

# WHAT MAKES A JESUIT SCHOOL JESUIT?

The Relationship between  
Jesuit Schools and  
the Society of Jesus

Distinguishing Criteria  
for Verifying the Jesuit Nature  
of Contemporary Schools

JESUIT  
CONFERENCE

THE SOCIETY OF JESUS IN THE UNITED STATES

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## INTRODUCTION

In the two centuries since the first Jesuit high school was established in the United States, our lay partners and brother Jesuits have creatively and courageously faced momentous challenges. We acknowledge with gratitude the zeal, energy, and vision of those who have gone before us as well as the efforts of those who continue their work today in long established Jesuit high schools, in Jesuit Cristo Rey high schools, in Nativity schools and similar Jesuit sponsored educational apostolates.

In order to support the important and successful work already evident in Jesuit schools throughout the United States, we offer the following reflections on our mission along with ten principles and practical applications for safeguarding our mission. Acknowledging our responsibility to provide leadership in the educational apostolate, we hope the reflections on our shared mission and the principles/applications lead to a careful examination of their sources in the *Constitutions of the Society of Jesus*, in the articulation of the Society of Jesus' self-understanding at its recent general congregations,\* and in the collection of important documents in Jesuit education published by the Jesuit Secondary Education Association as *Foundations*. By reflecting on these seminal texts, those involved in Jesuit education can experience and better understand the spirit that prompted us to write this present document, composed with Jesuit high schools in mind, but certainly applicable to other Jesuit sponsored educational apostolates.

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\* A general congregation is the legislative body of the Society of Jesus. Conventionally, a general congregation is referenced by its number in the sequence of general congregations held since the Society was founded in 1540. There have been four general congregations since 1965. The Thirty-fourth General Congregation (GC 34) of the Society of Jesus was held in Rome in 1995.

First published in 2000, *What Makes a Jesuit High School Jesuit?* has proven helpful to Jesuit high schools in the United States. Our intention in revising and republishing that document is to make it more inclusive and more responsive to the needs of those serving in Jesuit schools desiring to stay faithful to the Jesuit mission and Ignatian vision in their educational apostolates.

Grateful for the excellent assistance the Jesuit Secondary Education Association provides high schools through its programs and resource materials, we recognize a distinction between the roles of the Society of Jesus and JSEA in assisting Jesuit high schools. As a service organization, JSEA makes available advice, programs, and other resources that can maintain and deepen a high school's Jesuit identity. By presenting this document, we seek to help Jesuit schools confirm their living relationship with the Society of Jesus and demonstrate how authentically they function as apostolates of the Society of Jesus.

We gratefully thank those associated with Jesuit schools who generously embrace and advance the mission of the Society of Jesus. By accepting the invitation of St. Ignatius Loyola to labor beneath the banner of the Cross for the good of others, Jesuit schools effectively promote Jesus Christ's justice and love for all people. We pledge our readiness to work with our partners in marshalling the resources necessary to bring the message of the Gospel to future generations through Jesuit education. May the Lord who has begun this good work continue to bless it abundantly.

Jesuit Conference Board  
October 2006



# THE RELATIONSHIP BETWEEN JESUIT SCHOOLS AND THE SOCIETY OF JESUS

## CALL TO MISSION

The ongoing effort of the Society of Jesus to support the work of Jesuit schools and to encourage the significant apostolic renewal initiated and carried forth by Jesuits and lay people working in the apostolate of secondary education — as described by the Society’s Thirty-fourth General Congregation<sup>1</sup> — occasions this opportunity to address the issue of the relationship between Jesuit schools and the Society of Jesus in the United States. The following statement is grounded in the conviction that the relationship between a Jesuit school’s leadership, administration, faculty and staff and the Society of Jesus is vital to the mission of the school.

In the Contemplation on the Love of God, St. Ignatius Loyola notes that love ought to be shown more in deeds than in words.<sup>2</sup> Such love is experienced in relationship. In the relationship between a Jesuit school and the Society of Jesus, the sharing of gifts and responsibilities should be more evident in our deeds than in our words.

