

## A Model for School Chaplaincy

School Chaplaincies can sometimes feel isolated places where the chaplain and a few trusty colleagues work hard but may never have the time or opportunity to articulate comprehensively and clearly what their activity is about.

Jesuit schools are guided by a well-developed statement of the characteristic features which contribute to distinctive Jesuit style of education: *The Characteristics of Jesuit Education*, published in 1986 for worldwide use across all 3,780 Jesuit schools, colleges and universities.

This model of chaplaincy is derived from *The Characteristics of Jesuit Education* (CJE). It aims to set out in a systematic and comprehensive way the different areas of activity which should be found in the chaplaincy of a Jesuit school. There are eight areas:

1. **Encounter with the person of Jesus Christ**
2. **Personal philosophy of life**
3. **Prayer**
4. **Worship**
5. **Social outreach**
6. **Leadership**
7. **Involvement in the life of the Church**
8. **Pastoral care**

This document then suggests examples of the sorts of initiatives, activities and provision that a school might include in each of these areas of chaplaincy work.

At the heart of Jesuit education is the idea of *cura personalis* – that personalised attention to the needs of each individual person. *Cura personalis* is achieved through excellent education (the transmission of knowledge and skills leading to competence across a broad curriculum) and outstanding formation (the development of virtue and character – articulated for Jesuit schools in the Jesuit Pupil Profile) which reflect St Ignatius’ own definition of the purpose of a Jesuit schools as a place of “improvement in living and learning for the greater glory of God and the common good” (*Constitutions* n.440)

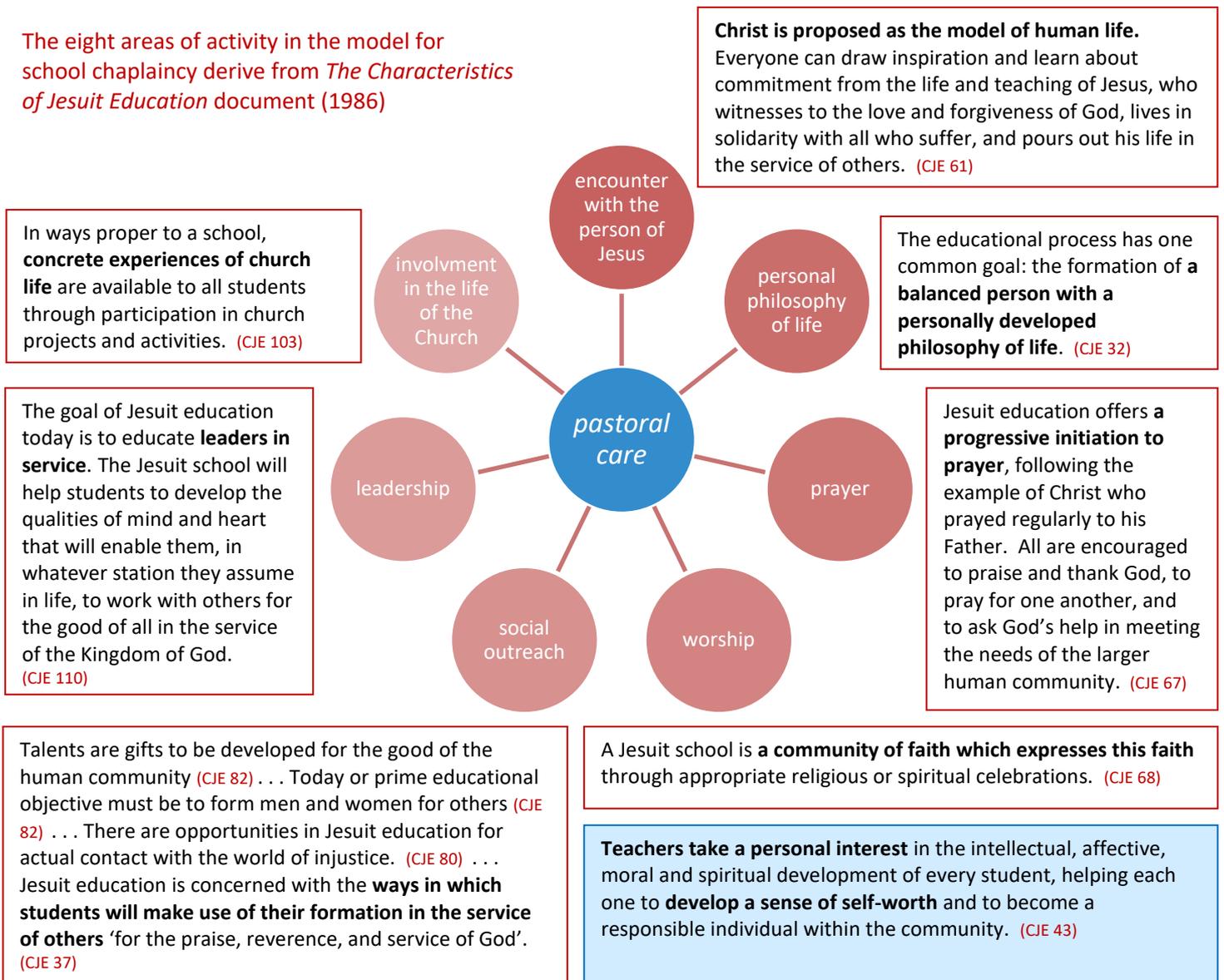
A good and vibrant chaplaincy is one of the key things that makes a school distinctively Christian, Catholic and Jesuit.

