



The Rio Papers

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Jesuit education: Forming human beings reconciled with their fellows, with creation, and with God – address of Fr Arturo Sosa SJ to the International Congress for Jesuit Education Delegates, Rio de Janeiro, Brazil, October 2017 © 2017 Society of Jesus
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Introduction



In October 2017, the Jesuit education delegates, who have responsibility for Jesuit schools across the world, came together in Rio de Janeiro. Between them they represented 845 Jesuit schools worldwide, together with 1,300 Fe y Alegría schools and 175 schools and educational projects of the Jesuit Refugee Service – some 2½ million students on six continents.

The congress was very aware of the worldwide reach of Jesuit education and its potential to do even more for the greater glory of God and the common good.

The congress was addressed by Fr Arturo Sosa SJ, elected Superior General of the Jesuits in 2016. Fr General set out six challenges for the delegates to reflect upon.

From the congress came thirteen action points which every Jesuit school is now asked to reflect upon, discuss and, according to local needs and resources, to act upon.

This booklet contains Fr General's address, the action plan of the congress, and an address of Pope Francis which informed some of what Fr Sosa said. The key ideas and action points are summarized in an appendix, and some questions are suggested to help start reflection and discussion in your own school.

Schools are, of course, faced by myriad other demands and priorities – but I would ask you to respond generously, with your time and resources and decision making. If our schools are to remain true to their Jesuit identity and mission, then they must be characterised by their openness to a continuous cycle of reflection, discernment and renewal, *ad maiorem dei gloriam*.

Adrian Porter SJ
Delegate for Education
British Province of the Society of Jesus
May 2018



Action Statement

of the International Congress for Jesuit Education Delegates

Rio de Janeiro, Brazil, October 2017

“To act as a universal body with a universal mission”¹

From 15-20 October 2017, education delegates from the six Jesuit regions of the world along with others in Jesuit educational apostolates came together in Rio de Janeiro, convened by the Secretary for Education of the Society of Jesus.

Grateful for our heavenly Father’s care, the Spirit’s inspiration, Jesus’ companionship, and the guidance of Saint Ignatius, the delegates continued conversations begun in a virtual congress held six months earlier (which followed upon SIPEI² in Manresa in 2014 and the International Colloquium on Jesuit Secondary Education in Boston in 2012). We are also grateful for Fr General Arturo Sosa’s address to the congress and see our action statement as a response to his challenging invitation to re-imagine Jesuit education.

After further discernment, ICAJE (the International Commission on the Apostolate of Jesuit Education), responding to the request of some delegates, proposes a prioritization of the actions to help delegates and schools in the process of their implementation. ICAJE believes in the importance of the thirteen actions proposed and encourages delegates and regional networks to design plans to include them all in a reasonable time framework.

However, the eight actions in bold should be considered priorities that require prompt response. Still, if these actions are considered too many to begin with, delegates are encouraged to discern with their schools and regional networks where to start and how to incorporate the others progressively. ICAJE calls each delegate and regional network to elaborate a 5-year apostolic plan (2018-22) with the proposed actions “including implementation, monitoring and evaluation”³ as the General Congregation has urged.

A. The Experience of God

The spiritual experience of St Ignatius of Loyola, centred in Christ, is the cornerstone of Jesuit education and our challenge continues to be to invite our students and school communities to discover the inexhaustible richness of it in personal and communal encounter with the gospel.

We recognize the diversity of the religious and secular contexts in which our schools operate; however, Jesuit education cannot happen unless a strong religious and spiritual formation can be offered in our schools.

In our historical context, this formation requires us to expose our students to our spiritual heritage, to the religious diversity of our contexts and the world to promote respect and appreciation for other religions and secular expressions.

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

2. The delegates commit to work with the schools to ensure a module (or some such unit of the curriculum) of interreligious education is implemented. This module should allow students to learn

¹ GC35, D2.20

³ GC36 D2.5

² Seminario Internacional de Pedagogía y Espiritualidad Ignaciana (International Seminar on Ignatian Pedagogy and Spirituality) Manresa, Spain, November 2014

about and from the world's religions and respect the various ways religions express and celebrate the divine.

3. The delegates commit to find ways in which Ignatian spirituality (cf. the *Spiritual Exercises*) can be actively adapted to the school setting so that students learn the habit of stillness and the practice of discernment.

B. Tradition and Innovation

We are called to genuine discernment in continuity with our spiritual heritage to respond creatively to the challenges of our world and the new generations attending our schools.

We are aware that our tradition calls us to engage in an ongoing conversation about the better means to serve our mission today that must be reflected in renewal and innovation in our schools and pedagogical models.

All this needs to lead our schools to use the *Ignatian imagination* to propose and implement better educational practices that can really embody the human excellence of our education and transform our students, our societies, and us.

4. The delegates commit to engaging a process of Ignatian discernment that will lead to a plan of innovation for each school and a periodic review that corresponds to the local context and our tradition.

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

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

7. The delegates commit to urge the schools to reflect on the nature of human holistic excellence (the 4Cs⁴) so that academic success can be understood in its proper context. The delegates also commit to urge the schools to reflect on traditional notions of success and failure in the lives of our students.

C. Caring for Our Common Home: Reconciliation with God, Humanity and Creation

The *raison d'être* for our schools is the service of the mission. Today, this mission entails a service of faith, justice, and care for the environment. We need to make sure that our schools continue to focus on our mission and can educate ourselves and the new generations in our holistic tradition.

We recognize that our schools feel a tension or experience a gap between serving the mission and being relevant for students, parents, and the larger society. This tension has always been present in our history and has challenged our creativity.

Today's context requires a serious discernment to make sure that our mission for reconciliation and justice is reflected in our schools.

⁴ "We aim to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment." Peter-Hans Kolvenbach SJ,

address to Jesuit educators at Villa Cavalletti, Rome, 29th April 1993



Given the advent of artificial intelligence, the fourth industrial revolution, and its implications for human experience and changes in workplace conditions, it is incumbent on our schools to be rooted in the humanistic education Jesuit schools have always been known for.

8. The delegates commit to promoting an environmental and social policy for each of our schools and to proposing ways regional networks can clearly integrate justice, faith, and care for the environment within the curricula of the schools⁵ highlighting critical thinking, political awareness, and social engagement – all to be reflected in classroom and school practices.

9. The delegates commit to ensuring that schools have a programme in place that allows students from marginalized and poor sectors of society to participate in a quality education and to ensuring that schools serving the marginalized and poor reach beyond their experiences to build bridges with other people and communities.

D. Sent in a Global Network

General Congregation 36 reminds us that “collaboration naturally leads to cooperation through networks. New technologies of communication open up forms of organization that facilitate collaboration. They make it possible to mobilize human and material resources in support of mission, and to go beyond national borders and the boundaries of province and regions.”⁶

To answer this call our schools and local and regional networks are required to commit to be in global companionship so that our school communities can see themselves as a part of *a universal body with a universal mission*.⁷ This is indeed a new mindset and way of proceeding that demands our creativity and commitment to find ways to work together and accomplish a new level of agency for our schools. This process will make our schools stronger locally and globally and more relevant to the societies we serve.