- A vibrant relationship between a school and the Society is evident. The Society’s care for the schools is current, intentional and personal; it cannot be merely historical or contractual. The relationship is embodied in persons — a clear and well-understood rapport among the provincial superior,

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<sup>1</sup> General Congregation [hereafter GC] 34, Decree 18, no. 1 (416).

<sup>2</sup> *The Spiritual Exercises of St. Ignatius* [hereafter *SpirEx*] [230].

his assistant for secondary and pre-secondary education, the school's governing board, the director of the work and other persons in specific leadership roles who link the school and the Society.

■ The Society sponsors the school in partnership with many others who are dedicated to Jesuit education. Together we share responsibility for the Jesuit mission and Ignatian vision of the school. Such partnership and cooperation is consistent with the Church's vision in Vatican II and is an essential dimension of the contemporary Jesuit way of proceeding rooted in the realization that to prepare our complex and divided world for the coming of the Kingdom requires a plurality of gifts, perspectives, and experiences.<sup>3</sup>

## PARTNERS FOR MISSION

**S**t. Ignatius' second observation in the Contemplation on the Love of God reminds us that love consists in a mutual sharing of goods.<sup>4</sup> In joy and gratitude we can acknowledge the histories of Jesuit schools, the service the Jesuit Secondary Education Association (JSEA) provides the high schools, and the growing number of lay and Jesuit partners formed in the principles of Ignatian spirituality and pedagogy. For many years those involved in Jesuit secondary and pre-secondary education, both lay and Jesuit, have offered and shared their gifts as committed partners, contributing to and sacrificing for the mission of the school, laboring with Christ and one another for the greater glory of God. The Spirit of God certainly continues to animate the generous work of the women and men who accept the call to partnership in the mission of Jesuit education.

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<sup>3</sup> GC 34, d. 26, no. 16 (550).

<sup>4</sup> *SpirEx* [231].

- The people who make up a Jesuit school are numerous: students, faculty, staff, parents, alumni/ae, benefactors, the Jesuit community superior with the Jesuit community, the administration, the director of the work, the governing board, the provincial.
- No less important, the province leadership group (e.g., the schools' board chairs, presidents, principals and rectors working together) along with JSEA member schools contribute regionally and nationally to promote Jesuit education.
- All these persons work together, sharing appropriate responsibility for carrying out the Jesuit mission given to and accepted by the school.
- Also important to a Jesuit school is its place in the local Church community in cooperation with the bishop, the diocesan school department personnel and the pastors and staff of the students' parishes.

## ACCOUNTABILITY FOR MISSION

**S**t. Ignatius encourages us to observe God dwelling in creation, but even more, continually working and laboring for us in all created things on the face of the earth.<sup>5</sup> Because God is at work in the relationship between the Jesuit school and the Society of Jesus, both are committed to listen together with an obedient attentiveness to what the Risen Christ is doing as he leads the world to the fullness of God's Kingdom.<sup>6</sup> Our response

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<sup>5</sup> *SpirEx* [235].

<sup>6</sup> GC 34, d. 2, no. 20 (48).

must be to engage in a responsible discernment regarding the Jesuit mission and Ignatian vision in a particular place and time.

■ The provincial determines and affirms the school to be a work of the Society of Jesus and the Catholic Church. The provincial outlines what it means for the school to be Jesuit and helps the school understand the mission of the Society of Jesus and the direction given to all its works by the Society's recent general congregations and the instructions of the superior general. The provincial, the provincial assistant for secondary and pre-secondary education and the school's governing board and leadership team work as partners for accountability. Fostering a relationship of trust and mutual support, they maintain effective communication and work together to benefit the school.

■ The school's Jesuit mission and identity are the responsibility of the school's governing board, which holds this mission in trust for the Society of Jesus. In partnership, the board with the Society fosters a bond that sustains a school's Jesuit identity. School documents (including the written agreement between the province and the school) identify the responsibility of the governing board to set direction, establish policies and ensure programs that build and manifest the school's Jesuit identity and mission. The board's choice of the president of the school and the provincial's missioning of the president to be the director of the Society's work at the school is an important time in the partnership.

