a truly human experience which could transform the individual. They concluded that the training offered in a Jesuit school or college should be both intellectual and moral.

In accord with this principle, teaching methodologies today should incorporate an insistence on the personal appropriation of the material by the student. The teacher should expect the individual not merely to absorb but to react and respond. Through a technique like repetition, the teacher should encourage the students to select ideas which have been challenging or

disturbing or enlightening, and to synthesize these concepts into a more meaningful framework. To a degree, the students should be expected to turn each book they study into a personal document and each paper or project into a highly personal expression.

Obviously, this ideal is one which must be adapted to individuals and situations. But personal response and discovery by the student remain persistent goals, no matter what the subject or level. Jesuit education, consistent with the ideals of the *Spiritual Exercises*, aims not at quantity of material but at the quality of learning, not at objective information but at personalized truth.

III. SUMMARY CONCLUSION

The purpose of this analysis was to explore the educational principles which underlie the learning experience of the Spiritual Exercises. An assumption was made that, since the Spiritual Exercises provided the experience which formed the Jesuit spirit and gave it method and direction, an analysis of the Spiritual Exercises as an educational treatise would shed light on the fundamental principles of Jesuit education. This exploration is given added impetus by the realization that the contemporary rediscovery of the original method of the Spiritual Exercises has led to a renewal and re-articulation of the authentic Jesuit charisma and vocation. A return to the Spiritual Exercises as the original source of the Jesuit educational tradition could be expected to generate analogous benefits.

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commitment.*

Jesuit education is *instrumental*. Education is not an end in itself but a means to the service of God. This is an insight which must have its explicit expression in the motivation of the faculty and the planning of programs.

Reflections on the Educational Principles of the Spiritual Exercises

Jesuit education is *student-centered*. Its goal is to produce an *independent learner* who internalizes the skills of learning and eventually is able to act without the support of the formal educational environment. The educational process is *adapted to the individual* and, to the extent possible, responds to one's abilities, needs and interests. Jesuit education emphasizes the *self-activity* of the student and attempts to make the student the primary agent in the learning situation. The goal of the teacher is to decrease while the student increases in direction of one's own learning.

Jesuit education is characterized by *structure and flexibility*. The organization of the educational process is systematic and sequential and aimed toward a definite overall purpose. However, within the general framework, significant freedom and adaptation is both expected and encouraged. Flexibility within structure also marks individual units which both follow a definite pattern and procedure and promote personal response and self-direction within the prescribed framework. The structure always included a definite *statement of objectives* and systematic procedures for *evaluation and accountability*, for constant *reflection* on how to improve performance.

Jesuit education is *eclectic*. It draws on the best methods and techniques available and incorporates into its method whatever helps towards its goals.

Jesuit education is *personal*. Rather than a superficial grasp of a multiplicity of ideas, it emphasizes profound penetration of essential truths.

Jesuit education, like the Spiritual Exercises, is a curious blend — structure and flexibility, prescription and adaptation. It is a living tradition which, like any other form of life, carries with it an internal structure which gives it definition and identity. At the same time, it has the capacity, without violating those fundamental principles which define it, to adjust itself to new situations and times. The experience of the Spiritual Exercises was intended to produce persons who, though single-minded in their pursuit of the greater glory and service of God, are flexible rather than brittle. The spirit of Jesuit education is the same. Though supported and sustained by permanent ideals and principles which give its identity, it is able to adapt itself to new challenges and situations. Jesuit education is at the same time both a clearly defined and a flexible ideal; it is this combination of apparently opposed characteristics which is the source of its strength.

Perhaps the simplest way to view the Spiritual Exercises is as a treatise on process and method. It is founded, to be sure, on the assumption that, given careful attention and a general openness, individuals can hear in themselves the voice of God speaking to them in a personal way. But the power of the Spiritual Exercises also lies in the carefully devised method by which persons can dispose themselves to achieve this understanding and awareness; and further, in the subtle but masterful way in which the method itself is internalized by the retreatant and taken from the retreat as one of its primary outcomes. Ignatius has so devised the experience that not only have persons experienced God but they have also emerged from the retreat having absorbed and practiced the means by which they can renew and deepen this experience.

The goal of Jesuit education might be stated in a similar manner. It is a *practicum* in method. It is based on the assumption that the person can discover and personalize the truth. But its power lies in the method which brings about the confrontation of the person with what is true; and further, in the way in which the method of discovering the truth is itself internalized and taken from the formal learning experience as one of its primary benefits. Ideally students will have emerged from a Jesuit education having practiced and absorbed the means by which they can enlarge and deepen their grasp for truth.

The Spiritual Exercises produce in the retreatant an enriching experience of God and a method to encourage and enable further growth; Jesuit education produces in a student a satisfying experience of the truth and a method to promote and enable continued learning.

To help readers focus attention on the principles of Jesuit education described in this booklet, Dr. Newton prepared a supplement.

“Questions for Teachers” may be used by faculty members to evaluate whether their efforts in teaching reflect the educational principles flowing from the Spiritual Exercises.

“Journalizing,” “The Prelection,” and “A Study Pattern” may be used as specific methodologies to help students use the principles of Jesuit education as described in the monograph.



A. Questions for Teachers

1. *Education as an Instrument*

Do you have an active awareness of your day-to-day efforts as aimed explicitly at an ultimate goal which is religious?

Do you sense that you as an individual and your faculty as a group are consciously aware of this ultimate goal in both everyday and major decisions?

Is the instrumental character of your personal work and that of the school in general evident to the students and their families —both in what is said to them and in what they can observe?

2. *Developing Independence and Responsibility*

Is more of the initiative in your course transferred to your students as the course develops? Do students become less dependent on you and visibly more self-directed? Is this goal built into your course objectives and reflected in your teaching methodology?

Do you regard as equally important or more important than content the development of method by which students can continue to learn in your subject?

3. *Systematic Organization of Successive Objectives*

Is the structure and sequence of the educational program in your school based on a coherent, explicitly articulated rationale which is known and accepted by the faculty? Is there an awareness of how the different disciplines and courses fit into an overall rationale?

Are proposals for adaptation of the overall structure or innovations (e.g., new programs) judged in the light of their consistency with the accepted rationale and plan?

4. *Structured Flexibility*

Wherever possible and reasonable, do you adjust your course to the needs and capacities of your students — so that within the overall plan and educational experience, there is adaptation to individuals or sub-groupings of students? Are there alternative objectives for different students, provision of different ways to accomplish

objectives, and adjustment of the rate of learning to students of varying abilities?

5. *Patterned Activity*

Do you promote in your classes patterned activity that allows the student to develop systematically the most efficient way to approach learning in your subject?

Do your students take this “patterned approach” from the course as one of its primary outcomes?

6. *Self-Activity*

Are you consciously seeking ways to minimize your activity as teacher while simultaneously expecting students to increase their level of initiative and activity in classes and the course?

Are students expected to “think for themselves” or is the level of activity predominately recall and comprehension?

7. *Reflection and Accountability*

Do you have built into your interaction with students’ regular patterns of evaluation and accountability?

Does your method of making students accountable go beyond externally imposed norms to promote in the students’ patterns of self-reflection, self-analysis, and self-criticism?

Are students in your course developing the habit of analyzing and improving their performance?

8. *Teacher Role*

Are you continually searching for ways in which you can reduce your students’ dependence on you for learning in your courses?

At the end of the course are your students capable of continuing to learn without your constant help? Or perhaps with only occasional assistance from you?

9. *Variety of Techniques*

Are you in general alert to current developments in educational methodologies and flexible in incorporating those that will help in your course? Would you regard yourself or your school as a model for other schools of an up-to-date

awareness and creative organization and application of contemporary methods?

10. Personal Appropriation

Do you teach in a way that challenges students to achieve a personal rather than a purely academic grasp of your subject?

Do your students see the importance of your subject and emerge from the course with more than a thorough but uninvolving grasp of the matter?

11. Summary

Do you consider your courses a practicum in method through which the student emerges as an efficient learner who has internalized the principles of how to learn in your discipline?

B. Journalizing

This is a method which promotes *self-activity* and encourages *personal appropriation* of the material under study. It involves continuous *reflection* and *repetition* of important ideas. Adapted from a teaching technique used by W. Walsh, S.J., Wernersville, PA.

1. *Keep a running journal* to record whatever develops in your active investigation in this course. For example:

- ideas you find stimulating, exciting, disturbing;
- questions or doubts raised as you read and ponder;
- areas where you find you are led to investigate more fully;
- possible solutions to questions which were raised earlier.

2. Use the following questions to help you identify and record what happened during your period of *active* study and reading:

- a. Did a word, phrase, paragraph set you thinking? Identify it. Did it interest, stimulate, excite you? Did it give you any enjoyment? Why? Or did it irritate, challenge, bewilder you? Any idea why?
- b. What insights or good ideas came to you? What sharp challenges?
- c. What effect did the insight or the challenge have on you? Where did it send you in your

personal search? What plan of action did it perhaps cause you to dream about? In what ways did it open up fresh possibilities for you?

- d. In what way does the above tie in with what you already know? In what way does it challenge the position(s) you have already taken in the course of your search up to the present? In what way does it change or modify what you already know?
3. Hand in each week one page typewritten summary of what you learned in the preceding week; use your journal notes and make a personal synthesis.
4. At the end of the course or unit, write an evaluation of what *you* have accomplished in the course. Review the themes of your journal and synthesize your insights. This should be a *personal document* that expresses the ideas or insights you have discovered in the course which means something to *you*.

C. Prelection

In this traditional method, teachers follow the *same procedure as the retreat director*, i.e., giving a short account of the matter to be studied but being careful not to substitute their activity for the *self-activity* of the student. It is a *patterned approach* which prepares students by giving them the tools necessary to become effectively active. Summarized from A. Farrell, S.J., *Jesuit Educational Quarterly*.

Among the procedures employed in Jesuit education, the prelection traditionally was a technique of major importance and wide application. It was regarded as one of the keys to the "Jesuit Method" in education.

DEFINITION

The prelection is a preview of a future assignment conducted by the teacher with the active cooperation of the class. It is not a lecture but a prelude to and preparation for private study.

PURPOSE

1. to interest the student in the subject under investigation;
2. to see precise and obtainable objectives for the assignment;
3. to point out the more important or complicated parts of the assignment.



VALUES

1. assists private study; starts the mind working on the subject matter;
2. simultaneously equips the student with a method for attacking the lesson and insists that the student do the work.

PROCEDURES

Teachers carefully prepare and select the comments they will make in the prelection; the teacher does not merely offer impromptu remarks about the next assignment. The prelection should include:

1. the objective or results expected from the assignment;
2. the connection of the lesson with previous lessons;
3. the special problems in this assignment which need explanation, definition, illustration;
4. the major ideas to be understood;
5. the method the student should use in approaching the subject matter;
6. defects of previous study or potential problems which need to be avoided;
7. the criteria by which students will know that they have mastered the lesson.

The teacher must remember that the goal is to stimulate and aid the student to self-activity; the teacher should say no more in the prelection than what is necessary to accomplish this purpose.

D. A Study Pattern

This method promotes a *patterned approach* to study which takes the student directly to the heart of the study with the maximum efficiency. The pattern is *based on the method of prayer* most frequently used in the Spiritual Exercises.

1. Sometime before the study time, briefly set in mind the main points to be studied (in order to give the mind a chance to begin to work on them).
2. Arrange the environment in which you will study so that there will be minimal distractions (e.g., away from TV, radios, distracting magazines, etc.).
3. At the time of the study:
 - a. before beginning study, focus attention on the purpose of study and determine to get the most out of the time;

- b. formally begin to study with some act, e.g., turn on the desk light, say a short prayer;
- c. review explicitly the objectives you have in studying this material;
- d. concentrate *fully* while you study;
- e. at the end of the study time, summarize what you have accomplished by repeating the main ideas or skills; do this verbally or preferably in writing, and;
- f. explicitly *stop* studying.

4. After study, review how effectively and efficiently you spent your time; was it well spent and satisfying or the opposite? Figure out how you can improve your study habits in the next study period.
5. Before class, briefly review the high points of your study (summarized in 3.e).

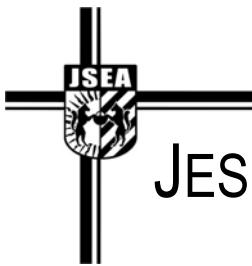
Footnotes

¹The relationship of the *Spiritual Exercises*, *The Constitutions* and the *Ratio Studiorum*. In exploring the original principles of Jesuit education, one should keep in mind the purpose and relationship of the three documents mentioned above. The *Spiritual Exercises of St. Ignatius* is a series of directives for leading a person through a process of religious development.

The Constitutions of the Society of Jesus, composed by Ignatius during the last nine years of his life, are the basic code of rules and statutes which govern the Jesuit Order. Part IV of *The Constitutions* includes the practical arrangements Ignatius prescribes for Jesuit seminaries and for colleges and schools for the general public. The *Ratio Studiorum*, after a lengthy period of trial and error, was composed and revised after the death of Ignatius and reached its final form in 1599. The *Ratio* contains directives on the curriculum and teaching methodology to be followed in Jesuit educational institutions.

While *The Constitutions* and the *Ratio* contain many direct and indirect observations on the principles of Jesuit education, they would be more accurately described as documents concerned with practical decisions and procedures rather than statements of values or principles. The *Spiritual Exercises* can be seen as the spirit which animates and, through the experience it creates, provides the value structure for these more practical educational documents.

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JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Profile of the Graduate of a Jesuit High School at Graduation**

By The Commission on Research and Development

The adolescent during those four or five years prior to graduation began to realize that he or she could do some things well sometimes very well.

In one sense, the graduate is a threshold person: he or she is on or rapidly approaching the threshold of young adulthood. The world of childhood has been left behind definitively. The movement from childhood toward adulthood has involved anxiety, awkward embarrassment, and fearful first steps into sexual identity, independence, first love, first job, and sometimes first lengthy stay away from home. It has also involved physical, emotional and mental development, which brought out strengths, abilities, and characteristics which adults and peers began to appreciate. The adolescent during those four or five years prior to graduation began to realize that he or she could do some things *well*, sometimes very well, like playing basketball, acting, writing, doing math, fixing or driving cars,

making music or making money. There have also been failures and disappointments. Even these, however, have helped the student to move toward maturity.

Fluctuating between highs and lows of fear and confidence, love and loneliness, confusion and success, the Jesuit student at graduation has negotiated during these years many of the shoals of adolescence. On the other hand, the graduate has not reached the maturity of the college senior. During the last year of high school, especially, the senior is beginning to awaken to complexity, to discover many puzzling things about the adult world. He or she does not understand why adults break their promises, or how the economy "works," or why there are wars, or what power is

*Copyright © JSEA 2005. *Profile of the Graduate of a Jesuit School at Graduation* appeared originally as a monograph (JSEA, 1981); it was subsequently published as Section 8 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



and how it ought to be used. Yet he or she is old enough to begin framing the questions. And so, as some of the inner turmoil of the past few years begins to settle, the graduate looks out on the adult world with a sense of wonderment, with a growing desire to enter that world, yet not quite able to make sense out of it. More and more confident with peers, knowing the territory, so to speak, of the youth culture, the graduate can more easily pick up the clues of that culture and what is expected in a given situation, and the graduate is independent enough to choose a value-based response. As for the adult world, however, the graduate is still a “threshold person,” one who is entering cautiously; an immigrant, eager to find the way.

In describing the graduate under five general categories, we chose those qualities that seem most desirable not only for this threshold period, but those which seem *most desirable for adult life*. These five general categories sum up the many aspects or areas of life most in accord with a full adult living of the Christ life. Whether one conceives of the desirable qualities of a graduate of a Jesuit school under the rubric of a “Person for Others” or as a “Vatican II person,” as an *Insignis*, or simply as a fully mature Christian, the qualities summed up under the five categories below appear to be the kind of qualities — granted that they are not fully developed in late adolescence — which cumulatively point in the direction of the kind of person who can live an adult Christian life in the late twentieth century. These categories are *I. Open to Growth, II. Intellectually Competent, III. Religious, IV. Loving, and V. Committed to Doing Justice*. Some specific elements under these categories in the *Profile* could have been placed under another of the five categories. Obviously, all of the characteristics described are in dynamic interaction. The division into the five categories simply provides a helpful way to analyze and describe the graduate. Some overlapping is evident because, in fact, many of these qualities are mutually related and intertwined.

I. Open to Growth

The Jesuit high school student at the time of graduation has matured as a person — emotionally,

intellectually, physically, socially, religiously — to a level that reflects some intentional responsibility for one’s own growth (as opposed to a passive, drifting, *laissez-faire* attitude about growth). The graduate is at least beginning to reach out in his or her development, seeking opportunities to stretch one’s mind, imagination, feelings, and religious consciousness.

Although still very much in the process of developing, the graduate already:

1. is beginning to take responsibility for growth as a person; desires integrity, commitment and excellence in multiple facets of one’s life.
2. is learning how to accept self, both talents and limitations.
3. is more conscious of his or her feelings and is freer and more authentic in expressing them; at the same time is beginning to confront responsibilities to oneself and to others to manage one’s impulsive drives.
4. is open to a variety of aesthetic experiences, and continues to develop a wide range of imaginative sensibilities.
5. is becoming more flexible and open to other points of view; recognizes how much one learns from a careful listening to peers and significant others.
6. is developing a habit of reflection on experience.
7. is beginning to seek new experiences, even those that involve some risk or the possibility of failure.
8. is exploring career and life-style choices within a value framework.
9. is becoming more open to broader, adult issues

II. Intellectually Competent

By graduation the Jesuit high school student will exhibit a mastery of those academic requirements for advanced forms of education. While these requirements are broken down into departmental subject matter areas, the student will have developed many intellectual skills and understandings that cut across and go beyond academic requirements for college entrance. The student moreover is beginning to see the need for intellectual integrity in his or her personal quest for religious truth and in his or her response to issues of social justice. (Note: Although this section deals with intellectual competence, elements from other parts of this *Profile* clearly presume levels of intellectual understanding consistent with those highlighted in this section.)

By graduation the student already:

A. ACADEMIC REQUIREMENTS

10. has mastered the fundamental skills of language.
11. has mastered the fundamental skills of mathematics.
12. can read and summarize material at a level of a beginning college freshman.
13. has mastered those academic subjects required for entrance into college (or for some other form of advanced education).

B. GENERAL SKILLS AND ATTITUDES

14. is developing mastery of logical skills and critical thinking.
15. is developing greater precision and a personal style in thought and expression both written and oral.
16. is developing a curiosity to explore ideas and issues.
17. is developing the ability to apply knowledge and skills to new situations, and can adjust to a variety of learning formats.

18. is developing an organized approach to learning tasks.

19. can present a convincing argument in written and oral form.

20. is taking pride and ownership in his or her school accomplishments and beginning to enjoy intellectual and aesthetic pursuits.

C. SUBSTANTIVE KNOWLEDGE

21. has begun to develop a general knowledge of central ideas, methodologies, and the conceptual parameters of a variety of intellectual disciplines of knowledge.
22. has begun to relate current issues and perspectives to some of their historical antecedents.
23. is growing in appreciation of his or her cultural heritage.
24. has begun to understand some of the public policy implications of the uses of science, technology, and capital.
25. is beginning to understand both rights and responsibilities as a citizen of the United States.
26. is beginning to understand the strengths and weaknesses of the United States form and practice of government.
27. has begun to develop a repertory of images of the human person as presented in literature, biography and history; exemplars which are shaping in him or her a more compassionate and hopeful appreciation of the human community in its variety and potential.
28. is beginning to develop that critical consciousness which enables one better to analyze the issues facing contemporary men and women and to evaluate the various points of view on these issues.



The Jesuit high school student at graduation is beginning to take more responsibility for exploring and validating one's own faith.

III. Religious

By graduation the Jesuit high school student will have a basic knowledge of the major doctrines and practices of the Catholic Church. The graduate will also have examined his or her own religious feelings and beliefs with a view to choosing a fundamental orientation toward God and establishing a relationship with a religious tradition and/or community. What is said here, respectful of the conscience and religious background of the individual, also applies to the non-Catholic graduate of a Jesuit high school. The level of theological understanding of the Jesuit high school graduate will naturally be limited by the student's level of religious and human development.

More specifically, the Jesuit high school student at graduation:

29. has read the Gospels and encountered the person of Jesus Christ as He is presented in the New Testament.
30. has a basic understanding of the Church's teaching about Jesus Christ and His redeeming mission, as well as the embodiment of that mission in and through the Church.
31. has had some exposure to non-Christian and non-Catholic religious traditions.
32. is beginning to take more responsibility for exploring and validating one's own faith.
33. has had some personal experience of God, either in private prayer, while on a retreat, in liturgical prayer, or in some other moving experience; is learning how to express self in various methods of prayer.
34. is beginning to form a Christian conscience

and evaluate moral choices, and can reason through moral issues with increasing clarity.

35. has begun to appreciate the centrality of the Eucharist to a vibrant Christian community.
36. is learning through his or her own failure of the need for healing by and reconciliation with friends, family, Church, and the Lord.
37. is at the beginning stages of understanding the relationship between faith in Jesus and being a "person for others."
38. is familiar with Church teaching on social justice.

IV. Loving

By the time of graduation, the Jesuit high school student is well on the way to establishing his or her own identity. The graduate is also on the threshold of being able to move beyond self-interest or self-centeredness in relationships with significant others. In other words, he or she is beginning to be able to risk some deeper levels of relationship in which one can disclose self and accept the mystery of another person and cherish that person. Nonetheless, the graduate's attempt at loving, while clearly beyond childhood, may not yet reflect the confidence and freedom of a mature person.

More specifically, the Jesuit high school graduate:

39. is learning to trust the fidelity of some friends, members of the family, and some adults of the school community.
40. has experienced moments when God's love for him or her as person began to be felt.
41. is coming to accept and love oneself as lovable and loved by God and others.
42. has begun to come to grips with personal prejudices and stereotypes; communicates more easily with others, especially with peers of other races, religions, nationalities and socio-economic backgrounds.

Profile of the Graduate of a Jesuit High School at Graduation

43. has experienced the support of various levels of community in the school.
44. has made specific contributions to building up the school community.
45. feels more at ease with persons of the opposite sex.
46. is beginning to integrate sexuality into his or her whole personality.
47. has begun to appreciate deeper personal friendships, but is also learning that not all relationships are profound and long lasting.
48. through service of others, is beginning to appreciate the satisfaction of giving of oneself for other people and thereby finding life enriched.
49. is more capable of putting self in another person's place and understanding what that person is feeling.
50. is more sensitive to the beauty of the created universe and is more caring about life and the natural environment.
52. is beginning to see that Christian faith implies a commitment to a just society.
53. is growing in awareness of the global nature of many current social problems (human rights, energy, ecology, food, population, terrorism, arms limitations, etc.) and their impact on various human communities.
54. is beginning to understand the structural roots of injustice in social institutions, attitudes and customs.
55. recognizes the needs of some disadvantaged segments of the community through working with them in community service programs and has gained some empathetic understanding for their conditions of living.
56. is developing both a sense of compassion for the victims of injustice and a concern for those social changes which will assist them in gaining their rights and increased human dignity.
57. through reflection and study is becoming aware of alternatives in public policy that governs the services provided for various segments of the community.
58. has begun to reflect on public service aspects of future careers.

V. Committed to Doing Justice

The Jesuit high school student at graduation has achieved considerable knowledge of the many needs of local and wider communities and is preparing for the day when he or she will take a place in these communities as a competent, concerned and responsible member. The graduate has begun to acquire the skills and motivation necessary to live as a person for others. Although this attribute will come to fruition in mature adulthood, some predispositions will have begun to manifest themselves earlier.

By graduation the Jesuit high school student:

51. is more aware of selfish attitudes and tendencies which lead one to treat others unjustly; consciously seeks to be more understanding, accepting, and generous with others.
52. is beginning to see that Christian faith implies a commitment to a just society.
53. is growing in awareness of the global nature of many current social problems (human rights, energy, ecology, food, population, terrorism, arms limitations, etc.) and their impact on various human communities.
54. is beginning to understand the structural roots of injustice in social institutions, attitudes and customs.
55. recognizes the needs of some disadvantaged segments of the community through working with them in community service programs and has gained some empathetic understanding for their conditions of living.
56. is developing both a sense of compassion for the victims of injustice and a concern for those social changes which will assist them in gaining their rights and increased human dignity.
57. through reflection and study is becoming aware of alternatives in public policy that governs the services provided for various segments of the community.
58. has begun to reflect on public service aspects of future careers.
59. is beginning to understand one's obligation as a Christian to participate in the building of a humane, civic and ecclesial community in a way that respects the pluralism of that community.
60. is beginning to see the importance of public opinion and voter influence on public policy in local, regional, national and international arenas.
61. is just beginning to understand the complexity of many social issues and the need for critical reading of diverse sources of information about them.
62. is beginning to confront some of the moral



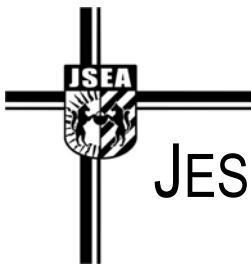
ambiguities imbedded in values promoted by Western culture.

63. is just beginning to realize that the values of a consumer society are sometimes in conflict with the demands of a just society, and indeed with the Gospel.

Conclusion

In presenting this profile, it must also be recognized that the influence of the school on a student's growth is limited. Other influences, frequently out of the control of the school such as family, friends, the youth culture and the general social environment in which one lives, will hinder or foster the student's growth. But in so far as the school can intentionally bring its resources to bear on fostering the student's growth in the direction of the profile, it should do so.

It must be recognized that in offering this profile of the ideal graduate we are suggesting that this is the legitimate and necessary goal for a Jesuit high school. The goal of influencing the students' growth in all five areas described in the profile will mean for some schools far more attention to formational activities throughout the total school program, as well as the introduction or recasting of some of the academic material of the curriculum. For all schools it will mean a more thorough-going integration of formational concerns with academic concerns as the school tries to foster the development of the total Christian person during his or her adolescent years at that school.



JESUIT SECONDARY EDUCATION ASSOCIATION

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*Sowing Seeds of Faith and Justice: Schooling for Christian Citizenship**

By Robert J. Starratt, Ph.D.

It is no longer news that the Church and the Society of Jesus have called us all to a deepened awareness that our faith in God and His saving activity in Jesus Christ must involve us in the promotion of justice.

I. INTRODUCTION

It is no longer news that the Church and the Society of Jesus have called us all to a deepened awareness that our faith in God and His saving activity in Jesus Christ must involve us in the promotion of justice. If anything, faculties in Jesuit schools are growing weary of discussion about “the faith and justice mandate.” To be sure, most of our schools have responded to this call for renewal with generosity and invention, by developing Community Service Programs, carefully graduated Retreat Programs, reorganized Religion curricula, and by increasing their active recruiting of and financial assistance to minority and other disadvantaged students. But the discussions about the faith/justice mandate go on, not because our schools are reluctant to respond to it, but because the “mandate” does not lend itself to easy definition, and because the mandate itself goes so deeply to the roots of our religious and cultural convictions.

In this essay, we will offer some perspectives on various responses to the faith/justice mandate. We do not presume to answer all questions. Rather, we will attempt to incorporate the thoughts, opinions, prayerful attitudes, and arguments which many educators in Jesuit schools have shared with us.¹ For some of our readers, our reflections will describe some basic understandings which they achieved years ago, and they will not find that this essay advances their thinking at all. We have chosen to develop some lines of thinking which may help to clarify matters for those still struggling with the integration of religious and social justice concerns into their educational vision and work. It is our hope that the essay will provide a common basis for further discussion and action. If we can get basic agreement on some fundamental issues, then perhaps we can move forward with a more unified effort.

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This essay begins with a brief look at our schools' recent history and suggests that we are at a point where we can see the issues more clearly now. We then take another look at the integration of faith and justice. This leads us to the search for a starting point for our educational work for faith and justice. Based on this starting point we try to describe some general characteristics of Jesuit high schools' responses to the faith/justice mandate. Beyond these we move on to more programmatic responses. The essay concludes by looking down the road at the larger issue of institutional reform and the unfinished business of the 80's and 90's.

RECENT HISTORY

For many veterans this history will be unnecessary. It could be told with greater passion and more subtle shadings. It may be helpful for the younger members of our faculties, however, who were not present during the "difficult years." For all of us, it may present an opportunity to gain some perspective on the recent past and to renew a sense of direction for the future.

Once upon a time it used to be fun to teach in a Jesuit high school. To be sure, lay teachers were woefully underpaid, scholastics were overworked, classes were overcrowded and instructional materials were mostly homemade. But life held together more. The curriculum was predictable. Teaching was a rather straightforward affair. There was a feeling of "family" among the faculty. Teachers, though strict, enjoyed spending time with students after school and even came to school dances. The football team almost always won.

In the mid-sixties, Vatican II happened, and the tidy world of the Jesuit High School, like Humpty Dumpty, fell into pieces. Serious division arose among Jesuit faculty over the new theology or the old theology. In some schools religion courses were altered drastically. The lay faculty were confused over their allegiances to various Jesuits, who began to argue openly and sometimes in public about how a Jesuit school should be run. More electives appeared. Departmental structures were solidified and led to competition for an increased share of the schedule. More lay teachers, fewer Jesuit teachers, rapid turnover of both administrators and teachers, parental complaints, alumni disaffection, student rebellions, alterations in the hair and dress codes, faculty

bargaining committees, financial crises, closing of some Jesuit schools — the changes and disruptions and anxieties followed one on top of the other.

In the early 70's the JSEA was founded, providing many schools with some renewed sense of direction. On the other hand, the many problems persisted, partly reflecting the stress in the larger society: Vietnam, the Counter Culture, Kent State, universities under siege, widespread use of drugs among adolescents, a loss of faith in institutions, and, with Watergate, a sense of final loss of innocence.

During those years, the numbers of Jesuits in our schools continued to decline as vocations dwindled and some Jesuits left the educational apostolate. Turnover among administrators in many schools continued. The divisions on ideological lines among our faculties continued, reflecting divisions in the broader Catholic community. Although parents continued to send their children to Jesuit schools, many were critical of changes.

On the positive side, most Jesuit schools managed to survive. Due to dedicated faculty, students were receiving a sound education. Some schools weathered the storm better than others, thanks to the strong leadership of faculty and administration. Financially, many Jesuit schools were turning the corner due to better financial planning, more ambitious fund-raising and in some cases the formation of lay boards. Many schools had begun to modify their curriculum to adapt to new realities. Faculty salaries began to improve markedly. Despite some decline in student applications, student enrollments held up. Compared to many other Catholic schools, Jesuit high schools were staying afloat and moving forward.

THE GENERAL CONGREGATION

Toward the mid-seventies the Jesuits held a General Congregation. This most authoritative body of Jesuits issued a series of documents which attempted to set a tone and a direction for Jesuit apostolic work. In Decree #4, "Our Mission Today," the Congregation declared: "The mission of the Society of Jesus today is the service of the faith, of which the promotion of justice is an absolute requirement." (#2) The Society expects that this mission requires a "thorough going reassessment of our traditional apostolic methods, attitudes and institutions...." (#9)

This orientation or reorientation of the apostolates of the Society of Jesus simply intensified the disagreement among Jesuit educators. For some, it made a lot of sense. Against the backdrop of almost continuous revelations of injustices —from the events of The Civil Rights Movement of the 60's which raised the consciousness of the American public to long standing racial injustices against Blacks, to the moral issues raised by the Vietnam War, increased awareness of injustice against Hispanics and American Indians, repeated disclosure of political corruption and misuse of power, revelations of price fixing, irresponsible industrial pollution of the environment, and the rising awareness of poverty in the third world countries supplying the U.S. with raw materials and cheap labor — many saw this orientation toward social justice as inevitable and absolutely necessary. Others saw this as a knee jerk reaction of the Provincials to the histrionic rhetoric of the liberals. Many teachers in the middle, both Jesuits and lay, were more confused than ever about the proper role of Jesuit schools.

In the fall of 1975, the JSEA sponsored a series of workshops on Faith and Justice which were held at thirty-six Jesuit high schools.² During these workshops, disputes continued, but the discussion helped to surface what the fundamental differences were. While the JSEA held out high hopes for these workshops, the time did not seem ripe for most schools to move into comprehensive follow-up workshops.

PERIOD OF CONSOLIDATION

During the latter half of the 70's, the schools experienced a gradual settling, some of this was due to the most outspoken people on the left or the right leaving the schools. In other cases people learned to disagree without having totally to discredit their opponents. Some of the settling has taken place in a gradual regrouping of the theology curriculum after several years of groping and experimentation. In many of our schools there has been a shift toward the middle, toward reasserting more rigorous academic standards, while granting the validity of community service programs, some electives in upper grades, and an expanded role for pastoral programs. Student applications to the schools have risen, despite the feared drop-off due to rapidly increasing tuitions. Faculty salaries, though still low in comparison to other professional salaries, have likewise risen. A more careful hiring process has brought many talented and

dedicated lay teachers into the ranks. Dialogue among veteran and new teachers has improved.

In the general Church environment and among faculties in our schools there has been a gradual maturing of perspectives on social justice issues. There is a gradual recognition that there are no easy answers to questions about social justice. While we perhaps are more aware of structural injustice (discriminatory laws and regulations, grossly unequal distributions of wealth, ingrained political corruption, etc.), we know very little about specific solutions to the problems.

The question was asked by the General Congregation. "What is it to be Jesuit today?" It answered: "It is to know that one is a sinner, yet called to be a companion of Jesus as Ignatius was.

NO ESCAPE

Furthermore we have come to acknowledge that *we*, despite our best intentions, are enmeshed in a network of social structures many of which do occasion or cause social injustice. Social structures inescapably touch almost all aspects of our personal and professional lives. The fuel we consume, the car we drive, the books we assign, the food we eat, the clothes we wear — all of these are produced by companies and unions and are regulated by agencies that have engaged in illegal and unethical practices. The money that passes through our hands — money over which banks, insurance companies, real estate and financial holding companies, and government agencies regulating them, have a major influence — has been tainted by monopolistic and exploitative practice. The Church we belong to has been sullied by racial and sexual discrimination and sometimes scandalous uncharity among some of its hierarchy. Few of the social structures, and the organizations which function within their network are innocent of at least indirect involvement in social injustice. And we live inside of the network.

We have come to recognize that there is no escape from our compromised position. There is no condition of self-righteous purity to which we can flee in order to stand outside the web of social injustice. To join an advocacy organization for one just cause does not automatically lift us above our social milieu. If we choose to devote our energies to one just cause, what about all the others which cry out for our



attention and compassionate response? There was a time when some self-righteous social activists seemed to claim exoneration from all other entanglements in social injustice because they were involved in one just cause. We soon recognized the irony, for example, of supporters of migrant workers refusing to buy certain wines and lettuce, yet drinking Nescafe and driving air polluting vans and banking their donated funds in banks involved directly or indirectly in investments in South Africa.

Our attempts to escape the guilt we felt as we became more aware of the interlocking network of social structures became more and more frustrated. We finally had to admit that we *were* part of the problem in so far as we had, more or less, acquiesced with the status-quo. Try as we may to escape it, the guilt — partial, even mitigated by involvement in one just cause or another — remained.

Yet, even in this compromised position we found ourselves called to be part of the solution. The question was asked by the General Congregation “What is it to be a Jesuit today?” It answered: “It is to know that one is a sinner, yet called to be a companion of Jesus as Ignatius was.” (Decree # 21) Such a statement could be applied, with appropriate nuancing, to all the faculties of Jesuit high schools. Many teachers and administrators finally began to see that the sooner we faced our condition vis-à-vis social sin, acknowledged it, asked forgiveness, and *got on with the task*, the sooner we would shake ourselves out of the paralysis in which guilt relentlessly ensnared us. This realization enabled us to recognize the work we have ahead of us, the work of building God’s Kingdom in *this* society, not in some make-believe world where the “good guys” have all the answers; building God’s Kingdom *among* a sinful people; building God’s Kingdom *with* sinful people whom He is empowering with His forgiveness and strength to announce the Good News.

CHARTING THE COURSE

To conclude this brief history, let us summarize our present position in Jesuit schools as seen from this vantage point. We have emerged from almost two decades of severe stress, attempting to accommodate ourselves to a new church (“new” in the sense that its outward forms and attitudes about its identity and mission have undergone a profound transformation),

during a time of profound upheavals in our own civil society and around the world, and struggling to reinterpret our mission and identity as Jesuit schools. At present we seem to be enjoying a period of relative calm. We are exploring the positive possibilities of shared ministry among Jesuit and lay educators in our schools through follow-up discussions since the Colloquium on the Ministry of Teaching. Our curriculum, though still perhaps overcrowded and unbalanced, has nonetheless stabilized as we have learned to reject hastily conceived and ill planned innovations. School finances seem to have improved under the steady influence of sound financial planning. Student applications and some enrollments are increasing markedly. Passions have calmed between faculty groups holding different points of view. We seem to be more sure of ourselves educationally. And our teams are winning again.

This seems an opportune time, then, to put some things in perspective and to chart our course more clearly for the future. From this perspective we can take some pride in the fact that we have survived the turmoil in a relatively healthy condition, due in no small measure to those who stayed with the enterprise even in its most difficult hours. The many men and women both Jesuit and lay who retained their enthusiasm and commitment to the students during these years deserve a lion’s share of the credit for the survival of our schools.

We still do not have many answers to the more vexing questions about our educational apostolate in high school, but we are able to see things more clearly. It would be good, then, to try to summarize and share this clearer vision and to propose ways in which we can deepen our effectiveness in our ministry to educate youth. With an improved climate of respect and dialogue among our faculties we can now encourage each other to grow into the educational community we wish to become.

II. A FAITH THAT DOES JUSTICE

The General Congregation and Father Arrupe have stressed that we are dealing, not with two separate issues, but with one — not with the issue of religious belief on the one hand, and with social justice on the other; rather, the issue is our belief in and love of God and our love for our neighbor as an expression of our faith/love of God. What has become clearer to us in

recent years is that our union with God implies a loving relationship with our brothers and sisters — that there can be no union with God without love and compassion for others.³

This union of faith and justice implies that we understand justice in the much deeper sense in which the prophets and Jesus himself, and St. Paul speak of justice.⁴ The model for just relationships is not the contractual relationship between humans, but rather the covenant between God and his people, and the living of the covenant among his people.

Our covenant with God is the free gift of God, which expresses the justice of God — a justice not of reciprocity, but a justice that is pure and underserved love. This covenant, however, is not a separate, isolated, individualistic relationship between me and God, which may or may not include some charitable acts toward others *if, in my generosity I decide to offer it*. No. God has so identified Himself with His people that loving them implies loving Him, and loving Him, implies loving them. (“I was hungry and you gave me to eat....” “Saul, why are you persecuting me?” “He who welcomes you, welcomes me...”)

Both the Church and, under her inspiration, the Society of Jesus are saying: the faith that does justice is the only genuine faith; a faith that does not include justice is not genuine faith, but a deluded faith. Likewise, our doing of justice as Christians cannot be limited to contractual arrangements. It is something much more. It is the living out of our common brotherhood and sisterhood within the covenant established by God with the human family.

So when we come to consider the apostolic implications of our faith/justice mandate, we begin with faith and discover in the heart of our faith what justice means. Too often we have seen others begin with concrete and specific issues of social justice, whether it is segregated housing, the condition of migrant workers, or the domination of multinational corporations. Too often, this kind of *starting point* leads to an exclusive focus on the politics and economics of that particular situation with pragmatic and often draining efforts that, in some instances anyway, appear to be devoid of that sustaining love and compassion that comes from a love deeply rooted in faith.

Neither do we want to withdraw from involvement in the practical and messy issue of justice in order to deepen our own faith in some isolationist form of disinterested contemplation. Rather, we are saying that for us, involvement with justice issues should always be a *religious* activity, activity that seeks to speak of and effect the justice of God among men and women. So that is our point of departure: our action to promote justice has to be rooted in and animated by our union with God, rather than emerge out of an understanding of justice focused primarily on economic or political activity. Without such roots, we run the risk of “becoming unreflecting crusaders and activists, eventually unable... to withstand in Faith the sin we have set out to overcome.”⁵

THE JUSTICE OF GOD

A faith that does justice is a faith rooted in and reflective of the justice of God. God does not deal with us in terms of a limited human justice which involves an exchange of rights and services. God does not “benefit” from relating with us. The initiative is all God’s, and its motive is love. We try to return this love by acts of gratitude, by acts of praise, by acts of service to others. But even the very inspiration to return God’s love is a gift from God. We cannot even begin to “repay” God, for we cannot lay claim to anything to give God that God has not already given us.

Jesus points the way to a faith that does justice, for His doing of justice is doing the Justice of God. To be sure, he calls men and women to human acts of justice, but usually it is a justice of superabundant response. “If a man slaps you in the face, turn the other side for him to slap also. If a man asks for your coat, give him your shirt also. If a man asks you to walk a mile alone with him, walk two ‘How many times should I forgive my brother, seven times?’ No, seventy times seven times.” The good Samaritan not only binds up the poor man’s wounds, he sees him through the whole recuperation. “If you lend only to those who pay you back why should you receive a blessing? Even sinners lend to sinners... Lend and expect nothing back. You will have a great reward and you will be sons of the most high God, for He is good to the ungrateful and the wicked. Be perfect as your heavenly Father is Perfect.”



The faith that does justice goes beyond the criteria for human justice. The faith that does justice does the justice of God because it does the justice of love.⁶

Many would argue that we will be lucky to get students to accept a social system based on fairness and equity — possibly something that remotely approaches a grudging respect for the rights of others. But what kind of faith would that justice reflect? That kind of justice reflects a minimalist approach that seems doomed to failure because the human criteria on which it is based are always subject to variations of interpretation. A study of the application of laws and economic principles indicates that what's fair for auto workers in this country is not the same as what's fair for some far away peasant in South America who picks the coffee beans for them; what's fair for the oil companies is not what's fair for the small business person; what's fair for the real estate developer is not what's fair for the American Indian. This is not to deny that we may have to begin with a justice of fairness with our students. However, we cannot settle for that.

Assessing the present condition of our school communities, we see more clearly the need for greater faculty understanding of the intimate relationship between faith and action on behalf of justice. Many teachers, Jesuit and lay, have dichotomized the life of faith (which for many still means primarily personal acts of piety) and a life committed to social justice (which for many still means primarily political activity). Discussions which continue the initial experiences of the Colloquium on the Ministry of Teaching will help the faculty to understand the relationship of their spirituality to their teaching. But the faculty will have to build on those discussions to apply their growing sense of ministry to the faith/justice orientation of the school.

III. THE NEED FOR A STARTING POINT

In our efforts to frame a response to our “mandate,” it has been tempting to jump right in with specific courses or programs without thinking our way through to what it is we really want to do. At present we need to back away from the immediate response of a new course or a new program in order to get back to a clear starting point. We have pointed to that starting point in the previous section, but we want to come at it now

from a different perspective. We want to look more closely at the “justice” element of the faith/justice mandate.

There has been the tendency to think of justice issues exclusively in measurable terms, terms like better working conditions, better housing allocations, increased wages, free elections, the removal of discriminatory laws, etc. And there is no doubt that improvement in all these measurable conditions will give people relief from dehumanizing forces. But if that is the *starting point* of our thinking about social justice, then perhaps we have been trapped by the very values of the system we are trying to change.

We are in a better position now to examine the facile equation of a “better life” for victims of injustice with greater purchasing power or voting power. That definition of “the good life” may be very similar to that of the dominant materialistic culture. Doing justice is then equated with seeking to help all people have access to this good life. But what is this “good life” for the poor that some would seek to help them find? A job in a work force that is basically alienated from its work?⁷ A house in a suburb with its attendant frivolities of hours spent watching mindless television shows, rounds of endless cocktail parties, and other expensive ways many people use to hide their loneliness and insecurity?⁸ In an economy whose prosperity depends not only on over-consumption at home, but on a system of international trade that condemns millions in the Third World to sub-human standards of living, can we do justice at home at the expense of injustice abroad? In helping people in this country to “make it” are we not helping them to change places with another group of peasants abroad⁹ whose poverty supports their new-found affluence?

SCHOLARSHIPS

Some think we are furthering justice by providing scholarships to Black, Hispanic or Indian students, or even to poor Whites and thereby help them to make it into the system. But is this not to help them enter a world so used to buying and selling, that questions about integrity, human consequences, or even more than minimum craft are never thought of? Is it doing justice to encourage them to join a rootless and alienated people who define their lives by packaged recreational activities? Do we simply help them enter a world where they have a vote, but hardly a voice in determining policy?

We are close to a starting point for our work for justice when we start with Jesus Christ. He teaches us that the essence of a just society is not to be found primarily in the equalization of voting power, or purchasing power, or access to the goods of the earth.

Or have we compounded the problem by helping people living in a condition where they can at least see things *clearly*, where thy can begin, perhaps, to discover that the “good life” on the other side of the tracks is an illusion because it is based on ignoring the plight of people like themselves; because the “good life” presented by Madison Avenue has no integrity to it since it trivializes suffering, love, family, loyalty, and honesty? Life on the other side of the tracks where the fringe groups live is too hard and too brutal to allow those illusions much credit.¹⁰ Shall we who inhabit the side of the tracks where the good life is supposedly to be found, involve ourselves in the name of justice, in an effort to invite the poor and disenfranchised to enter this world, to cross over the tracks in to new kind of madness?

We who live in a society of such ambiguity should think twice about equating “doing justice” with bringing into the mainstream of this society those people on the fringe, be they Indians, the elderly, Blacks or children. By no means are we opposed to efforts to recruit minority students. We should empathetically insist, however, that *we know what we intend to offer them once they come to our school.*

THE KINGDOM

Here is where we need to recognize that our work for justice must be grounded in our faith. The example of Jesus who identified with the poor is instructive here. He called them blessed because they were closer to the experience of radical poverty of the person who has no claim on existence, who can acknowledge that life is given by God, not as something deserved or earned, but as a pure gift, given out of God’s justice which is love. The poor of the Beatitudes have few illusions. They know, ever so painfully, that life is precious precisely because it is so precarious. Jesus calls these

poor blessed because they are always close to a radical reliance on God. When one recognizes one’s radical existential poverty, one can appreciate paradoxically, how abundantly wealthy one is. For everything is given: life, family, friends, the birds of the sky, the cooling shade of a tree, the refreshing drink of water during a day of hard work, a mind and heart for wonder, for laughter, for love. What defeats *our* poor is their misguided identification of happiness with material possessions — the same form of insanity that drives the wealthy to deny the poor a just share of the earth’s goods.

Our relationship to God in Jesus, which illuminates our relationship to one another and to the earth, demythologizes our culture’s view of the good life, whether that view is presented by Madison Avenue, the V.F.W., or Hollywood. We need to root our work for justice in Jesus Christ, who points to a good life, what He called the Kingdom, based on selfless love, compassion and the sharing of life.

We are close to a starting point for our work for justice when we start with Jesus Christ. He teaches us that the essence of a just society is not to be found primarily in the equalization of voting power, or purchasing power, or access to the goods of the earth. It is to be found rather in *brotherhood and sisterhood*, in a loving community that promotes human *being*. We can have all the social reforms in politics and economics that will equalize people’s share of the material goods of the earth and still miss the point, still wonder why this “fuller life” remains empty. To do justice from the perspective of Jesus means to promote being human with each other. To be sure, structural reforms are called for (fair wages, equality before the law, fair housing and employment and medical treatment and the like) but the criteria for the reforms of these structures is the promotion of human *being*. The reform of structures is not an end in itself. It is rather the quest for ways to preserve and promote our common humanity, to free men and women to be more generously *for* each other. Our goal is not social justice in order to *have* more; our goal is social justice in order to *be* more.¹¹

From this perspective, education for faith and justice *begins* with recognizing the power of individuals to create a different life for themselves. It means recognizing the power *we* have, you and I and our colleagues, to fashion a learning community which



reflects and celebrates God's saving activity in our lives. From this perspective, educating youth for justice means educating them in a community of adults who have stripped away the illusions from their lives, and who are free to cherish both the poverty and the wealth of their own persons. Educating youth for justice means living inside of the truth about ourselves: that before God we own nothing and yet are given everything.

As this starting point becomes clearer to us, we can recognize the enormous importance of the community of adults who make up the faculty. This starting point calls us to go beyond an individualistic commitment to promote this human growth in our students. We have to share and support that growth *in each other*. We cannot be a collection of individuals all of whom are working independently and in isolation to nurture a faith that does justice in our own group of students. Rather we have to support one another and invite one another to talk about what *we* want to be and to do with the younger member of *our* school community. If we want to educate for faith and justice, then we must become a *community* that shares this ministry. Eventually, then, we have to face one another. The present willingness to submerge our differences in silence must open up to sharing our deeper beliefs. A faculty growing in freedom to share their own faith with one another, awkward as that may be initially, can then begin to develop a sense of being a community sharing a common ministry to reveal God's love to His children.

Educating for justice, then, involves an educational community of adults who are free to be just and caring toward each other, and who welcome young people into the cleansing air of the loving justice they breathe. *Education for justice means helping youth to enter into that basic experience of sharing their lives with others, helping them discover the joy of sharing their possessions and their talents with each other. It means helping them to understand and experience that other people are their most priceless gifts.* It means helping them start this discovery with their own families; helping them to say "thank you" and "I love you" to their parents, who need that love response to feed the growth of their love for their children. It means helping them to forgive one another when the inevitable hurts and blunders occur in our day-to-day lives in the school, showing them the way by our own initiatives at forgiving. It means helping them discover the satisfaction of

learning, not because they get grades for it, but because of the intrinsic mystery involved when our spirit is touched by a revealing God who shows us something of the created universe through a microscope, a poem, a mathematical function, or a song.

In this process of educating for justice we will have begun to detoxify the lethal poison of selfish and superficial values which our society relentlessly urges upon our youth. People who know their true worth will be less likely to exchange it for some external definition of wealth or power or happiness. For that is where the obsessive dereliction begins which leads eventually to injustice in communities of men and women. To be sure, as they grow stronger, we can help them explicitly to do combat with the lies of our culture that nurture injustice. But the combat will be on fairer terms, for our youth will have a clearer idea of their birthright, which the world entices them to sell for thirty pieces of silver.

IV. GENERAL CHARACTERISTICS OF OUR RESPONSE

Assuming that we agree with the need for this foundation to our education in faith and justice, then some other characteristics of our response must a) reflect authentic involvement in faith and justice education; b) be appropriate to the schooling environment; c) be appropriate for adolescents; d) be appropriate to our culture; e) come from the adult community of the school; f) work in collaboration with the family.

A. AUTHENTIC INVOLVEMENT

First, we must say that the call from the Church to all Christians to action on behalf of justice as a constituent element of their religious faith, and the subsequent call by the Thirty-Second General Congregation of the Society of Jesus to Jesuits worldwide "to engage, under the standard of the Cross, in the crucial struggle of our time; the struggle for faith and that struggle for justice which it includes" (*Jesuits Today*) — these calls cannot be ignored. To do so would be to disengage oneself, individually or institutionally, from the essential meaning and character of any enterprise that calls itself "Jesuit."

What this means for high schools is that any effort at evaluation and improvement of their school must respond to this call. The response must engage the

essential character of the school and also the root beliefs of all the faculty in the school. A token response will not do. Window dressing will not suffice. The response must touch the fundamental philosophy and objectives of the school. How an individual school responds in specific ways will differ from school to school; but in every instance the response must be one that involves the life blood, or heart of the school. Hence every element of the school life must reflect a way of knowing and seeing that flows out of a faith/justice perspective. Academic policies, hiring practices, faculty and student handbooks, promotional materials, budgeting priorities should reflect this orientation. Every department and program of the school, moreover must be justifiable and accountable in terms of our mandate to labor for faith and justice.

B. APPROPRIATE TO SCHOOLS

The response of our schools should reflect concerns and actions that are appropriate to schools. In the service of faith and the promotion of justice, the school should not attempt to become a parish church nor, on the other hand, should it try to be a social service agency or a political organization. In other words, there are agencies and institutions which *directly* intervene in the lives of people and in the political and social affairs of a community. Jesuit schools, on the other hand, can be educational communities that deal with the education for faith and for justice.¹² As such they *indirectly* affect the life of the local church and its activity in the service of faith and the promotion of justice. A parish or a diocese may sponsor low-cost housing, or initiate a class action suit against some unjust social practice. But that is not the proper function of a school. The urban poor may form a community organization which pressures the state and city government to protect their constitutional rights. The school cannot become such a political action group.

What this means is that, while there is much that our schools can do in the service of faith and the promotion of justice, our response will involve activity appropriate to schools, with both the potential and the limitations of schools. Within the schooling framework, field activities, simulation exercises, and research on social issues is entirely appropriate. The emphasis on these activities is one of *preparing* students for more direct forms of intervention. But if a school sets out to intervene directly to right some

wrong in the civic or ecclesial community we believe that it would be leaving behind its function as a school and adopting a fundamentally different institutional character. If individual members of the school community wish to join some other civic or ecclesial organization to promote a social justice cause, that is their prerogative. The school community should applaud such commitments. We would hope that the school would have prepared such people with some of the skills to function in such organizations, and that the school would encourage those persons to reflect on what they learned.

What then is to be said of community service programs in our schools? We believe that these programs provide crucial *educational* experiences. While students may provide genuine service to disadvantaged or handicapped people in the community, we believe that the focus should be on what the students learn from the experience, rather than on the school's efforts to change some unjust structure in the community. Some changes may in fact result from our students' involvement in a service program, but the schools would be unwise to set that up as a primary goal of the program, such that the community service program would be a failure if it did not result in more just structural changes. To set out to intervene directly in the changing of social structures would assume that the school had the expertise and the power *and* the social mandate to do that. Neither of those assumptions appear to stand up. On the other hand, to *prepare* students with many of those understandings, skills, and real-life experiences which will enable them eventually to engage in ecclesial and social reform is indeed a central mandate of the school. From this vantage point then, even community service programs, as well as the more traditional academic programs, should focus on *learning*, on helping the student to move through their beginning experiences to an eventual adult involvement with their civic and religious communities.¹³

C. APPROPRIATE FOR ADOLESCENTS

The school's response to the faith/justice mandate should reflect a sensitivity to what is possible for adolescents. This means that the school should not expect its students to deal with religious or justice issues with the same maturity, intellectual agility or moral commitment as mature adults. Developmental



psychologists have begun to chart many of the growth characteristics of adolescents.¹⁴ If their research has any validity, then perhaps some of our schools may have set unattainable goals for their students in the areas of faith and social justice. The ability of many if not most of our students to function at the cognitive stage of moral abstract logic is called into question by the research of developmental psychologists.¹⁵ This would certainly raise questions about their ability to engage in complex analyses of economic and political systems, or indeed to grasp the abstract idea of an “unjust social structure” or a web of unjust social structures. Indeed, many adults have difficulty understanding this level of social analysis.

This sensitivity to the findings of developmental psychologists does not mean that the school should do nothing to nurture the awareness of unjust social structures and their alternatives. On the contrary, some schools have already shown that such awareness can be fostered, but in a manner and at a level of analysis that students can grasp. What we are suggesting is that teachers become more familiar with adolescent developmental psychology so that their teaching is shaped by their understanding of the growth patterns of their students in cognitive, moral, and religious areas of their development. What we are cautioning against is a naive assumption that students can function cognitively at the levels of mature adults.¹⁶ Such assumptions lead teachers to blame the students’ failure to comprehend complex social analysis on laziness, or ill will, or on social class conditioning. These factors may be operative, but usually the more fundamental reason is that the cognitive “equipment” that is available to adolescents simply is not adequately developed yet to handle that level of reasoning and analysis. One also has to be aware of overwhelming adolescents emotionally by a relentless exposure to all of the world’s injustices. This can lead to feelings of helplessness and apathy, smothering the very altruism we wish to stimulate. Having offered these cautions, we must hasten to add that we should not sell students short. Sometimes they come up with remarkable insights into circumstances of injustice.

