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Jesuit Pupil Profile

Virtue and Learning in the Ignatian Tradition



The Jesuit Pupil Profile
– *Virtue and Learning in the Ignatian Tradition*
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This edition of the Jesuit Pupil Profile has been produced for the schools of the Archdiocese of Cardiff.

p.8 *Ignatius recovering at Loyola* (1904) by Albert Chevallier-Taylor (1862-1925), Church of the Sacred Heart, Wimbledon.
p.11 *Earthrise* from Apollo 8, courtesy NASA (1968).
p.12 *Hope* (1871) by Edward Burne Jones (1833-98), Dunedin Public Art Gallery, New Zealand.
p.24 *Madonna del Cardellino* (c.1506) by Raphael (1483-1520), Galleria degli Uffizi, Firenze.

Spiritual Exercises (1521, 1548) of St Ignatius Loyola (1491-1556)
The Constitutions of the Society of Jesus (Rome, 1550, 1558)
The Characteristics of Jesuit Education [CJE] (Rome, 1986)
Ignatian Pedagogy (Rome, 1993)

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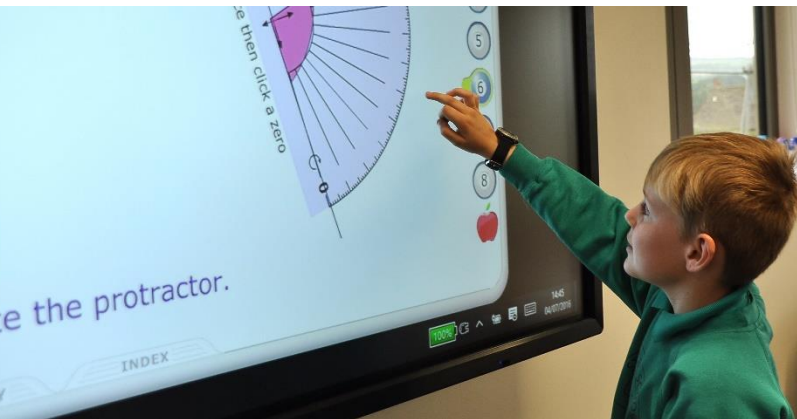
The Jesuit Institute is a work of the British Province of the Society of Jesus. It is a partnership of Jesuits and lay people working to promote Ignatian identity, Christian mission and Catholic community in Jesuit schools.

Resources for the Jesuit Pupil Profile can be found on the Jesuit Institute website: jesuitinstitute.org

Introduction

A key question schools have to ask themselves is 'What kind of young people do we hope to produce?' If you don't have some sort of coherent answer to this question, it is difficult to see how you can know what you are about as a school or as a teacher.

Jesuit schools have asked this question from the outset and Saint Ignatius Loyola (1491-1556), founder of the Jesuits and Jesuit schools, came up with a simple and direct answer: Jesuit schools, he wrote, are **"for improvement in living and learning for the greater glory of God and the common good."** (*Constitutions* n.440)



St Ignatius' vision is about both **education** ('improvement in learning') and **formation** ('improvement in living' or learning how to live a good and fulfilled life). **Living and learning**, education and formation, are, if you like, the two strands of the DNA of Jesuit schools.

The Jesuit understanding of education reflects the Church's vision for all Catholic schools: **"There is no separation between time for learning and time for formation."**

(Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium* n.14)



"My question for you is this: 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 addressing young people at The Big Assembly, St Mary's University, Twickenham, 17th September 2010



The *Jesuit Pupil Profile* (JPP) emerged from work done by the British Jesuit schools in 2013, trying to answer the question: What kind of people do we hope our pupils are growing to be? We wanted to unpack the Catholic and Jesuit vision of education as a **time for learning** and a **time for formation** in learning to live a good life.

Our work had four objectives:

1. to create a profile for pupils in Jesuit schools which addressed the question: What kind of people do we want to help you to be?
2. to root the pupil profile in the Christian and Jesuit identity of our schools, but which articulated virtues that were universal; we wanted to offer a vision of what it is to be a good person to our pupils and staff whatever their religious belief or cultural background.
3. to come up with something that would serve the journey through the school years from age 3 to age 18; and that would equally serve as a model for adults in the school community.
4. to be an everyday document – used, spoken about, and referenced in the day-to-day life of the school.

The sources of our reflection were the gospel and the person of Jesus Christ who shows us what it is to be truly alive, truly human, truly in tune with God. And also the spiritual and educational tradition of St Ignatius which offers a particular way of reflecting on and living out the gospel.