■ The school and the province participate in a program of regular assessment and evaluation to ensure that the school effectively carries out the Society's mission.

■ The school and the province recognize specific standards, expectations and procedures to assess Jesuit identity defin-

ing the school's and the Society's relationship to one another. An assessment instrument is used to help measure the Jesuit identity of a school, following the guidelines established in "The Characteristics of a Jesuit Education," and the distinguishing criteria that follow in section two of this booklet as well as in the various documents of JSEA *Foundations* and the documents of the recent general congregations of the Society of Jesus.

- Sponsorship of the school by the Society depends on this assessment. The province publicly sponsors the school and guarantees that the school embodies the Society's standards. The province commits itself to helping the school enhance its Jesuit identity by providing a Jesuit presence best suited to the province and the school and by encouraging various programs in Ignatian spirituality and pedagogy through JSEA or through the province and by helping fund those programs when feasible.

- Beyond the school's governing board and leadership team, all constituencies in a Jesuit school share in various capacities the responsibility for carrying out the mission of the Society at the school.

## NOURISHMENT AND RENEWAL FOR MISSION

**S**t. Ignatius invites us to consider that all blessings and gifts descend from above.<sup>7</sup> As God provides for us beyond our own capacities and in Christ Jesus feeds us in the Eucharist, so does God nourish the partnership between the schools and the Society of Jesus. The schools and the Society commit themselves to recognize God's presence in that relationship and to do all they

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<sup>7</sup> *SpirEx* [237].

can to form companions in Jesuit mission and Ignatian vision. They also commit themselves to vigorous renewal of that relationship so that they can address the continuing challenges of providing a Jesuit education to the young women and young men who come to Jesuit schools.

A Jesuit school advances the Society's apostolic mission through its educational work by seeking and accepting the partnership of the Society and the leadership of its general congregations, by working with the provincial in all matters that promote the relationship between the Society and the school and by welcoming Jesuit presence at the school. Ignatian spirituality and pedagogy inspire us to work together as partners in the Society's mission of education. In doing so, we will be fulfilling our Ignatian heritage which urges us to act as companions of Jesus participating in the apostolic life of the Church.

- Individuals at the schools, especially administration, faculty, staff and board members, take advantage of personal retreats, formation of administration, faculty and staff, board orientation, Colloquia and JSEA programs like the Seminars in Ignatian Leadership to develop themselves both spiritually and professionally as Ignatian educators.
- Schools provide adult Ignatian spiritual formation programs for administration, faculty and staff and board members and, as much as they are able, for parents, alumni/ae and benefactors.
- School leadership groups pray together and use some of their meeting times for Ignatian spiritual development to respond to God's call which necessitates a familiarity with and experience of the Spiritual Exercises.
- The provincial offers encouragement and, as feasible, financial support for leadership team retreats, for orientations

and retreats for boards, faculty and staff, for participation in JSEA programs, and for the inclusion of Jesuit schools personnel at appropriate province events.

■ JSEA continues its work of providing services to Jesuit high schools for fostering Ignatian spirituality and pedagogy as well as making accessible the various JSEA documents that describe Jesuit high school ministry.

In a dynamic and flexible relationship between a Jesuit school and the Society of Jesus, those in the relationship nourish the call to mission that the school and the Society have heard from God and sustain the apostolic mission of the Society of Jesus at a Jesuit school.

A Jesuit school's call to mission begins in gratitude for the many graces we have received over the years, just as St. Ignatius continually reminds us to stand before God and to ask for what we desire:

Here it will be to ask for an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty.<sup>8</sup>

Our call to mission continues in service to the Crucified and Risen Christ by serving those who come to us as students and join us as colleagues — in partnership with all those who people our schools, in partnership with the Society of Jesus which entrusts its mission to the schools, in partnership with the Lord.