The schools’ response to the faith/justice mandate, therefore, should be guided by a realistic understanding of adolescent growth and capabilities. With this guidance, teachers can design learning activities that correspond to and stimulate growth of

the cognitive and affective abilities of the majority of the students in any given grade, and thus assure greater continuity in their development.

The sensitivity to the findings of developmental psychologists does not mean that the school should do nothing to nurture the awareness of unjust social structures and their alternatives.

On the contrary, some schools have already shown that such awareness can be fostered, but in a manner and at a level of analysis that students can grasp.

D. APPROPRIATE TO OUR CULTURE

The schools’ response to the faith/justice mandate should be given in the cultural context of the United States. Were our schools in South America or in Far East Asia, our response might direct us to focus primarily on adult education or on vocational education. In some countries the needs of the poor are so dramatic that they call for direct social and political organization in order to provide the basic necessities of life. Our response, then, must come to grips with those elements in our social and cultural context which undermine genuine religious belief and oppose a truly just social order. In the face of those social and cultural elements antithetical to the expression of Christian faith and justice, we must nurture the growth of this faith and promote commitment to justice so that our students can enter into this culture as agents of change, or as some would prefer, agents of transformation.

We must recognize, on the other hand, that we are living in an interdependent world. Decisions made in our country very much affect countless people in developing countries. In saying that our response should be appropriate to our culture, we are not suggesting that we ignore global realities of injustice. Rather we are suggesting that we approach any area involving faith and justice as people living in this country, not somewhere else. Global realities intersect with our lives as Americans, and should be treated from within the realities of Americans called to exercise global citizenship.

E. INVOLVEMENT OF FACULTY

A cause for concern, if our schools are to engage in the communal effort of nurturing a faith committed to doing justice, is the division among the faculty in some of our schools. Some teachers seem to believe that the schools should stay just the way they are, or go back to the simpler days of the 1950's. "All of this fuss about faith/justice mandates is simply the talk of a small group of radicals that somehow caught the Bishops and Jesuit Provincials in a weak moment and argued them into these pronouncements. All of this fuss will soon enough pass away." Other teachers are committed to pursuing the faith/justice mandate and have introduced new programs into the curriculum. They sometimes complain bitterly that they receive no support from the majority of the faculty, not to mention the opposition of those resisting any changes. And then there is the large group of teachers in the middle — some cynical, some confused, some disinterested, some too busy with their own concerns to absorb a wider perspective.

The state of affairs calls for the school leadership to bring the faculty together to confront the faith/justice issue. This will require a well planned faculty development program which provides time and stimulation for adequate discussion by the faculty. No doubt differences of opinion will surface. The faculty must reach consensus about some basic principles and some basic approaches, however. The mandate to get down to business is too clear and persistent to allow continuous temporizing.

Outside of the influence of the home, the example of the faculty and the climate which they create in the school will be the single most influential factor in any effort at education for faith and justice. If students see a community of adults who live *what* they are trying to teach, then what they teach will be credible. Research on school effectiveness in the United States, England, Ireland, and Australia points to the pervasive effect of school climate on student attitudes and achievement.¹⁷ If the faculty are caring toward each other and toward the students, student involvement in the learning tasks increases. If the faculty do not exhibit the attitudes and values which the school's objectives seek to promote, then very little growth in these areas will occur. When the majority of teachers exhibit disinterest in their own religious growth and indifference to questions of social justice, or, worse, complain about efforts to move the

school forward in these areas, then students pick up these messages.

Yet, anyone who expects a whole faculty quickly to change ways of seeing the world, long-standing ways of defining what is valuable and important in life, subtle but ingrained attitudes about the way things are supposed to be, is simply being unrealistic. The formation of a true community among the faculty will take time and a lot of patient effort on everyone's part. On the other hand, the enormous reservoir of good will and commitment among our teachers and administrators provides a sound basis for optimism.

Insisting on the involvement of the faculty should not be interpreted as placing the whole burden on their shoulders. Administrators, Jesuit superiors, Provincials, the various commissions of the JSEA — all have to shoulder the burden of responding more effectively to the faith and justice mandate. Jesuit schools are being asked to carry out a process of transformation toward a faith community that promotes a concern for justice. All available resources should contribute to this transformation. Various groups have a necessary part to play. Having said this, however, we come back to our bottom line: very little will happen in education for faith and justice in a school unless a significant majority of the faculty believe in its importance and work together to make it happen.¹⁸

F. COLLABORATION WITH THE FAMILY

Studies in education in general and in Catholic education in particular show rather conclusively that the family is the primary educator.¹⁹ It is within the family that children's values and attitudes and social perspectives are formed. So much of young persons' sense of self-esteem is formed in their relationships with their parents. If self-esteem is so important for the growth of healthy religious sentiments and attitudes towards justice, we can easily see how the home can either foster or frustrate the objectives of the school. Besides self-esteem, attitudes of openness or prejudice, aggressiveness or cooperation, conspicuous consumption or conservation develop and grow in the home. The best school in the world will hardly affect unhealthy attitudes fostered in the home.

Some schools have attempted closer relationships with the families of their students, especially in the admissions process. Interviews with parents help to



ascertain the human and religious quality of the home environment.²⁰ Orientation seminars for parents of entering students help them to understand the primary emphasis of the school. Despite these worthwhile efforts, schools will have to go much farther in building bridges between the home and the school. The orientation of Jesuit schools toward education for faith and justice will require much more dialogue between home and school to ensure that both environments are working to complement each other, rather than at cross purposes.²¹

V. PROGRAMMATIC RESPONSES

With our feet more firmly planted, perhaps, in a clearer understanding of the response called for in the faith/justice mandate, we can proceed to build up specific educational responses to our mandate. Again, we caution the school leadership against moving too quickly into specific courses, programs and activities before the faculty has had adequate time to come to grips with a fundamental starting point for their pragmatic educational efforts. In this section we will take up: a) the need for experimental approaches to the building up of self-esteem; b) turning student talent toward service; c) explicit curricular approaches; d) experiential knowledge of injustice; e) developing critical awareness.

A. THE IMPORTANCE OF SELF-ESTEEM

Teachers will need time to reflect on the critical *educational* importance of self-esteem and self-acceptance. They will then have to create specific learning experiences pointing to the discovery of one's own interior wealth and the interior wealth in other people, and to the satisfaction of sharing one's talents, possessions, and human joys. In this effort, it is important to stress that we are talking not only about the student's experience of his or her own self worth, but also his or her discovery of the intrinsic worth of fellow students. A simple reflection on daily experience in the school will point to barriers to the acknowledgment of one's own worth and the worth of others. Besides the general insecurity of adolescents, which leads to a low grade paranoia that "everyone's out to get me," there are peer group pressures to establish small "in-groups" which frequently ostracize other students. There is the practice of teachers labeling students as "slow" or as a "C Student" or using even more derogatory remarks. Brief, practical exercises can counteract these practices by helping

students acknowledge the different talents of others and their intrinsic human worth, as well as develop the freedom to acknowledge their own self-worth.

While many teachers may assume that these experiences are important, few will have *expressly* incorporated specific educational practices to highlight them in their daily work with students. Rather, the majority of teachers tend to focus primarily on the academic syllabus and on covering the textbook. As faculty discussions and workshops bring the starting point(s) of their education for faith and justice more sharply into focus, teachers will need encouragement and peer support to try out new approaches in their classes and in extra curricular activities which will help students to discover their own personal wealth and the wealth of their fellow students. Perhaps a whole school year may be spent in *ad hoc* classroom experiments which highlight these important learnings. Research on curriculum change shows that teachers usually possess the best intuitive and creative potential to tailor new approaches to learning, if they have some clear objectives in mind and receive administrative support. During such a year of experimentation faculty meetings every two or three months could be devoted to seminars in which teachers describe successful classroom techniques and approaches in this area of self-esteem and valuing other persons.

As each teacher "learns by doing," and picks up other creative approaches for other teachers, gradually the whole faculty will accumulate a repertoire of new approaches. More than likely, these approaches will deal primarily with various group and individual learning *processes*. A few may build on *themes*, around which specific *content* units of learning may be developed. Some may find that brief prayer sessions on scriptural passages highlighting the theme help to illuminate the religious dimension of the theme. However these first attempts at developing the starting points for the school's education in faith and justice turn out, the faculty and administration must come to a commitment to *saturate* the life of the school with this point of view. That means that students encounter these learning experiences *frequently* in class, in the guidance program, in the application of school discipline, in extra curricular activities, in faculty-student mentoring sessions, etc.

It is within this context that we can begin to see the educational tasks facing schools with student bodies

made up of diverse ethnic, racial and economic backgrounds. Most of us believe that a mix of students from various backgrounds is educationally desirable. Beyond that, we are committed to an option for the poor. Research shows that *reading about* people from other racial, ethnic or class backgrounds brings about little if any changes in stereotyping and prejudicial attitudes. What does change those attitudes is the experience of *working with* people from different backgrounds in which opportunities for cooperation and sharing are highlighted. Instead of leaving these educational experiences to chance, which seems to be the practice in most schools, we have to build them into the fabric of the day. If we did nothing else, this would be a major step forward in our efforts at education for justice.

B. TURNING TALENT TOWARD SERVICE

As a school moves in this direction it should attempt to teach a very important principle, namely, that the natural talents each student enjoys should be used in the building up of the school community. All too often students assume that their above-average intelligence is their exclusive possession to use or not to use, however they see fit. School situations often encourage brighter students to compete for the few places at the top, where winning comes only at the expense of others' losing. Furthermore, our society rewards intelligence and high grades with scholarships, the guarantee of the best jobs and the best salaries and other "perks." No wonder, then, that bright people might tend to look at their talents as their own private property which they can use for their own aggrandizement.

We must help these students — whether they are exceptionally bright or artistically talented or gifted in other ways — to see that their gifts are given them *for the community* first and foremost, and only in the process of serving the common good may they enjoy the rewards that society offers to gifted people. Frequently that principle is reversed: seek the best salary and best working conditions suited to my gifts first, and *perhaps* there may be a happy coincidence with the community's needs. A clear teaching of this principle would seem to correct the somewhat common fear that a stress on social justice somehow implies an egalitarianism that ignores the differences in natural talents which individuals possess or, indeed, forces a false leveling of talents to some lower common

denominator in the name of equality. On the contrary, our schools should encourage the fullest development of one's God given talents. But we must clearly counteract the cultural tendency of Western societies to assume that these talents are the exclusive "private" possession of the individual, by emphasizing that these *gifts belong to the community*: they are given for the community.²² By insisting that those more gifted students use their gifts to contribute to the building up of the school community in very practical and specific ways, the school will provide opportunities for students to experience the satisfaction and sense of fulfillment that comes from enriching the lives of others.²³

Any school which attempts to teach this principle will, once again, need to go beyond purely rational arguments. To quote R. Niebuhr: "Any justice which is only justice soon degenerates into something less than justice. It must be saved by something which is more than justice."²⁴

We see again the necessity of an understanding of justice grounded in our Christian faith. Wren delineates three strands in Christian thought about justice, one based on God's creation of man and woman in God's own image and God's assigning them stewardship over the goods of the earth; the second based on Yahweh's covenant with the people, which frees them from slavery not because they deserve it, but because of Yahweh's free love and choice of them as Yahweh's people; the third based on the justice of the Father, revealed by Jesus, which creates justice even among the unjust by the transforming power of His life-giving love.²⁵ In each of these understandings of justice, there is the corresponding demand that men and women imitate this *justice* of God, a justice based on selfless love.

To argue the case for the principle of using one's talents for the benefit of the community on rational grounds alone still leaves us with the question of establishing a minimum level of obligation. *How much* is one obliged to render to the community by the free gift of one's talents? The purely rational person has very few practical yardsticks to use. What appears sufficient to one person may be judged very insufficient by another. From the Christian perspective, however, this form of justice involves an open-minded "obligation." "Love one another as I have loved you." "Be ye perfect as my heavenly Father



is perfect.” One’s contribution of one’s talents to the building up of the community is limited only by one’s love, and a prudent assessment of competing obligations to various groups within the community.²⁶

Again, the conversion of this principle of justice into specific educational practices will take time. It will also call for discussion with the parents of students, so that it can be reinforced in the home. It will need to be reinforced by a program of group prayer that promotes these attitudes. By creating a school environment that fosters this use of one’s talents to build up the community in all the programs and procedures of the school, students are more likely over several years to internalize this principle and put it into practice habitually.

C. EXPLICIT CURRICULAR APPROACHES

As specific, programmatic efforts emerge to strengthen students’ appreciation of their own personal wealth and of the enriching experience of sharing that wealth with others, the school can begin to develop, especially for older students, courses or units devoted explicitly to social justice issues. As a school moves to introducing these courses or units of courses in social justice, six principles must guide these efforts.

First, as educators we are committed to a rational search for truth. In our work with students we try to develop in them skills and attitudes which will enable them to research the known sources of information and to marshal evidence in support of conclusions they reach. We should try to teach them a respect for and a commitment to genuine scholarship. We know the dangers of ignorance and the dangers of shoddy research.

In the area of social justice issues there is a need to be particularly emphatic on the need for serious study of conflicting points of view and the evidence used. In some of the literature we find sweeping generalizations and inflammatory or slick rhetoric. Inevitably facts and figures will be selectively cited to support one position or another. The political intent of some of the “research” is obvious. When one adds to this situation the disposition of adolescents to adopt a black-or-white understanding of issues, we can see the danger of turning out socially concerned but misinformed graduates who do more damage to the cause of social justice than good. The insistence on solid research is a must.

Second, the introduction of some faith and social justice issues in every course would appear to be called for. If we have one course dealing with religion, and all the rest of the courses never address questions of faith and social justice, then we are teaching students how to isolate these problems from the majority of educational concerns. It is hard to believe teachers who claim their discipline and their pedagogy have absolutely no relationship with seeking a better understanding of social justice. That claim can mask a deep detachment from the problems affected by injustice. Those teachers ought to be challenged. We believe that it *is* possible to treat religious and social justice issues appropriately in every academic discipline, without doing violence to the discipline itself. Rather, such elements in all courses might add to their intrinsic interest.

Third, students should understand the distinction between works of mercy and works of justice. While the distinction sometimes becomes fuzzy in practice, it is important that students recognize our Christian obligation to go beyond works of mercy to works of justice. For example, one can go to visit persons who are in prison unjustly as an act of political repression. Visiting them and commiserating with their plight is an act of mercy. Efforts to restore their political rights is an act of justice. One can bring food to the poor at Christmas time as a work of mercy; efforts to change social conditions which trap them in poverty and need are acts of justice. This is not to say that we should discourage acts of mercy. With many students, that will probably be an important initial experience of self-giving. We want students to understand, however, that works of mercy, while a necessary and important expression of Christian charity, are not enough. We want them to understand that while we can and should offer succor to those suffering because of unjust laws, we serve them far better by getting the unjust laws changed.

Fourth, the academic study of social justice issues will require a lot of faculty discussion and planning.²⁷ A principal cannot simply mandate such a thing and expect it to happen. The faculty will have to find out where they as a faculty stand on issues that cut across disciplines. There may be two or three schools of thought represented on the faculty on any given issue. We should use that diversity to present issues. Let our students be exposed to teachers with different points of

view and let the students test the assumptions and the evidence being presented.

Fifth, the faculty will have to work out a graduated approach to the study of issues. Freshmen do not have the skills and cognitive structures to deal with issues that seniors handle with ease. The curriculum should be so planned that issues of relative manageability can be handled year by year. The possibility of some interdisciplinary study within a year should also be explored.

Sixth, we should be concerned as well to balance the students' total educational experience. In the humanities, especially, students should be exposed to those images of human life that point to the *heroic* as well as the comic and the tragic side of human life. We want our students to appreciate humanity's potential for beauty and greatness, as well as our ability to make a mess of things. In short, the development of a balanced and solidly based approach to the study of social justice issues will need a lot of faculty discussion and planning.

D. EXPERIENTIAL KNOWLEDGE OF INJUSTICE

Based upon our efforts to demythologize our culture's idolatries and to introduce our students to the truth of the wealth they possess inside of them, we can build into the school program opportunities to be with people who experience injustice. Here is where the varieties of service programs in most of our schools have come into play. We have already learned a lot about what works and what does not. As we suspected all along, some initial research of Father Joseph Duffy, S.J., at Boston College is pointing out the significant growth in moral sensitivity that comes from these experiences, and that within those service programs, those that provide opportunities for reflection and discussion seem to have the greatest effect. These reflections and discussions should have *three levels* to them.

One level should concern their reflection on the human wealth they can discover in the people they deal with, the wealth of the family support system, the wealth of the sub-culture that enables victims of injustice to survive. In discovering this wealth, students should also be led to appreciate how their *own* lives are enriched by the human relationships they

establish with these people. This kind of reflection is essential for breaking down stereotyping and bias.

The *second* level of their reflection should concern an analysis of the social structures which adversely affect the lives of the people they are working with, whether those structures involve the social security and medicare systems for the elderly, the economic system that "requires 6% of the labor force to be unemployed for a healthy economy," a welfare system that destroys human dignity and hope, a legal system that metes out the lightest sanctions for white-collar crime and punishes the poor most severely, or whatever. This study of structures should lead to study of the political options open to people to change the structures. This level of reflection is *absolutely essential* if students are to come to even a general understanding of social structures and their power over people's lives, as well as the power people can legitimately exercise over structures.

The *third* level of reflection should lead students to reflect on the structures that directly affect their own lives. Examples of such structures would be laws that govern their employment, automobile insurance, the draft, the legal definition of being of age to do certain things like marry, vote, drink, own property, etc. The purpose of this level of reflection is not only to help them understand the *fact* that social structures influence an enormous amount of their experience, but also to help them understand the *need* for social structures in order for society to function. Beyond that, they could examine how some social structures benefit *them*, but discriminate adversely against other groups in society. This level of reflection should help them to understand that they *can* affect social structures and, indeed, are called to take responsibility for transforming social structures.

E. DEVELOPING CRITICAL AWARENESS

In this area of experiential learning, our efforts at education for faith and justice should help students develop an attitude about their human choices and actions that presumes human beings should be responsible and accountable for their choices and actions. This attitude, further, confronts the attitudes of helplessness and apathy, the passive acceptance of "the way things are." This kind of education for faith and justice leads students to ask, respectfully, "Who says things *have* to be this way?"



We grow up in a society which views anyone who does not conform as odd, dangerous, unbalanced. People who think for themselves, who question the right of government bureaucrats and business executives to make decisions that are clearly not in the public interest, people who call the bluff of politicians, people who reject the plastic values of Madison Avenue and insist on carving out their own lifestyles — these kinds of people are normally not the kind we want our children to associate with; they are not “safe;” they are somehow a “bad influence.” Associating with them would taint one with the same reputation. Education for faith and justice means helping young adults to confront those conformist attitudes, to view passive conformity as *unhealthy*. Instead, education for faith and justice means helping students be positively responsive to the conditions of their lives, to *shape* events rather than *be shaped*, to take the initiative with people and invite honest communication rather than an exchange of stereotypical phrases or inflammatory rhetoric. In order to suffuse such critical awareness with a certain compassion, our education for faith and justice must always go on in a context of prayer. People who challenge the *status quo* can easily fall into anger or self-righteousness. Seeking the Lord in prayer helps to retain our perspective on human sinfulness.

Our schools need to continue this form of experiential and reflective learning. The variety of approaches currently being tried is healthy. We can learn from one another’s successes. But we need the mutual support of one another, for these programs are not yet widely accepted. We need to feel that our efforts are part of a growing national effort to sustain this important and essential part of our educational response to the Church and the Society’s call for education in faith and justice.

VI. THE FUN HAS JUST BEGUN

The efforts of the past five or six years in Jesuit schools comprise a fine chapter in the history of our schools. Yet, much work remains in front of us. It is the work of institutional reform.

Our schools are institutions and as such they share many of the characteristics of institutions, one of which is resistance to change. Institutional resistance to change is not necessarily a bad thing. It is simply the nature of the beast. As an institution a school is made up of adults and students who reflect a variety of

opinions on faith and its exercise, adults and students who are at various stages of growth themselves. A school has a limited amount of resources, including the resources of time, money and human energy. As an institution a school performs many functions: teaching, feeding, providing extra curricular options, grading, preparing students to go on to college and careers. As an institution it has a history in that locale, a history that leads people to that area to hold expectations of that school. In short, a school is a complex institution. As such it will not, it cannot, change overnight.

If we are involved in an institutional apostolate, we have to realize that getting an institution to reshape its understanding of itself, getting it to assume a transformed identity will take time and it will cost everyone in the institution something.²⁸

Working in an institutional apostolate affords us enormous advantages over working in isolated individualized apostolates. It enables us to bring the corporate resources of many people, and a concentrated source of money, books, equipment, etc., to bear on the task of educating youth. Working in an institutional apostolate brings security and a certain permanency to our mission; we know that we may pass away, but the work will go on.

Yet institutional apostolates impose constraints on participants. There are limits to the flexibility of an institution, limits to its ability to respond quickly to new challenges. The very nature of an institution implies a structured routine of activities, a pattern of repeated role responses. Over time these structures and processes assume a kind of sacred permanency. To tamper with them is to tamper with the ingrained habits of people; it is to tamper with the way things are *supposed* to be; whether they involve a grading system, four years of Greek, a dress code, or a yearly calendar. Working in an institutional apostolate costs us something as well as enhances the impact of our work. What it is presently costing us in our Jesuit schools is the slow and painstaking work of transforming human attitudes and institutional structures and processes of our schools. It is difficult to say which takes more effort.

Thus, while we can affirm the legitimacy of the institutional apostolates of secondary education as an apt means for serving faith and promoting justice, we

need to look realistically at the job still ahead of us, a job of transforming an institution to make it a *better* educational instrument in the service of faith and the promotion of justice. That will take time. That will take effort. And it will tax our leadership abilities to the fullest. The introduction of a course will not do. The food drive at Christmas is not enough. The Church is asking for a much more complete transformation of our lives and of our work. In a very real sense, then *our* response to the Synod of Bishops and to the Thirty-Second General Congregation is the work of institutional reform.

This work will call for the transformation of many of our school structures, including the discipline system, the counseling and guidance program, the academic curriculum, graduation requirements, the extracurricular program, financial aid programs, and alumni programs. Transformation does not mean abolition. Rather, it means refashioning these structures so that they more effectively communicate and nurture that fundamental justice of Christ which is love. What this calls for is several years of painstaking effort on the part of the whole JSEA and each individual school. But it is only by insisting that all elements of our educational efforts *consistently* reflect our commitment to the growth of that “faith that does justice” that we will have accomplished the job the Church is calling us to do.

To be sure, our success will always fall short of the ideal. But it is the striving for that ideal, the greater glory of God, that has always been the hallmark of the Jesuit enterprise. That we fall short does not discourage us. If it is God’s work then He will sustain us.

STUDY GUIDE QUESTIONS

1. The paper talks about “unjust social structures.” Can you name one or two social structures which affect your life very much? Do these social structures benefit some at the expense of others?
2. The paper talks about the complementarity of faith concerns and justice concerns. Does this ring true in your own understanding of Catholicism? Some would charge that this fusion of faith and justice “politicizes” religion; others would charge that without the fusion, Catholicism ignores or misinterprets much of the teaching of Jesus, as well as the consistent teaching of a succession of modern popes, including Pope John Paul II. What do you think?
3. The paper talks about a starting point for education in faith and justice. What does self-esteem mean to you? How can that be a foundational experience for religious faith? What does self-esteem have to do with resisting unjust social structures?
4. The paper talks about the faculty as a “community of adults who are free to be just and caring toward each other” Is this a kind of rhetorical wishful thinking? How would you describe the faculty at this school? What would you like to see happen with the faculty at this school? What could you do about it?
5. The paper speaks about collaboration with the family. Name at least one activity co-sponsored by the school and the parents which would promote education for faith and justice?
6. Some critics of what is happening in schools today charge that the schools are being asked to do too much. Will this paper simply impose additional burdens on an already overburdened faculty and an over-crowded curriculum? Yet, if the school does not respond to the “faith/justice mandate,” how can it continue to call itself “Jesuit”? What is your response to this dilemma?



7. Name three specific things you might do next week as a result of reading this paper. What, if any, administrative or financial support would be required to do those things? Does a positive response to this paper require any major shifts in your work with youngsters? Does it require any major shifts in your thinking?
8. This paper talks about “institutional reform.” If you were to take this paper seriously, what institutional reforms would you think most necessary?
9. Many would argue that the system is just too big and too complex to change, anyway. “We ought not encourage kids to take on such an impossible burden. We are much better off if we simply adjust to the way things are and teach them how to cope and survive in our world,” they would advise. Would you agree with this sentiment?
10. What is so wrong with suburbia, anyway? Isn’t this paper unnecessarily harsh on our way of life?

Footnotes

¹Earlier drafts of this paper have been circulated among many Jesuit and lay high school educators. Due to their encouragement, we feel that this paper is fairly representative of the opinions and perspectives of a significant segment of people in our schools, both in the United States and other countries. Only the author, however, can be blamed for its shortcomings.

²Edwin J. McDermott, S.J., *Faith and Justice*. Washington, D.C.: JSEA, 1976.

³Cf. Karl Rahner, “Reflections on the Unity of the Love of Neighbor and the love of God,” *Theological Investigations*. Vol. VI. Baltimore: Helicon Press, 1969, pp. 231-249. This point was stressed by Father Arrupe in a recent meeting of Jesuit Secondary School educators in Rome. He said that the faith/justice mandate of General Congregation XXXII must be seen in the larger framework of Christian charity. At the heart of our belief in God is the revelation of his love for us and the concomitant command to love our neighbor. Justice for the Christian cannot simply be human justice. Cf. Pedro Arrupe, “Our Secondary Schools: Today and Tomorrow,” *Documentation*, #46 (October, 1980), Rome, Jesuit Press and Information Office.

Perhaps the best succinct explanation of this perspective on justice is offered in Bernard Haring’s article “Justice” in the *New Catholic Encyclopedia*. New York: McGraw Hill Book Company, 1967, Vol. VIII, pp. 68-72. An excellent source book is John C. Haughey (ed.), *The Faith That Does Justice*. New York: Paulist Press, 1977. Cf. especially the essay by John R. Donohue, “Biblical Perspectives on Justice,” pp. 68-112.

⁴Cf. Xavier Leon-Dufour, *Dictionary of the New Testament* (Trans. by T. Prendergast), San Francisco: Harper and Row, Publishers, 1980, p. 257.

⁵Joseph Nangle, “Spirituality of Justice,” in Dennis Carch (ed.), *Alternatives Catalogue*. Philadelphia: Jesuit Volunteer Corps, 1978, p. 35.

⁶Cf. Karl Rahner, *Op. Cit.*

⁷Cf. Studs Terkel, *Working*. New York: Avon Books, 1975, and his most recent book, *American Dreams: Lost and Found*. New York: Pantheon Books, 1980. Terkel’s interviews with people from every strata in society reveal both explicit and implicit disillusionment and alienation from the world of work.

⁸Cf. David Riesman et al. *The Lonely Crowd: A Study in the Changing American Character*. New Haven: Yale University Press, 1973; C. Argyris and D. Schon, *Theory in Practice: Increasing Professional Effectiveness*. San Francisco: Jossey-Bass, Inc., 1974.

⁹R.J. Barnett and R.E. Muller, *Global Reach: The Power of the Multinational Corporations*. New York: Simon and Schuster, 1975. Elizabeth Schmidt, *Decoding Corporate Camouflage: U.S. Business Support for Apartheid*. Washington, D.C.: Institute for Policy Studies, 1980.

¹⁰Cf. John H. Griffin, *Black Like Me*. New York: Houghton Mifflin Co., 1977, 2nd ed.; Ralph Ellison, *Invisible Man*. New York: Modern Library, 1963; R. D. Laing, *The Politics of Experience*. New York: Ballantine Books, 1978.

¹¹Cf. Bernard Haring, *Op. Cit.*, p. 69. “If one treats justice one-sidedly in terms of material goods (acquisition, property, exchange), then only with difficulty can he arrive at a comprehensive view. The person has rights that stand on a much higher plane than property rights. To another, not his goods but his personal dignity and personal rights are due before all else. But without love — i.e., without that attitude that is directed to the person as such — the most sublime rights of the person and of the community cannot be fully and authentically recognized at all.”

¹²Cf. John Goodlad, *What Schools Are For*. Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1979, for a more general treatment of the relationship between schooling and social goals.

¹³We will leave for some later development the whole question of the schools' promotion of programs of more direct intervention in social justice through the alumni. Father General has repeatedly urged this and the JSEA has begun to explore it, but at this time we do not observe any significant movement in this area.

¹⁴We refer especially to the works of Piaget, Inhelder, Elkind, Erikson, Kohlberg, and Fowler.

¹⁵Cf. E. Dulit, "Adolescent Thinking à la Piaget: The Formal State," in Ralph L. Mosher (ed.), *Adolescents' Development and Education*. Berkeley, Ca.: McCutchan Publishing Co., 1979; also, D. Elkind, "Recent Research on Cognitive Development in Adolescence," in S.E. Dragsttin and G. H. Elder (eds.), *Adolescence in the Life Cycle*. New York: John Wiley and Sons, 1975.

¹⁶Cf. Charles Shelton, S.J., "The Adolescent, Social Justice, and the Catholic School: A Psychological Perspective," *The Living Light*. Vol. 17, (Fall 1980) pp. 223-233. Shelton presents sobering cautions against optimism in social justice education, cautions which we find not entirely convincing based on the evidence he cites. Nonetheless, he has correctly delineated the complexity and difficulties facing educators who venture into education for social justice. His subsequent treatment of the implications of prosocial research echoes our convictions about nurturing the predispositions for mature social justice attitudes.

¹⁷Cf. M. Rutter, B. Maughan, P. Mortimer, and J. Ouston. *Fifteen Thousand Hours*. London: Open Books, 1979; G. Madaus, P. Airasian, T. Kellaghan, *School Effectiveness: A Reassessment of the Evidence*. New York: McGraw Hill, 1980; Marcellin Flynn, *Some Catholic Schools in Action*. Sidney: Catholic Education Office, 1975.

¹⁸Father Arrupe speaks clearly about the need for Jesuit and lay faculty collaboration in renewal efforts in our schools. Cf. "Our Secondary Schools: Today and Tomorrow," *Documentation*, #46 (October, 1980), #20 and 21, pp. 11-12.

¹⁹Cf. Andrew Greeley et al. *Catholic Schools in a Declining Church*. Kansas City: Sheed and Ward, 1976 M.Flynn. *Op. Cit.*; Benjamin Bloom, *All Our Children Learning*. New York: McGraw Hill Book Company, 1980.

²⁰Among others, St. Ignatius College Preparatory School in San Francisco and Regis High School in New York stand out as having good interviewing procedures for parents of prospective students.

²¹Outside of a few exceptions (Loyola Academy could be cited here), our schools do not appear to have developed any consistent and adequate means to relate to the family. This might be a project for the JSEA, and COPAD, to spearhead. The need in this area is matched only by the dearth of the available models and materials. Cf. Pedro

Arrupe, *Op. Cit.*, #22C "The Family."

²²Cf. Pedro Arrupe, S.J., *Men For Others*. Washington, D.C.: JSEA, 1974.

²³Cf. Brian Wren, *Education for Justice*, Maryknoll, New York: Orbis Books, 1977, cc, 3 and 4.

²⁴*Moral Man and Immoral Society*. New York: Charles Scribner, 1932, p. 258.

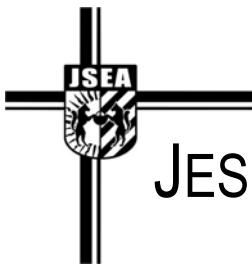
²⁵Wren, *Op. Cit.*, pp. 43-56.

²⁶An attempt to combine rational analysis with the Christian demand for love is found admirably presented by David Hollenbach, "Modern Catholic Teachings Concerning Justice," in Haughey, *Op. Cit.*, pp. 207-231.

²⁷A recent report indicates that various groups of educators are already developing curricula in social studies that deal with citizenship education, global awareness, economic literacy, and the promotion of interracial and interethnic understanding and community. We should at least be in touch with these trends. Cf. *Curriculum Report*. Vol. 10, #1, Oct. 1980, National Association of Secondary School Principals, Reston, Va. 22019; Lynn A. Fontana, *Status of Social Studies Teaching Practice in Secondary Schools*, Research Report No. 79, Sept. 1980, Agency for Instructional Television, Bloomington, Indiana. Also, cf. Ted Dziak, S.J., *Guides for Integrating Justice Themes Into The Secondary School Curriculum: An Annotated Bibliography*. New York: JSEA Commission on Research, 1980.

²⁸A helpful analysis of the shift of thinking and institutional reform required by this emphasis on faith and justice is provided by Robert Newton, "Social Justice, Reform, Relevance As An Educational Theory," (to be published in *Religious Education*).

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JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Go Forth and Teach: The Characteristics of Jesuit Education**

**By the International Commission
on the Apostolate of Jesuit Education**

**From a Letter of
Father Peter-Hans Kolvenbach, S.J.**

In this year which marks the 400th Anniversary of the first *Ratio Studiorum*, I am happy to present the work of the International Commission on the Apostolate of Jesuit Education and to publish *The Characteristics of Jesuit Education*. The document is for all Jesuits, and also for all lay people and members of other religious congregations collaborating with us in our apostolates especially in our educational institutions.

A document listing the characteristics of Jesuit education is not a new *Ratio Studiorum*. However, like the *Ratio* produced at the end of the 16th Century and as a continuation of the tradition begun then, it can give us a common vision and a common sense of purpose; it can be a standard against which we measure ourselves.

The Jesuit educational apostolate has been seriously examined in recent years; in some countries it is in a state of crisis. Many factors, including government restrictions, economic pressures and a severe shortage of personnel, make the future uncertain in these countries. At the same time, in

many parts of the world, there is clear evidence of renewal.

I am grateful to everyone involved in Jesuit education, both Jesuits and the thousands of other religious and lay women and men who have worked with us in this apostolate. They have given dedicated service as teachers, administrators, governors or staff, and they have shown added dedication in contributing to the work of renewal. We have moved forward; it is now possible to synthesize our efforts into a new statement of our objectives in education, and to use this statement as an instrument for further renewal: for deeper study of our educational work and for its evaluation. The publication of these *Characteristics* is at once an expression of great confidence in the importance of this apostolate, and an expression of my prayerful hope that it can be ever more effective in achieving its objectives.

Parents make great sacrifices to provide a good education for their children, and it is given high priority by the Church and by civil governments; the Society must continue to respond to this vital need in today's world. Therefore, in spite of difficulties and

*Copyright © JSEA 2005. *The Characteristics of Jesuit Education* was promulgated in 1986 and published in the United States as a monograph under the title *Go Forth and Teach* (JSEA, 1987); it was subsequently published as Section 10 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



uncertainty, education remains a preferential apostolate of the Society of Jesus. The teacher in the classroom and the administrator in the office, Jesuit and lay, exercise a ministry of service to Church and to society which can still have great apostolic effectiveness.

The *Characteristics* can assist all those working in Jesuit education to "exercise" this 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.

Apostolic discernment "in common" is the work of the entire educational "community." Jesuits contribute their knowledge and experience of Ignatian spirituality, while lay people contribute their own experiences of family, social and political life. Our common mission will be the more effective to the extent that we can all continue to learn from one another.

The Commission, established in 1980 to help further renewal in Jesuit secondary education, has naturally made secondary education the direct focus of their work. But much of this document is applicable to all areas of Jesuit education, while the principles can be applied to all Jesuit apostolates. Those working in other Jesuit educational institutions, especially in universities and university colleges, should make the adaptations that are needed, or develop from this present document a new one which will fit their situation more appropriately. Those in other Jesuit apostolates, whether in parishes or retreat work or the social apostolate, can use the document as a basis for their own apostolic discernment.

In order to make this discernment possible, the *Characteristics* must have a wide distribution, according to the needs and customs of each Province, and must be read and known by all concerned. I would suggest, therefore, that a personal copy be made available to all teachers, administrators and members of governing boards – both Jesuit and lay – in the Jesuit secondary schools of your Province. A summary of the document could be distributed to the parents of the students. Similarly, copies should be made available to Jesuits and lay people working in other apostolates. In many cases this will require

translation; in all cases it will require the printing of multiple copies in an attractive form suitable for convenient reading. To accomplish this task, you may wish to call on the help of your Province Delegate for Education, and you may wish to work together with other Major Superiors in your country or Assistancy.

I want to thank the members of the International Commission on the Apostolate of Jesuit Education for their work during the past four years to produce the *Characteristics*. This document, like the *Ratio Studiorum* of 1586, has gone through numerous drafts, taking advantage of worldwide consultations. But only experience will reveal a possible lack of clarity, an omission or a misplaced emphasis. Therefore I am presenting *The Characteristics of Jesuit Education* as Father General Claudia Aquaviva presented the first *Ratio* in 1586: "not as definitive or final, for that would be very difficult and perhaps impossible; rather as an instrument which will help us meet whatever difficulties we may encounter, because it gives the whole Society one single perspective."

Fraternally in Christ,
Peter-Hans Kolvenbach, S.J.
Rome, December 8, 1986
Solemnity of the Immaculate Conception

Introduction

- (1) In September of 1980 a small international group, Jesuit and lay, came together in Rome to discuss several important issues concerning Jesuit secondary education. In many parts of the world, serious questions had been raised about the present effectiveness of Jesuit schools: Could they be instrumental in accomplishing the apostolic purposes of the Society of Jesus? Were they able to respond to the needs of the men and women in today's world? The meeting was called to examine these questions and to suggest the kinds of renewal that would enable Jesuit secondary education to continue to contribute to the creative and healing mission of the church, today and in the future.
- (2) During the days of discussion, it became evident that a renewed effectiveness depended in part on a clearer and more explicit understanding of the *distinctive nature* of Jesuit education. Without intending to minimize the problems, the group asserted that Jesuit schools can face a challenging future with confidence *if they will be true to their particularly Jesuit heritage*. The vision of Ignatius of Loyola, founder of the Society of Jesus, had sustained these schools for four centuries. If this spiritual vision could be sharpened and activated, and then applied to education in ways adapted to the present day, it would provide the context within which other problems could be faced.

(3) Father Pedro Arrupe, who was then Superior General of the Society of Jesus, reaffirmed this conclusion when he spoke at the closing session of the meeting. He said that a Jesuit school

should be easily identifiable as such. There are many ways in which it will resemble other schools... But if it is an authentic Jesuit school – that is to say if our operation of the school flows out of the strengths drawn from our own specific charism, if we *emphasize our essential characteristics and our basic options* – then the education which our students receive should give them a certain “Ignacianidad,” if I may use such a term. I am not talking about arrogance or snobbery, still less about a superiority complex. I simply refer to the logical consequence of the fact that *we live and operate out of our own charism*. Our responsibility is to provide, through our schools, what we believe God and the church ask of us.¹

(4) The delegates at the Rome meeting recommended the establishment of a permanent international group to consider questions related to secondary education, and urged that one of the first responsibilities of this group be to clarify the ways in which the vision of Ignatius continues to make Jesuit secondary education distinctive today.

(5) In response to the recommendation, the International Commission on the Apostolate of Jesuit Education (ICAJE) was established; it held its first meeting in 1982. The members are Daven Day, S.J. (Australia), Vincent Duminuco, S.J. (U.S.A.), Luiz Fernando Klein, S.J. (Brazil, since 1983), Guillermo Marshall, S.J. (Chile, until 1984), Jean-Claude Michel, S.J. (Zaire), Gregory Naik, S.J. (India), Vicente Parra, S.J. (Spain), Pablo Sada, S.J. (Venezuela), Alberto Vasquez (Chile, since 1984), Gerard Zaat, S.J. (The Netherlands), and James Sauve, S.J. (Rome).

(6) This present document, composed by ICAJE, is the fruit of four years of meetings and worldwide consultations.

(7) Any attempt to speak about Jesuit education today must take account of the profound changes which have influenced and affected this education – since the time of Ignatius, but especially during the present century. Government regulations or the influence of other outside agencies affect various aspects of school life; including the course of study and the textbooks that are used; in some countries the policies of the government or high costs threaten the very existence of private education. Students and their parents seem, in many cases, to be concerned only with the academic success that will gain

entrance to university studies, or only with those programs that will help to gain employment. Jesuit schools today are often coeducational, and women have joined laymen and Jesuits as teachers and administrators. There has been a significant increase in the size of the student body in most Jesuit schools, and at the same time a decline in the number of Jesuits working in those schools. In addition:

- a. The course of studies has been altered by modern advances in science and technology: the addition of scientific courses has resulted in less emphasis on, in some cases a certain neglect of the humanistic studies traditionally emphasized in Jesuit education.
- b. Developmental psychology and the social sciences, along with advances in pedagogical theory and education itself, have shed new light on the way young people learn and mature as individuals within a community; this has influenced course content, teaching techniques, and school policies.
- c. In recent years, a developed theology has explicitly recognized and encouraged the apostolic role of lay people in the church; this was ratified by the Second Vatican Council, especially in its decree “On The Apostolate of the Laity.”² Echoing this theology, recent General Congregations of the Society of Jesus have insisted on lay-Jesuit collaboration, through a shared sense of purpose and a genuine sharing of responsibility, in schools once exclusively controlled and staffed by Jesuits.
- d. The Society of Jesus is committed to “the service of faith, of which the promotion of justice is an absolute requirement”;³ it has called for a reassessment of our traditional apostolic methods, attitudes and institutions with a view to adapting them to the needs of the times, to a world in process of rapid change.⁴ In response to this commitment, the purposes and possibilities of education are being examined, with renewed concern for the poor and disadvantaged. The goal of Jesuit education today is described in terms of the formation of “multiplying agents” and “men and women for others.”⁵
- e. Students and teachers in Jesuit schools today come from a variety of distinct



social groups, cultures and religions; some are without religious faith. Many Jesuit schools have been deeply affected by the rich but challenging complexity of their educational communities.

(8) These and many other developments have affected concrete details of school life and have altered fundamental school policies. But they do not alter the conviction that *a distinctive spirit still marks any school, which can truly be called Jesuit. This distinctive spirit can be discovered through reflection on the lived experience of Ignatius, on the ways in which that lived experience was shared with others, on the ways in which Ignatius himself applied his vision to education in the Constitutions and in letters, and on the ways in which this vision has been developed and been applied to education in the course of history, including our present times.* A common spirit lies behind pedagogy, curriculum and school life, even though these may differ greatly from those of previous centuries, and the more concrete details of school life may differ greatly from country to country.

(9) “Distinctive” is not intended to suggest “unique” either in spirit or in method. The purpose is rather to describe “our way of proceeding”: the inspiration, values, attitudes and style which have traditionally characterized Jesuit education, which must be characteristic of any truly Jesuit school today wherever it is to be found, and that will remain essential as we move into the future.

(10) To speak of an inspiration that has come into Jesuit schools through the Society of Jesus is in no sense an exclusion of those who are not members of this Society. Though the school is normally called “Jesuit,” the *vision* is more properly called “Ignatian” and has never been limited to Jesuits. Ignatius was himself a layman when he experienced the call of God which he later described in the *Spiritual Exercises*, and he directed many other lay people through the same experience; throughout the last four centuries, countless lay people and members of other religious congregations have shared in and been influenced by his inspiration. Moreover, lay people have their own contribution to make, based on their experience of God in family and in society, and on their distinctive role in the church or in their religious culture. This contribution will enrich the spirit and enhance the effectiveness of the Jesuit school.

(11) The description that follows is for Jesuits, lay people and other Religious working in Jesuit schools; it is for *teachers, administrators, parents and governing boards* in these schools. All are invited to join together in making the Ignatian tradition, adapted to the present day, more effectively present in the

policies and practices that determine the life of the school.

The Characteristics of Jesuit Education

INTRODUCTORY NOTES

(12) Though many of the characteristics on the following pages describe all Jesuit education, the specific focus is the basic education of the Jesuit high school, or colegio or college. (Depending on the country, this may be only secondary education, or it may include both primary and secondary levels.) Those in other Jesuit institutions, especially universities and university colleges, are urged to adapt these characteristics to their own situations.

(13) A short historical summary of the life of Ignatius and the growth of Jesuit education appears in Appendix I. Reading this summary will give those less familiar with Ignatius and early Jesuit history a better understanding of the spiritual vision on which the characteristics of Jesuit education are based.

(14) In order to highlight the relationship between the *characteristics of Jesuit education* and the *spiritual vision of Ignatius* the twenty-eight basic characteristics listed on the following pages are divided into nine sections. Each section begins with a statement from the Ignatian vision, and is followed by those characteristics that are applications of the statement to education; the individual characteristics are then described in more detail. A tenth section suggests, by way of example, some characteristics of Jesuit pedagogy.

(15) The introductory statements come directly from the world vision of Ignatius. The characteristics of Jesuit education come from reflection on that vision, applying it to education in the light of the needs of men and women today. (The Ignatian world vision and the characteristics of Jesuit education are listed in parallel columns in Appendix II. The notes to that Appendix suggest sources for each of the statements summarizing the Ignatian vision.)

(16) Some characteristics apply to specific groups: students, former students, teachers or parents. Others apply to the educational community as a whole; still others, concerning the policies and practices of the institution as such, apply primarily to the school administrators or the governing board.

(17) These pages do not speak about the very real difficulties in the lives of all those involved in education: the resistance of students and their discipline problems, the struggle to meet a host of conflicting demands from school officials, students, parents and others, the lack of time for reflection, the discouragement and disillusionment that seem to be

inherent in the work of education. Nor do they speak of the difficulties of modern life in general. This is not to ignore or minimize these problems. On the contrary, it would not be possible to speak of Jesuit education at all if it were not for the dedication of all those people, Jesuit and lay, who continue to give themselves to education in spite of frustration and failure. This document will not try to offer facile solutions to intractable problems, but it will try to provide a vision or an inspiration that can make the day-to-day struggle have greater meaning and bear greater fruit.

(18) The description of Jesuit Education lies in *the document as a whole*. A partial reading can give a distorted image that seems to ignore essential traits. A commitment to the faith that does justice, to take one example, must permeate the whole of Jesuit education — even though it is not described in this document until section five.

(19) Because they apply to Jesuit secondary schools throughout the world, the characteristics of Jesuit education are described in a form that is somewhat general and schematic. They need amplification and concrete application to local situations. This document, therefore, is a resource for reflection and study rather than a finished work.

(20) Not all of the characteristics of Jesuit education will be present in the same measure in each individual school; in some situations a statement may represent an ideal rather than a present reality. “Circumstances of times, places, persons and other such factors”⁷ must be taken into account: the same basic spirit will be made concrete in different ways in different situations. To avoid making distinctions which depend on local circumstances and to avoid a constant repetition of the idealistic “wishes to be” or the judgmental “should be,” the characteristics are written in the categoric indicative: “Jesuit education is...”

Section 1

(21) For Ignatius, God is Creator and Lord, Supreme Goodness, the one Reality that is absolute; all other reality comes from God and has value only insofar as it leads us to God.⁸ This God is present in our lives, “laboring for us”⁹ in all things; He can be discovered, through faith, in all natural and human events, in history as a whole, and most especially within the lived experience of each individual person.

(22) **Jesuit Education:**

- a. is world affirming.
- b. assists in the total formation of each individual within the human community.
- c. includes a religious dimension that permeates the entire education.
- d. is an apostolic instrument.
- e. promotes dialogue between faith and culture.

1.1 WORLD AFFIRMING

(23) Jesuit education acknowledges God as the Author of all reality, all truth and all knowledge. God is present and working in all of creation: in nature, in history and in persons. Jesuit education, therefore, affirms the *radical goodness of the world* “charged with the grandeur of God,”¹⁰ and it regards every element of creation as worthy of study and contemplation, capable of endless exploration.

(24) The education in a Jesuit school tries to *create a sense of wonder and mystery* in learning about God’s creation. A more complete knowledge of creation can lead to a greater knowledge of God and a greater willingness to work with God in His ongoing creation. Courses are taught in such a way that students, in humble recognition of God’s presence, find joy in learning and thirst for greater and deeper knowledge.

1.2 THE TOTAL FORMATION OF EACH INDIVIDUAL WITHIN COMMUNITY

(25) God is especially revealed in the mystery of the human person, “created in the image and likeness of God”;¹¹ Jesuit education, therefore, *probes the meaning of human life* and is concerned with the total formation of each student as an individual personally loved by God. The objective of Jesuit education is to assist in *the fullest possible development of all of the God-given talents of each individual person as a member of the human community*.

(26) A thorough and sound *intellectual formation* includes mastery of basic humanistic and scientific disciplines through careful and sustained study that is based on competent and well-motivated teaching. This intellectual formation includes a growing ability to reason reflectively, logically and critically.

(27) While it continues to give emphasis to the traditional humanistic studies that are essential for an understanding of the human person, Jesuit education also includes a careful and critical study of *technology* together with the *physical and social sciences*.

(28) In Jesuit education, particular care is given to the development of the imaginative, the affective, and the creative dimensions of each student in all courses



of study. These dimensions enrich learning and prevent it from being merely intellectual. They are essential in the formation of the whole person and are a way to discover God as He reveals Himself through beauty. For these same reasons, Jesuit education includes opportunities — through course work and through extracurricular activities — for all students to come to *an appreciation of literature, aesthetics, music and the fine arts*.

(29) Jesuit schools of the 17th Century were noted for their development of effective communication skills or “eloquence,” achieved through an emphasis on essays, drama, speeches, debates, etc. In today’s world so dominated by communications media, the *development of effective communication skills* is more necessary than ever before. Jesuit education, therefore, develops traditional skills in speaking and writing and also helps students to attain facility with modern instruments of communication such as film and video.

(30) An awareness of the pervasive influence of mass media on the attitudes and perceptions of peoples and cultures is also important in the world of today. Therefore Jesuit education includes programs which enable students to understand and critically *evaluate the influence of mass media*. Through proper education, these instruments of modern life can help men and women to become more, rather than less, human.

(31) Education of the whole person implies physical development in harmony with other aspects of the educational process. Jesuit education, therefore, includes a well-developed program of *sports* and *physical education*. In addition to strengthening the body, sports programs help young men and women learn to accept both success and failure graciously; they become aware of the need to cooperate with others, using the best qualities of each individual to contribute to the greater advantage of the whole group.

(32) All of these distinct aspects of the educational process have one common purpose: the formation of the *balanced person* with a personally developed philosophy of life that includes ongoing habits of reflection. To assist in this formation, individual courses are related to one another within a well-planned educational program; every aspect of school life contributes to the total development of each individual person.¹²

(33) Since the truly human is found only in relationships with others that include attitudes of respect, love, and service, Jesuit education stresses — and assists in developing — *the role of each individual as a member of the human community*. Students, teachers, and all members of the educational community are

encouraged to build a solidarity with others that transcends race, culture or religion. In a Jesuit school, good manners are expected; the atmosphere is one in which all can live and work together in understanding and love, with respect for all men and women as children of God.

1.3 RELIGIOUS DIMENSION PERMEATES THE ENTIRE EDUCATION

(34) Since every program in the school can be a means to discover God, all teachers share a responsibility for the religious dimension of the school. However, the integrating factor in the process of discovering God and understanding the true meaning of human life is theology as presented through *religious and spiritual education*. Religious and spiritual formation is integral to Jesuit education; it is not added to, or separate from, the educational process.

(35) Jesuit education tries to foster the creative Spirit at work in each person, offering the opportunity for a *faith response* to God while at the same time recognizing that faith cannot be imposed.¹³ In all classes, in the climate of the school, and most especially in formal classes in religion, every attempt is made to present the possibility of a faith response to God as something truly human and not opposed to reason, as well as to develop those values which are able to resist the secularism of modern life. A Jesuit school does everything it can to respond to the mission given to the Society of Jesus “*to resist atheism* vigorously with united forces.”¹⁴

(36) Every aspect of the educational process can lead, ultimately, to worship of God present and at work in creation, and to reverence for creation as it mirrors God. Worship and reverence are parts of the life of the school community; they are expressed in personal prayer and in appropriate community forms of worship. The intellectual, the imaginative and affective, the creative, and the physical development of each student, along with the sense of wonder that is an aspect of every course and of the life of the school as a whole — all can help students to discover God active in history and in creation.

1.4 An Apostolic Instrument¹⁵

(37) While it respects the integrity of academic disciplines, the concern of Jesuit education is *preparation for life*, which is itself a preparation for eternal life. Formation of the individual is not an abstract end; Jesuit education is also concerned with the ways in which students will make use of their formation within the human community, in the service of others “for the praise, reverence, and service of God.”¹⁶ The success of Jesuit education is measured not in terms of academic performance of students or professional competence of teachers, but rather in terms of this quality of life.

1.5 THE DIALOGUE BETWEEN FAITH AND CULTURE

(38) Believing that God is active in all creation and in all human history, Jesuit education *promotes dialogue between faith and culture* — which includes dialogue between *faith and science*. This dialogue recognizes that persons as well as cultural structures are human, imperfect, and sometimes affected by sin and in need of conversion;¹⁷ at the same time it discovers God revealing Himself in various distinct cultural ways. Jesuit education, therefore, encourages contact with and a genuine appreciation of other cultures, to be creatively critical of the contributions and deficiencies of each.

(39) Jesuit education is *adapted to meet the needs of the country and the culture* in which the school is located;¹⁸ this adaptation, while it encourages a “healthy patriotism” is not an unquestioning acceptance of national values. The concepts of “contact with,” “genuine appreciation” and being “creatively critical” apply also to one’s own culture and country. The goal is always to discover God, present and active in creation and in history.

Section 2

(40) 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. 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.

(41) Jesuit Education:

- insists on individual care and concern for each person.
- emphasizes activity on the part of the student.
- encourages life-long openness to growth.

2.1 CARE AND CONCERN FOR EACH INDIVIDUAL PERSON

(42) The young men and women who are students in a Jesuit school have not reached full maturity; the educational process recognizes the *developmental stages* of intellectual, affective and spiritual growth and assists each student to mature gradually in all these areas. Thus, the *curriculum is centered on the person* rather than on the material to be covered. Each student is allowed to develop and to accomplish objectives at a *pace suited to individual*

ability and the characteristics of his or her own personality.

(43) Growth in the responsible use of freedom is facilitated by the *personal relationship between student and teacher*. Teachers and administrators, both Jesuit and lay, are more than academic guides. They are involved in the lives of the students, taking a personal interest in the intellectual, affective, moral and spiritual development of every student, helping each one to develop a sense of self-worth and to become a responsible individual within the community. While they respect the privacy of students, they are ready to listen to their cares and concerns about the meaning of life, to share their joys and sorrows, to help them with personal growth and interpersonal relationships. In these and other ways, the adult members of the educational community guide students in their development of a set of values leading to life decisions that go beyond “self”: that include a concern for the needs of others. They try to live in a way that offers an example to the students, and they are willing to share their own life experiences. “*Cura personalis*” (concern for the individual person)¹⁹ remains a basic characteristic of Jesuit education.

(44) *Freedom includes responsibilities within the community.* “*Cura personalis*” is not limited to the relationship between teacher and student; it affects the curriculum and the entire life of the institution. All members of the educational community are concerned with one another and learn from one another. The personal relationships among students, and also among adults — lay and Jesuit, administrators, teachers, and auxiliary staff — evidence this same care. A personal concern extends also to former students, to parents and to the student within his or her family.

2.2 Activity of Students in the Learning Process

(45) Growth in the maturity and independence that are necessary for growth in freedom depends on active participation rather than passive reception. Important steps toward this active participation include personal study, opportunities for personal discovery and creativity, and an attitude of reflection. The task of the teacher is to help each student to become an independent learner, to assume the responsibility for his or her own education.

2.3 LIFE-LONG OPENNESS TO GROWTH

(46) Since education is a *life-long process*, Jesuit education tries to instill a *joy in learning* and a *desire to learn* that will remain beyond the days in school. “Perhaps even more important than the formation we give them is the capacity and concern to continue their own formation; this is what we must instill in them. It is important to learn; but it is much more



important to learn how to learn, to desire to go on learning all through life.”²⁰

(47) Personal relationships with students will help the adult members of the educational community to be *open to change*, to *continue to learn*; thus they will be more effective in their own work. This is especially important today, given the rapid change in culture and the difficulty that adults can have in understanding and interpreting correctly the cultural pressures that affect young people.

