

# SHARED VISION N

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## Jesuit Spirit in Education

Shared Vision  
Induction





***Shared Vision Induction Handbook***

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SVi Version 1: 2013

SVi Version 2: 2015

SVi Version 3: 2017

The **Jesuit Institute** is a work of the British Province of the Society of Jesus. It is a partnership of Jesuits and lay people working to promote Jesuit identity, Christian mission and Catholic community in Jesuit schools.

[jesuitinstitute.org](http://jesuitinstitute.org)

[mail@jesuitinstitute.org](mailto:mail@jesuitinstitute.org)



## Foreword

Teachers and support staff come to work in Jesuit schools for many different reasons. But once they are there, they come to experience the distinct tradition and spirit of Jesuit education.

Today, Jesuit schools in the British Province are led and staffed almost exclusively by lay men and women. Many willingly take upon themselves responsibility for the enterprise of Jesuit education and choose to live and work in an Ignatian way. The Society of Jesus warmly welcomes this partnership and sees in it the work of the Holy Spirit sustaining and inspiring Jesuit schools for the future:

“We are humbled and grateful that so many – inspired as we have been by the vocation of Ignatius and the tradition of the Society – have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken but lovable world. We are enriched by members of our own faith, but also by people from other religious traditions, those women and men of good will from all nations and cultures, with whom we labour in seeking a more just world. Rich is the harvest. In many countries, important Jesuit works depend largely on the generous, loyal and skilled collaboration of women and men of diverse religious and humanistic convictions.”<sup>1</sup>

The aim of the *Shared Vision* programme is “to promote a common sense of purpose applied to the concrete circumstances of school life”. It is to form those who are committed to the work of Jesuit education in “understanding its distinctive nature and contributing to the implementation of characteristics that result from the Ignatian vision.”

By doing this work of formation with teachers and support staff we aim “to achieve a true union of minds and hearts and to work together as a single apostolic body in the formation of students” for the greater glory of God and the common good.<sup>2</sup>

Adrian Porter SJ  
Provincial Delegate for Education  
September 2017

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<sup>1</sup> 35<sup>th</sup> Congregation of the Society of Jesus (2008), Decree 6.186

<sup>2</sup> cf *The Characteristics of Jesuit Education* (1986), n.119-123

# SHARED VISION

## Jesuit Spirit in Education

### *The Aim of Shared Vision Induction*

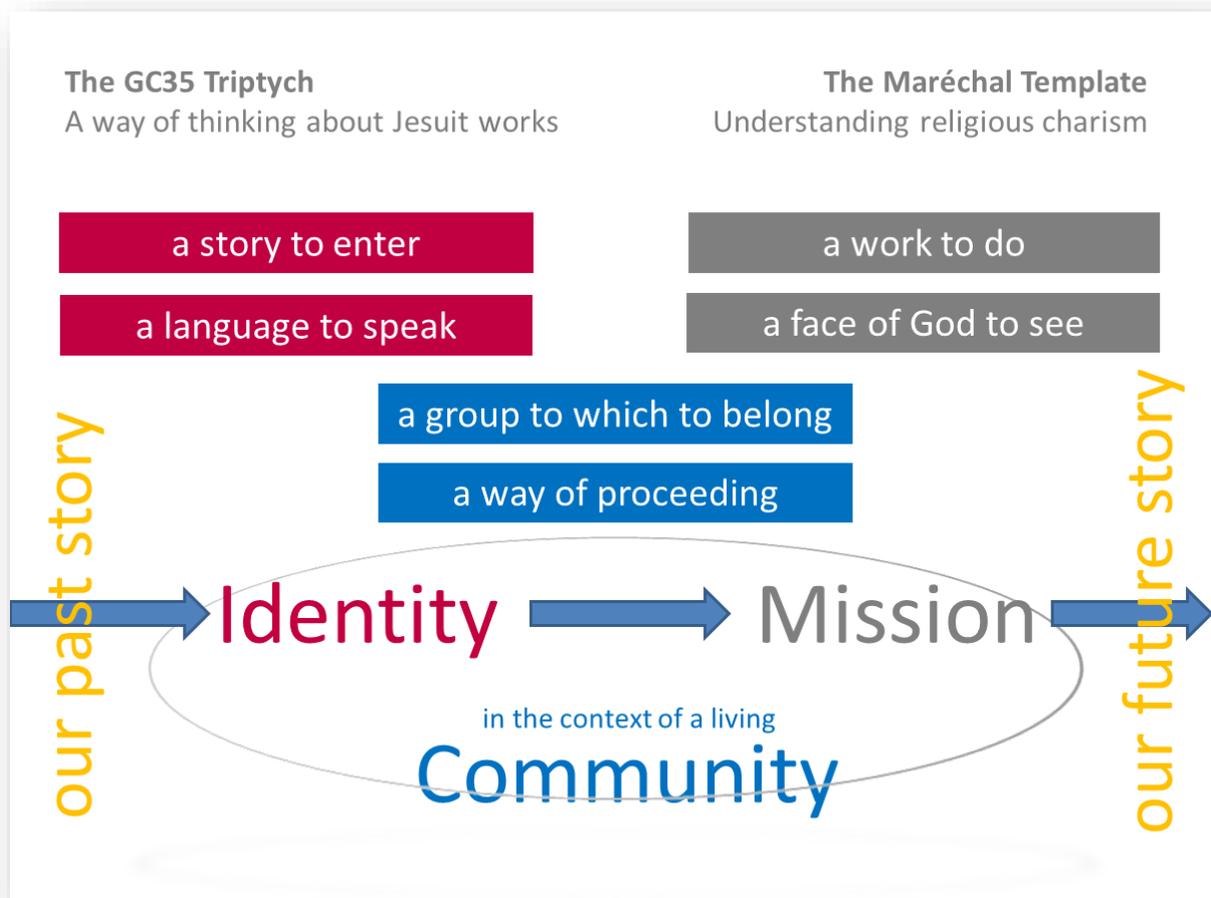
1. The aim of the *Shared Vision Induction* (SVi) course is to ensure that new staff (both teaching and support) have a good appreciation of the tradition and spirit of Jesuit education so they understand the values and practices which characterize the Jesuit school they are joining.
2. By sharing, and communicating well, the vision of Jesuit education to new staff in their first days and weeks, we enable them to take on shared responsibility for the Jesuit identity, mission and community of the school and to play their part in ensuring it is sustained and developed.
3. “Lay people need to have an understanding of Ignatian spirituality, of Jesuit educational history and traditions, and Jesuit life. The Jesuit school provides programmes to encourage a growing awareness and understanding of the aims of Jesuit education.”  
*(The Characteristics of Jesuit Education n.153)*
4. SVi is the first step of a bigger *Shared Vision* programme which seeks to develop staff understanding and promotion of Jesuit education. It is important, therefore, that good foundations are laid with all staff going through the SVi course.

### *Who is SVi for?*

5. The *Shared Vision Induction* programme (SVi) is for teachers and support staff who are just joining a Jesuit school.
6. SVi is intended for Catholics, members of other Christian faiths, members of other religions, and those without religious beliefs or backgrounds. All should feel welcomed and involved – if they are employed in a Jesuit school, they have a role to play in the school’s Jesuit identity and mission. It may be good, if possible, to speak individually to participants ahead of the first session to reassure them that they are not going to feel bewildered or lost if they are not Catholics.
7. It may also be good, depending on local circumstances, to invite staff who have been at the school for some time and who have not had the opportunity to participate in any of the *Shared Vision* courses.
8. It may also be helpful to invite a couple of experienced members of staff to participate in some sessions as catalysts for reflection and discussion, sharing their own experience of a Jesuit school.

## The Identity-Mission-Community model

9. *Shared Vision* uses the Identity-Mission-Community model as an accessible and effective way of speaking about the ethos of a school.
10. The model has been developed from the 'trptych' suggested by the 35<sup>th</sup> General Congregation of the Society of Jesus (2008) as a way of looking at Jesuit communities (reflecting on its identity, mission and community), and combines this with six perspectives proposed by Fr Claude Maréchal AA (in an address to the Union of Superiors General in Rome in 1987) as a way of speaking about the charism or character of an religious institution. Maréchal's six perspectives are:
- a story to enter
  - a language to speak
  - a group to which to belong
  - a work to do
  - a way of proceeding
  - a face of God to see



11. **Identity** raises questions of meaning (who are we? why are we here?) which can be expressed as **a story to enter** (the story of Ignatius, Jesuit schools and your own school) and **a language to**

**speak** (the special words and phrases which capture important values and ways of doing things in the Jesuit tradition). **Jesuit schools have an Ignatian identity.**

12. **Mission** raises questions of purpose (what are we about? what are we trying to do?) which can be expressed as **a work to do** (what are the priorities in what we do in this school?) and **a face of God to see** (in each member of the school community? in our prayer and worship and service of others? in the ways in which we treat each other?). **Jesuit schools have a Christian mission.**
13. **Community** is the context in which identity and mission are lived out, and can be expressed as **a group to which to belong** (how do pupils and new staff come to 'belong' to this school community?) and **a way of proceeding** (how do we do things and treat each other based on gospel values?). **Jesuit schools are** (welcoming and inclusive) **Catholic communities.**
14. Further information about the Identity-Mission-Community model is available in a Jesuit Institute monograph: *A Model for Understanding the Identity and Mission of a Jesuit School.*
15. The Identity-Mission-Community model provides the basic structure for SVi.

## The SVi programme

16. SVi consists of five sessions:

<p><b>Session 1</b> <b>Catholic Education &amp; Jesuit Schools</b></p> <ul style="list-style-type: none"> <li>a) Jesuit schools and the gospel</li> <li>b) The Catholic mission in education</li> <li>c) Playing your part</li> </ul>	<p>Session 1 is an introduction to some of the key questions new staff might have about Jesuit schools: What does 'Jesuit' mean and how is it 'Catholic'? Why is the Church involved in running schools? What part can I play? Issues of identity, mission and community are all raised in this session.</p>
<p><b>Session 2</b> <b>Meet Ignatius</b></p> <ul style="list-style-type: none"> <li>a) The Knight</li> <li>b) The Pilgrim</li> <li>c) The Companion</li> </ul>	<p>Session 2 focuses on Jesuit <b>identity</b> by telling the story of St Ignatius, and invites participants to reflect on parallels in their own life stories.</p>
<p><b>Session 3</b> <b>Jesuit Mission in Schools</b></p> <ul style="list-style-type: none"> <li>a) Jesuit mission in education</li> <li>b) Improvement in learning</li> <li>c) Improvement in living</li> </ul>	<p>Session 3 focuses on Jesuit <b>mission</b> in education by exploring St Ignatius' statement that Jesuit schools are about 'improvement in living and learning'. The <b>Jesuit Pupil Profile</b> is introduced in this session.</p>
<p><b>Session 4</b> <b>Our School – A Jesuit School</b></p> <ul style="list-style-type: none"> <li>a) <b>Identity</b></li> </ul>	<p>Session 4 focuses on your own school and looks at its expression of Jesuit identity and mission. The PowerPoint resource provides a template for this</p>

<p>the story and language of our school</p> <p><b>b) Mission</b> the work of our school and the face of God we see</p> <p><b>c) Community</b> belonging to this community; and 'our way of proceeding'</p>	<p>session but you will need to write in materials which reflect your own school's identity, mission and community.</p> <p>Detailed guidance and suggestions are included in the session script.</p>
<p><b>Session 5</b> <b>The Spirit of Jesuit Education</b></p>	<p>Session 5 uses the film <i>The Spirit of Jesuit Education</i> to remind participants of the central themes of Jesuit education. After a year working in a Jesuit school, they should be able to recognize and discuss in greater depths the identity, mission and community of their own Jesuit school.</p>

## Who leads SVi?

17. The programme is delivered in school by chaplaincy and senior staff.
18. As director of the Jesuit work, the Head has a particular responsibility for the Jesuit identity and mission of the school and so it is highly desirable that the Head should be involved in delivering at least some of SVi, and also attending some parts led by others.

## Scheduling SVi

19. SVi consists of five sessions. Each session requires about 1¼ to 1½ hours.
20. It is recommended that sessions 1-4 are run after school at the beginning of the school year.
21. Alternatively, sessions 1-4 could be delivered over one or two days at the start of term. This has the advantage of greater impact but the disadvantage of not allowing time between the sessions for participants to read the follow-up material. Each school will need to consider the best way to deliver SVi in its own context.
22. Session 5 is intended to be delivered towards the end of the school year, when new staff have some extended experience of working in a Jesuit school.
23. Make sure the sessions do not clash with other demands (there are likely to be many demands on new staff and you need to ensure they are free to attend SVi without other pressures). It may be good to establish in advance with the Head the priority SVi is to have, and to make sure participants and line-managers are aware of this.
24. It is suggested that the Head writes a letter inviting new staff to participate in SVi (again this signals its importance).

## Resources

25. A PowerPoint presentation, with an accompanying script, provides the structure and material for each session.
26. Reading materials are provided to give to participants at the end of each session. These have been chosen to encourage them to read more deeply into an aspect of the session and to prepare for the next session. The extension reading is an important part of SVi and will significantly extend the depth of what can be achieved. While this 'homework' needs to be given with sensitivity (teachers have little spare time and other priorities will squeeze out good intentions), it may be good to give some thought to how they might be encouraged to do the reading (eg. asking each to share one thing that struck them, at the beginning of the next session).
27. A *Shared Vision* folder is available to collect together the printed materials handed out during the course.
28. Resources are available on the Jesuit Institute website. Printed materials are available from the Jesuit Institute.
29. Every effort has been made to produce and select materials for SVi which are of a high standard both in content and in presentation. This is a deliberate attempt to ensure that Jesuit education is presented in a professional and engaging way, especially to people who are new to it.
30. The *Shared Vision* logo is available on the Jesuit Institute website if you want to use it on invitation letters, notices, or other materials you are producing in connection with SVi.

## Preparation

31. Everything that can be done to ensure the sessions are delivered in a professional and assured way, will help get the message across. In particular, you might wish to think about the following:
  - a) Choose a room which is pleasant to work in (if teachers are coming to the session from a busy day, it is preferable that the room is not a classroom). Rearrange furniture so that participants are gathered around. Have a low table with materials in the middle.
  - b) Make sure all the IT equipment is working well and that the screen image can be seen but you are not working in semi-darkness.
  - c) If you are holding the sessions at the end of the school day, energies levels will be low. Provide tea/coffee, and water or juice as an alternative. Offer some food, such as sandwiches or fruit, or nice biscuits.
  - d) Have all the materials you need organised and to hand. In subsequent sessions, have spare copies of the materials in case someone forgets to bring them, including the prayer card.
  - e) Include some blank paper in the SVi pack in case people want to make notes. Have a pot of pens on the table.

- f) Begin on time. End on time.

## The importance of welcome

32. Ensure a warm and individual welcome for each person. Some may be nervous because they feel they know little and might be caught out, or are not Catholic and wondering what it has to do with them. Everything that can be done to put people at their ease is important.
33. Throughout the sessions, emphasise that everyone can contribute to Jesuit education – it is not just something for Catholics. This assertion is based on the premise that Jesuit education is firstly about the *human* person, rather than the *Catholic* person.
34. Avoid talking about ‘non-Catholics’ or ‘non-Christians’. This can be alienating. Use a positive turn of phrase such as ‘Christians’ or ‘members of other religions/faiths’ or ‘those who have a humanist or secular philosophy of life’. These sessions need to be inclusive and invite everyone who has been employed as teacher or support staff to feel they have a full role to play in building-up the school’s Jesuit identity and mission.

## Format of the session

35. Begin with **words of welcome**. It is suggested you do not start with a prayer – start with the human and familiar and lead them to a moment of prayer at the end.
36. Invite each person to **contribute a thought** or reflection from the reading given in the previous session.
37. Each session begins with a **focus exercise**, a moment of stillness and reflection. The suggested text is to be found in the script.
38. The **PowerPoint presentation and script** provides the material and structure for each session.
39. As you go through the material remember the **importance of drawing on experience** – both your own experience and theirs: Does this resonate? Does it make sense? There are opportunities built in to the sessions for **moments of personal reflection** followed by **sharing** in pairs or the whole group (depending on the size of the group).
40. Remember also that SVI is also about articulating and **introducing Jesuit language**. There are notes at the beginning of each session to remind you which words and phrases you should be aiming to introduce in that session. Use the notions of identity, mission and community frequently (but it is not necessary to explain the whole Identity-Mission-Community model in detail).
41. At the end, distribute and explain the **follow-up reading** and invite them to bring one reflection, reaction or comment on the ‘homework’ to the next session.
42. End with the **prayer of Ignatius** (Lord, teach me to be generous . . .). Participants should be given this on a prayer card.

43. **Thank** people for giving up the time to attend. Remind them of the next session.

## How to use the script

44. Each PowerPoint presentation is accompanied by a script.

45. These scripts are offered as a guide and help. They are not intended to be followed slavishly and should not just be read aloud from the page.

46. The presenter needs to speak in his or her own voice. Adapt the script to suit your own manner, adding comments, observations, or anecdotes that might be helpful to your audience. Session 4, in particular, allows you to adapt the material to the story and circumstances of your own school. The other sessions are intended to give a wider perspective on Jesuit education.

47. However, at the same time, remember that considerable time and thought have been given to the development of these presentations and scripts to meet the needs of the schools and prepare people for involvement in Jesuit education. So do not omit or add too much (especially beware lengthening the sessions beyond about 1¼ hours) – it is supposed to be *shared* vision after all. This means being very familiar with the content of the scripts and incorporating the material into what you say. There are deliberately large areas of whitespace on the scripts so you can add your own notes.

48. The scripts are embedded in the PowerPoint presentations and can be displayed on your laptop (see *Technical Stuff* below).

## A Jesuit approach to teaching the sessions

49. In leading the sessions, it is important to use the Jesuit way of proceeding in teaching as set out in the document *Ignatian Pedagogy – A Practical Approach* (1993). This method highlights three elements: **experience – reflection – action**.

50. The key idea here is to ensure that the **experience** of the participants becomes an integral part of each session. They are asked to reflect on, and share something of, their own experience and to see how this resonates with the material being presented (this becomes the **'reflection'** of the Jesuit teaching model). Thus, a session is not just input of information. Then suggest some practical ways in which they can use, or live out, what they have learned (this is the **'action'** element of the model) in the context of your school.

51. There are key points during the sessions when participants are asked to reflect upon and discuss questions which arise from the material. These may need adapting to your own circumstances.



## Technical stuff

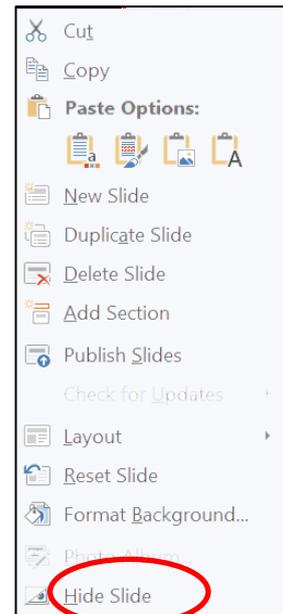
### How to display the script your laptop but not on the projection screen

1. This is known as 'Presenter View'.
2. Open PowerPoint. Go to: **slide show > use presenter view (tick box)**
3. You must have a projector actually connected to your laptop to set up presenter view. Your laptop's own settings (outside PowerPoint) will need to be set to dual display (this is usually automatically detected but may need to be set manually in **control panel > appearance > duplicate**).