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<sup>8</sup> *SpirEx* [233].

# DISTINGUISHING CRITERIA FOR VERIFYING THE JESUIT NATURE OF CONTEMPORARY SCHOOLS

## 1 THE FIRST APOSTOLIC PRINCIPLES

### Principles

*Jesuit schools constitute one of the most effective forms for the apostolic activity of the Society of Jesus. These schools must be based in the same first principles which serve as the foundation for the contemporary mission of the Society of Jesus:*

- All apostolates of the Society can be defined as a “service of faith, of which the promotion of justice is an absolute requirement.”<sup>1</sup> The service of faith is the aim of every Jesuit mission while faith “directed toward the justice of the Kingdom” is its integrating principle.<sup>2</sup>
  
- The service of faith calls for “participation in the total evangelizing mission of the Church, which aims at the realization of the Kingdom of God in the whole of human society.”<sup>3</sup> It is also the Jesuit mission to bring the counter-cultural gift of Christ to a world that prizes prestige, power, and self-sufficiency.<sup>4</sup>

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<sup>1</sup> Complementary Norms [hereafter CN], Preamble, Sec. 1 (4), nos. 1-2. The Complementary Norms express the appropriate way the Constitutions of the Society of Jesus are to be lived out in the contemporary renewal of Jesuit life and apostolates.

<sup>2</sup> CN VII, Ch. 1 (245), no. 3.

<sup>3</sup> CN VII, Ch. 1 (245), no. 1.

<sup>4</sup> General Congregation [hereafter GC] 34, d. 26, no. 1 (539).

## Application

- Every Jesuit school has a clear mission statement that is consistent with the Society of Jesus' definition of its own mission as expressed in its Constitutions and in decrees of recent general congregations. The school's mission reflects the concern of these Jesuit documents for faith, justice, and evangelization.
- The appropriate governing body approves and disseminates the mission statement throughout the broader school community. Hiring of school personnel and selection of trustees is mission driven. Orientation of school personnel and trustees includes thorough discussion of the mission statement.
- The trustees and the administrators ensure implementation of the mission statement through regular review and evaluation.

# 2

## THE SPIRITUAL DIMENSION OF JESUIT EDUCATION

### Principles

*The Society of Jesus' way of proceeding demands close collaboration with all "who hunger and thirst after justice" in order to make "a world where the brotherhood of all opens the way for the recognition and acceptance of Christ Jesus and God our Fa-*

ther.<sup>55</sup> At the same time, the “Jesuit heritage of creative response to the call of the Spirit in concrete situations of life is an incentive to develop a culture of dialogue in our approach to believers of other religions.”<sup>56</sup> Therefore, Jesuit schools “conscientize their students on the value of interreligious collaboration and instill in them a basic understanding of and respect for the faith vision of the members of the diverse local religious communities, while deepening their own faith response to God.”<sup>57</sup> The ultimate objective of the mission of education should be to contribute vitally to “the total and integral liberation of the person, leading to participation in the life of God himself.”<sup>58</sup>

## Application

- Those who attend Jesuit schools have the opportunity to experience Jesus Christ in an atmosphere that respects religious difference and promotes interreligious dialogue.
- Jesuit schools foster the development of students as adult members of their faith communities.
- School personnel fulfill their responsibilities in ways that reflect agreement with the essential purposes of the institution and cooperation with their fellow workers.
- A Jesuit school community reflects that ecumenical respect for all men and women of good will which was expressed by the Second Vatican Council.

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<sup>55</sup> CN VII, Ch. 1 (246), no. 5; GC 34, d. 26, no. 1 (539).

<sup>56</sup> GC 34, d. 5, no. 17 (154).

<sup>57</sup> GC 34, d. 5, no. 9, 8 (145).

<sup>58</sup> GC 32, d. 2, no. 11 (21); GC 33, d. 1, no. 44 (47).