(48) Jesuit education recognizes that intellectual, affective, and spiritual growth continue throughout life; the *adult members of the educational community are encouraged to continue to mature in all of these areas*, and programs of ongoing formation are provided to assist in this growth.

Section 3

(49) 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.

- a. This freedom requires a genuine knowledge, love and acceptance of self, joined to a determination to be free from any excessive attachment: to wealth, fame, health, power, or anything else, even life itself.
- b. 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.
- c. To work toward this true freedom, one must learn to recognize and deal with the influences that can either 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.

(50) **Jesuit Education:**

- a. **is value-oriented.**
- b. **encourages a realistic knowledge, love, and acceptance of self.**
- c. **provides a realistic knowledge of the world in which we live.**

3.1 VALUE-ORIENTED

(51) Jesuit education includes formation in values, in attitudes, and in an ability to evaluate criteria; that is, it includes formation of the will. Since knowledge of good and evil, and of the hierarchy of relative goods,

is necessary both for the recognition of the different influences that affect freedom and for the exercise of freedom, education takes place in a moral context: *knowledge is joined to virtue.*

(52) Personal development through the training of character and will, overcoming selfishness and lack of concern for others and the other effects of sinfulness, and developing the freedom that respects others and accepts responsibility, is all aided by the necessary and fair regulations of the school; these include a fair system of discipline. Of equal importance is the *self-discipline* expected of each student, manifested in intellectual rigor, persevering application to serious study, and conduct toward others that recognizes the human dignity of each individual.

(53) In a Jesuit school, a framework of inquiry in which a value system is acquired through a process of *wrestling with competing points of view* is legitimate.

3.3 REALISTIC KNOWLEDGE, LOVE AND ACCEPTANCE OF SELF

(54) The concern for total human development as a creature of God, which is the “Christian humanism” of Jesuit education, emphasizes the happiness in life that is the result of a responsible use of freedom, but it also *recognizes the reality of sin and its effects* in the life of each person. It therefore tries to encourage each student to confront this obstacle to freedom honestly, in a growing self-awareness and a growing realization that forgiveness and conversion are possible through the redemptive love and the help of God.²²

(55) The struggle to remove the obstacles to freedom and develop the capacity to exercise freedom is more than a recognition of the effects of sin; an ongoing effort to recognize *all obstacles to growth* is also essential.²³ Students are helped in their efforts to discover prejudice and limited vision on the one hand and to evaluate relative goods and competing values on the other.

(56) Teachers and administrators assist students in this growth by being ready to challenge them, helping students to *reflect on personal experiences* so that they can understand their own experience of God; while they accept their gifts and develop them, they also accept limitations and overcome these as far as possible. The educational program, in bringing students into realistic contact with themselves, tries to help them recognize these various influences and to *develop a critical faculty* that goes beyond the simple recognition of true and false, good and evil.

3.3 A REALISTIC KNOWLEDGE OF THE WORLD

(57) A realistic knowledge of creation sees the goodness of what God has made, but includes an *awareness of the social effects of sin*: the essential incompleteness, the injustice, and the need for redemption in all people, in all cultures, in all human structures. In trying to develop the ability to reason reflectively, Jesuit education emphasizes the need to be in contact with the world as it is — that is, in need of transformation without being blind to the essential goodness of creation.

(58) Jesuit education tries to develop in students an ability to know reality and to evaluate it critically. This awareness includes a *realization that persons and structures can change*, together with a *commitment to work for those changes* in a way that will help to build more just human structures, which will provide an opportunity for the exercise of freedom joined to greater human dignity for all.²⁴

Section 4

(59) The worldview of Ignatius is centered on the historical person of Jesus Christ. 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,²⁵ in loving response to the Father. He is alive in our midst and remains the Man for others in the service of God.

(60) **Jesuit Education:**

- a. proposes Christ as the model of human life.
- b. provides adequate pastoral care.
- c. celebrates faith in personal and community prayer, worship and service.

4.1 CHRIST THE MODEL

(61) Members of various faiths and cultures are a part of the educational community in Jesuit schools today; to all, whatever their beliefs, Christ is proposed as the model of human life. Everyone can draw inspiration and learn about commitment from the life and teaching of Jesus, who witnesses to the love and forgiveness of God, lives in solidarity with all who suffer, and pours out his life in the service of others. Everyone can *imitate him in an emptying of self*, in accepting whatever difficulties or sufferings come in the pursuit of the one goal to be achieved: responding to the Father's will in the service of others.

(62) Christian members of the educational community strive for *personal friendship* with Jesus, who gained forgiveness and true freedom for us through his death and resurrection, is present today and active in

our history. To be "Christian" is to *follow Christ and be like him*: to share and promote his values and way of life as far as possible.²⁶

4.2 PASTORAL CARE²⁷

(63) Pastoral care is a dimension of "*cura personalis*" that enables the seeds of *religious faith and religious commitment* to grow in each individual by enabling each one to recognize and respond to the message of divine love: seeing God at work in his or her life, in the lives of others, and in all of creation; then responding to this discovery through a commitment to service within the community. A Jesuit school makes adequate pastoral care available to all members of the educational community in order to awaken and strengthen this personal faith commitment.

(64) For Christians this care is centered on Christ, present in the Christian community. Students *encounter the person of Christ as friend and guide*; they come to know him through Scripture, sacraments, personal and communal prayer, in play and work, in other persons; they are led to the service of others in imitation of Christ the Man for others.²⁸

(65) Making the *Spiritual Exercises*²⁹ is encouraged as a way of knowing Christ better, loving him, and following him. The *Exercises* will also help the members of the educational community understand the vision of Ignatius, which is the spirit that lies behind Jesuit education. They can be made in various ways, adapted to the time and the abilities of each person, whether adult or student.

(66) The Jesuit school encourages and assists each student to *respond to his or her own personal call from God*, a *vocation* of service in personal and professional life • whether in marriage, religious or priestly life, or a single life.

4.3 PRAYER AND WORSHIP

(67) Prayer is an expression of faith and an effective way toward establishing the personal relationship with God that leads to a commitment to serve others. Jesuit education offers a *progressive initiation to prayer*, following the example of Christ, who prayed regularly to his Father. All are encouraged to praise and thank God in prayer, to pray for one another within the school community, and to ask Gods' help in meeting the needs of the larger human community.

(68) The faith relationship with God is communal as well as personal; the educational community in a Jesuit school is united by bonds that are more than merely human: it is a *community of faith*, and expresses this faith through appropriate religious or spiritual celebrations. For Catholics, the Eucharist is the celebration of a faith community centered on Christ.



All adult members of the community are encouraged to participate in these celebrations, not only as an expression of their own faith, but also to give witness to the purposes of the school.

(69) Catholic members of the educational community *receive and celebrate the loving forgiveness of God* in the Sacrament of Reconciliation. Depending on local circumstances, the Jesuit school prepares students (and also adults) for the reception of other Sacraments.

(70) The obedience of Christ to his Father's will led him to give of himself totally in the service of others; a relationship to God necessarily involves a relationship to other persons.³⁰ Jesuit education promotes a *faith* that is *centered on the historical person of Christ*, which therefore *leads to a commitment* to imitate him as the "Man for others."

Section 5

(71) 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."³¹ Ignatius asks for the total and active commitment of men and women who, "to imitate and be more actually like Christ,"³² will put their ideals into practice in the real world of the family, business, social movements, political and legal structures, and religious activities.³³

(72) Jesuit Education:

- a. is preparation for active life commitment.
- b. serves the faith that does justice.
- c. seeks to form "men and women for others."
- d. manifests a particular concern for the poor.

5.1 ACTIVE LIFE COMMITMENT

(73) "Love is shown in deeds": the free human response of love to the redeeming love of God is shown in an *active life of service*. Jesuit education – in progressive stages that take into account the developmental stages of growth, and without any attempt at manipulation – assists in the formation of men and women who will put their beliefs and attitudes into practice throughout their lives. "We...challenge you and try to inspire you to put into practice – in concrete activity – the values that you cherish, the values that you have received in your formation."³⁴

5.2 EDUCATION IN THE SERVICE OF THE FAITH THAT DOES JUSTICE³⁵

(74) The "decisive action" called for today is the *faith that does justice*: "The mission of the Society of Jesus today is the service of faith, of which the promotion

of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."³⁶ This service of the faith that does justice is action in imitation of Christ; it is the justice of God, which is *informed by evangelical charity*: "It is charity, which gives force to faith, and to the desire for justice. Justice does not reach its interior fullness except in charity. Christian love both implies justice, and extends the requirements of justice to the utmost limits, by providing a motivation and a new interior force. Justice without charity is not evangelical."³⁷ The Kingdom of God is a Kingdom of justice, love and peace.³⁸

(75) The promotion of justice includes, as a necessary component, *action for peace*. More than the absence of war, the search for peace is a search for relationships of love and trust among all men and women.

(76) The goal of the faith that does justice and works for peace is a *new type of person in a new kind of society*, in which each individual has the opportunity to be fully human and each one accepts the responsibility of promoting the human development of others. The active commitment asked of the students – and practiced by former students and by the adult members of the educational community – is a free commitment to the struggle for a more human world and a community of love. For Christians, this commitment is a response to the call of Christ, and is made in humble recognition that conversion is only possible with the help of God. For them, the Sacrament of Reconciliation is a necessary component of the struggle for peace and justice. But all members of the educational community, including those who do not share Christian faith, can collaborate in this work. A genuine sense of the dignity of the human person can be the starting point for working together in the promotion of justice and can become the beginning of an ecumenical dialogue which sees justice as intimately tied to faith.

(77) In a Jesuit school, the focus is on *education for justice*. Adequate knowledge joined to rigorous and critical thinking will make the commitment to work for justice in adult life more effective. In addition to this necessary basic formation, education for justice in an educational context has three distinct aspects:

(78) 1. *Justice issues are treated in the curriculum*. This may at times call for the addition of new courses; of greater importance is the examination of the justice dimension always present in every course taught.³⁹ Teachers try to become more conscious of this dimension, so that they can provide students with the intellectual, moral and spiritual formation that will enable them to make a commitment to service –

that will make them agents of change. The curriculum includes a critical analysis of society, adapted to the age level of the students; the outlines of a solution that is in line with Christian principles is a part of this analysis. The reference points are the Word of God, church teachings, and human science.⁴⁰

(79) 2. The *policies and programs* of a Jesuit school *give concrete witness to the faith that does justice*; they give a counter-witness to the values of the consumer society. Social analysis of the reality in which the school is located can lead to institutional self-evaluation, which may call for structural changes in school policies and practices.⁴¹ School policy and school life encourage mutual respect; they promote the human dignity and human rights of each person, adult and young, in the educational community.

(80) 3. "There is no genuine conversion to justice unless there are *works of justice*."⁴² Interpersonal relationships within the school manifest a concern for both justice and charity. In preparation for life commitment, there are opportunities in Jesuit education for actual contact with the world of injustice. The analysis of society within the curriculum thus becomes reflection based on actual contact with the structural dimensions of injustice.

(81) Members of the educational community are *aware of and involved in the serious issues of our day*. The educational community, and each individual in it, are conscious of the influence they can have on others; school policies are made with an awareness of possible effects on the larger community and on its social structures.

5.3 MEN AND WOMEN FOR OTHERS⁴³

(82) Jesuit education helps students to realize that *talents are gifts to be developed*, not for self-satisfaction or self gain, but rather, with the help of God, *for the good of the human community*. Students are encouraged to use their gifts in the service of others, out of a love for God: "Today our prime educational objective must be to form men and women for others; men and women who will live not for themselves but for God and his Christ – for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that the love of God which does not issue in justice for men and women is a farce."⁴⁴

(83) In order to promote an awareness of "others," Jesuit education *stresses community values* such as equality of opportunity for all, the principles of distributive and social justice, and the attitude of mind that sees

service of others as more self-fulfilling than success or prosperity.⁴⁵

(84) The adult members of the educational community – especially those in daily contact with students – *manifest in their lives* concern for others and esteem for human dignity.⁴⁶

5.4 A PARTICULAR CONCERN FOR THE POOR

(85) Reflecting on the actual situation of today's world and responding to the call of Christ who had a special love and concern for the poor, the church and the Society of Jesus have made a "*preferential option*"⁴⁷ for the poor. This includes those without economic means, the handicapped, the marginalized and all those who are, in any sense, unable to live a life of full human dignity. In Jesuit education this option is reflected both in the students that are admitted and in the type of formation that is given.

(86) Jesuit schools do not exist for any one class of students;⁴⁸ Ignatius accepted schools only when they were completely endowed so that education could be available to everyone; he insisted that special facilities for housing the poor be a part of every school foundation that he approved and that teachers give special attention to the needs of poor students. Today, although the situation differs greatly from country to country and the specific criteria for selecting students depends on "circumstances of place and persons," every Jesuit school does what it can to make Jesuit education *available to everyone*, including the poor and the disadvantaged.⁴⁹ Financial assistance to those in need and reduction of costs whenever possible are means toward making this possible. Moreover, Jesuit schools provide academic and counseling assistance to those in need of it so that all can profit from the education being offered.

(87) In order for parents, especially the poor, to exercise freedom of choice in the education of their children, Jesuit schools join in movements that *promote free educational opportunity for all*. "The recovery of genuine equality of opportunity and genuine freedom in the area of education is a concern that falls within the scope of our struggle for promotion of justice."⁵⁰

(88) More basic than the type of student admitted is the type of formation that is given. In Jesuit education, the values which the school community communicates, gives witness to, and makes operative in school policies and structures, the values which flow into the school climate, are those values that promote a special concern for those men and women who are without the means to live in human dignity. In this sense, *the poor form the context* of Jesuit education: "Our educational planning needs to be



made in function of the poor, from the perspective of the poor.”⁵¹

(89) The Jesuit school provides students with *opportunities for contact with the poor and for service to them*, both in the school and in outside service projects, to enable these students to learn to love all as brothers and sisters in the human community, and also in order to come to a better understanding of the causes of poverty.

(90) To be educational, this *contact is joined to reflection*. The promotion of justice in the curriculum, described above in (80), has as one concrete objective an analysis of the causes of poverty.

Section 6

(91) For Ignatius, the response to the call of Christ is made in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world. Mary, the Mother of Jesus, is the model of this response. 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.”⁵²

(92) **Jesuit Education:**

- a. **is an apostolic instrument, in service of the church as it serves human society.**
- b. **prepares students for active participation in the church and the local community, for the service of others.**

6.1 AN APOSTOLIC INSTRUMENT IN SERVICE OF THE CHURCH

(93) Jesuit schools are a part of the *apostolic mission of the church* in building the Kingdom of God. Even though the educational process has changed radically since the time of Ignatius and the ways to express religious concepts are quite different, Jesuit education still remains an instrument to help students know God better and respond to him; the school remains available for use in response to emerging needs of the people of God. The aim of Jesuit education is the formation of principled, value-oriented persons for others after the example of Jesus Christ. Teaching in a Jesuit school, therefore, is a ministry.

(94) Because it is characteristic of all Jesuit works, the Ignatian attitude of *loyalty to and service of the church*, the people of God, will be communicated to the entire educational community in a Jesuit school. The purposes and ideals of members of other faiths can be in harmony with the goals of the Jesuit school and they can commit themselves to these goals for the development of the students and for the betterment of society.

(95) Jesuit education – while respecting the conscience and the convictions of each student – is *faithful to the teachings of the church*, especially in moral and religious formation. As far as possible, the school chooses as qualified leaders of the educational community those who can teach and give witness to the teachings of Christ presented by the Catholic Church.

(96) The educational community, based on the example of Christ – and of Mary in her response to Christ⁵³ – and *reflecting on today's culture* in the light of the teachings of the church, will promote:⁵⁴

- a. a spiritual vision of the world in the face of materialism;
- b. a concern for others in the face of egoism;
- c. simplicity in the face of consumerism;
- d. the cause of the poor in the face of social injustice.

(97) As part of its service of the church, a Jesuit school will *serve the local civil and religious community and cooperate with the local bishop*. One example of this is that important decisions about school policy take into account the pastoral orientations of the local church; these same decisions about school policy consider their possible effects on the local church and the local community.

(98) For greater effectiveness in its service of human needs, a Jesuit school works in *cooperation with other Jesuit apostolic works*, with local parishes and other Catholic and civic agencies, and with centers for the social apostolate.

(99) All members of the educational community are active in service as *members of the local community and of their churches*. They participate in meetings and other activities, especially those related to education.

(100) The Jesuit school community *encourages collaboration in ecumenical activities* with other churches and is active in dialogue with all men and women of good will; the community is a witness to the Gospel of Christ, in service to the human community.

6.2 ACTIVE PARTICIPATION IN THE CHURCH

(101) Jesuit education is committed to the religious development of all students. They will *receive instruction in the basic truths of their faith*. For Christian students, this includes a knowledge of the Scriptures, especially the Gospels.

(102) For Catholic students Jesuit education offers a knowledge of and love for the church and the sacraments, as privileged opportunities to encounter Christ.

(103) In ways proper to a school, *concrete experiences of church life are available* to all students, through participation in church projects and activities. Lay teachers, especially those active in parish activities, can be leaders in promoting this; they can communicate to students the current emphasis on the apostolate of lay people.

(104) Following the example of the early Jesuit schools where the Sodalities of Mary played such an important part in fostering devotion and Christian commitment, opportunities such as the *Christian Life Communities* are available for those students and adults who want to know Christ more completely and model their lives on him more closely. Similar opportunities are offered to members of other faiths who wish to deepen their faith commitment.

Section 7

(105) Repeatedly, Ignatius insisted on the “magis” – the *more*. His constant concern was for greater service of 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.”⁵⁵

(106) Jesuit Education:

- a. pursues excellence in its work of formation.
- b. witnesses to excellence.

7.1 EXCELLENCE IN FORMATION

(107) In Jesuit education, the criterion of excellence is applied to all areas of school life: the aim is the fullest possible development of every dimension of the person, linked to the development of a sense of values and a commitment to the service of others which gives priority to the needs of the poor and is willing to sacrifice self-interest for the promotion of justice.⁵⁶ The pursuit of academic excellence is appropriate in a Jesuit school, but only within the larger context of *human excellence*.⁵⁷

(108) Excellence, like all other Ignatian criteria, is determined by “circumstances of place and persons.” “The nature of the institution, its location, the number of students, the formulation of objectives for academic quality or of the publics to be served, etc., are elements which diversify the instrument in order to adapt it to the circumstances in which it is being employed.”⁵⁸ To seek the *magis*, therefore, is to provide the type and level of education for the type and age-group of students that best responds to the *needs of the region in which the school is located*.

(109) “More” does not imply comparison with others or measurement of progress against an absolute standard; rather is it the *fullest possible development of each person’s individual capacities* at each stage of life, joined to the *willingness to continue this development throughout life and the motivation to use those developed gifts for others*.

(110) A traditional aim of Jesuit education has been to train “leaders”: men and women who assume responsible positions in society through which they have a positive influence on others. This objective has, at times, led to excesses, which call for correction. Whatever the concept may have meant in the past, the goal of Jesuit education in today’s understanding of the Ignatian worldview is not to prepare a socio-economic elite, but rather to educate *leaders in service*. The Jesuit school, therefore, will help students to develop the qualities of mind and heart that will enable them – in whatever station they assume in life – to work with others for the good of all in the service of the Kingdom of God.

(111) Service is founded on a *faith commitment* to God; for Christians this is expressed in terms of the following of Christ. The decision to follow Christ, made in love, leads to a desire to always do “more” – enabling us to become multiplying agents.⁵⁹ The desire, in turn, is converted into the necessary personal preparation in which a student dedicates himself or herself to study, to personal formation, and ultimately to action.

(112) The *Ratio Studiorum* recommends *competition* – normally between groups rather than individuals – as an effective stimulus to academic growth. Jesuit education today faces a different reality: a world of excessive competitiveness reflected in individualism, consumerism, and success at all costs. Although a Jesuit school values the stimulus of competitive games, it urges students to distinguish themselves by their ability to work together, to be sensitive to one another, to be committed to the service of others shown in the way they help one another. “A desire for Christian witness cannot thrive in an atmosphere of academic competition, or where one’s personal qualities are judged only by comparison to those of others. These things will thrive only in an atmosphere in which we learn how to be available, how to be of service to others.”⁶⁰

7.2 WITNESS TO EXCELLENCE

(113) The *school policies* are such that they create an ambience or “climate” which will promote excellence. These policies include ongoing evaluation of goals, programs, services and teaching methods in an effort to make Jesuit education more effective in achieving its goals.



(114) The *adult members* of the educational community *witness to excellence* by joining growth in professional competence to growth in dedication.

(115) The teachers and directors in a Jesuit school *cooperate with other schools and educational agencies* to discover more effective institutional policies, educational processes, and pedagogical methods.⁶¹

Section 8

(116) 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,”⁶² for the service of others. The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals.

(117) Jesuit Education:

- a. *stresses lay-Jesuit collaboration.*
- b. *relies on a spirit of community among: teaching staff and administrators; the Jesuit community; governing boards; parents; former students; benefactors.*
- c. *takes place within a structure that promotes community.*

8.1 LAY-JESUIT COLLABORATION

(118) Lay-Jesuit collaboration is a positive goal that a Jesuit school tries to achieve in response to the Second Vatican Council⁶³ and to recent General Congregations of the Society of Jesus.⁶⁴ Because this concept of a *common mission* is still new, there is a need for growing understanding and for careful planning.

(119) In a Jesuit school, there is a willingness on the part of both lay people and Jesuits to *assume appropriate responsibilities*: to work together in leadership and in service. Efforts are made to achieve a true union of minds and hearts, and to work together as a single apostolic body⁶⁵ in the formation of students. There is, therefore, a sharing of vision, purpose and apostolic effort.

(120) The *legal structure* of the school allows for the fullest possible collaboration in the direction of the schools.⁶⁶

(121) *Jesuits are active in promoting lay-Jesuit collaboration* in the school. “Let Jesuits consider the importance for the Society of such collaboration with lay people, who will always be the natural interpreters for us of the modern world and so will always give us effective help in this apostolate.”⁶⁷ “We must be willing to work with others...willing to play a subordinate, supporting, anonymous role; and willing to learn how to serve from those we seek to serve.”⁶⁸ One of

the responsibilities of the Religious superior is to foster this openness in the apostolic work.

8.2 TEACHING STAFF AND ADMINISTRATORS

(122) As far as possible, people chosen to join the educational community in a Jesuit school will be men and women capable of understanding its distinctive nature and of contributing to the implementation of characteristics that result from the Ignatian vision.

(123) In order to promote a *common sense of purpose applied to the concrete circumstances of school-life*, teachers, administrators and auxiliary staff, Jesuit and lay, communicate with one another regularly on personal, professional and religious levels. They are willing to discuss vision and hopes, aspirations and experiences, successes and failures.

8.3 THE JESUIT COMMUNITY

(124) The Jesuits working in the school “should be a group of men with a clear identity, who live the true Ignatian charism, closely bound together by union of minds and hearts *ad intra*, and similarly bound, *ad extra*, by their generous participation in a common mission... It should be the source of inspiration and stimulation for the other components of the educational community.... *The witness of our lives is essential.*”⁶⁹

(125) The Jesuits will be more effective in their service and inspiration of the total educational community if they live in *service and inspiration to one another*, forming a true community in prayer and in life. This lived witness is one means of making their work in the school a “corporate” apostolate, and will help the larger school community be more effectively and affectively united.

(126) At least on special occasions, other members of the educational community are invited to meals and to liturgical and social functions in the Jesuit community. Spending time together informally is a *help toward building community* and lay people will come to a better understanding of Jesuit life when they have opportunities to be a part of it.

(127) In addition to their professional responsibilities in the school as teachers, administrators, or pastors, Jesuits are available to *provide opportunities* such as discussions, *workshops*, and *retreats*, which can enable others in the school community to come to a better knowledge and appreciation of the world view of Ignatius.

(128) Education – the work of a teacher or administrator or member of the auxiliary staff – is itself apostolic. In keeping with the nature of the school as an

apostolic instrument of the church, however, those Jesuits who are priests are also *active in more directly sacerdotal work*, including celebration of the Eucharist, being available for the Sacrament of Reconciliation, etc.

(129) The statutes of the school define the *responsibilities of the school director and the authority of the Society of Jesus* (see 8.9 below). Depending on local circumstances, neither the individual Jesuit nor the group of Jesuits as a community has, as such, any power of decision-making in a Jesuit school not described in these statutes.

8.4 GOVERNING BOARDS

(130) General Congregation XXXI of the Society of Jesus recommended that governing boards be established in Jesuit schools, with *membership that includes both lay people and Jesuits*.⁷⁰ These are a further means of sharing responsibility among both lay people and Jesuits and thus promoting lay-Jesuit collaboration. They take advantage of the professional competencies of a variety of different people. The members of these boards, both Jesuits and lay, are familiar with the purposes of a Jesuit school and with the vision of Ignatius on which these purposes are based.

8.5 PARENTS

(131) Teachers and directors in a Jesuit school *cooperate closely with parents*, who are also members of the educational community. There is frequent communication and ongoing dialogue between the home and the school. Parents are kept informed about school activities; they are encouraged to meet with the teachers to discuss the progress of their children. Parents are offered support and opportunities for growth in exercising their role as parents, and they are also offered opportunities to participate in advisory councils. In these and other ways, parents are helped to fulfill their right and responsibility as educators in the home and family and they in turn contribute to the work of education going on in the school.⁷¹

(132) As far as possible, parents should *understand, value and accept the Ignatian worldview* that characterizes the Jesuit school. The school community, keeping in mind the different situations in different countries, provides opportunities by which parents can become more familiar with this worldview and its applications to education.

(133) There is *consistency between the values promoted in the school and those promoted in the home*. At the time their children first enroll in the school, parents are informed about the commitment of Jesuit education to a faith that does justice. Programs of ongoing formation are available to parents so that they can

understand this aim better and be strengthened in their own commitment to it.

8.6 STUDENTS

(134) Students form a *community of understanding and support* among themselves; this is reinforced both informally and through such structures as student government and student councils. Moreover, according to their age and capacity, *student participation in the larger school community* is encouraged through membership on advisory councils and other school committees.

8.7 FORMER STUDENTS

(135) Former students are members of the “community working in service of the kingdom”; a Jesuit school has a special responsibility to them. As far as resources permit, the school will offer *guidance and ongoing formation* so that those who received their basic formation in the school can be more effective in putting this formation into practice in adult life and can continue to deepen their dedication to the service of others.⁷² Close bonds of friendship and mutual support exist between the *Jesuit school and Alumni (Former Student) Associations*.⁷³

8.8 BENEFACTORS

(136) In a similar way, the Jesuit school has a *special responsibility toward its benefactors* and will offer them the support and guidance that they may need. In particular, benefactors have opportunities to learn more about the distinctive nature of a Jesuit school, the Ignatian vision on which it is based, and its goals, to which they contribute.

8.9 THE SCHOOL STRUCTURE

(137) A greater degree of *shared responsibility* has developed in recent years. Increasingly, decisions are made only after receiving advice through informal consultations, formal committees and other means; all members of the educational community are kept informed about decisions and about important events in the life of the school. In order to be truly effective, a sharing of responsibility must be based on a common vision or common sense of purpose, noted above.

(138) In the past the Rector of the Jesuit community, appointed by the Superior General of the Society of Jesus, was responsible for the direction of the Jesuit school; he reported regularly to the Jesuit Provincial. Today, in many parts of the world, the Rector of the community is not the “Director of the Work”; in some cases a governing board works in collaboration with the Society in the appointment of the director; more and more frequently this director is a layperson. Whatever the particular situation and whatever the mode of appointment, the



responsibility entrusted to the director of a Jesuit school always includes a *mission that comes ultimately from the Society of Jesus*. This mission, as it relates to the Jesuit character of the school, is subject to periodic evaluation by the Society (normally through the Jesuit Provincial or his delegate).

(139) The *role of the director* is that of an *apostolic leader*. The role is vital in providing inspiration, in the development of a common vision and in preserving unity within the educational community. Since the worldview of Ignatius is the basis on which a common vision is built, the director is guided by this worldview and is the one responsible for ensuring that opportunities are provided through which the other members of the community can come to a greater understanding of this worldview and its applications to education. In addition to his role of inspiration, the director remains *ultimately responsible for the execution of the basic educational policy* of the school and for the *distinctively Jesuit nature of this education*. The exact nature of this responsibility is described in the statutes of each school.

(140) In many cases, responsibility for the Jesuit school is shared among several people with distinct roles (Rector, Director, President, Principal or Headmaster); the final responsibility for policy and practice is often entrusted to governing boards. All those sharing responsibility for the Jesuit school form a *directive team*. They are aware of and are open to the Ignatian vision as this is applied to education; they are able to work together with mutual support and respect, making use of the talents of each. This type of team structure, which is an application of the principle of subsidiarity, has the advantage of bringing the abilities of more people into the leadership of the school; in addition, it ensures greater stability in carrying forward the policies that implement the basic orientation of the school.

(141) If the school is “Jesuit,” then sufficient authority and control remains in the hands of the Society of Jesus to enable that Society to respond to a call of the church through its institutions and to ensure that the Jesuit school continues to be faithful to its traditions. Except for this limitation, effective authority in the school can be exercised by anyone, Jesuit or lay, who has a knowledge of, sympathy for, identification with and commitment to the Jesuit character of education.

(142) The structures of the school *guarantee the rights of students, directors, teachers, and auxiliary staff, and call each to his or her individual responsibilities*. All members of the community work together to create and maintain the conditions most favorable for each one to grow in the responsible use of freedom. Every member of the community is invited to be *actively engaged* in the growth of the entire community. The

school structure reflects the new society that the school, through its education, is trying to construct.

Section 9

(143) For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal discernment⁷⁴ 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”).

(144) **Jesuit Education:**

- a. adapts means and methods in order to achieve its purposes most effectively.
- b. is a “system” of schools with a common vision and common goals.
- c. assists in providing the professional training and ongoing formation that is needed, especially for teachers.

9.1 ADAPTATION TO ACHIEVE THE PURPOSES OF JESUIT EDUCATION

(145) The educational community in a Jesuit school studies the needs of present-day society and then reflects on school policies, structures, methods, current pedagogical methods and all other elements of the school environment, to find *those means that will best accomplish the purposes of the school* and implement its educational philosophy. On the basis of these reflections *changes are made* in school structure, methods, curriculum, etc., when these are seen to be necessary or helpful. An educator in the Jesuit tradition is encouraged to exercise great freedom and imagination in the choice of teaching techniques, pedagogical methods, etc. *School policies and practices encourage reflection and evaluation*; they allow for change when change is necessary.

(146) Though general norms need to be applied to concrete circumstances, principles on which this reflection is based can be found in current documents of the church and of the Society of Jesus.⁷⁵ In addition, the Jesuit *Constitutions* provide criteria to guide discernment in order to achieve the “*magis*”: the more universal good, the more urgent need, the more lasting value, work not being done by others, etc.⁷⁶

(147) The “circumstances of persons and places” require that courses of studies, educational processes, styles of teaching, and the whole life of the school be *adapted to fit the specific needs of the place* where the school is located, and the people it serves.

9.2 THE JESUIT “SYSTEM” OF SCHOOLS

(148) The Jesuits in the first schools of the Society shared ideas and the fruits of their experience, searching for the principles and methods that would be “more” effective in accomplishing the purposes of their educational work. Each institution applied these principles and methods to its own situation; the strength of the Jesuit “system” grew out of this interchange. Jesuit schools still form a network, joined not by unity of administration or uniformity of programs, but by a *common vision with common goals*; teachers and administrators in Jesuit schools are again *sharing ideas and experiences* in order to discover the principles and methods that will provide the most effective implementation of this common vision.

(149) The interchange of ideas will be more effective if each school is *inserted into the concrete reality* of the region in which it is located and is engaged in an *ongoing exchange of ideas and experiences with other schools* and educational works of the local church and of the country. The broader the interchange on the regional level, the more fruitful the interchange among Jesuit schools can be on an international level.

(150) To aid in promoting this interchange of ideas and experiences an *exchange of teachers and students* is encouraged wherever possible.

(151) A wide variety of *experimentation to discover more effective ways to make “the faith that does justice”* a dimension of educational work is going on in all parts of the world. Because of the importance of this challenge, and the difficulty of achieving it, these experiments need to be evaluated and the results shared with others, so that positive experiences can be incorporated into local school policies, practices and community. The need for an exchange of ideas and experiences in this area is especially great – not only for the individual schools, but also for the apostolate of education as such.

9.3 PROFESSIONAL TRAINING AND ONGOING FORMATION

(152) Rapid change is typical of the modern world. In order to remain effective as educators and in order to “discern” the more concrete response to God’s call, all adult members of the educational community need to take advantage of *opportunities for continuing education and continued personal development* – especially in professional competence, pedagogical techniques, and spiritual formation. The Jesuit school encourages this by providing staff development programs in every school and, as far as possible, providing the necessary time and financial assistance for more extended training and formation.

(153) In order to achieve genuine collaboration and sharing of responsibility, *lay people need to have an understanding of Ignatian spirituality*, of Jesuit educational history and traditions and Jesuit life, while *Jesuits need to have an understanding of the lived experience, challenges, and ways in which the Spirit of God also moves lay people, together with the contributions lay people make to the church and to the Jesuit school*. The Jesuit school provides special orientation programs to new members of staff; in addition, it provides ongoing programs and processes which encourage a growing awareness and understanding of the aims of Jesuit education, and also give an opportunity for Jesuits to learn from the lay members of the community. Where possible, special programs of professional and spiritual training are available to help lay people prepare themselves to assume directive posts in Jesuit schools.

Section 10

Some Characteristics of Jesuit Pedagogy

(154) Ignatius insisted that Jesuit schools should adopt the methods of the University of Paris (“*modus Parisiensis*”) because he considered these to be the most effective in achieving the goals he had in mind for these schools. The methods were tested and adapted by Jesuit educators in accordance with their religious experience in the *Spiritual Exercises* and their growing practical experience in education. Many of these principles and methods are still typical of Jesuit education because they are still effective in implementing the characteristics described in the previous sections. Some of the more widely known are listed in this final section by way of example.

A. FROM THE EXPERIENCE OF THE *SPIRITUAL EXERCISES*⁷⁷

(155) 1. Though there are obvious differences between the two situations, the *quality* of the relationship between the guide of the *Spiritual Exercises* and the person making them is the model for the relationship between teacher and student. Like the guide of the *Exercises*, the teacher is at the service of the students, alert to detect special gifts or special difficulties, personally concerned, and assisting in the development of the inner potential of each individual student.

(156) 2. The active role of the person making the *Exercises* is the model for the active role of the student in personal study, personal discovery and creativity.

(157) 3. The progression in the *Exercises* is one source of the practical, disciplined, “means to end” approach that is characteristic of Jesuit education.⁷⁸



(158) 4. The “Presupposition” to the *Exercises*⁷⁹ is the norm for establishing personal relations and good rapport – between teachers and students, between teachers and school directors, among teachers, among students, and everywhere in the educational community.

(159) 5. Many of the “Annotations” or “Suggestions for the guide to the *Exercises*” are, with appropriate adaptations, suggestions to teachers in a Jesuit school.

f.

(160) 6. There are analogies between methods of the Exercises and traditional Jesuit teaching methods, many of which were incorporated into the *Ratio Studiorum*:

- a. The “preludes” and “points” for prayer are the prelection of the course material to be covered;
- b. The “repetition” of prayer becomes the mastery of course material through frequent and careful repetition of class work;
- c. The “application of the senses” (“*sentir*” for Ignatius) is found in the stress on the creative and the imaginative, in the stress on experience, motivation, appreciation and joy in learning.

B. A FEW EXAMPLES OF DIRECTIVES FROM THE *CONSTITUTIONS* AND *RATIO STUDIORUM*

(See Appendix I for a fuller description of the contents of these two documents.)

(161) 1. The curriculum is to be structured carefully: in daily order, in the way that courses build on material covered in previous courses and in the way courses are related to one another. The curriculum should be so integrated that each individual course contributes toward the overall goal of the school.

(162) 2. The pedagogy is to include analysis, repetition, active reflection, and synthesis; it should combine theoretical ideas with their applications.

(163) 3. It is not the quantity of course material covered that is important but rather a solid, profound, and basic formation. (“*Non multa, sed multum.*”)

(165) In that address, Father Arrupe described the purpose of a Jesuit school. It is, he said, to assist in the formation of “*New Persons*, transformed by the message of Christ, who will be witnesses to His death and resurrection in their own lives. Those who graduate from our secondary schools should have acquired, in ways proportional to their age and maturity, a way of life that is in itself a proclamation of the *charity* of Christ, of the *faith* that comes from Him and leads back to Him, and of the *justice* which he announced.”⁸⁰

(166) More recently the present General of the Society of Jesus, Father Peter-Hans Kolvenbach, expressed the same purpose in very similar words: “Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God.”⁸¹

(167) The aim of Jesuit education has never been simply the acquisition of a store of information and skills or preparation for a career, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit secondary education is, rather, that full growth of the person which leads to action – action that is suffused with the spirit and presence of Jesus Christ, the Man for Others.

(168) The International Commission on the Apostolate of Jesuit Education has attempted to describe the characteristics of Jesuit education in order to help Jesuit schools to achieve this purpose more effectively. The material is not new; the paper is not complete; the work of renewal is never ended. A description of the characteristics of Jesuit education can never be perfect, and can never be final. But a growing understanding of the heritage of these schools, the Ignatian vision applied to education, can be the impetus to renewed dedication to this work, and renewed willingness to undertake those tasks which will make it ever more effective.

CONCLUSION

(164) The introduction refers to a meeting held in Rome in 1980, and to the address that Father Pedro Arrupe gave at the conclusion of that meeting. The address was later published under the title “Our Secondary Schools Today and Tomorrow” and has been quoted several times, both in the *Characteristics* themselves and in the footnotes.

APPENDIX I

Ignatius, the First Jesuit Schools, and the *Ratio Studiorum*

A. THE SPIRITUAL JOURNEY OF IGNATIUS OF LOYOLA, 1491–1540

(This narration of the life of Ignatius is based on *A Pilgrim's Testament*,⁸² an autobiography dictated to a fellow Jesuit three years before he died. In speaking, Ignatius consistently referred to himself in the third person.)

LOYOLA TO MONTSERRAT

(169) Ignatius was a minor nobleman, born in 1491 in the family castle of Loyola in Basque country and brought up as a knight in the courts of Spain. In his autobiography he sums up the first twenty-six years of his life in one sentence: “he was a man given to the follies of the world; and what he enjoyed most was warlike sport, with a great and foolish desire to win fame.”⁸³ The desire to win fame brought Ignatius to Pamplona to aid in the defense of that frontier city against French attack. The defense was hopeless; when, on May 20, 1521, he was hit by a cannon ball, which shattered one leg and badly injured the other, Ignatius and the city of Pamplona both fell to the French forces.

(170) French doctors cared for the badly wounded Ignatius and returned him to Loyola, where he spent a long convalescence. In this forced period of inactivity he asked for books to read and, out of boredom, accepted the only ones available – *The Lives of the Saints* and *The Life of Christ*. When not reading, the romantic knight dreamed – at times of imitating the deeds of St. Francis and St. Dominic, at times of knightly deeds of valor in service of “a certain lady.”⁸⁴ After a time, he came to realize that “there was this difference. When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. But when he thought of... practicing all the rigors that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside he remained satisfied and joyful.... His eyes were opened a little, and he began to marvel at the difference and to reflect upon it. Little by little he came to recognize the difference between the spirits that were stirring.”⁸⁵ Ignatius was discovering God at work in his life; his desire for fame was transformed into a desire to dedicate himself completely to God, although he was still very unsure what this meant. “The one thing he wanted to do was to go to Jerusalem as soon as he recovered...with as much of disciplines and fasts as a generous spirit, fired with God, would want to perform.”⁸⁶

(171) Ignatius began the journey to Jerusalem as soon as his recovery was complete. The first stop was the famous shrine of Montserrat. On March 24, 1522, he laid his sword and dagger “before the altar of Our Lady of Montserrat, where he had resolved to lay aside his garments and to don the armor of Christ.”⁸⁷ He spent the whole night in vigil, a pilgrim’s staff in his hand. From Montserrat he journeyed to a town named Manresa, intending to remain for only a few days. He remained for nearly a year.

MANRESA

(172) Ignatius lived as a pilgrim, begging for his basic needs and spending nearly all of his time in prayer. At first the days were filled with great consolation and joy, but soon prayer became torment and he experienced only severe temptations, scruples, and such great desolation that he wished “with great force to throw himself through a large hole in his room.”⁸⁸ Finally peace returned. Ignatius reflected in prayer on the “good and evil spirits”⁸⁹ at work in experiences such as this, and he began to recognize that his freedom to respond to God was influenced by these feelings of “consolation” and “desolation.” “God treated him at this time just as a schoolmaster treats a child whom he is teaching.”⁹⁰

(173) The pilgrim gradually became more sensitive to the interior movements of his heart and the exterior influences of the surrounding world. He recognized God revealing His love and inviting a response, but he also recognized that his freedom to respond to that love could be helped or hindered by the way he dealt with these influences. He learned to respond in freedom to God’s love by struggling to remove the obstacles to freedom. But “love is expressed in deeds.”⁹¹ The fullness of freedom led inevitably to total fidelity; the free response of Ignatius to the love of God took the form of loving service: a total dedication to the service of Christ who, for Ignatius the nobleman, was his “King.” Because it was a response in love to God’s love, it could never be enough; the logic of love demanded a response that was ever more (“magis”).

(174) The conversion to loving service of God was confirmed in an experience that took place as he stopped to rest one day at the side of the river Cardoner. “While he was seated there, the eyes of his understanding began to be opened; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and of scholarship, and this with so great an enlightenment that everything seemed new to him.... He experienced a great clarity in his understanding. This was such that in the whole course of his life, after completing sixty-two years, even if he gathered up all the various helps he may have had from God and all the various things he has



known, even adding them all together, he does not think he had got as much as at that one time.”⁹²

(175) Ignatius recorded his experiences in a little book, a practice begun during his convalescence at Loyola. At first these notes were only for himself, but gradually he saw the possibility of a broader purpose. “When he noticed some things in his soul and found them useful, he thought they might also be useful to others, and so he put them in writing.”⁹³ He had discovered God, and thus discovered the meaning of life. He took advantage of every opportunity to guide others through this same experience of discovery. As time went on, the notes took on a more structured form and became the basis for a small book called *The Spiritual Exercises*,⁹⁴ published in order to help others guide men and women through the experience of an interior freedom that leads to the faithful service of others in service of God.

(176) *The Spiritual Exercises* is not a book simply to be read; it is the guide to an experience, an active engagement enabling growth in the freedom that leads to faithful service. The experience of Ignatius at Manresa can become a personal lived experience. In the *Exercises* each person has the possibility of discovering that, though sinful, he or she is uniquely loved by God and invited to respond to His love. This response begins with an acknowledgment of sin and its effects, a realization that God’s love overcomes sin, and a desire for this forgiving and redeeming love. The freedom to respond is then made possible through a growing ability, with God’s help, to recognize and engage in the struggle to overcome the interior and exterior factors that hinder a free response. This response develops positively through a process of seeking and embracing the will of God the Father, whose love was revealed in the person and life of His Son, Jesus Christ, and of discovering and choosing the specific ways in which this loving service of God is accomplished through active service on behalf of other men and women, within the heart of reality.

JERUSALEM TO PARIS

(177) Leaving Manresa in 1523, Ignatius continued his journey to Jerusalem. His experiences during the months at Manresa completed the break with his past life and confirmed his desire to give himself completely to God’s service, but the desire was still not clearly focused. He wanted to stay in Jerusalem, visiting the holy places and serving others, but he was not permitted to remain in that troubled city. “After the pilgrim realized that it was not God’s will that he remain in Jerusalem, he continually pondered within himself what he ought to do; and eventually he was rather inclined to study for some time so that he would be able to help souls, and he decided to go to Barcelona.”⁹⁵ Though he was thirty years old he went to school, sitting in class beside the young boys of

the city to learn grammar; two years later, he moved on to university studies at Alcala. When he was not studying he taught others about the ways of God and shared his Spiritual Exercises with them. But the Inquisition would not permit someone without training in theology to speak about spiritual things. Rather than keep silent about the one thing that really mattered to him, and convinced that God was leading him, Ignatius left Alcala and went to Salamanca. The forces of the Inquisition continued to harass him until finally, in 1528, he left Spain entirely and moved to France and the University of Paris.

(178) Ignatius remained in Paris for seven years. Through his preaching and direction in Barcelona, Alcala, and Salamanca had attracted companions who stayed with him for a time, it was at the University of Paris that a more lasting group of “friends in the Lord”⁹⁶ was formed. Peter Favre and Francis Xavier were his roommates, “whom he later won for God’s service by means of the Spiritual Exercises.”⁹⁷ Attracted by the same challenge, four others soon joined them. Each of these men experienced God’s love personally, and their desire to respond was so complete that their lives were totally transformed. As each one shared this experience with the others, they formed a bond of community which was to last throughout their lives.

PARIS TO ROME

(179) In 1534, this small group of seven companions journeyed together to a small monastery chapel in Montmartre, outside of Paris, and the only priest among them – Pierre Favre – celebrated a Mass at which they consecrated their lives to God through vows of poverty and chastity. It was during these days that they “determined what they would do, namely, go to Venice and Jerusalem, and spend their lives for the good of souls.”⁹⁸ At Venice the six other companions were ordained as priests, Ignatius among them. But their decision to go to Jerusalem was not to become a reality.

(180) Recurring warfare between Christian and Islamic armies made travel to the East impossible. While they waited for the tension to ease and pilgrim journeys to be resumed, the companions spent their days preaching, giving the *Exercises*, working in hospitals and among the poor. Finally, when a year had passed and Jerusalem remained inaccessible, they decided that they would “return to Rome and present themselves to the Vicar of Christ so that he could make use of them wherever he thought it would be more for the glory of God and the good of souls.”⁹⁹

(181) Their resolve to put themselves at the service of the Holy Father meant that they might be sent to different parts of the world, wherever the Pope had need of them; the “friends in the Lord” would be dispersed. It was only then that they decided to form a more permanent bond, which would keep them united even when they were physically separated. They would add the vow of obedience, thus becoming a religious order.

(182) Toward the end of their journey to Rome, at a small wayside chapel in the village of La Storta, Ignatius “was visited very especially by God.... He was at prayer in a church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son that he would not dare doubt it – that God the Father had placed him with his Son.”¹⁰⁰ The companions became Companions of Jesus, to be intimately associated with the risen Christ’s work of redemption, carried out in and through the church, working in the world. Service of God in Christ Jesus became service in the church and of the church in its redemptive mission.

(183) In 1539 the companions, now ten, were received favorably by Pope Paul III, and the Society of Jesus was formally approved in 1540; a few months later, Ignatius was elected its first Superior General.

B. THE SOCIETY OF JESUS ENTERS EDUCATION, 1540–1556.

(184) Even though all of these first companions of Ignatius were graduates of the University of Paris, the original purposes of the Society of Jesus did not include educational institutions. As described in the “Formula” presented to Paul III for his approval, the Society of Jesus was founded “to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the *Spiritual Exercises*, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ’s faithful through hearing confessions and administering the other sacraments.”¹⁰¹ Ignatius wanted Jesuits to be free to move from place to place wherever the need was greatest; he was convinced that institutions would tie them down and prevent this mobility. But the companions had only one goal: “in all things to love and serve the Divine Majesty”;¹⁰² they would adopt whatever means could best accomplish this love and service of God through the service of others.

(185) The positive results to be obtained from the education of young boys soon became apparent, and it was not long before Jesuits became involved in this

work. Francis Xavier, writing from Goa, India in 1542, was enthusiastic in his description of the effect Jesuits there were having when they offered instruction at St. Paul’s College; Ignatius responded with encouragement. A college had been established in Gandia, Spain for the education of those preparing to join the Society of Jesus; at the insistence of parents it began, in 1546, to admit other boys of the city. The first “Jesuit school,” in the sense of an institution intended primarily for young lay students, was founded in Messina, Sicily only two years later. And when it became apparent that education was not only an apt means for human and spiritual development but also an effective instrument for defending a faith under attack by the Reformers, the number of Jesuit schools began to increase very rapidly: before his death in 1556, Ignatius personally approved the foundation of 40 schools. For centuries, religious congregations had contributed to the growth of education in philosophy and theology. For the members of this new order to extend their educational work to the humanities and even to running the schools, was something new in the life of the church; it needed formal approval by Papal decree.

(186) Ignatius, meanwhile, remained in Rome and dedicated the last years of his life to writing the *Constitutions*¹⁰³ of this new religious order.

(187) Inspired by the same vision embodied in the *Spiritual Exercises*, the *Constitutions* manifest the Ignatian ability to combine exalted ends with the most exact and concrete means for achieving them. The work, divided into ten “Parts,” is a formative guidebook for Jesuit life.

In its first draft, Part IV consisted of directives for the education of young men being formed as Jesuits. Since he was approving the establishment of new schools at the same time as he was writing the *Constitutions*, Ignatius partly revised Part IV to include the guiding educational principles for the work that was to be undertaken in these schools. This section of the *Constitutions* is, therefore, the best source for the explicit and direct thought of Ignatius on the apostolate of education, even though it was largely completed before he realized the extensive role education was to play in the apostolic work of Jesuits.

The preamble to Part IV sets the goal: “The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen to attain the ultimate end for which they were created. To achieve this purpose, in addition to the example of one’s life, learning and a method of expounding it are also necessary.”¹⁰⁴

The priorities in the formation of Jesuits became priorities of Jesuit education: a stress on the



humanities, to be followed by philosophy and theology,¹⁰⁵ a careful orderly advance to be observed in pursuing these successive branches of knowledge,¹⁰⁶ repetition of the material and active involvement of the students in their own education.¹⁰⁷ Much time should be spent in developing good style in writing.¹⁰⁸ The role of the Rector, as the center of authority, inspiration and unity, is essential.¹⁰⁹ These were not new pedagogical methods; Ignatius was familiar with lack of method, and with the methods of many schools, especially the careful methods of the University of Paris. He chose and adapted those which would be most effective in achieving the purposes of Jesuit education.

When speaking explicitly about schools for lay students in Part IV, chapter 7, Ignatius is specific about only a few matters. He insists, for example, that the students (at that time nearly all Christians), be "well-instructed in Christian doctrine."¹¹⁰ Also, in accordance with the principle that there be no temporal remuneration for any Jesuit ministry, no fees are to be charged."¹¹¹ Except for these and a few other details, he is content to apply a basic principle found throughout the *Constitutions*: "Since there must be a great variety in particular cases in accordance with the circumstances of place and persons, this present treatment will not descend further to what is particular, except to say that there should be rules which come down to everything necessary in each college."¹¹² In a later note, he adds a suggestion: "From the Rules of the Roman College, the part which is suitable to the other colleges can be adapted to them."¹¹³

(188) In separate correspondence, Ignatius promised further development of the rules, or basic principles, which should govern all the schools. But he insisted that he could not provide these principles until he could derive them from the concrete experiences of those actually engaged in education. Before he could fulfill his promise, Ignatius died. It was the early morning of July 31, 1556.

C. THE RATIO STUDIORUM AND MORE RECENT HISTORY

(189) In the years following the death of Ignatius, not all Jesuits agreed that involvement in schools was a proper activity for the Society of Jesus; it was a struggle that lasted well into the 17th Century. Nevertheless, Jesuit involvement in education continued to grow at a rapid rate. Of the 40 schools that Ignatius had personally approved, at least 35 were in operation when he died, even though the total membership of the Society of Jesuits had not yet reached 1,000. Within forty years, the number of Jesuit schools would reach 245. The promised development of a document describing common

principles for all Jesuit schools was becoming a practical necessity.

(190) Successive Jesuit superiors encouraged an exchange of ideas based on concrete experiences so that, without violating the Ignatian principle that "circumstances of place and persons" be taken into account, a basic curriculum and basic pedagogy could be developed which would draw on this experience and be common to all Jesuit schools. A period of intense interchange among the schools of the Society followed.

(191) The first drafts of a common document were, as Ignatius had wished, based on the "Rules of the Roman College." An international committee of six Jesuits was appointed by the Superior General Claudio Acquaviva; they met in Rome to adapt and modify these tentative drafts on the basis of experiences in other parts of the world. In 1586 and again in 1591, this group published more comprehensive drafts which were widely distributed for comments and corrections. Further interchange, commission meetings and editorial work resulted, finally, in the publication of a definitive *Ratio Studiorum*¹¹⁴ on January 8, 1599.

(192) In its final form the *Ratio Studiorum*, or "Plan of Studies" for Jesuit schools, is a handbook to assist teachers and administrators in the daily operation of the school; it is a series of "rules" of practical directives regarding such matters as the government of the school, the formation and distribution of teachers, the curriculum and methods of teaching. Like Part IV of the *Constitutions*, it is not so much an original work as a collection of the most effective educational methods of the time, tested and adapted for the purposes of the Jesuit schools.

There is little explicit reference to underlying principles flowing from the experience of Ignatius and his Companions, as these were embodied in the *Spiritual Exercises* and the *Constitutions*; such principles had been stated in earlier versions, but were presupposed in the final edition of 1599. The relationship between teacher and student, to take one example, is to be modeled on the relationship between the director of the *Exercises* and the person making them; since the authors of the *Ratio*, along with nearly all the teachers in the schools, were Jesuits, this could be assumed. Even though it is not stated explicitly, the spirit of the *Ratio* – like the inspiring spirit of the first Jesuit schools – was the vision of Ignatius.

(193) The process leading to and resulting in the publication of the *Ratio* produced a "system" of schools whose strength and influence lay in the common spirit that evolved into common pedagogical principles. The pedagogy was based on

experience, then refined and adapted through constant interchange. It was the first such educational system that the world had ever seen.

(194) The system of Jesuit schools developed and expanded for more than two hundred years, and then came to a sudden and tragic end. When the Society of Jesus was suppressed by Papal Order in 1773, a network of 845 educational institutions, spread throughout Europe and the Americas, Asia and Africa, was largely destroyed. Only a few Jesuit schools remained in Russian territories, where the suppression never took effect.

(195) When Pius VII was about to bring the Society of Jesus back into existence in 1814, one of the reasons he gave for his action was "so that the Catholic Church could have, once again, the benefit of their educational experience."¹¹⁵ Educational work did begin again almost immediately and a short time later, in 1832, an experimental revision of the *Ratio Studiorum* was published. But it was never definitively approved. The turmoil of 19th Century Europe, marked by revolutions and frequent expulsions of Jesuits from various countries – and therefore from their schools – prevented any genuine renewal in the philosophy or pedagogy of Jesuit education; often enough the Society itself was divided, and its educational institutions were enlisted in the ideological support of one or the other side of warring nations. Nevertheless, in difficult situations, and especially in the developing nations of the Americas, India, and East Asia, the schools of the Society began once again to flourish.

(196) The 20th Century, especially in the years after the Second World War, brought a dramatic increase in the size and number of Jesuit schools. The seeds of a renewed spirit were planted in the decrees of various General Congregations, notably the applications of the Second Vatican Council that were incorporated into decree 28 of General Congregation XXXI. Today, the Jesuit educational apostolate extends to more than 2,000 educational institutions, of a bewildering variety of types and levels. 10,000 Jesuits work in close collaboration with nearly 100,000 lay people, providing education for more than 1,500,000 young people and adults in 56 countries around the world.

(197) Jesuit education today does not and cannot form the unified system of the 17th Century, and though many principles of the original *Ratio* remain valid today, a uniform curriculum and a structure imposed on all schools throughout the world has been replaced by the distinct needs of different cultures and religious faiths and the refinement of pedagogical methods that vary from culture to culture.