### How to hide a slide

You can hide a slide in a presentation so that it is not deleted but does not show when you present. This is needed in Session 1 if you choose two of the three gospel passages offered on slides 7, 8 and 9.

1. Right click on the slide you want to hide (in Design View with the slides down the left side of the screen).
2. Choose **Hide Slide** (the slide will dim-out to show it is still there but not seen in the presentation).



### How to print off a hard copy of the script

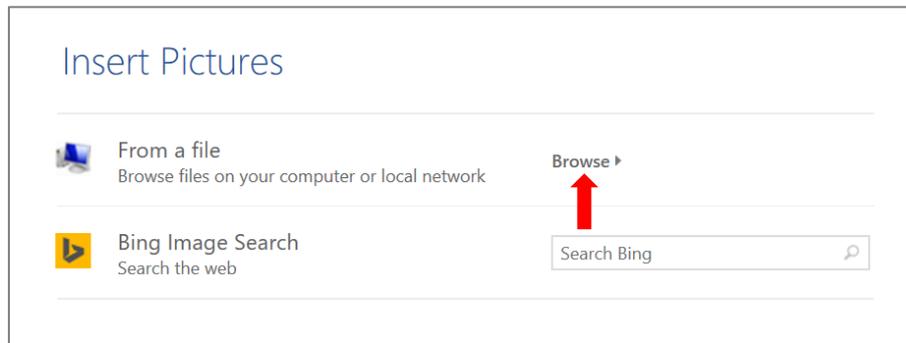
1. Open PowerPoint. Go to: **file > save & send > create handouts > create handouts button > notes next to slides > OK**
2. The script is saved as a Microsoft Word document (it will take some time).
3. Note that the Word document will be very large (up to 50 times the size of the original PowerPoint. This is because Word saves a lot of information to do with the PowerPoint in OLE files). This is a flaw in Microsoft Office. If you turn the Word document into a PDF file it will be much more manageable.

## How to replace pictures in PowerPoint

A PowerPoint template is provided for session 4. You will need to replace the placeholder pictures with pictures of your own school. You can keep the formatting and animations of the template if you use the following method to swap the placeholder pictures with your own.



1. Click on the picture you want to change.
2. Select the **Picture Tools/Format** menu (arrowed above)
3. Click on **Change Picture** (arrowed above)
4. This will open a dialogue box:



5. Click on **Browse** (arrowed above) to find the picture you want in your files.

By following this method of replacing a picture you will apply the correct size, position and animation to the new picture without having to do anything else.



## Aims

The aims of the first session are:

- to **welcome** participants and make them feel comfortable, whatever their religious background or none
- to establish that it is important for them to **know and understand something of the Jesuit identity and mission** of this school
- to explain how **Jesuit schools are founded on the gospel** and are part of the wider mission of Christianity
- to explain that **a Jesuit school is a Catholic community** which is welcoming and inclusive
- to explain how there are **different spiritual traditions within the Catholic Church**, with ‘founders’, and how the Jesuit tradition is one of these
- to explain **how the Church became involved in running schools** and why it continues to do so
- to take a quick first look at the **Jesuit Pupil Profile** (to be picked up in Session 3)
- to state that **everyone has something to contribute** to the Jesuit character of the school

Begin the session with the **focus exercise**.

This session is in three segments:

1. **Jesuit schools and the gospel**

This segment introduces the ideas of the Christian church, the Catholic church, and the Society of Jesus and how they relate to each other. It explores what we mean by ‘gospel’ and how the values of our schools are found in the gospels.

2. **The Catholic mission in schools**

This segment explores the history of Catholic schools in the UK and opens up the question of why the Catholic church remains involved in education today. It explores how thinking about identity, mission and community can help articulate and develop the Jesuit character of the school.

3. **Playing your part**

This segment looks at the part new staff are called to play in sustaining and promoting the Jesuit identity, mission and community of the school, whatever their religious background.

End the session with the **prayer of St Ignatius** (‘Lord, teach me to be generous . . .’).



## Key Words and Phrases

The key words and phrases you should be aiming to introduce in this session are:

- Catholic / Christian / Jesuit / St Ignatius / Ignatian / Society of Jesus
- Gospel / Good news / Gospel values
- Jesuit Pupil Profile
- Identity / Mission / Community
- Jesuit schools are for “improvement in living and learning for the greater glory of God and the common good” (St Ignatius, *Constitutions* n.440)



## Resources for further reading

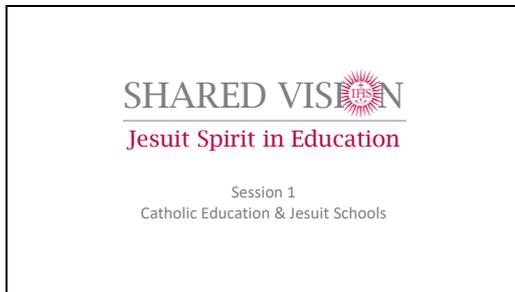
At this first session, each participant should be given the *Shared Vision* folder containing (or distribute ‘homework’ at the end of the session):

- Leaflet: *Jesuit Schools – A Quick Introduction*
- Article: *Catholicism at a Glance*
- Article: *Catholic Schools and A Catholic Way of Seeing the World*
- Article: *An Introduction to the Mass*
- Prayer Card: *St Ignatius* (for use at the end of each session)
- Prayer Card: *Christ the Teacher* icon (with *A Teacher’s Prayer* on reverse)

# Session 1 Script

## Catholic Education and Jesuit Schools

Slide 1



**Shared Vision Induction**

**Session 1**

**Catholic Education & Jesuit Schools**

[click – next slide]

Slide 2



**Focus Exercise**

[Especially if people are coming to this session from a busy day, it may be good to do a quick relaxation/focus exercise to begin. This need be no more than closing one's eyes and adopting a relaxed but alert sitting position. Then read the following phrases slowly with pauses in between (they are also on the screen for those who can't shut their eyes!)]

Stop for a moment. Pause. Step back. Take a breath. What have the events of today left you thinking? How have they left you feeling? What is it you desire from the next hour or so? Be still.

[click – next slide]

Slide 3



**1 Jesuit Schools & The Gospel**

As you begin work at this Jesuit school, it is probably a good time to stop and ask what a Jesuit school is and how it fits into the wider network of Catholic schools.

You are joining a school with a strong tradition and character. A school with a Jesuit identity and mission.

This session asks the question 'What is a

Jesuit school?’

[\[click – next slide\]](#)

Slide 4



The Society of Jesus, usually known as the ‘Jesuits’, was founded in 1540 by St Ignatius of Loyola and nine Companions.

It is a religious order within the Catholic Church and has 16,000 members worldwide today working in universities, schools, parishes, hospitals, prisons, retreat houses, missions, etc., and going wherever the need is greatest.

The Jesuits, and their schools, parishes, missions and other works, are all part of the Catholic Church. There are around 1.3 billion Catholics worldwide. That is about 51% of all Christians.

[\[click\]](#)

And the Catholic Church is itself part of something much bigger – the Christian faith with 2.2 billion adherents worldwide. That is around 32% of the world’s population.

[\[click\]](#)

And Christianity is founded on the person of Jesus Christ who lived in Palestine 2,000 years ago.

[\[click – next slide\]](#)

Slide 5



For Christians, Jesus is the person who, above all others, tells us about God and about what God calls us to be.

This icon was created for the Jesuit schools in Britain. An icon needs to be “read” to reveal its meaning.

[\[click\]](#)

Notice that Jesus’ right hand is extended

in the gesture used by Roman senators inviting those around him, and including ourselves, to listen as he speaks the word of God.

[click]

The scroll in Jesus' other hand is a symbol of authority and continuity with what has been written and spoken about God in the past.

[click]

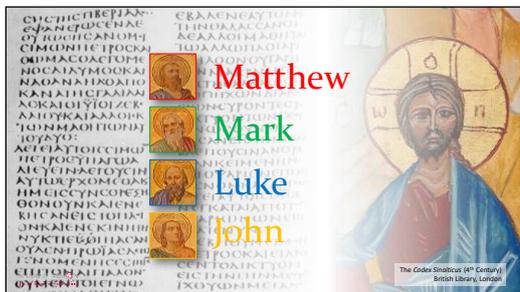
People are gathered around Jesus to listen to the words he speaks. At the top are the apostles – the first to hear Jesus' message. Below them are people of all races, ages, times, gender and cultures representing the Christians of two millennia. In the tradition of icon painting, there is a gap in the crowd at the bottom of the icon. This is the empty space into which we are invited – to listen and to enter into what is going on.

The words Jesus speaks is the message about God and is regarded as 'good news' by Christians who call it the 'gospel'.

The gospel has been passed down through the generations, both verbally and in written form.

[click – next slide]

Slide 6



This is the oldest existing manuscript of the gospels we have – the Sinaitic codex from Egypt which is now in the British Library and was copied out in the 4<sup>th</sup> century from still older manuscripts.

Stories about Jesus, his words, his attitudes, his parables and miracles are all passed down to us in the gospel writings like this.

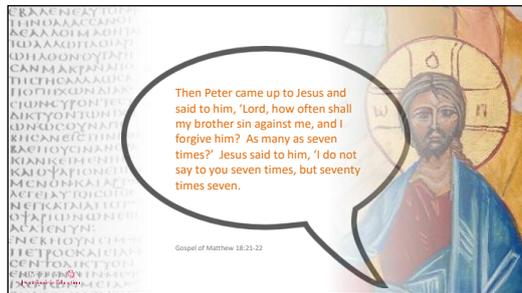
[click]

The four gospels, written in the first decades after Jesus' death, reflect the different interests and concerns of their writers: Matthew writes for a Christian community that is strongly Jewish in its traditions; Luke writes for Christians who are Greek speakers and live outside Palestine; Mark writes the first gospel – shorter and more direct than the others; and John includes many of his own theological reflections and writes for a more educated and informed audience.

There are similarities and differences between the four written gospels. But taken together, Christians regard them as providing a reliable guide to the teachings of Jesus upon which we base our beliefs, our worship of God, and the way we make moral choices and live our lives.

[click – next slide]

Slide 7



[It is suggested that you choose two of the following three gospel passages]

The gospel still presents a challenge to us today.

Jesus asks profound questions about what it means to be human.

How do you respond to this, for example?

[Give people the opportunity to read the passage and to reflect for a moment; and then ask for responses: How does this strike you? What do you make of it?]

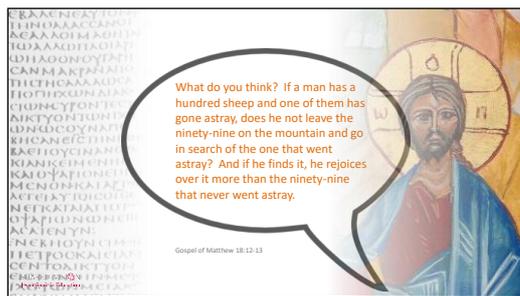
Peter raises a very human question: if someone keeps on wronging me, how long should I put up with it? Notice how the question refers to someone close, 'my brother', not someone I don't care about. For ancient civilizations, seven was the perfect number. So forgiving seven times

would be regarded as a suitably generous number of times. But Jesus multiplies it to a very large number (can you do the maths in your head?!  $70 \times 7 = 490$ ). His hearers would have been astonished (and the gospel often tells us explicitly that they were). He offers a model of persistence in relationships that is unexpected: you forgive again and again, as often as it takes. Forgiveness cannot be measured out and apportioned or it is no longer forgiveness but resentful toleration. How often do we see this dynamic in families and among friends?

The gospel challenges us to rethink a fairly fundamental and ever present aspect of our relationships with those close to us.

[click – next slide]

Slide 8



What do you think about this one?

[Give people the opportunity to read the passage and to reflect for a moment; and then ask for responses: How does this strike you? What do you make of it?]

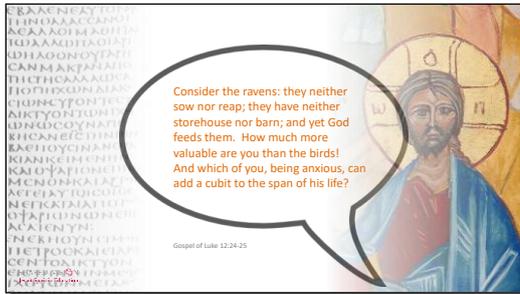
Like many of the sayings, or parables, of Jesus, the imagery here is rural and to do with farming – Jesus’ listeners would have been familiar with sheep farming in the rough pastures round about. But the suggestion that a shepherd would leave a large flock (ninety-nine signifying a large number) to search for one lost sheep would have struck them as crazy. Jesus is here giving them an image of the way God sees them – as individuals not as a flock. In a very powerful image, it is as if God goes off up the crags and into the ravines, determined to recover the lost individual. His persistence and the value he puts on the individual is a real eye-opener. And if this is the way God behaves towards each of us, we are called to do the same for the

lost sheep of the flocks which are given into our care.

Does this make sense in terms of your experience of family, or friends, or your pupils?

[click – next slide]

Slide 9



And lastly, how do you respond to this parable from a different gospel?

[Give people the opportunity to read the passage and to reflect for a moment; and then ask for responses: How does this strike you? What do you make of it?]

Again, the imagery is drawn from nature and the countryside as this would have been most familiar to Jesus' audience. But it is not difficult for us to pick up the message. Life can easily turn into the constant process of acquiring 'stuff': money, clothes, possessions, gadgets (and always the latest phone or tablet), social media friends, experiences, etc. Here Jesus challenges us to consider how necessary all this is. And he points out that ultimately it will not add a cubit to our lives. A cubit is a single step.

Again, the point of the gospel is to set us thinking. How we respond will be different for each person.

[click – next slide]

Slide 10



The gospels are there to be read. And they are not only for Christians. The gospels speak about fundamental questions of what it means to live a good human life.

And each person's response will be different, depending on their circumstances.

[click]

Sometimes the gospel message will inspire us; other times it will question our assumptions and prejudices; sometimes it will console or puzzle us; it often challenges us and proposes a way of seeing things, and a course of action which might not be our first thought.

The gospel is rich and complex, inspired and timeless. This is why still today it is taken seriously by so many people and believed to be the 'Word of God'.

For any individual or community or institution (like our school) that calls itself Christian, the gospel will shape who and what we are.

[click]

“Christ is the foundation of the whole educational enterprise in a Catholic school . . . He gives new meaning to life and helps us direct our thoughts and actions according to the gospel.”

(Sacred Congregation for Catholic Education (1977)  
*The Catholic School* n.34)

The same is true for Jesuit schools.

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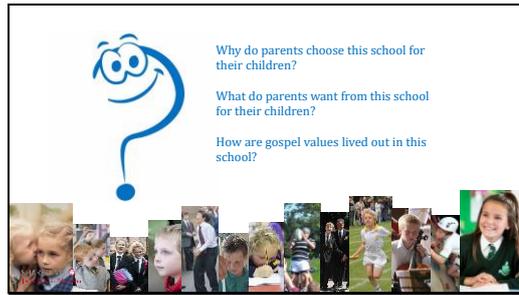
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11



So, to sum up: Jesuit schools are Catholic schools, and Catholic schools are Christian schools, rooted in the gospel which represents the person of Jesus Christ.

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Slide  
12



Some questions to think about.

1. Why do parents choose this school for their children?
2. What do parents want from this school for their children?
3. How are gospel values lived out in this school?

[If anyone is unfamiliar with the notion of 'gospel values' you might wish to suggest they think about 'religious values' or simply 'values'.]

[Allow time for people to talk with the person next to them, feed back, ask questions.]

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Slide  
13



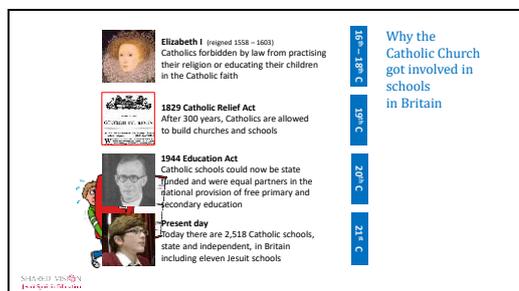
## 2 The Catholic Mission in Education

Now we can look in a little more detail at the mission the Catholic church sees itself as having in schools. And also how the Jesuit schools are a part of this.

Here we are exploring the question: 'How did the Catholic church become involved in running schools and why does it continue to do so today?'

[click – next slide]

Slide  
14



There is a lot of history here – but let's consider a few headlines.

The Reformation in Britain, in the early 16<sup>th</sup> century, led to the persecution of Catholics who were not permitted to practice their religion and under severe penalty if they did so. Catholics could not educate their own children in their faith. Many Catholics lost their livelihoods, and even their lives, for their religion.

[\[click\]](#)

This led to the Jesuits and others establishing schools on the continent (in the Spanish Netherlands, France, Spain and Italy) to which Catholic parents sent their children, even though this was unlawful and could lead to imprisonment and huge fines. What is today Stonyhurst College was one of these schools in exile, founded in 1593.

[\[click\]](#)

Eventually the draconian laws against Catholics were repealed and, in 1829, the Catholic Relief Act permitted Catholics to build churches and schools though, at first, these had to be discrete and disguised because of deep anti-Catholic feeling among the general population. Oxford and Cambridge Universities only admitted Catholic students from 1871. The Relief Act never lifted the ban on Jesuits living in Britain and the offence remains on the statute book (though it has never been tested in court!).

[\[click\]](#)

The 19<sup>th</sup> century and beginning of the 20<sup>th</sup> century was a time of school building – the nation was building schools which would educate all the nation’s children and not just those who could afford it. The Catholic church began to build schools to ensure that Catholic children also received an education. It was at this time that many Jesuit schools were built.

[\[click\]](#)

The rebuilding of a new state system of free schooling was brought about by the 1944 Education Act (the ‘Butler Act’). One of the main architects of the new settlement was Fr John Sinnott SJ, Head

Master of Wimbledon College. From having a few selective grammar schools, the church threw its energies into providing a Catholic school for every Catholic child whose parents wanted it. This massive building programme, financed directly by the Catholic community, remains the basis of Catholic provision in the UK today. In Scotland, Catholic partnership in the state provision of free primary and secondary education began much earlier, in 1918.

[\[click\]](#)

Many Catholic schools took the opportunity to become publically funded as Voluntary Aided schools, including Wimbledon College, St Ignatius College and St Joseph's School.

[\[click\]](#)

Today in England and Wales, there are 2,013 Catholic state schools and 136 Catholic independent schools educating 812,212 children. The average proportion of Catholic children in Catholic state schools is 70% and 36% in Catholic independent schools. In Scotland, there are 366 Catholic state schools and 3 Catholic independent schools.

