THE CHARACTERISTICS OF

JESUIT EDUCATION

1. Jesuit education seeks to form "men and women for others".---------- 17
talents: gifts to be developed for the community
stress on community values
witness of adults in the educational community

18. Jesuit education manifests a particular concern for the poor.---------- 18
"preferential option" for the poor
Jesuit education available to everyone
free educational opportunity for all the poor:
the context of Jesuit education
opportunities for contact withes
>>BDC 5Td (t)-2(i)-2(on6l15 Td1.2 45.24 92(t)-2()015 d5Tw 1.23 5 1.23 5 1.23 5 1.23 5 1.23 5 1.23 5 1.23 5 1.-2(i6(o)-4(ev

24. Jesuit Education relies on a spirit of community among:
teaching staff and administrators;---------- 24
people chosen to join the educational community
common sense of purpose
the Jesuit community;---------- 25
life witness
life within the community
provide knowledge and appreciation of Ignatius
hospitality
priestly activities
relations with school director
governing boards;---------- 25
parents;---------- 26
close cooperation with parents
understanding the school character

(1) [redacted]

to Vasquez (Chile, since 1984), Gerard Zaat, S.J. (The Netherlands), and James Sauvé, 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

(8)

(21) *1. 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:	is world-affirming. assists in the total formation of each individual within the human community. includes a religious dimension that permeates the entire education. is an apostolic instrument. 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.

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 atheismicT /TT0 1 Tf -0.c.92 05.32 d-10(f)3(om)-1(i)-2(cT /T36(s)o)-8(g)12(n)2(iz)-4(6

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.[21]

* * *

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 of G morgihant m ieve(mon a)4((t)-1(t)-d v(m)-2(or))4((G)(e)4(on4(obs)-1(t)-n(a)4(n(he))4(ve

(59) *4. The world view 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)

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 th acaof

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

(71) *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".*[31] *Ignatius asks for the total and active commitment of men and wome*

(91) *6. 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)

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 Christ[53] - and reflecting on today's culture in the light of the teachings of the church, will promote:[54]

a spiritual vision of the world in the face of materialism;
a concern for others in the face of egoism;
simplicity in the face of consumerism;
the cause of the poor in the face of social injustice.

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)-6(a)o3(he)4 pa 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)-6(a)o3(he)4 pa All members of the educational community are active as members of the local community and of their churches. They participate in meetings and other activities, especially those related to education.

(100)-6(a)o3(he)42.1 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 Preparation for active participation in the church.

(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]

* * *

(116) *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",[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)

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 Council[63] 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 body[65] 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

Je Tf 2.1(120 0 Td ( )Tj /TT0 1 Tf -1(e)4 Tc 0)1(a)6(r25(e)6(a)6(c)6(tiv)2(e)6(in)2(p)-8(r)5

(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 esse

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 on-going 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

(143) *9. For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal "discernment"[74] 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)

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 then60.08 t -0.008 Tc 0 Tw 1(6750.0.28 6( )Tj -0.0)nps0 Tda .6 re f BT /TT0 1 Tf 0

periences 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 evalua

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 characteristic

B. A few examples of directives from the Constitutions and

Conclusion

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

grim'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)

(176)

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 Alcalá. 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 Alcalá 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. Though his preaching and direction in Barcelona, Alcalá, 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]

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

gical 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 commonspirit, 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.

* * *

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]

   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]
      - encourages a realistic knowledge, love, and acceptance of self.

   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]
      - provides a realistic knowledge of the world in which we live.

   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]
      - is value-oriented.

4. The world view 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.
      - proposes Christ as the model of human life.

   He shares our human condition and invites us to follow him, under the standard of the cross, in loving response to the Father.[126]
      - provides adequate pastoral care.

   He is alive in our midst, and remains the Man for others in the service of God.
      - celebrates faith in personal and community prayer, worship and service.

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
      - is preparation for active life commitment.

decisive action: "love is shown in deeds".[127]

Ignatius asks for the total and active commitment of men and women who, to imitate and be more like Christ, will put their ideals into practice.

- serves the faith that does justice.

In the real world of ideas, social movements, the family, business, political and legal structures, and religious activities.[128]

- seeks to form "men and women for

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]

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

7. 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".[132]

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.[133]

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

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 t heir methods, in a constant search for greater service to God ("magis"). [134]

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

14. Pope 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 33rd General Congregation of the Society of Jesus"; The Institute of Jesuit Sources, Saint Louis, Missouri, U.S.A., 1984, p. 81.)

15. The characteristic of being an "apostolic instrument" is treated in greater detail in section 6.1.

16. Spiritual Exercises, § 23.

17. Conversion 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.)

20. OSS § 13.

21. See Section 9.3B. for a fuller development of ongoing formation.

22. Forgiveness and conversion are religious concepts, treated in greater detail in Section 6.

23. Cf. 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.)

25. Cf. 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, México, 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

"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.)

60. OSS § 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.

62. Ignatius 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.

64. General 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

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 Congresss 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.)

74. The 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 Igntian 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

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.

114. The 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.)

115. From the Papal Bull Sollicitudo Omnium

125. Appendix 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.

127. Appendix I (173), (179); Exercises § 135, §§ 169 - 189 ("The Election").

128. Appendix 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".

130. Devotion to Mary, the Mother of Jesus, is evident throughout the whole life of Ignatius; as noted in Appendix I (171), it was at Montserrat that his pilgrimage began; Mary appears throughout the Exercises, for example in §§ 47, 63, 102ff, 111f, 147, 218, 299.

131. Appendix 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.

132. Appendix I (173); Exercises §§ 97, 155.

133. Appendix I (178), (181).

134. 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").