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

11. The delegates commit to including in new faculty and staff training programmes an understanding that faculty and staff are joining a global network and that they have a role to play in animating it.

12. The delegates further commit to working with the schools’ leadership to oblige all faculty and staff be formed in global citizenship so that they can help students understand their future as global citizens.

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

E. Delegates’ Request

The delegates ask the Secretary for Education and ICAJE to help them define the role of the education delegate regarding the expectations for promoting the global network.

The delegates undertake to fulfil these commitments and are open to a process of continuous review.

*Original: English
20th October 2017*

⁵ eg. Healing Earth living text: healingearth.ijep.net

⁷ GC35 D2.20

⁶ GC36 D3.8

Address of Fr Arturo Sosa SJ,
Superior General of the Society of Jesus,
to the International Congress for Education Delegates⁸
Rio de Janeiro, Brazil,
20th October 2017



Jesuit education: Forming human beings reconciled with their fellows, with creation, and with God.⁹

Introduction

First of all, I would like to express my gratitude to those who have made this congress possible: FLACSI,¹⁰ the Province of Brazil, the Brazilian network of Jesuit schools, and the Secretary for Secondary and Pre-Secondary Education of the General Curia. I would also like to express my gratitude to you, delegates, for your hard work in your provinces and here at the congress.

This is the first time that the Society of Jesus organizes a congress for provincial education delegates and the regional networks that support our educational work in secondary and pre-secondary schools. It has been a beautiful opportunity to come together and strengthen our common universal vision of the Society's educational apostolate.

Other Ignatian networks that offer quality education to marginalized sectors of society have also participated in this congress, like Fe y Alegría, the Cristo Rey Jesuit Schools, the Nativity Schools from the United States, and the Jesuit Refugee Service's educational programme.

In the name of the Society, I would like to acknowledge the enormous task that all of you, together with your colleagues in this apostolate, carry out every day in extremely diverse and difficult circumstances to offer new generations training that will radically change their lives, offering them instruments to contribute to the humanization of the world.

This congress is an expression of the thanks we give to God and our benefactors in this area, an affirmation of the importance of the educational apostolate and a push to seek the audacity of the impossible that can carry us even further.

I Our educational tradition: an inspiration not a burden

Education, and schools in particular, is part of the Society's missionary tradition. It all began with the perception that Ignatius and his first companions had of their immense apostolic potential. Polanco portrayed this early conviction by the Society in his fifteen reasons for having schools.¹¹

⁸ The video of this address can be found on the *Educate Magis* website: www.educatemagis.org

⁹ This threefold understanding of the mission of reconciliation (reconciliation with God, with humanity, and with creation) draws on Catholic social teaching and

was a theme of GC35 (cf. D3.12-36) and repeated by GC36 (cf. D1.21-20).

¹⁰ La Federación Latinoamericana de Colegios de la Compañía de Jesús (The Latin American Federation of Colleges of the Society of Jesus)

¹¹ MHSI *Monumenta Ignatiana* 4, p.7-8

Through these schools, the Society created an educational model rooted in the humanist tradition of the Renaissance, convinced that by educating individuals' character towards the common good they were carrying out an important apostolic task. When they realized how education could touch the hearts of individuals, they transformed the *cura personalis* into the defining characteristic of their educational model. The spirituality that emanated from the *Exercises* then became the spirit driving perception of the world, human beings and destiny.



With the Second Vatican Council and the formulation of the Society's mission at GC31 (1965) and GC32 (1975), our schools were profoundly renewed.

That humanist tradition, nurtured by Ignatian spirituality, was expressed prophetically and lucidly by Fr Arrupe and by Fr Kolvenbach, who stated that the purpose of our education is to train *men and women for others and with others*.¹²

Later, the Society expanded on this educational objective in the so-called 4Cs, which stated that we are looking for human excellence in our

¹² "It would be an error to expect that this lyceum . . . were just the continuation of what Jesuit schools were in past centuries or decades. It's not a matter of re-editing the past, or importing models from elsewhere . . . It's a matter of responding with imagination and creativity to

students by training them to be *men and women of conscience, competence, compassion and commitment*. Thus, academic excellence, a fundamental dimension in Jesuit schools, was placed within the context of training for integral human excellence. It is this integral human excellence that gives purpose to academic excellence.

Our educational offering has also been renewed through an education for faith that promotes justice, encouraging dialogue between cultures and collaboration between laypeople and Jesuits. Sharing educational charism with laypeople and religious men and women from other families has been a source of creative renewal of our educational model. New institutional models, born to offer quality education to the poor and excluded, such as Fe y Alegría, Cristo Rey, or Nativity Schools, in addition to the educational services offered by the JRS, enrich the Society of Jesus' educational apostolate in the world.

In addition, the creation of provincial and regional networks has improved the reach of our institutions. Our practice of permanent educational discernment was put into motion by a three-stage cycle (of which this congress is the last step in an initial stage) that began in 2012 with the Boston Colloquium and continued in 2014 with the SIPEI in Manresa.

The online *Educate Magis* platform, which allows all our schools to understand and to develop the immense international potential in our hands, is another opportunity to renew and deepen the charisma of the Society of Jesus' educational apostolate.

The Superiors General and the General Congregations of the Society of Jesus since the Second Vatican Council have recognized the enormous value of the educational apostolate

the challenges that today's world . . . places before our education." *El P. Peter-Hans Kolvenbach SJ y la Educación* (Bogotá, 2009). Speech at the Gathering on Education: *The Commitment of the Society of Jesus in the Education Sector* (Gdynia, Poland, 10th October 1998) p.297

and its contribution to the mission of the Society.¹³ On my part, I would like to take advantage of the opportunity presented by this important gathering to ratify my esteem, and that of the apostolic body of the Society of Jesus, for this apostolate. I would also like to underline its importance in the current context of the world, and our service to the mission of reconciliation, a result of the justice that brings about the peace that God carries out through Christ.

II Companions in a mission of reconciliation and justice

Education and, in particular, our educational institutions, are part of the human effort to bring about the germination of the seed of the Kingdom of God in history. As we've



contemplated in the meditation on the incarnation of the *Spiritual Exercises*,¹⁴ the triune God has committed deeply to the redemption of humanity; when he sees and hears the cry of humans, he returns it to us as a *calling, invitation or interpellation*¹⁵ to collaborate in his commitment to redemption.

¹³ Fr Arrupe clearly stated that “for the Church, the educational apostolate is of vital importance. So vital, that prohibiting education is the first –and sometimes the only—measure that certain political regimes impose on the Church to ensure the de-Christianization of the nation within two generations, without spilling blood. Education is necessary. And this can't be carried out on a certain

The 36th General Congregation took up this interpellation and confirmed that we're called to be *companions in a mission of universal reconciliation and justice*, born of the merciful love of God and put in motion by Him through the incarnation, so that all human beings can live in peace, with full lives and in harmony with the environment.