Consulting school leaders, teachers, chaplains and pupils, we reflected on these sources, and on our own experience of contemporary Jesuit education. The result was eight statements, each highlighting two linked virtues (or ‘values to be acquired’). This *Jesuit Pupil Profile* proposes an answer to the question ‘What kind of people do we hope the children in our schools are growing to be?’

The Jesuit Pupil Profile

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.

. . . **attentive** to their experience and to their vocation; and **discerning** about the choices they make and the effects of those choices.

. . . **compassionate** towards others, near and far, especially the less fortunate; and **loving** by their just actions and forgiving words.

. . . **faith-filled** in their beliefs and **hopeful** for the future.

. . . **eloquent** and **truthful** in what they say of themselves, the relations between people, and the world.

. . . **learned**, finding God in all things; and **wise** in the ways they use their learning for the common good.

. . . **curious** about everything; and **active** in their engagement with the world, changing what they can for the better.

. . . **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.

This is not a random set of virtues, nor is it a description of a generic ‘nice person’, but is a vision of a good and virtuous person rooted in the Ignatian tradition and, more deeply than that, in the gospel of Jesus Christ. It is intended to offer a very practical model for **forming** and **educating** young people who grow to be more truly human, more fully alive, men and women for others for the greater glory of God and the common good.

“We plant the seeds that one day will grow.
We water seeds already planted,
knowing that they hold
future promise.
We provide yeast that produces
effects far beyond our capabilities.”



Bishop Ken Untener of Saginaw (1937-2004)
quoted by Archbishop Oscar Romero (1917-80)

Some of the virtues of the JPP are evidently linked more to the **educational mission** of the school (being **curious** and **active**, **eloquent** and **truthful**, so that you can be **learned** and **wise**) while others are more obviously to do with the **formation of character** and personality (being **grateful** and **generous**, **attentive** and **discerning**, **compassionate** and **loving**, **faith-filled** and **hopeful**, **intentional** and **prophetic**). The virtues of the profile weave and thread together and, taken together, envision what a well-rounded and well-educated, good and virtuous young person could be

like: someone made in the image and likeness of God. (Genesis 1:26)

In his great sermon on the mount, recorded in Matthew’s gospel, Jesus challenges us with an astonishing ambition, “Be perfect, therefore, as your heavenly Father is perfect.” (Matthew 5:48) At first hearing this seems impossible: how could we be perfect as God is perfect? But this is to miss the point. Jesus understands that what we all most desire is to be the best we can be. We don’t set out to fail, mess up, miss the mark, and be mediocre! We aspire to be perfect. The world offers a powerful version of perfection (wealth, power, looks, possessions, influence, celebrity). Jesus says, if you want to be perfect, try to be perfect in a different way, in the way God is perfect – by the strength of your faith, love, hope, compassion. The JPP proposes a way of talking about and taking practical steps to be the best we can be. This is what Ignatius calls the *magis* – the *better*, the *greater*, the *deeper* and *more* authentic version of myself, to which God gently but persistently calls me if I have eyes to see and ears to hear. (Mark 8:18)

Psychologists tell us that an important part of growing up successfully is to create an identity – to imagine your grown-up self and then do what is needed to become that person in a conscious and deliberate way. The JPP suggests what a good person looks like and invites young people to make its virtues their own, shaping who they aspire to be.

The way in which the virtues are paired is important. The JPP aims to describe a well-rounded person and so the virtues balance and colour one another. There is little point in being learned if you

are not also wise in the ways you use your learning. Being attentive to your experience can become indulgent self-absorption unless you use that reflection to discern how best to live. Being eloquent implies that you are truthful about what you say. And so on.

“In the Catholic school . . . there is no separation between **time for learning and time for formation**. School subjects do not present only knowledge to be attained, but also **values to be acquired and truths to be discovered**. All of which demands an atmosphere characterized by the search for truth, in which competent, convinced and coherent educators, **teachers of learning and of life**, may be a reflection of the one Teacher.”

Congregation for Catholic Education (1999)
The Catholic School on the Threshold of the Third Millennium n.14

To have an impact, the JPP needs to become the normal everyday way in which the school community (school leaders, teachers, pupils, parents) conceives and speaks about its mission. The JPP encourages virtuous behaviours and only works if we are attentive to what actually goes on, noticing and commenting upon what people do and say, so that positive behaviours (expressed by the virtues) are reinforced, and negative behaviours, which are the opposites (or vices) of the virtues, are shown for what they are. Consistent use of the language of the virtues of the JPP needs to become, to use Ignatius’ phrase, ‘our way of proceeding’ –

the way we ‘do’ attitudes, values, behaviour, character, and relations in our school community.