[\[click\]](#)

So the answer to the question of why the Catholic Church got involved in running schools has changed down the centuries.

In the 16th century, it began by providing schools for the sons and daughters of Catholic families when the practice of the Catholic religion forbidden by law and resulted in imprisonment, confiscation of property, removal of children, and in some circumstances execution.

[\[click\]](#)

Following Catholic Emancipation in the 19th century, the Church built primary and secondary schools which provided primary and secondary schools for the growing Catholic population, and which matched the Anglican schools and the non-denominational schools built by local councils.

[\[click\]](#)

The 1918 Education Act in Scotland and the 1944 Education Act in England made it possible for the Church to contribute to the common good by building primary and then secondary schools which were open to all, free of charge. These schools were, and still are, funded partly by the state and partly by the Catholic Church.

[\[click\]](#)

In the past few decades, education has become a battleground for conflicting views of what education is about. Catholic schools have a clear sense of their own identity and mission. And so today, Catholic schools offer an alternative vision of education.

[\[click\]](#)

Through these times, the Church has always understood a major reason for having schools as the passing on of the faith. The Catholic Church has always believed that schools offer the best place to teach children about Jesus and the gospel, and the Christian life, for those parents who desire it.

[\[click – next slide\]](#)

Slide  
15



As well as continuing to offer an excellent education and remaining faithful to the task of passing on the Catholic faith to the children of Catholic families, Catholic schools increasingly see themselves as speaking out against a view of education that understands schools and the curriculum predominantly in terms of employability and contribution to the economy. Catholic schools are offering an alternative vision of education, and of the human person, which focuses on human worth, learning and virtue, and the quality of life.

[\[click\]](#)

“The Catholic school offers itself to all . . . with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilizations.

[\[click\]](#)

With the principles of the Gospel as its abiding point of reference, it offers its collaboration to those who are building a new world.

[\[click\]](#)

The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ.”

*(The Catholic School, n.85, 91, 55)*

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Slide  
16



That question of how we make the message of Jesus, passed down to us in the gospels, alive and active in the lives of the children and staff in our schools today, is a central question for every Christian, Catholic and Jesuit school.

Through the ages, people have been challenged and encouraged by the gospels. Taking the gospel message seriously implies big changes to one's attitudes and the way one lives one's life. The values of the gospel are demanding and often run counter to the ways of the world. So it is not surprising that numerous individuals have taken the gospel and tried to make sense of it in their own lives, and in the historical and cultural contexts of their times. These people are regarded as the founders of important traditions within the broader Christian tradition. Each will have its own insights, nuances, and perspectives. But all seek to interpret the gospel of Jesus in an honest and true way.

Some of the better known traditions within Christianity are:

[click]

Benedict (died 547) – the founder of monasticism, seeking God in silence and contemplation.

[click]

Ignatius (died 1556) – who explores what it means to be a companion and follower of Jesus, serving the needs of others.

Interpreters of the gospel, and founders of religious traditions within Christianity, are still to be found in our own day. Two well-known examples are:

[click]

Mother Teresa of Calcutta (died 1997 and declared a saint in 2016) in her commitment to the poorest of the poor, first in the slums of Calcutta and later elsewhere also. She founded a group called the Little Sisters of the Poor who work for the rejected and marginalized, those quite literally left dying in the gutters.

[\[click\]](#)

Brother Roger of Taizé (murdered 2005) in his uniting of different Christian traditions, and in developing a form of prayer and reflection which has a contemporary appeal, especially the young who continue to come in their tens of thousands to Taizé in France.

The themes and preoccupations of each are different. But all are seeking to understand and re-present the gospel message of Jesus Christ for their own time.

[\[click\]](#)

St Ignatius was interested in engaging in conversation with people, talking about their lives and about God's love for them. It also meant helping them in practical ways. He called this simply "helping souls". He took every opportunity to help souls and sometimes it got him into trouble. The tradition of St Ignatius is the tradition which has given rise to, and inspired, Jesuit schools over the past 450 years.

[\[click – next slide\]](#)

Slide  
17



When he was writing the *Constitutions* of his new religious order, St Ignatius included a section on the schools and universities which the Jesuits were beginning to establish.

[click]

He wrote, very simply, that Jesuit schools are “for improvement in living and learning for the greater glory of God and the common good”.

(St Ignatius, *Constitutions* n.440)

This is the vision statement of Jesuit schools and universities around the world, including our own school.

School vision statements can look very abstract and not much to do with the day-to-day concerns of teachers and pupils.

And yet they express something fundamental about who we are, what we are about, and the sort of school community we seek to create.

[click]

Jesuit schools are about **learning** well (good education). But always intertwined with that, they are about getting better at **living** well also (good formation). In other words, Jesuit schools are about forming good, virtuous and well-educated young people who will, in time and in different ways, make the world a better place.

[click – next slide]

Slide  
18

"Jesuit schools should be places where people are believed in, honoured and cared for; where natural talents and creative abilities are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold."

**JESUIT SCHOOLS**

Ignatian Pedagogy (1993) n.37

St Ignatius' definition of the purpose of a Jesuit school is very pithy: "improvement in living and learning." A contemporary reflection on that provides a vision statement:

"Jesuit schools should be places where people are believed in, honoured and cared for; where natural talents and creative abilities are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold."

(Society of Jesus (1993), *Ignatian Pedagogy* n.37)

[you may wish to ask the group how they react to this vision statement – is there anything they find particularly inspiring, attractive, surprising?]

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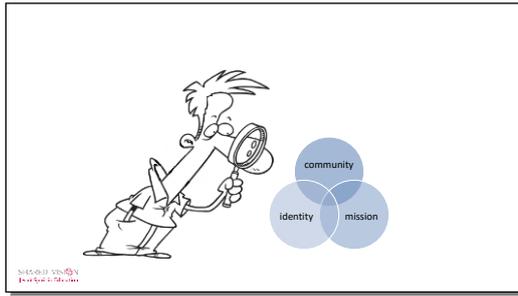
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19



There are eleven Jesuit schools in the UK.

The schools are very different from one another: state-funded and fee-paying, day and boarding, all boys and co-ed, primary and secondary, small and large, and offering the Scottish curriculum, English curriculum and International Baccalaureate. But they all share the vision of Jesuit education and apply it to the "people, times and circumstances" of their pupils, families and communities.

Slide  
20



[click – next slide]

One way of thinking about the vision statement of Jesuit schools is to think about the school's identity, mission and community. Three perspectives, if you like, on a busy and complex institution.

[click]

**Identity is about who we are.**

The school's identity comes from its Jesuit roots; from its history since it was founded in [YEAR]; and from the countless interwoven stories of the teachers, staff and pupils who have spent part of their lives making it what it is today. The school's identity is seen in its story and also in the language we use to describe who we are and what we do.

[click]

**Mission is about what we do.**

A school's mission happens in the thousands of routine and unremarkable things we do every day: in our classrooms, laboratories, practice rooms, workshops and studios, gyms and playing fields; in the numerous interactions, casual and pastoral, between teachers and pupils; in the routines and events which mark out the school day, week, term and year. And, every so often, the set-piece events which see the school brought together and the talent and enthusiasm of our pupils and staff shown off at their best. The mission of a Christian school, a Jesuit school, is to show the face of God in the everyday.

[click]

**Community is about the way we are with each other.**

The way we do things, the way we carry out our mission according to our identity, is important and should be characteristic

of the sort of school we want to be. The Jesuit tradition calls this 'our way of proceeding'. It is about the way we treat each other, the way we go about the business of teaching and learning, and of forming good and virtuous young people who will be men and women for others.

[click]

It should be obvious to all that the way everyone goes about their business in a Jesuit school is distinctive and lends credibility to the things we claim about our identity and mission.

[click]

So what will you contribute to the identity, mission and community of this school in your time here?

The fact that [Name of School] is a Jesuit school may have influenced your decision to work here. Or it might have had nothing to do with it. That doesn't matter. What does matter is that an invitation is being extended to you to become part of this tradition and community.

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Slide  
21



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Requires sound.  
Running time: 48s.  
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Slide  
22

The **Jesuit Pupil Profile** articulates the virtues, or qualities of character, which Jesuit schools seek to form and develop in their pupils (and staff) for the greater glory of God and the common good.

These eight pairs of virtues come from the gospel of Jesus and from the Ignatian tradition.

JESUIT VISION  
Ignatian Tradition

The Jesuit Pupil Profile articulates the virtues, or qualities of character, which Jesuit schools seek to form and develop in their pupils (and staff) for the greater glory of God and the common good.

These eight pairs of virtues come from the gospel and from the Ignatian tradition.

[click]

Choose a pair of virtues.

How might the school help pupils to develop these qualities?

Are there virtues here that you think schools could do more to 'grow' in their pupils?

[click – next slide]

Slide  
23

3  
Playing your part

### 3 Playing Your Part

In the last part of this session, we are looking at the part you will play in your time at this school.

Schools are only as good as the teachers and support staff who make them what they are.

If **[Name of School]** is to continue to have a distinct Jesuit identity and mission, it will need you to understand its identity, to support its mission, and to play an active part in its community.

[click – next slide]

Slide  
24



This picture of Ignatius was painted by the Catalan artist, Montserrat Guidol, for the 500<sup>th</sup> anniversary of Ignatius' birth in 1991.

It portrays Ignatius at the time (1522-23) he was in Manresa reflecting on a new direction in his life, pondering about new beginnings.

[click]

Notice the hands. One hand is open. One hand is closed.

The open hand signifies Ignatius' desire to be open to God, to the unknown (and perhaps scary) things to which God is calling him, to the possibility of a new and different life.

The closed hand signifies the ways in which Ignatius is not yet ready to give up control of his own destiny, things he wishes to hide and retain, out of God's sight.

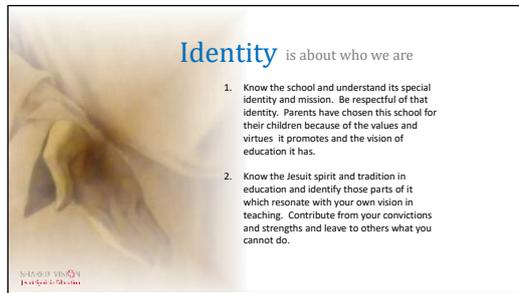
We are all like this – open and closed at the same time. Wanting to be more open and honest with ourselves, with others, with God. But at the same time afraid to do so in a way that might make us vulnerable.

You might like to take a moment to identify in your own mind the things that excite and attract you as you start at this school – the things you meet with an open hand.

And also, because we are all like this, the things that you find off-putting or puzzling or slightly frightening and that, at the moment anyway, you feel less open to.

This is a brief reflection for yourself – you are not going to be asked to share this!

Slide  
25



[Take a few moments to allow people to reflect in silence]

[click – next slide]

**Identity** is about who we are.

You can contribute to the Jesuit identity of this school:

1. Know the school and understand its special identity and mission. Be respectful of that identity. Parents have chosen this school for their children because of the values and virtues it promotes and the vision of education it has.

2. Know the Jesuit spirit and tradition in education and identify those parts of it which resonate with your own vision in teaching. Contribute from your convictions and strengths and leave to others what you cannot do.

[click]

**Mission** is about what we do.

3. Be the best teacher you can be. Know your subject well and keep up-to-date and informed. Try out different teaching methods and styles. Find out what works best. Don't be afraid to change. Make sure that the excellence of your teaching offers every child the best opportunity for learning and progress.

[If you are a member of support staff, there is the same invitation and challenge: to do your job as well as you possibly can; to support the teaching and pastoral staff in their work]

4. Take your responsibility for the formation of children's character as seriously as your teaching. By example

and word show them what it is to be a virtuous person living a good life as a 'man or woman for others'.

[click]

**Community** is about the way we are with each other.

5. Do everything you can to make each pupil and colleague feel welcome in the school community (especially when things go wrong). Talk about the sort of community the school aspires to be ('our way of proceeding') with your colleagues. Make your own contribution to the identity, mission and community of the school. Do everything you can to make this school community a place where people want to come to work each morning.

6. Be generous with your time, your gifts, your energy and enthusiasm. Associate yourself with what builds up and promotes a positive atmosphere in the school. Avoid what drags down and contributes to a negative atmosphere.

[click – next slide]

Slide  
26

To sum up ...

- Jesuit schools are part of the Catholic provision of education
- Jesus Christ and his gospel are at the centre of Catholic schools – a way of seeing the world and living life
- Jesuit schools depend on the many people who teach and work in them to support and make alive the distinctive identity, mission and community that is a Jesuit school
- You are invited to play your part in this – starting today!
- You are joining a worldwide network of Jesuit schools and a 450-year old tradition in education
- Welcome

SALVATIUS OMNIBUS  
www.jesuits.org.uk

And so to sum up:

Jesuit schools are part of the Catholic provision of education.

[click]

Jesus Christ and his gospel are at the centre of Catholic schools – a way of seeing the world and living life.

[click]

Jesuit schools depend on the many people who teach and work in them to support and make alive the distinctive identity, mission and community that is a

Jesuit school.

[click]

You are invited to play your part in this – starting today!

[click]

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[click]

Welcome.

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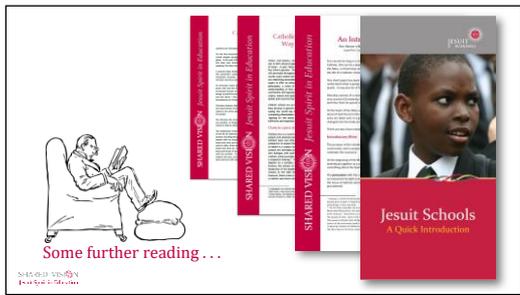
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Slide 28

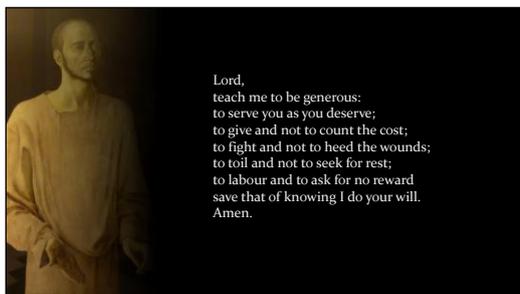


Some further reading:

[distribute and briefly comment upon each item and explain what is expected for 'homework']

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Slide 29



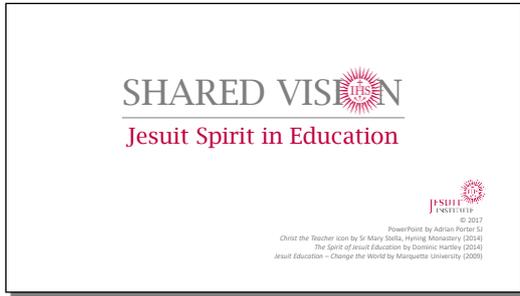
[invitation to closing prayer . . .]

Lord,  
 teach me to be generous;  
 to serve you as you deserve;  
 to give and not to count the cost;  
 to fight and not to heed the wounds;  
 to toil and not to seek for rest;  
 to labour and to ask for no reward  
 save that of knowing I do your will.

Amen.

[click – next slide]

Slide  
30



[End]



### Aims

The aims of the second session are:

- to tell the story of St Ignatius
- to invite participants to **reflect on and share something of their own stories**
- to get participants to begin to **see the origins of Jesuit education** as it is practised today in the story and concerns of the founder, St Ignatius, and his Companions

Begin the session with the **focus exercise**.

This session tells the story of St Ignatius in three segments which correspond to the three stages of his life:

1. **The Knight (1491–1521)**  
Growing up, youthful ambitions, character, battle of Pamplona, injury and convalescence.
2. **The Pilgrim (1522–37)**  
Leaving Manresa, journey to Montserrat, time at Manresa, pilgrimage to Jerusalem, preaching, teaching and imprisonment, going back to school, university education.
3. **The Companion (1537–56)**  
The Companions, arrival in Rome, the Society of Jesus, the ministries of the first Jesuits, Messina and the beginning of Jesuit schools.

As well as telling the story of Ignatius, participants are invited to reflect on their own experience and to discuss how they have made their own choices.

End the session with the **prayer of St Ignatius** ('Lord, teach me to be generous . . .').



### Key Words and Phrases

The key words and phrases you should be aiming to introduce in this session are:

- Being attentive to experience / the 'inner life' or 'life of the spirit'
- Consolation / desolation
- Discernment
- The *Autobiography* (dictated by Ignatius shortly before his death in 1556)
- Spiritual exercises and Ignatius' book of *Spiritual Exercises* (begun as notes in 1521)

and published in 1548)

- The Pilgrim (Ignatius' understanding of himself and his search for God)
- The First Companions
- The *Ratio Studiorum* (the Jesuit plan of studies published in 1599)



## Resources for further reading

Resources to be added to participants' *Shared Vision* folders are:

- Booklet: *St Ignatius Loyola – The Man and His Spirit*
- Leaflet: *The Examen – A Way to Pray each Day*
- Article: *Why Young People Need Ignatian Spirituality*

# Session 2 Script

## Meet Ignatius

Slide 1



**Shared Vision Induction**  
**Session 2**  
**Meet Ignatius**

Slide 2



**Focus Exercise**

[Especially if people are coming to this session from a busy day, it may be good to do a quick relaxation/focus exercise to begin. This need be no more than closing one's eyes and adopting a relaxed but alert sitting position. Then read the following phrases slowly with pauses in between (they are also on the screen for those who can't shut their eyes!)]

Stop for a moment. Pause. Step back. Take a breath. What have the events of today left you thinking? How have they left you feeling? What is it you desire from the next hour or so? Be still.

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Slide 3



**Meet Ignatius**

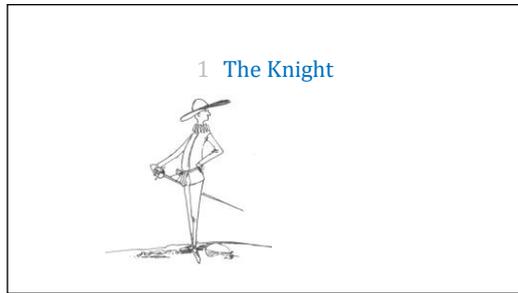
Every so often, a person comes along who has an influence beyond their own time and place; someone who makes a profound and lasting contribution to the stock of human experience. Such a person was Ignatius of Loyola.

This session is about encountering Ignatius – learning a little about the man, his life, his dreams and aspirations, his mistakes and false-starts, and the way in which his life took a totally unexpected direction that was to have a profound effect not just

on himself but on the course of world history down this day.

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Slide 4



## 1 The Knight

Historically, Ignatius comes from that twilight time which stands between the end of the medieval period and the dawn of the modern era. It was a time when chivalry and the romantic adventures of knights and maidens would have been the stuff of his childhood bedtime stories. But outside, the world was changing with the emergence of nation-states and the exploration of new continents.