Aware of people's difficult living conditions, we take on reconciliation as a mission of hope. As ministers of reconciliation, we're messengers of hope for the future, called to cure personal wounds, to find new paths for producing goods and models of consumption that respect environmental balance. We seek new paths that generate a change in social relationships to favour improved living conditions for each human being, so that peoples can live in freedom and dignity, and with mutual respect.

Our mission comes from the Christian faith. It is a service of reconciliation and justice born of the life of Christ, and it must be completed in his way, according to the conditions of our world. Reconciliation and justice are but a single mission. True reconciliation demands justice. Therefore, the search for social justice and the creation of a culture of dialogue between cultures and religions are part of this service of reconciliation among human beings, between human beings and creation, and between human beings and God. These three faces of the service of reconciliation are always united. True reconciliation with God is impossible unless it comes with reconciliation and justice among humans and between humans and creation.

Of course, service of reconciliation and justice means building bridges to allow for dialogue. We know that the task of building bridges, or of 'being bridges' in contexts of conflict, means being stepped on by both sides of the fight. That

scale and with the excellence I was referring to without a certain type of institutions.” Pedro Arrupe SJ, *Nuestros Colegios Hoy y Mañana* (1980) n.29

¹⁴ *Spiritual Exercises* n.102

¹⁵ 'Interpellation' means a process in which we encounter our culture's values and internalize them.

is the price of our service and, as we try and follow Jesus' example, we're ready to pay it.

This view of the mission asks us for personal and institutional conversion, it pushes us to rethink our evangelization strategies, how we carry out our pastoral activity, our educational model and how we contribute to the transformation of current social, political and economic relationships that are obstacles to the possibility of a life of dignity for all.



III Education that paves the way for understanding the world we live in

The service of reconciliation starts with understanding the world we live in, our home. In addition, the task of the educator, and in particular our educational institutions, is to help younger generations find their place in the world and before God, so that they can project their personal and social development, helping to build a better world.

This need to profoundly understand our world in order to offer the greatest and best service to the Glory of God is why we see our mission as an *intellectual apostolate*. We want to understand human beings and the world in all their complexity, so that human beings can configure the world in a way that is more compassionate, and therefore more divine.

¹⁶ GC36 D1.29

If we make such a great investment in intellectual training, it is because we want Jesuits and our companions in this mission to be capable of understanding and thinking for themselves in each situation or context they face. In truth, we need to be true intellectuals in the world of human and social sciences, in social analysis, in education or in pedagogy, and in each apostolic field we find ourselves in. Simply working in higher education, in a school, or in a research centre doesn't make us 'intellectuals'. Becoming a 'thinker' in a certain discipline requires an ongoing process.

For those that share the mission of the Society of Jesus, being an 'intellectual' means being an effective instrument of the apostolate. Being true 'intellectuals' in our apostolic mission allows us to understand the world and its challenges, so we can proclaim the Good News in a way that's pertinent, attractive and transformative. Education is truly effective when it manages to incorporate this dimension of the intellectual apostolate.

In the intellectual reading of the world and its challenges, the 36th General Congregation knew that humanity today has its good and bad points. Nevertheless, the negative aspects are reason for worry, and they show that we're in a profound crisis, in which social relationships, the economy and the environment are all affected, because of the structural injustices and the many abuses committed against human beings and the earth.¹⁶ A quick look at six realities of our world can help us to understand the reach needed for the service of reconciliation and the justice born of the good news proclaimed by Jesus:

First, we are witnesses to unprecedented demographic changes. Millions of people have become migrants or refugees because they're fleeing conflict, natural disasters or poverty, all in search of a better life. Some societies have chosen to welcome them. Others have acted with fear and rage, seeking to build walls or put up barriers.

Second, we are faced by growing inequity. Although the world economic system has created enormous wealth and has allowed some countries to remove large sectors of the population from poverty, inequality is growing at an alarming rate. The distance between the rich and the poor continues to grow, and certain groups, like indigenous peoples, are increasingly marginalized.

Third, polarization and conflict are on the rise. Fanaticism, intolerance, the desire to generate terror, acts of violence and even war are increasing. Although the causes for much of this polarization are based in poverty, fear, ignorance and despair, much of the violence is done in the name of god. The use of religion and the image of god to justify hate and aggression are one of the great anti-signs of our time.



Fourth, the ecological crisis that affects our planet, what Pope Francis calls our “common home”. His encyclical *Laudato Si* is clear in indicating that the system for producing and consuming followed by humans generates a culture of waste, which significantly deteriorates both our social relationships and the environment, placing the sustainability of our planet for future generations at risk.

Fifth, the expansion of a digital habitat or culture. The internet and social networks have changed how humans think, react,

communicate and interact. It is not just a matter of new technology; it is a new world in which people live, especially the younger generations. It is the beginning of a gigantic cultural transformation that moves at unimaginable speed, that affects personal and intergenerational relationships and challenges traditional cultural values. This ‘digital ecosystem’ or habitat has allowed for the expansion of information and solidarity, but it has also generated deep divisions with the viral growth of hate and false news.

Sixth, the weakening of politics as a search for the common good. In many parts of the world, disappointment or disillusionment with politics has grown because of the actions of parties and politicians. Dissatisfaction and discredit have grown as a result of unfulfilled expectations and unresolved problems. This has allowed populist leaders to achieve power taking advantage of the fear and rage of the people, using seductive but unreal proposals for change.

In summary, these six challenges are emblematic of a change in era. More than ever, we are aware of being part of a single human community, that we share a single planet and have a common destiny. Although we experience the phenomenon of globalization in many aspects of our everyday lives, perhaps we’re less aware of the many deep and significant changes that will take place in cultures and in the relationship between generations.

IV Interculturality: global communication among many cultures

The planetary trend of intense communication in all areas has resulted in an idea we’ve decided to call globalization. Nevertheless, this is a phenomenon that includes many ambiguous processes. Some Spanish-language researches have chosen to use the terms *globalización* and *mundialización*¹⁷ to identify different dominant tendencies.

¹⁷ This distinction can’t be clearly made in all languages.

When they refer to *globalización*, they mean the tendency to make behaviours and cultures more uniform. One consequence of this is a reduction in cultural diversity, with a tendency to create a global, mono-cultural space, with the economic organization and the forms of sociopolitical



interaction that favour transnationalized capital being imposed everywhere. On the other hand, *mundialización* is used to mean the universal recognition of the creativity that is characteristic of cultural diversity, and its recognition as the principal wealth of the exponential process of human interaction across the globe.

As a result, when we try to place our educational activity, it's best that we refer to *universalization*, understood as the growing interaction among culturally diverse human groups that are capable of sharing a common vision of the interests of humanity as a whole. This analysis helps us to discern the tendencies existing in a trend of growing human integration and the results of globalizing currents.

The dominance of a globalizing vision that tends to make cultures more uniform will produce a gradual restriction of cultural exchange that

¹⁸ GC35 D3.22: "We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenize cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers of culture and of religion."

might even place multiculturalism at risk. This phenomenon is similar to how damage to the environment is reducing the planet's biodiversity.