(198) This does not mean that a Jesuit "system" of education is no longer a possibility. It was the common spirit, the vision of Ignatius, that enabled the Jesuit schools of the 16th Century to evolve common principles and methods; it was the common spirit joined to a common goal – as much as the more specific principles and methods embodied in the *Ratio* – that created the Jesuit school system of the 17th Century. This same common spirit, along with the basic goals, purposes and policies that follow from it, can be true of "Jesuit" schools of today in all countries throughout the world, even when more concrete applications are very different, or when many of the details of school life are determined by cultural factors or outside agencies

APPENDIX II

A Schematic Outline

(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.)

A SCHEMATIC OUTLINE	
THE IGNATIAN WORLDVIEW	JESUIT EDUCATION
<p>1. <i>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</i></p> <p><i>This God is present in our lives, "laboring for us" in all things.</i></p> <p><i>He can be discovered through faith in all natural and human events, in history as a whole,</i></p> <p><i>And most especially in the lived experience of each individual person.¹¹⁸</i></p>	<ul style="list-style-type: none"> → Is an apostolic instrument. → Includes a religious dimension that permeates the entire education. → Is world affirming. → Promotes dialogue between faith and culture. → Assists in the total formation of each individual within the human community.
<p>2. <i>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:</i></p> <p><i>Free to give of oneself, while accepting responsibility for and the consequences of one's actions: free to be faithful;</i></p> <p><i>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</i></p>	<ul style="list-style-type: none"> → Insists on individual care and concern for each person. → Encourages life-long openness to growth. → Emphasizes activity on the part of the student.

A SCHEMATIC OUTLINE	
THE IGNATIAN WORLDVIEW	JESUIT EDUCATION
<p>3. 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</p> <ul style="list-style-type: none"> a. 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 b. 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 c. 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 	<ul style="list-style-type: none"> → Encourages a realistic knowledge, love, and acceptance of self. → Provides a realistic knowledge of the world in which we live. → Is value-oriented.
<p>4. 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.</p> <p><i>He shares our human condition and invites us to follow him, under the standard of the cross, in loving response to the Father.¹²⁶</i></p> <p><i>He is alive in our midst, and remains the Man for others in the service of God.</i></p>	<ul style="list-style-type: none"> → Proposes Christ as the model of human life. → Provides adequate pastoral care. → Celebrates faith in personal and community prayer, worship and service.
<p>5. 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</p> <p><i>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</i></p>	<ul style="list-style-type: none"> → Is preparation for active life commitment. → Serves the faith that does justice. → Seeks to form "men and women for others." → Manifests a particular concern for the poor.
<p>6. 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</p> <p><i>Ignatius and his first companions all were ordained as priests and they put the Society of Jesus at</i></p>	<ul style="list-style-type: none"> → Is an apostolic instrument, in service of the church as it serves human society. → Prepares students for active participation in the



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<p><i>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.”³¹</i></p>	church and the local community, for the service of others.
<p><i>7. Repeatedly, Ignatius insisted on the “magis” – the more. His constant concern was for greater service of 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.”³²</i></p>	<p>→ Pursues excellence in its work of formation.</p> <p>→ Witnesses to excellence.</p>
<p><i>8. 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.³³</i></p> <p><i>The strength of the community working in service of the Kingdom is greater than that of any individual or group of individuals.³³</i></p>	<p>→ Stresses collaboration.</p> <p>→ Relies on spirit of community among teaching staff, administrators, Jesuit community, governing boards, parents, students, former students, and benefactors.</p> <p>→ Takes place within a structure that promotes community.</p>
<p><i>9. 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”).³⁴</i></p>	<p>→ Adapts means and methods in order to achieve its purposes most effectively.</p> <p>→ Is a “system” of schools with a common vision and common goals.</p> <p>→ Assists in providing the professional training and ongoing formation that is needed, especially for teachers.</p>

Footnotes

¹Pedro Arrupe, S.J., "Our Secondary Schools, Today and Tomorrow," 10. Given in Rome, September 13, 1980; published in *Acta Romana Societatis Iesu* Volume XVIII (Gregorian University Press, 1981). English text, pp. 257-276. Emphasis added. Hereafter abbreviated OSS.

²The official document is in Latin: *Apostolicam Actuositatem*; an English translation can be found in *The Documents of Vatican II*, Walter Abbott, S.J., General Editor (The America Press, New York, 1966), pp. 489-521.

³General Congregation XXXII of the Society of Jesus, Decree 4, "Our Mission Today: The Service of Faith and the Promotion of Justice," No. 2. (Published in English in *Documents of the 31st and 32nd General Congregations of the Society of Jesus*, The Institute of Jesuit Sources, 3700 West Pine Boulevard, St. Louis, Missouri, 63108, U.S.A., 1977.)

⁴*Ibid.*, no. 9.

⁵The two phrases were repeatedly used by Father Pedro Arrupe in his writings and talks. The first use seems to have been in an address to the Tenth International Congress of Jesuit Alumni of Europe held in Valencia, Spain, on July 31, 1973; this address has been published by several different offices under the title "Men for Others," e.g. by the International Center for Jesuit Education, C.P. 6139, 00195 Rome, Italy.

⁶The expression is found in the *Constitutions* and in other writings of Ignatius. Father Pedro Arrupe used the phrase as the theme for one of his last talks: *Our Way of Proceeding*, given on January 18, 1979 during the "Ignatian Course" organized by the Center for Ignatian Spirituality (CIS); published as "Documentation No. 42" by the Information Office of the Society of Jesus, C.P. 6139, 00195 Rome, Italy.

⁷*Constitutions of the Society of Jesus*, [351] and *passim*. (An English edition of these *Constitutions*, translated, with an introduction and a commentary by George E. Ganss, S.J. has been published by The Institute of Jesuit Sources, St. Louis, Missouri, U.S.A., 1970.) The sentence in the text is a basic principle and a favorite phrase of Ignatius.

⁸"The other things on the face of the earth are created for man to help him in attaining the end for which he is created. Hence, man is to make use of them in so far as they help him in the attainment of his end, and he must rid himself of them in so far as they prove a hindrance to them." (*Spiritual Exercises*, 23.) This is often referred to as the "tantum-quantum,"

from the words used in the Latin text. (Various translations of the *Spiritual Exercises* are available in English. One common text is that of David L. Fleming, S.J., *The Spiritual Exercises of St. Ignatius: A Literal Translation and a Contemporary Reading*, The Institute of Jesuit Sources, St. Louis, Missouri, U.S.A., 1978.)

⁹*Spiritual Exercises*, 236.

¹⁰From "God's Grandeur," a poem by Gerard Manley Hopkins, S.J.

¹¹*Cf.* Genesis 1:27.

¹²"Our ideal is...the unsurpassed model of the Greeks, in its Christian version: balanced, serene and constant, open to whatever is human." (OSS 14).

¹³The "faith response" is treated in greater detail in Sections 4 and 6.

¹⁴Pope Paul VI in a letter addressed to the Society of Jesus, *Acta Apostolicae Sedis* 57, 1965, p. 514; the same call was repeated by Pope John Paul II in his homily to the delegates of General Congregation XXIII, September 2, 1983. (*Cf. Documents of the XXXIII General Congregation of the Society of Jesus*; The Institute of Jesuit Sources, St. Louis, Missouri, U.S.A., 1984, p. 81.)

¹⁵The characteristic of being an "apostolic instrument" is treated in greater detail in Section 6.1.

¹⁶*Spiritual Exercises*, 23.

¹⁷Conversion is treated in greater detail in Section 3.

¹⁸"Inculturation" is treated in detail in Decree 5 of General Congregation XXXII of the Society of Jesus. See Note 3.

¹⁹"This care for each student individually, as far as this is possible, remains and must remain the characteristic of our vocation.... Above all, we need to maintain, in one way or in another, this personal contact with each of the students in our schools and colleges." (Father General Peter-Hans Kolvenbach, S.J., "Informal Remarks on Education" given during a meeting with the Delegates for Education of the Jesuit Provinces of Europe, November 18, 1983. Published in *Education SJ* 44, January/February, 1984, pp. 3-6.)

²⁰OSS 13.

²¹See Section 9.3 for a fuller development of ongoing formation.



²²Forgiveness and conversion are religious concepts, treated in greater detail in Section 6.

²³Cf. The Meditation on “The Two Standards” in the *Spiritual Exercises*, 136–148.

²⁴“In this sphere, as in so many others, do not be afraid of political involvement! It is, according to the Second Vatican Council, the proper role of the laity. It is inevitable, when you become involved in the struggle for structures that make the world more truly human, that bring into being the new creation that Christ promised.” (Father General Peter-Hans Kolvenbach, S.J., at the Opening Session of the World Congress of Alumni, Versailles, France, July 20, 1986. Published in ETC (*Together*) 40, April–September, nn. 2 and 3, 1986, pp. 7–15.)

²⁵Cf. *Spiritual Exercises*, 143–147.

²⁶“It is very important to note that the consideration of the mission of Jesus is not proposed in order for contemplation, or to understand Jesus better, but precisely in so far as this person is inviting us in a “call” to which the response is a “following”; ...without this disposition, there can be no real understanding. In the logic of Saint Ignatius (more implicitly than explicitly) it is apparent that every consideration of Jesus, including the historical Jesus, is made relevant for today’s Christianity from a privileged point of view: the point of view of *following*.” (Jon Sobrino, *Cristología desde América Latina*. Colección Teología Latinoamericana, Ediciones CRT, Mexico, 1977; p. 329).

²⁷“Pastoral care” is concerned with spiritual – that is, more than simply human – development. But it is not limited to the relationship between God and the individual; it includes also human relationships as these are an expression of, an extension of, the relationship with God. Therefore, “faith” leads to “commitment”; the *discovery* of God leads to the *service* of God in the service of others in the community.

²⁸“Those who graduate from our secondary schools should have acquired, in ways proportional to their age and maturity, a way of life that is in itself a proclamation of the charity of Christ, of the faith that comes from Him and leads back to Him, and of the justice which He announced.” (OSS 8).

²⁹See Appendix I for a brief description of the *Spiritual Exercises*.

³⁰This is treated in greater detail in the next section and in Section 9.

³¹*Spiritual Exercises*, 230.

³²*Ibid.*, 167.

³³The “Formula of the Institute,” which is the original description of the Society of Jesus written by Ignatius, applies this basic principle of the *Spiritual Exercises*: “Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society... should keep what follows in mind. He is a member of a Society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine...” (*Constitutions, Formula* (pp. 66–68), [3]).

³⁴Father General Peter-Hans Kolvenbach speaking at the World Congress of Jesuit Alumni at Versailles. See Note 24.

³⁵The “faith” is treated in Sections 1 and 4; this present section concentrates on “justice.” However, it is important not to separate these two concepts: “The living out of this unity of faith and justice is made possible through a close following of the historical Jesus. As essential parts of this following, we propose these points:

- In announcing the Kingdom and in his struggle against sin, Jesus ran into conflict with persons and structures which, because they were objectively sinful, were opposed to the Kingdom of God.

- The fundamental basis for the connection between justice and faith has to be seen in their inseparable connection with the new commandment of love. On the one hand, the struggle for justice is the form which love ought to take in an unjust world. On the other hand, the New Testament is quite clear in showing that it is love for men and women which is the royal road which reveals that we are loved by God and which brings us to love for God.” (Reunión Latinoamericana de Educación, Lima, Peru; July, 1976; published by CERPE; Caracas, Venezuela; p. 65.)

³⁶General Congregation XXXII of the Society of Jesus, Decree 4, “Our Mission Today: The Service of Faith and the Promotion of Justice,” No. 4. See Note 3.

³⁷OSS 11.

³⁸Cf. the “Preface” from the Roman Catholic Mass celebrating the Feast of Christ the King.

³⁹In his address to the Presidents and Rectors of Jesuit Universities at their meeting in Frascati, Italy on November 5, 1985, Father General Peter-Hans Kolvenbach gives several examples of how justice issues can be treated in various academic courses. (Cf. “The

Jesuit University Today," published in *Education SJ* 53, November–December, 1985, pp. 7-8.)

⁴⁰Cf. Gabriel Codina, S.J., "Faith and Justice within the Educational Context," (published in *Education SJ* 56, June–July, 1986, pp. 12–13.)

⁴¹*Ibid.*, p. 11.

⁴²*Ibid.*, pp. 14-15. Emphasis added.

⁴³See Note 5. The "others" in the much-repeated phrase is the "neighbor" in the Parable of the Good Samaritan (Luke 10:29-37). The quotation in the text is Father Arrupe's development of this idea (see next Note).

⁴⁴"Men for Others" (see Note 5), p. 9.

⁴⁵Concrete examples of a stress on community values can be found in nearly every section of this present description of the *Characteristics of Jesuit Education*.

⁴⁶"Outside of the influence of the home, the example of the faculty and the climate which they create in the school will be the single most influential factor in any effort at education for faith and justice." ("Sowing Seeds of Faith and Justice" by Robert J. Starratt, Ph.D. Published by the Jesuit Secondary Education Association, Washington, D.C., USA; p. 17.)

⁴⁷The phrase is common in recent documents of the church and of the Society of Jesus. The exact meaning is much discussed; what it does *not* mean is an option for a single class of people to the exclusion of others. Its meaning within the educational context is described in this Section 5.4.

⁴⁸"The Society of Jesus has one finality: we are for everyone. Rich and poor, oppressed and oppressors, everyone. No one is excluded from our apostolate. This is true also for the schools." (Pedro Arrupe, S.J., "Reflections During the Meeting on Secondary Education," published in *Education SJ* 30, October–December, 1980, p. 11.)

⁴⁹The question of admission of students varies greatly from country to country. Where there is no government aid, the school exists through fees and gifts. A concern for justice includes just wages and good working conditions for everyone working in the school, and this must also be taken into consideration in the option for the poor.

⁵⁰OSS 8.

⁵¹Cf. Codina, *op. cit.* p. 8. A more complete explanation of these points is given in that document.

⁵²Constitutions, (603).

⁵³Cf. Vatican Council II, "The Dogmatic Constitution on the Church" (*Lumen Gentium*), nn. 66–69.

⁵⁴The "spiritual vision" mentioned here includes the entire faith response of earlier sections. Once again, questions of justice cannot be separated from the faith and evangelical charity on which they are based.

⁵⁵The expression is taken from the meditation on "The Kingdom of Christ" in the *Spiritual Exercises*, 97, where the aim is to lead the person making the *Exercises* to a closer following of Christ.

⁵⁶"The excellence which we seek consists in producing men and women of right principles, personally appropriated; men and women open to the signs of the times, in tune with their cultural milieu and its problems; men and women for others." OSS 9.

⁵⁷Some criteria for excellence are given in Section 9.1; they are the same as the criteria for discernment.

⁵⁸OSS 6.

⁵⁹"The strange expression which Father Pedro Arrupe used so frequently – that we are to produce 'multiplying agents' – is, in fact, in complete accord with the apostolic vision of Ignatius. His correspondence of 6,815 letters amply proves that Ignatius never ceased to seek out and encourage the widest possible collaboration, with all types of people...." (Father General Peter-Hans Kolvenbach, at the Opening Session of the World Congress of Jesuit Alumni, Versailles. See Note 24.)

⁶⁰OSS 12.

⁶¹"We need to learn, and we have an obligation to share. There are enormous advantages to be gained through collaboration of every type. It would be foolish to pretend that we have nothing to learn. It would be irresponsible to think only of ourselves in our planning, without considering the need to cooperate with other secondary schools. This...will make us more effective apostolically, and will at the same time increase and strengthen our sense of being a part of the church." (*Ibid.* 25.) The question of evaluation is taken up again in greater detail in section 9.



⁶²Ignatius is the author of this phrase, in a letter written to Juan de Verdolay on July 24, 1537. (*Monumenta Ignatiana* Epp. XII, 321 and 323.)

⁶³*Apostolicam Actuositatem* – “On the Apostolate of the Laity” – see Note 2.

⁶⁴General Congregation XXXI, Decree 33 (“The Relationship of the Society to the Laity and Their Apostolate”); Decree 28 (“The Apostolate of Education”) n. 27. General Congregation XXXII, Decree 2 (“Jesuits Today”) n. 29. General Congregation XXXIII, Decree 1 (“Companions of Jesus Sent into Today’s World”), n. 47.

⁶⁵“We used to think of the institution as “ours,” with some lay people helping us, even if their number was much greater than the number of Jesuits. Today, some Jesuits seem to think that the number of lay people has so increased and the control has been so radically transferred, that the institution is no longer really Jesuit.... I would insist that the school itself remains an apostolic instrument: *not of the Jesuits alone, but of Jesuits and lay people working together.*” (Father General Peter-Hans Kolvenbach, “The Jesuit University Today.” See Note 39.)

⁶⁶See below, Sections 8.7 and 9.3.

⁶⁷General Congregation XXXI, Decree 28, “On the Apostolate of Education,” n. 27.

⁶⁸General Congregation XXXII, Decree 1, “Jesuits Today,” n. 29.

⁶⁹OSS 16, 18.

⁷⁰“It will also be advantageous to consider whether it would not be helpful to establish in some of our institutions of higher education a board of trustees which is composed partly of Jesuits and partly of lay people.” (General Congregation XXXI, Decree 28, “On the Apostolate of Education,” n. 27.)

⁷¹“We should cooperate with [parents] in the work of education... I want to give special praise to those organizations – associations, journals, formation courses – which promote the educational formation of the parents of our students, to prepare them for a more effective collaboration with the secondary school.” (OSS 22.)

⁷²“The ongoing formation of former students is an obligation.... It is a work that only we can do, practically speaking, because it is a question of redoing the formation that we gave twenty or thirty years ago. The person that the world needs now is different from the persons we formed then! It is an immense task, and well beyond our own abilities; we need to seek the help

of lay people who can help to bring it about.” (*Ibid.*, 23.)

⁷³“What is the commitment of the Society of Jesus to its former students? It is the commitment of Ignatius, repeated by Pedro Arrupe: to make you multiplying agents, to make you capable of incorporating the vision of Ignatius and the...mission of the Society into your own lives.... The formation you have received should have given you the values and the commitment that mark your lives, along with the ability to help one another renew this commitment and apply these values to the changing circumstances of your lives and the changing needs of the world. We Jesuits will not abandon you – but neither will we continue to direct you! We will be with you to guide and inspire, to challenge and to help. But we trust you enough to carry forward in your lives and in the world the formation you have been given.” (Father General Peter-Hans Kolvenbach, Address at the Opening Session of the World Congress of Jesuit Alumni, Versailles, 1986; see Note 24. This entire address is a development of the relationship between the Society of Jesus and its former students.)

⁷⁴The word “discernment” is used in many different contexts. Ignatius has “Rules for the Discernment of Spirits” in the *Spiritual Exercises*, 313–336; in the present context it is rather the “communal apostolic discernment” practiced by the first companions and recommended by General Congregation XXXIII: a review of every work that includes “an attentiveness to the Word of God, an examination and reflection inspired by the Ignatian tradition; a personal and communitarian conversion necessary in order to become ‘contemplatives in action’; an effort to live an indifference and availability that will enable us to find God in all things; and a transformation of our habitual patterns of thought through a constant interplay of experience, reflection and action. We must also always apply those criteria for action found in the *Constitutions*, Part VII, as well as recent and more specific instructions....” (GC XXXIII, Decree 1, n. 40.)

⁷⁵One of the most recent and most complete sources is the letter on “Apostolic Discernment in Common” published by Father General Peter-Hans Kolvenbach in November, 1986. It is a rich source of information on this topic, giving an historical perspective and also concrete suggestions.

⁷⁶Cf. *Constitutions*, Part VII, especially (622)–(624).

⁷⁷The dependence of Jesuit education on the principles and methods of the *Spiritual Exercises* has been the subject of much study. One of the classic – somewhat outdated, but still valuable – works that

treat this matter in great detail is *La Pedagogie des Jesuites*, by François Charmot, S.J., Paris, 1941. More recent treatments of the same subject can be found in "Reflections on the Educational Principles of the *Spiritual Exercises*" by Robert R. Newton, Ed.D., (Monograph 1, published in 1977 by the Jesuit Secondary Education Association, 1424 16th Street, NW, Suite 300, Washington, D.C. 20036, U.S.A.), and *Le Secret des Jésuites* (published in 1984 as Number 57 of "Collection Christus" by Desclee de Brouwer, 76 bis, rue des Saints-Peres, 75007 Paris, France).

⁷⁸See Section 1.

⁷⁹Ignatius wrote the "Presupposition" of the *Spiritual Exercises* to indicate the relation between the guide to the Exercises and the person making them. It can be the norm for human relations in general, and especially within the educational community. What follows is a rather literal translation from the Spanish of Ignatius:

To assure better cooperation between the one who is giving the Exercises and the exercitant, and more beneficial results for both, it is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false. If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness. If this does not suffice, all appropriate means should be used to bring him to a correct interpretation, and so defend the.

^{81a}Talk of Father General Peter-Hans Kolvenbach at St. Paul's High School, Winnipeg, Canada: May 14, 1986"; published in the Newsletter of the Upper Canadian Jesuit Province, June, 1986, pp. 7-8.

⁸²There are various translations of the Spanish and Italian original of what is often referred to as the "autobiography" of St. Ignatius. The translation used in the text is *A Pilgrim's Testament: The Memoirs of Ignatius of Loyola*, Parmananda R. Divarkar, translator (Gregorian University Press, Piazza della Pilotta 4, 00187 Rome, Italy; 1983). Hereafter abbreviated Memoirs.

⁸³Memoirs, 1.

⁸⁴*Ibid.*, 6.

⁸⁵*Ibid.*, 8.

⁸⁶*Ibi.*, 9.

⁸⁷*Ibid.*, 17.

⁸⁸*Ibid.*, 24.

⁸⁹*Ibid.*, 25.

⁹⁰*Ibid.*, 27.

⁹¹*Spiritual Exercises*, [230]. See above, Note 8.

⁹²*Memoirs*, 30.

⁹³*Ibid.*, 99.

⁹⁴See Note 8.

⁹⁵*Memoirs*, 50.

⁹⁶See above, Note 62.

⁹⁷*Memoirs*, 82.

⁹⁸*Ibid.*, 85.

⁹⁹*Ibid.*

¹⁰⁰*Ibid.*, 96.

¹⁰¹*Constitutions, Formula* (pp. 66-68), [3]. See Note 7.

¹⁰²*Spiritual Exercises*, 233.

¹⁰³See Note 7.

¹⁰⁴*Constitutions*, (307).

¹⁰⁵*Ibid.*, 351.

¹⁰⁶*Ibid.*, 366.

¹⁰⁷*Ibid.*, 375 and 378.

¹⁰⁸*Ibid.*, 381.

¹⁰⁹*Ibid.*, 421 to 439.

¹¹⁰*Ibid.*, 395.

¹¹¹*Ibid.*, 398.

¹¹²*Ibid.*, 395.

¹¹³*Ibid.*, 396. The Roman College was established by Ignatius himself in 1551; though its beginnings were very modest, he wished it to become the model for all Jesuit schools throughout the world. It developed in time into a University, whose name was changed after the unification of Italy into the Gregorian University.



¹¹⁴The original Latin of the *Ratio Studiorum* of 1599, along with the previous drafts, has been newly published as Volume V of *Monumenta Paedagogica Societatis Iesu*, edited by Ladislaus Lukacs, S.J. (Institutum Historicum Societatis Iesu, Via dei Penitenzieri, 20, 00193 Rome, Italy, 1986). An English translation is available, *The Jesuit Ratio Studiorum of 1599*, translated with an introduction and explanatory notes by Allan P. Farrell, S.J. (The Jesuit Conference, 1424 16th Street, NW, Suite 300, Washington, D.C. 20036, U.S.A.; 1970.)

¹¹⁵From the Papal Bull *Sollicitudo Omnia Ecclesiarum* of August 7, 1814, by which the Society of Jesus was restored throughout the world.

¹¹⁶Appendix I (175); the names that Ignatius uses for God can be found throughout his works; see, for example, *Exercises*, 15 and 16.

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

¹¹⁸God 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.”

¹¹⁹Appendix I (173).

¹²⁰The 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).

¹²¹Appendix I (172); this statement is a summary of the “First Week” of the *Exercises*.

¹²²Appendix I (173); *Exercises* 1; 313–329 (“Rules for the Discernment of Spirits”).

¹²³Appendix I (173); *Exercises* 142–146 (“The Two Standards”).

¹²⁴*Exercises* 24–42 (“The Examination of Conscience”), and “The Two Standards,” above.

¹²⁵Appendix I (173), (182); *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.

¹²⁷Appendix I (173), (179); *Exercises* 135, 169–189 (“The Election”).

¹²⁸Appendix I (177), (184).

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.”

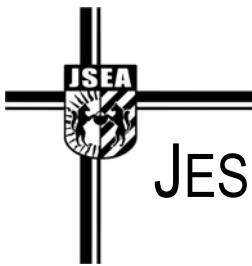
¹³⁰Devotion to Mary, the Mother of Jesus, is evident throughout the whole life of Ignatius; as noted in Appendix I (171), it was atMontserrat that his pilgrimage began; Mary appears throughout the *Exercises*, for example in 47, 63, 102ff, 111f, 147, 218, 299.

¹³¹Appendix I (180), (182). 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.

¹³²Appendix I (173); *Exercises* 97, 155.

¹³³Appendix I (178), (181).

¹³⁴There is a progressive growth in the “discernment of spirits” is present in the whole life of Ignatius; it is already evident at Manresa (Appendix I, 170), 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 I (189)–(193) for the process that led to the first *Ratio Studiorum*, and *Exercises* 313–336 (“Rules for the Discernment of Spirits”).



JESUIT SECONDARY EDUCATION ASSOCIATION

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*Teaching for the Kingdom**

Christian Formation in Jesuit Schools
By The Commission on Religious Education

If our schools are to perform as they should, they will live in a continual tension between the old and the new, the comfortable past and the uneasy present.

Preface

What are the marks of a school committed to Christian formation? What structures and policies promote effective religious teaching and experience? Are there any standards by which a school can measure its integrity as a Catholic institution?

Eight members of the Commission on Religious Education of the Jesuit Secondary Education Association undertook to answer these questions that go to the heart of the educational apostolate. For over a year they went through a process of reflection and wide consultation. Criticisms and suggestions were sought and obtained from teachers, campus ministers, service program directors, administrators, and JSEA officials. The resulting document represents a broad consensus of those engaged in Jesuit high schools, allowing for differences of opinion on many points of detail. It is offered as a source of information, an aid in analyzing and resolving issues, and an instrument for self-evaluation.

The authors invite their colleagues in Jesuit secondary education to study and discuss this document in the light of their own collective insights and experience. Such a process, it is hoped, will contribute to more fruitful labors in helping young people to respond to the call of Christ.

July, 1987

For a school to be an effective vehicle of Christian formation, the coordinated and generous efforts of an entire school community are required. Anything less will limit us to providing little more than a veneer of religiosity with no lasting impact on our graduates' hearts and minds. is addressed to all in our schools....

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Introduction

As Jesuit high schools prepare to enter the twenty-first century, they face enormous challenges and opportunities. Changes experienced in society and in the church in the aftermath of the Second Vatican Council oblige church-related schools to examine anew their effectiveness as vehicles of Christian nurture. Responding to this need, the Commission on Religious Education of the Jesuit Secondary Education Association has undertaken to assess the efforts of our schools in this field, to analyze problems in the light of the Society's enduring educational tradition, and to offer guidance to our colleagues in the ministry of teaching.

For Jesuit high schools, Christian formation is an integral part of the educational process. Indeed, it must not be an isolated element of the program, but rather a vital influence that affects every facet of the schooling experience. For this information to be balanced and complete, it must include elements of instruction, reflection, prayer, and service within a pervasive religious milieu. This document offers standards for gauging the effectiveness of religious education, campus ministry, service programs, and indeed the schooling experience as a whole.

For a school to be an effective vehicle of Christian formation, the coordinated and generous efforts of an entire school community are required. Anything less will limit us to providing little more than a veneer of religiosity with no lasting impact on our graduates' hearts and minds. For this reason, this document is addressed to all in our schools who contribute to the total program of Christian formation:

- Presidents, principals, and other administrators;
- Religious education department chairpersons and members;
- Chaplains and members of campus ministry teams;
- Service project directors and associates;
- The entire faculty;
- The support staff.

The reflections which follow are offered to assist those who are engaged in this challenging and difficult task. Catholic schools, by calling students and adults to a personal relationship with Jesus Christ, offer an alternative vision of life, a set of goals and values sometimes at odds with those of the dominant culture.

We and our students are summoned to reinforce the manifold positive elements in that culture and, where necessary, to work to transform it.

I. RELIGIOUS EDUCATION

Religious instruction aims at putting young people in touch with the religious traditions of our community. They must be told not only the "story of our tribe," the church, but also of the larger human community that is summoned by God to the fullness of life. We should educate them to understand the need to grasp the vision and the ideals which their elders wish to pass on to them. We should help them to develop basic skills, such as those concerned with prayer, worship, and scripture. Moreover, not only the doctrinal elements of the tradition must be transmitted, but also the moral imperatives which flow from the Gospel. Religious education should be both doctrinally faithful and morally challenging.

Religious education courses, in themselves, do not constitute the whole of religious formation. Without the experiences provided by campus ministry and service programs, by the context and perspective in all the disciplines taught, and indeed by the supportive attitude and contributions of the entire school community, they would be theoretical and sterile. But in concert with these experiential components, religious instruction offers the vital service of contributing to religious literacy, that degree of knowledge and understanding which gives direction and substance to religious sentiment. These courses should, taken together, constitute a curriculum that is characterized by academic integrity. As such, they should be serious, challenging, and demanding in ways appropriate to the maturity and intelligence of students at various levels. We are speaking here of the academic study of religion, which respects the privacy of the student and his or her personal beliefs and values. Thus, it requires study of religious content, and aims, at the very least, at understanding; but it also invites each student to belief and commitment.

A. CURRICULUM

In any creditable four-year sequence of academic courses of religion, what are the basic teachings that should be included? Although there is no one catalogue so evident as to compel universal acceptance, the following outline describes the components of any high school curriculum which seriously tries to do

justice to understanding the Christian message. They are conveniently divided into *fundamental content* and *recurring themes*. The former will usually take shape as course headings, while the latter will run like threads throughout the program.

1. Fundamental Content

a. Scripture:

Recognition of and reverence for the Bible as God's word.... Ways of reading scripture.... Understanding of biblical scholarship and its implications.... Avoiding the errors of fundamentalism.... Familiarity with the content of biblical writings.... The scripture as good news.

b. Doctrine:

The classic tracts proper to theology:

- *Reality of God*. The importance of the question... Ways of knowing God's existence.... The significance of other religions, atheism, and agnosticism.... The Christian understanding of God as one Nature in three Persons.... The Trinitarian experience of God as Creator, Redeemer, and Sanctifier.
- *Revelation*. Christianity as response to God's self communication rather than mere human wisdom or philosophy.
- *Christology*. Incarnation and redemption.... The humanity and divinity of Christ.... The story, the appeal, and the mystery of his person.... His saving death and resurrection.... The role of Mary, mother of God.... The cost and rewards of discipleship.
- *Ecclesiology*. The genesis and nature of the church.... The people of God as the Body of Christ living by his Spirit.... Its mission and purpose in relation to the reign of God.... The sacramental dimensions of the church, and the various gifts and charisms distributed among its members.... The roles within church governance.... The teaching authority of the magisterium, and the rights of conscience.... The broad outlines of church history, the present and possible future forms and structures of the church.

- *Eschatology*. The "last things" — death, judgment, heaven and hell.... Visions of the reign of God on earth as well as in heaven.

c. Sacraments:

Our ceremonies as encounters with Christ and points of contact with God, invitations to share the divine life.... Theological presentation should aim at an understanding and appreciation of these gifts of God's presence.

d. Prayer:

Besides actual participation in prayer and religious activities, some understanding of prayer is desirable, as well as training to develop skills in conversation with God.... The Ignatian vision and tradition provide valuable resources here.

e. Morality:

The Good News as a summons to belief and to a way of life.... The two great commandments of love of God and love of neighbor.... The demands of integrity, peace, and justice.... Responsibility, Temptation, Sin, Guilt, Repentance, Forgiveness.... The nature of conscience and its formation.... Moral judgments and decision-making.... The social dimensions of morality, which call not only for the alleviation of suffering but for critical consciousness of destructive institutions and an openness to systemic change.... The implications of a preferential option for the poor.... At different times, specific moral issues, such as particular aspects of sexual morality or bioethics, or the impact of economic systems on individuals, groups and religious institutions come to the fore.

2. Recurring Themes

a. Grace:

God's gratuitous offer of life in loving relationships, to which we are awakened by the Good News and the sacramental and moral actions of the people of God.

b. Freedom:

The following of Christ is a call to full human maturity and responsibility, not a denial of our genuinely human possibilities. This is anything but evident, especially to the young.



c. *Sin:*

Thy mystery of evil and of human failure.... The Christian understanding of sin, rejecting both pessimism and despair on the one hand, and facile optimism on the other.

d. *Justice:*

The demands that flow from recognition of our shared dignity as members of God's creation and the objects of God's saving love.

e. *Faith:*

The response to God's invitation and revelation, of belief based on trust and issuing in commitment.... The possibility and the nature of faith in God and in God's promises.

f. *Hope:*

The confident expectation that God will be faithful and that we are safe in God's hands.

g. *Love:*

The remembering that, despite our shortcomings, we are lovable and loved by the One who knows us better than we know ourselves.... The unconditional nature of that love and our call to the same kind of love of one another.

These categories indicate the richness and diversity of concerns proper to religious education. They represent truly basic elements of the Christian message. Departments should consider how and to what extent they can be communicated to adolescents within the limits of the school experience. They are offered as a starting point, a basis for the kind of examination and dialogue, which may help religious education departments to meet the task of presenting faithfully and competently the message of Christ.

B. PERSONNEL

If the above program, in whatever form, is to be carried out effectively, a team of competent teachers will be required. This raises questions of academic credentials, policies in hiring and staffing, and the professional and personal qualities needed in those engaged.

As in any department, the chairperson should be qualified by training and personality to provide dynamic and creative leadership, to act as liaison

between the department and the administration, and to see to formative supervision, evaluation, and development of teachers. This person should be constantly learning and making progress in the field, in active contact with other professionals beyond the school walls. He or she should be full-time in the department and should visit classes, promote professionalism, and motivate colleagues not only to maintain but also to improve the program of instruction. In order to be able to perform all these functions, the chairperson must be given special consideration. This may take the form of financial remuneration and/or a modified teaching schedule. Finally, he or she should have an active role in screening applicants for the department.

Religious education teachers should be persons prepared for that specific task, rather than well-educated and well-intentioned amateurs. They should have a solid background not only in theology but also in pastoral training and skills. The school's academic and professional standards apply to this department, as for all departments, and should be used in screening applicants. As many members as possible should be full-time in this subject; and when a teacher is in more than one department, his or her commitment to religious education classes should be no less than that shown toward other subjects.

It is important that teachers be personally appealing to students and able to be active, honest, open Christian witnesses for them. They themselves should be leading active Christian lives — in prayer, in the sacraments, and in service to the neighbor. They should want to teach this subject; and they should be encouraged, both verbally and financially, to continue their own religious education and their learning as religious educators. Some of the ways of doing this are attendance at summer courses and institutes, interchange with other high schools, and the reading of periodical literature in the catechetical and theological fields.

The department should actually function as a department. This means at least that they meet regularly. These meetings should be substantive, not mere *pro forma* gatherings, and devoted to more than *ad hoc* business. Among the examples that have proved helpful, there could be a year-long calendar of topics for discussion and updating. Books or articles could be the subject of department meetings. Or the religious

state of the school, from a larger perspective, could furnish important matters for consideration. From time to time it may be advisable to meet with members of the campus ministry team and the service program staff, and perhaps with departments in other disciplines. The members may also wish not only to work together, but to pray and play together, and thus in a modest way become not only a team but a faith community.

Department members can be sources of support and encouragement for one another when encountering some of the student-teacher tensions that occur periodically. Adolescence is a volatile period for many young people, and rejection is part of their experience. Religion may be seen as an imposition or as a force that limits them in their thrust toward freedom and autonomy. Moral values and standards are sometimes viewed as purely negative constraints, and church people, including religious studies teachers, as threatening authority figures. Religion and values, thus, become flash points for conflict, and, no matter how carefully they try to manage classroom relationships, even the most competent and tactful teachers are going to suffer occasional confrontations. Because of the pastoral character of their calling, they may, even more than teachers of other subjects, react to student apathy or rejection with an oppressive sense of failure and even guilt. It is well then to remember that misunderstandings, resentment, and rebellion go with the territory; and, after they have done all they can to avoid or defuse such conflicts, they should be able to count on one another for help and support.

Even when a department is composed of competent teachers who work well together under capable leadership, its effectiveness depends to a great extent on the resources available to them and the working conditions under which they operate. The frequency and length of instruction periods and the size of the classes are crucial factors in the teaching of any subject. While it must be acknowledged that the pressure of time and the demands of other subjects usually leave educators with less than ideal working conditions, administrators responsible for scheduling must be responsive to the reasonable requests and complaints of all departments, including religious education. The school should not ask religious education departments to do a difficult job with too many students in too infrequent meetings. It is at this point that the school's

rhetoric of concern for religious formation can be brought into line with actual practice.

The sincerity of the school's commitment to any value, including religion, is reflected not only in its hiring and scheduling but also in its budgeting. Competent religious education departments need access not only to the best textbooks and other written materials, but to a variety of modes of instruction, including field trips, paid speakers, audiovisuals, and, where applicable, computer software. The department, for its part, should monitor what is available in these areas, make judicious investments, and employ the same professional standards of discretion in their use as they do with the printed page.

C. STUDENTS

The focus of all our policies and efforts must, of course, be the students, their needs and their receptivity. Attention to the work done by psychologists can help us respond to perennial challenges in dealing with this age group. The research done by developmentalists enables us to perceive what growth factors influence and determine student capacities and limitations. From the sociological point of view, we should check the students' religious backgrounds and the religious milieu of the area in which the school is located and those areas from which the student body is drawn. This has implications for admissions policies. Applicants should be informed that part of their school experience will be the study of religion and participation in religious activities. Teachers' preferences and students' needs do not always coincide. Priority should be given to the religious literacy of our students rather than to teachers' preferences in constructing and assigning courses. If necessary, present members should be trained for new skills, or future hiring should be done with unfulfilled needs in mind.

As mentioned above, relationships between students and teachers are important. Unfairness, vengefulness, or sarcasm are to be diligently avoided. It is vital that we not only *be* just and caring, but that we *be perceived* as just and caring in dealing with them. One possible source of misunderstanding is the giving of marks for academic performance. Students should understand the bases of evaluation by teachers and perceive the norms as objective and fair. It is helpful, in this matter, to distinguish four different aspects of learning:



1. *Knowledge of the material (cognition)* • what can be called religious information; this can be formally tested and graded just as in any other academic course.
2. *Critical thinking and interaction with the material*
 - this, too, can and should be graded.
3. *Individual acceptance of the material as meaningful (realization)* • what can be called personal belief; this can be elicited and assessed but should not be formally tested.
4. *Actual incorporation into one's personal life (transformation)* • what can be called religion; this can perhaps be observed, but rarely verbalized adequately, even by the student, and certainly should not be tested or graded.

Healthy relationships between students and the department can be promoted by inviting student evaluations of teachers, courses, and textbooks. The guidance department can also be a source of information and insight into student-teacher problems.

Finally, in most of our schools, attention must be given to the needs of students from other religious backgrounds. Most schools require attendance and participation in the same course of studies as Catholic students; the Commission believes that this is the best policy. In this matter, the school's Catholic identity and commitment to the Gospel should be explicit and clear.

II. CAMPUS MINISTRY

A second facet of Christian formation is the program of campus ministry. Without a vital liturgical and prayer life, without opportunities for retreats and the deeply personal task of interiorizing beliefs and values, religious instruction becomes mere words and sterile intellectualization; and the process of Christian formation degenerates into a purely academic exercise devoid of affective reinforcement and lived commitment. In the years preceding the Second Vatican Council, our schools provided such reinforcement through retreats and days of recollection, weekly Mass and confessions, First Friday devotions, May devotions, and Sodality activities. Today, in a different culture, the forms change but the need remains.

The person responsible, under the principal, for religious activities other than religious education and the service program is the campus minister (or, in some schools, the pastoral team). The most visible functions of campus ministers are the organizing of public prayer, liturgies, reconciliation services and other sacramental ministry, days of recollection, and retreats. In general, they bear the day-to-day responsibility for mobilizing the energies and talents of the community to make the school a vibrant center of prayer and worship.

The main focus and primary responsibility of campus ministry will be the religious life of the student body, but wherever possible and appropriate, campus ministers should assist the principal and the president in providing opportunities for religious growth of other members of the community — faculty, staff, parents, trustees, alumni and alumnae. In ministering to adults, as in serving young people, it is important to make allowances for differences in receptivity. Adults bring with them a greater variety of backgrounds, experiences, and attitudes. Hence, in structuring religious activities for them, organizers should be sensitive to their various needs and not expect all to respond to the same invitations in the same way. Liturgies, reconciliation services, and group prayer services should, as much as possible, be characterized by reverence as well as responsiveness to the felt needs of the young. The more the students themselves are involved in the planning and execution of these services, the more enthusiastically they respond; and, in doing so, they learn by experience that organized religious activity is something for them to *do* rather than have done for them by the clergy. It is desirable that they experience these services, especially the Eucharist, in a variety of settings — sometimes school-wide, sometimes by year or by classes, teams, or clubs. In this way they may develop skills of celebration in different situations, and come to appreciate the manifold possibilities for group religious expression.

Concerning students of other religious faiths, respect for ecumenism and different individual convictions may dictate a flexible policy. But whatever procedure is followed should be based not only on respect for these differences but also on demonstrative care and concern for the religious and moral growth of all students without exception.

Sometimes success in these endeavors brings with it a negative byproduct, as students draw invidious comparisons between their school experiences of worship and those in their parish churches. This is a perennial problem, and not always of our making. But, as much as possible, we should try to communicate to the students that we see our role not as in competition with the parish but rather complementary and supportive. One way is to encourage students to get involved in parish organizations and functions. The school can give good example by volunteering their participation in diocesan affairs. Some schools have succeeded in bridging this gap somewhat by inviting local clergy to visit and sometimes to celebrate the liturgy.

The retreat programs in our schools evince such a wide and rich variety that it is difficult to make generalizations or to offer specific suggestions that would be universally applicable. But the following observations may assist those who are involved in planning retreats:

- There ought to be a sequential program of days of recollection and retreats that looks to developmental needs and possibilities over the four years of high school.
- Besides promoting self-esteem, friendship, and interpersonal relationships, retreats should offer experiences of prayerful attentiveness to the transcendent dimensions of religious experience. In other words, there should be a balance between the efforts to relate directly to God as well as to one another.
- A process of regular and seriously planned follow-up to the more intensive retreat experiences makes for more lasting results.
- The decision to make retreats obligatory or optional should be based on solid pastoral considerations. By and large, the preference should be for requiring participation in at least some retreat experience during the high school years.
- To a significant degree, the retreat structures ought to be characterized by youth-to-youth ministry, wherein some students play effective leadership roles.

- Retreat time can provide the opportunity to help students deal with their relationship with the church. Here is a chance to respond constructively to problems of alienation and neglect of the sacraments.
- Retreats can also provide an occasion for students to deal, at a somewhat deeper level, with those issues of values, lifestyle, and social justice that confront Christians of all ages who are willing to deal seriously with the challenges of discipleship in a consumer culture hostile to those concerns.
- Retreats can be a time for deeper reflection on the themes of vocation and the call to minister in service-oriented careers.

Besides the duties described above, there are other possibilities that campus ministers and pastoral teams may wish to explore. There may be some students, faculty, and staff members who are ready for and open to spiritual direction. There are usually some individuals or small groups who would also be receptive to organized efforts to learn how to pray or to deepen their prayer life. Some schools have proven fertile soil for the establishment and expansion of Christian Life Communities. On the whole, it is safe to say that our school communities, like the wider society, present a broad spectrum of attitudes, from secularization and religious apathy to a genuine hunger for experience of the transcendent. The latter group are usually more quiet and less visible, but when sought out and invited to grow, they respond in ways that often surpass our expectations.

The foregoing list of expectations of campus ministers and demands on their talents, time, and energies is formidable, even intimidating. This is one more reason why the principal, who is responsible for the overall program of Christian formation, should explore the advisability of a team orientation for campus ministry. He or she might appoint different individuals to help the campus minister work with his or her various constituencies. In this way campus ministry will be enriched and become capable of ever-widening circles of influence, for the good of the entire community.



III. CHRISTIAN SERVICE PROGRAM

St. Ignatius says that love is shown more in deeds than in words. The Gospel must be inculcated through action as well as words, and must be absorbed through the personal experience of loving and serving one's neighbors actively, especially those in need. In this way, the teaching of Christ learned in the classroom is put to work, and prayer and worship bear fruit in deeds of love. The Ignatian ideal of men and women for others, thus, comes within reach of young people at an age when they can begin to emerge from self-absorption toward genuine maturity.

In beginning or maintaining a Christian service component of religious formation, important choices present themselves. Should the service project be completed within one academic year, and if so, which one? Or perhaps there will be activities over a series of years. There are many reasons to recommend a developmental program over a series of years. Moreover, this should be seen as a program in its own right, a part of the integral curriculum of the school. It is neither an adjunct of the religious education program, nor an extracurricular. Unless this is made clear, it is liable to incur resistance from some who would see it as an intrusion into the proper business of the school. This is an essential feature of the educational enterprise in any Christian school.

Another decision to be made is whether the service project is to be obligatory or voluntary. Strong arguments have been made for both alternatives. For some, the very notion of compelling service under academic or disciplinary penalty is contradictory and potentially counterproductive. On the other hand, making service optional may send the wrong message — that academic pursuits aimed at self-aggrandizement are not negotiable, while selfless service of others is not all that important. We believe that service as a requirement is reasonable and preferable, and that students can be motivated when the reasons for the program are explained to them. Sometimes this is best done by older students who have already engaged in service, who can share their own experiences, their doubts and fears, and witness to their own growth in reaching out to others.

In choosing the kinds of projects that will be recommended to the students, it is important to make sure that they are more than busy work for the

convenience of adults, and that they involve personal contact with those being served.

The director should make on-site visits to verify these and any other details which significantly affect the worthwhileness of the students' experiences.

Careful consideration should be given to the levels of involvement. Should students choose short-term, intensive projects, or long-term commitments? Could the work take place during school hours, or on the student's own time? Could academic credit be given for the assignments completed?

The service project must be explicitly integrated with the rest of the student's school experience. A classroom component should be built in, with explicit connections made to religious education or social studies. Certainly there must be a process of theological reflection, which helps the student to grow in a personal way and to see the intimate link between love of a neighbor and love of God. Although service to the neighbor out of purely humanistic altruism is a great good and needs no justification, social service efforts fall short of the objectives of a Christian school if they stop at that level and fail to discern, in the person of the neighbor, the suffering Christ.

Most service programs are headed by a director, though another option is a broad based participation with diffused responsibility under the leadership of a coordinator. Some programs feature a high degree of participation by faculty members. The latter can be involved at different levels — either advisory or supervisory only, or in active participation with the students. Certainly the active participation of adults is an ideal to be pursued. These moderators should receive preparation, especially for the task of theological reflection, so that they may feel confident and comfortable in this role.

If responsibility for the running of the program is not shared by members of a team but is borne by one director, the seriousness of the program can often be measured by the number and kind of tasks assigned to that person. The latter, if not full-time in this office, should not be so burdened with other duties that he or she cannot do justice to the program. Otherwise the school will, in effect, be treating it as an extracurricular activity, thus making it impossible to achieve the goals intended.

In assessing the effectiveness of the program, one important consideration is the quality of interaction between adult guides and students. Ideally, in experiential education, the adult acts as guide, sponsor, challenger, observer, and coach. He or she may interact, support, challenge, and be challenged in genuine dialogue with the student.

Another norm of effectiveness is: how has the student been personally changed? Experiential education should help instill a particular world view. Programs based on unselfish love and service should help students to become advocates of Christian values. Indeed, some will begin to question the economic and social arrangements that produce or tolerate the suffering and the needs that they are trying to alleviate; such systemic analysis can eventually contribute to making them agents of social change.

St. Ignatius says that love is shown more in deeds than in words. The Gospel must be inculcated through action as well as words, and must be absorbed through the personal experience of loving and serving one's neighbors actively, especially those in need.

Even to approach such ambitious goals, *reflection* is crucial. Students need opportunities to question and discuss and to assimilate new ways of thinking and acting. Keeping journals, writing papers, engaging in group meetings and reflections can all contribute to this end. One of the most effective vehicles for reflection on faith development within service learning is the *Spiritual Exercises* of St. Ignatius. Here the adult serves as spiritual director and guides the student through reflection on personal experiences in the light of the life and teaching of Jesus. Thus, service education can promote a coming to maturity which is distinctively Christian, which manifests itself in a deeper sensitivity to God's call and to his presence in all things.

Evidently, a service program that is obligatory and makes genuine demands on students' time and energy has implications for admissions policies and procedures. Those applying for admission to the school should know, in advance, about the school's expectations in this regard. Such early and clear information may forestall resentment later on by students who might otherwise look upon service requirements as a distraction or an imposition.

Finally, the benefits of the creative, generous, and even courageous efforts of those engaged in our service programs are evident, not only for those served but even more for the students and sponsoring adults who almost invariably assert that they received much more than they gave.

IV. A COMMON TASK

A recurring theme of these guidelines has been the necessity of involvement of all adults — teachers, staff, and administrators — in the work of Christian formation. It cannot be stated too often or too categorically that Christian formation, the avowed priority of all our schools, is impossible to achieve if it is seen as the private preserve of religious education teachers, campus ministers, and service program directors. Even if all these persons generously and competently fulfill their duties, their impact in terms of Christian formation will be minimal, so long as the rest of the school does not resonate with their efforts.

Adolescents are engaged in a search for identity which includes self-image, a world view, and a set of values. Identity can be formed only within community, through the process of socialization. The school is one of the most powerful socializing agents, but if it claims to offer an alternative vision of life in competition with the dominant culture, it must speak with a unified and faithful voice.

Jesuit high schools, like other Catholic institutions, cannot have a lasting impact on the minds and hearts of students as long as adult members of the community are fragmented in their values, their goals, their priorities, and their sense of mission. Neutrality is not possible here. Those who are not positively with us in the formidable task of education for faith and justice may, in effect, be working against us. Intentionally or not, all have an impact, positive or negative, on the process of Christian formation. They are expected to contribute positively to the Christian growth of their students by their example of Christian living, personal care of students, rigorous attention to the very style of their teaching, concern for moral values and conduct, and their support and encouragement of, and participation in religious activities such as worship, retreats, and service.

The obstacles to this kind of unity are numerous, well-documented, and uniformly discouraging. And they



are located not only in faculty rooms and administrators' offices but in the homes of our students. Somehow we must find a way to help our colleagues and parents contribute positively to Christian formation. Here is a task of adult education, which has barely begun.

Adolescents often do not feel needed, least of all by the church. We must convince them that they can *be* church, that they do not have to wait many years

before they can make a contribution. They must be shown that the following of Christ is something that they can live *now*, not just when they are on the service project or on retreat or after graduation. If the adults in their lives, at home and in school, believe this, then they can help their children and students to believe it, too. And our schools can begin to achieve the tremendous possibilities open to us, if we can ever come together, share a vision, and work as one for the reign of God in the hearts of the young.

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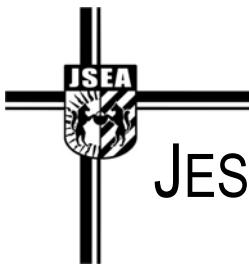
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JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

Send Our Roots Rain^{*}

By Charles P. Costello, S.J.

Dedication

A large measure of the inspiration and motivation which advanced the new life of Jesuit secondary schools in the United States through the 1960's and on to this day came from the great heart and spirit of Pedro Arrupe, S.J., the 28th General of the Society of Jesus (1965-1983). He was outstandingly gracious to the Jesuit Secondary Education Association of the United States Assistancy through what he wrote, spoke and was present to in this apostolate.

In memory of this great man, a Basque like Ignatius himself and looked on by many as the Ignatius of our day, we dedicate this new edition of the *Preamble* in deep gratitude and respect. It was his leadership as General of the Society of Jesus for eighteen years and his quiet suffering for eight years, after a debilitating stroke, that have brought immeasurable graces to the Society of Jesus and to its works. What he has done for us cannot be measured. His life of leadership and suffering will remain ever with us as profound source of inspiration and blessing.

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Thanks are due to the original group who put the *Preamble* together. Outstanding among them, of course, was Edwin J. McDermott, S.J. who became the first president of the Jesuit Secondary Education

Association. He was the quiet and dedicated force behind the smooth transition from the JEA to the JSEA; he was a gentle prompter and facilitator of the writing of the *Preamble*.

Thanks, too, are extended to V. Rev. Peter-Hans Kolenbach, S.J., for his presence at the 200th Anniversary celebration of Jesuit Education in the United States and for the address he honored us with at that time. We are in debt to the two fine respondents to Father Kolenbach's address: Ernest L. Boyer and Loret Miller Ruppe.

Finally, thanks are in order to James F. Riley, S.J., Vice-President of the Jesuit Secondary Education Association, and to Catherine Lafferty, S.N.D., Executive Assistant of the Association, for all their generous and careful labor in organizing, printing and designing this monograph.

Charles P. Costello, S.J.
President
Jesuit Secondary Education Association

IGNATIAN YEAR
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Introduction

The title of this monograph is drawn from a poem by Gerard Manley Hopkins, S.J., entitled “Thou Art Indeed Just, O Lord.” Nurturing rain comes to mind as an apt metaphor on the occasion of reprinting the *Preamble* to the Constitution of the Jesuit Secondary Education Association on this twentieth anniversary of its origin in 1971.

The *Preamble* put us in touch with both roots and rain. At the heart of this document was the *Spiritual Exercises of St. Ignatius Loyola*. Through this contact with its roots Jesuit secondary education took on a new vigor.

The gentle flooding of those roots has produced rich blossoming and growth. Over the past 20 years, the *Preamble* has been the seed document out of which the vision and mission of Jesuit schools has been explicated for our post-Vatican II world. A significant number of monographs were published through the Seventies by the JSEA, spelling out this vision-mission. A new international document published in 1987 for all Jesuit educational works throughout the world, *Go Forth and Teach: The Characteristics of Jesuit Education*, is clearly a direct descendant of the *Preamble*.

Over its 20 years of life, the *Preamble* has provided Jesuit secondary education with inspiration and direction in other ways as well.

Around the time of the tenth anniversary of the *Preamble*, efforts were initiated to bring about a stronger implementation of this Ignatian vision-mission on the grassroots level. A special workshop-retreat experience, called the *Colloquium on the Ministry of Teaching*, led teachers to an awareness of the apostolic character of their profession. This *Colloquium*, created by a special task force of the JSEA, eventually spread to 38 countries around the world. In the area of curriculum, the JSEA’s Commission on Research and Development (CORD) first labored over the *Profile of the Graduate at Graduation*, a description of five major qualities, the foundation of which were to be found in the student graduating from Jesuit schools. From this profile, CORD then put together the *Curriculum Improvement Process* (CIP) to assist schools in reviewing their curricula, educationally and formationally, in order to better achieve the profile hoped for in the Jesuit graduate.

Many further efforts to advance the Ignatian Vision-mission among faculty and staff and in the curriculum have followed in the Eighties: *Companions in the Ministry of Teaching*, a resource manual for faculty spiritual development; *Symposium on Collaboration*, a two-week study-reflection program on the call for Jesuits and laity to work in greater colleagueship; and many summer workshops for teachers and administrators of Jesuit schools.

In 1989 we paused to celebrate the two-hundredth anniversary of Jesuit education in the United States. It all began with Georgetown Preparatory School. It has blossomed to a network of 46 secondary schools and 28 colleges and universities. “Remembrance of the Past for the Future,” the address on that occasion by the Jesuit General, Peter-Hans Kolvenbach, S.J., was a provocative reminder of how the Lord has indeed been sending rain to give growth to Jesuit education in the United States. The remarks of Ernest L. Boyer and Loret Miller Ruppe are commentary and response to Fr. Kolvenbach’s address.