Schools have found it helpful to focus on one pair of virtues each half term but this must always be done against the background of promoting all the virtues, all the time – don’t put being compassionate and loving on hold because you are doing intentional and prophetic this half-term!

There are, of course, other virtues than the eight pairs of the JPP and the JPP does not exclude them. But it is important to use the JPP virtues often and consistently. Our schools have a distinctive tradition, a special language to speak, which is characteristic of our Ignatian identity and Christian mission. We should not easily substitute others.

“To educate the young
is to transform the world.”

Juan de Bonifácio SJ (c.1553-1606)



The virtues of the JPP are rooted in the Christian tradition. But if they are to help the young people in our schools, who come from varied backgrounds and beliefs, they must be inclusive. Religions are at their best when they tap into the shared experience of humanity and at their worst when they are divisive and judgemental. The JPP virtues are drawn from the core of the Christian, Catholic and Jesuit tradition, but they neither belong to us nor are exclusive to us – they are universal values which all people of goodwill will recognize.



“There is something I very much want to say to you: I hope that among those of you listening to me today there are some of the future saints of the twenty-first century. What kind of person would you really like to be?”

Pope Benedict XVI

GRATEFUL & GENEROUS

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 is always Saint Ignatius' starting point. Before we reflect or pray, discern or make a decision, begin a new day, or embark on anything important, he calls on us to remember everything that we have to be grateful for. His little daily spiritual exercise, the *examen*, begins with gratitude.



“If the only prayer you said was ‘Thank you’, that would be enough.”

Meister Eckhart OP (1260-1328)

If you are attentive to your own responses to what happens in your daily life, you will probably notice that a lot of it is down to a feeling of entitlement – a feeling that I am due certain things, courtesies, privileges, comforts, rewards, breaks. Ignatius wants us to think and feel in a different way. Instead of insisting on your entitlements, consider rather what has already been gifted to you: your health and family, shelter and security, enough to eat, plentiful clean water, friends, freedom, the rights and protection of the law, your education, talents and pastimes, the

love of God in Jesus Christ, and all the small daily blessings that, when noticed, bring joy to life.

Just as Ignatius begins his *Spiritual Exercises* with gratitude, so he concludes them with **generosity**. As we become more practised at being grateful, we realize just how gifted and blessed we are, often without really deserving it. Out of this growing realization comes a powerful desire to be generous, “to give and not to count the cost.” Generosity is the inevitable consequence of the practice of gratitude.



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.”

Jacques Sevin SJ (1887-1951)

St Ignatius had an important principle that deeds were more important than words (*Spiritual Exercises*)

n.230) and so, for him, generosity will show itself better in the things we do for others than in what we say. More often than not, it is the small acts of daily kindness and generosity, putting others before ourselves, which have a greater and deeper impact than the occasional grand gesture.



People who lack generosity are often fearful that they will lose something by giving and be diminished. But those who have experienced the



freedom of being generous discover that the opposite is true. The more you give, the more will be given you. (Luke 6:38) Archbishop Fulton Sheen said, “Never measure your generosity by what you give, but rather by what you have left.” This is what it means to be big-hearted and truly generous.



“You have not lived today until you have done something for someone who can never repay you.”

John Bunyan (1628-88)

Gratitude and **generosity** are the virtues which underlie an attitude to life that is outward looking, regards other people as precious gifts, and encourages young people to grow to be men and women for others.

Questions for reflection . . .

1. How are pupils encouraged to identify and celebrate their own gifts and the gifts of others?
2. Is ‘thank you’ something that is often heard around your school? Are there lots of different kinds of ‘thank you’?
3. Does your school set out to create opportunities for pupils to be generous – not just with their money but with their time, talents and energy?

Jesuit schools help their pupils grow by encouraging them to know and be **grateful** for all their gifts, developing them to the full so that they can be **generous** in the service of others.

ATTENTIVE & DISCERNING

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.

If being grateful is the starting point in the spirituality of St Ignatius, then being **attentive** to your experience is its foundation. In the months Ignatius spent convalescing from the wounds he received at the battle of Pamplona (May 1521), he began to pay attention to his experience in a very systematic and reflective way.



Sometimes, we wake up and wonder where the years have gone and whether we have made the most of our lives. We ask whether we have made the best choices and given time and energy to the people and things that matter. Being attentive takes practice. It is much easier to allow ourselves to be swept along in the tide of everyday life, from one thing to the next, taking little time to notice anything.

Ignatius tells us that we should take time to notice the big and the small things of each day; we need to be aware of and understand the responses of other people; we need to be attentive to the stirrings in our hearts and to the preoccupations that thread their way through our lives. In this way, we become much more sure-footed in coping with the things that life and other people throw at us.