The predominance of a vision based on *mundialización* will favour multicultural spaces and will open up possibilities for interculturality. Here, the spiritual contribution of religions, understood as dimensions of cultures, will help to overcome fundamentalism. This was predicted by the 35th General Congregation in 2008, when it encouraged us to go to the frontiers of our cultures and religion to find, recognize and take up dialogue with others.¹⁸

To describe the idea of universality we are seeking in the globalization process, it might be useful to remember the original meaning of the concept of *catholic*, which referred to the universal nature of the Church, including a broad diversity of different situations. It is also useful to remember that Pope Francis preferred to use the geometric image of a *polyhedron* instead of a sphere to refer to globalization.¹⁹ Both the concept of *catholic* and the image of the *polyhedron* adequately include the meaning of *interculturality*.

Ideally, each human being, or each people, should feel like a part of humanity, and be aware of their own culture (enculturation), without making it absolute. They should do so critically, joyfully acknowledging the existence of other human beings with different cultures (multiculturalism), and establishing relationships of equality with them, enriching themselves with a diversity of cultures that includes their own (interculturality). *Universality* experienced in this way may become a way of promoting social justice, fraternity and peace.

¹⁹ "I like the geometric figure of the polyhedron, because it is one but has different faces. It expresses how unity is created while preserving the identities of the peoples, of the persons, of the cultures. That is the richness that today we have to give to the process of globalization, because otherwise it is homogenizing and destructive." Pope Francis in dialogue with the members of GC36, 24th October 2016

We can imagine that this vision of human universality corresponds with the spiritual experience of the God of Jesus of Nazareth. The Church, as a community of the followers of Jesus, needed to overcome (not without tension) its local Jewish, Greek and Roman horizons, to step outside its cultural borders and live catholic-ness as universality with local roots. It is not strange, then, that the Second Vatican Council stated that “nothing genuinely human fails to raise an echo in their hearts.”²⁰



The recognition of diverse cultures and the ability to live in multicultural contexts while respecting diversity, or even enjoying it, is an important step. We might be tempted to settle for multiculturalism as an expression of universality. Nevertheless, people from different cultures simply living in harmony, as a juxtaposition, is not enough to really move towards the universality we're referring to. The enriching exchange between cultures allows us to experience interculturality, and to build universality in a more human way.

²⁰ “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with

Interculturality²¹ makes us experience universality more fully, because it incorporates cultural differences as the revelation of the face of humanity created in God's image, and it is enriched by the ever-greater exchanges among them. Interculturality isn't an end in itself, it's the means with which we can create the conditions to fully experience humanity, contributing to the humanization of individuals, cultures and peoples. This is more than just recognizing the existence of many cultures in the future and the past (multiculturalism). It comes from building bridges and fluid conversation among them. This is a complex process that can't be free from conflict, one that's not just a 'meeting of cultures' to create a supra-, meta- or trans-cultural space.²²

Rather, it is a “reciprocal exchange between cultures that might help transform and enrich all those involved.”²³ Still, this is not about excluding or substituting enculturation; it is more about deepening it, because *no one can offer others what they do not have*.

Finally, interculturality is a participative and interactive process with the historical, social, economic and political culture in which it develops; as such, it makes the development of cultures more dynamic, promoting changes that allow for a growth in the understanding of the universality of humanity.

I should say that my reflections are not meant to impose a certain word or a concept; they are primarily to state the meaning of the different concepts analyzed. I do not aim to ask you to stop using the concepts *globalización* or *mundialización* or any of their derivatives; I just

mankind and its history by the deepest of bonds.” Second Vatican Council, *Gaudium et Spes* (1965) n.1

²¹ The characteristics of the phenomenon we refer to as interculturality and the relative novelty of reflecting on it mean that we should not formulate a regulatory concept that might do more to hide its reality than reveal it.

²² cf. L Stanislaus & M Ueffing, *Interculturalidad* (ed. *Verbo Divino*, Estella Spain, 2017) p.586

²³ *ibid.* p.23

respond to the challenges of the always-unsure future from our present context.

Although our schools, which some call ‘of brick and mortar’, continue to be important, we need to have the freedom and the creativity to explore other models, even if they’re hybrid. This includes online schools, or even cutting edge educational models that embody the *magis* today. Fortunately, we are assisted in this challenge by the enormous creative potential of our companions in the educational apostolate, with whom we can work together to think, create and try out new possibilities.

Along these lines, I would like to mention some of the specific challenges we should take on as educators and as educational institutions of the Society of Jesus.

First, it is important for our institutions to be spaces for educational investigation, true laboratories in **innovation in teaching**, from which we can draw new teaching methods or models. This means that we’ll explore what



others do and what we can learn from them, as well as what educational science proposes for a world that’s increasingly technical and shaped by the digital culture our students were born and raised in. Our institutions need to be aware of the anthropological and cultural change we’re experiencing, and they need to know how to educate and train in a new way for a different future.

Second, without excluding any social class from our educational offering, we need to continue to make **progress in educating for justice**, with three elements in mind:

- first, the importance of reaching out to the poorest and most marginalized;
- second, the need to train a critical and intelligent conscience when faced with unequal social processes, without participation, that are focused on consumption, the accumulation of wealth, and the exploitation of the environment;
- and third, a constructive attitude open to dialogue that can help us to find solutions. This should be reflected in our admission policies, our training programmes, in the vision of science we transmit and in agreements with other schools and social institutions.

Third, respect and **care for ‘our common home’** demands that our institutions train our students in the environmental dimension of reconciliation. All human beings share responsibility for our planet, for its future viability, beyond our national, local or generational interests. It is important that we join in the efforts of many to create a sustainable society and economy, so that human beings and the environment are both protected. Our institutions should reflect this attitude in their actions and their physical structure.

Fourth, the development of **a culture to protect minors** and vulnerable individuals. Like the Church and society, the Society of Jesus participates in collective efforts to raise awareness and take the necessary measures to ensure that the children and young people families entrust us with have the protection they need. It should be evident that our institutions seek to protect minors and vulnerable individuals, preventing harm and acting immediately, effectively and transparently when needed. This is an essential commitment

from the Society, and is vital to the credibility of our schools.

Fifth, the offering of religious training that opens students up to the transcendental dimension of life and that cultivates **an experience of Christian faith that can transform personal and social life**. Pope Francis told participants in GC36 that *true faith always involves a profound desire to change the world*.



Our challenge is to know how to communicate Ignatian spirituality so that younger generations want to *love and serve in all things*, and so that they seek the greater glory of God, in addition to belonging to the Church. The challenge is knowing how to transmit what Fr Nicolás calls the ‘Jesuit virus’, and what Pope Francis later defined as the Society’s own *virus*. In other words, the ‘mark’ that we expect those that have passed through our educational institutions will have: that they live in tension between the earth and heaven. This means tension between *the faith they express in God, Father, Son and Holy Spirit with what is going on today in the world*. According to the Pope, this tension *drives you to act, to change, to do, to*

²⁹ Pope Francis, Message to XVI Congress of Jesuit Alumni of Latin America, 11th November 2015 - see Appendix 1.