# 3

## SERVING THE MISSION OF THE CHURCH

### Principles

*A Jesuit school publicly declares its Catholic character and seeks “to incorporate itself more and more vigorously and creatively into the life of the Church.”<sup>9</sup> Like the Society of Jesus itself, the Jesuit school acts “in the service of the worldwide mission of the Church.”<sup>10</sup> Above all, board members, faculty, staff, and administrators in their work for students constantly seek to teach them to “learn in the Church, with the Church, and for the Church how to live our faith.”<sup>11</sup>*

### Application

- Every Jesuit school publicly declares its Catholic identity.
- Board members, administrators, and school personnel live in conformity with the Gospel.
- School personnel take great care to present clearly and honestly the fundamental beliefs of the Church.
- The school strives to maintain a cooperative relationship with the bishop of the diocese and with the diocesan office of Catholic education.
- Students are encouraged to participate actively in the life of their local faith communities.

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<sup>9</sup> GC 33, d. 1, Part I, A, no. 8 (8).

<sup>10</sup> CN VII, Ch. 1 (246), no. 7.

<sup>11</sup> GC 34, d. 11, no. 19 (316).

# 4

## RELIGIOUS EDUCATION AND FORMATION

### Principles

*The Society of Jesus urges us to take particular care that students “acquire that knowledge and character which are worthy of Christians, and that animated by a mature faith and personally devoted to Jesus Christ, [they] learn to find and serve Him in others.”<sup>12</sup> General Congregation 32 summed up the contemporary mission of the Society in these words: it is “to preach Jesus Christ and to make Him known in such a way that all men and women are able to recognize Him whose delight, from the beginning, has been to be with them and to take an active part in their history.”<sup>13</sup> Furthermore, the Complementary Norms to the Constitutions remind Jesuits that their community should be “a faith community that comes together in the Eucharist with others who believe in Christ to celebrate their common faith.”<sup>14</sup>*

### Application

- The governing board and administrators of a Jesuit school ensure that the religious programs and curriculum are formative, stimulating, and thought provoking.
- Those responsible for the religious formation of students in a Jesuit school are enthusiastic and well trained in their discipline.
- The school’s liturgical life clearly demonstrates its Catholic character through well prepared liturgies that reflect the school community’s shared participation in Christ’s mission in today’s world.

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<sup>12</sup> CN VII, Ch. 4, 5 (279), no. 2.

<sup>13</sup> GC 32, d. 4, no. 11 (60).

<sup>14</sup> CN VI, Sec. 5, Ch. 1 (227), no. 1.

■ The governing board, administration, and faculty schedule time and provide financial resources for programs that encourage the spiritual formation of students, such as retreat experiences in various formats.

■ A Jesuit school encourages organizations that provide ongoing support and fellowship for students and staff members in the daily living of the Gospel message. In particular, Jesuit schools establish faith-based groups such as Christian Life Communities.

## 5 TEACHING AND ACTING JUSTLY

### Principles

*The school's policies should always clearly reflect a sense of justice. The precepts of Catholic social teaching should be applied not only in dealings with the school's employees but also in making plans which will affect the "local socioeconomic needs" of the surrounding community.<sup>15</sup> "Our schools have become platforms, reaching out into the community, not only to the extended school community...but also to the poor and the socially disadvantaged in the neighborhood."<sup>16</sup> "We must in a special way help prepare all our students effectively to devote themselves to building a more just world and to understand how to labor with and for others."<sup>17</sup>*

### Application

■ A Jesuit school clearly reflects a sense of justice and maintains a respect for the legitimate rights of others in all its dealings with students, employees, parents, and the local neighborhood. The entire institution not only teaches justice but also acts justly.

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<sup>15</sup> CN VII, Ch. 4, 5a (277), no. 4.

<sup>16</sup> GC 34, d. 18, no. 1 (416).

<sup>17</sup> CN VII, Ch. 4, 5a (279), no. 1.