With this reprinting of the *Preamble* and the accompanying pieces, we pray that the waters of regeneration and renewal will continue to pour forth on our schools and on all who so generously act with the Lord in the noble enterprise of teaching and developing young men and women to be faith-filled “persons for others” as they bring their abilities and energies to the transformation of the world.

“Lord, send our roots rain!”

Preamble to the Constitution of the Jesuit Secondary Education Association

Prior to writing the *Constitution* of the new Jesuit Secondary Education Association,¹ we, the assembled Jesuits of the Secondary School Commission wish to elaborate on the essential nature of this Association in a preamble.

1. We believe that this undertaking – the formation of the Jesuit Secondary Education Association – should be attempted only if educators in Jesuit schools are clearly committed to secondary education as a significant and effective apostolate, and only if this Association can provide those unique services which will further the specifically Jesuit character of their educational efforts.
2. Those of us assembled here believe that Jesuit secondary education not only has a future, but that it can become a dynamic means of forming a community of believers in Jesus Christ, as Risen Lord, and of leaders in society. To accomplish this, however, the schools must adopt bold approaches in education, seeking to develop and assert specifically Ignatian qualities in their educational programs. We believe that the Jesuit Secondary Education Association can assist in the clarification, development, and implementation of particularly Jesuit approaches in their education apostolate, and that that should be its primary concern.
3. We realize that some Jesuits, some lay teachers, some students, some parents of students, and some graduates are questioning the legitimacy and advisability of current programs and practices in Jesuit secondary schools. Some accuse Jesuit schools of apathy, irrelevance, and pedantry in the face of dramatic demands to meet new social and ecclesial needs. Others accuse Jesuit schools of questionable theological orthodoxy, unwarranted permissiveness, and precipitous change. Some feel that, if Jesuit schools are simply providing good college preparatory education, they should leave this to the far wealthier independent and public schools. Both lay and Jesuit faculty in many schools are searching for distinctive and identifiable qualities in their schools which would legitimize the adjective *Jesuit*. Others wonder whether secondary education itself has not become an apostolic anachronism.
4. Without attempting to deny the many serious problems Jesuit schools are facing, we nevertheless feel impelled to assert that these schools can face a bold and challenging future *if they will be true to their particularly Jesuit heritage*; that is, if they can sharpen and activate the vision of Ignatius which has sustained them for four centuries. This vision is international, ecclesial, mystical, and radical.
5. In applying this to secondary education, we assert that Jesuit schools must go beyond the criteria of academic excellence, important as this is, to the far more challenging task of bringing about a true *metanoia*² in their students, that Jesuit schools must move more vigorously toward participation in community affairs, that they must more honestly evaluate their efforts according to the criteria of both the Christian reform of social structures and renewal of the church.
6. In order, then, to assist this new Association, as well as individual Jesuit schools, in the identification and development of specifically Jesuit qualities in educational programs, we propose the following suggested and tentative guidelines.
7. If the faculty at a Jesuit school are men and women whose lives are inspired by the Ignatian vision, then the question about the percentage of Jesuits on the faculty is not an overriding issue. It is more a question of the quality of the lives of all the faculty, both Jesuit and lay. The schools will be Jesuit if the lives of its teachers exemplify and communicate to the students the vision of Ignatius. Some of the component ideas and images of this vision are derived from the Jesuit *Constitutions* and the *Spiritual Exercises of Saint Ignatius* which we believe have far-reaching educational implications. Ignatius designed the *Exercises* to effect fundamental changes in a person's life to achieve a profound and far-reaching *metanoia*. He also came to understand that the educational apostolate was one of the most effective means to promote the growth of the Kingdom of God. It is conceivable, then, that the central ideas and images, the underlying religious values and motivations of the *Exercises*, if translated into educational practices, could lead



our students far beyond the goal of academic excellence.

8. Let us consider, for example, the *contemplatio ad amorem*.³ This basic perception of the reality of God imminent in nature and human history has far-reaching effects on the spiritual formation of Jesuits. Should not the thrust of this formative experience be part of our educational objectives, namely, that our students would be encouraged to develop a sense of awe and wonder and appreciation of the mysteries of creation and human existence which they encounter in their studies? Should not our educational techniques and methodologies develop *affective* experiences of knowing as well as conceptual experiences of knowing, that is, knowledge by a kind of empathetic identification, as well as by logical analysis?
9. Underlying much of the dissatisfaction in both college and high school is youth's insistence upon direct experience rather than on vicarious and detached study of reality through textbooks and classroom activities. This applies to both interpersonal experience and experience of nature. In the *contemplatio* we are not asked to analyze and solve a problem, but rather to let ourselves enjoy the realization of God's love for us in His creation and in His personal revelation to us. In the *contemplatio* we are led to an affective knowing of God and His creation. In our schools we should encourage that experience of community and companionship which brings a more human dimension to the pragmatic tasks of learning. Without, moreover, distorting the integrity of whatever the student is studying, and without an imposition of saccharin piety, we should be leading our students to this affective response toward God's creation and human existence.
10. Another important idea in the *Exercises* is Ignatian *indifference*, or detachment. The purpose behind engaging in the arduous process of stripping away false and "worldly" values is to dispose ourselves for action, to free ourselves from those beguiling attachments which might hinder our ability to respond to the call of Christ. Detachment is not only freedom from attachments to property, to reputation, and to health, but also an inner liberation from false assumptions, warped values, and class or cultural mythologies which distort our perception of reality. We are all affected to various degrees by the network of values shared by the mainstream of Americans.
11. Part of our educational effort should be directed at illuminating the contradictions and ambiguities within this network, and consequently at freeing our students from the distorted perceptions of reality engendered by many of these values. More teachers in Jesuit schools, for example, should examine with their students common expressions of prejudice and bigotry, some of the underlying causes of violence in our country, the true nature of patriotism, the morality of political and corporate enterprise, etc. Teachers have the daily opportunity to encourage passionate and responsible commitment to social justice. We realize that these are delicate and potentially divisive issues, but we should not therefore neglect them out of fear of disapproval of graduates or parents. For example, if examining these issues and exploring responsible means of bringing about needed changes lead to painful encounters with family or state or government, then we and our students may truly begin to discover new dimensions to the cutting edge of Ignatian detachment.
12. This leads to another typically Ignatian view of the world, derived from the meditations on the *Two Standards* and *The Kingdom*. Ignatius saw human history and human existence as profoundly dramatic, as a struggle between light and darkness, tragedy and joy, good and evil. Were he living today, he would likewise characterize our world. In our educational methodology and curriculum, we too must strive to communicate this sense of drama about our contemporary human history, both individual and communal. We are faced every day with choices weighted with urgency and promise. We must become conscious of the deeper realities in human affairs and constantly go beyond superficial impressions to catch the human and cosmic drama of each situation. The major issues which our youth are confronting, such as war, world poverty, racial hatreds, excessive nationalism, a technology of production and consumption which tramples on basic human needs – these and others are realities which threaten to destroy not only our culture but the human race. As men and women with an Ignatian vision, we cannot fail to perceive the dramatic choices we face and that our young students must

face. The *Two Standards* and *The Kingdom*, as images of these dramatic realities, help us to interpret them.

13. The “contemplative in action” is another key idea which Jesuit schools should translate into educational practice. Ignatian men and women are those who strive to perceive those deeper and sweeping realities in the ebb and flow of current events in their own lives and in the larger society around them. In one sense they are dreamers, utopians, who dream of the possible, and of the more than possible. But they are also men and women of action, persons who will confront the issues of their day, take a stand. This intimate connection between perception of the kingdom of Christ and action to further its growth must be stressed.

14. In this way, even those dramatic gestures of witness on the part of some which lead to censure and even imprisonment can be seen to be potentially life-giving, as they were to Saint Ignatius. Although not receiving headlines in mass media, the day-to-day work in the classroom is no less dramatic, for marvelous possibilities for human growth abound in every class. Classroom teachers can be as much insigne⁴s as the public martyrs, if they believe in the dramatic possibilities in their lives and work.

15. This dialectic of action and contemplation should also impregnate our educational objectives and programs. Whether it be among the Native Americans, the affluent of suburbia, or the inner-city ghetto communities, the Jesuit school must strive to affect those basic perceptual structures by which students view themselves and their world. Men and women behave as they perceive themselves and the realities around them. If they perceive the world as threatening, or as benignly secure, or as a test of survival of the fittest, then they will act accordingly. By leading our students to an Ignatian vision of reality, we bring them to the broader and deeper perceptions of the Kingdom of God as it grows throughout history and is dramatically present to us now. In this way we will be effecting those enduring constellations of perceptions which will lead them toward the Ignatian ideal of service.

16. As was noted earlier, men and women inspired by the Ignatian vision are dreamers, utopians. They also hunger and thirst for the dance of life, for that experience of transcendence by which they break through the limits of “merely” human existence into the joyful life of the Christian. They find their fulfillment in loving and serving others. This leads to another central Ignatian characteristic caught by the Latin word *magis* – a thirst for the more, for the greater good, for the most courageous response to the challenge of our time. The Jesuit school in its faculty and curriculum must foster the frontier spirit, encouraging its students to seek always to transcend the boundaries and limits. This implies, of course, that students will master the skills and understandings expected of the well-informed and competent high school student. But the Jesuit school should encourage its students never to be satisfied with mere mastery, but rather to explore the deeper human dimensions and implications of their learning.

17. *Magis* refers not only to academics, but also to action. In their training Jesuits are traditionally encouraged by various experiments to explore the dimensions and expressions of Christian service as a means of developing a spirit of generosity. Our schools should develop this thrust of the Ignatian vision into programs of service which would encourage students to actively express and test their acceptance of the *magis*. By this service students can be led to discover that dialectic of action and contemplation. To be specific, a Jesuit school could easily require a summer or a semester of service activities in a variety of settings as a requisite for graduation.

18. These are but a few of the enormously powerful ideas and images related to the Ignatian vision. The educational implications of others need to be explored and developed. The point is that as we are about to establish the new JSEA, we see the implementation and evaluation of these specifically Ignatian characteristics as the primary focus for this national organization. With this as its mandate, and with this *Preamble* to set the context, we draw up the constitutions of such an association.



Remembrance of the Past for the Future

Peter-Hans Kolvenbach, S.J.

Superior General of the Society of Jesus

*Address at the Bicentennial Convocation of
Jesuit Education of the United States
June 8, 1989*

It is a joy to be with you at this national celebration of the 200th anniversary of Jesuit education in the United States of America. Thank you for inviting me. The fact that we are here for this occasion is recognition that your two hundred years of service has been blessed by God, effective in meeting the needs of people and the Church, and in forming citizens of this nation who are men and women of competence and conscience.

I like the way the first Christians understood the word, *remembrance*. It is a word that invites one to look back with gratitude for gifts received, for accomplishments, for contributions made. But for them it is also a term that turns to the future, looks forward as if to say to others and especially to the Lord: "You have indeed blessed us as we have remembered; may this very recollection be our prayer petitioning you to be with us in the years ahead, to guide us with assurance into the future."

Remembrance, then, is the action and style of a faith-people, and it is in this context of faith, against this background, that I would like to make my remarks this afternoon. I wish to develop both aspects of remembrance that I have identified. I turn to the *past* to move with perspective into the *future*.

Remembrance of Things Past

I invite you to turn to the past. Imagine the scene that took place not far from this room where we are meeting. In January of 1789 John Carroll received the deed for the land he had purchased at Georgetown on the Potomac River, where a half-completed building stood which was to house the students of the first Jesuit high school in the New World. What did he have in mind in founding this academy at Georgetown? Carroll himself was a product of Jesuit schools. When he entered the Society in 1753, there were some 845 Jesuit educational institutions in the

world; to continue this tradition in the New World must have seemed a characteristically Jesuit mission.

But beyond tradition, John Carroll also saw that the Catholic community in America needed schools if it was to have an educated laity and a native clergy. Religious quarrels and statutes restricting religious freedom had been all too common in the early colonies, but the new *Constitution*, adopted in the same year as the founding of Georgetown, guaranteed religious freedom and established the characteristically American pluralism which encouraged the founding of religious schools of every kind. And, unlike many of the expatriate European priests who were content to minister to the small population which settled along the Eastern seacoast, Carroll seems to have had a vision of the immense possibilities which this new land presented. Georgetown would be only the beginning, but on it rested all his hope, as he put it, for "the permanency and success to our Holy Religion in the United States." That was heavy expectation to set on that small academy on the hilltop near the end of the eighteenth century.

But Carroll's hopes and prayers were answered. The growth of Jesuit schools paralleled to some extent the growth of the new republic; the first school west of the Mississippi opened at St. Louis in 1818, just after the first steamboat reached that city. But even more clearly, that growth accompanied the spread of the immigrant populations westward in the middle of the nineteenth century. From New York and Boston and Philadelphia, this trail led across this enormous continent, by way of Buffalo, Cleveland and Chicago, to Omaha, Kansas City and Denver. Adventurers and settlers sailed around South America and brought Catholic population and Jesuit schools to Santa Clara, San Francisco and Los Angeles. Jesuit foundations spread out from Louisiana across the South. Jesuit schools are no exceptions to American experimentation and expansiveness. Secondary schools grew into colleges and these in time added programs in law, medicine, business, engineering, etc; and then they laid claim of the rank of universities. Twenty-eight colleges and universities and forty-five secondary schools continue this astonishing effort, monuments to Carroll's visions and to the zeal of man.

In the recent past there have been many initiatives designed to insure the mission of service we inherit. *Jesuit high schools* have a most impressive record in this matter since the graced experience at Phoenix in 1970

when the *Preamble* of the Jesuit Secondary Education Association was written. This document, born of painful honesty in reading the signs of the times, has offered Ignatian vision a sense of apostolic purpose and pragmatic challenge; many say that the total renewal process of our schools is but a creative explicitation of the *Preamble*. Annual workshops have sought practical means to implement this vision. Publications have brought the schools closer in sharing creative developments. Jesuit-lay collaboration is a priority in your schools, for you have been willing to sacrifice time, money and personnel to develop the *Colloquium on the Ministry of Teaching*, an introductory process that has opened the way for tens of thousands of teachers and administrators in 38 countries to pause, reflect and plan within the dynamics of an Ignatian world view of service in education. This process continues in the program called Companions in the Ministry of Teaching. Personal and community renewal has been paralleled by coherent structural renewal in Jesuit high schools. They include: the Curriculum Improvement Process; Christian service programs; meaningful programs for parents; staff development as a priority; admissions and grant-in-aid policies with special sensitivity to minorities and the disadvantaged; and international student and faculty exchanges. To continue enlightened apostolic leadership, you have developed and you conduct a unique program to train administrators for your schools through integration of professional administrative training and Ignatian spirituality. And you have welcomed Jesuits and lay people from a dozen countries to participate in this program.

Our colleges and universities have grown phenomenally since the end of World War II to serve broad and varied clientele with expanded academic offerings to meet their needs. Against considerable opposition some Jesuit colleges and universities were in the forefront, opening their campuses to minority groups. In recent years we have seen innovative programs for senior citizens. Throughout, there has been a consistent effort to upgrade the quality of teaching and scholarship; Jesuit superiors committed themselves to a bold program of doctoral studies for future teachers and researchers. Twenty-five years ago American Jesuit colleges and universities broadened their governance structures to include laity and to give stronger community support. They responded to a historically unique government invitation to join in a partnership largely for the financial advantage of needy students. Real strides have been taken, almost everywhere, to

reach out with renewed vigor beyond the campus through Upward-Bound programs, as well as community-based service, learning and research. New research institutes have appeared, addressing questions at the interface of religion and culture; there is lively discussion on many campuses about the Catholic and Jesuit identity of your institutions. Large numbers of students and graduates enter the Jesuit Volunteer Corps, Jesuit International Volunteers, and similar programs run by individual institutions. Some universities have opened campuses abroad, taken in large numbers of students from other countries, and begun to explore international curricula. Jesuit school leaders are active in the International Federation of Catholic Universities.

All these developments give abundant reason to thank the Lord: "I plant, Apollo waters, but the Lord gives the increase." Our gratitude extends also to you and your thousands of colleagues back home, many of whom we reach today through television. You: the teachers, the professors, the administrators, trustees, counselors, pastoral ministers, service program directors, support staff, benefactors, and parents who have had confidence in these institutions; without all of you, without your efforts, nothing of the Jesuit educational apostolate I have so cursorily sketched could survive. To all of you, and to the thousands who have preceded you over two centuries, as the General of the Society of Jesus, I offer my heartfelt thanks.

Towards the Future

But while an anniversary recaptures a past, a tradition, what we are committed to in Jesuit education is a *living* tradition. And so we look more urgently to the future.

An accurate understanding of our recent General Congregations shows that the Jesuit apostolate of education must be strengthened and intensified if we are to fulfill our mission today. So what are we aiming to do in Jesuit education today and tomorrow? What do we want?

Intellectual development of each student's God-given talents is a prominent objective of Jesuit education, but it is not the ultimate goal. That can only be the full growth of the person which leads to *action* – action suffused with the spirit of Jesus Christ, the Word of God, the Man-for-Others. All are called today not just to analyze the problems of the world community, but to help build up that community. This demands of



students self-discipline, initiative in study, integrity, generosity and critical thinking. In Ignatian terms, it demands that they be “contemplatives in action.”

Jesuit schools must offer opportunities to explore human values not only critically, but experientially in the light of the Gospel in order to produce *leaders-in-service*. As Fr. Arrupe, my predecessor, said with such clarity, “Our prime educational objective must be to form men and women for others; people who cannot even conceive of love of God, which does not include love for the least of their neighbors.”

The most recent General Congregation of the Society of Jesus stressed that this concern and action for the poor is critical for the world, especially today. And it said that “a decision to love the poor preferentially... is a desire to heal the whole human family.” This is not a classist option, but it includes all, with special concern for the poor. Do we help all of our students – rich, middle class, and poor – to use the option for the poor as a criterion for judgment, to be aware of the social concern every Christian should manifest according to the recent encyclical of Pope John II, *Sollicitudo Rei Socialis*?

Many modern-day students seem excessively preoccupied with career training and self-fulfillment to the exclusion of broader human growth. Does this not point to their excessive insecurity? Despite pragmatic protests, are they not at heart actually hungry for values that will lead them to inner freedom and integrity? The Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame and success. We want graduates who will be leaders concerned about the society and the world in which they live, desirous of eliminating hunger and conflict in the world, sensitive to the need for more equitable distribution of God’s bounty, seeking to end sexual and social discrimination and eager to share their faith and love of Christ with others: in short, we want our graduates to be *leaders-in-service*. That has been the goal of Jesuit education since the sixteenth century. It remains so today.

But the type of education needed to achieve this goal today is different. Our interdependence on this planet is becoming more evident every day in realities across a broad spectrum from economics to ecology. In response to this rapidly shrinking world, we seek education for responsible citizenship in the global village.

What are some of the characteristics of such future-oriented education for responsible citizenship on a global scale? In the recent past, education has sometimes focused exclusively on self-actualization of the individual. Today it must be the world community that forms the context for growth and learning. Curricula must be broadened to include major world cultures. The traditional Jesuit emphasis on communication skills needs to be expanded beyond the spoken and written word to include image and symbol in an increasingly visual world culture. Critical thinking needs to be applied lovingly to the political process. Especially to be encouraged is diversity of cultural backgrounds in our student bodies and more international exchanges of both teachers and students.

A value-oriented educational goal like ours – forming men and women for others – will not be realized unless, infused within our educational programs at every level, we challenge our students to reflect upon the value implications of what they study. We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have also learned that there is no value-free education. But the values imbedded in many areas in life today are presented subtly. So there is need to discover ways that will enable students to form habits of reflection, to assess values and their consequences for human beings in the positive and human sciences they study, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians. Habits are not formed only by chance occasional happenings. Habits develop only by consistent, planned practice. And so the goal of forming habits of reflection needs to be worked on by all teachers in Jesuit schools, colleges and universities in all subjects, in ways appropriate to the maturity of students at different levels.

At this point a challenging question arises: How can Jesuit schools, colleges and universities be open and available to young people from *every* level of society? This was clearly the intent of St. Ignatius. How can your institutions truly be at the service of those students who, because of lack of financial means, are deprived of the resources you represent? I do know the difficulties that lie behind this question: budgets must be balanced. I am aware that you raise huge amounts annually to provide funds for tuition for the poor and disadvantaged.

The issue of justice to parents – all parents, and especially poor parents – is very much in the forefront of this. At the elementary and secondary school levels, yours is one of the relatively few countries in the free world that does not provide government funds to enable parents to exercise their right to choose the education they want for their children. At the college level, securing adequate funding for students has been more successful, but it is a constant struggle. Federal and State budget pressures are real; that is clear. It is a question of priorities. I urge you all to face the larger question of justice in school financing; it must be faced. There seems to be awareness on some levels and in different parts of your country that equitable financing of privately sponsored schools which are competently conducted and nondiscriminatory is an urgent matter of social justice. I know that influencing public opinion on this matter is not easy. It is you who must judge how best to proceed, but judge – and act – you must. Failure to use your strength will condemn you to a loss of real freedom and will certainly cut you off from classes of young men and women whose only “crime” is their comparative poverty.

Access of the disadvantaged to Jesuit schools, colleges and universities is a litmus test of the commitment of Jesuit higher and secondary education to the Gospel. But simple access of the disadvantaged to a Jesuit school is not enough to demonstrate our preferential love for the poor. There is more: the key question in our education of students – poor, middle class, or rich – is the curriculum: and other programs which contextualize it. The curriculum: formal and informal. What are the perspectives used to engage our students as they study history, literature, science and culture? Are they inclusive of the poor? Do they raise significant questions about how the marvelous gifts of God’s creation should be used and shared with those less fortunate?

This fundamental concern of Jesuit education is rooted in the biblical understanding of gift. Theologians observe that in Scripture, all gifts, talents, wealth move in a circle. First there is the openness to see that the gift is from God; then it is received and appropriated; by sharing it with others; and finally, the gift is returned to God through praise and thanksgiving. But at the moment when sharing should take place, there can come the great temptation to hold on to the gift and turn it into a means of accruing personal power. And so the terrible temptation to seek

more and more power through wealth becomes insatiable. Thus the seeds of injustice are sown.

Collaboration

But our mission is to faith and justice as gifts. The very enormity of this mission calls all of us, individuals and institutions, to work together in the face of an enormous paradigm shift of values throughout the world. In his post-synodal Apostolic Exhortation *Christifideles Laici*, Pope John Paul II reiterated that the role of the laity in this effort is a sharing in the mission of Christ. The roots of collaboration in ministry set out by the Second Vatican Council are theological. Events of the last quarter of a century have accelerated the need for implementation of this colleagueship. In Jesuit education today, lay men and women are invited to share in this ministry at every level.

A significant challenge in the collaborative process is whether and how the hiring and promotion practices of Jesuit schools, colleges and universities reflect the priority of developing the Ignatian vision while being just to potential colleagues and protective of the academic standards of the institution. With all due respect for academic freedom, hiring is sometimes a missed opportunity as well as an overlooked obligation in justice to acquaint prospective administrators, teachers, professors and staff with the spirit of the institution and to ask if they desire to share its spirit. All members of the educational community should be invited and expected to contribute to the ongoing mission of the institution.

What relationships do we need to develop in order to achieve effective collaboration? How can we share Ignatian spirituality in ways that will assure a living Jesuit tradition in these institutions for the next two hundred years? What forms – personal, communal, legal – are important to assure that we avoid the extremes of total control by Jesuits on the one hand, or abdication of our indispensable role as guarantors of the Ignatian charism, the living Jesuit mission of the institution, on the other hand? How can we respectfully achieve mutual accountability as colleagues in this mission? The very questions are still in the making. The answers, in anything like their fullness, still lie ahead. I believe that they will be discovered only in our very efforts to collaborate.



But collaboration is not an end in itself. Collaboration exists precisely so that we can offer more effective service to those who need us. Modern American society at this moment in history provides special challenges for all of you who engage in the Church's mission. If your educational institutions are not finally instruments of hope, for the Good News, then their identity is in crisis as Jesuit apostolates. From freshmen in high school to the researchers in laboratories of our best graduate departments, no one can be excused from our final purpose: to enable the human person and the human community to be the image and the loving members God calls them to be. It is the task of the Jesuit education family to work together to incarnate this vision in our troubled world. Teachers, administrators, staff trustees of Jesuit educational institutions, beyond being qualified professionals in education, are called to be men and women of the Spirit.

Because our task is so great, the extent of collaboration that we seek cannot be limited to the campus itself. It is remarkable that there are approximately one and a half million living graduates of United States Jesuit high schools, colleges and universities in the world. This large group of educated Americans works in every sector of society from the halls of Congress and the United States Supreme Court to the *barrios* of East Los Angeles and overseas. These people, too, are potential colleagues for the transformation of the world unlike anything Jesuits have experienced since the flourishing of our schools in seventeenth and eighteenth century Europe.

In the past, alumni and alumnae have indeed been generous in supporting our institutions. Without their financial help and professional assistance, I wonder how many Jesuit schools would have survived. For their generosity, I am, as you are, very grateful. But in 1973 Fr. Arrupe challenged our graduates to a new level of freedom from the effects of social class and the subtle networks of values that dehumanize the person. And he challenged us Jesuit educators to assist our graduates by raising significant human issues for their consideration.

I have challenged our graduates to go beyond awareness and beyond rhetoric to engage in action for the poor, and especially for refugees. Through personal experience of the problems of poverty and injustice, and by reflection, they can individually and together become a positive force to plan effective service for

their less fortunate brothers and sisters. I believe that this effort within many Jesuit schools, colleges and universities in the United States has only just begun. I encourage you to place such outreach on your agenda for the near future. I hope to learn of your positive initiatives in this area as we prepare for the next Congress of the World Union of Jesuit Alumni at Loyola in 1991.

Conclusion: Past and Future

What I have proposed in this address for your future agenda is challenging, but so was the reality Archbishop Carroll faced two hundred years ago. We should not deceive ourselves about the difficulty of our task. Today it is especially difficult in the first world to see beyond individualism, hedonism, unbelief, and their effects. What we aim at in Jesuit education is therefore counter to many aspects of contemporary culture. That is why your apostolate today is more difficult and more critical in opening the minds and hearts of young people to faith, truth, justice and love. If our educational institutions embody Ignatian values meaningfully in the struggle for faith and justice, let there be no doubt that these institutions are fully apt and very important instruments for the implementation of the Society's mission.

I have enjoyed recalling with you some of the graces of the past. You can be proud of the exceptional system you have built in the service of your country and your Church. You have done many, many things well. As we look to the future, in the Ignatian tradition may you do something even better for the good of so many young people that they may give hope to a world just dawning at the brink of the third millennium. Their world view will shape the contours of the global village. May your commitment to truth and love and your example give them both the courage and the wisdom to build together a world community for the greater glory of God. May the Lord bless you as you face this challenge.

Response

Ernest L. Boyer

President

Carnegie Foundation
for the Advancement of Learning

I am deeply honored to join in this historic celebration. I bring greetings and gratitude from colleagues in all the nation's colleges and schools. I applaud the dramatic contributions that you've made. For 200 years the Jesuit centers of scholarship we honor here today have been models for the nation, combining the highest of academic standards with the deepest yearnings of the human spirit.

As I listened to Fr. Kolenbach's profoundly thoughtful and inspiring remembrances of things past and visions of the future, it occurred to me that his was a prophetic message, not just for Jesuit educators assembled here and around the nation, but for all the 83,000 schools and over 3,000 other higher learning institutions in the nation. This afternoon I should like to highlight briefly four themes to illustrate that point.

The Sacredness of Language

First, the Society of Jesus was formed to preach the Gospel. The disciplined use of language has always been at the heart of Jesuit education. In his address today Fr. Kolenbach, who himself is a professor of linguistics, spoke of what he called the Society's traditional emphasis on communication skills, which he said must include visual images and symbols too.

Fr. Brian Daley, speaking at the 200th anniversary of Georgetown University, made a connection between the *Spiritual Exercises* of the Jesuits and liberal studies at their very best. Both, he said, are centered on rhetoric, on the laborious process of training the human mind to understand the truth and to speak it powerfully.

The problem is that in the United States today too many students are linguistically deficient. Their writing is unclear. Their speech is imprecise. I am convinced that to achieve excellence, the nation's colleges and schools must reaffirm the centrality of language. The Jesuits' historic emphasis on rhetoric can lead the way. But in the Jesuit tradition, good communication means not just clarity of expression; it means integrity as well. In the Ignatian tradition

language is a sacred act. So excellence in education means preparing students who are not just good writers and good speakers but good people too: "Men and women of the spirit," to use the phrasing Fr. Kolenbach shared with us today.

Shaping a Curriculum with Perspective

Beyond the sacredness of language, Fr. General spoke of the interdependence of our planet. Once again, this is a message that must be responded to by every school and college in the nation.

Today all too many students complete their required courses, and they accumulate their credits. But what they fail to see are connections that would give them a more coherent view of knowledge and a more authentic, more integrated view of life. When the physicist Victor Weisskopf was asked on one occasion what gives him hope in troubled times, he replied "Mozart" and "quantum mechanics."

But, I ask you, where in the curriculum, where in their formal studies, do students discover connections such as these? Fr. Kolenbach also reminded us that our world is economically and ecologically connected. Yet I worry that education in this country is becoming more parochial at the very moment the human agenda is more global.

When I was commissioner of education, Joan Cooney, the creator of Sesame Street, came to see me one day. She wanted to start a new science program, and she told me that in doing background research, they had asked junior high school students: "Where does water come from?" A sizable percentage said, "the faucet."

They asked: "Where does light come *from*?" The students said, "the switch." They asked: "Where does garbage go?" and, you guessed it, they said, "Down the shoot."

I am suggesting that American education urgently needs a more coherent, a more integrated view of knowledge, one that helps all students gain a perspective that is not only national but global and develops a deep reverence for our connectedness to God's creation, Earth. Fr. Kolenbach's compelling world-view should be, in my judgment, an inspired mandate for all the nation's colleges and schools.



Directing Knowledge to Human Ends

Third, we are reminded here this afternoon that if education is to exercise the moral force in society, it must take place in a moral context. Again this message has universal application. Many years ago, the American philosopher Josiah Royce observed that we have become more knowing, more clever, more skeptical, but somehow, he said, we do not become more profound or more reverent.

George Steiner, the noted British philosopher, captured this same concern when he reminded us that a man who is intellectually advanced can at the same time be morally bankrupt. What grows up inside literate civilization, Steiner asks, that seems to prepare it for barbarians? What grows up, of course, is information without knowledge, knowledge without wisdom, and competence without conscience.

During our studies at the Carnegie Foundation, we found that today's students want security. They want jobs like their parents, but they also want meaning in their lives. They are, as Fr. Kolvenbach said, hungry for values that will lead them to the larger sense of purpose. So in our report, *High School*, we propose a community service program for all students to help them see a connection between what they learn and how they live.

Indeed, Fr. Kolvenbach captured the essence of all education when he said: "We want our graduates to be leaders-in-service." He reminded us that the tragedy of life is not death; the tragedy is to die with commitments undefined, with convictions undeclared, and with service unfulfilled. The goal we have just heard is the forming of women and men for others.

Confronting Injustice

Finally, Fr. General spoke of the urgent need to confront injustice, a challenge everyone in the nation's schools and colleges must hear. Frankly, it is a national disgrace that in the United States today, in the richest nation of the world, one out of every four young children is classified as poor. They are neglected; they are undernourished; they lack even the most basic care required to have a healthy start.

It is also true that racism on college campuses is revived. Most troubling, perhaps, is that the percentage of black students who go on to college is going down at the very moment their percentage in the total

population is going up. The harsh truth is that America is becoming a fragmented, deeply divided nation. Unless our colleges and schools help to close the gap between the rich and the poor, the future of this nation is imperiled. The one phrase in Fr. Kolvenbach's address today that touched me most profoundly was his appeal that we love the poor preferentially in order to heal the whole human family.

Conclusion

Here then is my conclusion. We have in the United States today the largest, the most diverse and the most vital system of higher learning of any place on earth. It is the envy of the world. But to sustain excellence, our schools, colleges and universities need a larger vision. In the Jesuit tradition, this means affirming the sacredness of language, shaping a curriculum with perspective, directing knowledge to human ends and, in the end, helping all students understand that to be truly human, one must serve.

May I add one very personal footnote at the very end? When Fr. Kolvenbach said that Jesuit schools have an obligation, indeed an opportunity, to ask new faculty recruits if they desire to share in the spirit of Jesuit education, my mind went back 35 years, almost to the day, when I sat in the office of Fr. Charles Casassa, president of Loyola in Los Angeles.

On that occasion, as Fr. Casassa spoke with quiet conviction about the mission of the institution, I was deeply impressed that the president himself was so actively engaged in the hiring of a lowly assistant professor without tenure. And I was impressed that he cared so deeply about Loyola, about Jesuit education, and about me. For three and one-half decades, Fr. Casassa, S.J., has been one of the most revered mentors in my life.

Again, I celebrate two centuries of Jesuit education. I applaud what you have accomplished, and I share with you the confidence that the vision of Ignatius Loyola will continue for the next 200 years to bring vitality to the nation, healing to a troubled world and, above all, honor and glory to our God.

Response

Loret Miller Ruppe

Former Director
U.S. Peace Corps

How proud I am to be with the members of the Society of Jesus whose purpose, as stated in the encyclopedia, is “the perfection of individual Jesuits and all their fellow men.” I know St. Ignatius and Fr. Kolvenbach would want me to add “women” in 1989.

The Jesuit Vocation

The encyclopedia goes on: “The Jesuit vocation requires a willingness to dwell in any part of the world where there is hope for the salvation of souls.” Leave it to the Jesuits to take on perfection and the whole world! Thank goodness you saw hope for the salvation of souls here in the U.S.A. You have been our nation’s explorers, missionaries, martyrs and - for two hundred years - unrivaled educators. I congratulate you, and I thank you on behalf of over one and one-half million of your graduates. How proud and grateful we are to you. This is your day. Happy Anniversary!

As Peace Corps Director, I have always said that I have the best job in Washington. Almost as good as being a Jesuit! I get to work for world peace, travel, and everyone thanks me for the work of the volunteers. That statement came naturally to me; I did not need a PR person write it.

I firmly believe it because of the values imparted to me many years before by the followers of St. Ignatius. Followers like my cousin, Fr. George Dunne, S.J., who with a gallant band, helped break down the walls of segregation in 1944 at St. Louis University. Martin Luther King, Jr., was 15 years old at the time. That’s the Jesuits, leading the way. Now you are called upon again.

Open to All Levels

How can Jesuit schools, your Fr. General asks, break down the walls and be open to young people from every level of society? This was clearly the intent of St. Ignatius. (While we are on the intent of St. Ignatius, please remember he fought against all racial segregation. In his lifetime, it was raging anti-semitic fever. We must fight to make sure that does not recur in our lifetime.)

Around the world the wars of ideology seem to be ending, so let us all pray today for the people of China, especially for that incredible student. (I swear he must have had some Jesuit training: that lone figure who stood before that tank, jumped up on it, talked to the soldiers inside and then stood once more in solemn, brave defiance.) That is the spirit - the defiance, the bravery, the dedication - required of us if we are to take up the challenge of the next 100 years of Jesuit education. As Dr. Ernest Boyer has so well noted, of all the education in this first world of individualism, hedonism, and unbelief, it is extra difficult to form what Fr. Pedro Arrupe liked to describe as “men and women for others.”

People for Others: Service

I have been very honored to speak at many of your great universities which have encouraged *men and women for others* to help the homeless, the illiterate, the sick and the underclass by becoming Jesuit Volunteers and Jesuit International Volunteers. Today Fr. Kolvenbach calls us all to join one vast educational crusade creating millions: not thousands in a country of 260 million, but *millions* - of leaders in service, contemplatives in action, meeting the challenge of St. Ignatius in the Twenty-First Century.

The Peace Corps was born out of such a challenge. It was two o’clock in the morning when John F. Kennedy arrived at the University of Michigan. (He really wanted to be at the University of Detroit but, being a Catholic, he could not go there.) The presidential candidate was exhausted by his televised debate with Richard Nixon and his late night flight from New York.

Back in the Sixties, President Kennedy gave form to idealism. He asked: “How many of you who are going to be doctors are willing to spend your days in Ghana? Technicians or engineers: how many of you are willing to work in the foreign service and spend your lives traveling around the world?” The assembled students, who had been accused of being self-interested, chanted back, “Yes! Yes!” In the 28 years since that challenge was issued, 130,000 of your fellow Americans have served, and thousands of them have come from Jesuit campuses. I thank you for all of them.

Today the Peace Corps hopefully is poised for a new spurt of growth, just as the Jesuit institutions are. There were 15,000 Peace Corps volunteers serving in



1960. There are only 6,000 in 1989. We must have better balance and budgeting. Something is out of whack when the Peace Corps will have to reject over 10,000 applicants, many from your campuses, because our entire budget continues to be less than one-half the cost of one B-1 bomber.

We must show more of the true face of America. "Kinder. Gentler." Not the faces of "Dallas," "Dynasty" and "Miami Vice." Can you imagine what people from Micronesia to Morocco think of us if their only impression of America is from JR, Alexis, Sonny or Rambo?

Internationalization

Conversely, what do we know of other people? According to a Gallup survey taken in nine countries last year, Americans, aged 18 to 24, came in dead last in geography. (Fr. McInnes told me they did not survey at any Jesuit campus!) Gallup found that one in seven of them could not find their own country on a world map. Only 30 percent of the students sampled in Dallas could tell what country bordered their own state.

That is a real problem if we are going to compete in the world. The jobs for your graduates in agriculture, industry, high tech and the balancing of our trade deficit depend on expanding exports. Fr. General's challenge for more exchanges, more cultural diversity and an expanded curriculum in global education represent the right outreach to an interdependent world. In that world virtue continues to be its own reward.

We found that in the Peace Corps. They called them "Kennedy's kids" derisively in the Sixties. But today's studies show that returned volunteers out-earn Fulbright Scholars. Peace Corps returnees are now senators, representatives, ambassadors, administrators, vice presidents of Chase Manhattan Bank.

Lee Iacocca has said that the continued growth of America is going to depend more and more on the skills brought back by Peace Corps volunteers. True, and I may add, Jesuit volunteers.

Many of our volunteers have a touch of gray in their hair. Today, ten percent are over 50. An 82-year-old volunteer recently used his living allowance to buy a horse. (I heard he was just at the Georgetown reunion,

class of '28. Applications for the Peace Corps will be handed out to the Class of '28 after this lecture!)

But reflect on this: the average college graduate leaves your campuses with approximately \$10,000 worth of student-loan debts. Let them try to be happy and not worry. But at least two years of Peace Corps or Vista service does cancel 30 percent of a national direct student loan. We hope this will bring more minorities and open Peace Corps and Vista volunteer service to all Americans.

Collaboration for Peace Keeping

Fr. Kولvenbach knows that interdependence and strained resources force the need to collaborate, to band together. Some day there should be scholarship programs set up for the Peace Corps, for Jesuit Volunteers, for conservation corps, analogous to the ROTC which is spending this year over \$500 million for its part in peacekeeping. We must educate students who will demand better balance for peacemaking, and we must insist on it.

President Bush speaks of a better balance between peacekeeping and peacemaking. He has established an Office of National Service as one of the first acts of his presidency. Further major announcements will be forthcoming soon. In his inaugural address, he said that we are not the sum of our possessions; they are not the measure of our lives. America is never wholly herself unless she is engaged in high moral principle. We have, as a people, such a purpose today. It is to make kinder the face of a nation and gentler the face of the earth.

High moral principle, a kinder face for the nation - whew! We have our work cut out for us. We must overcome the death-dealing drug explosion which, among other tragedies, has brought our very own nation's capital to its knees with the label "Murder City U.S.A." tied around its neck.

Listening Graduates

You Jesuits, your colleagues and all of us must resolve to be part of the restoration, the raising up- of our cities, communities, towns. Jesuit graduates must continue to reject the Ivan Boeskys and the junk-bond kings. With all the scandals that have cropped up from Main Street to Wall Street, it is interesting to note that there is a surge in companies providing ethical training to employees. Companies are hiring consultants to

teach ethics. Ethics committees in Washington, newly revitalized, are employing endless prosecutors to teach so-called grown-ups what is right and what is wrong. Why didn't their parents just send them to Jesuit schools?

Here's someone who sounds as if his parents did send him to a Jesuit school. This is a statement made at the time of Surgeon General Koops resignation by one of his colleagues. "Koop," he said, "is one of the most predictable people I have ever met. All you have to do is figure out what is ethically, morally and scientifically correct, and you can be damned sure you will find him." Jesuits, teaching that kind of predictability is the key to your next 100 years.

Your graduates must really listen when the U.S. Catholic bishops point out that half of the world's people – nearly 2.5 billion – live in countries where the annual per capita income is \$400 or less. Pope John Paul II, speaking from Africa just a month ago, asked whether we in the outside world can allow two-thirds of humanity to suffer from hunger and lack of basic education. Whatever the difficulties, the U.S. bishops echo the message given today by St. Ignatius' representative: we are called to make a fundamental option for the poor. The obligation comes from the radical commandment to love one's neighbor as oneself.

Some people proclaim their personal bankruptcy; they declare that the stakes are too high, impossible for one person or a few persons to tackle. John Carroll didn't. And we won't.

Conclusion

A young boy was walking down the beach at dawn. The beach was strewn with seaweed, shells and starfish. As the young boy walked along the beach, he picked up each starfish as he passed and flung it into the sea. An old man who had been watching questioned the boy. "What are you doing?" asked the old man. "I am throwing the starfish back into the sea," answered the little boy. "But why are you doing that?" questioned the old man. "The tide is going out and the sun is rising," answered the little boy; "If left out in the midday sun, they would surely dry up and die. I am saving their lives." "But the beach goes on for miles, and there are millions of starfish," said the old man, "how can your effort possibly make any difference?" The boy looked thoughtfully at the starfish in his hand and, as he tossed it back to the

safety of the waves, he said: "It makes a difference to this one."

Jesuits, members of the Jesuit educational family, all of you who give and never count the cost, continue to make the difference to that one creature. Save that one starfish. Fr. General has said that in doing so, your commitment to truth and love and your example will give all those you teach the courage and wisdom to build together a world community for the greater glory of God.

I thank you for building world community. I salute you!

Footnotes

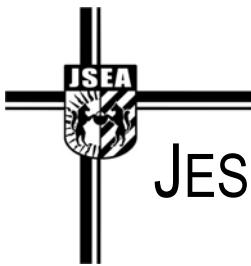
¹ This Association is being formed in the light of the dissolution of the former Jesuit Educational Association, June 30, 1970.

² This word, coined from Greek, refers to a radical conversion and change of heart, by which a person turns from selfish concerns to complete and unreserved generosity toward God and His kingdom.

³ The meditation or contemplation by which the retreatants gain a deeper insight of the love of God for each one personally as revealed in nature, in Providence, and in Jesus Christ. To those familiar with the *Spiritual Exercises of Saint Ignatius*, it will be obvious that we are not following the order of the Exercises, but are ranging over them, selecting powerful ideas at random.

⁴ This word is an Ignatian term to describe persons who respond to the call of Christ with complete generosity.

Charles P. Costello, S.J.
JSEA President 1986-1992
[1928 – 2004]



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, Repetition**

By Ralph E. Metts, S.J.

A Class Using Ignatian Pedagogical Techniques

The purpose of this paper is to examine some of these basic characteristics of Jesuit Pedagogy in light of what current educational research is saying about good teaching and instructional theory.

The bell rings. You or a student leads the class in a brief prayer. The first thing on the agenda is an oral or written review of the previous night's homework (repetition). After this review is finished, you present an overview of the material to be covered during this class period (modified prelection). You begin your presentation of new material for fifteen or twenty minutes. After that you provide the students five to ten minutes of time to work with the new material with some type of study guide sheet (reflection). Following that you allow the students to ask you questions about anything that is not clear from your presentation and their work (active student learning). You follow this up with a series of questions for students to work on at their seats or at the board or in small groups (active

student learning). Next you present a brief review of the new material covered in this class, which highlights the major points you want the students to understand from this class (a short repetition). Then you spend five to ten minutes previewing with the students the homework assignment for tomorrow (traditional prelection). The bell rings and the students leave. If your classes follow any number of steps in the process briefly outlined above, you are employing some of the hallmarks of Jesuit Pedagogy. You will also be practicing many of the characteristics that research indicates are good teaching strategies.

This sample class scenario contains four essential characteristics of Jesuit Pedagogy: prelection,

*Copyright © JSEA 2005. *Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, Repetition* appeared originally as a monograph (JSEA, 1991); it was subsequently published as Section 13 in *Foundations*, a compendium of documents on Jesuit secondary education (JSEA, 1994).



reflection, active involvement in the learning process, and repetition. The purpose of this paper is to examine some of these basic characteristics of Jesuit Pedagogy in light of what current educational research is saying about good teaching and instructional theory.

RELATIONSHIP OF THE FOUR HALLMARKS TO THE SPIRITUAL EXERCISES AND THE RATIO STUDIORUM

Go Forth and Teach: The Characteristics of Jesuit Education highlights the relationship between Jesuit Pedagogy as it is presented in the *Ratio Studiorum*¹ and the *Spiritual Exercises of St. Ignatius Loyola*:

There are analogies between methods of the *Exercises* and traditional Jesuit teaching methods, many of which were incorporated into the *Ratio Studiorum*:

- a. The “preludes” and “points” for prayer are the prelection of the course material to be covered; (GFT 160)

“Points” consist of briefly considering the material for the next day’s prayer before retiring so that the matter for prayer will be the last thought on one’s mind. The “preludes” occur at the start of a prayer period. First, one places oneself in God’s presence. Then one sets a context for prayer, which may be imagining and placing oneself at an event in Jesus’ life. Finally one asks for the grace one seeks from the period of prayer.

Go Forth and Teach continues its description of the relationship between the *Exercises* and Jesuit Pedagogy:

- b. The “repetition” of prayer becomes the mastery of course material through frequent and careful repetition of class work;
- c. The “application of the senses” (“sentir” for Ignatius) is found in the stress on the creative and the imaginative, in the stress on experience, motivation, appreciation and joy in learning. (GFT 160)

Repetition in the *Exercises* has two different forms. The first form of repetition is a review of a prayer period after it is completed. The purpose of this repetition is to review what happened during the time of prayer, to analyze what moved one deeply and what

had little, no, or negative effects. The second form of repetition in the *Exercises* consists of repeating prayer sessions that were very fruitful or resulted in little positive reaction. This form of repetition serves to help deepen further one’s fruitful prayer experiences and to re-examine why one experienced little or no reactions to a particular subject during prayer.

For Ignatius, each of these points was very important for fruitful prayer. The care and attention given to the preparation for prayer, the full involvement of the heart and mind in the prayer, and the repeating of both fruitful and challenging prayer periods all helped to lead the individual to a closer and deeper relationship with God. The *Ratio Studiorum* took each of these points and worked them into a Jesuit teaching methodology which stresses prelection or preparation, student reflection and active involvement in the learning process and frequent repetitions of the material learned. *Go Forth and Teach* further illustrates these points:

The pedagogy is to include analysis, repetition, active reflection, and synthesis; it should combine theoretical ideas with their applications. (GFT 162)

It is not the quantity of course material covered that is important but rather a solid, profound, and basic formation. (“Non multa, sed multum.”) (GFT 163)

PRELECTION

PRELECTION OF “PRELECTION”

From what you have read thus far, you may have some preliminary ideas about what prelection is. Take a moment now to reflect on these questions:

- From what I know, how would I define prelection?
- What educational purposes might prelection serve?
- In what ways is the idea of prelection present in current educational theory?
- Given my current understanding of prelection, what educational techniques that I already know seem similar to prelection?
- What is it I need to know about prelection to make it a useful tool for my teaching?
- When and how might I want to use prelection?

You have just experienced a simple prelection designed to help you better understand the next section of this paper which discusses prelection.

DEFINITION AND DESCRIPTION

The five to ten minute preview of the next day's homework that occurred in the sample class is a prelection. The brief overview that occurred at the start of the sample class is a modified prelection technique. Prelection is, as its prefix and root indicate, a pre-reading or surveying before the actual process of reading or studying. *The Manual for Jesuit High School Administrators* provides the following description of prelection:

The most characteristic of all Jesuit techniques is the prelection, "... the preview, conducted by the teacher with the active cooperation of the class, of every class assignment." It should be clearly understood that the prelection is not a lecture; it is essentially a co-operative effort which elicits the interested activity of the students. Moreover, the use of the prelection is not confined to the classics; it is adaptable to any subject matter. (MANUAL p. 173)

PURPOSES OF PRELECTION

Fr. Allan Farrell in the *Jesuit Educational Quarterly* (March, 1943);² lists some of the aims for a prelection:

- To awaken the interest of the student in the subject matter;
- To set precise and attainable objectives for the assignment;
- To point out more important or complicated phases of study;
- To suggest problems to be studied for review or discussion or judgment.

PRELECTION: A TOOL FOR PROMOTING INTEREST IN DOING HOMEWORK

Prelection is an excellent teaching technique to confront the increasing problem of lack of interest in and lack of production of homework frequently cited by teachers today. As Fr. Farrell states, "It gives the student a start on private study, and, thus, almost automatically provides motivation for at least some effort and interest in study." By posing questions that relate the material to previous learnings, by pointing out challenging aspects of the homework assignment, and by suggesting a study method for approaching the

material, the prelection begins the process of doing that night's homework during class time. Once the homework process has been begun during class time, many students find it easier to enter into the homework process later. Students discover that beginning homework is not something new, but a continuation of a process already underway. Because of this advanced start provided by prelection, a strong probability exists that the interest and motivation for doing homework, one of the most essential components in the task of doing homework, will be increased for the student. When the prelection involves some presuppositional language, such as: "When you are doing your homework tonight," or "While you are studying this evening, you will first notice that" (notice all the presuppositions in these statements), it becomes a powerful tool for helping students enter more fully into doing homework.

Prelection also helps to arouse students' interest in the subject matter. Prelection can set up points or questions that will intrigue students or arouse their interest during their private study. Fr. Farrell comments upon this aim of prelection, "The teacher's infallible yardstick in projecting the prelection is: what, in view of my knowledge and appreciation of this particular subject matter, and consequently in view of my own enthusiasm for it, must I do, first to arouse the student's interest in it, secondly to insure use by the students of an intellectual method (the right way of coming to grips with a subject) in studying it"

Using metaphor during a prelection will also help encourage greater interest in the subject matter. Metaphor is primarily a right hemisphere educational technique that fosters creativity and helps the student integrate new material with old. By placing some questions in the prelection which start students thinking metaphorically, a teacher begins to involve students actively in the homework assignment. For example, you might introduce a history lesson on the structure of a foreign government by asking students to compare their school government structure with the government being studied.³

PRELECTION: A TOOL FOR PROMOTING STUDY SKILLS AND THINKING SKILLS

Prelection is an excellent way to help develop a wider repertoire of study skills and higher level thinking skills. During the prelection the teacher can focus the



students on what aspect of the information he or she wants the student to know. As Fr. Farrell notes, "It prepares the student to obtain from every subject and every assignment not only intellectual content but also an intellectual method.... In the hands of a practiced teacher, it is a constant and fruitful object-lesson to the pupil of the art of studying, since he or she will have daily contact with a mature and trained mind communicating its own planned method of mastering varied subject matter."

The prelection can be varied from day to day and is adaptable to many different situations. Fr. Farrell comments, "It is adaptable to any subject matter (languages, history, science, mathematics, philosophy),⁴ and can be used with slow or fast moving classes." Fr. Farrell further urges, "Adapt the prelection to the grade of the class and to the particular needs of the class from day to day and from week to week." A prelection at the end of one class may emphasize how to read for basic facts. Later in the same week the prelection might combine factual reading with one or two analysis or synthesis questions to promote higher level thinking skills. On another day the prelection might include some questioning about how the material links with what has gone before. Another possibility is for the student to hypothesize about what will follow in the next section of the course. A prelection might also suggest to students questions about applying what is being learned to their lives.

SOME GENERAL PRINCIPLES FOR USING PRELECTION

In addition, Fr. Farrell sets down some guidelines for using prelection:

- The prelection demands careful preparation of the teacher. It will be practically useless if given *impromptu*.
- The prelection must be selective, its norm must be not *multa* (many things) but *multum* (a few things done thoroughly).
- The tendency to view the time spent in giving the prelection as wasted or as wrested from other more important classroom duties mistakes the fundamental purposes of education. Students themselves almost unanimously condemn the pure lecture system, especially on the high school and

junior-college level. The time of prelection is the teacher's opportunity for forming the studious habits of pupils, for teaching intellectual method, for giving intellectual guidance, for coaching, for motivating, for setting the human capacities into action.

- If the prelection is to be fully effective for students, they should be urged to give close attention and not attempt to take down what the teacher is saying.

The last point deserves some comment. The traditional prelection was done entirely in the auditory mode. Only when the prelection finished were students permitted to take up a pen or pencil and jot some notes to guide their homework. If the prelection is done in this traditional manner, it can be used as a tool to help develop stronger auditory learning skills for students. Most students will want to try to remember helps and hints for the night's homework. One caution needs to be added to using this traditional type of auditory prelection. Research indicates roughly twenty percent of a typical class are auditory learners. For the remaining eighty percent who are visual and physical learners, some modifications may have to be made in the traditional auditory use of the prelection so that the non-auditory learners will have the information they need for that night's assignment.⁵ This might be accomplished by simply having key words written on the board or even a brief one or two word schematic of the prelection available for the students where they can fill in the ideas presented orally immediately after the completion of the prelection.

PRELECTION: ITS RELATIONSHIP WITH CURRENT EDUCATIONAL THEORY

Donald P. Kauchak and Paul D. Eggen in *Learning and Teaching*⁶ comment in general on the importance of some type of overview or prelection for successful teaching and learning:

A well thought-out introductory overview is essential to the success of a lecture recitation lesson. If done well, the integrated body of knowledge is presented in a coherent, learnable piece of information with a logical beginning and end, an internal organization, and linkages to what students already know. When done ineffectively,

the lesson becomes a garbled set of mini-lessons with no connecting theme.⁷ (LEARNING AND TEACHING, p. 299)

While their comment applies primarily to the structuring of a class, the same can be said for the structuring of homework assignments. Many times assignments are given with no preview of any kind. As a result, students do not have clear expectations about what they need to learn from the assignment. The clearer the focus of an assignment, the more the probability increases that students will profit from the assignment.

A number of current educational theories closely resemble the Ignatian idea of prelection and certainly can be modified to be used as prelections.

ADVANCE ORGANIZER AND PRELECTION

David Ausubel⁸ talks about the importance of advance organizers for facilitating cognitive development. Bruce Joyce and Marsha Weil in *Models of Teaching*⁹ provide a good summary of David Ausubel's theory of advance organizer:

Advance organizers are the primary means of strengthening cognitive structures and enhancing retention of new information. Ausubel describes advance organizers as introductory material presented ahead of the learning task and at a higher level of abstraction and inclusiveness than the learning task itself. Its purpose is to explain, integrate, and inter-relate the material in the learning task with previously learned material (and to help the learner discriminate the new material from the previously learned material) (MODELS, p. 148). The most effective organizers are those that use concepts, terms and propositions that are familiar to the learner as well as appropriate illustrations and analogies. (MODELS, pp. 76-77)

This description of an advance organizer clearly has the same goals as the traditional prelection of Jesuit Pedagogy. As Kauchak and Eggen note, "Advance organizers are effective for a number of reasons: they 1) focus student attention on the topic at hand, 2) inform them where the lesson is going, 3) relate new material to the content already understood, and 4) provide structure for

the subsequent lesson." (LEARNING AND TEACHING, p. 77)

If you look back at the prelection of prelection, you will find a number of questions that follow the characteristics of an advance organizer. Notice that you are asked first to think about prelection — focusing of attention. Then you are asked to relate the term prelection to educational theory and educational techniques that you already know. Finally, the questions move in a definite order paralleling the order of presentation in this paper.