³⁰ “To respond to this rapidly-shrinking world, we have focused on educating for responsible citizens in the city of the world.” Peter-Hans Kolvenbach SJ speaking at Georgetown University, Washington DC, 7th June 1989

³¹ GC35 D3.43

*imitate God the creator, redeemer, sanctifier; it drives you to be human.*²⁹

Sixth, although the concept of the ‘global citizen’ is still under construction, our education should be a creative actor in this. Our presence in so many places and cultures around the world allows us to create and offer educational proposals for an intercultural view of the world, in which all human beings and their peoples possess a ‘global citizenship’, where rights and duties are connected. This is beyond culture itself, nationalism or political or cultural fanaticism, which prevent the recognition of our radical brotherhood.

How can our schools welcome global citizens and offer them an education, one that respects the local particularities of cultures while making our potential and universal commitment evident? We should be able to put together educational programmes that help us **to think and act locally and globally**, without dichotomies between the two dimensions, moving towards interculturality while understanding the cultural, social and religious diversity of our world as something enriching,³⁰ without losing our Christian and Ignatian identity.

VI Collaboration and working as a network: paths to taking on universal challenges

The challenges mentioned may be dizzying or even scary. Some are immense, especially when we see that our resources and capacities are so limited. Aware of this, General Congregation 35³¹ and especially General Congregation 36³² asked for greater discernment and a more adequate use of our strength by working together as a network, making better use of our position as an international apostolic body.

³² GC36 D2.3: “Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an ‘international and multicultural body’ in a complex, ‘fragmented and divided world,’ attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.”

I have referred to discernment elsewhere. I only want to indicate that our educational institutions also have, as a result of their Jesuit or Ignatian identity, the challenge of using it as a way of moving forwards and making decisions. I'd now like to focus more on *collaboration* and *working as a network*.

Collaboration with others is the only way, and it is a profoundly evangelical way whereby the Society of Jesus can carry out its mission today.³³ The magnitude and the interconnection of the problems affecting humanity are such that, today, we can only effectively work to solve them if the Church and the Society can work with others. With an attitude of collaboration, we can find people and organizations dedicated to serving others, seeking reconciliation of human kind and the defence of creation. With some, we will share our Christian faith, with others, we will share faith in God, and we will discover that others still are men and women of good will.



The collaboration between Jesuits and laypeople is a positive reality in our institutions. We have made plenty of progress in this area. Still, we need to continue to move forward, and for this we need all our creativity. The path taken so far shows us achievements as well as weaknesses to be addressed. How can we put together genuine teams with apostolic intent

that can develop all their potential? How can we connect with our alumni so they feel like companions in the mission, not just nostalgia for the institution of their youth?

Collaboration spontaneously leads to cooperation through networks, and these are a creative way of organizing our apostolic work.³⁴ Operating as a network allows for collaboration between the apostolic task of the Society and other institutions, opening up new horizons for service that go beyond what is traditional in a certain region or province, and mobilizing greater resources and possibilities in favour of the mission.

To work as a network, we need to rekindle and consolidate our culture of generosity as a basis for an opening that can allow us to share a vision, cooperate with others and accept effective leadership that maintains the balance between local initiative and global authority.³⁵

With different levels of development and success, our schools have taken on the need to create networks on a provincial, regional and global level. Some provincial and regional networks have helped enormously in our renewal process. Today, it would be impossible to move forward without them. Although some provinces and regions have had difficulties, working as a network is now part of how we do things, as indicated at General Congregation 36. This means that our schools need to organize into local and regional networks, in addition to being open without reservation to the global network we need to consolidate. We should not be afraid to share programmes, experiences, materials and even resources to put together our international network.

Only if we think and act in a joint, coordinated way, welcoming and incorporating the wealth of our local diversity, will we be able to use the network to take on global challenges that affect our local conditions. We have over two thousand schools, and a notable educational

³³ cf. GC36 D1.35-38

³⁴ cf. GC36 D1.35

³⁵ GC36 D2.8

presence in over sixty countries. We have enormous capacity to awaken hope in our world, contributing to the formation of men and women who are just, true global citizens, capable of generating dialogue and reconciliation among peoples and with creation.



Over the past few days, at this congress, you have all experienced the diversity, the wealth and the immense potential that comes from working together. The Society truly expects everyone's commitment, especially from the educational delegates in each province and from the different regional networks, to move forward in building and consolidating a global network of schools with a common agenda working towards reconciliation and justice, built by the Lord, to achieve peace. This means that all networks should include the point of view of the international network in their strategic and structural plans, and that they should all feel responsible for it. Working for local and regional networks will also mean working in and for the global network.

As education delegates in your provinces, you are co-responsible for the proper operation of the networks, on every level. Two specific initiatives, of the many that we could explore together, are their contribution to the development of the global *Educate Magis* platform, and work in favour of a *global*

citizenship that cares for the planet and embodies solidarity. These objectives can give full meaning to the theme of this congress: 'United in a global network: a fire that kindles other fires.'³⁶

Still, I should state that the network we're called to form is not just to connect us to other schools. We need to be aware that schools are apostolic platforms in dialogue and collaboration with the Society's other apostolic institutions: universities, social projects, spirituality centres, parishes and other apostolic presences. That way, we will all grow and be able to provide greater and better apostolic service.

I will finish by saying that the 36th General Congregation also asked us to practice *apostolic planning*, in order to effectively respond to the challenges we face. This is nothing more than the instrument that allows an institution to implement decisions made through discernment in an organized fashion. Planning offers us a strategic way of organizing time, actions and responsibilities for putting into effect decisions. This means that we work as a single body, with a single purpose, as part of a team with many different tasks and roles.

In our case, just planning for an educational institution is not enough. For it to be apostolic, it should make present the Good News in each institution, to every human being involved in it and benefiting from its service. Planning must also be 'apostolic' because it is driven by the Ignatian *magis*, avoiding doing things in a mediocre manner and looking for the best and greatest service. We will not allow the tension between spiritual discernment through the examen and apostolic planning to disappear. We also will not let it turn into an administrative tool, an end in itself, that hides the purpose and meaning of what we're called to do.

³⁶ GC35 D2.42 "'a fire that kindles other fires' – with it we are called to set all things alight with the love of God."

Conclusion: A global, intercultural network with the mission of reconciliation

To conclude, I would like to remember what Pedro Ribadeneira wrote to King Philip II of Spain in the name of Saint Ignatius in 1556: "All good in Christendom and throughout the world depends on the proper education of youth."³⁷ I believe that these words are still valid for the Society of Jesus and the Church.

Not in vain, Pope Francis has called for a synod³⁸ on *youth and vocational discernment*, looking to contribute to building a rejuvenated Church capable of giving hope to young people. This synod will be a good opportunity to feel that we're part of the Church, to listen to our students, to better understand their world, to welcome their dreams and concerns, to learn from them. It will also be a chance to show them that they are part of the Church, and the Church needs them.

Our schools are a magnificent platform for listening to and serving today's youth, helping them dream of a new world that is more reconciled, more peaceful and in harmony with creation, one they have to build themselves.