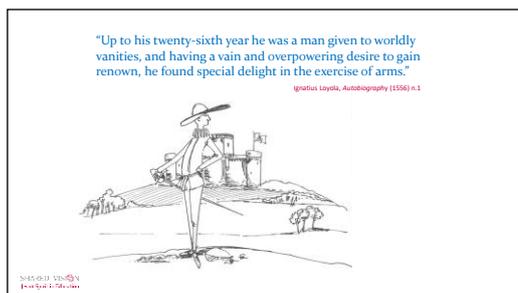
Geographically, Ignatius comes from an obscure village in a hidden valley in the mountains of the Basque country in northern Spain – but at that time a critical border between the two most powerful nations in Europe – Spain and France.

Socially, Ignatius comes from the privileged background of the minor nobility. Well connected. Comfortably off. Well regarded. Born into the certainties of life.

Religiously, Ignatius comes from a traditional Catholic family of the time – born into the religion shared by most people across Europe, observant of its rituals and practices, probably devout, but naïve and lacking much interiority. Ignatius' faith was perhaps of the taken-for-granted sort.

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Slide 5



“Up to his twenty-sixth year he was a man given to worldly vanities, and having a vain and overpowering desire to gain renown, he found special delight in the exercise of arms.”

(Autobiography n.1)

This sentence from Ignatius' *Autobiography* sums up his childhood and

youth – full of romantic dreams of knighthood, worldly pleasure and fame.

His upbringing focussed on courtly skills such as horse riding and proficiency with the sword, dancing and music, gentlemanly manners and chivalry, rather than the three Rs.

[click]

But it was also intensely frustrating for a young man of big ambitions like Ignatius – always on the edge of things, the last of 13 children, living in a remote place, occasionally on the fringes of more noble houses and even the royal court. But never at the centre of the action.

Eventually, in May 1521, Ignatius' chance comes when the nearby Spanish town of Pamplona is threatened by the forces of the French king.

[click – next slide]

Slide 6



Ignatius seized his chance to get involved in something momentous.

Pamplona was where Ignatius imagined the mighty forces of the King of Spain and Holy Roman Emperor (Charles V) would face down his longstanding opponent, the King of France (Francis I).

In reality the battle at Pamplona was little more than a skirmish – to do with the rights of French immigrants who had long worked and lived in the city in large numbers but who were held in suspicion by the Spanish natives during times of economic hardship – the old story of immigrants accused of taking the jobs of locals.

But this was Ignatius' great opportunity to make a name for himself as the brave knight of his childhood dreams.

And so he rounded up reluctant support

and rode to the aid of the Spanish defenders of Pamplona.

[click – next slide]

Slide 7



The French army surrounded the town and far outnumbered its Spanish defenders.

The Spanish were ready to surrender but were persuaded to a reluctant defence by Ignatius and his dreams of knightly heroism and fame.

[click]

Early in the battle, a French cannonball pierced the battlements and struck Ignatius in the legs. Both legs were damaged, one very badly indeed.

With their leader fallen and mortally wounded, the town quickly surrendered.

[click – next slide]

Slide 8



Impressed by Ignatius' bravery, the French surgeons attended to his legs and their military commanders had him taken by cart over the mountains to his home at Loyola.

Ignatius was near to death.

[click]

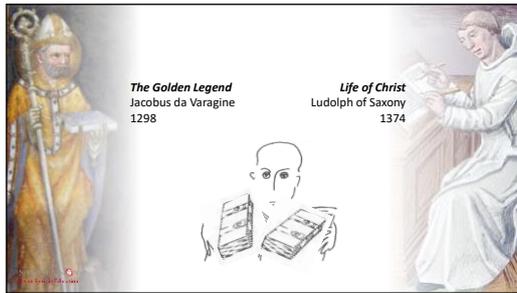
As he regained a little strength, it was evident he would only ever walk again with difficulty. The bones had been set poorly and an unsightly lump of bone protruded from his leg. He could only hobble around with a pronounced and painful limp. And so he summoned surgeons to break his leg and reset it – and all done without anaesthetic or modern surgical tools and techniques. It was typical of Ignatius' bravery and single-mindedness, but also of his vanity and recklessness.

[click]

But he could still dream, inspired by the chivalric tales of his childhood. His dreams were of a high-born lady whom he would woo and marry. His dreams were his escape from the calamity of his injuries and the hopelessness of his situation.

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Slide 9

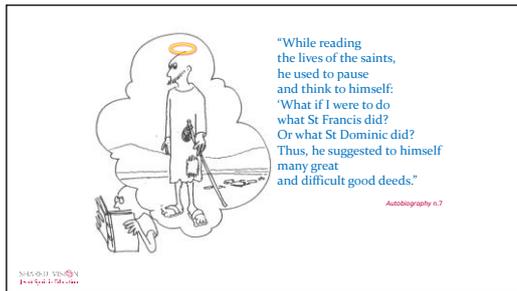


After many months, Ignatius called for books to read. But this was not a particularly educated household and only two could be found: a *Life of Christ* and the *Golden Legend*, a book telling the stories of the saints. Not the tales of knightly quests and romantic deeds he was looking for.

Probably out of sheer boredom, Ignatius eventually took up and read the books he had been brought.

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Slide 10



Ignatius began to have new daydreams – about living the life of a great and heroic saint and becoming as renowned as those towering figures of the medieval period, St Francis of Assisi and St Dominic.

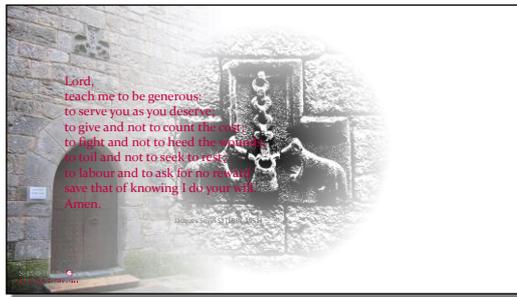
Perhaps this was his destiny?

Again from the *Autobiography*: “While reading the lives of the saints, he used to pause and think to himself: ‘What if I were to do what St Francis did? Or what St Dominic did? Thus, he suggested to himself many great and difficult good deeds.’”

(*Autobiography n.7*)

[click – next slide]

Slide  
11



We see in the character of the young Ignatius an impulse to be the best, to do the most, to be outstanding.

And this reflects a family trait which is represented in the coat of arms of the Loyolas: the wolves at the cooking pot. This picture is of the arms carved in stone (late 13<sup>th</sup> century) above the door of the castle where Ignatius was born and grew up.

The traditional story tells that the family was known for its generosity and hospitality – so much so, that even the wild animals (and there were, and are today, wolves in the mountains around Loyola) would be fed.

The impulse of big-heartedness characterises the spirit of Ignatius, and remains central throughout his life, and in the spirit of those who followed after him.

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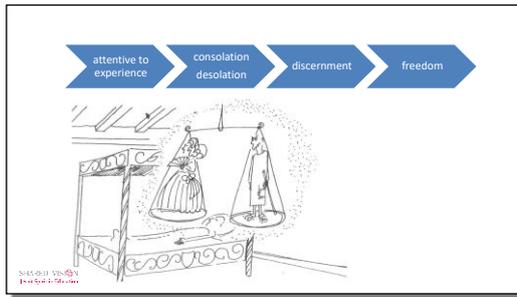
It is reflected in a prayer used in Jesuit schools today:

Lord,  
teach me to be generous:  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek to rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[This prayer, though for many years attributed to St Ignatius himself, is by Jacques Sevin SJ (1882-1951)]

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Slide  
12



For many months the two sets of ambitions vied in his dreams. Would he be a famous knight and court a beautiful and wealthy princess? Or would he live the life of a saint and be remembered for ever?

He became more attentive to his experiences and his dreams and learned to weigh them up: what would be truly good for him? And what would not?

[click]

As he pondered these daydreams, Ignatius noticed that some lowered his spirits and brought him what he called *desolation*, while others raised his spirits and brought him what he called *consolation*.

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This method of weighing up possibilities he called *discernment*, and was to become a hallmark of Ignatius' spirituality, still used by many thousands of people today.

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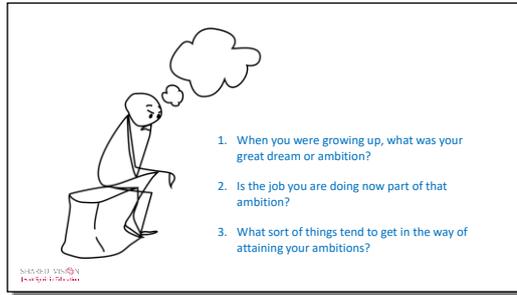
Ignatius slowly understood that what he desired above all was freedom. And discernment would allow him to make good decisions that were truly free.

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After almost a year in convalescence, alone with his thoughts and mental tussles, Ignatius was at a crossroads and ready to make the biggest decision of his life.

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Slide  
13



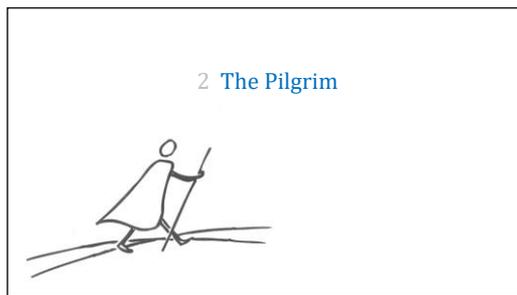
Time for reflection.

[5-minutes to reflect and share with the person next to you]

1. When you were growing up, what was your great dream or ambition?
2. Is teaching (or the job you are doing now) part of that ambition?
3. What sort of things tend to get in the way of attaining your ambitions?

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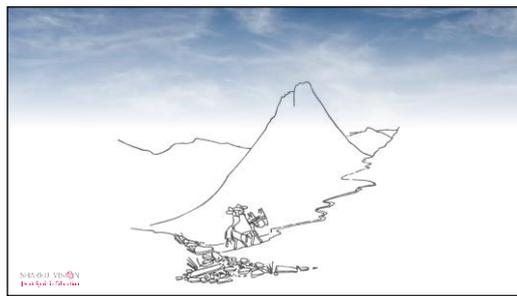


## 2 The Pilgrim

The decision Ignatius came to was to be a saint!

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Slide  
15



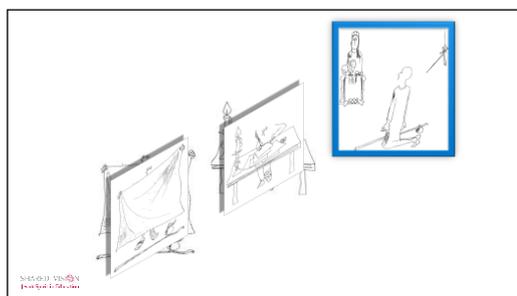
And so, in February 1522, Ignatius bade his family farewell and set off across the mountains to find his new life as a saint.

His brother, Pero, accompanied him for the first few miles, hopeful of changing his younger brother's mind and persuading him to abandon this latest crazy ambition.

But Pero returned home to Loyola alone. Ignatius was resolutely set on his new course.

[click – next slide]

Slide  
16



As he always did, Ignatius had strong and clear ideas of what a saint would do. In reality, he had little idea what he was doing. He was big on generosity and short on understanding.

He gave his rich clothes to a beggar (who was accused of stealing and Ignatius had to be found to confirm his innocence) and fashioned some rough sacking into a tunic – the sort of costume Ignatius imagined a

saint would wear.

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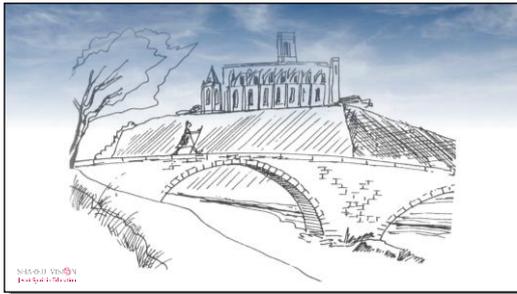
He wrote out the story of his entire life so far, underlining all his sins and the things which were contrary to his newfound ambition to be a saint.

[click]

He set his sword before the statue of Our Lady at the great abbey of Montserrat – the traditional gesture of a knight before battle. But he left his sword at the altar and took up a pilgrim’s staff instead. From this moment on, he thought of himself as The Pilgrim.

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Slide  
17



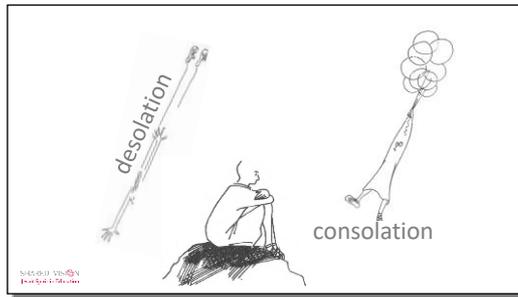
The pilgrimage Ignatius had in mind was, predictably, the greatest pilgrimage of all – to the holy city of Jerusalem. Centre of the known world. The place where Jesus himself had lived and walked, taught and worked miracles, and died and risen. This was Ignatius’ single-minded ambition.

And so, he went from Montserrat to the small town of Manresa where a hermit, named Paul, lived – a man who had visited Jerusalem many times – and whose advice and help Ignatius now sought.

The steep river valley in which Manresa is built became Ignatius’ home for the next 11 months – and he spent much time in a cave overlooking the river, a short distance from the town and its impressive church.

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Slide  
18



It was here that Ignatius again reflected on the things in his life which led to desolation and consolation, seeking patterns in his preoccupations.

Gradually he became more expert in his understanding of the things of the spirit. He came to understand consolation as those things which led to an increase in faith, hope and love. And desolation as those things that led to a decrease of faith, hope and love.

He began to compare his spiritual reflections to the physical exercises an athlete does to make his or her body strong and ready for competition.

He understood that if he was to develop and deepen his 'inner life', he would need exercises for the spirit – 'spiritual exercises'.

[\[click – next slide\]](#)

Slide  
19



Ignatius would note down the spiritual exercises he devised. He noted which worked and which did not. How best to use the hours of the day. How much to sleep, and eat, and walk each day. Which passages of the gospels to use for reflection. How to avoid being led into the dead-ends or going round in circles, and depression. How to sift out what was helpful and good (he called this the 'good spirit') from what was misleading, and bad (which he called the 'bad spirit').

[\[click\]](#)

The notes that Ignatius makes during his 11 months at Manresa in 1522-23, and which he begins to use to help others who are searching for a way to develop their own 'inner lives', will be crafted into the book of the *Spiritual Exercises*. This little book will be the great spiritual legacy of Ignatius – a way of living and thinking that will change the lives of many for the better and which still underpins the identity and mission of Jesuit schools today.

Slide  
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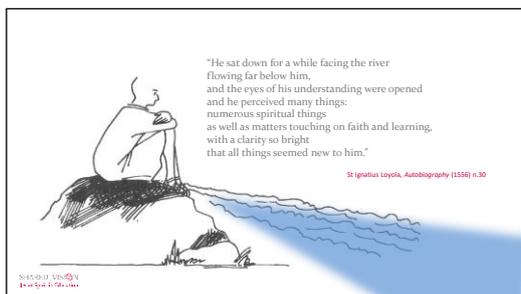


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21



One of the most profound spiritual experiences Ignatius had at Manresa happened one day as he sat high above the river Cardoner. He records this in his *Autobiography*:

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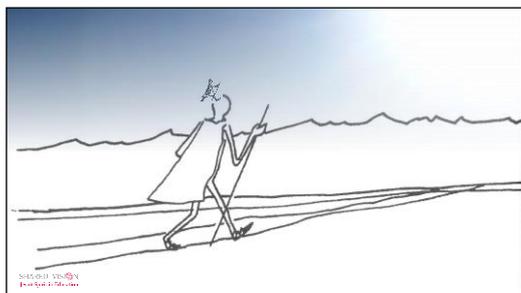
“He sat down for a while facing the river flowing far below him, and the eyes of his understanding were opened and he perceived many things: numerous spiritual things as well as matters touching on faith and learning, with a clarity so bright that all things seemed new to him.”

(*Autobiography* n.30)

This clarity and understanding confirmed for Ignatius that God himself was leading him. Indeed, in the *Autobiography*, he uses the image of God as a good schoolteacher, patiently teaching and explaining all things, and giving him a new perspective on life and firing in him an enthusiasm to live it to the full.

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Slide  
22



And so Ignatius set off as a *The Pilgrim* “alone and on foot” (*Autobiography* n.73) , criss-crossing Europe on a journey that was to extend for thousands of miles.

[click]

He lived simply and relied on alms for his small needs.

Slide  
23



Wherever he went, he spoke about God and the things of the 'inner life' to whoever would listen. And many did.

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But he never lost sight of the true goal of his pilgrimage – the holy city of Jerusalem.

He enquired about passage on one of the many ships that traded between the kingdoms of Europe and the oriental lands to the East.

He saved up the alms he had begged to pay for his passage – but usually ended up giving the little he had to street beggars and children.

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After many months of waiting, he found a ship that would give him passage

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and, on 4<sup>th</sup> September 1523, he arrived in Jerusalem.

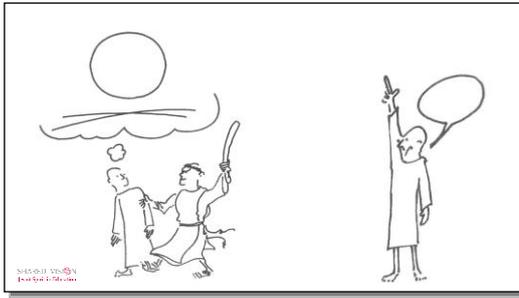
Ignatius tells us that, on first seeing the city of Jerusalem "the pilgrim felt great consolation." (*Autobiography* n.45) He had reached his destination and it was here, so he believed, that he would live out the rest of his life.

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Ignatius spent his days visiting the places where Jesus has taught in parables, and worked miracles, and gone to his death. He would go to these spots again and again, obsessively noting where the Lord might have placed his feet, and passed many hours in prayer and reflection.

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Slide  
24



But, as ever, Ignatius could not keep his enthusiasm to himself and would speak to anyone and everyone about Jesus – including the Muslims!

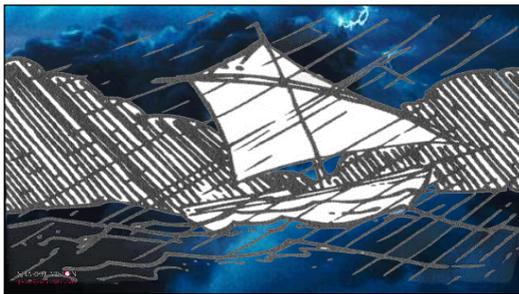
Jerusalem was then, as it is now, a volatile place with Judaism, Christianity and Islam all claiming it as their own spiritual capital. The delicate religious and political sensitivities could easily be offended. And Ignatius was trampling over them with abandon.

[click]

His reckless and inflammatory enthusiasm soon came to the attention of the Franciscan friars who were, and remain, the guardians of the Christian holy places. Having tried and failed to persuade him to be more circumspect, they took him by force and put him on the next ship home.