Both the brief preview at the beginning of class and the prelection of homework can follow the format of an advance organizer.

ANTICIPATORY SET AND PRELECTION

Madeline Hunter's anticipatory set¹⁰ is much like Ausubel's advance organizer:

Even when you have to sacrifice some beginning prime time to other functions, you should take advantage of the beginning of your class to create an anticipatory set in your students which will take their minds off other things and focus their attention on today's content. An anticipatory set also can hook into student's past knowledge and trigger a memory of some practice which will facilitate today's learning. In addition, students' responses may give you important diagnostic information about the knowledge or skills already possessed which are prerequisite to achievement of new learning: their cognitive, affective, or psychomotor "entry behavior."...The variety of effective anticipatory sets is limited only by your creativity plus your having determined with reasonable precision the objective of today's class. (MASTERY TEACHING, pp. 28-29)

The anticipatory set can have a number of forms and is used to arouse the students' interest in the material to be learned. One way of introducing a lesson is to ask a series of open-ended or rhetorical questions about the subject matter. Another method is to relate the material to the real world in which the students live. A sample anticipatory set for this section on prelection is: "How is this discussion of prelection related to other educational learning theory and teaching techniques



that you already know?" You will notice that as you read this question your mind immediately begins to focus on how this material relates to what you already know.

The anticipatory set may lend itself better to the introduction at the beginning of a lesson (modified prelection) than to a homework prelection, but certainly could be adapted for use as a homework prelection.

WHOLE BRAIN LEARNING AND PRELECTION

Current educational research has become increasingly aware of the function of both the left and right hemispheres in the learning process. Much of what occurs in the traditional classroom primarily involves the left hemisphere. Right hemisphere students learn whole to part, rather than part to whole, which is a left hemisphere learning style. Right hemisphere students read the end of a book or a chapter first so that they will know what happens before they begin reading. With a thorough prelection of a section of material, a student who learns holistically will be given some initial clues to where the pieces fit together, because he or she will have a sense of the complete picture. With that knowledge, he or she will know how to integrate the various parts into the total picture. The brief overview at the beginning of the sample class is a modified prelection technique and one which greatly assists those students who learn whole to part.

PRELECTION: TWO CURRENT EDUCATIONAL TECHNIQUES

SQ3R AND PRELECTION

The SQ3R Technique¹¹ (Survey, Question, Read, Restate and Review) is a basic methodology for reading and studying textbooks. It has been modified and changed by a number of people so that it is also known as the PQ3R or PQ4R.

The first two steps, Surveying or Previewing and Questioning, are techniques that can be aptly used in prelection. Research has shown that previewing before reading can help increase reading comprehension by as much as 75%. There are many ways to preview or survey and usually a good previewing will include the second step of the SQ3R — questioning. A prelection that uses a previewing and questioning methodology

for a reading assignment may focus on looking over a section to be read by:

- a. Looking at all the boldface titles and subtitles.
Looking at any words in italics.
- b. Using the pictures to see if they give some idea of what the section is about.
- c. Reading the first sentence of each paragraph.

The questioning can be added by turning boldface titles and italics into questions with the suggestion that the student should try to answer those questions as he or she reads. The following 7-W and 1-H Questions can also be used as a general pattern for questions to keep in mind while prelecting a lesson: WHO, WHAT, WHERE, WHEN, WHY, WHAT WERE THE CAUSES, WHAT WERE THE RESULTS, HOW. Previewing, combined with questioning, leads to active reading rather than passive reading. The more active the person is in the reading process the greater comprehension and understanding.

STRUCTURED OVERVIEW AND PRELECTION

A Structured Overview¹² is another reading technique that can serve as a prelection of a homework assignment. The purposes of a structured overview are to:

1. Provide a logical means of pre-teaching the technical vocabulary of a content chapter;
2. Present the students with an "idea framework" designed to show important relationships between content vocabulary;
3. Help teachers clarify teaching goals.

In a structured overview, the teacher presents a picture or a schematic diagram of important words and concepts to be discussed in the chapter. This picture or schematic diagram serves as a point of reference for the students as they proceed through the chapter. The following table¹³ is a structured overview that could be used to introduce prelection in a class setting.

PRELECTION ¹³			
Definition	Purposes of	Relationship to Current Educational Theories	Relationship to Current Educational Techniques
Preview	Interest in Homework	Advance Organizer	SQ3R
Surveying	Study skills	Anticipatory Set	Structured Overview
Questioning	Thinking skills	Whole brain Learning	

Notice all the specialized educational vocabulary in the table. During a prelection using this structured overview, many of the terms would need some initial explanation. Variety could be added to the prelection by defining some terms and suggesting to the students to figure out how another term is similar or different to an already defined one. In some instances one may suggest a meaning for a term, such as “advance organizer,” and ask the students to decide if the suggested meaning is satisfactory or not.

Both the prelection of homework and the overview at the beginning of a class can follow this structured overview format.

REFLECTION AND ACTIVE LEARNING IN THE CLASSROOM

RELECTION ON “REFLECTION AND ACTIVE LEARNING”

Before beginning the section on reflection and active learning, take a few moments to reflect on the following questions:

- What do I understand these two terms to mean?
- What do these two terms mean in the context of Jesuit Education?
- Where do I use active learning in the classroom?
- What techniques do I use to promote active learning?
- When do I use reflection in the classroom?
- What techniques do I use to promote reflection in the classroom?
- What would I like to learn about the Ignatian sense of active learning and reflection that would be applicable to my classes?

DEFINITIONS AND DESCRIPTIONS

In the sample class, the time spent with the study guide was a reflection period for the student. Working on the study guide sheet, eliciting questions from the students as a result of that work, and the work in small groups all involved active student learning.

Reflection and active learning are essential steps in an Ignatian educational process that starts with careful preparation (prelection), continues by active participation in the subject, and concludes with time spent reviewing what has occurred (repetition). These

two hallmarks of Jesuit Pedagogy go hand in hand and come directly from Ignatius and his *Spiritual Exercises*. When one is making the *Spiritual Exercises*, one must be actively involved in the process. The bulk of that active involvement is time spent in prayer and reflection. These same principles became part of the process of Ignatian education as *Go Forth and Teach* stresses:

The active role of the person making the *Exercises* is the model for the active role of the student in personal study, personal discovery and creativity. (GFT 156).

Growth in the maturity and independence that are necessary for growth in freedom depends on *active participation* rather than passive reception. Important steps toward this active participation include *personal study, opportunities for personal discovery and creativity, and an attitude of reflection*. The task of the teacher is to help each student to become an independent learner, to assume the responsibility for his or her own education. (GFT 45)

Current educational theory also emphasizes the importance of active involvement in the learning process. William Glasser¹⁴ illustrates the importance of active involvement in the learning process with the following statements:

WE LEARN...

- 10% of what we read;
- 20% of what we hear;
- 30% of what we see;
- 50% of what we see and hear;
- 70% of what is discussed with others;
- 80% of what we experience personally;
- 95% of what we teach.

ACTIVE LEARNING

While it is beyond the scope of this paper to recount the many techniques available to help students become more active in the learning process, some current educational techniques that encourage greater activity on the part of the student deserve comment.

Joyce and Weil, in *Models of Teaching*, offer some general guidelines for promoting active learning:



Active learning can be promoted by:

1. asking students to describe how the new material relates to a single aspect of their existing knowledge;
2. asking students for additional examples of the concept or propositions in the learning material;
3. asking students to verbalize the essence of the material, using their own terminology and frame of reference;
4. asking students to examine the material from alternate points of view; and
5. relating the material to contradictory material, experience, or knowledge. (MODELS OF TEACHING, p. 81)

ACTIVE LEARNING THROUGH EFFECTIVE QUESTIONING STRATEGIES

While Joyce and Weil's general guidelines provide some suggestions for structuring active learning, another way to promote active learning on the part of the students is to use effective questioning strategies. Kauchak and Eggen, in *Learning and Teaching*, conclude their introduction to effective questioning (for a complete discussion about classroom questioning, see Chapter 4) thus:

Active participation means that instructional activities provide students with an opportunity to learn and practice new content and skills. When actively engaged in learning, students encounter questions and problems and focus their attention on solving and answering these tasks. Question and answer sessions in which teachers consciously involve all the students in the process are characterized by high involvement and active participation rates (LEARNING AND TEACHING, p. 104).

While one characteristic of effective questioning is to involve as many students as possible, other characteristics discovered by research are important for effective classroom questioning. Kauchak and Eggen note some of these basic characteristics:

1. Teachers who question effectively are flexible and responsive to their students.
2. Teachers relate the questions to a clearly established goal for their class.
3. Teachers monitor their own language as they

question and watch the class for both verbal and non verbal responses.

4. Teachers use a variety of questions (open ended, prompting, and repetitive) and have an equitable distribution of questions among the class. (LEARNING AND TEACHING, pp. 114-115)

Commenting further upon open-ended questions, Kauchak and Eggen offer some practical advice about how to ask open-ended questions. Open-ended questions which are directed to the whole class without specifying a particular student by name, help keep attention focused for all members of the class. Questions which include the student's name at the beginning tend to let the rest of the class off the hook because the use of a particular name suggests that he or she is the only person who will be responsible for the answer. Questions that put the name of the student at the end of the question tend to focus more of the class' attention than one with the student's name at the beginning. Questions with the student's name at the end, however, do not focus the attention of the whole class as well as the open-ended question without any particular student's name.

Another important technique for developing effective questioning skills discovered through research is the use of a longer *wait time* for answers to questions. Research conducted by Rowe¹⁵ found that the typical wait time is less than one second for students to answer a teacher's question. In further research it was discovered that matching wait time to the difficulty of the question, but always at least a 3 second wait time, resulted in:

1. smoother and more focused lessons;
2. teachers became more sensitive to students' participation and had a more equitable distribution of questions among the entire class;
3. the length and quality of student responses increased;
4. failures to respond were reduced and the number of disciplinary interruptions decreased;
5. increased wait time resulted in increased performance on subsequent tests in classrooms ranging from kindergarten through college. (LEARNING AND TEACHING, pp.130- 131).

All the research summarized here certainly indicates that, by becoming a more effective questioner, a teacher can enhance the active learning of students.

ACTIVE LEARNING AND COOPERATIVE LEARNING

Cooperative learning¹⁶ is a learning technique involving students working together in small groups, usually groups of three. Many times the groups are constructed to include a mix of abilities in a particular area. In the true cooperative learning model, the grade is based upon the cooperative effort of all three participants. It is an excellent strategy for actively involving students in the learning process and in the process of learning how to learn and sharing that knowledge with others.¹⁷

Kauchak and Eggen comment upon the positive effects of cooperative learning:

Students in these groups evidenced increased motivation, greater satisfaction with learning, and more positive attitudes toward school and specific subject matter being studied. There were interpersonal and social benefits as well. Participants expressed more interpersonal liking, trust, and a sense of being accepted, and there was increased mutual concern and cohesiveness among the participants. (LEARNING AND TEACHING, p. 391)

REFLECTION

Reflection might be characterized as a principal tool for advancing active learning. The stress on reflection in *Go Forth and Teach* is very evident. The use of reflection as a tool in Jesuit education is cited eleven separate times (8, 15, 17, 32, 45, 80, 90, 143, 145, 147, and 162). An attitude of reflection and the time for reflection are clearly essential components of Ignatian education. Reflection is also being discussed widely in education today. The March 1991 edition of *Educational Leadership*,¹⁸ entitled "The Reflective Educator," contains many excellent articles on the role of reflection in education today.

Joyce and Weil, in *Models of Teaching*, in their discussion of the Group Investigation model of teaching comment upon the importance of reflection in the educational process in a vein very similar to passages in *Go Forth and Teach*:

Thus, individuals' ways of reflecting on reality are what make their world comprehensible to them

and give them personal and social meaning. Therefore, the quality of an individual's ability to reflect on experience becomes a critical factor in determining the quality of the world he or she will construct about him or her. Someone who is insensitive to much of his or her experience and does not reflect on it will have a far less richly constructed world than someone who takes in a good deal of experience and reflects fully on it. It becomes critical to education to sensitize the individual to many aspects of his or her physical and social environment and to increase his or her capacity to reflect on the environment. (MODELS OF TEACHING, p. 226)

Perhaps, the greatest challenge to developing an attitude of reflection is simply to find the time during class time to provide the students the opportunity for reflection. Doing so is being true to the Ignatian spirit of Jesuit Pedagogy. Reflection can be fostered by such materials as study guides, which follow up on a presentation and challenge the student to relate the material not only to the course but to his or her life.

REFLECTION THROUGH JOURNALING

Journaling is one way to provide the student an opportunity for reflection. Journals which focus on such basic questions as: "What did I learn during this class period?" or "Where do I find myself confused or uncertain about what I have been dealing with?" can help develop a more reflective attitude in students. The five general principles for active learning cited from Joyce and Weil earlier in this paper may serve as good initial journaling questions for students.

REFLECTION THROUGH SILENCE

Parker Palmer in, *To Know as We Are Known*,¹⁹ presents one unusual and challenging way to promote reflection through periods of silence in the classroom:

I also use periods of silence in the middle of a class, especially in an open discussion when the words start to tumble out upon each other and the problem we are trying to unravel is getting more tangled. I try to help my students learn how to spot those moments and settle into a time of quiet reflection in which the knots might come untied. We need to abandon the notion that "nothing is happening" when it is silent, to see how much new clarity a silence often brings. (TO KNOW, p. 80)



One can also begin a class with a silent period to reflect about what were the major points learned or the important new learnings in the last class. One can conclude a class with time to write a brief summary of the material learned. Both of these foster an attitude of reflection and active involvement in the learning process.

4MAT: A PEDAGOGICAL SYSTEM OF REFLECTION AND ACTIVE LEARNING

One current pedagogical system deserves some special comment. Bernice McCarthy's *The 4Mat System*²⁰ presents a unified system that encompasses not only individual learning styles with right and left hemisphere learning techniques, but also incorporates regular periods of reflection and activity. The 4Mat system moves in sequential fashion from Concrete Experience to Reflective Observation to Abstract Conceptualization to Active Experimentation. With each of these four areas there are two activities, one for the right hemisphere and one for the left. The following is a brief summary of the basic steps of the 4Mat system:

One: Integrating Experience with the Self (Concrete Experience)

1. Create a concrete experience.
(Right Mode).
2. Reflect on experience, analyze it.
(Left Mode).

Two: Concept Formulation (Reflective Observation)

3. Integrate experience and reflections into concepts. (Right Mode).
4. Examine and formulate concepts.
(Left Mode).

Three: Practice and Personalization (Abstract Conceptualization)

5. Work on defined concepts and givens
(Left Mode).
6. "Mess around" with givens. Add something of themselves. (Right Mode).

Four: Integrating Application and Experience (Active Experimentation)

7. Analyze application, judge results of experimentation. (Left Mode).
8. Apply learning personally and share with others. (Right Mode).

Notice that the learning process begins with the concrete experiential life of the students. As the student moves sequentially through each of the sections, there is a pattern of active involvement in the learning process as well as time for reflection about what is being learned. The learning process always returns at the end to the application to the real life situation with the sharing of learning with others. The whole cycle of the 4Mat approach is precisely the cycle that one undertakes in the *Spiritual Exercises* of St. Ignatius — the movement from experience through prayer and active reflection back to applying what was learned to one's life. If followed regularly, 4Mat certainly helps a teacher move students through a learning cycle, which closely parallels Ignatian prayer and Jesuit pedagogy.

REPETITION

PRELECTION OF "REPETITION"

Take a few moments to reflect on the following questions as a prelection before a discussion of repetition, another hallmark of Jesuit pedagogy:

- From what I currently know, what do I understand repetition to be?
- How is repetition the same as or different from review?
- Is Ignatian repetition the same as or different from review?
- What is the purpose of repetition?
- What educational techniques work well in repetition?
- What does teaching students to think visually mean?
- What educational techniques promote visual thinking?
- What is the relationship between higher level thinking skills and repetition?
- How do I currently use repetition in my teaching?
- Is there anything I would like to learn about repetition that would be applicable to my classroom?

DEFINITION AND DESCRIPTION

Prelection begins the learning process and sets the stage for the active involvement of the learner in the process. Repetition brings about closure in the learning process and helps the student to master the material completely. The oral or written review at the beginning of the class and the summary at the end of

Four Hallmarks of Jesuit Education

the class are two examples of repetition. *The Manual for Jesuit High School Administrators* discusses the importance of repetition in Jesuit Education:

This was one of the most characteristic and most important educational principles of Jesuit teaching. The purposes of repetition are to fix knowledge that has been acquired, to organize knowledge in meaningful relationships, and to develop intellectual and volitional habits.

In the *Ratio Studiorum* there were five types of repetition: a brief review immediately after the prelection, covering the main points offered; a thorough test of home study in the following class period; and three ever-widening circles of review — at the end of each week, each month, and each year's work. Although drill is important, especially in learning the elements of a subject like forms, vocabulary, mathematical processes, and the like, drill is not listed as repetition. *Usually repetition implies a broader view of the subject, a new perspective of the relation of the parts to the whole, a discovery of greater depth or breadth.* (MANUAL, p. 173)

Jesuit educator, Charles Costello, S.J., comments further upon the importance of repetition in Ignatian education in "Reflection on Jesuit Pedagogy" (unpublished paper):

The second practice is not unlike reflection in its outcomes. It is *repetition*, a practice in *The Spiritual Exercises*, which has lost some of its power in the way it has been applied to Ignatian education. It was never intended to be a 'going back over' all old material, but rather a returning to those points or aspects of material which brought out the deeper feelings and responses, and concentrating on them anew, 'savoring' the material more deeply. If daily, weekly or yearly repetitions of learning are practiced, it should never be coverage of all the matter but special concentration on aspects of the course, which created most excitement, caused most confusion or raised most questions. The benefit to the students' progress in mastery of the subject and reinforcing interest in it are obvious in this way of repetition.

PURPOSES OF REPETITION

Notice that the emphasis in all the comments about Ignatian repetition is not on simply reviewing the material, but always reviewing with the idea of new learning, discovery and deeper integration. Repetition is not a simple repeating of what has been learned, but rather a time to integrate and analyze what has already been learned. For some students it is a time to integrate facts that were not understood or understood imperfectly during the first learning. For other students it is a time for even greater analysis and synthesis of the material already known. Like prelection, repetition affords an opportunity to promote higher level thinking skills and to further augment students' reflection about their learnings.

This process of repetition best begins at the very end of a class with a brief review of what had been covered during that day. Kauchak and Eggen note the importance of such a review:

One characteristic of all good teaching is some attempt by the teacher to pull the lesson together at the end.... A powerful way to conclude is to refer the students back to the organization scheme that was introduced at the beginning of the lesson. The spatial organizational devices that have proved so useful so far have one final function. They provide a visual means of pulling the lesson together at the end.... Because they are visual, these organizational devices provide an economical and alternate (visual) way of remembering the lesson's content. Research on imagery (Paivio, 1971) as well as on learning styles (Dunn and Dunn, 1978) supports the idea of visual summarizing devices. (LEARNING AND TEACHING, pp. 303-304)

REPETITION AND CURRENT TEACHING TECHNIQUES

Some recent developments in learning theory tie nicely into the Ignatian concept of repetition. What follows are some suggestions from three areas of current educational research and an attempt to illustrate how they might be used to implement the Ignatian concept of repetition.

WHOLE BRAIN LEARNING AND REPETITION

Much of what happens in the traditional Jesuit classroom focuses on logical, sequential, analytical



reasoning processes of the mind. These are characteristics of left hemisphere processing. Repetition in the Ignatian sense of returning to the material with a new look, a savoring and a deeper understanding can be enhanced by using some right hemisphere processing skills. Right hemisphere processing skills are analogical, simultaneous, holistic, visual and spatial. These are precisely the skills that Ignatius talks about when he uses the word *sentir* in the application of senses during prayer. As *Go Forth and Teach* states:

The “application of the senses” (“*sentir*” for Ignatius) is found in the stress on the creative and the imaginative, in the stress on experience, motivation, appreciation and joy in learning (GFT 160).

Furthermore, research has shown that people who are considered very creative first process in the right hemisphere (holistically). After processing with the right hemisphere, creative individuals then employ the left hemisphere to break “the whole” down into parts and pieces. Many times the creative person can then use these parts and pieces of the whole to share ideas and insights in a comprehensible way with other people.

Linda Verlee Williams, in *Teaching for the Two-Sided Mind*, lists five teaching techniques that involve right hemisphere processing.²¹ Williams considers five areas of right hemisphere processing to incorporate into the learning process: Visual Thinking, Metaphor, Fantasy, Multi-Sensory Learning, and Direct Experience. It is beyond the scope of this paper to analyze all these areas, but a few deserve some comment because they readily lend themselves to the Ignatian process of repetition.

VISUAL THINKING AND REPETITION

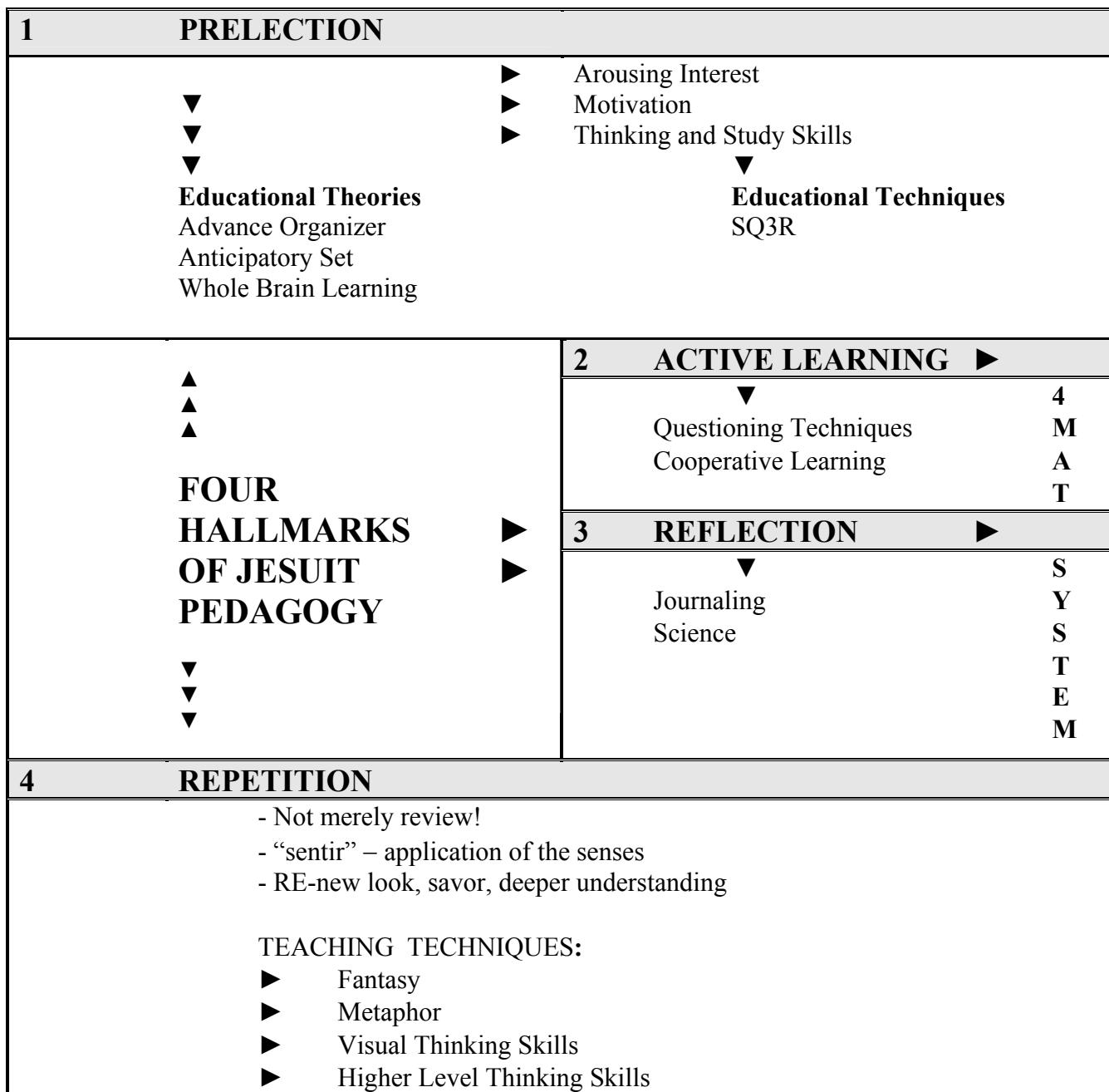
Visual thinking is a powerful right hemisphere learning technique and an excellent technique to use for Ignatian repetition. Neuro-Linguistic Programming (NLP) has found that the students who achieve most easily in school are those who incorporate both auditory and visual material into internal visual representations during the learning process.²² Those students who may experience some learning struggles or difficulties are usually more auditory and/or kinesthetic (learn by doing) learners. Thus, it is important to teach students how to visualize while

they learn. Repetition offers a chance to have students use their visualization powers to further understand and master the subject matter.

Visual thinking will be particularly valuable to the non-auditory learners especially if most of the presentation has taken place through a lecture format. How can the material be presented graphically — charts, graphs, and diagrams? Can the student make a mind map²³ of the material? Figure 1 contains a sample mind map of this paper. A mind map is a non-traditional outline format. It stresses association and connection of ideas rather than logical sequences of thought. A person begins a mind map by placing the main idea anywhere on a page. With the main idea as a starting point, one then recalls a subdivision of the main topic, placing it on the page so as to show its connection with the main idea. The person then proceeds to write down everything that comes to mind as particularly important to that one subdivision of the main topic, using line drawings and other devices to map the interrelationship of ideas. After the subdivision is exhausted, one begins a new line of thought, in similar fashion, with another subdivision of the main topic. In this mind map each box represents one complete subdivision related to the main topic of the four hallmarks of Jesuit pedagogy. The boxes in the sample mind map could just as easily be circles or a series of arrows from the main topic. Mind maps are an excellent prewriting technique and a good way to summarize chapters of a textbook. Many times when a student compares his or her mind map summarizing a chapter of a textbook, he or she will quickly discover the major points that have been overlooked and will know where further study is required.

Artistic students may profit from reviewing material by presenting it in some artistic way. Drawings, sketches, pictures or mandalas are all possible ways to incorporate more of the right hemisphere into the reviewing process.

FIGURE 1: SAMPLE MIND MAP





One visualization learning strategy devised by NLP comes from modeling good spellers who rely primarily on visual images of the words. This strategy can be used for any material, which must be memorized and can be adapted according to the material being learned. The basic steps in this strategy are:

- **PICTURE THE WORD.** Look at the word to be memorized. Take a picture of the word without saying anything aloud or to yourself. Trace over the letters with your eyes. The student may wish to make the letters or syllables that present some difficulty a favorite COLOR and/or DIFFERENT SIZES and/or SHAPES. Make sure the student is confident about knowing the word — that he or she has a mental picture of it and feels it is correct. I do this by asking the student if he or she can visualize the word and if it is correct. It is sometimes helpful to hold up the cue word above the student's eyes so that the student must raise his or her head slightly to look it. By doing this you are forcing the student to process in a visual area.²⁴
- **PROJECT WORD ON THE CEILING.** Have the student project the word on the ceiling. You are forcing the student's eyes into the visual remembered field. While the student is looking at the remembered image of the word, have the student spell it. Now have him or her spell it backwards! This assures that the student is relying on a visual remembered image and not an auditory strategy. Make sure that the student keeps his or her eyes up while spelling the word. If the student's eyes begin to move horizontally across the midline of the eyes, the student is processing auditorily. Do not let the student use the auditory system during this visual learning process.
- **REPEAT IF NECESSARY.** If there are any errors in the process, repeat the steps.
- **ADDING A WRITING COMPONENT.** You can have the student write the word while spelling it both forwards and backwards to add more kinesthetic input.²⁵

All of these visual-thinking strategies provide

additional ways to conduct a review. They all bring more of the imaginative and the creative right hemisphere into the learning process and in so doing augment the learning and achieve the goal of Ignatian repetition —a new savoring and a deeper understanding of the material learned.

METAPHOR AND REPETITION

Metaphor is an equally powerful right hemisphere learning technique. In the prelection section of this paper, metaphor was introduced as a technique to use during prelection for arousing motivation and interest. Metaphors during review take on a slightly different orientation. While introductory metaphors are usually teacher generated, metaphors used in repetition will be more beneficial if they are student generated. What do you already know that is like ____? How is this like ____? How is it different from ____? By using metaphors, a teacher helps the student to integrate the material into many different aspects of his or her life. Metaphor is another technique to help accomplish what Ignatius describes as the deeper understanding and fuller integration of the material already learned.

FANTASY AND REPETITION

Fantasy is another right hemisphere technique that can be used in repetition to help students approach the material from a new perspective Linda Williams comments upon the importance of teaching students to use fantasy:

While fantasy is a valuable teaching tool, it is also a thinking skill that every student should be taught to use. Beyond being a pleasant and motivating experience, the ability to transcend physical limitations through the mind, to project oneself into something and explore it mentally or to imagine oneself becoming the thing is an extremely important skill for problem solving and other creative endeavors. One of the more dramatic examples of the power of this type of thinking, Albert Einstein's fantasy of himself riding a ray of light, played an important role in the discovery of the theory of relativity. Any lesson that employs fantasy addresses at least two instructional objectives — the mastery of subject matter and the mastery of an important thinking skill.

The power of fantasy is that it offers the fruits of right hemisphere thinking and thus provides us

with the resources of both sides of the brain. If you ask students to think about a noun, they will respond with information from the left hemisphere. If you ask them to become a noun, they will call up the insights of the right hemisphere. (TEACHING FOR THE TWO-SIDED MIND, p. 117)

Williams provides some specific recommendations about how to use fantasy in the repetition process:

Fantasies used for review differ from other types in several ways. First, the language is specific and includes labels and terms... Be very specific about the purpose of the fantasy. Tell the students before you do it that it is a way of helping them remember and retain information for the exam. At the time of the exam remind them that the experiences and images from their fantasies can help them remember information for the test and encourage them to use these images (TEACHING FOR THE TWO-SIDED MIND, p. 125).

Fantasy is a very fitting process for use in the Ignatian sense of repetition because it does involve the imagination and can lead to a fuller understanding of the material.

THEORY OF MULTIPLE INTELLIGENCES AND REPETITION

Repetition provides an opportunity to tap into other intelligences beside the ones directly covered by a particular subject. Howard Gardner, in *Frames of Minds*,²⁶ posits seven types of intelligences: Linguistic, Logical-Mathematical, Musical, Spatial, Bodily-Kinesthetic, Interpersonal and Intrapersonal Intelligence. Gardner suggests that each one of us has varying degrees of these seven intelligences. In schools using Gardner's theory, grading is done with a portfolio approach. As much as possible, each subject area tries to tap into the seven intelligences so that the grade is determined by all the intelligence, not just the one or two intelligences tapped by a subject area.²⁷

Repetition in the Ignatian sense can be an apt time to involve little used intelligences in the learning process. Certain subjects such as math or English, which by their nature tend to focus primarily on one intelligence, can involve other intelligences during a repetition. The inclusion of as many of the seven intelligences as possible, and in particular, the use of a

strong intelligence not tapped by a particular subject, will lead to greater understanding and retention of that subject. Additionally, the use of as many intelligences as possible during a review will foster greater creativity on the part of the students. Involving multiple intelligences in the learning process is the same process that Ignatius called the "application of senses."

HIGHER LEVEL THINKING SKILLS AND REPETITION

Another way to use repetition effectively is to try to focus the repetition process upon higher level thinking skills. The following brief hierarchy of thinking skills moves from lower level skills to higher level thinking skills:

- MEMORY — recall, define, quote, identify, reproduce, recognize, name.
- TRANSLATION — represent, symbolize, draw, retell, substitute, abbreviate, rephrase, state in your own words.
- INTERPRETATION — extend, rearrange, differentiate, compare, determine, relate.
- APPLICATION — report, simulate, interview, sketch, paint, experiment, construct, try.
- ANALYSIS — deduce, group, classify, categorize, separate, compare, contrast, dissect.
- SYNTHESIS — devise, formulate, infer, write, create, compose, dramatize, illustrate, imagine, hypothesize, design.
- EVALUATION — appraise, assess, recommend, justify, evaluate, prove, decide, judge.

If initial learning focuses on the first two levels of thinking skills, then repetition can be designed to move to higher levels. This list is by no means exhaustive and the words at each level are simply meant to offer some possible ways of tapping into that particular skill.

There are countless other ways to structure a repetition so that it accomplishes the purpose that Ignatius and the *Ratio Studiorum* believed it should — a new savoring of what has already been learned from a new



or different perspective to help the material become an integral part of the learner.

CONCLUSION

Since this paper has been about the hallmarks of Jesuit pedagogy, it seems fitting to conclude it with a brief repetition in the Ignatian sense of that word. Take a few moments to reflect on each of the points in the chart²⁸ (that follows) keeping these two questions in mind:

- Is there anything new I learned, a deeper understanding I reached, something I found exciting or renewed my interest? Pause for a few moments and allow what you have learned to become a deeper part of you in a way that will help you savor what you have learned (you might want to try some right hemisphere learning techniques on the chart).
- Are there words that provoke no reaction in you or negative reactions? Pause a few moments and simply ask yourself what might have caused these reactions? Is there anything stopping you from dealing with a particular area?

You might spend a few moments simply recording for yourself anything that you found to be particularly fruitful for you as a result of reading of this paper.

FOUR HALLMARKS OF JESUIT PEDAGOGY AND LEARNING HOW TO LEARN

Through careful prelection, active learning in a reflective way and imaginative repetitions, the teacher begins to instill in the student the tools for learning how to learn, which is an overall goal of Jesuit Pedagogy, *As Go Forth and Teach* states:

Since education is a life-long process, Jesuit education tries to instill a joy *in learning* and a *desire to learn* that will remain beyond the days in school. “Perhaps even more important than the formation we give them is the capacity and concern to continue their own formation; this is what we must instill in them. It is important to learn; but it is much more important to learn how to learn, to desire to go on learning all through life.” (GFT 46)

**REVIEW SHEET FOR
THE FOUR HALLMARKS OF JESUIT PEDAGOGY²⁸**

Topics covered:	New Learning, Deeper Understanding, Surprises, Exciting Things	No reactions, negative reaction, no understanding, is there anything that stops me from learning these points?
PRELECTION		
1. Definition and purpose		
2. Promoting Interest in Homework and Study/Thinking Skills		
3. Relationship with Current Educational Theory A. Advance Organizer B. Anticipating Set C. Whole Brain Learning		
4. Relationship with Current Educational Techniques A. SQ3R B. Structural Overview		
REFLECTION and ACTIVE LEARNING		
1. Definition and purpose		
2. Relationship to St. Ignatius		
3. Effective Questioning Strategies and Active Learning		
4. Cooperative Learning and Active Learning		
5. Reflection A. Journaling B. Silence		
6. 4MAT and Active Learning and Reflection		
REPETITION		
1. Definition and purpose		
2. Relationship with Current Educational Techniques A. Whole Brain Learning 1. Visual Thinking 2. Metaphor 3. Fantasy B. Theories of Multiple Intelligence C. Higher Level Thinking Skills		



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Footnotes:

¹The *Ratio Studiorum* is the collection of basic educational principles and techniques developed from the time of Ignatius and his followers. The *Ratio* was finalized in 1599 and revised with the re-establishment of the Society of Jesus in 1832. For a brief but thorough history of the *Ratio*, see *The Manual for Jesuit High School Administrators*, 2nd ed. (New York: Jesuit Educational Association, 1957).

²Fr. Farrell's article is reprinted in Appendix A.

³See Linda Verlee Williams, *Teaching for the Two-Sided Mind* (New York: Touchstone Books, 1983) for further suggestions on using metaphor for introducing material in the classroom.

⁴Appendices B and C contain some sample prelections developed by Fr. Farrell for various subjects.

Four Hallmarks of Jesuit Education

⁵See Ralph E Metts, S.J., *Learning or Not* (New York: JSEA-CORD, 1987) for a more detailed discussion of learning style.

⁶Donald P. Kauchak and Paul D. Eggen, *Learning and Teaching: Research Based Methods* (New York: Allyn and Bacon, 1989).

⁷See also Eric P. Jensen, *Superteaching: Master Strategies for Building Student Success* (Del Mar, CA: Turning Point for Teachers, 1988) Chapter 8, "How to Open Your Class," for additional ideas about how to begin a class.

⁸David Ausubel, *Educational Psychology: A Cognitive View* (New York: Holt, Rinehart & Winston, 1968).

⁹Bruce Joyce and Marsha Weil, *Models of Teaching* (Englewood Cliffs, NJ: Prentice-Hall, 1986). Chapter 5 contains a thorough discussion of Ausubel's Advance Organizer.

¹⁰Madeline Hunter, *Master Teaching* (El Segundo, CA: TIP Publications, 1988).

¹¹The SQ3R technique was originally developed by F.P. Robinson in *Effective Studying* (New York: Harper & Row, 1946).

¹²Robert J. Tierney, John E. Readence and Ernest K. Disher, *Reading Strategies and Practices: Guide for Improving Instructions* (New York: Allyn and Bacon, 1980), p. 73.

¹³A table format has been used because it is an easy way to organize the material on a word processor. This material could just as easily be presented in schematic form without any of the boxes of the table.

¹⁴William Glasser, *Control Theory in the Classroom* (New York: Harper & Row, 1986).

¹⁵M.B. Rowe, "Wait Time and Rewards as Instructional Variables," *Journal of Research in Science Teaching*, 11, 1974, 81-94.

¹⁶See D. Johnson and R. Johnson, "Instructional Goal Structure: Cooperative, Competitive or Individualistic," *Review of Educational Research* 44 (1974), pp. 13-240. D. Johnson and R. Johnson, *Reaching Out: Interpersonal, Effectiveness and Self Actualization*, 2nd ed. (Englewood Cliffs, NJ: Prentice-Hall, 1986). Robert Slavin, *Cooperative*

Learning (New York: Longman, 1983).

¹⁷Jesuit High School in Portland, Oregon, has cooperative learning programs in place in many of their departments and can be contacted for additional information about how this learning technique works within the context of a Jesuit high school.

¹⁸*Education Leadership* is published by the Association for Supervision and Curriculum Development (ASCD), 1250 N. Pitt Street, Alexandria, VA 22314-1403.

¹⁹Parker Palmer, *To Know as We Are Known: A Spirituality of Education* (New York: Harper & Row, 1983).

²⁰Bernice McCarthy, *the 4Mat System: Teaching to Learning Styles with Right/Left Mode Techniques* (Barrington, IL: Excel, 1987).

²¹*Teaching for the Two-Sided Mind* contains many excellent techniques readily useable in the high school classroom.

²²See Michael Grinder, *Righting the Educational Conveyor Belt* (Portland, OR: Metamorphous Press, 1989), Chapters 5 and 6.

²³Tony Buzan, *Use Both Sides of Your Brain* (New York: EP. Dutton, 1983).

²⁴See Chapter 2 of *Learning or Not* for more information about NLP and eye movement patterns.

²⁵See *Learning or Not* for more discussion about this strategy.

²⁶Howard Gardner, *Frames of Minds: Theory of Multiple Intelligences* (New York: Basic Books, 1983).

²⁷An excellent resource for helping students explore and expand their seven intelligences is David Lazaer's *Seven Ways of Knowing: Teaching for Multiple Intelligences* (Palatine, IL: Skylight Publishing, 1991).

²⁸The chart is presented as a model study guide for repetition. There are many other ways to present this same material. You might wish to refer back to the mind map set forth earlier in this paper and do your repetition using the mind map as a guide.



APPENDIX A

NOTES ON JESUIT TEACHING PROCEDURES

Allan P. Farrell, S.J.

Jesuit Educational Quarterly for March 1943

I. THE PRELECTION

(It is planned to present in successive issues of the QUARTERLY, under the above general title, a series of notes on the chief Jesuit teaching procedures. The *Ratio Studiorum* did not expressly formulate principles of pedagogy, but rather took them for granted. Hence, the notes in this series will be based on the clearly implied principles of the *Ratio* as well as on its formal prescriptions. Following the general statement of principles, in regard to a particular procedure in teaching, application of these principles will be made to specific subject matter; especially on the high school level, e.g., the application of the prelection to the teaching of the *De Senectute*, to a class in geometry, algebra, history, chemistry, physics.)

PREAMBLE

The teacher has always had a dominant role in Jesuit education. Basil L. Gildersleeve once spoke of the need of great teachers — “teachers thoroughly possessed of their subject, fervid in their love of the vocation, affluent in illustration, watchful, inventive.”¹ The Jesuits who planned the *Ratio Studiorum* would have added the phrase “practiced in the arts and styles of teaching.”

It is, of course, true that methodology alone will not make an efficient and effective teacher; and no doubt, rare geniuses can to a great extent dispense with it. But for most teachers it is both helpful and necessary. For as Henry Simon well says: “It is not enough to quote Buffon’s ‘The style is the man himself, and assume that if you are an interesting person, you will make an interesting teacher, if not you won’t.’ Like most aphorisms, Buffon’s is only a half-truth when taken out of its original context. You cannot be a successful playwright or actor by simply having the foresight to be an interesting person. You must master these arts and their styles, and so it is with teaching.”² Besides, experimental psychology has amply shown that effective transfer of training is chiefly dependent on two things: the intelligence of the pupil and the

method of the teacher (i.e., the procedures by which the teacher utilizes the laws of learning in order to produce the desired results.).³

The teaching procedures of the *Ratio Studiorum*, though not in themselves original, were nevertheless not borrowed at haphazard, but because they seemed to be the best instruments for realizing three clearly conceived and logically connected pedagogical objectives of Jesuit education: *self-activity* on the part of the student, leading to *mastery* of progressively more difficult matter, and both self-activity and mastery leading to the *formation of intellectual and moral habits*.

The chief Jesuit procedures are: (1) the *prelection*, (2) *repetition* (one of the principal forms of which we now term the *class recitation*), (3) *emulation* in its various forms (“concertationes,” etc.), (4) *memory work*, (5) *examination procedures*, (6) *system of promotion of students*.

THE PRELECTION

A. Definition.

The prelection is the preview, conducted by the teacher with the active cooperation of the class, of every class assignment. It is *not a lecture*, but a prelude to and a preparation for private study and mastery of an assignment. The nearest equivalent of the prelection in modern pedagogical procedures is the technique of the lesson assignment. Henry C. Morrison’s *pre-test*⁴ has as its aim *one* of the purposes of the prelection, the aim of arousing curiosity, of motivating.

B. Basis in the Jesuit System.

The prelection is a natural way, as a means to an end, of realizing the principle of self-activity on the part of the student, which is considered a necessary condition both for mastery and for the formation of habits. Thus, the teacher is a coach; his chief task is to “create the mental situation and to stimulate the immanent activity of the student.”

C. Aims of the Prelection.

1. To awaken the interest of the students in the subject matter of the assignment; to motivate;
2. To set precise and attainable objectives for the assignment: what is to be aimed at — learning of

vocabulary or facts, translation of an author or imitation, giving a summary of a chapter of history or solving a problem, mastery of a technical process or a metaphysical demonstration, etc.;

3. To point out more important or complicated phases of a subject, and to offer a solution of matters beyond the grasp of students at a particular grade level;
4. To indicate cognate subject matter when it is available and useful;
5. To suggest problems to be studied for review or discussion or judgment.

D. Values of the Prelection.

1. It gives the student a start on private study, and, thus, almost automatically provides motivation for at least some effort and interest in study;
2. It prepares the student to obtain from every subject and every assignment not only intellectual content but also an intellectual method (the basis of habit formation) — the best way to grapple with an assignment, how to explore its reaches as well as master its significant details, so that gradually the habit of orderly procedure and of mastery can result;
3. It makes it possible for the teacher to demand more thorough private study and consequently a better class recitation, discussion, etc.;
4. It is adaptable to any subject matter (languages, history, science, mathematics, philosophy), and it can be used effectively with slow or fast-moving classes;
5. With it the teacher can go into a few aspects of an assignment thoroughly (the *lectio stataria*) or into many aspects by way of introduction to a new subject or of preparing for a review or wide and rapid reading of subject matter (the *lectio cursiva*);
6. In the hands of a practiced teacher, it is a constant and fruitful object-lesson to the pupil in the art of studying, since he will have daily

contact with a mature and trained mind communicating its own planned method of mastering varied subject matter.

E. Principles for the use of the Prelection.

1. The prelection demands careful preparation of the teacher. It will be practically useless if given *impromptu*. The teacher should have an aim and a standard for each prelection: what he wishes to preview, to what end, in what manner; otherwise he will make random remarks, wise and unwise and, he will have a tendency to lecture, with the result that he will provide no genuine stimulus to mental activity on the part of the student.
2. The prelection must be selective: its norm must be not *multa*, but *multum*; not to cover everything in an assignment hurriedly;⁶ not to comment on exceptional usages or finer shades of meaning in beginning language study, nor on more complex points in any study. The principle of *divide et impera* has a very real application to the use of the prelection.
3. Adapt the prelection to the grade of the class and to the particular needs of a class from day to day and from week to week. This will prevent the teacher from laboring the obvious, e.g., drilling on grammatical forms when it is time to train for appreciation, reading off paragraph headings from a book, translating language lessons for pupils as a daily routine.⁷
4. The prelection needs, too, to be adapted to varied subject matter. The method will not be the same for history and language, for science and literature, etc. Establish the aim of the prelection, and then adapt procedures to attain this aim.
5. The rule of the *Ratio* regarding the restricted use of *erudition* in language prelections,⁸ applies to any subject taught in high school or junior college. Erudition is to be used moderately, sometimes as a stimulus to interest, but always with the view of making a precise point clearer. It should also be adapted to the grade and maturity of the class.
6. If the prelection is to be fully effective for the students, they should be urged to give close attention and not to attempt to take down what



the teacher is saying. This applies especially to high school classes.⁹

7. The tendency to view the time spent in giving the prelection as wasted or as wrested from other more important classroom duties (and pedagogical predilections of the teacher!) mistakes the fundamental purposes of education. Students themselves almost unanimously condemn the pure lecture system, especially on the high-school and junior college level. The time of the prelection is the teacher's opportunity for forming the studious habits of his pupils, for teaching intellectual method, for giving intellectual guidance, for coaching, for motivating, for setting the human capacities into action. (Note that there will be time for a proper sort of lecture during the period of the class recitation, q.v.).
8. Since the teacher gives considerable help to the students by his prelection, he should (a) be careful to assign a substantial *amount* of work for home-study, and (b) set his standard of demand in class recitation high, i.e., a specimen of *mastery* of the assignment.
9. The teacher's infallible yardstick in projecting the prelection is: what, in view of my own knowledge and appreciation of this particular subject matter, and consequently in view of my own enthusiasm for it, must I do first, to arouse the students' interest in it, secondly, to insure use by the students of an intellectual method (the right way of coming to grips with a subject) in studying it, and thirdly, to prepare the students for giving public proof of mastery of the assignment in the recitation period that follows.
10. The teacher's yardstick in the proximate preparation of each prelection is:
 - a. What particular result does he wish from the assignment — memory, understanding, organization of ideas, facility with forms, mechanics or artistry of expression, analysis or appreciation of reading, or a combination of two or more of these?
 - b. What connection with previous subject matter should be established?

- c. What words, terms, names, forms, constructions in the assignment are likely to need explanation, definition, illustration?
- d. What major ideas (content) need to be underscored, e.g., an author's principal argument, the theme of a poem, leading ideas of a chapter, a connection of cause and effect, an instance of weak reasoning or sophistry, etc.?
- e. What defect of previous study along similar lines needs to be indicated and corrected?

OBJECTIONS TO THE PRELECTION

1. "It takes too much of the class time and infringes on the recitation period." *Answer:* The aim of a practiced teacher is not chiefly to cover matter, but rather to form intellectual and moral habits. The teacher must, of course, cover matter, deal with ideas. But note that, though the prelection *seems* to consume valuable time, experience has taught that when the prelection is used faithfully and expertly, the recitation not only takes less time but is much more effective.
2. "The prefect of studies and the Province Syllabus demand that a large amount of matter be covered in a given period of time." *Answer:* The use of the prelection is no hindrance to covering subject matter at a reasonable rate even in the beginning of the year, and it will certainly make for greater speed as the year advances. The problem is readily solved if the teacher will employ the double system of intensive-extensive treatment of subject matter — *lectio stataria* and *lectio cursiva*. Some works or parts of an author, some periods of history, some phases of any subject demand and warrant careful and detailed study, while other works or parts of an author, other historical periods, other phases of any subject can be covered more rapidly and more cursorily.
3. "Modern textbooks, with their copious notes, make the prelection unnecessary." *Answer:* First, the objection refers only to textbooks for the ancient and modern languages. Secondly, in regard to these the objection is not valid because such notes do not fulfill the aims of the prelection. At best, they give some useful erudition (historical references, background, etc.) and occasionally

clarify a word or a phrase or construction. For the most part, as any experienced teacher knows, they labor the obvious, fail to solve real difficulties, and spoon-feed the pupils by translating any passage that might challenge their ingenuity. The objection also misses the whole point of the prelection and the function of the teacher. The prelection is the teacher's formative period, the priming pump, the "booster,"

- a. for setting the boys' powers or faculties into motion on a particular subject matter;
- b. for motivating, interesting them in that subject matter: *Voluntas movet omnes alias potentias; ubi amatur non laboratur, aut si laboratur, labor ipse amatur;*
- c. for coaching and directing the student to get the maximum from his own personal study and self-activity.²

4. "The prelection pampers the students and destroys their initiative." *Answer:* Not if the teacher uses it correctly and sets his standard for mastery and proof of mastery at its proper level. As a matter of fact, the prelection should make for higher standards and challenge student initiative. Because of the help and stimulus he has given, the teacher has the basis for expecting and obtaining a better recitation, discussion, review; and he can conscientiously suggest or assign collateral reading, reasonable research projects and the like. The solution of this difficulty rests with the teacher.
5. "The prelection demands too much of the teacher." *Answer:* Ho-hum! *Hinc lacrimae!* The prelection is the keystone of the Jesuit system. Everything leads up to the prelection, and from it everything flows. Without it, Jesuit objectives are impossible or very difficult of realization.

NOTE: References in the *Ratio* of 1599 to the prelection:

1. The first and most general direction is contained in Rule 27 of the Rules Common to the Teachers of the Lower Classes.

2. There are particular directions in the rules for the teachers of the several classes: of rhetoric, of humanities, of the upper, middle and lower grammar classes.
3. The prelection is to be used when assigning composition work, as is explained in Rule 30 of the Rules Common to the Teachers of the Lower Classes.
4. The students are to give prelections on occasions in the classroom and in the exercises of the Academies. (Rule 33 of the Rules Common to the Teachers of the Lower Classes; Rule 3 of the Rules of the Academy for Students of Rhetoric and Humanities.)
5. The *Ratio* of 1832 makes it plain that the prelection is to be used for the teaching of the vernacular, and that the method to be employed is essentially the same as that prescribed for the ancient classics. Cf., e.g., *Ratio* of 1832, Rule 28, 2 of the Rules Common to the Teachers of the Lower Classes: "*Eodem fere modo praelegantur auctores classici in lingua vernacula.*"

Footnotes:

¹"Limits of Culture," in *Essays and Studies*, p. 6.

²*A Preface to Teaching* (Oxford University Press, 1938), p. 78.

³Cf. "The Psychology of Intellectual and Moral Habits," by Jaime Castiello, S.J., in the JESUIT EDUCATIONAL QUARTERLY, 4:62, September 1941.

⁴Cf. *The Practice of Teaching in Secondary Schools* (University of Chicago Press, 1936).

⁵Castiello, *A Humane Psychology of Education* (Sheed and Ward, 1936), p. 44.

⁶The *Ratio Studiorum* (1599) warns the teacher: *Multum autem proderit, si Magister non tumultuario ac subito dicat, sed quae domi cogitate scripserit, totumque librum vel orationem, quam prae manibus habet, ante perlegerit* (Reg. comm. proff. class. infer., 27).

⁷Cf. in this regard the *Ratio* of 1591, Appendix ad regulas Professoris Humanitatis: "*Atque haec aliaque sunt,*



*quae latine explicanda videntur **etiam in prima classe** [suprema grammatica], cuius singulae paelectiones duabus egent explicationibus: una quidem Latina. ...altera patrio sermone, et quidem semel tantum; modo id neque fiat tam particulatim, ac minutim, quam in inferioribus scholis, neque tam obiter, ac iejune, ut verborum locutionumque germana vis nequeat enucleari. **Denique posterior haec explicatio eo pressior ac brevior sit oportet, quo pueri aut magis in dies proficientes, aut Ion gius iam progressi vertente anno minus etiam hoc subsidjo videbuntur indigere**" (Bold added).*

⁸CF. *Ratio*, 1599, Reg. comm. proff. class, infer., 27; Reg. Prof. Human., 1, 5; Reg. prof. sup. class, gram., 5. Erudition (embracing necessary historical or literary references or comparisons, in a word, essential scholarship) is not forbidden by the *Ratio*; it is in fact prescribed. It is simply not to be used for its own sake or beyond the capacity of the students to grasp its bearing upon the matter in hand.

⁹*Ratio* of 1599, Reg. comm. proff. class, infer., 27: "Quas vero [observationes] excipiendas censuerit, quae multae esse non deberent, vel interrupte inter explicandum, vel seorsim, paelectione iam habita, dicitet. Utile autem solet esse, ut grammatici nihil sribant nisi iussi."

¹⁰Inspiration is the highest qualification of any teacher. Inspiration is the most active of all stimulants: (Castiello, *A Humane Psychology of Education*, 44). Notes in a textbook do not inspire or quicken student interest.

APPENDIX B **NOTES ON JESUIT TEACHING** **PROCEDURES**

Allan P. Farrell, S.J.

Jesuit Educational Quarterly for June 1943

II. THE PRELECTION APPLIED TO HISTORY

A. History in the Ratio Studiorum.

1. History was not given the status of a separate subject in the curriculum of the *Ratio* prior to the edition of 1832. However, historical background, especially from ancient history, was imparted through the study of the ancient classics and as a supplement to this study.¹
2. In the *Ratio* of 1832 there are two principal references to history as a separate subject. The first is contained in the eighth rule of the prefect of lower studies, paragraph eleven: "*Historiam, geographiam, matheseos elementa, et si qua alia in his scholis tradi solent, consulto Provinciali ita distribuat [Praefectus] ut unusquisque Magister materiam sibi assignatam rite et commode possit absolvere.*" The second reference, in the first rule for the distribution of prizes, indicates that a prize was to be offered for proficiency in historical knowledge.²

B. Prolegomena on History Suggested by Expert Teachers.

1. Since history is supposed to be "the study of humankind in society from his beginnings to the present day," the teacher should bear in mind that one's life in society embraces not only political and economic areas, but cultural, social, and religious as well.
2. Begin the teaching of any course in history with a comprehensive historical outline, in order to give breadth to its study and a "frame of reference" for the particular epoch or field of history under consideration.
3. Insist throughout that the student build a strong framework of essential *dates*, important *names* ("History is the essence of innumerable biographies" — Thomas Carlyle), and major *events*. There should be no overemphasis on these items. Lord Acton rightly believed that "history should

not be a burden on the memory, but an illumination of the soul." Nevertheless, dates, names, and events are the framework needed for understanding, interpreting, and drawing conclusions.

4. Use visual helps — pictures, maps, etc. A proper use of geography and physiography is an aid to interest as well as necessary for an adequate understanding of history.
5. Orient the teaching of history from the revolutionary *Anno Domini*. All history teachers who must use a non-Catholic textbook should have at hand for consultation a Catholic text or Catholic sources. This will prevent ever assuming that the Church ceased to be a force after 1517.
6. Keep as an eternal objective the investigation of *why* as well as *how* historical events happened.