By renewing our trust in God, we want to move forward as a global network with a universal mission. The challenges before us are many, but the apostolic possibilities can be greater. We need to detect them. God continues to work to create and save. The *missio Dei* continues. This faith encourages us to take on the path of apostolic audaciousness that makes the impossible possible.

Thank you very much!

Arturo Sosa SJ

*Original: Spanish
20th October 2017*

³⁷ MHSI *Monumenta Pedagogica* 1, p.475

³⁸ The Bishops' Synod on Young People, the Faith and Vocational Discernment called by Pope Francis to meet in October 2018.



*Message of Pope Francis
 to the XVI Congress of Alumni of Jesuit Schools in Latin America
 Guayaquil, Ecuador
 11th November 2015*

Appendix 1

Message of Pope Francis to Jesuit Alumni

Dear brothers and sisters,

A letter arrived for me from Fr Gilberto Freire in which he asks me for a message to the XVI Latin American Congress of former Jesuit pupils due to be held in Guayaquil, my beloved Guayaquil, from the 11th to 13th November this year. He also sent me some questions. Then I thought . . . if I were to speak to these former Jesuit pupils, I would have the chance to explain what we (the Pope, the Society of Jesus, and the Church) expect from a man or a woman who has studied in a Jesuit college or a Jesuit university.

What is expected? What sort of person? When somebody comes to me and says, 'I studied with the Jesuits,' I ask him, 'Did you pick up the *virus*? Do you still have it inside or did you get rid of it?' That is to say, what sort of person is somebody who was trained by the Society of Jesus and what does that person have to offer to the world now? What should a former student be doing?

As I turned over the question, I went to look at my source, at the *Spiritual Exercises* of St Ignatius. And I would like to suggest for your reflection on how you should be living the Contemplation on the Incarnation.³⁹ Yes, I know that some of you will be thinking, 'Oh dear, he's going to give us a sermon!' Well, I am going to

tell you what I think each of you should be as a person, and my hope is that, in fact, you will really achieve this because my intention is to accompany you as you celebrate your congress, and to help you.

Every Jesuit, and consequently anyone who has studied with them, inherits something: this is a certain *tension*, a constant tension. This pulls one between heaven and earth and oneself. It is not possible to hide one's head in the sand like an ostrich and fail to look at reality. One cannot build an easy world for oneself where God carries little weight. One cannot sell one's soul to gain the world.⁴⁰ These are the tensions: how am I face-to-face with God, face-to-face with the world, face-to-face with the spirit of the world that is always being offered to me?

According to the sort of answers you give to these questions, you can appreciate how far the formation you received from the Society of Jesus really worked or how far you have kept it locked away in a cupboard. It has to be brought out into the light,⁴¹ and it would be very sad to let it sink into oblivion. I feel that as a priest, a bishop, and a Jesuit, this is the best thing that I can offer you for this XVI Congress.

In this meditation on the Incarnation, St Ignatius instils into us a tension on three counts. In the

³⁹ St Ignatius Loyola, *Spiritual Exercises* n.101

⁴⁰ cf. Mark 8:35-36 "For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life?" (NRSV) This is the phrase with which St Ignatius is

reputed to have taunted St Francis Xavier until he took an interest in following Christ.

⁴¹ cf. Luke 11:33 "No one after lighting a lamp puts it in a cellar but on the lampstand so that those who enter may see the light." (NRSV)

first place, he wants us to look at heaven, at the three Divine Persons. Next, he would have us turn our gaze to the earth: the people, the men and women, the places, and all that they are doing. And finally, he has us looking at one person – this is Mary, in her home in Nazareth. But that person today is all of you.

And he speaks as follows: “To bring [to mind] the subject I am about to contemplate.”⁴² And what is the subject? How the three Divine Persons were looking at all the flatness or roundness of the whole world filled with people. Thus God, looking at those men and women and seeing them all going down into hell, that is to say living as pagans, took the decision in Their eternity that the Son would become human to save the human race. But he goes on . . . to see the place, the great capacity and roundness of the world, in which there are so many and so various kinds of persons. And what they are doing, different as they are, black and white, some at peace and some at war, some weeping, others laughing, some healthy and some ill, some being born and others dying. In other words, to see reality as it is. But in third place, to look at the house of Our Lady in Nazareth. What is God doing? And what are people doing?

And God decides to send his Son to save. The salvation that the people of the world receive is to be cured of blindness and saved from their tragedy. And the Virgin gives her consent.⁴³ It is extraordinary how Ignatius describes what people are saying: how they talk with each other, how they swear and blaspheme, how they quarrel, and what they say. And this is what inspires me to speak to you.

The Church wants you, as former Jesuit pupils, to be in tension. This is a tension about the faith that you profess, in God the Father, Son and Holy Spirit, the God who sends his Son into the world; it is a tension with what is going on in the world today.

This congress is being held in Latin America, but what is going on in that continent? How many

children do not go to school because they are not able to do so? How many children are ill? Consider three things: sanitary conditions, nourishment, education. Think about the ‘human tragedies’ (I deliberately avoid saying ‘social tragedies’ and prefer ‘human’ because each person is a temple of the Trinity). Think of the human tragedies taking place in Latin America. I remember being very impressed by an area of Buenos Aires next to the river. There were 36 restaurants there, one after the other. Anyone wanting to eat there knew it would cost an arm and a leg, they were so expensive. They were usually full. Next to that area came a railway station and, almost at once, an extensive slum area, a hut here and a hovel there, and so on.

This example lets you see the tragedy caused today by the lack of justice, the lack of equality. Many of the people eating in those places were Christians, they believed in Jesus Christ and called themselves Catholics. Perhaps many had studied in catholic schools. Admittedly, this is just one incident. But if you have within you the ‘Jesuit virus’, you have to consider what you say to God when you see such inequality; what you say to God when you see how children are exploited at work, and how other workers are exploited; what you say to God when you see that the earth is not cared for, how forests are being cut down to bring more and more land into crop cultivation, which will bring harm to people; what you say to God when mining companies are using cyanide and arsenic to extract minerals although this will ruin the health of many, both young and old.

When St Ignatius says to us, ‘See how God was gazing at the face of the earth, look at all those people, some being born, some dying, some weeping and some laughing . . .’, what is your relation to reality? Or, in other words, how do you go out of yourself? Are you completely enclosed in yourself? Can you imagine the Virgin Mary closing the door so as not to receive the call of God? No, you cannot imagine her

⁴² *Spiritual Exercises* n.102

⁴³ cf. Luke 1:38 “Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’” (NRSV)

doing such a thing. But then, if you are a Christian, do what she did! What do you think of people? How do you look at them? What is implied by your look? Are you only interested in your own comfort, in your own being left in peace, someone who does not want problems? Are you looking only at your wallet?

But then how do you look at God? Is it face-to-face? Do you have a personal relation with him? Do you speak to him? Is he just a vague something to you, a 'God spray',⁴⁴ or do you talk to him as the Father, who is truly your Father; as the Son, who is your Son; as the Holy Spirit, whom you received at your baptism? That is how I would like you to be: in tension!