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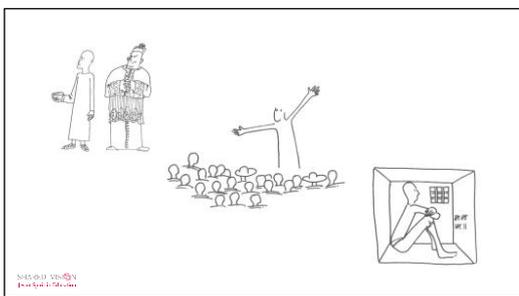
Slide  
25



A great storm threatened shipwreck and the end to Ignatius' dream of being the intrepid Pilgrim living a life of heroic sanctity. But Ignatius eventually found his way home to Spain.

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Slide  
26



Ignatius was mocked, even by the clergy, for his naïve attempts to live like the saints. They could not understand how a comfortably-off young man from a well-known noble family could give everything up and beg on the streets.

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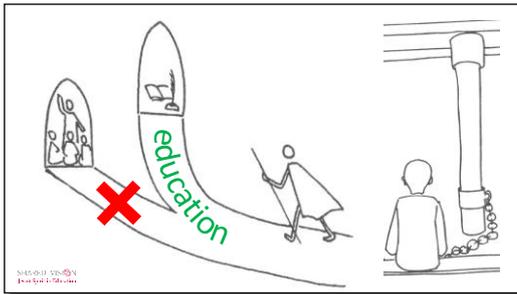
He spoke openly in the town squares and in the fields to anyone who would listen – exhorting them to reform their lives, to know Jesus Christ and to live according to the gospel, setting aside their petty squabbles and differences.

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But all of this landed Ignatius in jail. And each time he was released, he returned to his begging and preaching. And ended up back in jail. Eight times in all. This was the time of the Reformation and the authorities were suspicious of anyone who was not a priest speaking about God. Ignatius' efforts to live as a saint seemed to be thwarted at every turn.

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Slide  
27



The Pilgrim was left with a simple choice – and one that was not welcome to him.

Either continue speaking openly and freely about God and end up in jail again . . .

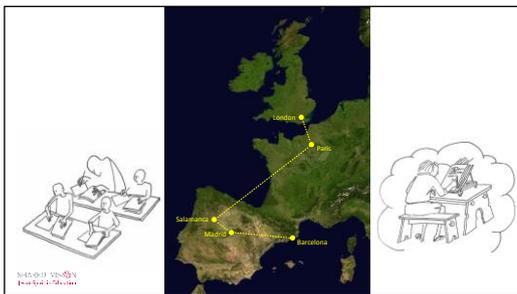
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. . . or take the path of education and get the theological qualifications that would allow him to preach and speak about the things of God.

And so his alternative path was education. He would need to follow the course of studies in philosophy, scripture and theology which would allow him to teach publicly.

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Slide  
28



Education!

Returning to school in Barcelona, at the age of 33, Ignatius sat alongside schoolboys to learn the Latin he had avoided as a child and which was necessary for further studies.

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When he had enough Latin, he began his studies at the new university at Alcalá near Madrid, and then at Salamanca. But he was often distracted and yearned after his life on the road relying on the mercy of God and the kindness of strangers as he

spoke about Jesus.

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Ever someone of great ambition, he was eventually drawn to Paris, the greatest university of the age where he continued studies in philosophy and theology.

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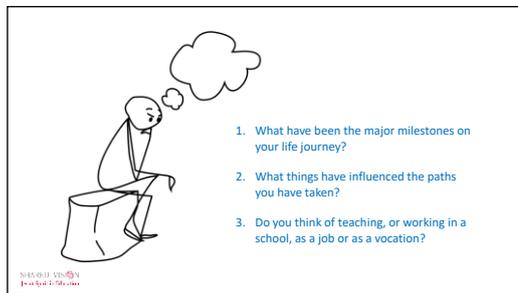
During this time, Ignatius travelled to the Low Countries and to England to beg alms, noting that Londoners were the most generous!

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Eventually Ignatius earned his Bachelor's and Master's degrees. And so the next phase of his life was ready to begin – his new qualifications ensuring that he would be able to live and teach freely without interference.

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Slide  
29



1. What have been the major milestones on your life journey?

2. What things have influenced the paths you have taken?

3. Do you think of teaching, or working in a school, as a job or as a vocation?

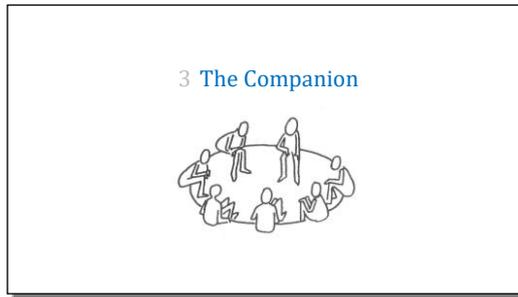
Time for reflection.

[5-minutes to reflect and share with the person next to you]

1. What have been the major milestones on your life journey?
2. What things have influenced the paths you have taken?
3. Do you think of teaching, or working in a school, as a job or as a vocation?

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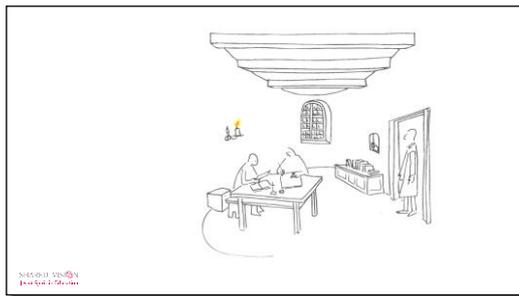


### 3 The Companion

Unknown to Ignatius, his pilgrim days were almost over. He was arriving at the destination God had in mind for him. And for the rest of his life he would be a Companion to those who gathered around him, did his spiritual exercises, and formed themselves into a close-knit band of brothers ready to serve where the need was greatest.

[click – next slide]

Slide  
31



While he was at Paris University, Ignatius had two room-mates who would become his first companions. Their names were Pierre Favre and Francis Xavier.

Favre was a poor scholar – a shepherd from the Haute Savoie region of the French Alps.

Francis Xavier came from a wealthy and influential family whose castle at Javier was not far from the town of Pamplona where Ignatius had been wounded.

Favre quickly fell under Ignatius' spell and became his devoted companion. He was good at Greek and helped Ignatius with his study of Aristotle. Ignatius spoke to him about the spiritual life and Favre listened intently.

Xavier was interested in taking full advantage of student life and rebuffed Ignatius' efforts to interest him in spiritual things. The exercises Xavier was interested in were athletic not religious – it is recorded that he won the university high jump competition!

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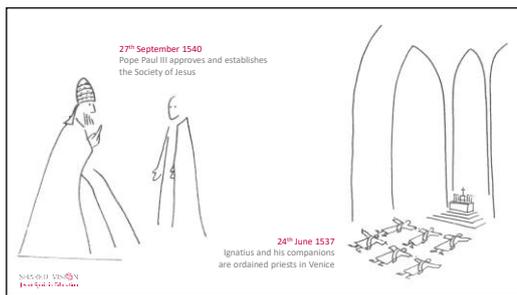
But Ignatius was persistent and taunted Xavier with the words from the gospel: "What does it profit a man if he wins the whole world and loses his soul?" (Mark 8:36)

After more than year of trying, Francis Xavier embarked on Ignatius' Spiritual Exercises and joined his band of companions. It was Xavier who was to become the great Jesuit missionary – bringing Christianity to India, Singapore, Japan, and dying within sight of the shores of his ultimate goal – China.

Others also become companions, so infectious was Ignatius' enthusiasm for God and zest for life.

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32



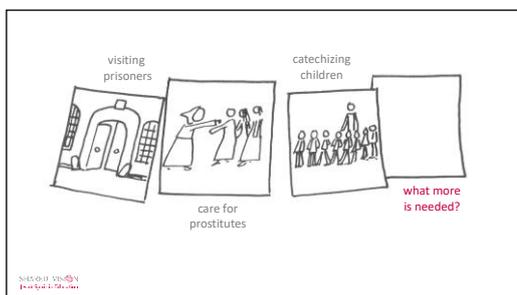
The band of companions now decided to be ordained priests as this would help their work.

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Within a short time, the group had grown to ten and, after much deliberation, they went to Rome and sought the Pope's approval for their new Society of Jesus. It was approval willingly given for this was a time when reforming the lives and work of priests was greatly needed. Ignatius and his companions provided a new model and a strong example of what priests should be doing. At once they set about working for the poorest and most deprived in Rome and other cities in Italy.

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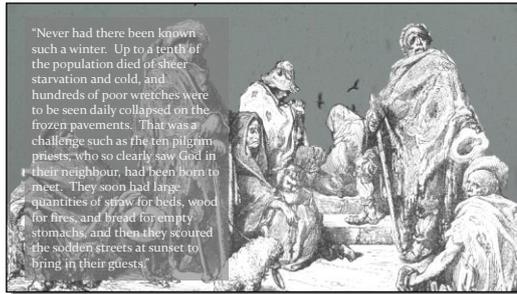


They visited the prisons, bringing food and blankets as well as friendship and comfort. They set up lodgings for prostitutes and provided the practical care and resources which gave them new choices in their lives. They catechized the children of the poor – teaching them about God but also their ABC and numbers.

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And, characteristically, those first Jesuits constantly asked what more is needed? What else can we do?

Slide  
34



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During the harsh winter of 1538, this small group of ten companions begged enough grain from the wealthy to feed 10% of the entire population of Rome.

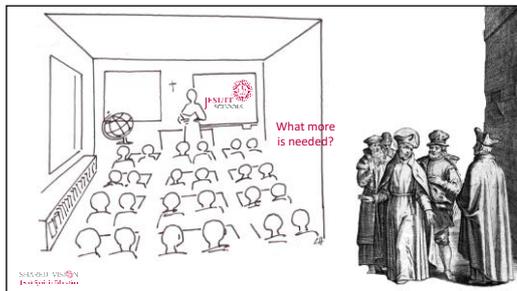
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"Never had there been known such a winter. Up to a tenth of the population died of sheer starvation and cold, and hundreds of poor wretches were to be seen daily collapsed on the frozen pavements. That was a challenge such as the ten pilgrim priests, who so clearly saw God in their neighbour, had been born to meet. They soon had large quantities of straw for beds, wood for fires, and bread for empty stomachs, and then they scoured the sodden streets at sunset to bring in their guests."

(James Broderick SJ, *St Francis Xavier*, London 1952, p.69)

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Slide  
35



As more men joined the new Society of Jesus, the companions took their "customary ministries" to other cities.

The town council of Messina in Sicily requested that these learned and willing priests establish a school for the town's children. Ignatius had never thought of schools as a work for Jesuits but this now became one answer to that question. 'What more is needed?'

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In this request, Ignatius discerned the will of God and so four Jesuits were dispatched to open what was to be the first Jesuit school – the year was 1548.

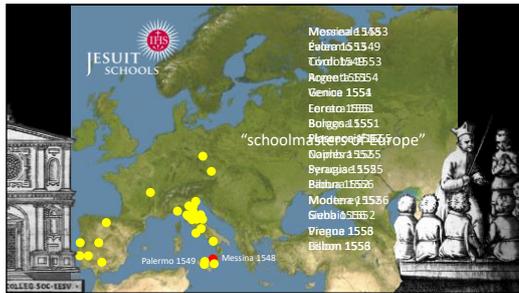
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This is the main entrance to that College –

all that is left standing today though the university and school still exist. The memorial plaque reads: ‘The prototype and first College of the Society of Jesus for good learning and morals, founded in the year of our Saviour, 1548, by authority of [Pope] Paul III.’

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Slide  
36



The school at Messina marked a new departure in Jesuit ministry.

[click]

But no sooner was the school established than the town of Palermo, a few miles along the coast, asked for a school of its own. And so began the foundation of school after school in Italy, Portugal, Spain, Austria, Germany, France, across Europe and later in India, the far east, Latin America.

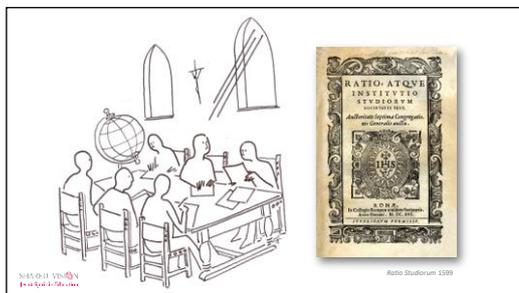
Before his death in 1556, Ignatius had given approval to, and sent Jesuits to found, some 35 schools and universities.

Within two hundred years, this had grown to over 800. Schools had quickly become the distinctive ministry of the Society and the Jesuits became known as the ‘schoolmasters of Europe’.

[allow time for the slide to play out]

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Slide  
37



As the number of schools and universities grew in response to popular demand, Ignatius set up a committee of six Jesuits to plan in detail how the schools would be organized and what the curriculum would be. This book was known as the *Ratio Studiorum*, or *Jesuit Plan of Studies*, and became the blueprint for schools across Europe in the next two centuries.

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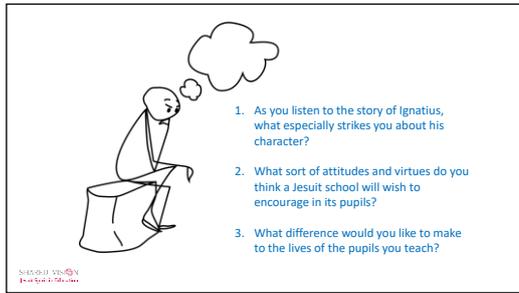
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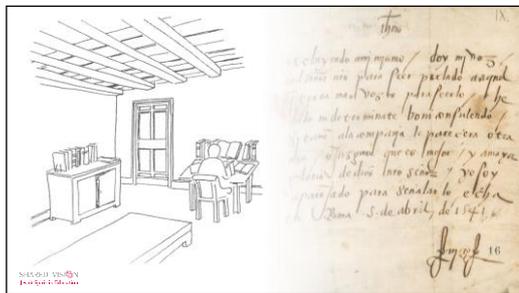
Time for reflection.

[5-minutes to reflect and share with the person next to you]

1. As you listen to the story of Ignatius, what especially strikes you about his character?
2. What sort of attitudes and virtues do you think a Jesuit school will wish to encourage in its pupils?
3. What difference would you like to make to the lives of the pupils you teach?

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Slide  
40



Ignatius remained for the rest of his life in Rome – writing the *Constitutions* for his new Society of priests. And directing their missions across the world. We have many thousands of letters he wrote guiding and instructing, sometimes chiding, more often encouraging his men to go where the need was greatest, often into uncharted territory, new for Christianity and the Church. But to the end, everything was motivated by that impulsive generosity of spirit which had marked Ignatius as a young man.

He did become a saint. But not in the way he expected.

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Slide  
41



**Ignatius of Loyola**

- Born 1491
- Knight
- Pilgrim
- Student
- Priest
- Companion
- Founder
- Died 1556
- Saint

To sum up:  
Ignatius of Loyola.  
Born 1491.  
Knight.  
Pilgrim.  
Reluctant student.  
Priest.  
Companion.  
Founder of the Society of Jesus and of Jesuit schools.  
Died 1556 in Rome and buried in the first Jesuit church.  
Made a saint in 1622.  
His feast day is celebrated on the date of his death, 31st July.

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Ignatius changed himself, changed others, and changed the world.

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42



Some further reading . . .

St Ignace

The Es

SHARED VISION - Jesuit Spirit in Education

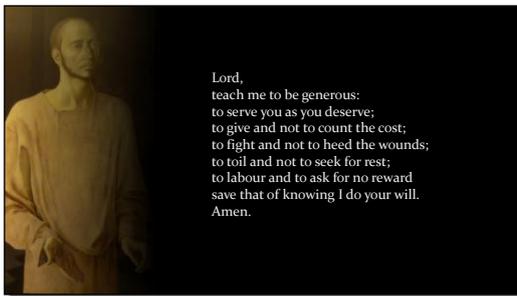
Why Young Adults Need Ignatian Spirituality  
Heather M. Skelton

Some further reading.

[distribute and briefly comment upon each item and explain what is expected for 'homework']

[click – next slide]

Slide  
43



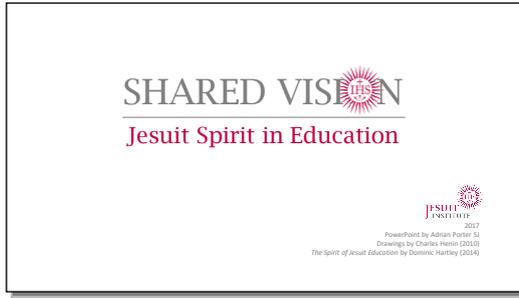
Lord,  
teach me to be generous;  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[invitation to closing prayer . . .]

Lord,  
teach me to be generous;  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[click – next slide]

Slide  
44



[End]



### Aims

The aims of the third session are:

- To reflect on the **purpose of education**
- To consider the **aim of Jesuit schools**: “**improvement in living and learning** for the greater glory of God and the common good” (St Ignatius)
- To explore the **Jesuit Pupil Profile** in detail
- To introduce the **three fundamental documents** of Jesuit education in the UK today

Begin the session with the **focus exercise**.

This session reflects upon the mission of Jesuit schools as expressed by St Ignatius: “. . . for improvement in living and learning for the greater glory of God and the common good.”

#### 1. Jesuit mission in education

The first segment reflects on what makes good and inspiring teaching; asks what the purpose of education is; proposes St Ignatius’ vision of education (“improvement in living and learning”); and explores in greater depth the Jesuit Pupil Profile which was introduced in session 1.

#### 2. Improvement in learning

This segment looks at the virtue pairs from the JPP which articulate what improvement in learning (ie. education) looks like in a Jesuit school: curious & active, eloquent & truthful, learned & wise. It also briefly explores Ignatian pedagogy (experience – reflection – action), the Jesuit method of teaching and learning.

#### 3. Improvement in living

This segment explores the virtue pairs from the JPP which articulate what improvement in living (ie. formation of character) looks like in a Jesuit school: grateful & generous, attentive & discerning, compassionate & loving, faith-filled & hopeful, intentional & prophetic.

End the session with the **prayer of St Ignatius** (‘Lord, teach me to be generous . . .’).