In thinking about school chaplaincy provision, the following should be kept in mind:

1. Chaplaincy needs to be given appropriate resources (manpower, funding, space) and a high profile in the life of the school. The support and consistent encouragement of the school leadership team, and of middle managers especially heads of year and form tutors, is essential. To achieve this, the chaplaincy programme needs to be well communicated to everyone.
2. There needs to be a clear, planned and agreed chaplaincy programme, adapted to the “people, place and times” (St Ignatius) of the school community. The programme should include all eight areas proposed by this model of school chaplaincy.

3. The chaplaincy programme needs to be primarily for pupils, but should also address the needs of staff, both teaching and support, and the wider community including families.
4. The chaplain cannot do all this by him/herself. S/he needs to build a team of staff and pupils to deliver the chaplaincy programme. It is important to build up a chaplaincy team which will usually include (a) those who regularly contribute to the chaplaincy programme, and (b) those who are asked to contribute to specific or one-off events.
5. The chaplaincy programme needs to be inclusive (by reaching out to pupils and staff of other faiths and none) but must also specifically address the formation needs of Catholic pupils and staff.
6. Chaplaincy needs to be run in a professional way, with evaluation and accountability (probably through the Apostolic Report prepared for the annual Visitation of the Jesuit Provincial). Chaplains, and others more involved in the chaplaincy team, need to be involved in opportunities for personal and professional development (offered by the Jesuit Institute, the diocese, and other organisations).

The eight areas of activity in the model for school chaplaincy derive from *The Characteristics of Jesuit Education* document (1986)



## Religious and spiritual formation in *The Characteristics of Jesuit Education*

**Religious and spiritual formation is integral to Jesuit education;** it is not added to, or separate from, the educational process. (34)

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. 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. (35)

Every aspect of the educational process can lead, ultimately, to worship of God present and at work in creation, and to reverence for creation as it mirrors God. **Worship and reverence are parts of the life of the school community; they are expressed in personal prayer and in appropriate community forms of worship.** The intellectual, the imaginative and affective, the creative, and the physical development of each student, along with the sense of wonder that is an aspect of every course, and of the life of the school as a whole, can all help students to discover God, active in history and in creation. (36)

**[School chaplaincy] is a dimension of *cura personalis* that enables the seeds of religious faith and religious commitment to grow in each individual** by enabling each one to recognize and respond to the message of divine love: seeing God at work in his or her life, in the lives of others, and in all of creation; then responding to this discovery through a commitment to service within the community. **[Chaplaincy programmes] are available to all members of the educational community in order to awaken and strengthen this personal faith commitment.** (63)

**[Chaplaincy] is centred on Christ present in the Christian community. Students encounter the person of Christ as friend and guide; they come to know him** through Scripture, sacraments, personal and communal prayer, in play and work, in other persons; they are led to the service of others in imitation of Christ the 'man for others'. (64)

Making the *Spiritual Exercises* is encouraged as a way of knowing Christ better, loving him, and following him. They can be made in various ways, adapted to the abilities of each person. (65)

**The Jesuit school encourages and assists each student to respond to his or her own personal call from God**, a vocation of service in personal and professional life, whether in marriage, religious or priestly life, or a single life. (66)