Truth is always a matter of tension, truth cannot be still, nor crystallised. Truth causes tension. It makes one take action, adopt change, undertake projects, and brings one to imitate God, the Creator, the Redeemer, the Sanctifier:⁴⁵ it makes you become a human being. Are you in tension? Or are you resting and comfortable, 'I don't want problems!'

In this congress, my hope is that you will ask yourselves this question: as a former Jesuit pupil, how am I living that which St Ignatius makes us see in the mystery of the Incarnation? What is my life? Am I in tension or do I not care about anything?

This is what I have thought worth offering you.

My wish is that you will have a good congress. Guayaquil is a beautiful place, a city I love. May it help you to have a fruitful congress – fruitful in the hearts of each one of you, fruitful for all those with whom you work! May God be with you all! How do you bring that God into your families? I ask the Lord to bless you and I ask the Virgin to take good care of you. If you happen to see Father Paquito, please give him a hug from me.

May God bless you!

*Original: Spanish
11th November 2015*

⁴⁴ Original text in Spanish: "a un 'Dios spray', difuso . . ."

⁴⁵ Yves Congar OP (1904-95), *Je Crois en l'Esprit Saint* (1979)

Appendix 2

Questions for Reflection

The Six Challenges of Fr General	The 13 Action Points of the Rio Congress	Questions for Reflection
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<p>1 Innovation in teaching</p>	<ul style="list-style-type: none"> • Ignatian discernment leading to innovation (n.4) • involvement in <i>Educate Magis</i> (n.13) 	<ol style="list-style-type: none"> 1. To what extent would your school be considered innovative in teaching and learning? 2. How do senior leaders and teaching staff keep themselves informed of current research and innovation in teaching and learning? 3. Is there a teaching and learning development group? 4. Is the method and practice of Ignatian discernment well understood and used by governors, school leaders, and staff? 5. Is discernment used to ensure the most effective teaching and learning? 6. Do all teachers understand and use the Jesuit model of teaching and learning: experience/reflection/action?⁴⁶ 7. Are teachers using <i>Educate Magis</i> to make themselves aware of, and participate in, innovation in teaching and learning across the global network of Jesuit schools?
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<p>2 Progress in educating for justice⁴⁷</p>	<ul style="list-style-type: none"> • gender equality (n.5) • access of poor (n.9) 	<ol style="list-style-type: none"> 1. How is ‘education for justice’ a priority in your school? 2. How does your school respond to the call to establish ‘right relationships’ by promoting reconciliation with God, with humanity, and with creation?⁴⁸ 3. How does your school recognize and celebrate the diversity of its pupils and staff? 4. Has your school conducted an equality audit to ensure that men and women have equal pay and conditions and opportunities? 5. How are women regarded by your pupils? 6. Does your school environment reflect a good gender balance? 7. What steps are taken to ensure that any/every child who would profit from a Jesuit education can gain access to your school?
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⁴⁶ Experience/reflection/action are the core threads of the distinctive Jesuit method of teaching and learning which is known as the *Ignatian Pedagogical Paradigm* (IPP). This pedagogical approach should be characteristic of classroom practice in a Jesuit school.

⁴⁷ Education for justice is a distinctive characteristic of Jesuit education: “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.” *The Characteristics of Jesuit Education* (1986) n.77

⁴⁸ cf. GC35 D.3.12ff

3 Care for 'our common home'⁴⁹

- promotion of environmental and social policy (n.8)

1. **Is care for 'our common home' part of the core mission of your school?**
2. Is the Church's and the Society's teaching on the environment widely known and understood in your school?
3. Has your school done an 'environmental examen' to consider how well it is caring for 'our common home'? What more needs to be done?
4. How do you understand care for 'our common home' in its wider context of social and economic policy? Is this reflected in teaching and learning and the curriculum?

4 Development of a culture to protect minors

1. **How safe are children in your school? At all times and in all places?**
2. Does your school have compliant safeguarding policy and procedures?
3. What more could your school do to have a better culture of protection for minors?

5 Experience of the Christian faith and Ignatian spirituality and a consequent desire to change the world⁵⁰

- promotion of the *examen* (n.1)
- interreligious formation (n.2)
- adaptation of Ignatian spirituality (n.3)

1. **What experience of the Christian faith do pupils in your school have (in religious education, in worship, in chaplaincy programmes, in the life of the school)? Is it a 'magis experience'?**⁵¹
2. How do pupils and staff encounter the person of Jesus at your school?
3. Do pupils receive good interreligious formation?
4. What understanding and experience of Ignatian spirituality do school leaders, staff, pupils and parents have in your school? How can this be encouraged to deepen and grow, and adapted to the needs of your school and families?
5. How is the *examen*⁵² taught, modelled and used in your school community?

⁴⁹ "Our common home" is the phrase used by Pope Francis in his letter *Laudato si'* (2015) n.13-14: "I urgently appeal . . . for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The urgent challenge to protect **our common home** includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change."

⁵⁰ A desire to change the world for the better (the Ignatian principle of *magis*) is the outcome of the *Spiritual Exercises* of St Ignatius. Education and formation in a Jesuit school is not an end in itself, or solely for the benefit of its pupils, but rather a means by which the world and society can be changed to the benefit of the common good: "Formation of the individual is not an

abstract end; Jesuit education is 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.'" *The Characteristics of Jesuit Education* (1986) n.37

⁵¹ The '*magis*' is a key idea in the spirituality of St Ignatius. It is a Latin word meaning 'more'. A '*magis* experience' would be one that went deeper, was more imaginative, and had greater impact than might be expected.

⁵² The *examen* is an exercise from the *Spiritual Exercises* of St Ignatius which encourages us to be attentive to our lived experience, to notice what is truly good for us (*consolation*) or bad for us (*desolation*), and to make better (the *magis*) choices and decisions (*discernment*) as we try to respond to God's mercy and love and Christ's call to live out the values of his gospel.

6. How are pupils encouraged to consider the ways in which they are called⁵³ to change the world for the greater glory of God and the common good?

6 Formation of global citizens and the promotion of global citizenship

- promotion of holistic excellence 4Cs (n.7)
- promotion of regional and global networking (n.10)
- formation of staff / awareness of global Jesuit network (n.11)
- formation of school leaders and staff in global citizenship (n.12)

1. **How well is the concept of ‘global citizenship’ understood by teachers and what is the school doing to form its pupils as ‘global citizens’?**
2. What needs to be done to embed the idea of ‘our common home’ in the curriculum and language of the school community?
3. Does your school have good links with other Jesuit schools – networking in Europe, in the developing world, and globally?
4. What is excellent about the *education* (improvement in learning) and *formation* (improvement in living) at your school?⁵⁴
5. Are the 4Cs (competence, conscience and compassionate commitment)⁵⁵ used as a way of evaluating the effect of Jesuit education in your school?

[7]

- involvement of parents and families (n.6)

1. **What more could be done to encourage parents and families in their understanding and sharing of the Jesuit identity and mission of the school?**
2. What events or programmes give parents and families opportunities to be engaged in the life of the school? How effective are they?
3. Do parents have a variety of opportunity to comment upon and shape the priorities and life of the school?