### Key Words and Phrases

The key words and phrases you should be aiming to introduce in this session are:

- Education / formation (cf. “improvement in living [formation] and learning

[education] for the greater glory of God and the common good”)

- “Helping souls” (Ignatius’ phrase for Jesuit ministry; later known as *cura personalis*)
- Flourishing
- Jesuit Pupil Profile / virtue pairs
- “Finding God in all things”
- Ignatian Pedagogy – the Jesuit method of teaching and learning
- Experience – Reflection – Action (the Ignatian Pedagogical Paradigm)
- Examen / discernment
- Three foundational documents for Jesuit schools in the UK today:
  - *The Characteristics of Jesuit Education* (1986)
  - *Ignatian Pedagogy* (1993)
  - *Jesuit Pupil Profile – Virtue and Learning in the Ignatian Tradition* (2013)



## Resources for further reading

Resources to be added to participants’ *Shared Vision* folders are:

- Booklet: *The Characteristics of Jesuit Education (abridged)*
- Booklet: *Ignatian Pedagogy (abridged)*
- Booklet: *Jesuit Pupil Profile – Virtue and Learning in the Ignatian Tradition*
- Postcard: *Jesuit Pupil Profile*

# Session 3 Script

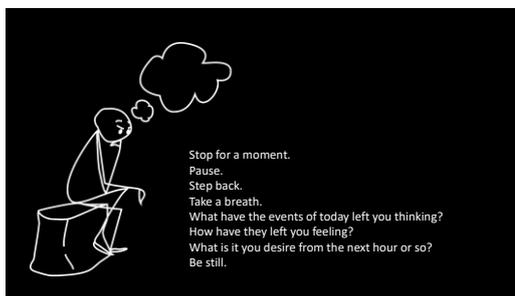
## Jesuit Mission in Schools

Slide 1



**Shared Vision Induction**  
**Session 3**  
**Jesuit Mission in Schools**

Slide 2



**Focus Exercise**

[Especially if people are coming to this session from a busy day, it may be good to do a quick relaxation/focus exercise to begin. This need be no more than closing one's eyes and adopting a relaxed but alert sitting position. Then read the following phrases slowly with pauses in between (they are also on the screen for those who can't shut their eyes!)]

Stop for a moment. Pause. Step back. Take a breath. What have the events of today left you thinking? How have they left you feeling? What is it you desire from the next hour or so? Be still.

[click – next slide]

Slide 3



**1 Jesuit Mission in Education**

You may have heard the saying attributed to the Jesuits, "Give me the child and I will show you the man." This was never said or written by any Jesuit but it is very Jesuit: it emphasises the importance of education and formation in childhood and adolescence for turning out virtuous and competent adults.

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Slide 4



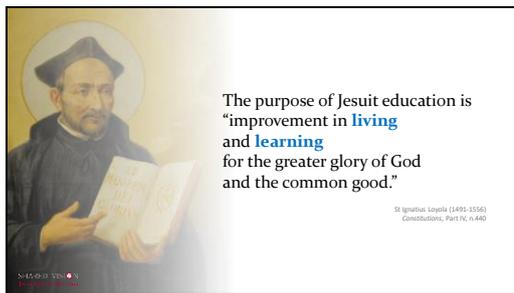
Perhaps the most fundamental question a school, or a teacher, can ask is 'What are we trying to do?'

What is the purpose of education?

Or to bring it closer to home: How will the children/young people who leave our school be different because they have come to [NAME of SCHOOL] for their education?

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Slide 5



When the first Jesuit schools and universities were founded in the 16<sup>th</sup> century, Ignatius and his Companions asked exactly this question and spent a lot of time and intellectual energy trying to pin down an answer.

Ignatius' answer was that Jesuit schools are for "improvement in living and learning for the greater glory of God and the common good."

*(Constitutions of the Society of Jesus n.440)*

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Slide 6



Above all what the early Jesuit schools tried to do was to inspire their pupils – to open up to them the wonders of God's creation and the astonishing creativity and achievements of humankind.

Inspiration is key to successful education. If pupils are not inspired, learning becomes drudgery.

[click]

Good teachers are inspiring teachers. Think of a teacher who had a positive influence on you at school. What was it about that person which made him/her a great teacher?

[allow time for discussion and sharing]

Almost certainly, this teacher has or did

some of these things.

[click – allow time for the list to play]

Which of these things do you think make for great teaching? And why?

[allow time for discussion and sharing]

The sort of reflection and discussion we have been having is exactly the sort of reflection and discussion those first Jesuits had, in a sustained and systematic way over decades, as they founded their schools.

And, of course, people who have been inspired at school, use what they have learned to go out and do great and inspiring things with their lives.

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Slide 7



St Ignatius' definition of what successful education is about is succinct: "improvement in living and learning".

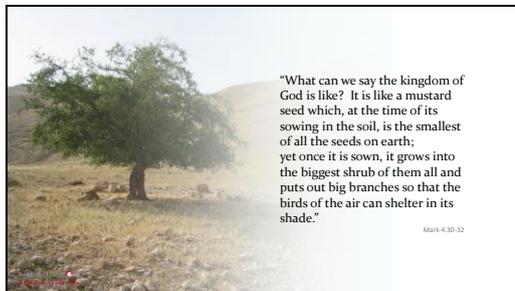
It perhaps obvious to speak about "improvement in learning" – a school is a place of learning, for intellectual development. Jesuit schools aspire to offer a first-class education to their pupils.

But St Ignatius was insistent that 'improvement in living' was just as important. Indeed he thought that formation of character was the most important 'help' a school could give its pupils. This insistence on formation of character was what made Jesuit education different.

[click]

Learning (education) and living (formation of character) are, if you like, the two strands of the DNA of Jesuit education. Jesuit schools have a two-fold mission: to educate and to form young people.

Slide 8



The Jesuit tradition believes that this dual focus on living and learning is what enables young people to flourish. Both are needed and both must be strengths of a successful school.

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In St Mark's gospel, Jesus speaks a parable about growing a flourishing person:

"What can we say the kingdom of God is like? It is like a mustard seed which, at the time of its sowing in the soil, is the smallest of all the seeds on earth . . .

[\[click\]](#)

. . . yet once it is sown, it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade." (Mark 4:30-32)

[\[click\]](#)

Schools need to think about the kind of young people they are trying to form. How would you describe a 'successful' school leaver? What sort of qualities of character would they possess? What does 'flourishing' look like in a child or young person? What virtues are you trying to 'grow' in your pupils?

The Jesuit schools in Britain did a lot of work on these questions and, in 2013, came up with the Jesuit Pupil Profile – an articulation of the virtues and values we hope our schools are helping our pupils to adopt.

The Jesuit Pupil Profile suggests eight pairs of virtues, or character traits, which describe a flourishing person.

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Slide 9



The eight statements of the Jesuit Pupil Profile set out what we understand by the virtues. The language is dense and invites unpacking. We hope this is what our Jesuit schools, and the teachers and support staff, do on a daily basis: articulating, noticing, repeating, commenting on, exemplifying, and celebrating the virtues so that they become familiar and well understood by pupils.

What are we trying to do in our school? It is this. The Jesuit Pupil Profile is our vision of what a well-educated, good and virtuous person looks like.

[take time to read through the eight virtue statements slowly]

[click – next slide]

Slide 10



Some of the eight pairs of virtues of the Jesuit Pupil Profile relate more to the educational mission of the school (improvement in learning), while others are more to do with the formation of character (improvement in living) – the twofold DNA of Jesuit education.

[click]

Of course this division is slightly artificial – the characteristics, qualities and virtues listed here cross over and link with each other creating the all-rounded human being that is the goal of Jesuit education. But thinking about the qualities of character we are trying to promote helps us to think about our work as teachers in the classroom and in the life of the school more generally.

Let us begin by looking at the virtues which relate to “improvement in learning”: curiosity and activity, eloquence and truthfulness, learning and wisdom.

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## 2 Improvement in Learning

Jesuit schools were founded because, in Ignatius' day, provision of education was very poor and accessible only to the wealthy. From the outset, the Jesuits were insistent that the standard of education they offered would be as good as it could be.

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Running time: 45s.  
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Slide  
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In a Jesuit school, we describe learning using three pairs of virtues from the Jesuit Pupil Profile: by being curious and active, eloquent and truthful, pupils grow to be learned and wise.

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Slide  
14



Pupils in a Jesuit school are growing to be curious about everything; and active in their engagement with the world, changing what they can for the better.

Curiosity is the foundation of all successful learning. Being inquisitive is a characteristic of human beings and especially children. Jesuit schools encourage curiosity and use it to motivate learning. From the beginning, Jesuit schools have encouraged pupils to take an active role in their own learning. Boredom should be an alien concept in a Jesuit classroom! Teachers in a Jesuit school are challenged to maximise active learning and utilise children's natural curiosity.

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Slide  
15



Pupils in a Jesuit school are growing to be eloquent and truthful in what they say of themselves, the relations between people, and the world.

This is about encouraging pupils to ask questions; it is about giving them a vocabulary to express what they feel, what they think, what they want to ask, what they believe. And it is about a pursuit of the truth – about themselves, their strengths and shortcomings, about the world around them, about relationships between people who often disagree on fundamental issues.

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Slide  
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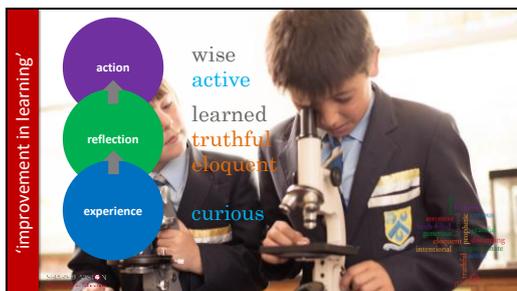
Pupils in a Jesuit school are growing to be learned, finding God in all things; and wise in the ways they use their learning for the common good.

Learning is a core activity of any school. For St Ignatius it is the way you find God – the traces of the creator in his creation – “finding God in all things”.

But learning is of little value unless you are also wise – knowing what value to put on your learning, when something is important, significant, and when it is trivial or unreliable. What you do with your learning your education, is a key question in a Jesuit school – and the answer is to use it for the common good – making the world, or just a very small part of it, a better place.

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Slide  
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The Jesuit method of teaching and learning builds on curiosity and is attentive to the experience pupils bring to the classroom. Teachers in a Jesuit school take prior learning and experience seriously and encourage pupils to talk about what they already know and can do, what they enjoy or dislike, what they think is important or not.

Slide  
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**Pedagogy**  
'peda, gogɪ  
The method and practice of teaching, especially as an academic subject or theoretical concept.

**Ignatian**  
'ig naeɪʃən  
Something belonging to the spirit and tradition of St Ignatius Loyola (1491-1556), founder of the Society of Jesus (Jesuits) and Jesuit schools.

Illustration: A teacher standing at a blackboard with three students sitting at desks in front of it.

Small text at the bottom left: St Ignatius Loyola Society

[click]

The Jesuit method then takes that experience and reflects on it – asking what more can we learn, how can we speak better about this, what deeper truths can we know? To teach in this way is to be a reflective teacher (more than a didactic teacher who focusses more on imparting knowledge and skills).

[click]

From this reflection and new learning, based on experience, the Jesuit method encourages activity – putting your learning into action. Only by trying out what they have learned do pupils become wise as well as learned.

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This Jesuit method of teaching and learning is known as 'Ignatian Pedagogy'.

Many people faced with the phrase 'Ignatian Pedagogy' are puzzled – neither of these words is English and their meaning may be rather opaque!

But it doesn't take much to decode them.

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'Pedagogy' is simply the Greek for teaching; the method and practice of teaching.

And 'Ignatian' refers to the spirit and tradition of St Ignatius.

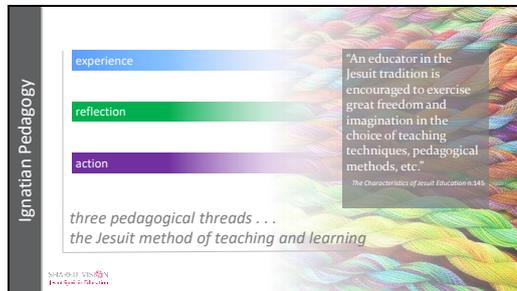
Used together, these words suggest that there is a distinctively Ignatian and Jesuit approach to teaching and learning, a classroom method which has its own character and is to be found in the classrooms of Jesuit schools.

Whether or not this is a reality in your own school depends on you. If you know and

understand, and put into practice, the Jesuit principles and methods of teaching and learning, then this school will continue to flourish as part of the Ignatian tradition.

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The Jesuit method of teaching and learning is not a lesson plan. Rather it is a reminder that the Jesuit tradition of education invites you to ensure that the three threads of experience, reflection and action are woven into your teaching, along with all the other methods, techniques, styles, resources, etc. that you find helpful and that are effective.

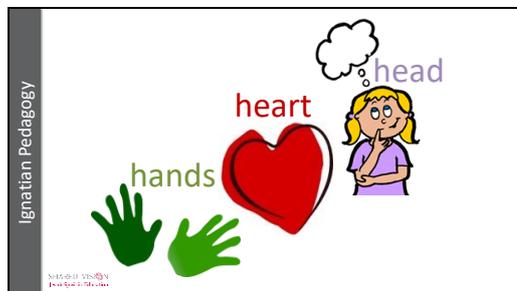
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“An educator in the Jesuit tradition is encouraged to exercise great freedom and imagination in the choice of teaching techniques, pedagogical methods, etc.”

*(The Characteristics of Jesuit Education n.145)*

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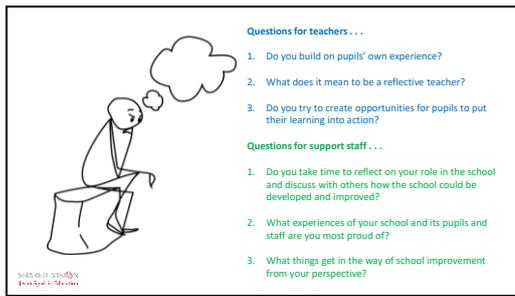
Another way of putting the Jesuit method of teaching and learning is to say that it is to do with active learning, using all of a child's faculties . . . head, heart and hands.

[click – let this slide run and allow people read it for themselves]

For St Ignatius, learning was not something passive but something active in which you use your head, heart and hands, to become learned and wise.

[click – next slide]

Slide  
21



Pause for thought

[5-minutes to reflect and share with the person next to you]

**Questions for teachers . . .**

1. Do you build on pupils' own experience?
2. What does it mean to be a reflective teacher?
3. Do you try to create opportunities for pupils to put their learning into action?

**Questions for support staff . . .**

1. Do you take time to reflect on your role in the school and discuss with others how the school could be developed and improved?
2. What experiences of your school and its pupils and staff are you most proud of?
3. What things get in the way of school improvement from your perspective?

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**3 Improvement in Living**

Having looked at the “improvement in learning” strand of Jesuit education, let us now turn to the “improvement in living” strand. This is about the formation of character, the growing of virtue that makes a person a good person.

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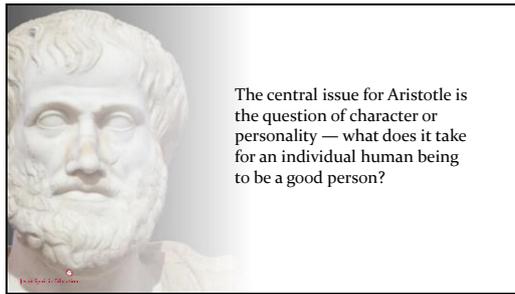


This is what can happen if we don't give equal place to formation of character alongside first-class academic education.

*"They've properly given me an A in Business, an A in Money, and an A in Power, but somehow an F in Life."*

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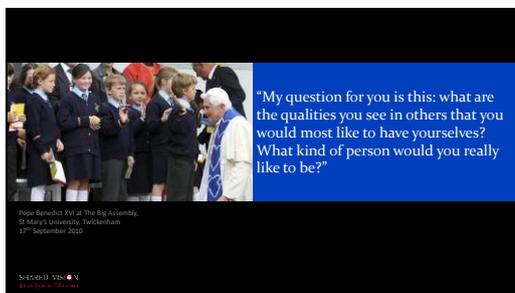
This question of what it means to be a good person, to lead a good and virtuous life, is one that exercised the philosopher Aristotle (384-322BC). For him, it was *the* question and he spent his life exploring the answer.

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The central issue for Aristotle is the question of character or personality — what does it take for an individual human being to be a good person?

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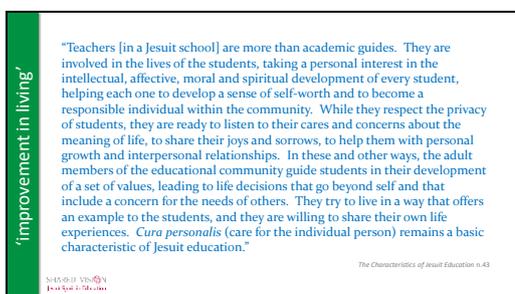
When Pope Benedict visited Britain in 2010, children from Catholic schools across the UK met him at The Big Assembly. The Pope asked them the same question Aristotle asks: “What are the qualities you see in others that you would most like to have yourselves? What kind of person would you really like to be?”

(Pope Benedict XVI, The Big Assembly, 2010)

Psychologists suggest that taking this question seriously and spending time, thought and reflection on it is one of the most important things young people can do to grow up mentally healthy and resilient. Parents and teachers have a great opportunity to help young people do this.

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“Teachers [in a Jesuit school] are more than academic guides. They are involved in the lives of the students, taking a personal interest in the intellectual, affective, moral and spiritual development of every student, helping each one to develop a sense of self-worth and to become a responsible individual within the community. While they respect the privacy of students, they are ready to listen

to their cares and concerns about the meaning of life, to share their joys and sorrows, to help them with personal growth and interpersonal relationships. In these and other ways, the adult members of the educational community guide students in their development of a set of values, leading to life decisions that go beyond self and that include a concern for the needs of others. They try to live in a way that offers an example to the students, and they are willing to share their own life experiences. *Cura personalis* (care for the individual person) remains a basic characteristic of Jesuit education.”

(*The Characteristics of Jesuit Education* n.43)

[click – next slide]

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In a Jesuit school, we describe formation of character (“improvement in living”) using five pairs of virtues from the Jesuit Pupil Profile: we want our pupils to become grateful and generous, attentive and discerning, compassionate and loving, faith-filled and hopeful, intentional and prophetic.

[click – next slide]

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Pupils in a Jesuit school are growing to be **grateful** for their own gifts, for the gift of other people, and for the blessings of each day; and **generous** with their gifts, becoming ‘men and women for others’.

Gratitude and generosity are two key themes in the spirituality of St Ignatius. Ignatius believes that by practising gratitude we are led to be generous people and that living these two virtues transform our lives by encouraging us to be outward looking rather than focussing always on ourselves.

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Pupils in a Jesuit school are growing to be **attentive** to their experience and to their vocation; and **discerning** about the choices they make and the effects of those choices.

Being attentive to your own lived experience, day by day, is the foundation of Ignatius' spirituality. He has a little exercise called the *examen* which is used in Jesuit schools to encourage children and adults to be aware of the events, and people, and reactions of their daily lives. Once we get into the habit of being attentive, we become better at making good decisions – something known as *discernment* in the Ignatian tradition.

[you may wish to say a little more about the Examen here (if it is used in your school and new staff are likely to encounter it sooner rather than later)]

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Slide  
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Pupils in a Jesuit school are growing to be **compassionate** towards others, near and far, especially the less fortunate; and **loving** by their just actions and forgiving words.

Love and compassion are gospel values. Jesus invites us to be compassionate – to see things from the other's point of view, to understand their predicament, to step into their shoes. And his great command is, "Love one another." (John 13:34)

In practice we do this by acting justly, and by our mercy and forgiveness when we are wronged.