Prayer is an expression of faith and an effective way toward establishing the personal relationship with God that leads to a commitment to serve others. **Jesuit education offers a progressive initiation to prayer**, following the example of Christ, who prayed regularly to his Father. All are encouraged to praise and thank God in prayer, to pray for one another within the school community, and to ask God's help in meeting the needs of the larger human community. (67)

The faith relationship with God is communal as well as personal; the educational community in a Jesuit school is united by bonds that are more than merely human: it is a community of faith, and expresses this faith through appropriate religious or spiritual celebrations. For Catholics, **the Eucharist is the celebration of a faith community centred on Christ.** (68)

Catholic members of the educational community receive and celebrate the loving forgiveness of God in the Sacrament of Reconciliation. Depending on local circumstances, the Jesuit school prepares students, and also adults, for the reception of other sacraments. (69)

The obedience of Christ to his Father’s will led him to give of himself totally in the service of others; a relationship to God necessarily involves a relationship to other persons. **Jesuit education promotes a faith that is centred on the historical person of Christ, which therefore leads to a commitment to imitate him as the ‘man for others’.** (70)

## The Eight Areas of Chaplaincy Activity

This model of chaplaincy suggests that there are eight areas of activity which a good school chaplaincy should be offering.

At different times, some of the eight areas might be stronger and livelier than others, but all should be present, and any weaker areas being developed.

There needs to be regular evaluation of the chaplaincy programme and provision to ensure that all eight areas are offered and that a balance is achieved between the areas (eg. not all liturgy and social outreach and less on encounter with the person of Jesus and involvement in the life of the Church).

The notes below each of the eight areas are not exhaustive and are intended simply to suggest some of the sorts of things that might be considered for inclusion in a chaplaincy programme.

<p style="text-align: center;"><b>1</b> <b>Encounter with the person of Jesus</b></p>	<p style="text-align: center;"><b>2</b> <b>Personal philosophy of life</b></p>	<p style="text-align: center;"><b>3</b> <b>Prayer</b></p>	<p style="text-align: center;"><b>4</b> <b>Worship</b></p>
<p>a) Representation of the person Jesus in words, images, stories, symbols, teachings, parables, miracles, and in the telling of his birth, death and resurrection</p> <p>b) Making the proclamation of the Gospel central in the life of the school</p> <p>c) Encounter with Jesus through Ignatian</p>	<p>a) Presenting the Gospel (especially the Beatitudes) as the sources for developing a personal philosophy of life</p> <p>b) Introducing the practice of attentiveness and discernment (Ignatian tradition of the Examen)</p> <p>c) Encouraging critical engagement with the</p>	<p>a) Schools as “schools of prayer” (JP11)</p> <p>b) Using the <i>Spiritual Exercises</i> and spiritual tradition of St Ignatius</p> <p>c) Retreats for every member of the school community every year</p> <p>d) Prayer (and Examen) built into the rhythm of the school day (eg. grace before meals;</p>	<p>a) Centrality of the Eucharist to school life (the ‘source and summit of Christian life’); adapted for children and young people</p> <p>b) Celebration of sacrament of reconciliation</p> <p>c) Celebration of the seasons and feasts of the Church’s year</p> <p>d) Marking Jesuit feasts</p>