C. A First Day's Prelection in History.

1. Set the objectives of the course. Make them so understandable that any person of ordinary intelligence should be able to grasp them.³ Dictate these objectives to the class.
2. Summarize in about a dozen sentences the content of the textbook or course.⁴ And dictate this to the class also. For instance, American history course:
 - (1) English colonists (Protestant for the most part) settled along the Atlantic coast, 1607, while the French (Catholics) occupied Canada and the Mississippi Valley, 1608.
 - (2) A long series of wars between these two countries (1689-1763) ended in English victory. France lost its territory in America.
 - (3) Pick out the few really important divisions of the study at hand, and give the class a brief but connected view of them. In American history, for example, the main lines are:
 - (a) Colonies — roots of American history, Indians, Spain, France, England;
 - (b) American independence — Revolutionary War, Constitution, War of 1812;
 - (c) The Civil War; Modern America.



European history, 1500-1832, has five big topics: the so-called Renaissance, the Protestant Revolt, the so-called Enlightenment, the French Revolution, its immediate aftermath.

3. Such a thumbnail outline of main headings will be filled in gradually as the course advances. Subheads will complete the outline. Hence, students will have a summary of the whole subject matter in a dozen sentences and in a graphic outline. If these main ideas are made to stand out in the course, and are reviewed and interrelated, the teacher will find that students (even after the lapse of months!) can recall and discuss them.
4. If time remains after completing the three steps described above, it will be profitable for the teacher to give the class a specimen of his mastery of and enthusiasm for the subject matter of the course, by summarizing highlights, indicating problems worth the students' attention, and making connections with contemporary thought, life, events, issues.
5. The approach to a new course or period in history may be varied by giving the students a pretest to find out what knowledge, interest, opinions they have of the subject matter they are about to study. This pretest may be mimeographed or conducted orally. Careful preparation of questions is needed in order to prevent vague and confused answers. The test should also be brief and as challenging as possible. It will then arouse curiosity and sharpen interest in the course.

D. The Daily History Prelection

It may be used for:

1. Motivating interest, by
 - (a) setting sharply defined objectives for each study assignment;
 - (b) dramatizing the main situation in the assigned lesson;
 - (c) indicating problems to be answered through the assignment;
 - (d) connecting a new phase with antecedent phases;
 - (e) reading from the text an especially dramatic or challenging passage, such, for example, as that in Father S.K. Wilson's *American*

History, page 357, which dramatizes Lincoln's return to the White House, after his inauguration on March 4, 1861, to face alone one of the gravest crises in our history.

2. Showing students how to get to the *core* of a chapter or period of history. For this they must be taught to differentiate *big ideas* from supporting facts or merely incidental material. It is idle to have students put down in schematic form the topic sentences of a chapter; they can readily copy this from published outlines. The art is to resolve the chapter into its more significant ideas.
3. Commenting on unusual words and on words and phrases that have a technical or emotional connotation, in order to make sure that students have clear concepts of important terms and consecrated phrases. Instances in point are such words as Renaissance, humanism, capitalism, mercantilism, fascism as applied to different countries, communism; such terms as the separation of Church and State, the difference in the Civil War period between nullification and secession.
4. Teaching the art of tracing cause and effect; *why* and *how* something happened. A simple illustration is found in American history. In the Mexican War, northerners and southerners fought side by side; in 1861 they were divided, ready to shed one another's blood. What happened between 1848 and 1861 to bring about this change?
5. Teaching also the art of unifying and integrating the study of related periods of history. A plain example is the connection between the so-called Renaissance and the Protestant Revolt. Often the latter is introduced by a complicated series of "causes," among which the influences of the Renaissance are barely mentioned. A more natural and effective introduction would be to interrelate the two periods or movements. More mature students should be brought to shoulder weightier tasks; for instance, to differentiate the direct from the indirect effects of the industrial revolution on art, literature, religion; to unify the fourteen chapters of Hayes' *Political and Cultural History of Modern Europe*, Volume I, around the five leading ideas of the period, namely, the Renaissance, the

Protestant Revolt, the Enlightenment, the French Revolution, and the immediate aftermath of the Revolution.

6. Identifying and clothing with flesh the chief actors or characters of a period. Names as well as dates and events must be given a substantial form. Students can be taught, for example, how to draw up a graphic *dramatis personae*, ordered according to importance and characterized according to personal qualities and actions.⁵
7. Locating on a map key places, states, etc., that are essential to an understanding of the text. This is of particular value when less known areas are being discussed — for example, the Balkan States; or when geographical divisions are in question, such as the Partition of Poland.
8. Assigning and connecting with the text illuminating collateral reading: for instance, Washington's inaugural and farewell address, the Webster-Hayne debate, the Lincoln-Douglas debate, the U.S. Constitution, *Uncle Tom's Cabin* in relation to the Civil War, Burke's speeches, Gilbert and Sullivan's opera *Patience*, which brilliantly satirizes the shallow aestheticism of Mallarme, Wilde, and their followers. This type of collateral reading, together with such biographies as those by Belloc of the leading figures of the Protestant Revolt and French Revolution, will have for high school and undergraduate college students far more appeal and effect than any amount of thumbing through the works of authoritative secondary sources.
9. Assigning along the way problems to be answered, issues to be decided, relationships with the present to be established, historical principles to be set against an author's conclusions. These things may be too difficult for expert handling by the students, but they offer a challenge to mental effort and frequently quicken interest.

NOTE: The reader will, of course, be aware that not all of these various uses of prelection can be carried into effect in any one class. Nor can even one of them be thoroughly explored in the prelection period alone. What is set in motion by the prelection must be kept in motion and

speeded up during the class recitation that follows. However, such basic functions of the prelection as motivating interest, defining terms, and distinguishing principal from subordinate ideas, need to be exercised, at least with a new class, almost daily.

III. THE PRELECTION IN MATHEMATICS⁶

A. Mathematics in the *Ratio Studiorum*.

1. The *Ratio* of 1586 enumerated and exalted the multiple advantages of mathematical studies, outlined a full program of mathematics, and made provision for advanced study by those who showed special talent and interest.⁷ The 1599 *Ratio*, taking the benefits of mathematics for granted, prescribed a full year's course for all students in the second year of the Arts curriculum. Classes were to be held daily. The especially talented were to be given an opportunity for specialization.⁸ In the 1832 edition, even more emphasis was put on mathematics. The subject matter to be covered was more clearly defined; repetitions were to be conducted at least every second week; and several times in the year a public academy in mathematics was to be held.⁹
2. Nevertheless the *Ratio* did not give a place to mathematics in the curriculum of the lower (high-school) studies.¹⁰ The reason is plainly stated by the Fathers of 1586. In their view, the mathematical disciplines were to be associated with the *sciences* — *illarum praesidio caetarae quoque scientiae indigent ad modum* — and the sciences belonged in the Arts course. It is to be remembered that in the time of the old *Ratio* the average pupil in a Jesuit school began the humanistic course at about ten or eleven years of age, and completed it at fifteen or sixteen. During this time he concentrated on the classical languages and their auxiliary subjects. Then at about the age of fifteen or sixteen he passed to the Arts course to give his undivided attention to mathematics, philosophy, and science. Thus, there was no belittling of mathematics or science; but they had their own appointed place in the academic organization. In a different academic organization, such as we have today, mathematics and the sciences still go hand in hand.



B. A First Day's Prelection in Geometry.

1. *Statement of Objectives:* Primarily this course in geometry should assist in the mental training of the student by inculcating habits of strict logical reasoning, of orderly procedure, and of neatness. However, the course will also recognize the need the student has of facts which may be of practical value in pursuing other branches of learning and advanced courses in mathematics.

2. Usefulness of Geometry:

- (a) for surveying, engineering, physics, chemistry, architecture, designing;
- (b) for national defense;
- (c) for a gentleman's knowledge of such things as angles, triangles, rectangles, circles;
- (d) for order and accurateness;
- (e) for cultivation of moral habits through the spirit of persevering hard work required in mathematical learning;
- (f) for mind training; e.g., a mathematical problem, given in English, must be translated into geometric language, worked out in this medium, and the final results translated into English; a theorem in geometry may be compared to a thesis in philosophy.

It will depend on the ingenuity of the teacher to expand and illustrate these several objectives and advantages of the study of geometry.

3. An historical approach may be used with profit, particularly if the class has already studied some phases of high school mathematics. This will consist in tracing the historical evolution of the several branches of mathematics and especially the evolution of one branch from another.¹¹ For example:

- (a) *Arithmetic*, i.e., computation with numbers, which started with counting, is limited to the simple operations of addition, subtraction, division, multiplication, fractions, and decimals. Something could be said of our number system (Arabic) as developed by Phoenician commerce, a great advance over

the cumbersome Roman notation. Arithmetic is quite restricted in scope. Certain types of problems cannot be solved except by algebraic methods. Necessity therefore gave birth to algebra.

- (b) *Algebra* introduced the use of the unknown "x," the equation, and the idea of transposition and exponents.
- (c) *Geometry* was advanced, chiefly in a practical way, by the Egyptians, who used it in surveying the valley of the Nile. The Greeks were theoretical and not experimental in their approach. Geometry too showed its limitations. So by combining algebra and geometry, thus introducing the function of angles, trigonometry was born.
- (d) *Trigonometry* is used in surveying, navigation, and astronomy, and it has many applications in the physical sciences. An interesting comment can be made on the origin of the "Ship's Log." Before books of logarithms were common, navigators computed the logarithms when plotting their position at sea in some sort of copy book. Gradually, too, they noted down certain events of the voyage in this book. Later, when books of logarithms were published, mariners continued to keep a record of their voyage, their daily position, and other interesting particulars. This record retains to this day the name of the "Ship's Log."
- (e) *Analytic geometry.* Descartes applied algebraic methods to the solution of geometric problems, and *vice versa*, expressing algebraic terms and expressions by geometric figures, e.g., straight lines and curves, on what we now call graphs. This branch of mathematics is the stepping stone to calculus and higher mathematics. It is to higher mathematics what logic is to philosophy.
- (f) *Calculus*, "the mathematician's most powerful tool," is a study of variable quantities, combining algebra, geometry, trigonometry, and analytics. A typical problem in calculus, however, is almost nine-tenths algebra.

In tracing the historical development of mathematics, the teacher should bring out the fact that each successive stage or branch in mathematics is more efficient and concise in solving problems. He should also briefly illustrate each stage of development.

4. A practical introduction to the textbook may be substituted for, or supplement, the historical approach. If the teacher can give a clear and graphic conspectus of the several types of problems that will be dealt with in the course, this will suffice for a first day's prelection. Such a conspectus should begin with a short description of the bearing of arithmetic and algebra on geometry.
5. A jump in *medias res* is possibly the best prelection for a class in, say, fourth year of high school. The teacher might open the class thus: "Good morning, boys! I am glad to see you after the vacation. We have a great deal of work to do. So I will explain the first problem; you will work the next thirty."

C. A First Day's Prelection in Algebra.

After a few preliminaries of introduction, the teacher might conduct a review test in arithmetic. Its purpose would be threefold: to discover how much elementary mathematics the students know (a boy who cannot do simple arithmetic will find algebra very difficult); to help the students recall their grade school arithmetic; to present in a somewhat novel way information about the school. The following problems may be suggested. The student is to work the problem and state its type.

1. If there are 250 boys in the first year at St. Stanislaus, 171 in second year, 183 in third year, and a total of 841, how many are in the senior class?
2. If you wish to divide these 841 into classrooms of 35 each, how many classrooms will be required?
3. If it cost Thomas 25 cents a day for lunch, 14 cents for carfare, and 10 cents for incidentals, how much would he spend in twenty-one days?
4. If St. Stanislaus won twelve and lost three games last year, and if St. John's won sixteen and lost eight, how did the two schools compare? (Hint: ratio and proportion)

5. If the school property is 120 yards long and 69 feet wide, what is the area?
6. If 35 per cent of the student body attended Mass every day during Lent, what would be the actual number of students attending Mass?
7. How many students would the school have if its present numbers were doubled? Tripled? Squared? How many would there be if we only had the square root of our actual enrollment?
8. If 24 per cent of the students engage in debating activities, 42 per cent in sports, and 33 per cent in other forms of extracurricular activities, how many, in round numbers, take part in school functions?

D. The Daily Prelection in Algebra.

1. Granted that an *adequate* explanation of type problems is given by the teacher, the shorter this explanation is the better. For it is the teaching of experience that *desk* repetition of the prelection in high school mathematics is more fruitful than oral quiz or discussion. Hence, as soon as the teacher completes his explanation of type problems, the students should be put to work on some of the problems at their desks; the teacher meanwhile should walk about observing progress, giving individual help when needed, and calling general attention to common difficulties or mistakes he has noticed.
2. Ordinarily each new process in algebra builds upon what has gone before. Therefore, the teacher should, in his prelection, make the transition by summarizing the previous step and connecting the new with it. For instance, from the applications of Axiom I and Axiom II (on adding and subtracting equals to and from equals), he would make a transition to transposition, which is a short method of applying Axioms I and II to the solution of equations. Two or three types of equations would then be explained, and the students would be given a certain amount of time for working at the problems.
3. Shortly before the end of the period, problems for homework will be assigned. The assignment may depend on how many problems the students have been able to solve at their desks.



4. The emphasis laid on desk work need not prevent the teacher from conducting a brief oral repetition of the several steps in his explanation of type problems.

All competent teachers of mathematics stress the fact that there must be frequent written assignments. No other procedure pays in teaching mathematics. Boys will become interested through hard work in solving problems, provided that the teacher offers adequate *coaching* assistance by means of the prelection and by means of as much individual and group supervision in the classroom as may be possible.

Footnotes:

¹The *Constitutions*, Part IV, Chapter XII, A. define the humanities as embracing, besides grammar, what pertains to rhetoric, poetry, and history. An appendix to the *Ratio of 1591*, “*De Historiae Explanazione in Classe Rhetoricae*” (given in Corcoran, *Renatae Litterae*, pp. 279-280), clearly shows that ancient historians were to be studied not merely as writers but also as historians. On history in the *Ratio*, see Farrell, *The Jesuit Code of Liberal Education*, pp. 247-51.

²A debatable question might be the place of history in the Jesuit high school curriculum today. Should ancient, medieval, and American history be included? Are high school students mature enough to achieve worthwhile objectives in history? Does not so much history displace essential emphasis on language? Does it not tend to lessen interest in the college study of history where more profit can be derived? If so, much history is needed in high school because many students terminate education with high school, would not the argument apply also to philosophy, sociology, etc.? The debate is, of course, apart from the purpose of these notes on teaching.

³It would be an enlightening experiment to test with parents and students how much of the frequently high-sounding description of aims, methods, and standards in our school catalogues and syllabi they really understand.

⁴Should a teacher think that this procedure is a waste of time or just silly, let him probe his thinking by experiencing the difficulty of the task and its fruitfulness for both teacher and the class.

⁵A stimulating review of an historical epoch or movement can be centered on important names or dates or events. It can give the student that ‘new view’ of an old matter which is a prime factor in effective repetition.

“I am indebted to a number of experienced teachers of the California Province for their collaboration in preparing these notes.

⁷For the *Ratio* of 1586 see Pachtler, *Ratio Studiorum et Institutiones Scholasticae Societatis Iesu*, II, 141-43. The Fathers of 1586 conclude: “*Conandum igitur est, ut sicut facultates caeterae, ita et mathematicae in Nostris Gymansiis florent, ut hinc etiam Nostrí fiant magis idonei ad variis Ecclesiae commodis inserviendum, cum praesertim non parum indecorum careamus Professoribus, qui rerum Mathematicarum lectionem tam multis, tam praeclaris usibus exoptatam habere possint.*”

⁸c.f. *Ratio* of 1599, rule 20 of the Provincial and the Rules for the Professor of Mathematics (Pachtler, *op. cit.*, II, 256, 348).

⁹The prescriptions of 1832 are also in Pachtler, *op.cit.*, 348-49.

¹⁰There were exceptions, however. In Poland, for instance, the Jesuit colleges obtained permission to teach mathematics in the grammar classes. cf. article by Father Bednarski in *Archivum Historicum Soc. Iesu*, II, 205, July-December 1933.

¹¹Teachers may find *Mathematics for the Millions*, useful in supplying interesting and illustrative anecdotes, despite its unscholarliness, bigotry, and materialistic views.

APPENDIX C

NOTES ON JESUIT TEACHING PROCEDURES

Allan P. Farrell, S.J.

Jesuit Educational Quarterly for October 1943

IV. THE PRELECTION IN HIGH SCHOOL SCIENCE¹

A. Science in the Ratio Studiorum.

1. Following the prescription laid down in the *Constitutions*, Part IV, Chapter 12, C, "Tractabitur Logica, Physica, Metaphysica, Moralis scientia et etiam Mathematicae," the *Ratios* of 1586 and 1599 placed the study of science, as then known, in the Arts course. It was part of the philosophical curriculum, and was limited to the study of physics as Aristotle presented it.² In the *Ratio* of 1832 a special section was captioned "Pro Physica," under which were included, besides physics, the elements of astronomy and a short treatise on chemistry.³
2. It should not be thought, from these meager references that the Society was not interested in the sciences; the *Bibliotheque* of Sommervogel fully proves that it was. And as scientific studies widened, the Society's scholars took rank among the leading savants everywhere. The teaching of science on the secondary level, however, is a modern development.

B. A First Day's Prelection in Physics.

1. If the teacher is able to do it interestingly, the best prelection for the opening day of class is a statement and explanation of the *objectives* of the course. The following objectives should be included: Science in high school for the average student should strengthen and complement his humanistic training by introducing him to the facts and principles that operate in the physical world. Besides providing a foundation for engineering and allied professional fields, physics should contribute to the essential three-dimensional growth of the student (extent, breadth, and depth of knowledge) by laying for him the basis for a more complete understanding and appreciation of the world in which he lives as it affects and illuminates the arts, literature, culture.

(E.g., two men's impressions of a view of the Grand Canyon or of a sunset.)

2. The teacher should emphasize the fact that we study physics with the definite purpose of correlating and classifying our knowledge, thus making possible logical deductions and applications. He should then state and explain the following precise objectives:
 - (a) a fair working knowledge of the theory and application of physical principles;
 - (b) the understanding and working of ordinary problems in physics;
 - (c) a simple, efficient, and orderly laboratory technique.

These objectives will be better realized if they are oriented not only toward engineering and specialized scientific studies but also toward the fully cultural development of the student, toward the formation of intellectual and moral habits.

3. In concluding the first day's prelection, the teacher could point out some of the topics that are studied in physics. The purpose would be to arouse the curiosity and interest of the class. Such topics, for instance, are: How the earth is weighed; how steel ships float and how submarines made of steel can be so controlled as to rise or sink at will, the flight of the airplane; the human voice; sound movies; the electric organ; the human eye and the perception of images, etc. If time permitted, the teacher could take one of these topics and briefly illustrate how physics contributes to its understanding and appreciation.

C. A Procedure for the Daily Prelection in Physics.

1. Briefly set forth the objective(s) of the individual day's work. By telling the class that it is going to learn only one or two new principles at this time (especially in the beginning study of physics), those who doubt their scientific ability will not feel overwhelmed or discouraged and, hence, become inattentive.
2. Give a general introduction to a topic; e.g., magnetic effects of an electric current. Offer some



practical uses of these magnetic effects, such as door bells, electromagnets, relays, electrical meters (voltmeters, ammeters, etc.), telephone receivers, loud speakers, automatic circuit breakers, transformers. This will help the class to realize that it is worthwhile to learn the principles well and to give strict attention.

3. Explain the theory or/and experiment by which a principle was derived. Since physics often deals with experimental facts that are difficult to explain, use of analogies will aid the class and make the teacher's task easier. If deriving a formula, take either an example or an analogy to show the derivation.

(a) *An Example:* Force equals area times height of a column times density. Take a practical example of the force exerted by a certain amount of mercury or water.

(b) *An Analogy:* In explaining Ohm's law, an analogy frequently employed is that of using water pressure, rate of flow, and resistance to flow compared to voltage, current, and electrical resistance.

4. Ask a brief repetition of the main points of your prelection to check on the students' grasp of them. Let the class assist in working a type problem on the board.
5. Tell the class about the demonstration material you have on the table and what you are going to do with it. Expect the class to be able to suggest what will happen and why it will happen.
6. Perform the experiment and explain the results as they are taking place.
7. Explain in some detail some practical applications of the principle involved in the experiment.

D. Notanda for the Physics Prelection.

1. Sometimes an experiment or demonstration may be worked out in the beginning of a class, so as to require the students to write out an explanation of the result that took place; e.g., show the action of two iron rods suspended freely within a coil carrying an A.C. current. The rods violently repel

each other as soon as the current is turned on. Why?

2. In using the prelection, (a) teach the boys how to form the habit of making mental connections as an aid in memorizing formulas and rules; (b) convey ideas through the senses of sight and touch as well as through that of hearing (using pictures, diagrams, etc.; passing around two similar bottles, one of water, the other of mercury, to convey an idea of specific gravity, and to demonstrate that mercury is really more than thirteen times as heavy as water); (c) if a theory is to be rejected (e.g., corpuscular theory of light), let the class think out as many objections to the theory as it can.
3. Since it is supposed that a short repetition has been asked at the end of the prelection, the *recitation* period should open with a quiz to see whether or not the class has mastered the main lines of the matter, and can connect principle and problem, or refer problems to principles. The quiz should also attempt to find out if the class is able to think out further practical applications of principles.

E. A First Day in Chemistry.

1. The textbook looks formidable to the students. Chemistry will thus seem both difficult and distasteful. The teacher's first task, then, will be to offset so unfavorable an impression. What is fascinating about chemistry? Show that in the book; show what else the book will open up for the students and how it will open up these interesting and challenging phenomena.
2. Tell the class the purpose of the course; where the textbook fits into the course. A *syllabus* will give the aims of the course. Briefly explain these and illustrate. (If no formal syllabus has been prepared, the teacher's first prelection must, in essence, be the presentation of such a syllabus). Aims clearly understood and illumined aid motivation and deeply influence the learning process.
3. If time remains, or it seems feasible, give a brief but graphic view of the development of chemistry — from Aristotle, who thought that the world was made up of earth, air, fire, and water. This idea persisted in a degree till about the time of Robert Boyle, 1661. (The teacher could mention the

alchemists of the Middle Ages, who thought that everything was made of philosophical mercury, sulphur, salt and who had an influence on chemistry in making experiments to produce gold.) Beginning with Boyle, give a short sketch of modern chemistry.

F. The Use of the Daily Prelection in Chemistry.

Three types of prelection may be distinguished in regard to chemistry:

1. The *first type* will be used for introducing the class to a new topic or part in chemistry. This will be intensive, like the *lectio stataria* used for language teaching. The theory will be explained in detail, and problems will also be carefully worked out.
2. The *second type*, for more advanced students, may also be used, e.g., for treating of the various elements and compounds. It prepares for understanding rather than for memory. (No need to memorize the elements and compounds; they can be found in any book on chemistry at a moment's notice.)
3. The *third type* of prelection prepares the student to work experiments in the laboratory. It seeks to link theory and principles to experiment; but it also teaches accurate handling of chemicals, materials, etc. At the beginning, this sort of prelection must be given with care, if only to avoid serious accidents, which can take place in a chemical laboratory.

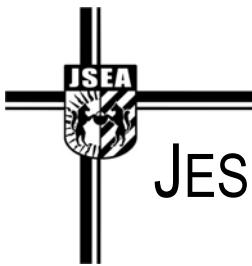
The prelection of this type is an example of the general rule that the purpose (in a most general sense) of the prelection is to introduce students to any and every assignment — whether it be study, writing, memory lesson, laboratory tasks, reading, working problems, etc.

Footnotes:

¹I wish to acknowledge a debt to a number of experienced science teachers of the California Province for help in preparing these notes.

²Cf. Pachtler, *Ratio Studiorum et Institutiones Scholasticae Societatis Iesu*, II, 135-39, 334-36.

³Pachtler, op. cit., II, 346-48.



JESUIT SECONDARY EDUCATION ASSOCIATION

FOUNDATIONS

*Ignatian Pedagogy: A Practical Approach**

By The International Commission
on the Apostolate of Jesuit Education

The publication of *The Characteristics of Jesuit Education* in 1986 aroused a renewed interest in Jesuit education among teachers, administrators, students, parents and others around the world. It has given them a sense of identity and purpose. That document, translated into 13 languages, has been the focus for seminars, workshops, and study. Reactions have been overwhelmingly positive.

In recent years a question has been heard from diverse parts of the world. How can we make the principles and orientation of *The Characteristics* more useable for *teachers*? How can Ignatian values be incorporated in a practical pedagogy for use in the daily interaction between teachers and students in the classroom?

The International Commission on the Apostolate of Jesuit Education (ICAJE) has been working for over three years to respond to this question. With help from reactions and suggestions of lay and Jesuit educators the world over, seven drafts were written for this paper introducing the *Ignatian Pedagogical Paradigm*. From the outset, however, we were convinced that no document alone would help teachers to make the adaptations in pedagogical

approach and teaching method required in Ignatian education. To be successful in bringing the *Ignatian Pedagogical Paradigm* into regular use in Jesuit schools, members of the International Commission are convinced that staff development programs in each province and school are essential. Teachers need much more than a cognitive introduction to the Paradigm. They require practical training that engages and enables them to reflect on the experience of using these new methods confidently and effectively. For this reason, ICAJE has worked, from the start, on a *project* to help teachers.

*How can Ignatian values
be incorporated in a practical pedagogy
for use in the daily interaction
between teachers and students
in the classroom?*

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THE IGNATIAN PEDAGOGY PROJECT INCLUDES:

- 1) an introductory document on the *Ignatian Pedagogical Paradigm* as a development of Part 10 of the *Characteristics* and
- 2) a program of staff development at regional, province and school levels. The school staff development programs should last from three to four years in order to enable teachers gradually to master and be comfortable with Ignatian pedagogical approaches.

To make this project effective and introduce practical staff development programs at school level, groups of people in provinces around the world are currently being trained in the *Ignatian Pedagogical Paradigm* and appropriate teaching methods. Indeed, this whole process was initiated at an International Training Workshop held at Villa Cavalletti, just outside Rome, April 20-30, 1993. Six people from Jesuit education from each continent (a total of approximately 40 people from 26 nations) were invited to be *trained*, i.e., to learn about, practice, and master some of the key pedagogical methods involved. They, in turn, are preparing training workshops for teams of people from provinces in their areas of the world, who in turn will be equipped to initiate school level staff development programs.

Without the assistance of the training team at Villa Cavalletti and the generous participants in the international workshop there, the process of bringing the Ignatian Pedagogy Project to our teachers simply would not be possible. I am, therefore, very grateful to all of these people who are truly at the service of Jesuit education worldwide.

I offer special thanks to the members of the International Commission on the Apostolate of Jesuit Education who have worked assiduously for over three years — in writing seven drafts of this introductory paper, as well as developing the pedagogical processes which comprise the substance of the Ignatian Pedagogy Project. Members of ICAJE represent experience and cultural points of view from the farflung corners of the world: Fr. Agustin Alonso, S.J. (Europe), Fr. Anthony Berridge, S.J. (Africa and Madagascar), Fr. Charles Costello, S.J. (North America), Fr. Daven Day, S.J. (East Asia), Fr. Gregory

Naik, S.J. (South Asia) and Fr. Pablo Sada, S.J. (Latin America).

In advance, I thank Provincials, their assistants for education, teachers, administrators, members of governing boards whose encouragement and cooperation in this global effort to renew our educational apostolate are crucial.

Finally, I acknowledge the generous financial assistance we have received from three foundations that wish to remain anonymous. Their participation in our efforts is a notable example of the interest and cooperation which characterizes the worldwide community of Jesuit education.

*Vincent J. Duminuco, S.J.
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INTRODUCTORY NOTES

(1) This document grows out of the 10th part of *The Characteristics of Jesuit Education* in response to many requests for help in formulating a practical pedagogy which is consistent with and effective in communicating the Ignatian worldview and values presented in the *Characteristics* document. It is essential, therefore, that what is said here be understood in conjunction with the substantive Ignatian spirit and apostolic thrust presented in *The Characteristics of Jesuit Education*.

(2) The field of Jesuit pedagogy has been discussed in numerous books and scholarly articles over the centuries. In this paper we treat only some aspects of this pedagogy which serve to introduce a practical teaching strategy. The Ignatian pedagogical paradigm proposed here can help to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*.

(3) It is obvious that a universal curriculum for Jesuit schools or colleges similar to that proposed in the original *Ratio Studiorum* is impossible today. However, it does seem important and consistent with the Jesuit tradition to have a systematically organized pedagogy whose substance and methods promote the explicit vision of the contemporary Jesuit educational mission. Responsibility for cultural *adaptations* is best handled at the regional or local level. What seems more appropriate at a more universal level today is an Ignatian pedagogical paradigm which can help teachers and students to focus their work in a manner that is academically sound and, at the same time, formative of persons for others.

(4) The pedagogical paradigm proposed here involves a particular style and process of teaching. It calls for *infusion* of approaches to value learning and growth *within existing curricula* rather than adding courses. We believe that such an approach is preferable both because it is more realistic in light of already crowded curricula in most educational institutions, and because this approach has been found to be more effective in helping learners to interiorize and act upon the Ignatian values set out in *The Characteristics of Jesuit Education*.

(5) We call this document *Ignatian Pedagogy* since it is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St. Ignatius recorded in the *Spiritual Exercises*, in Part IV of the *Constitutions of the Society of Jesus*, and in the *Jesuit Ratio Studiorum*.

(6) Ignatian Pedagogy is inspired by faith. But even those who do not share this faith can gather valuable experiences from this document because the pedagogy inspired by St. Ignatius is profoundly human and consequently *universal*.

(7) Ignatian pedagogy from its beginnings has been eclectic in selection of methods for teaching and learning. Ignatius Loyola himself adapted the “*modus Parisiensis*,” the ordered pedagogical approach employed at the University of Paris in his day. This was integrated with a number of the methodological principles he had previously developed for use in the *Spiritual Exercises*. To be sure, the sixteenth century Jesuits lacked the formal, scientifically tested methods proposed, for example, in developmental psychology in recent times. Attention to care for the individual student made these Jesuit teachers attentive to what really helped learning and human growth. And they shared their findings across many parts of the world, verifying more universally effective pedagogical methods. These were specified in the *Ratio Studiorum*, the Jesuit code of liberal arts education that became normative for all Jesuit schools. (A brief description of some of these methods is presented in Appendix 2.)

(8) Over the centuries a number of other specific methods more scientifically developed by other educators have been adopted within Jesuit pedagogy *insofar as they contribute to the goals of Jesuit education*. A perennial



characteristic of Ignatian pedagogy is the ongoing systematic incorporation of methods from a variety of sources, which better contribute to the integral intellectual, social, moral and religious formation of the whole person.

(9) This document is only one part of a comprehensive, long-term renewal project which has been in progress for several years with such programs as the Colloquium on the Ministry of Teaching, the Curriculum Improvement Process, the MAGIS Program and the like. Renewal requires a change of heart, an openness of mind and spirit to break new ground for the good of one's students. Thus, building on previous stages of renewal, this document aims to move a major step ahead by introducing Ignatian Pedagogy through understanding and *practice* of methods that are appropriate to achieve the goals of Jesuit education. This paper, therefore, must be accompanied by practical staff development programs that enable teachers to learn and to be comfortable with a structure for teaching and learning the Ignatian Pedagogical Paradigm and specific methods to facilitate its use. To assure that this can happen, educators, lay and Jesuit, from all continents are being trained to provide leadership in staff development programs at regional, province and local school levels.

(10) The *Ignatian Pedagogy Project* is addressed in the first instance to teachers. For it is especially in their daily interaction with students in the learning process that the goals and objectives of Jesuit education can be realized. How a teacher relates to students, how a teacher conceives of learning, how a teacher engages students in the quest for truth, what a teacher expects of students, a teacher's own integrity and ideals — all of these have significant formative effects upon student growth. Father Kolvenbach takes note of the fact that "Ignatius appears to place teachers' personal example ahead of learning as an apostolic means to help students grow in values." (cf. Appendix #2, #125) It goes without saying that in schools, administrators,

members of governing boards, staff and other members of the school community also have indispensable and key roles in promoting the environment and learning processes that can contribute to the ends of Ignatian Pedagogy. It is important, therefore, to share this project with them.

IGNATIAN PEDAGOGY

(11) Pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to methodology. It must include a worldview and a vision of the ideal human person to be educated. These provide the goal, the end towards which all aspects of an educational tradition are directed. They also provide criteria for choices of means to be used in the process of education. The worldview and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that worldview and moves one step beyond, suggesting more explicit ways in which Ignatian values can be incarnated in the teaching-learning process.

THE GOAL OF JESUIT EDUCATION

(12) What is our goal? *The Characteristics of Jesuit Education* offers a description which has been amplified by Fr. General Kolvenbach:

"The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slip-shod

or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.”¹

(13) Father Arrupe summarized this by pointing to our educational goal as “forming men and women for others.” Father Kolenbach has described the hoped-for graduate of a Jesuit school as a person who is “well-rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God.” Father Kolenbach also states our goal when he says, “We aim to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment.”

(14) Such a goal requires a full and deeper formation of the human person, an educational process of formation that calls for excellence — a striving to excel, to achieve one’s potential — that encompasses the intellectual, the academic and more. It calls for a human excellence modeled on Christ of the Gospels, an excellence that reflects the mystery and reality of the Incarnation, an excellence that reveres the dignity of all people as well as the holiness of all creation. There are sufficient examples from history of educational excellence narrowly conceived, of people extraordinarily advanced intellectually who, at the same time, remain emotionally undeveloped and morally immature. We are beginning to realize that education does not inevitably humanize or Christianize people and society. We are losing faith in the naive notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, then, it becomes clear that, if we in Jesuit education are to exercise a moral force in society, we must insist that the process of education takes place in a moral as well as an intellectual framework. This is not to suggest a program of indoctrination that suffocates the spirit; neither does it look for the introduction of theoretical courses that are speculative and remote from reality. What is needed is a framework of inquiry for the process of wrestling with significant issues and complex values of life, and teachers capable and willing to guide that inquiry.

TOWARDS A PEDAGOGY FOR FAITH AND JUSTICE

(15) Young men and women should be free to walk a path whereby they are enabled to grow and develop as fully human persons. In today’s world, however, there is a tendency to view the aim of education in excessively utilitarian terms. Exaggerated emphasis of financial success can contribute to extreme competitiveness and absorption with selfish concerns. As a result, that which is human in a given subject or discipline may be diminished in students’ consciousness. This can easily obscure the true values and aims of humanistic education. To avoid such distortion, teachers in Jesuit schools present academic subjects out of a human centeredness, with stress on uncovering and exploring the patterns, relationships, facts, questions, insights, conclusions, problems, solutions, and implications which a particular discipline brings to light about what it means to be a human being. Education thus becomes a carefully reasoned investigation through which the student forms or reforms his or her habitual attitudes towards other people and the world.

(16) From a Christian standpoint, the model for human life — and, therefore, the ideal of a humanely educated individual — is the person of Jesus. Jesus teaches us by word and example that the realization of our fullest human potential is achieved ultimately in our union with God, a union that is sought and reached through a loving, just and compassionate relationship with our brothers and sisters. Love of God, then, finds true expression in our daily love of neighbor, in our compassionate care for the poor and suffering, in our deeply human concern for others as God’s people. It is a love that gives witness to faith and speaks out through action on behalf of a new world community of justice, love and peace.

(17) The mission of the Society of Jesus today as a religious order in the Catholic Church is the service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world



community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures. Renewal of our social, economic and political systems so that they nourish and preserve our common humanity and free people to be generous in their love and care for others requires resilient and resourceful persons. It calls for persons, educated in faith and justice, who have a powerful and ever growing sense of how they can be effective advocates, agents and models of God's justice, love and peace within, as well as beyond ,the ordinary opportunities of daily life and work.

(18) Accordingly, education in faith and for justice begins with a reverence for the freedom, right and power of individuals and communities to create a different life for themselves. It means assisting young people to enter into the sacrifice and joy of sharing their lives with others. It means helping them to discover that what they most have to offer is who they are rather than what they have. It means helping them to understand and appreciate that other people are their richest treasure. It means walking with them in their own journeys toward greater knowledge, freedom and love. This is an essential part of the new evangelization to which the Church calls us.

(19) Thus, education in Jesuit schools seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of humankind and the whole of natural creation. If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the *greater good* in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among God's poor, oppressed and neglected.

(20) To achieve our goal as educators in Jesuit schools, we need a pedagogy that endeavors to form men and women for others in a post-modern world where so many forces are at work which are antithetical to that aim.² In addition we need an ongoing formation for ourselves as teachers to be able to provide this pedagogy effectively. There are, moreover, many places where governmental entities define the limits of educational programs and where teacher training is counterproductive to a pedagogy which encourages student activity in learning, fosters growth in human excellence, and promotes formation in faith and values along with the transmission of knowledge and skill as integral dimensions of the learning process. This describes the real situation facing many of us who are teachers and administrators in Jesuit schools. It poses a complex apostolic challenge as we embark daily on our mission to win the trust and faith of new generations of youth, to walk with them along the pathway toward truth, to help them work for a just world filled with the compassion of Christ.

(21) How do we do this? Since the publication in 1986 of *The Characteristics of Jesuit Education*, a frequent question of teachers and administrators alike in Jesuit schools has been: "How can we achieve what is proposed in this document, the educational formation of youth to be men and women for others, in the face of present day realities?" The answer necessarily must be relevant to many cultures; it must be usable in different situations; it must be applicable to various disciplines; it must appeal to multiple styles and preferences. Most importantly, it must speak to teachers of the realities as well as the ideals of teaching. All of this must be done, moreover, with particular regard for the preferential love of the poor which characterizes the mission of the Church today. It is a hard challenge and one that we cannot disregard because it goes to the heart of what is the apostolate of Jesuit education. The solution is not simply to exhort our teachers and administrators to greater dedication. What we need, rather, is a

model of how to proceed that promotes the goal of Jesuit education, a paradigm that speaks to the teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.

(22) The first decree of the 33rd General Congregation of the Society of Jesus, ‘Companions of Jesus Sent into Today’s World,’ encourages Jesuits in the regular apostolic discernment of their ministries, both traditional and new. Such a review, it recommends, should be attentive to the Word of God and should be inspired by the Ignatian tradition. In addition, it should allow for a transformation of peoples’ habitual patterns of thought through a *constant interplay of experience, reflection and action*.³ It is here that we find the outline of a model for bringing *The Characteristics of Jesuit Education* to life in our schools today, through a way of proceeding that is thoroughly consistent with the goal of Jesuit education and totally in line with the mission of the Society of Jesus. We turn our consideration, then, to an Ignatian paradigm that gives preeminence to the constant interplay of EXPERIENCE, REFLECTION and ACTION.

We are beginning to realize that education does not inevitably humanize or Christianize people and society.

PEDAGOGY OF THE SPIRITUAL EXERCISES

(23) A distinctive feature of the Ignatian pedagogical paradigm is that, understood in the light of the *Spiritual Exercises of St. Ignatius*, it becomes not only a fitting description of the continual interplay of experience, reflection and action in the teaching learning process, but also an ideal portrayal of the dynamic inter-relationship of teacher and learner in the latter’s journey of growth in knowledge and freedom.

(24) Ignatius’ *Spiritual Exercises* is a little book that was never meant to be read, at least as most books are. It was intended, rather, to be used

as a way to proceed in guiding others through experiences of prayer wherein they might meet and converse with the living God, come honestly to grips with the truth of their values and beliefs, and make free and deliberate choices about the future course of their lives. The *Spiritual Exercises*, carefully constructed and annotated in Ignatius’ little manual, are not meant to be merely cognitive activities or devotional practices. They are, instead, rigorous exercises of the spirit wholly engaging the body, mind, heart and soul of the human person. Thus, they offer not only matters to be pondered, but also realities to be contemplated, scenes to be imagined, feelings to be evaluated, possibilities to be explored, options to be considered, alternatives to be weighed, judgments to be reached and choices of action to be made — all with the expressed aim of helping individuals to seek and find the will of God at work in the radical ordering of their lives.

(25) A fundamental dynamic of the *Spiritual Exercises* of Ignatius is the continual call to reflect upon the entirety of one’s experience in prayer in order to discern where the Spirit of God is leading. Ignatius urges reflection on human experience as an essential means of validating its authenticity, because without prudent reflection, delusion readily becomes possible and, without careful reflection, the significance of one’s experience may be neglected or trivialized. Only after adequate reflection on experience and interior appropriation of the meaning and implications of what one studies can one proceed freely and confidently toward choosing appropriate courses of action that foster the integral growth of oneself as a human being. Hence, reflection becomes a pivotal point for Ignatius in the movement from experience to action, so much so that he consigns to the director or guide of persons engaged in the *Spiritual Exercises* primary responsibility for facilitating their progress in reflection.

(26) For Ignatius, the vital dynamic of the *Spiritual Exercises* is the individual person’s encounter with the Spirit of Truth. It is not surprising,



therefore, that we find in his principles and directions for guiding others in the process of the *Spiritual Exercises* a perfect description of the pedagogical role of teacher as one whose job is not merely to inform but to help the student progress in the truth.⁴ If they are to use the *Ignatian Pedagogical Paradigm* successfully, teachers must be sensitive to their own experience, attitudes, opinions lest they impose their own agenda on their students. (cf. paragraph #111)

THE TEACHER-LEARNER RELATIONSHIP

(27) Applying, then, the Ignatian paradigm to the teacher-learner relationship in Jesuit education, it is the teacher's primary role to facilitate the growing relationship of the learner with truth, particularly in the matter of the subject being studied under the guiding influence of the teacher. The teacher creates the conditions, lays the foundations and provides the opportunities for the continual interplay of the student's EXPERIENCE, REFLECTION and ACTION to occur.

(28) Starting with EXPERIENCE, the teacher creates the conditions whereby students gather and recollect the material of their own experience in order to distill what they understand already in terms of facts, feelings, values, insights and intuitions they bring to the subject matter at hand. Later the teacher guides the students in assimilating new information and further experience so that their knowledge will grow in completeness and truth. The teacher lays the foundations for learning how to learn by engaging students in skills and techniques of REFLECTION. Here memory, understanding, imagination and feelings are used to grasp the essential meaning and value of what is being studied, to discover its relationship to other facets of human knowledge and activity, and to appreciate its implications in the continuing search for truth. Reflection should be a formative and liberating process that so shapes the consciousness of students — their habitual attitudes, values and beliefs as well as ways of thinking — that they are impelled to move beyond knowing to ACTION. It is then the

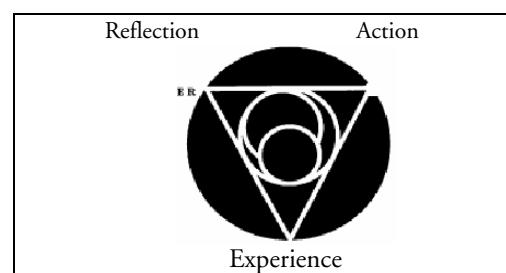
role of the teacher to see that the opportunities are provided that will challenge the imagination and exercise the will of the students to choose the best possible course of action to flow from and follow up on what they have learned. What they do as a result, under the teacher's direction, while it may not immediately transform the world into a global community of justice, peace and love, should at least be an educational step in that direction and toward that goal, even if it merely leads to new experiences, further reflections and consequent actions within the subject area under consideration.

(29) The continual interplay, then, of EXPERIENCE, REFLECTION and ACTION in the teaching-learning dynamic of the classroom lies at the heart of an Ignatian pedagogy. It is our way of proceeding in Jesuit schools as we accompany the learner on his or her journey of becoming a fully human person. It is an Ignatian pedagogical paradigm which each of us can bring to the subjects we teach and programs we run, knowing that it needs to be adapted and applied to our own specific situations.

IGNATIAN PARADIGM

(30) An Ignatian paradigm of experience, reflection and action suggests a host of ways in which teachers might accompany their students in order to facilitate learning and growth through encounters with truth and explorations of human meaning. It is a paradigm that can provide a more than adequate response to critical educational issues facing us today. It is a paradigm with inherent potential for going beyond mere theory to become a practical tool and effective

Figure 1. Ignatian Paradigm and the Teacher-Learner Relationship:



instrument for making a difference in the way we teach and in the way our students learn. The model of experience, reflection and action is not solely an interesting idea worthy of considerable discussion, nor is it simply an intriguing proposal calling for lengthy debate. It is rather a fresh yet familiar Ignatian paradigm of Jesuit education, a way of proceeding which all of us can confidently follow in our efforts to help students truly grow as persons of competence, conscience and compassion.

(31) A critically important note of the Ignatian paradigm is the introduction of reflection as an essential dynamic. For centuries, education was assumed to consist primarily of accumulated knowledge gained from lectures and demonstrations.⁵ Teaching followed a primitive model of communications in which information is transmitted and knowledge is transferred from teacher to learner. Students experience a lesson clearly presented and thoroughly explained and the teacher calls for subsequent action on the part of students whereby they demonstrate, frequently reciting from memory, that what was communicated has, indeed, been successfully absorbed. While research over the past two decades has proven time and again, study after study, that effective learning occurs through the interaction of the learner with experience, still much of teaching continues to be limited to a two-step instructional model of EXPERIENCE — ACTION, in which the teacher plays a far more active role than the student.⁶ It is a model often followed where development of memorization skills on the part of students is a primary pedagogical aim. As a teaching model of Jesuit education, however, it is seriously deficient for two reasons:

- 1) In Jesuit schools the learning *experience* is expected to move beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation.
- 2) If learning were to stop there, it

would not be Ignatian. For it would lack the component of REFLECTION wherein students are impelled to consider the human meaning and significance of what they study and to integrate that meaning as responsible learners who grow as persons of competence, conscience and compassion.

DYNAMICS OF THE PARADIGM

(32) A comprehensive *Ignatian Pedagogical Paradigm* must consider the context of learning as well as the more explicitly pedagogical process. In addition, it should point to ways to encourage openness to growth even after the student has completed any individual learning cycle. Thus five steps are involved: *CONTEXT; EXPERIENCE; REFLECTION; ACTION; EVALUATION.*

(33) 1. *CONTEXT OF LEARNING:* Before Ignatius would begin to direct a person in the *Spiritual Exercises*, he always wanted to know about their predispositions to prayer, to God. He realized how important it was for a person to be open to the movements of the Spirit, if he or she was to draw any fruit from the journey of the soul to be begun. And based upon this pre-retreat knowledge, Ignatius made judgments about readiness to begin, whether a person would profit from the complete *Exercises* or an abbreviated experience.

(34) In the *Spiritual Exercises*, Ignatius makes the point that the experiences of the retreatant should always give shape and context to the exercises that are being used. It is the responsibility of the director, therefore, not only to select those exercises that seem most worthwhile and suitable but also to modify and adjust them in order to make them directly applicable to the retreatant. Ignatius encourages the director of the *Spiritual Exercises* to become as familiar as possible beforehand with the life experience of the retreatant so that, during the retreat itself, the director will be better equipped to assist the retreatant in discerning movements of the Spirit.



(35) Similarly, personal care and concern for the individual, which is a hallmark of Jesuit education, requires that the teacher become as conversant as possible with the life experience of the learner. Since human experience, always the starting point in an Ignatian pedagogy, never occurs in a vacuum, we must know as much as we can about the actual context within which teaching and learning take place. As teachers, therefore, we need to understand the world of the student, including the ways in which family, friends, peers, youth culture and mores, as well as social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the student for better or worse. Indeed, from time to time we should work seriously with students to reflect on the contextual realities of both our worlds. What are forces at work in them? How do they experience those forces influencing their attitudes, values and beliefs, and shaping perceptions, judgments and choices? How do world experiences affect the very way in which students learn, helping to mold their habitual patterns of thinking and acting? What practical steps can they and are they willing to take to gain greater freedom and control over their destinies?

(36) For such a relationship of authenticity and truth to flourish between teacher and student, mutual trust and respect that grows out of a continuing experience of the other as a genuine companion in learning is required. It means, too, being keenly conscious of and sensitive to the institutional environment of the school or learning center; being alert as teachers and administrators to the complex and often subtle network of norms, expectations, behaviors and relationships that create an atmosphere for learning.

(37) Praise, reverence and service should mark the relationship that exists not only between teachers and students, but among all members of the school community. Ideally, Jesuit schools should be places where people are believed in, honored and cared for; where the natural talents and creative abilities of persons are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold for our students and ourselves.

(38) *Teachers, as well as other members of the school community, therefore, should take account of:*

A) *the real context of a student's life* which includes family, peers, social situations, the educational institution itself, politics, economics, cultural climate, the ecclesial situation, media, music and other realities. All of these have an impact on the student for better or worse. From time to time it will be useful and important to encourage students to reflect on the contextual factors that they experience, and how they affect their attitudes, perceptions, judgments, choices. This will be especially important when students are dealing with issues that are likely to evoke strong feelings.

B) *the socio-economic, political and cultural context* within which a student grows can seriously affect his or her growth as a person for others. For example, a culture of endemic poverty usually negatively affects students' expectations about success in studies; oppressive political regimes discourage open inquiry in favor of their dominating ideologies. These and a host of other factors can restrict the freedom which Ignatian pedagogy encourages.

C) *the institutional environment of the school or learning center*, i.e. the complex and often subtle network of norms, expectations and especially relationships that create the atmosphere of school life. Recent study of Catholic schools highlights the importance of a positive school environment. In the past,

improvements in religious and value education in our schools have usually been sought in the development of new curricula, visual aids and suitable textbook materials. All of these developments achieve some results. Most, however, achieve far less than they promised. The results of recent research suggest that the climate of the school may well be the pre-condition necessary before value education can even begin, and that much more attention needs to be given to the school environment in which the moral development and religious formation of adolescents takes place. Concretely, concern for quality learning, trust, respect for others despite differences of opinion, caring, forgiveness and some clear manifestation of the school's belief in the Transcendent distinguish a school environment that assists integral human growth. A Jesuit school is to be a face-to-face faith community of learners in which an authentic personal relationship between teachers and students may flourish. Without such a relation much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between teacher and student is an indispensable dispositive condition for any growth in commitment to values. Thus *alumnorum cura personalis*, i.e., a genuine love and personal care for each of our students, is essential for an environment that fosters the Ignatian pedagogical paradigm proposed.

(41) D) *what previously acquired concepts students bring with them to the start of the learning process.* Their points of view and the insights that they may have acquired from earlier study or picked up spontaneously from their cultural environment, as well as their feelings, attitudes, and values regarding the subject matter to be studied form part of the real context for learning.

(42) 2. *EXPERIENCE* for Ignatius meant “to taste something internally.” In the first place this calls for knowing facts, concepts, principles. This requires one to probe the connotation and overtones of words and events, to analyze and evaluate ideas, to reason. Only with accurate comprehension of what is being con-

sidered can one proceed to valid appreciation of its meaning. But Ignatian experience goes beyond a purely intellectual grasp. Ignatius urges that the whole person — mind, heart and will — should enter the learning experience. He encourages use of the imagination and the feelings as well as the mind in experience. Thus affective as well as cognitive dimensions of the human person are involved, because without internal feeling joined to intellectual grasp, learning will not move a person to action. For example, it is one thing to assent to the truth that God is Father or Parent. But for this truth to live and become effective, Ignatius would have us feel the tenderness with which the Father of Jesus loves us and cares for us, forgives us. And this fuller experience can move us to realize that God shares this love with all of our brothers and sisters in the human family. In the depths of our being we may be impelled to care for others in their joys and sorrows, their hopes, trials, poverty, unjust situations — and to want to do something for them. For here the heart as well as the head, the human person is involved.

(43)

Thus we use the term EXPERIENCE to describe any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student. In any experience, data are perceived by the student cognitively. Through questioning, imagining, investigating its elements and relationships, the student organizes this data into a whole or a hypothesis. “What is this?” “Is it like anything I already know?” “How does it work?” And even without deliberate choice there is a concomitant affective reaction, e.g. “I like this.” “I’m threatened by this.” “I never do well in this sort of thing.” “It’s interesting.” “Ho hum, I’m bored.”

(44)

At the beginning of new lessons, teachers often perceive how students' feelings can move them to grow. For it is rare that a student experiences something new in studies without referring it to what he or she already knows. New facts, ideas, viewpoints, theories often present a challenge to what the student



understands at that point. This calls for growth — a fuller understanding that may modify or change what had been perceived as adequate knowledge. Confrontation of new knowledge with what one has already learned cannot be limited simply to memorization or passive absorption of additional data, especially if it does not exactly fit what one knows. It disturbs a learner to know that he does not fully comprehend. It impels a student to further probing for understanding—analysis, comparison, contrast, synthesis, evaluation—all sorts of mental and/or psychomotor activities wherein students are alert to grasp reality more fully.

(45) *Human experience* may be either *direct* or *vicarious*:

-*Direct*

It is one thing to read a newspaper account of a hurricane striking the coastal towns of Puerto Rico. You can know all the facts: wind-speed, direction, numbers of persons dead and injured, extent and location of physical damage caused. This cognitive knowing, however, can leave the reader distant and aloof to the human dimensions of the storm. It is quite different to be out where the wind is blowing, where one feels the force of the storm, senses the immediate danger to life, home, and all one's possessions, and feels the fear in the pit of one's stomach for one's life and that of one's neighbors as the shrill wind becomes deafening. It is clear in this example that direct experience usually is fuller, more engaging of the person. *Direct experience* in an academic setting usually occurs in interpersonal experiences such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports, and the like.

-*Vicarious*

But in studies, direct experience is not always possible. Learning is often achieved through *vicarious experience* in reading, or listening to a lecture. In order to involve students in the learning experience more fully at a human level, teachers are challenged to stimulate students' imagination and use of the senses precisely so that students can enter the reality

studied more fully. Historical settings, assumptions of the times, cultural, social, political and economic factors affecting the lives of people at the time of what is being studied need to be filled out. Simulations, role playing, use of audio visual materials and the like may be helpful.

(46) In the initial phases of experience, whether direct or vicarious, learners perceive data as well as their affective responses to it. But only by organizing this data can the experience be grasped as a whole, responding to the question: "What is this?" and, "How do I react to it?" Thus learners need to be attentive and active in achieving comprehension and understanding of the human reality that confronts them.

(47) 3. *REFLECTION*: Throughout his life Ignatius knew himself to be constantly subjected to different stirrings, invitations, alternatives which were often contradictory. His greatest effort was to try to discover what moved him in each situation: the impulse that leads him to good or the one that inclines him to evil; the desire to serve others or the solicitude for his own egotistical affirmation. He became the master of discernment that he continues to be today because he succeeded in distinguishing this difference. For Ignatius to "discern" was to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their likely consequences, to discover what best leads to the desired goal: to be a free person who seeks, finds, and carries out the will of God in each situation.

(48) At this level of *REFLECTION*, the memory, the understanding, the imagination and the feelings are used to capture the *meaning and the essential value* of what is being studied, to *discover its relationship* with other aspects of knowledge and human activity, and to *appreciate* its implications in the ongoing search for truth and freedom. This *REFLECTION* is a formative and liberating process. It forms the conscience of learners

(their beliefs, values, attitudes and their entire way of thinking) in such a manner that they are led to move beyond knowing, to undertake *action*.

(49) We use the term reflection to mean a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully. Thus, reflection is the process by which meaning surfaces in human experience:

(50) *by understanding the truth being studied more clearly.* For example, "What are the assumptions in this theory of the atom, in this presentation of the history of native peoples, in this statistical analysis? Are they valid; are they fair? Are other assumptions possible? How would the presentation be different if other assumptions were made?"

(51) *by understanding the sources of the sensations or reactions I experience* in this consideration. For example, "In studying this short story, what particularly interests me? Why?" "What do I find troubling in this translation? Why?"

(52) *by deepening my understanding of the implications of what I have grasped for myself and for others.* For example, "What likely effects might environmental efforts to check the greenhouse effect have on my life, on that of my family, and friends... on the lives of people in poorer countries?"

(53) *by achieving personal insights into events, ideas, truth or the distortion of truth* and the like. For example, "Most people feel that a more equitable sharing of the world's resources is at least desirable, if not a moral imperative. My own life style, the things I take for granted, may contribute to the current imbalance. Am I willing to reconsider what I really need to be happy?"