- A Jesuit school manifests its solidarity with the poor by offering generous amounts of financial aid based on need and by its efforts to recruit and retain students from families of limited means.
- A Jesuit school has effective Christian Service programs which enable students to serve people in need thoughtfully and reflectively. In this service to the marginalized the school seeks to transform the minds and hearts of students through an experience of the suffering and resurrected Christ.

## THE GLOBAL DIMENSION OF THE EDUCATIONAL MISSION

### Principles

*A Jesuit education should make students intellectually able to assess critically the values propagated by contemporary culture, and competent to evaluate the results of modern economic and social trends. Above all, the education and formation offered students in Jesuit schools includes attention to areas such as “the protection of the human rights of persons and peoples, ...the consequences of interdependence..., safeguarding human life itself..., the influence of the media in the service of justice..., protection of the environment..., the tragic marginalization of not a few nations..., and the problem of the socially marginalized in every society.”<sup>18</sup> A Jesuit education should aim to free its students to confront honestly the social injustices of racism, sexism, and religious intolerance.<sup>19</sup> Schools should work to instill in their students a willingness to collaborate “with others, ...with other members of local churches, with Christians of other denominations, with adherents to other religions, ...with all who strive to make a world fit for men and women to live in.”<sup>20</sup>*

<sup>18</sup> CN VII, Ch. 1 (247), no. 1.

<sup>19</sup> GC 34, d. 3, nos. 5-6 (54-55).

<sup>20</sup> CN VII, Ch. 1 (246), no. 5.

## Application

- A Jesuit school prepares its graduates to analyze their own contemporary culture with insight and intelligence, thereby achieving the freedom to work for justice.
- In response to the current social teachings of the Catholic Church, a Jesuit education makes students sensitive to areas of injustice in modern society and encourages solidarity with the disadvantaged and dispossessed of modern global society. They recognize the suffering and pain which poverty, racism, sexism, and religious intolerance have caused not only in the world at large but even in their own communities.
- A Jesuit school seeks to hire personnel who are sensitive to the plight of suffering people.

# 7

## EDUCATIONAL EXCELLENCE

## Principles

*Recent general congregations have stressed that Jesuit schools “should be outstanding not so much for number and size as for teaching, for the quality of the instruction, and the service rendered to the people of God.”<sup>21</sup> General Congregation 34 reminded educators in Jesuit schools that they are training men and women to assume “leadership roles in their own communities” as well as in “many Jesuit works in years to come.”<sup>22</sup> The most recent congregations have also called attention to the great progress in technology, communication and information exchange, and the need for a reasoned critical knowledge of the cultural revolution they have brought about. Stress is placed on education in communication in order to foster “critical knowledge*

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<sup>21</sup> GC 31, d. 28, no. 4 (500).

<sup>22</sup> GC 34, d. 18, no. 4 (419).

*of the rhetoric of this new culture,... an appreciation of its aesthetic dimension,...[and] the skills required for teamwork and for the effective use of media and information technology.*<sup>23</sup>

## **Application**

- A Jesuit school offers an academically distinguished program that is designed to challenge students to achieve their full potential. Co-curricular programs play an essential role in educating the whole person.
  
- The school's curriculum and methodology reflect fundamental agreement with the objectives and pedagogical methods advocated in the recent educational documents of the Society of Jesus.
  
- The students at a Jesuit school learn critical skills and acquire the background to evaluate the strengths and weaknesses of the various movements with which they will have to deal. Students understand the Christian response to their own adolescent culture.
  
- School leaders ensure that personnel increase their knowledge of their fields and update their professional skills.
  
- Educators in a Jesuit school devote themselves to forming graduates who will be leaders in the communities in which they live, work, and worship.

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<sup>23</sup> GC 34, d. 15, nos. 1-2, 9 (385-86, 393).