<p>imaginative contemplation</p> <p>d) Presentation of Jesus as the face [ikon] of God (“if you want to know what God is like, look to Jesus”)</p> <p>e) Talking about the Spirit of the risen Christ, alive and at work among us</p> <p>f) Seeing Jesus in others (eg. the saints and other good and heroic people)</p> <p>g) School Mission as an opportunity to engage the whole school in encounter</p>	<p>issues of our times (locally and globally): 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 (CJE 96)</p> <p>d) Being aware of the tradition of Catholic social teaching</p> <p>e) Proposing the ideal of being “men and women for others” (Pedro Arrupe SJ) amdg</p> <p>f) The idea of vocation - the Call of the King (SpEx) and the universal call to holiness (VatII)</p> <p>g) Developing the virtues of the Jesuit Pupil Profile</p>	<p>responding to events with prayer)</p> <p>e) Teaching the patrimony of Catholic prayer</p> <p>f) Creating ‘prayer spaces and places’</p> <p>g) Pilgrimage</p>	<p>e) Developing suitable paraliturgy (eg. carol service, ashes service, tenebrae) and using sacramental (eg. holy water, votive lights, rosary)</p> <p>f) Having moments of prayer at school events (eg. Open Night, Prize-Giving, Parents’ Briefings, etc.)</p> <p>g) Care of the sacred space of the school (chapel, shrines, etc.) – making an accessible place of welcome and peace</p>
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<p style="text-align: center;"><b>5</b> <b>Social outreach</b></p>	<p style="text-align: center;"><b>6</b> <b>Leadership</b></p>	<p style="text-align: center;"><b>7</b> <b>Involvement in the life of the Church</b></p>	<p style="text-align: center;"><b>8</b> <b>Pastoral care</b></p>
<ul style="list-style-type: none"> <li>a) Providing pupils with windows on the world and opportunities to act (“think globally, act locally”)</li> <li>b) Doing the corporal works of mercy</li> <li>c) Dialogue with culture, science, atheism, consumerism</li> </ul>	<ul style="list-style-type: none"> <li>a) Forming people of competence, conscience and compassionate commitment</li> <li>b) Forming “agents of change” (Pedro Arrupe SJ) - people who will transform the world locally or globally</li> <li>c) Understanding leadership as being “leaders in service” (CJE 110)</li> </ul>	<ul style="list-style-type: none"> <li>a) Promoting Catholic Christian heritage and identity and faithfully passing on the <i>traditio</i> of faith and practice</li> <li>b) Knowing and celebrating the Jesuit identity and mission of the school</li> <li>c) Developing ministries: liturgical, service, hospitality</li> <li>d) Engagement with Church agencies</li> <li>e) Ecumenism**</li> <li>f) Inter-faith dialogue</li> <li>g) Dialogue with atheism**</li> <li>h) Issues facing the church</li> </ul> <p style="font-size: small;">**Missions entrusted to the Society of Jesus by the Popes</p>	<ul style="list-style-type: none"> <li>a) Welcoming and belonging (making pupils feel welcomed each day and that they belong to the community of the school)</li> <li>b) Accompaniment (making sure pupils have someone to turn to, adults, older pupils or peers who will be there for them)</li> <li>c) Opportunities to talk and share lives (noticing when things are not right)</li> <li>d) Advice and counselling (including specialist counselling)</li> <li>e) Reconciliation and fresh start (“ways back” to the community)</li> </ul>

The eighth area of chaplaincy activity is pastoral care. Pastoral care underpins all the other areas of activity. It is something which must be shared by all staff and, more particularly, by the pastoral staff of the school.

The chaplaincy should be fully integrated into the wider pastoral care provision of the school (eg. Heads of Year, Pastoral Teams, Form Tutors, and specialist support such as bereavement counselling, behaviour and discipline, home links, etc.).

## Evaluating the Chaplaincy Programme

1. Is the chaplaincy programme made-up of a wide variety of activities across all eight areas? Is there balance between the eight areas?
2. Does the programme provide for joining and non-joining opportunities? [ie. pupils who want to participate in activities of an ongoing nature and others who will join one-off activities only]
3. Is recruitment to chaplaincy activities good? [this is about the numbers game; are steps taken to ensure pupils getting involved in chaplaincy activities are not just the self-selecting; does every pupil have an experience of chaplaincy in every year?]
4. How well are pupils who need more accompaniment or encouragement to participate identified and engaged?
5. Are school departments and activities encouraged to take responsibility for elements of *cura personalis* (for *formation* as well as *education*), and are they enabled to see how they are contributing to the Jesuit identity and mission of the school? Is this articulated and celebrated? What does each department contribute to the Jesuit identity, Christian mission, and Catholic community of the school [is this ever audited]?
6. Does the school explicitly form pupils in leadership? Is this understood as “leadership in service”? What contribution does the chaplaincy make to this?
7. Is there identification and formation of a core adult team to promote the Jesuit identity and mission of the school? [the *apostolic core*]
8. Are there opportunities taken for the personal and professional development of the chaplain and other members of the chaplaincy team?
9. Are parents well aware of the chaplaincy programme and are their opportunities for them to participate in it and contribute to it?
10. Is there a good annual evaluation of the chaplaincy and its programme [as part of preparation of the Apostolic Report for the Provincial Visitation]? Does this involved SLT and school governors?



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