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Slide  
31

Slide 31 features a background image of a young boy in a school uniform lighting a candle. The text on the slide reads: "Pupils in a Jesuit school are growing to be . . .", "faith-filled in their beliefs;", and "hopeful for the future." A word cloud in the bottom right corner includes terms like "faith-filled", "hopeful", "generous", "compassionate", "active", "discerning", "intentional", "grateful", "wise", "curious", "hope", "faith-filled", "generous", "compassionate", "active", "discerning", "intentional", "grateful", "wise", "curious", "hope". A vertical green bar on the left contains the text "improvement in living".

Pupils in a Jesuit school are growing to be **faith-filled** in their beliefs and **hopeful** for the future.

To be faith-filled is crucial to human wellbeing – faith in myself, my emotions and judgements; faith in others and their faith in me; faith in my family and the communities to which I belong; and, ultimately, faith in God. Faith cannot be taken for granted; it has to be revisited constantly and built up day by day.

Hope is perhaps the most elusive of virtues. It grows out of faith and love – the stronger faith and love are, the stronger our hope will be. When we have strong faith and love today, we have hope for tomorrow. Hope enables us to trust ourselves and those around us with the decisions that will shape our future. Without hope we become insular, lacking in love, and ultimately despairing. Children learn to hope by seeing and hearing hope-filled adults.

[click – next slide]

Slide  
32

Slide 32 features a background image of two young boys in school uniforms. The text on the slide reads: "Pupils in a Jesuit school are growing to be . . .", "intentional in the way they live and use the resources of the earth, guided by conscience;", and "prophetic in the example they set to others." A word cloud in the bottom right corner includes terms like "intentional", "prophetic", "faith-filled", "hopeful", "generous", "compassionate", "active", "discerning", "intentional", "grateful", "wise", "curious", "hope", "faith-filled", "generous", "compassionate", "active", "discerning", "intentional", "grateful", "wise", "curious", "hope". A vertical green bar on the left contains the text "improvement in living".

Pupils in a Jesuit school are growing to be **intentional** in the way they live and use the resources of the earth, guided by conscience; and **prophetic** in the example they set to others.

An intentional person is someone who lives deliberately; someone who builds up their own worldview and then tries to live by it. Living intentionally is rather about trying to achieve a balance where you know what is important for you and what you want to spend your time and energies doing. Living intentionally can only happen if one is attentive to one's experience, noticing the influences which drive us along and discerning which are good and which not so good, guided by conscience. It means living ethically, with a set of values.

Living intentionally can have a positive impact on others if I share it by being

Slide  
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prophetic – this means to be seen to do good and to speak out for what is right and just.

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Aristotle said that we become good and virtuous people by doing good and virtuous things.

Children learn goodness (and badness) by example.

In a school community, teachers and support staff, are in a uniquely privileged position to teach virtue by example.

The way we respond to each other, the way we deal with hurtful words and actions, the way we give reassurance and praise, the way we celebrate what is good and work to change what is less good – the children and young people see this. And, just as you were influenced by the teacher you remembered earlier, so you will influence many by the kind of person you are seen and heard to be. It is an awesome responsibility! But also an astonishing opportunity to change the world for the better.

[click]

Pope Paul VI had a profound insight into the pupil-teacher relationship, and the potential influence a teacher can have on a young person, when he wrote: “Today, students do not listen seriously to teachers but to witnesses; and if they do listen to teachers, it is because they are witnesses.”

(Paul VI, *Evangelii Nuntiandi* (1975), n.41)

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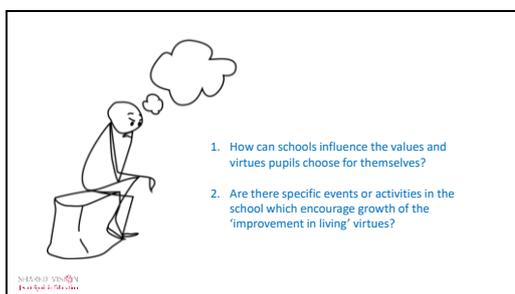
Improvement in living and learning remains at the heart of Jesuit education today.

Jesuit schools understand their mission to be teaching and learning about God's creation through science, the humanities, and the creative arts. A phrase you will often hear in Jesuit circles is 'finding God in all things'. This sums up the Jesuit attitude to teaching and learning – all things are worthy of our curiosity and study because there is the potential to find meaning and value, and ultimately to find God, in all things.

And, equally importantly, Jesuit schools understand their mission to be about showing young people how to grow into good and virtuous adults who will be an influence for good, doing what they can to make the world a better and more just place.

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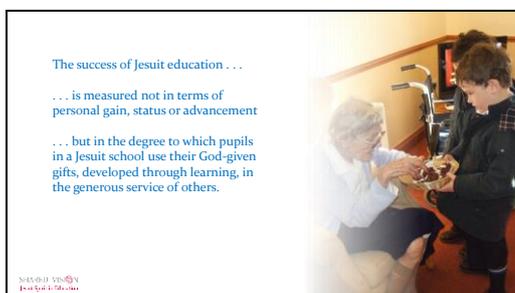
Pause for thought.

[5-minutes to reflect and share with the person next to you]

1. How can schools influence the values and virtues pupils choose for themselves?
2. Are there specific events or activities in the school which encourage growth of the 'improvement in living' virtues?

[click – next slide]

Slide  
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The success of Jesuit education . . .

. . . is measured not in terms of personal gain, status or advancement

. . . but in the degree to which pupils in a Jesuit school use their God-given gifts, developed through learning, in the generous service of others.

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37



Video sequence.  
Requires sound.  
Running time: 50s.  
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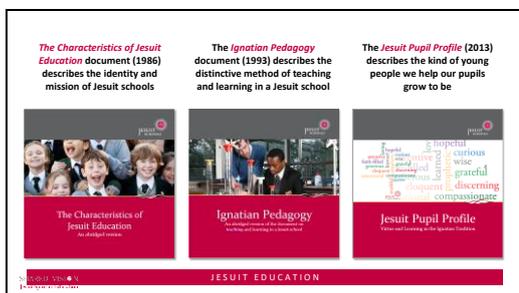
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To educate the young is to transform the world. This was the insight of one of the first Jesuits educators – Fr Juan de Bonifácio. It is an awesome and inspiring vision. It reminds us what powerful influences good teachers can be. Sitting in your classroom tomorrow may be the person who discovers a cure for cancer, or brings peace to a war-torn part of the world, or is the first woman to walk on Mars, or is becomes an inspiring teacher. Our job as educators in the Jesuit tradition is to enable God's dream for each child to become a reality.

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Slide  
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These documents set out the shared vision of Jesuit education.

*The Characteristics of Jesuit Education* document (1986) describes the identity and mission of Jesuit schools.

[click]

The *Ignatian Pedagogy* document (1993) describes the distinctive method of teaching and learning in a Jesuit school.

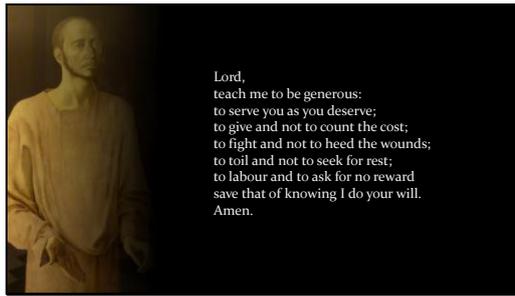
[click]

The *Jesuit Pupil Profile* (2013) describes the kind of young people we hope our pupils are growing to be.

Together these three documents articulate what Jesuit education is about.

[click – next slide]

Slide  
40



[invitation to closing prayer . . .]

Lord,  
teach me to be generous;  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[click – next slide]

Slide  
41



[End]



### Aims

The aims of the fourth session are:

- to explore **how your own school is a Jesuit school sharing the characteristics of Jesuit schools worldwide**
- to **tell the story of your school** ('a story to enter') and introduce some of the Jesuit language it uses ('a language to speak')
- to look at **the school's mission** ('a work to do') as a Jesuit school and to consider how this presents 'a face of God to see'
- to reflect on **the sort of community the school is** and aspires to be ('a group to which to belong'); and how the community goes about its business and treats its members in the light of the gospel ('a way of proceeding')
- to make participants aware of **the wider network of Jesuit schools** and to encourage them to take opportunities to explore Jesuit spirit in education further

This session is an opportunity to present and reflect upon your own school using the Identity-Mission-Community Model (see p.3).

It is suggested that this session follows the pattern of the previous sessions and is divided into three 20-minute segments.

A PowerPoint template is available for this session – this will need to be populated with images and texts from your own school. The presentation is divided into three main segments: one each on identity (story and language), mission (work and face of God), and community (group and way of proceeding). The presentation ends with a short segment on 'What next?'

The script includes suggestions and questions which will help you construct this presentation and know what to include.

Begin the session with the **focus exercise**.

End the session with the **prayer of St Ignatius** ('Lord, teach me to be generous . . .').



### Key Words and Phrases

Consider what words and phrases which are distinctive of a Jesuit school are in

common and important use in your school and what they signify. These might include:

- AMDG / LDS
- St Ignatius / Patron saints
- Christian / Catholic / Jesuit / Ignatian
- Ignatian pedagogy / Teaching as ministry
- Examen / Discernment / JPP virtue pairs / Magis
- Mass / Liturgy / Prayer
- Chaplaincy / Retreat / Social outreach / A Faith that does justice / Catholic social teaching
- Men and women for others (Pedro Arrupe SJ) / Formation of people of competence, conscience and compassionate commitment (Peter-Hans Kolvenbach SJ)
- Religious education/studies / Theology / Catechesis
- Lines / Playroom / Year group names (Elements/Figures/Rudiments, etc.)

It may be good to write a brief lexicon of the special language used at your school and include this in the suggested reading at the end of the session.



## Resources for further reading

Resources to be added to participants' *Shared Vision* folders are:

- Article: *The Classroom as Holy Ground*
- It is strongly recommended that you give participants material from your own school (surprisingly they will often not have seen this) such as a copy of your school magazine, a short history (which might need to be written for this purpose – just a few pages), the current school prospectus, etc.
- The current *Jesuit Institute Programme* of conferences and retreats

# Session 4 Script

## Our School – A Jesuit School

Slide 1



**Shared Vision Induction**

**Session 4**

**[NAME of SCHOOL] – A Jesuit School**

Slide 2



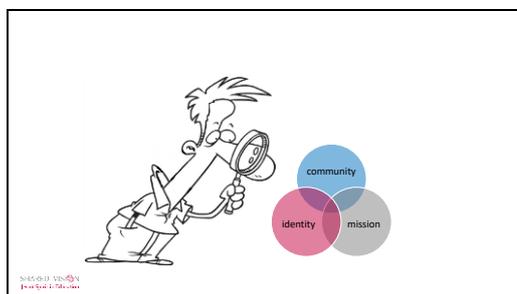
**Focus exercise**

[Especially if people are coming to this session from a busy day, it may be good to do a quick relaxation/focus exercise to begin. This need be no more than closing one's eyes and adopting a relaxed but alert sitting position. Then read the following phrases slowly with pauses in between (they are also on the screen for those who can't shut their eyes!)]

Stop for a moment. Pause. Step back. Take a breath. What have the events of today left you thinking? How have they left you feeling? What is it you desire from the next hour or so? Be still.

[click – next slide]

Slide 3



In the first session of SVi, we saw that one way of thinking about the vision of Jesuit education is to think about the school's identity, mission and community.

[click]

**Identity is about who we are.**

The school's identity comes from its Jesuit roots; from its history since it was founded in [YEAR]; and from the countless interwoven stories of the teachers, staff and pupils who

have spent part of their lives making it what it is today. The school's identity is seen in its story and also in the language we use to describe who we are and what we do.

[\[click\]](#)

**Mission is about what we do.**

A school's mission happens in the things we do every day: in our classrooms, laboratories, practice rooms, workshops and studios, gyms and playing fields; in the numerous interactions, casual and pastoral, between teachers and pupils; in the routines and events which mark out the school day, week, term and year. And, every so often, in the set-piece events which see the school brought together and the talent and enthusiasm of our pupils and staff shown off at their best. The mission of a Christian school, a Jesuit school, is to show the face of God in the everyday. And it does this through the work of education of mind and formation of character that we undertake.

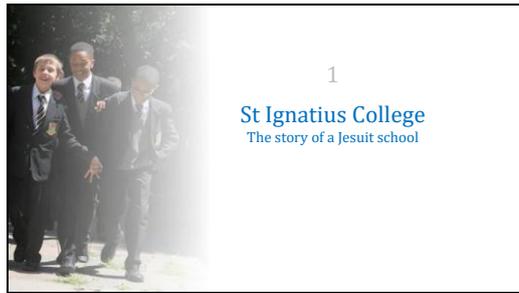
[\[click\]](#)

**Community is about the way we are with each other.**

A community is somewhere we belong. And the community should reflect our identity and mission. The way we do things, the way we carry out our mission according to our identity, Ignatius calls 'our way of proceeding'. It is about the way we treat each other, the way we go about the business of teaching and learning, and of forming good and virtuous young people who will be men and women for others.

[\[click – next slide\]](#)

Slide 4



Identity – Title Slide

In the **IDENTITY** section of the presentation you need to consider the **story** which these new staff members are invited to enter and the **language** spoken in the school which reflects its distinctive Jesuit tradition and identity.

Identity asks questions about meaning. What does it mean to be a Jesuit school? Jesuit schools have an Ignatian identity.

#### A story to enter

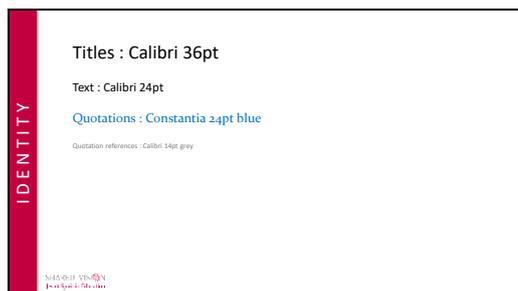
- How and why did our school begin?
- What are some of the significant milestones in its history?
- Who are some of its characters?
- How is it different today?
- How has it kept the same values and identity?
- How has St Ignatius and the Society of Jesus played a part in the story of the school?

Maybe three or four major milestones in the school's history (using striking images) is a good way of thinking about it – rather than trying to tell the whole story!

#### A language to speak

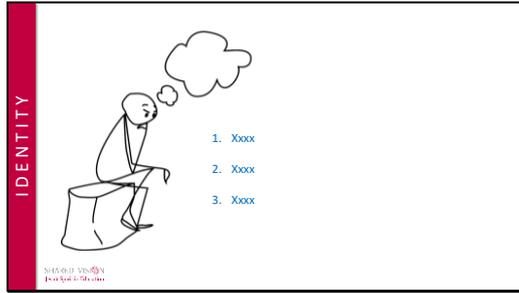
- What are the words and phrases which are shorthand for important themes and principles in Jesuit education: AMDG, LDS, Men and Women for Other, Gratitude and Generosity, The *Spiritual Exercises* and Retreat, Examen, Magis, A Faith that does Justice, the virtues of the *Jesuit Pupil Profile*, etc.
- Explain how and why this language is used.
- Make the point that communities with a strong identity usually have language which clearly and distinctly articulates what that community holds to be important.

Slide 5



Identity – Template Slide

Slide 6

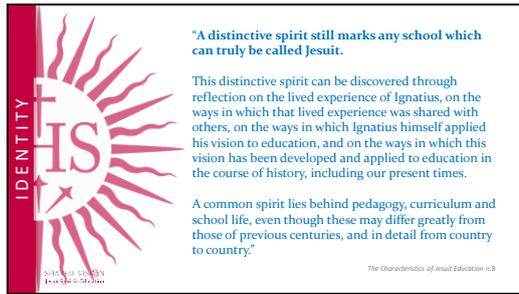


Pause for thought.

[5-minutes to reflect and share with the person next to you]

[click – next slide]

Slide 7



Identity – End of Section Slide

“A distinctive spirit still marks any school which can truly be called Jesuit.

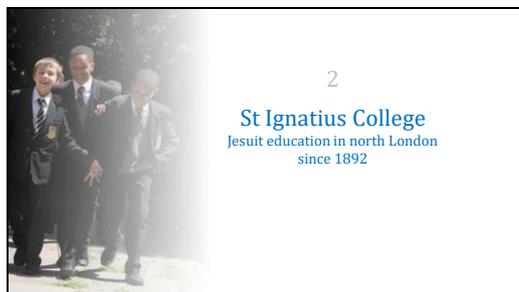
This distinctive spirit can be discovered through reflection on the lived experience of Ignatius, on the ways in which that lived experience was shared with others, on the ways in which Ignatius himself applied his vision to education, and on the ways in which this vision has been developed and applied to education in the course of history, including our present times.

A common spirit lies behind pedagogy, curriculum and school life, even though these may differ greatly from those of previous centuries, and in detail from country to country.”

*(The Characteristics of Jesuit Education n.8)*

[click – next slide]

Slide 8



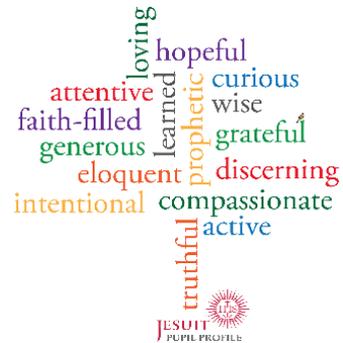
Mission – Title Slide

In the **MISSION** section of the presentation, you need to consider the **work** the school does and what is characteristic of that work (“improvement in living and learning”); and how that work and the life of the school community presents a **face of God** for all to see.

Mission asks questions about the school community's **purpose**. What are we trying to do here? Jesuit schools have a **Christian mission**.

**A work to do**

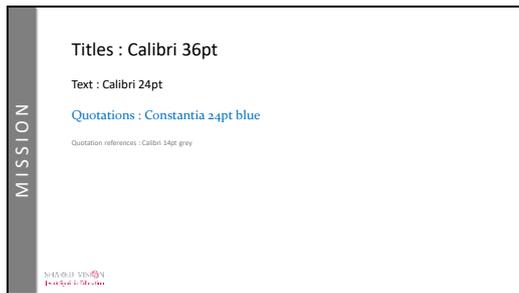
- Choose two or three things to focus on which are headline characteristics of the school's mission in education and formation.
- Perhaps one for 'improvement in learning' (link to JPP: curious and active, eloquent and truthful, or learned and wise).
- And one or two for 'improvement in living' (link to JPP: grateful and generous, attentive and discerning, compassionate and loving, faith-filled and hopeful, intentional and prophetic).



**A face of God to see**

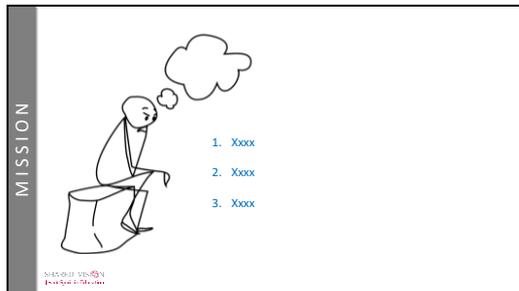
- What face of God do we teachers present to pupils and colleagues?
- Are faith, hope, love and compassion (ie. the face of Christ) predominant in the school? How?
- Do we introduce pupils to saints and heroes, living and dead, who present a face of God to the world?
- How do we encourage pupils to present a face of God to others?
- In what ways do pupils and staff encounter Christ in our school?
- Is the face of God we present anything to do with the God of other faiths (and what about those who do not believe)?