(54) *by coming to some understanding of who I am ("What moves me, and why?") and who I might be in relation to others.* For example, "How does what I have reflected upon make me feel? Why? Am I at peace with that reac-

(55) tion in myself? Why? If not, why not?"

(56) A major challenge to a teacher at this stage of the learning paradigm is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. But the challenge remains to open students' sensitivities to human implications of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.

(57) As educators we insist that all of this be done with total respect for the student's freedom. It is possible that, even after the reflective process, a student may decide to act selfishly. We recognize that it is possible that due to developmental factors, insecurity or other events currently impacting a student's life, he or she may not be able to grow in directions of greater altruism, justice, etc. at this time. Even Jesus faced such reactions in dealing with the rich young man. We must be respectful of the individual's freedom to reject growth. We are sowers of seeds; in God's Providence the seeds may germinate in time.

(58) The reflection envisioned can and should be broadened wherever appropriate to enable students and teachers to share their reflections and thereby have the opportunity to grow together. Shared reflection can reinforce, challenge, encourage reconsideration, and ultimately give greater assurance that the action to be taken (individual or corporate) is more comprehensive and consistent with what it means to be a person for others.

(The terms *EXPERIENCE* and *REFLECTION* may be defined variously according to different schools of pedagogy, and we agree with the tendency to use these and similar terms to express or to promote teaching that is personalized and learner-active and whose aim is not merely the assimilation



of subject-matter but the development of the person. In the Ignatian tradition of education, however, these terms are particularly significant as they express a “way of proceeding” that is more effective in achieving “integral formation” of the student, that is, a way of experiencing and reflecting that leads the student not only to delve deeply into the subject itself but to look for meaning in life, and to make personal options (*ACTION*) according to a comprehensive world vision. On the other hand, we know that experience and reflection are not separable phenomena. It is not possible to have an experience without some amount of reflection, and all reflection carries with it some intellectual or affective experiences, insights and enlightenment, a vision of the world, of self, and others.)

(59) 4. *ACTION*: For Ignatius the acid test of love is what one does, not what one says. *“Love is shown in deeds, not words.”* The thrust of the *Spiritual Exercises* was precisely to enable the retreatant to know the will of God and to do it freely. So too, Ignatius and the first Jesuits were most concerned with the formation of students’ attitudes, values, ideals according to which they would make decisions in a wide variety of situations about what actions were to be done. Ignatius wanted Jesuit schools to form young people who could and would contribute intelligently and effectively to the welfare of society.

(60) Reflection in Ignatian Pedagogy would be a truncated process if it ended with understanding and affective reactions. Ignatian reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to effect it. Reflection only develops and matures when it fosters decision and commitment.

(61) In his pedagogy, Ignatius highlights the affective/evaluative stage of the learning process because he is conscious that in addition to letting one “sense and taste”, i.e., deepen one’s experience, affective feelings are motivational forces that move one’s understanding to action and commitment. And it must be clear that Ignatius does not seek just any action or commitment. Rather, while respecting human freedom, he strives to encourage decision and commitment for the *magis*, the better service of God and our sisters and brothers.

(62) The term “Action” here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally. It involves two steps:

- 1) *Interiorized Choices.* After reflection, the learner considers the experience from a personal, human point of view. Here in light of cognitive understanding of the experience and the affections involved (positive or negative), the will is moved. Meanings perceived and judged present choices to be made. Such choices may occur when a person decides that a truth is to be his or her personal point of reference, attitude or predisposition which will affect any number of decisions. It may take the form of gradual clarification of one’s priorities. It is at this point that the student chooses to make the truth his or her own while remaining open to where the truth might lead.
- 2) *Choices Externally Manifested.* In time, these meanings, attitudes, values which have been interiorized, made part of the person, impel the student to act, *to do something consistent with this new conviction*. If the meaning was positive, then the student will likely seek to enhance those conditions or circumstances in which the original experience took place. For example, if the goal of physical education has been achieved, the student will be inclined to undertake some regular sport during his free time. If she has acquired a taste for history of literature, she may resolve to make time for reading. If he finds it worthwhile to help his companions in their studies, he may volunteer to collaborate in some

remedial program for weaker students. If he or she appreciates better the needs of the poor after service experiences in the ghetto and reflection on those experiences, this might influence his or her career choice or move the student to volunteer to work for the poor. If the meaning was negative, then the student will likely seek to adjust, change, diminish or avoid the conditions and circumstances in which the original experience took place. For example, if the student now appreciates the reasons for his or her lack of success in schoolwork, the student may decide to improve study habits in order to avoid repeated failure.

(63) 5. *EVALUATION*: All teachers know that from time to time it is important to evaluate a student's progress in academic achievement. Daily quizzes, weekly or monthly tests and semester examinations are familiar evaluation instruments to assess the degree of mastery of knowledge and skills achieved. Periodic testing alerts the teacher and the student both to intellectual growth and to lacunae where further work is necessary for mastery. This type of feedback can alert the teacher to possible needs for use of alternate methods of teaching; it also offers special opportunities to individualize encouragement and advice for academic improvement (e.g. review of study habits) for each student.

(64) Ignatian pedagogy, however, aims at formation which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential. Comprehensive assessment probably will not occur as frequently as academic testing, but it needs to be planned at intervals, at least once a term. A teacher who is observant will perceive indications of growth or lack of growth in class discussions, students' generosity in response to common needs, etc., much more frequently.

(65) There are a variety of ways in which this fuller human growth can be assessed. All must take into account the age, talents and developmental levels of each student. Here the relationship of mutual trust and respect which should exist between students and teachers sets a climate for discussion of growth. Useful pedagogical approaches include mentoring, review of student journals, student self-evaluation in light of personal growth profiles, as well as review of leisure time activities and voluntary service to others.

(66) This can be a privileged moment for a teacher both to congratulate and encourage the student for progress made, as well as an opportunity to stimulate further reflection in light of blind spots or lacunae in the student's point of view. The teacher can stimulate needed reconsideration by judicious questioning, proposing additional perspectives, supplying needed information and suggesting ways to view matters from other points of view.

(67) In time, the student's attitudes, priorities, decisions may be reinvestigated in light of further experience, changes in his or her context, challenges from social and cultural developments and the like. The teacher's gentle questioning may point to the need for more adequate decisions or commitments, what Ignatius Loyola called the *magis*. This newly realized need to grow may serve to launch the learner once again into the cycle of the Ignatian learning paradigm.

AN ONGOING PROCESS

(68) This mode of proceeding can thus become an effective ongoing pattern for learning as well as a stimulus to remain open to growth throughout a lifetime.

(69) A repetition of the Ignatian paradigm can help the growth of a student:

- who will gradually learn to discriminate and be selective in choosing experiences;



- who is able to draw fullness and richness from the reflection on those experiences; and
- who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.

(70) In addition, perhaps most important, consistent use of the Ignatian paradigm can result in the acquisition of life-long habits of learning which foster attention to experience, reflective understanding beyond self-interest, and criteria for responsible action. Such formative effects were characteristic of Jesuit alumni in the early Society of Jesus. They are perhaps even more necessary for responsible citizens of the third millennium.

NOTEWORTHY FEATURES OF THE IGNATIAN PEDAGOGICAL PARADIGM

(71) We naturally welcome an Ignatian pedagogy that speaks to the characteristics of Jesuit education and to our own goals as teachers. The continual interplay of CONTEXT, EXPERIENCE, REFLECTION, ACTION and EVALUATION provides us with a pedagogical model that is relevant to our cultures and times. It is a substantial and appealing model that speaks directly to the teaching-learning process. It is a carefully reasoned way of proceeding, cogently and logically argued from principles of Ignatian spirituality and Jesuit education. It consistently maintains the importance and integrity of the interrelationship of teacher, learner and subject matter within the real context in which they live. It is comprehensive and complete in its approach. Most importantly, it addresses the realities as well as ideals of teaching in practical and systematic ways while, at the same time, offering the radical means we need to meet our educational mission of forming young men and women-for-others. As we continue to work to make Ignatian pedagogy an essential characteristic of Jesuit education in our schools and classrooms, it may help us to remember the following about the Paradigm itself:

(72) *The Ignatian Pedagogical Paradigm applies to all Curricula.* As an attitude, a mentality and a consistent approach which imbues all our teaching, the *Ignatian Pedagogical Paradigm* applies to all curricula. It is easily applicable even to curricula prescribed by governments or local educational authorities. It does not demand the addition of a single course, but it does require the infusion of new approaches in the way we teach existing courses.

(73) *The Ignatian Pedagogical Paradigm is fundamental to the teaching -- learning process.* It applies not only to the academic disciplines but also to the non-academic areas of schooling, such as extra-curricular activities, sports, community service programs, retreat experiences, and the like. Within a specific subject (History, Mathematics, Language, Literature, Physics, Art, etc.), the paradigm can serve as a helpful guide for preparing lessons, planning assignments, and designing instructional activities. The paradigm has considerable potential for helping students to make connections across as well as within disciplines and to integrate their learning with what has gone before. Used consistently throughout a school's program, the paradigm brings coherence to the total educational experience of the student. Regular application of the model in teaching situations contributes to the formation for students of a natural habit of reflecting on experience before acting.

(74) *The Ignatian Pedagogical Paradigm promises to help teachers be better teachers.* It enables teachers to enrich the content and structure of what they are teaching. It gives teachers additional means of encouraging student initiative. It allows teachers to expect more of students, to call upon them to take greater responsibility for and be more active in their own learning. It helps teachers to motivate students by providing the occasion and rationale for inviting students to relate what is being studied to their own world experiences.

(75) *The Ignatian Pedagogical Paradigm personalizes learning.* It asks students to reflect upon the meaning and significance of what they are studying. It attempts to motivate students by

involving them as critical active participants in the teaching- learning process. It aims for more personal learning by bringing student and teacher experiences closer together. It invites integration of learning experiences in the classroom with those of home, work, peer culture, etc.

(76) *The Ignatian Pedagogical Paradigm stresses the social dimension of both learning and teaching.* It encourages close cooperation and mutual sharing of experiences and reflective dialogue among students. It relates student learning and growth to personal interaction and human relationships. It proposes steady movement and progress toward action that will affect the lives of others for good. Students will gradually learn that their deepest experiences come from their relationship with what is human, relationships with and experiences of persons. Reflection should always move toward greater appreciation of the lives of others, and of the actions, policies or structures that help or hinder mutual growth and development as members of the human family. This assumes, of course, that teachers are aware of and committed to such values.

CHALLENGES TO IMPLEMENTING AN IGNATIAN PEDAGOGY

(77) Achievement of value oriented goals like those presented in *The Characteristics of Jesuit Education* is not easy. There are formidable challenges working at cross purposes to our aims. Here are but a few:

1. Limited View of Education

(78) The purpose of education is often presented as cultural transmission, i.e., passing on to new generations the accumulated wisdom of the ages. This is certainly an important function to assure coherence in human endeavors within any society and in the human family at large. Failure to inform and train youth in what we have learned would result in the need for each new generation to reinvent the wheel. In fact, in many places cultural transmission is the dominant, if not the sole purpose of public education.

(79) But the purpose of education in today's world, marked by rapid changes at every level of human endeavor and competing value systems and ideologies, cannot remain so limited if it is effectively to prepare men and women of competence and conscience capable of making significant contributions to the future of the human family. From a sheerly pragmatic point of view, education which is limited to cultural transmission results in training for obsolescence. This is clear when we consider programs training for technology. Less apparent, however, may be the results of failure to probe human implications of developments that inevitably affect human life such as genetic engineering, the image culture, new forms of energy, the role of emerging economic blocks of nations, and a host of other innovations, that promise progress. Many of these offer hope for improved human living, but at what cost? Such matters cannot simply be left to political leaders or the captains of industry; it is the right and responsibility of every citizen to judge and act in appropriate ways for the emerging human community. People need to be educated for responsible citizenship.

(80) In addition, therefore, to cultural transmission, preparation for significant participation in cultural growth is essential. Men and women of the third millennium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth (through study, reflection, analysis, critique and development of effective alternatives) are inevitably founded on values. This is true whether or not such values are averted to explicitly. All teaching imparts values, and these values can be such as to promote justice, or work partially or entirely at cross purposes to the mission of the Society of Jesus.

(81) Thus, we need a pedagogy that alerts young people to the intricate networks of values that are often subtly disguised in modern life — in



advertising, music, political propaganda, etc. — precisely so that students can examine them and make judgments and commitments freely, with real understanding.

2. Prevalence of Pragmatism

(82) In a desire to meet goals of economic advancement, which may be quite legitimate, many governments are stressing the pragmatic elements of education exclusively. The result is that education is reduced to job training. This thrust is often encouraged by business interests, although they pay lip service to broader cultural goals of education. In recent years, in many parts of the world, many academic institutions have acceded to this narrow perspective of what constitutes education. And it is startling to see the enormous shift in student selection of majors in universities away from the humanities, the social and psychological sciences, philosophy and theology, towards an exclusive focus on business, economics, engineering, or the physical and biological sciences.

(83) In Jesuit education we do not simply bemoan these facts of life today. They must be considered and dealt with. We believe that almost every academic discipline, when honest with itself, is well aware that the values it transmits depend upon assumptions about the ideal human person and human society which are used as a starting point. Thus educational programs, teaching and research, and the methodologies they employ in Jesuit schools, colleges and universities are of the highest importance, for we reject any partial or deformed version of the human person, the image of God. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.

(84) This means that Jesuit education must insist upon integral formation of its students through such means as required core curricula that include humanities, philosophy, theological perspectives, social questions and the like, as part of all specialized educational programs. In addition, infusion methods

might well be employed within specializations to highlight the deeper human, ethical, and social implications of what is being studied.

3. Desire for Simple Solutions

(85) The tendency to seek simple solutions to complex human questions and problems marks many societies today. The widespread use of slogans as answers does not really help to solve problems. Nor does the tendency we see in many countries around the world toward fundamentalism on one extreme of the spectrum and secularism on the other. For these tend to be reductionist; they do not realistically satisfy the thirst for integral human growth that so many of our brothers and sisters cry out for.

(86) Clearly Jesuit education which aims to form the whole person is challenged to chart a path, to employ a pedagogy, that avoids these extremes by helping our students to grasp more comprehensive truth, the human implications of their learning, precisely so that they can more effectively contribute to healing the human family and building a world that is more human and more divine.

4. Feelings of Insecurity

(87) One of the major reasons contributing to a widespread quest for easy answers is the insecurity many people experience due to the breakdown of essential human institutions that normally provide the context for human growth. Tragically, the family, the most fundamental human society, is disintegrating in countries around the world. In many first world countries, one out of two marriages end in divorce with devastating effects for the spouses, and especially for the children. Another source of insecurity and confusion is due to the fact that we are experiencing an historic mass migration of peoples across the face of the earth. Millions of men, women and children are being uprooted from their cultures due to oppression, civil conflicts, or lack of food or means to support themselves. The older emigres may cling to elements of their cultural and religious heritage, but the young are often subject to culture conflict,

and feel compelled to adopt the dominant cultural values of their new homelands in order to be accepted. Yet, at heart, they are uncertain about these new values. Insecurity often expresses itself in defensiveness, selfishness, a “me-first” attitude, which block consideration of the needs of others. The emphasis that the Ignatian paradigm places upon reflection to achieve meaning can assist students to understand the reasons underlying the insecurities they experience, and to seek more constructive ways to deal with them.

5. Government Prescribed Curricula

(88) Cutting across all of these factors is the reality of pluralism in the world today. Unlike Jesuit schools of the 16th century, there exists no single universally recognized curriculum like the Trivium or Quadrivium that can be employed as a vehicle for formation in our times. Curricula today justifiably reflect local cultures and local needs that vary considerably. But in a number of countries, governments strictly prescribe the courses that form curricula at the level of elementary and secondary education. This can impede curriculum development according to formational priorities of schools.

(89) Because the Ignatian learning program requires a certain style of teaching, it approaches existing curricular subjects through infusion rather than by changes or additions to course offerings. In this way it avoids further crowding of overburdened school curricula, while at the same time not being seen as a frill tacked on to the “important” subjects. (This does not rule out the possibility that a specific unit concerning ethics or the like may on occasion be advisable in a particular context.)

THEORY INTO PRACTICE: STAFF DEVELOPMENT PROGAMS

(90) Reflecting on what has been proposed here, some may wonder how it can be implemented. After all, very few teachers really practice such a methodology consistently. And lack of know how is probably the major obstacle to any effective

change in teacher behavior. The members of the International Commission on the Apostolate of Jesuit Education can understand such reservations. Research has shown that many educational innovations have floundered precisely because of such problems.

(91)

We are convinced, therefore, that *staff development programs* involving in-service training are essential in each school, province or region where this Ignatian Pedagogical Paradigm will be used. Since teaching skills are mastered only through practice, teachers need not only an explanation of methods, but also opportunities to practice them. Over time staff development programs can equip teachers with an array of pedagogical methods appropriate for Ignatian pedagogy from which they can use those more appropriate for the needs of students whom they serve. Staff development *programs* at the province or local school level, therefore, are an essential, integral part of the Ignatian Pedagogy Project.

(92)

Accordingly, we are convinced of the need to identify and train teams of educators who will be prepared to offer staff development programs for province and local groups of teachers in the use of the *Ignatian Pedagogical Paradigm*. Therefore, training workshops are now being planned. These will, of course, encourage local adaptations of specific methods, which are consistent with the Ignatian pedagogy proposed.

SOME CONCRETE HELPS TO UNDERSTAND THE PARADIGM

(93)

The appendices to this document provide a further understanding of the roots of Ignatian Pedagogy in Ignatius’ own notes (Appendix #1) and in Fr. Kollenbach’s address (Appendix #2). A brief list of the variety of concrete processes and methods which can be used by teachers in each step of the paradigm is provided (Appendix #3). Fuller training protocols, utilizing these pedagogical methods, will form the substance of local or regional staff development programs to assist teachers to understand and use this pedagogy effectively.



AN INVITATION TO COOPERATE

(94) Greater understanding of how to adapt and apply the Ignatian Pedagogical Paradigm to the wide variety of educational settings and circumstances which characterize Jesuit schools around the world will come about as we work with the Paradigm in our relationships with students both in and outside the classroom and discover through those efforts concrete, practical ways of using the Paradigm that enhance the teaching-learning process. It can be expected, moreover, that many detailed and helpful treatments of the Ignatian Pedagogical Paradigm will be forthcoming that will be further enriched by the experience of teachers trained and practiced in applying the Paradigm within specific academic fields and disciplines. All of us in the work of Jesuit education look forward to benefiting from the insights and suggestions that other teachers have to offer.

(95) In the Ignatian spirit of cooperation, we hope that teachers who develop their own lessons or brief units in specific subjects of their curriculum utilizing the *Ignatian Paradigm* will share them with others. Accordingly, from time to time we hope to make brief illustrative materials available. For this reason teachers are invited to send concise presentations of their use of the *Ignatian Paradigm* in specific subjects to:

The International Center for Jesuit Education
Borgo S. Spirito, 4
C.P. 6139
00195 Rome, ITALY

Footnotes:

¹(Cf Characteristics #167 and Peter-Hans Kolvenbach, S.J. Address, Georgetown, 1989.)

²Such as secularism, materialism, pragmatism, utilitarianism, fundamentalism, racism, nationalism, sexism, consumerism — to name but a few.

³Decree 1, #s 42-43, *emphasis added*.

⁴This fundamental insight into the Ignatian Paradigm of the *Spiritual Exercises* and its implications for Jesuit education was explored by Francois Charmot, S.J., in *La Pedagogie des Jesuites: Ses principes - Son actualite* (Paris: Aux Editions Spes, 1943). "Further convincing information may be found in the first ten chapters of the directory of the *Spiritual Exercises*. Applied to education, they place in relief the pedagogical principle that the teacher is not merely to inform, but to help the student progress in the truth." (A note summarizing a section of the book in which Charmot describes the role of the teacher according to the Exercises, taken from an unofficial annotation and translation of sections of Charmot's work by Michael Kurimay, S.J.).

⁵The methodology of the lecture hall, in which the authority of the teacher (*magister*) as the dispenser of knowledge reigns supreme, became the predominant instructional model in many schools from the middle ages onward. The reading aloud of the lecture marked the "lectio" or lesson of the class which the student was subsequently expected to recall and defend. Advancements in the technology of printing eventually led to the greater availability of books for private reading and independent study. In more recent times, textbooks and materials written by professionals in the field and commercially published for the mass market of education have had a significant impact on classroom teaching. In many cases, the textbook has replaced the teacher as the primary authority on curriculum and teaching, so much so that textbook selection may be the most important pedagogical decision some teachers make. Coverage of the matter in terms of chapters and pages of text that students need to know to pass a test continues to be the norm in many instances. Often little thought is given to how knowledge and ideas reflected upon within the framework of a discipline might dramatically increase not only students' comprehension of the subject but also their understanding of and appreciation for the world in which they live.

⁶One only needs to think of discipleship and apprenticeship to appreciate the fact that not all pedagogies have been so passive when it comes to the role of the learner.

APPENDICES and TABLE OF CONTENTS

(96) *Appendix #1: Some Overriding Pedagogical Principles (Ignatian "Annotations")*

An adaptation of the introductory notes of St. Ignatius to one who directs another in the *Spiritual Exercises*. Here the more explicit pedagogical implications are highlighted.

(97) *Appendix #2: IGNATIAN PEDAGOGY TODAY*

An Address by:

Very Rev. Peter-Hans Kolvenbach, S.J.

Delivered to the Participants at the International Workshop on: "IGNATIAN PEDAGOGY: A PRACTICAL APPROACH" Villa Cavalletti, April 29, 1993

(98) *Appendix #3:* A brief list of processes and methods appropriate for each of the steps in the *Ignatian Pedagogical Paradigm*. The methods listed derive either from the Jesuit educational tradition (Ignatius, *Ratio Studiorum*, etc.) or from pedagogical methods more recently developed in other circles which are consistent with Ignatian pedagogy.

N.B.: Staff development programs will explain and enable teachers to practice and master these methods.

APPENDIX #1

Some Overriding Pedagogical Principles (Ignatian "Annotations")

(99) There follows a translation of the "Annotations" or guiding notes to the Director of the *Spiritual Exercises* into Introductory Ignatian Pedagogical statements:

(100) 1. By "learning" is meant every method of experiencing, reflecting and acting upon the truth; every way of preparing and disposing oneself to be rid of all obstacles to freedom and growth (Annotation 1).

(101) 2. The teacher explains to the student the method and order of the subject and accurately narrates the facts. He/she stays to the point and adds only a short explanation. The reason for this is that when students take the foundation presented, go over it and reflect on it, they discover what makes the matter clearer and better understood. This comes from their own reasoning, and produces greater sense of accomplishment and satisfaction than if the teacher explained and developed the meaning at great length. It is not much knowledge that fills and satisfies students, but the intimate understanding and relish of the truth (Annotation 2).

(102) 3. In all learning we make use of the acts of intellect in reasoning and acts of the will in demonstrating our love (Annotation 3).

(103) 4. Specific time periods are assigned to learning and generally correspond to the natural divisions of the subject. However, this does not mean that every division must necessarily consist of a set time. For it may happen at times that some are slower in attaining what is sought while some may be more diligent, some more troubled and tired. So it may be necessary at times to shorten the time, at others to lengthen it (Annotation 4).

(104) 5. The student who enters upon learning should do so with a great-heartedness and generosity, freely offering all his or her attention and will to the enterprise (Annotation 5).

(105) 6. When the teacher sees the student is not affected by any experiences, he or she should ply the student with questions, inquire about when and how study takes place, question the understanding of directions, ask what the student's reflection yielded, and ask for an accounting (Annotation 6).

(106) 7. If the teacher observes that the student is having troubles, he or she should deal with the student gently and kindly. The teacher should encourage and strengthen the student for the future by reviewing mistakes kindly and suggesting ways for improvement (Annotation



(107) 8. If during reflection a student experiences joy or discouragement, he or she should reflect further on the causes of such feelings. Sharing such reflection with a teacher can help the student to perceive areas of consolation or challenge that can lead to further growth or that might subtly block growth. (Annotations 8, 9, 10).

(108) 9. The student should set about learning the matter of the present as if he or she were to learn nothing more. The student should not be in haste to cover everything. *“Non multa, sed multum”* (“Treat matter selected in depth; don’t try to cover every topic in a given field of inquiry.”) (Annotation 11).

(109) 10. The student should give to learning the full time that is expected. It is better to go overtime than to cut the time short, especially when the temptation to “cut corners” is strong, and it is difficult to study. Thus the student will get accustomed to resist giving in and strengthen study in the future (Annotations 12 and 13).

(110) 11. If the student in learning is going along with great success, the teacher will advise more care, less haste (Annotation 14).

(111) 12. While the student learns, it is more suitable that the truth itself is what motivates and disposes the student. The teacher, like a balance of equilibrium, leans to neither side of the matter, but lets the student deal directly with the truth and be influenced by the truth (Annotation 15).

(112) 13. In order that the Creator and Lord may work more surely in the creature, it will be most useful for the student to work against any obstacles which prevent an openness to the full truth (Annotation 16).

(113) 14. The student should faithfully inform the teacher of any troubles or difficulties he or she is having, so that a learning process might be suited and adapted to personal needs (Annotation 17).

(114) 15. Learning should always be adapted to the condition of the student engaged in it (Annotation 18).

(115) 16. (The last two annotations allow for creative adaptations to suit persons and circumstances. Such readiness to adapt in the teaching-learning experience is greatly effective.) (Annotations 19 and 20).

APPENDIX #2

IGNATIAN PEDAGOGY TODAY

An Address by

Very Rev. Peter-Hans Kolvenbach, S.J.

Delivered to the Participants at the International Workshop on IGNATIAN PEDAGOGY: A PRACTICAL APPROACH Villa Cavalletti, April 29, 1993

CONTEXT CHRISTIAN HUMANISM TODAY

(116) I begin by setting our efforts today within the context of the tradition of Jesuit Education. From its origins in the 16th century, Jesuit education has been dedicated to the development and transmission of a genuine Christian humanism. This humanism had two roots: the distinctive spiritual experiences of Ignatius Loyola, and the cultural, social and religious challenges of Renaissance and Reformation Europe.

(117) The spiritual root of this humanism is indicated in the final contemplation of the *Spiritual Exercises*. Here Ignatius has the retreatant ask for an intimate knowledge of how God dwells in persons, giving them understanding and making them in God’s own image and likeness, and to consider how God works and labors in all created things on behalf of each person. This understanding of God’s relation to the world implies that faith in God and affirmation of all that is truly human are inseparable from each other. This spirituality enabled the first Jesuits to appropriate the humanism of the Renaissance and to found a network of educational institutions that were innovative and responsive to the urgent needs of their time.

Faith and the enhancement of *humanitas* went hand in hand.

(118) Since the Second Vatican Council we have been recognizing a profound new challenge that calls for a new form of Christian humanism with a distinctively societal emphasis. The Council stated that the “split between the faith that many profess and their daily lives deserves to be counted among the more serious errors of our age” (*Gaudium et Spes* 43). The world appears to us in pieces, chopped up, broken.

(119) The root issue is this: what does faith in God mean in the face of Bosnia and Sudan, Guatemala and Haiti, Auschwitz and Hiroshima, the teeming streets of Calcutta and the broken bodies in Tiananmen Square? What is Christian humanism in the face of starving millions of men, women and children in Africa? What is Christian humanism as we view millions of people uprooted from their own countries by persecution and terror, and forced to seek a new life in foreign lands? What is Christian humanism when we see the homeless that roam our cities and the growing underclass who are reduced to permanent hopelessness. What is humanistic education in this context? A disciplined sensitivity to human misery and exploitation is not a single political doctrine or a system of economics. It is a humanism, a humane sensibility to be achieved anew within the demands of our own times and as a product of an education whose ideal continues to be motivated by the great commandments — love of God and love of neighbor.

(120) In other words, late twentieth-century Christian humanism necessarily includes social humanism. As such it shares much with the ideals of other faiths in bringing God’s love to effective expression in building a just and peaceful kingdom of God on earth. Just as the early Jesuits made distinctive contributions to the humanism of the 16th century through their educational innovations, we are called to a similar endeavor today. This calls for creativity in every area of thought, education, and spirituality. It will

also be the product of an Ignatian pedagogy that serves faith through reflective inquiry into the full meaning of the Christian message and its exigencies for our time. Such a service of faith, and the promotion of justice which it entails, is the fundament of contemporary Christian humanism. It is at the heart of the enterprise of Catholic and Jesuit education today. This is what *The Characteristics of Jesuit Education* refer to as “human excellence.” This is what we mean when we say that the goal of Jesuit education is the formation of men and women for others, people of competence, conscience and compassionate commitment.

THE SOCIETYS REPLY TO THIS CONTEXT

(121) Just a decade ago a request came from many parts of the world for a more contemporary statement of the essential principles of Jesuit pedagogy. The need was felt in light of notable changes and emerging new governmental regulations concerning curriculum, student body composition, and the like: in light of the felt need to share our pedagogy with increasing numbers of lay teachers who were unfamiliar with Jesuit education, in light of the Society’s mission in the Church today, and especially in light of the changing, ever more bewildering context in which young people are growing up today. Our response was the document describing the *Characteristics of Jesuit Education* today. But that document which was very well received throughout the world of Jesuit education provoked a more urgent question. How? How do we move from an understanding of the principles guiding Jesuit education today to the practical level of making these principles real in the daily interaction between teachers and students? For it is here in the challenge and the excitement of the teaching-learning process that these principles can have effect. This workshop in which you are participating seeks to provide the practical pedagogical methods that can answer the crucial question: how do we make the *Characteristics of Jesuit Education* real in the classroom? The *Ignatian Pedagogical Paradigm* presents a framework to incorporate the crucial element of reflection into learning.



Reflection can provide the opportunity for students themselves to consider the human meaning and the implications of what they study.

(122) Amid all the conflicting demands on their time and energies your students are searching for meaning for their lives. They know that nuclear holocaust is more than a madman's dream. Unconsciously at least, they suffer from fear of life in a world held together by a balance of terror more than by bonds of love. Already many young people have been exposed to very cynical interpretations of man: he is a sack of egoistic drives, each demanding instant gratification; he is the innocent victim of inhuman systems over which he has no control. Due to mounting economic pressures in many countries around the world, many students in developed countries seem excessively preoccupied with career training and self-fulfillment to the exclusion of broader human growth. Does this not point to their excessive insecurity? But beneath their fears, often covered over with an air of bravado, and beneath their bewilderment at the differing interpretations of man, is their desire for a unifying vision of the meaning of life and of their own selves. In many developing countries, the young people with whom you work experience the threat of famine and the terrors of war. They struggle to hope that human life has value and a future in the ashes of devastation which is the only world they have ever experienced. In other countries where poverty grinds the human spirit, modern media cynically project the good life in terms of opulence and consumerism. Is it any wonder that our students in all parts of the world are confused, uncertain about life's meaning?

(123) During their years in a secondary school, young men and women are still relatively free to listen and to explore. The world has not yet closed in on them. They are concerned about the deeper questions of the "why" and "wherefore" of life. They can dream impossible dreams and be stirred by the vision of what might be. The Society has committed so much of its personnel and resources to the

education of young people precisely because they are questing for the sources of life "beyond academic excellence." Surely, every teacher worthy of the name must believe in young people and want to encourage their reaching for the stars. This means that your own unifying vision of life must be tantalizingly attractive to your students, inviting them to dialogue on the things that count. It must encourage them to internalize attitudes of deep and universal compassion for their suffering fellow men and women and to transform themselves into men and women of peace and justice, committed to be agents of change in a world which recognizes how widespread is injustice, how pervasive the forces of oppression, selfishness and consumerism.

(124) Admittedly, this is not an easy task. Like all of us in our pre-reflective years, your students have unconsciously accepted values which are incompatible with what truly leads to human happiness. More than young people of a previous generation, your students have more "reasons" for walking away in sadness when they see the implications of a Christian vision of life and basic change of world-view which leads to rejection of softness and the distortedly glamorous image of life purveyed in slick magazines and cheap films. They are exposed, as perhaps no generation in history, to the lure of drugs and the flight from painful reality that they promise.

(125) These young men and women need confidence as they look to their future; they need strength as they face their own weakness; they need mature understanding and love in the teachers of all areas of the curriculum with whom they explore the awesome mystery of life. Do they not remind us of that young student of the University of Paris of four and one-half centuries ago whom Inigo befriended and transformed into the Apostle of the Indies?

(126) These are the young men and women whom you are called to lead to be open to the Spirit, willing to accept the seeming defeat of redemptive love; in short, eventually to

become principled leaders ready to shoulder society's heavier burdens and to witness to the faith that does justice.

(127) I urge you to have great confidence that your students are called to be leaders in their world; help them to know that they are respected and loveable. Freed from the fetters of ideology and insecurity, introduce them to a more complete vision of the meaning of man and woman, and equip them for service to their brothers and sisters, sensitive to and deeply concerned about using their influence to right social wrongs and to bring wholesome values into each of their professional, social and private lines. The example of your own social sensitivity and concern will be a major source of inspiration for them.

(128) This apostolic aim needs, however, to be translated into practical programs and appropriate methods in the real world of the school. One of the characteristic Ignatian qualities, revealed in the *Spiritual Exercises*, the 4th part of the *Constitutions*, and in many of his letters is Ignatius' insistence simultaneously upon the highest ideals and the most concrete means to achieve them. Vision without appropriate method may be perceived as sterile platitude; while method without unifying vision is frequently passing fashion or gadgetry.

(129) An example of this Ignatian integration in teaching is found in the *Protrepticon* or *Exhortation to the Teachers in the Secondary Schools of the Society of Jesus* written by Fr. Francesco Sacchini, the second official historian of the Society a few years after the publication of the *Ratio* of 1599. In the Preface he remarks: "Among us the education of youth is not limited to imparting the rudiments of grammar, but extends simultaneously to Christian formation." The Epitome, adopting the distinction between "instruction" and "education" understood as character formation, lays it down that schoolmasters are to be properly prepared in methods of instruction and in the *art of educating*. The Jesuit educational tradition has always insisted that the adequate criterion for success in Jesuit

schools is not simply mastery of propositions, formulae, philosophies and the like. The test is in deeds, not words: what will our students *do* with the empowerment which is their education? Ignatius was interested in getting educated men and women to work for the betterment of others, and erudition is not enough for this purpose. If the effectiveness of one's education is to be employed generously, a person has to be both good and learned. If she is not educated, she cannot help her neighbors as effectively she might; if not good, she will not help them, or at least she cannot be relied upon to do so consistently. This implies clearly that Jesuit education must go beyond cognitive growth to human growth, which involves understanding, motivation and conviction.

PEDAGOGICAL GUIDELINES

(130) In accord with this goal to *educate* effectively, St. Ignatius and his successors formulated overriding pedagogical guidelines. Here I mention a few of them:

(131) Ignatius conceived of man's stance as being one of awe and wonder in appreciation for God's gifts of creation, the universe, and human existence itself. In his key meditation on God's Presence in Creation Ignatius would have us move beyond logical analysis to affective response to God who is active for us in all of reality. By finding God in all things we discover God's loving plan for us. The role of imagination, affection, will, as well as intellect are central to an Ignatian approach. Thus Jesuit education involves *formation of the whole person*. In our schools we are asked to integrate this fuller dimension precisely to enable students to discover the realm of meaning in life, which can in turn give direction to our understanding of who we are and why we are here. It can provide criteria for our priorities and crucial choices at turning points in our lives. Specific methods in teaching thus are chosen which foster both rigorous investigation, understanding and reflection.

(132) In this adventure of finding God, Ignatius respects human *freedom*. This rules out any



semblance of indoctrination or manipulation in Jesuit education. Jesuit pedagogy should enable students to explore reality with open hearts and minds. And in an effort to be honest, it should alert the learner to possible entrapment by one's assumptions and prejudices, as well as by the intricate networks of popular values that can blind one to the truth. Thus, Jesuit education urges students to know and to love the truth. It aims to enable people to be critical of their societies in a positive as well as negative sense, embracing wholesome values proposed, while rejecting specious values and practices.

(133) Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit schools must strive for high academic quality. So we are speaking of something far removed from the facile and superficial world of slogans or ideology, of purely emotional and self-centered responses; and of instant, simplistic solutions. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions, which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.

(134) C) And Ignatius holds out the ideal of the fullest development of the human person. Typically he insists on the "*magis*," the more, the greater glory of God. Thus in education Loyola demands that our expectations go beyond mastery of the skills and understandings normally found in the well informed and competent students. *Magis* refers not only to academics, but also to action. In their training Jesuits are traditionally encouraged by various experiences to explore the dimensions and expressions of Christian service as a means of developing a spirit of generosity. Our schools should develop this thrust of the Ignatian vision into programs of service which would encourage the student to actively experience and test his or her acceptance of the *magis*. By this service the student can be led to discover the dialectic of action and contemplation.

(135) D) But not every action is truly for God's greater glory. Consequently, Ignatius offers a way to discover and choose God's will. "Discernment" is pivotal. And so in our schools, colleges and universities *reflection and discernment* must be taught and practiced. With all the competing values that bombard us today, making free human choice is never easy. We very rarely find that all of the reasons for a decision are on one side. There is always a pull and tug. This is where *discernment* becomes crucial. Discernment requires getting the facts and then reflecting, sorting out the motives that impel us, weighing values and priorities, considering how significant decisions will impact on the poor, deciding, and living with our decisions.

(136) E) Furthermore, response to the call of Jesus may not be self-centered; it demands that we be and teach our students to be *for others*. The worldview of Ignatius is centered on the person of Christ. The reality of the Incarnation affects Jesuit education at its core. For the ultimate purpose, the very reason for the existence of schools is to form men and women for others in imitation of Christ Jesus—the Son of God, the Man for Others par excellence. Thus Jesuit education, faithful to the Incarnational principle, is humanistic. Fr. Arrupe wrote:

(137) "What is it to humanize the world if not to put it at the service of mankind?" But the egoist not only does not humanize the material creation, he dehumanizes people themselves. He changes people into things by dominating them, exploiting them, and taking to himself the fruit of their labor. The tragedy of it all is that by doing this the egoist dehumanizes himself: He surrenders himself to the possessions he covets; he becomes their slave — no longer a person self-possessed but an unperson, a thing driven by his blind desires and their objects."

(138) In our own day, we are beginning to understand that education does not inevitably humanize or Christianize. We are losing faith in the notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, it becomes clear that if we are to exercise a moral force in society, we must insist that the process of education takes place in a moral context. This is not to suggest a program of indoctrination that suffocates the spirit, nor does it mean theory courses that become only speculative and remote. What is called for is a framework of inquiry in which the process of wrestling with big issues and complex values is made fully legitimate.

(139) F) In this whole effort to form men and women of competence, conscience and compassion, Ignatius never lost sight of the individual human person. He knew that God gives different gifts to each of us. One of the overriding principles of Jesuit pedagogy derives directly from this, namely, *alumnorum cura personalis*, a genuine love and personal care for each of our students.

THE ROLE OF THE TEACHER IS CRITICAL

(140) In a Jesuit school, the chief responsibility for moral as well as for intellectual formation rests finally not upon any procedure or curricular or extra-curricular activity, but upon the teacher, under God. A Jesuit school is to be a face-to-face community in which an authentic personal relationship between teachers and students may flourish. Without such a relation of friendship, in fact, much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between the teacher and pupil is an invaluable dispositive condition for any genuine growth in commitment to values.

(141) And so the *Ratio* of 1591 insists that teachers first need to know their students. It recommends that the masters study their pupils at length and reflect upon their aptitudes, their defects and the implications of their classroom behavior. And at least some of the teachers, it remarks, ought to be well acquainted with the student's home back-

ground. Teachers are always to respect the dignity and personality of the pupils. In the classroom, the *Ratio* advises that teachers should be patient with students and know how to overlook certain mistakes or put off their correction until the apt psychological moment. They should be much readier with praise than blame, and if correction is required it should be made without bitterness. The friendly spirit which is nourished by frequent, casual counseling of the students, perhaps outside class hours, will greatly help this aim along. Even these bits of advice serve only to apply that underlying concept of the very nature of the school as a community and of the teacher's role as crucial within it.

(142)

In the Preamble to the Fourth Part of the *Constitutions* Ignatius appears to place *teachers' personal example* ahead of learning or rhetoric as an apostolic means to help students grow in values. Within this school community, the teacher will persuasively influence character, for better or for worse, by the example of what he himself is. In our own day Pope Paul VI observed incisively in *Evangelii Nuntiandi* that "Today students do not listen seriously to teachers but to witnesses; and if they do listen to teachers, it is because they are witnesses."

(143)

As teachers, in a Jesuit school then, beyond being qualified professionals in education, you are called to be men and women of the Spirit. Whether you like it or not, you are a city resting on a hill. What you are speaks louder than what you do or say. In today's image-culture, young people learn to respond to the *living* image of those ideals which they dimly sense in their heart. Words about total dedication, service of the poor, a just social order, a non-racist society, openness to the Spirit, and the like may lead them to reflection. A living example will lead them beyond reflection to aspire to live what the words mean. Hence, our continuing growth in the realm of the Spirit of Truth must lead us to a *life* of such compelling wholeness and goodness that the example we set will challenge our students to grow as men and women of competence, conscience and compassion.



METHODS

(144) His own painful educational experience had proven to Ignatius that enthusiasm was not enough for success in study. How a student was directed, the method of teaching employed were crucial. When we page through the *Ratio*, our first impression is that of a welter of regulations for time schedules; for careful gradation of classes; for the selection of authors to be read; for the diversified methods to be employed at various times of the morning and afternoon; for correction of papers and the assignment of written work; for the precise degree of skill which the students of each class will be expected to possess before moving upward. But all these particulars were designed to create a firm and reassuring framework of order and clarity within which both teacher and student could securely pursue their objectives. Here I mention just a few of the typical methods employed in Jesuit education.

(145) 1) Given this sort of environment of order and care for method, it would be relatively easy to determine *precise* and limited academic *objectives* for the individual classes. It was felt that this was the first requirement of any good learning situation — to know just what one sought and how to seek it. The characteristic tool employed here was the *Prelection* in which the teacher carefully prepared students for their own subsequent immanent activity which alone could generate true learning and firm habits.

(146) 2) But learning objectives needed to be selected and adapted to the students. The first Jesuit teachers believed that even little boys could learn a good deal if they were not overwhelmed with too much at one time. Thus concern for *scope and sequence* became prominent *according to the abilities of each learner*. A century after the *Ratio* was published, Jouvancy remarked that youthful talents are like narrow-necked vessels. You cannot fill them by splashing everything in at once. You can, if you pour it in carefully drop-by-drop.

(147) 3) Because he knew human nature well,

Ignatius realized that even well ordered experience in prayer or in academic study could not really help a person to grow unless the individual actively participated. In the *Spiritual Exercises* Ignatius proposes the importance of *self-activity* on the part of the exercitant. The second Annotation enjoins the director to be brief in his proposal of matter for each meditation so that by his own activity in prayer the exercitant may discover the truths and practices to which God calls him. This discovery tends to produce delight for the exercitant and greater “understanding and relish of the truth than if one in giving the *Exercises* had explained and developed the meaning at great length.” In Annotation fifteen, he writes, “Allow the Creator to deal directly with the creature, and the creature directly with His Creator and Lord.” Ignatius knew the tendency of all teachers, whether in teaching prayer, history, or science, to discourse at great length about their views of the matter at hand. Ignatius realized that no learning occurs without the learner’s own intelligent activity. Thus in numerous exercises and study, *student activities* were seen as important.

(148) 4) The principle of self-activity on the part of the learner reinforced the *Ratio*’s detailed instructions for *repetitions* — daily, weekly, monthly, annually. For these were further devices for stimulating, guiding and sustaining that student exercise which is aimed at mastery. But repetitions were not meant to be boring re-presentation of memorized material. Rather they were to be occasions when personal reflection and appropriation could occur by reflecting on what troubled or excited the student in the lesson.

(149) 5) If, as we have seen, there is no mastery without action, so too there is no successful action without *motivation*. Ignatius noted that those who studied should never go beyond two hours without taking a break. He prescribed variety in classroom activities, “for nothing does more to make the energy of youth flag than too much of the same thing.” As far as possible, learning should be pleasant both intrinsically and extrinsically. By making

an initial effort to orient students to the matter at hand, their interests in the subject may be engaged. In this spirit, plays and pageants were produced by the students, aimed at stimulating the study of literature, since *"Friget enim Poesis sine theatro."* Then too, contests, games, etc. were suggested so that the adolescent's desire to excel might help him to progress in learning. These practices demonstrate a prime concern to make learning interesting, and thereby to engage youthful attention and application to study.

(150) *All these pedagogical principles are, then, closely linked together.* The learning outcome sought is genuine growth which is conceived in terms of abiding habits or skills. Habits are generated not simply by understanding facts or procedures, but by mastery and personal appropriation which makes them one's own. Mastery is the product of continual intellectual effort and exercise; but fruitful effort of this sort is impossible without adequate motivation and a reflective humane milieu. No part of this chain is particularly original, although the strict concatenation had novelty in its day.

(151) Accordingly, to help students develop a commitment to apostolic action, Jesuit schools should offer them opportunities to explore human values critically and to test their own values experientially. Personal integration of ethical and religious values which leads to action is far more important than the ability to memorize facts and opinions of others. It is becoming clear that men and women of the third millennium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth (through study, reflection, analysis, judgment, and development of effective alternatives) are inevitably founded on values. This is true whether or not such values are made explicit in the learning process. In Jesuit education Gospel values as focused in the *Spiritual Exercises* are the

guiding norms for integral human development.

(152) The importance of method as well as substance to achieve this purpose is evident. For a value-oriented educational goal like ours — forming men and women for others — will not be realized unless, infused within our educational programs at every level, we challenge our students to reflect upon the value implication of what they study. We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have also learned that there is no value-free education. But the values imbedded in many areas in life today are presented subtly. So there is need to discover ways that will enable students to form habits of reflection, to assess values and their consequences for human beings in the positive and human sciences they study, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians. Habits are not formed only by chance occasional happenings. Habits develop only by consistent, planned practice. And so the goal of forming habits of reflection needs to be worked on by all teachers in Jesuit schools, colleges and universities in all subjects, in ways appropriate to the maturity of students at different levels.

CONCLUSION

(153) In our contemporary mission the basic pedagogy of Ignatius can be an immense help in winning the minds and hearts of new generations. For Ignatian pedagogy focuses upon formation of the whole person, heart, mind and will, not just the intellect; it challenges students to discernment of meaning in what they study through reflection rather than rote memory; it encourages adaptation which demands openness to growth in all of us. It demands that we respect the capacities of students at varied levels of their growth; and the entire process is nurtured in a school environment of care, respect and trust wherein the person can honestly face the often painful challenges to being human with and for *others*.



(154) To be sure, our success will always fall short of the ideal. But it is the striving for that ideal, the greater glory of God that has always been the hallmark of the Jesuit enterprise.

(155) If you feel a bit uneasy today — about how you can ever measure up to the challenges of your responsibilities as you begin this process of sharing Ignatian Pedagogy with teachers on your continents, know that you do not stand alone! Know, also, that for every doubt there is an affirmation that can be made. For the ironies of Charles Dickens' time are with us even now. "It was the worst of times, the best of times, the spring of hope, the winter of despair." And I am personally greatly encouraged by what I sense as a growing desire on the part of many in countries around the globe to pursue more vigorously the ends of Jesuit education which, if properly understood, will lead our students to unity, not fragmentation; to faith, not cynicism; to respect for life, not the raping of our planet; to responsible action based on moral judgement, not to timorous retreat or reckless attack.

(156) I'm sure you know that the best things about any school are not what is said about it, but what is lived out by its students. The ideal of Jesuit education calls for a life of intellect, a life of integrity, and a life of justice and loving service to our fellow men and women and to our God. This is the call of Christ to us today — a call to growth, a call to life. Who will answer? Who if not you? When if not now?

(157) In concluding I recall that when Christ left his disciples, He said: "Go and teach!" He gave them a mission. But He also realized that they and we are human beings; and God knows, we often lose confidence in our ourselves. So He continued: "Remember you are not alone! You are never going to be alone because *I shall be with you*. In your ministry, in difficult times as well as in the times of joy and elation, I shall be with you all days, even to the end of time." Let us not fall into the trap of Pelagianism, putting all the weight on ourselves and not realizing that we are in the hands of God and working hand in hand with God in this, God's Ministry of the Word.

(158) God bless you in this cooperative effort. I look forward to receiving reports on the progress of the Ignatian Pedagogy Project throughout the world. Thank you for all you will do!

APPENDIX #3

EXAMPLES OF METHODS TO ASSIST TEACHERS IN USING THE IGNATIAN PEDAGOGICAL PARADIGM

NB.: These and other pedagogical approaches consistent with Ignatian Pedagogy will be explained and practiced in staff development programs which are an integral part of the Ignatian Pedagogy Project.

(159) CONTEXT OF LEARNING

1. *The Student. Readiness for Growth*
 - a) The Student's Situation: Diagnosis of Factors Affecting the Studen's Readiness for Learning and Growth:
physical, academic, psychological, socio-political, economic, spiritual
 - b) Student Learning Styles - how to plan for effective teaching.
 - c) Student Growth Profile - a strategy for growth.
2. *Society*
 - a) Reading the Signs of the Times - some tools for socio-cultural analysis.
3. *The School*
 - a) School Climate: Assessment Instruments
 - b) Curriculum
 - Formal/Informal.
 - Scope and Sequence; interdisciplinary possibilities.
 - Assessing values in the curriculum.
 - c) Personalized Education
 - d) Collegial Relationships among Administrators, Teachers, and Support Staff.
4. *The Teacher - expectations and realities.*

(160) **EXPERIENCE**

1. *The Prelection*
 - a) Continuity
 - b) Advance Organizers
 - c) Clear Objectives
 - d) Human Interest Factors
 - e) Historical Context of the matter being studied
 - f) Point of View/Assumptions of Textbook Authors
 - g) A Study Pattern
2. *Questioning Skills*
3. *Student Self-Activity: Notes*
4. *Problem Solving/Discovery Learning*
5. *Cooperative Learning*
6. *Small Group Processes*
7. *Emulation*
8. *Ending the Class*
9. *Peer Tutoring*

(161) **REFLECTION**

1. *Mentoring*
2. *Student Journals*
3. *Ignatian Style "Repetition"*
4. *Case Studies*
5. *Dilemmas/Debates/Role Playing*
6. *Integrating Seminars*

(162) **ACTION**

1. *Projects/Assignments: Quality Concerns*
2. *Service Experiences*
3. *Essays and Essay Type Questions*
4. *Planning and Application*
5. *Career Choices*

(163) **EVALUATION**

1. *Testing: Alternatives Available*
2. *Student Self-Evaluation*
3. *Assessing a Spectrum of Student Behaviors: The Student Portfolio*
4. *Teachers' Consultative Conferences*
5. *Questions for Teachers*
6. *Student Profile Survey*

APPENDIX #4

TO ALL MAJOR SUPERIORS

Since the publication seven years ago of *The Characteristics of Jesuit Education*, many people working in Jesuit education around the world have expressed their gratitude for this document. For lay and Jesuit educators alike, it has provided a new vision of renewal which is contemporary, yet rooted in Ignatian spirituality. Above all, *The Characteristics* have established goals and objectives against which schools and universities can measure their efforts in this all-important ministry of education.

Implementation of the Ignatian Pedagogy Project must take account of "continually changing" local circumstances: individual countries or regions should reflect on the meaning and implications of Ignatian Pedagogy for their own local situations.

While *The Characteristics* have offered a fresh statement of our inspiration in Jesuit education, in the last few years many Jesuits and their colleagues have asked for help in translating them into action. Frequently, the question has been how do we incorporate these values, principles, guidelines into our classrooms? How can we help ourselves and our companions in ministry to attain these splendid ideals in practice? How can we insert the spirituality of *The Characteristics* into the practical matters of our daily lives?

The International Commission on the Apostolate of Jesuit Education (ICAJE) has been working on a practical response to these questions for some time. They realized early in their deliberations that any effective practical renewal must be addressed to the educational community and especially to teachers. Indeed, ICAJE needed a model, a paradigm, that would both promote the goals of Jesuit education and speak to the practicalities of the *teaching-learning process* in the classroom. Decree 1 of the 33rd General Congregation suggested a way to approach an answer. Here the Congregation, in calling for a review of all the Society's ministries, spoke of the need for "a transformation of our habitual patterns of thought through a constant interplay of experience, reflection, and action." (Paragraph 43) True to our Ignatian way



of proceeding, this threefold interaction suggested an avenue for implementing *The Characteristics* in the everyday school setting. In their efforts to develop this Paradigm, ICAJE realized that, to be truly comprehensive, the new model must also take into consideration both the *context* of the students' experiences and *evaluation* as the essential stage of completing any learning cycle. These five steps, then, comprise the full Ignatian Pedagogical Paradigm - Context, Experience, Reflection, Action, and Evaluation. I enclose a copy of *Ignatian Pedagogy: A Practical Approach*, which introduces the Ignatian Paradigm as well as the project ahead.

ICAJE wisely judged that an Ignatian Pedagogical Project must involve *more than an introductory document*. In order to be effective, teachers will need to learn and become comfortable with the pedagogical methods involved. Thus, with the Ignatian Pedagogical Paradigm in place, ICAJE had two further tasks to perform. The first was to formulate a statement explaining the rationale and processes of the Paradigm to which this letter is an introduction. The second was to initiate a program of staff development to teach and multiply the Ignatian pedagogy involved at regional, province and school levels around the world. Such was the purpose of the recent international workshop at Villa Cavalletti, Rome, April 20-30. Designed specifically to launch this worldwide staff development program, delegates from 26 countries gathered to learn about the Paradigm, practice using its various component parts, and devise three to four year strategic plans for training others to teach the Paradigm in their own countries.

With this important background, I now make two requests of you. *First*, I invite you to read this document - *Ignatian Pedagogy: A Practical Approach* - which situates the Paradigm clearly within our Ignatian heritage of spiritual and educational writings. As with its predecessor, *The Characteristics of Jesuit Education*, I ask that you ensure it receives maximum exposure amongst Jesuits and their professional colleagues in your educational institutions and informal learning centers. I would suggest, therefore, that a personal copy of *Ignatian Pedagogy: A Practical Approach* be made available to all teachers, administrators and members of governing boards - both Jesuit and lay - in the Jesuit educational institutions as well as our colleagues in informal and non-formal educational settings of your Province. A summary of

the document could be distributed to the parents of the students. In many cases this will require translation; in all cases it will require the printing of multiple copies in an attractive form suitable for convenient reading. To accomplish this task, you may wish to call on the help of your Province Delegate for Education, and you may wish to work together with other Major Superiors in your country or Assistancy.

The true worth of this document, of course, will not be the extent of its readership, but the degree to which it inspires a renewal of the teaching-learning process in the actual classroom situation. Thus, my *second request* is perhaps even more important. I ask that you give your strongest support and encouragement to those regional or province teams which are planning and conducting long term staff development programs in Jesuit schools, colleges, and universities as well as informal and non-formal educational settings, for the purpose of training teachers in using the Ignatian Pedagogical Paradigm. Implementation of the Ignatian Pedagogy Project must take account of "continually changing" local circumstances: individual countries or regions should reflect on the meaning and implications of Ignatian Pedagogy for their own local situations, and should then develop supplementary materials that apply this present universal document and program to their own concrete and specific needs.

I wish finally to thank the members of the International Commission on the Apostolate of Jesuit Education for their work in establishing this project and devising plans for its dissemination throughout the world. It is a unique example of "the multiplier effect" and, as such, is truly Ignatian. While this document has already gone through several drafts in formulation, it can only be final when its message captivates and inspires the hearts and minds of teachers and students in our Jesuit educational apostolate. In commending this document to you, 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.

Fraternally in Christ,

*Peter-Hans Kolvenbach, S.J.
Superior General
Rome, July 31, 1993*