# 8

## COOPERATION IN MISSION

### Principles

*Modern Jesuit education must be characterized by that growing co-operation within the whole school community which “has expanded our mission and transformed the way in which we carry it out in partnership with others.”<sup>24</sup> General Congregation 34 reminded Jesuits that today they carry out their mission as “Men with others.” “Men and women with others” are not only willing to share their spiritual and apostolic inheritance with their students but also to listen and learn from one another and from others in the outside community.<sup>25</sup>*

### Application

- A Jesuit school is conducted as a cooperative venture of the Jesuit province, governing bodies, the administration, the faculty, and the staff. The particular strengths and expertise each individual contributes to the common effort is clearly understood and recognized by all.
  
- The leaders of a Jesuit school promote the clear understanding that the institution’s educational and formational objectives can only be achieved by shared agreement with and commitment to its mission.
  
- Board members and school personnel receive an extensive orientation and ongoing formation in the traditions

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<sup>24</sup> GC 34, d. 13, no. 2 (332).

<sup>25</sup> CN VII, Ch. 5, no. 2 (306); GC 34, d. 13, no. 4 (334).

and mission of their school, Jesuit education, and Ignatian spirituality.

- Each Jesuit high school within the United States Assistance actively participates as a member of the Jesuit Secondary Education Association.

## SPIRITUAL FORMATION AND OUTREACH

### Principles

*Maintaining and developing the Jesuit identity of a school depends on careful selection of board members, teachers, staff, and administrators and on “adequate formation in the Ignatian charism and pedagogy.”<sup>26</sup> Consequently, all Jesuits in the educational apostolate must serve their lay colleagues and professional partners “by offering them what we are and have received; namely, formation in our apostolic spirituality, especially...the experience of the Spiritual Exercises and spiritual direction and discernment.”<sup>27</sup> Jesuit secondary schools “should improve continually both as educational institutions and as centers of culture and faith for lay collaborators, for families of students and former students, and through them for the whole community of a region.”<sup>28</sup>*

### Application

- Careful hiring practices and effective programs for professional and spiritual staff formation perpetuate a school’s Jesuit identity.

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<sup>26</sup> GC 34, d. 18, no. 2 (417).

<sup>27</sup> CN VII, Ch. 5, no. 2 (306).

<sup>28</sup> CN VII, Ch. 4, 5b (288).

- A Jesuit school has a developed plan for the continuing education and formation in Ignatian spirituality of board members, administrators, faculty, and staff.
- School leaders take appropriate measures to ensure that present and future leaders are formed in Jesuit Secondary Education Association workshops and seminars.
- Jesuits have a particular responsibility to participate in programs of spiritual development offered by the school to the governing board, faculty, students, and the broader school community.
- A Jesuit school strives to be an important educational and religious center for its students, graduates, families, and neighboring community.

# 10

## THE SPIRITUAL EXERCISES AND JESUIT PEDAGOGY

### Principles

*The Constitutions remind us that the works of the Society of Jesus are characterized by “a profound spiritual experience through the Spiritual Exercises.”<sup>29</sup> General Congregation 32 believed that “the spirit of the Exercises should pervade every other ministry of the Word that we undertake.”<sup>30</sup> In Jesuit education, this mandate has been especially strengthened by the evident intellectual and methodological connection between the Exercises and the educational objectives and methods described in The Characteristics of Jesuit Education and Ignatian Pedagogy: A Practical Approach.*

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<sup>29</sup> CN VII, Ch. 1 (246), no. 6.

<sup>30</sup> GC 32, d. 4, no. 59 (107).

## Application

- Board members, administrators, and faculty members have the means and the opportunity and are encouraged to experience the Spiritual Exercises, particularly Ignatius' methods of discernment.
  
- Those engaged in the ministry of Jesuit education have access to annual retreats, spiritual direction, and religious support.
  
- All those who work in the educational and formational areas of a Jesuit school grow in familiarity with the concepts and aims expressed and described in *The Characteristics of Jesuit Education* and *Ignatian Pedagogy: A Practical Approach*.

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* in their students...Jesuit schools must move more vigorously toward participation in community affairs...they must more honestly evaluate their efforts according to the criteria of both the Christian reform of social structures and renewal of the Church.

The Preamble to the Constitutions of JSEA (#5)  
May 13, 1970