⁵³ cf. Blessed John Henry Newman: “God has created me to do him some definite service; he has committed some work to me which he has not committed to another. I have my mission . . . he has not created me for naught.” *Meditations on Christian Doctrine* (1848) n.2.2

⁵⁴ “improvement in living and learning” is the way St Ignatius describes the purpose of Jesuit schools in the *Constitutions*, n.440

⁵⁵ “We aim to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment.” Peter-Hans Kolvenbach SJ, address to Jesuit educators at Villa Cavalletti, Rome, 29th April 1993

Appendix 3

The Challenge of the Rio Congress

Jesuit schools worldwide are invited and challenged by the *Rio Action Statement* to reflect on aspects of their Catholic and Ignatian identity and mission and to incorporate the action points into their school development plans over a five year period (2018-22).

The six points raised by Fr General, Arturo Sosa SJ, in his address to the Rio congress provide the context for reflection.

The thirteen action points of the Rio congress are an invitation to each school to participate in worldwide discernment (how best these points are taken up in your school) and action (how best to implement them to greater effect in your context).

Of the thirteen points, those highlighted in bold are proposed as being of greater urgency by the international congress but, as always in Jesuit works, the circumstances of 'people, time and place'⁵⁶ will shape local priorities.

1. How will you introduce the *Rio Action Statement* to your school?
2. How can you best engage the different constituencies of your school (teaching staff, support staff, school leaders, governors, pupils and parents, former pupils) in reflection?
3. How will you incorporate the Rio action points into your school's development plan over five years?
4. For those areas in which you consider you are already doing well, how will you apply the Ignatian principle of the *magis*: asking what could we be doing better? with greater effect? with more integrity and depth? to the greater glory of God?
5. How will you share what you are doing with the global network of Jesuit schools?

In the British Jesuit schools, the **Jesuit Pupil Profile** is the central means by which we articulate the mission of our schools and propose what good education and formation look like. The Jesuit Pupil Profile should be fully integrated into your school's response to the Rio action points.



Laus Deo Semper

⁵⁶ The principle of adaptation according to 'circumstances of times, places, persons, and other such factors'

(*Constitutions* n.351 and elsewhere) is an important Ignatian 'way of proceeding'.

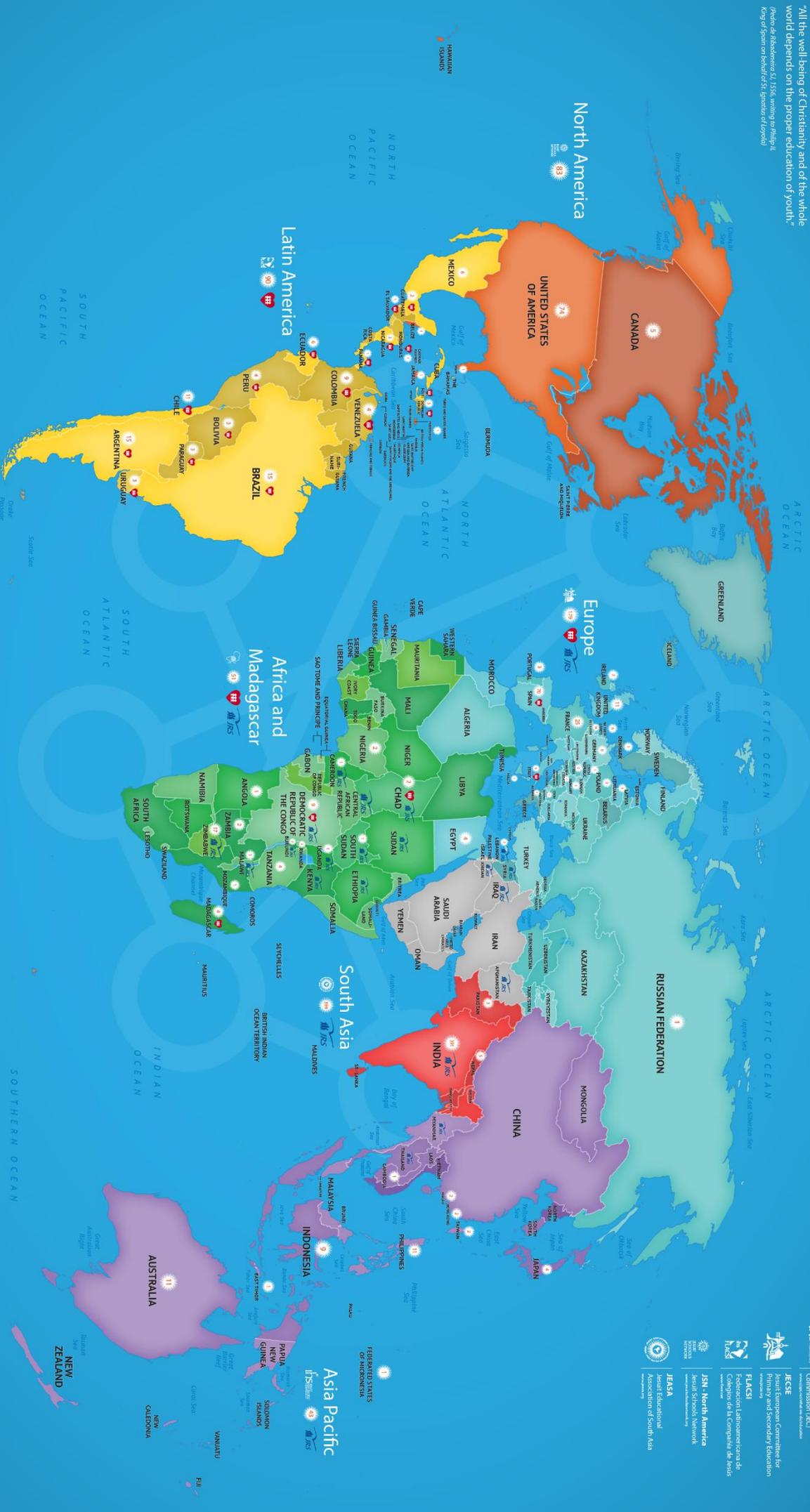


Global Network of Jesuit Schools

Secondary and Pre-Secondary

All the well-being of Christianity and of the whole world depends on the proper education of youth."

(Ratio Studiorum of 1586, written by St. Ignace of Loyola, King of Spain and founder of the Society of Jesus)



845 Jesuit Schools
50,586 Staff
876,516 Students



1,300 approx. Fe y Alegria Schools
22 Countries
1.2 million approx. Students



175 approx. Educational Projects
20 Countries
121,000 approx. Students



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JESAMED
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JESAP - Asia Pacific
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JESCE
 Jesuit European Committee for Primary and Secondary Education



FLACSI
 Federación Latinoamericana de Escuelas de la Compañía de Jesús



JESNA - North America
 Jesuit Schools Network



IEASA
 Jesuit Educational Association of South Asia



JESNA
 Jesuit Educational Association of South Asia



JESNA
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