Slide 9



Mission – Template Slide

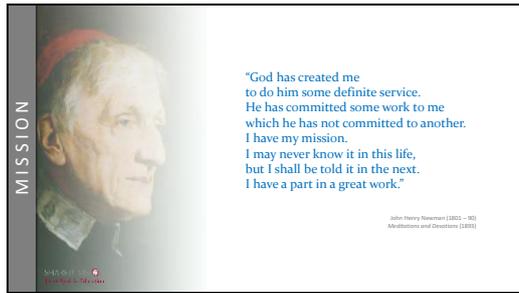
Slide 10



Pause for thought.  
[5-minutes to reflect and share with the person next to you]

[click – next slide]

Slide  
11



### Mission – End of Section Slide

“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. I may never know it in this life, but I shall be told it in the next. I have a part in a great work.”

(John Henry Newman (1801-90),  
*Meditations and Devotions*)

[click – next slide]

Slide  
12



### Community – Title Slide

In the **COMMUNITY** section of the presentation, you need to speak about the **group** to which these new staff members will belong – this is about extending welcome and exploring the gospel values by which the school community aspires to live. It is also about ‘**our way of proceeding**’ because we are a Catholic and Jesuit school.

Community raises questions of **context**. How do we set about our mission and what is our characteristic way of proceeding? Jesuit schools are **Catholic communities**.

#### A group to which to belong

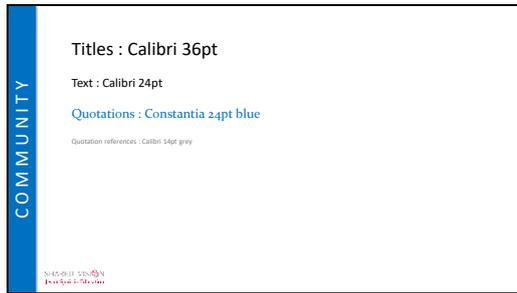
- How people come to find their place and belong to our school community – what we do to welcome and sustain them.
- What is a gospel-based community?
- What values do we invite all staff, pupils and families to share?
- How do we promote encounter with Christ and his gospel in our school in practice?
- What differences will new staff find between this school and other schools (because of our Jesuit/Christian foundation)?

#### A way of proceeding

- Are there particular ways we go about doing things because of our Jesuit mission?
- Give some concrete examples from your school together with the reason you do things this way: eg. take time out for prayer or retreats, offer ways of being men and women for others, etc.

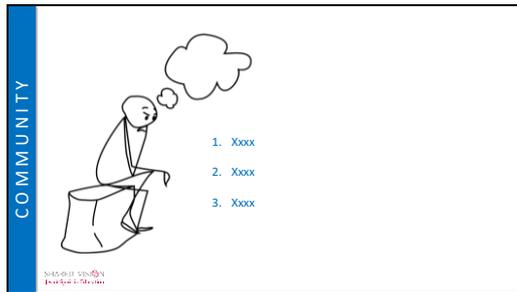
- How do these ways of proceeding reflect gospel values (as articulated in the *Jesuit Pupil Profile*) as opposed to the prevalent values of society?

Slide  
13



Community – Template Slide

Slide  
14

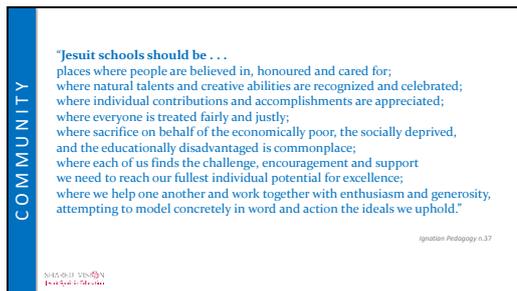


Pause for thought.

[5-minutes to reflect and share with the person next to you]

[click – next slide]

Slide  
15



Community – End of Section Slide

“Jesuit schools should be places where people are believed in, honoured and cared for; where natural talents and creative abilities are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold.”

(*Ignatian Pedagogy* n.37)

[click – next slide]

Slide  
16



#### 4 And Finally!

As we come to the end of these first four sessions of the *Shared Vision Induction* course, I hope that you now have a richer and deeper understanding of what Jesuit schools are, why they do some of the things they do, what they desire for their pupils, and how you have an important part to play.

But what next?

[click – next slide]

Slide  
17



There is one more session in this *Shared Vision Induction* course and this will take place in the summer term when you have more experience of a Jesuit school to reflect upon and discuss.

This course is the first step in a series of *Shared Vision* courses offered to teachers, teaching assistants and support staff in Jesuit schools.

[click]

*Shared Vision 1* is a two-day residential course which looks in greater depth at the tradition, story and vision of Jesuit education.

*Shared Vision 2* is also a two-day residential course which explores the Jesuit classroom and the Jesuit method of teaching and learning.

You can do either or both of these courses once you have completed *Shared Vision Induction*.

[click]

You will also have the opportunity to participate in retreats, here at school or on an individually guided retreat at a residential retreat house. This is so that you can experience the spirituality, and spiritual exercises, of St Ignatius first hand.

Slide  
18



I hope you will feel encouraged to continue to build up your own knowledge and practice of Jesuit education through *Shared Vision*.

[click – next slide]

Secondly, I would encourage you to pick up those Ignatian themes of generosity and active involvement and make them your own.

Everyone contributes to the success of a Jesuit school – we all do it in different ways.

We recognise that teachers and support staff come from a variety of religious backgrounds, or none. Some will be familiar and comfortable with the religious language that we use to speak about our Christian, Catholic and Jesuit identity and mission. Others may find it new and strange at first but understand the shared goals for the children that it articulates. Wherever you find yourself, we invite you to become part of the enterprise of Jesuit education at [Name of School].

[click]

We invite you to contribute from your own strengths and gifts. We ask you to think about the 'magis' – that Ignatian idea of the 'more' – and to consider how you can best play your own part in this school:

- excellence of teaching
- promoting and using the Jesuit Pupil Profile
- extending pupils' horizons and giving new perspectives
- outstanding pastoral care
- extra-curricular activities
- school events & school community
- charities & social outreach
- chaplaincy programme

- developing the shared vision of Jesuit education

Everything you contribute to the learning of your pupils and to the life of the school makes this a Jesuit school.

[by way of illustration, the leader of the session may wish to give some practical examples of the wide variety of contributions that staff actually make]

[click – next slide]

Slide 19



As well as contributing to the life and learning of this school, remember that you are part of something much older and much bigger . . .

[give time for slide to play – it is not necessary to read out the text]

- a 450-year old tradition
- 2,232 schools
- 186 universities
- 3½-million pupils and students
- in 70 countries on six continents
- with 130,000 lay and Jesuit educators
- a global system of education
- across religious and cultural divides
- one vision 'improvement in living and learning'
- for the greater glory of God and the common good

Welcome!

[click – next slide]

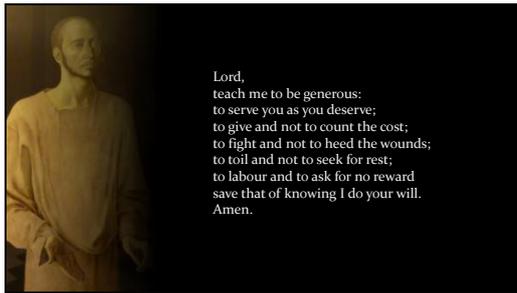
Slide 20



Some further reading:

*The Classroom as Holy Ground*  
 + materials from your own school (eg. school magazine, prospectus, history of the school, etc.)  
 + Jesuit Institute Programme

Slide  
21



[click – next slide]

[invitation to closing prayer . . .]

Lord,  
teach me to be generous:  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[click – next slide]

Slide  
22



[End]



## What next?

At the conclusion of SVi sessions 1-4, it is suggested that you make explicit the follow-up that is available and extend an invitation to participants to take advantage of the opportunities offered to deepen their understanding of Jesuit education.

Specifically:

1. That there will be a **follow-up SVi session** in the Summer Term which will allow them to reflect on a year's experience of Jesuit education and to revisit some of the themes of these four sessions.
2. Ask them to make sure they **read the materials** they have been given and reflect on them. If they have questions or want to discuss things further, to whom should they go?
3. *Shared Vision 1* – in second year in a Jesuit school – a two-day residential course which looks in more depth at the story of Jesuit schools and the characteristics of Jesuit education.
4. *Shared Vision 2* – in the third or fourth year in a Jesuit school – a two-day residential course which looks at the Jesuit classroom – the curriculum and the Jesuit method of teaching and learning.
5. The **individually guided retreats** offered by the Jesuit Institute for teachers and support staff.
6. You may wish to draw attention to **formation events in your own school** (staff retreat day, discussion/reading circle, etc.) which offer the opportunity for exploring Jesuit spirit in education.
7. You may also wish to consider giving them an **invitation to Mass** as it is celebrated in your school. Or an open **invitation to visit the chapel** and use it as a refuge for reflection, or to begin or end the day (emphasising that all are welcome to use it as a place of quiet whether or not they are Catholics). The invitation could be done on a well-designed postcard with an image and thoughtful phrasing – this can strengthen the verbal invitation and be something staff keep on the desks and so serve as a reminder throughout the year. These small gestures can have a significant impact at the start of a person's career in your school.



### Aims

The aims of the fifth session are:

- to use the film *The Spirit of Jesuit Education* to **re-present the distinctive character of Jesuit schools** which participants explored in sessions 1-4
- to invite participants to **reflect on their experience** over the year and to identify themes, values, practices, which characterise Jesuit education
- to encourage **them to take this deeper** by participating in SV1 and SV2, the Jesuit Institute retreats, and other opportunities

Begin with the **focus exercise**.

The majority of this session is taken up with showing *The Spirit of Jesuit Education* film.

There should be time for discussion and questions at the end. Three questions are:

1. What especially struck you in the film?
2. Were there themes you recognize in your own school?
3. Was there anything you think could be developed in your school?

End with the **prayer of St Ignatius** ('Lord, teach me to be generous . . .')



### Key Words and Phrases

The key words and phrases you should be aiming to introduce in this session are:

- cura personalis
- the five key characteristics of Jesuit education (these characteristics are included in the leaflet *Jesuit Schools – A Quick Introduction* which is a resource for session 1):
  - intellectual formation
  - magis curriculum
  - pastoral care
  - religious formation
  - horizons ad perspectives



## Resources

Resources to be added to participants' Shared Vision folder are:

- DVD and Booklet: *The Spirit of Jesuit Education*
- Leaflet: *Jesuit Institute Programme*

# Session 5 Script

## The Spirit of Jesuit Education

Slide 1



**Shared Vision Induction**  
**Session 5**  
**The Spirit of Jesuit Education**

Slide 2



**Focus Exercise**

[Especially if people are coming to this session from a busy day, it may be good to do a quick relaxation/focus exercise to begin. This need be no more than closing one's eyes and adopting a relaxed but alert sitting position. Then read the following phrases slowly with pauses in between (they are also on the screen for those who can't shut their eyes!)]

Stop for a moment. Pause. Step back. Take a breath. What have the events of today left you thinking? How have they left you feeling? What is it you desire from the next hour or so? Be still.

[click – next slide]

Slide 3



**This slide is a placeholder** to indicate you should now play the DVD of *The Spirit of Jesuit Education*.

The entire video (31-minutes) is embedded in the next slide but it is recommended that you switch to DVD (or online) as the quality will be much better.

Slide 4



**This slide contains the complete video.**  
It is preferable to play the film from a DVD as the quality will be better.

Delete this slide if you are playing the film from DVD or the internet.

**Video: *The Spirit of Jesuit Education* Requires sound.**  
**Running time: 31-minutes.**  
**Automatic start (don't click once the slide has appeared).**

[click – next slide]

Slide 5

The diagram is titled "Jesuit education" and features a central green circle labeled "CURA PERSONALIS". Surrounding this central circle are five blue circles, each representing a component of Jesuit education: "Intellectual formation", "Magis curriculum", "Pastoral care", "Religious formation", and "Horizons & perspectives". To the right of the diagram is a numbered list of these five components with their respective characteristics. To the left of the diagram are three questions: "What especially struck you in the film?", "Were there themes you recognize in your own school?", and "Was there anything you think could be developed in your school?". Below the diagram, the text "cura personalis" is written in a blue serif font, followed by "Care for the individual person: intellectual, spiritual, emotional, physical, creative, and relational". At the bottom left, there is a small logo for "SHELDON SIMON" and "Jesuit Education".

**Jesuit education**

What especially struck you in the film?

Were there themes you recognize in your own school?

Was there anything you think could be developed in your school?

**1. Intellectual formation**

- excellence in teaching
- progress in learning
- a culture of the mind

**2. Magis curriculum**

- curriculum depth and breadth
- extra-curricular programme

**3. Pastoral care**

- outstanding care for all
- going the extra mile

**4. Religious formation**

- encounter with Christ
- schools of prayer
- men and women for others
- in the service of the Church

**5. Horizons & perspectives**

- global horizons
- other points of view
- compassion

**cura personalis**  
Care for the individual person: intellectual, spiritual, emotional, physical, creative, and relational

SHELDON SIMON  
Jesuit Education

Everything in Jesuit education and Jesuit schools comes from the idea of *cura personalis* – care for the individual person. This means getting to know the young people in our schools well, accompanying them in their journey of learning and growing up, providing the best help at the right time.

From this Ignatian principle of *cura personalis* come the other key characteristics of Jesuit education:

#### Intellectual formation

- excellence in teaching
- progress in learning
- a culture of the mind

#### Magis curriculum

- curriculum depth and breadth
- extra-curricular programme

#### Pastoral care

- outstanding care for all
- going the extra mile

#### Religious formation

- encounter with Christ
- schools of prayer
- men and women for others
- in the service of the Church

#### Horizons & perspectives

- global horizons
- other points of view
- compassion

[click]

Some questions for reflection and discussion:

1. What especially struck you in the film?
2. Were there themes you recognize in your own school?
3. Was there anything you think could be developed in your school?

[click – next slide]

Slide 6



“The **objective of Jesuit education** is to assist in the fullest possible development of all the God-given talents of each individual person . . . not for self-satisfaction or self-gain but rather, with the help of God, for the good of the human community.

[click]

The **concern of Jesuit education** is preparation for life . . . with the ways in which students will make use of their formation . . . in the service of others, ‘for the praise, reverence and service of God.’

[click]

The **success of Jesuit education** is measured not in terms of academic performance of students, or professional competence of teachers, but rather in terms of this quality of life.”

(*The Characteristics of Jesuit Education* n.25, 37, 82)

[click – next slide]

Slide 7

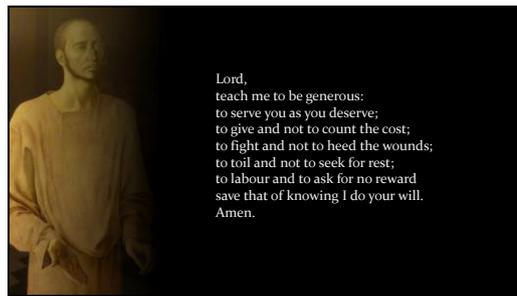


Some further reading:

*The Spirit of Jesuit Education* (DVD and booklet)

[click – next slide]

Slide 8

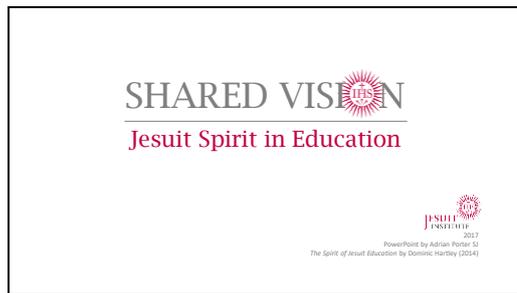


[invitation to closing prayer . . .]

Lord,  
teach me to be generous:  
to serve you as you deserve;  
to give and not to count the cost;  
to fight and not to heed the wounds;  
to toil and not to seek for rest;  
to labour and to ask for no reward  
save that of knowing I do your will.  
Amen.

[click – next slide]

Slide 9



[End]



## What next?

At the conclusion of session 5, it is suggested that you make explicit the follow-up that is available and extend an invitation to participants to take advantage of the opportunities offered to deepen their understanding of Jesuit education.

Specifically:

1. **Shared Vision 1** – in second year in a Jesuit school – a two-day residential course which looks in more depth at the story of Jesuit schools and the characteristics of Jesuit education.
2. **Shared Vision 2** – in the third or fourth year in a Jesuit school – a two-day residential course which looks at the Jesuit classroom – the curriculum and approaches to teaching in the Jesuit tradition.
3. The Jesuit Institute **Winter and Summer Retreats** – individually guided retreats for teachers and support staff.

Please distribute the *Jesuit Institute Programme* which lists these and other opportunities for teaching and support staff in Jesuit schools.

# Jesuit Schools of the British Province

<b>Barlborough Hall School</b> Derbyshire	4-11 Co-ed Independent Day and Boarding School Preparatory School for Mount St Mary's College	Founded 1939	200 pupils
<b>Mount St Mary's College</b> Derbyshire	11-18 Co-ed Independent Day and Boarding School	Founded 1842	300 pupils
<b>St Aloysius College</b> Glasgow	12-18 Co-ed Independent Day School	Founded 1859	660 pupils
<b>St Aloysius College Junior School</b> Glasgow	4-11 Co-ed Independent Day School Junior School for St Aloysius College	Founded 1954	330 pupils
<b>St Ignatius College</b> Enfield, London	11-18 Boys' Comprehensive School (Co-ed Sixth Form)	Founded 1894	1,100 pupils
<b>St John's Beaumont</b> Old Windsor	4-13 Boys' Independent Day and Boarding School	Founded 1888	320 pupils
<b>St Joseph's School</b> Hurst Green, Lancashire	4-11 Co-ed Primary School	Founded 1686	70 pupils
<b>St Mary's Hall</b> Stonyhurst, Lancashire	4-13 Co-ed Independent Day and Boarding School Preparatory School for Stonyhurst College	Founded 1807	240 pupils
<b>Stonyhurst College</b> Lancashire	13-18 Co-ed Independent Day and Boarding School	Founded 1593	460 pupils
<b>Wimbledon College</b> London	11-18 Boys' Comprehensive School	Founded 1892	1,280 pupils
<b>Donhead Preparatory School</b> Wimbledon, London	4-11 Boys' Independent Day School	Founded 1933	320 pupils

The eleven Jesuit schools in the UK educate some 5,280 pupils, ages 3 to 18. In Europe, there are 169 Jesuit primary and secondary schools educating just over 162,000 pupils. Worldwide, 2,326 Jesuit primary and secondary schools educate over 2.4 million young people and 186 Jesuit universities and institutes of higher education have a further one million students *'for improvement in living and learning for the greater glory of God and the common good.'*

St Ignatius Loyola, *Constitutions*, n.440

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