“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.”

Blessed John Henry Newman (1801-90)

Once we develop the habit of being attentive, we can begin to discern what is good for us and what is not; and what God calls us to be, and to do (our *vocation*). Being attentive brings the possibility of taking back control of our own lives.

Teaching children the practice of attentiveness is a great gift that we can pass on to them from the Ignatian tradition. Learning to be attentive and reflective will make a big difference to their lives.



The art of **discernment** is perhaps the most distinctive feature of St Ignatius' spirituality. Christians, and good people of all walks of life, have always sought ways to make better decisions with integrity.

How do you know the right thing to do? How do you know the good thing to do? Sometimes it is obvious, but often it is not. Discernment is a way of approaching decisions by being attentive to my lived experience, by noticing the impact my past choices have had on me and others, and then seeking the better way forward. Discernment is about choosing the better over the good.

Is there some way that I can give *greater* glory to God and contribute *more* to the common good? This is the *magis* of Ignatian spirituality – always seeking the 'more', the better, that which is deeper, and is more worthwhile.

For the Christian, discernment is about taking the time, and making the effort, to notice when and where God calls. And God does always call. Maybe so gently that we barely notice. In the Lord's Prayer we say, 'Thy will be done' but go off without really believing that God has a will for me. But he does. By being **attentive** and **discerning**, I can discover God's will and unique calling for me.



Questions for reflection . . .

1. Are opportunities built into the school day/week which allow pupils, and staff, to be attentive? Is the *examen* used?
2. Do pupils have opportunities to learn the art of discernment?
3. Is the Ignatian practice of reflection and discernment used by teachers, school leaders and governors to make important decisions?

Jesuit schools help their pupils grow by promoting the practice of **attentive** reflection and **discerning** decision making: in teaching, in the *examen*, prayer and retreats; and through the practice and example of school leaders and staff.

COMPASSIONATE & LOVING

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.

The word **compassion** comes from two Latin words: *cum* meaning *with* and *passio* meaning *to change*, especially in the sense of *suffering* adverse change.



“We must learn to regard people less in the light of what they do or omit to do, and more in the light of what they suffer.”

Dietrich Bonhoeffer (1906-45)



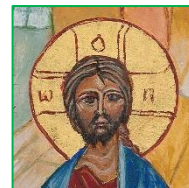
To be compassionate is to experience suffering or change alongside someone else – to listen to their cares and concerns and to share their joys and sorrows (CJE n.43), to see the world through their eyes, to step into their shoes, to empathize.

Being able to empathize is a virtue very necessary for being a good human being. To live successfully in a family, or a school community, or workplace, or in wider society, means being able to see, understand and feel things from other points of view, even ones to which I may not be particularly sympathetic. In the Christian tradition, it is never enough simply to be

attentive: we must allow ourselves to be moved by what we see, especially by the plight of those who suffer or are less fortunate than we are.

Getting children to stop and notice how others are experiencing their lives, and how they feel, and why they say and believe what they do, is an important aspect of parenting and teaching. Ultimately, it is what makes us kind and, at a deeper level, opens up the possibility of being **loving** through our just and merciful actions and forgiving words.

Jesus’ great commandment is “Love one another.” (John 13:34) The more we love others, the more we are truly human and most truly ourselves.



“I give you a new commandment: that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples.”

Jesus in John’s Gospel 13:34-35



Love is something that is learned not by being taught but by having first experienced it for ourselves. Parents are the first and best teachers by what they say and do. (Rite of Baptism) The most important lesson they teach their children is love. It is by being loved that we learn to love.



Of course, it is easy to love those who love us. In speaking about love, Jesus throws out the challenge to take love deeper: “You have heard

that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you, ‘Love your enemies and pray for those who persecute you.’” (Matthew 5:43-44) This is where love becomes challenging. To love in this way is to love as God loves.

Schools build on the foundations laid by parents. By building up communities characterised by compassion and love, schools create the context in which children can learn and acquire these virtues for themselves. Schools can also show children people, living and dead, who exemplify these virtues and, conversely, show situations where their opposites have done terrible damage to people and society. In an educational context, we should take children to horizons of experience that may be very unfamiliar to them and give them perspectives which allow them to see the world as the **compassionate** and **loving** God sees it, “gazing down on the face and circuit of the earth and deciding to work the redemption of the human race.” (Spiritual Exercises n.106-7)



Questions for reflection . . .

1. Do you create imaginative opportunities for your pupils to step into the shoes of others (the homeless, refugees, people with disability, the poor, the marginalized, etc.)?
2. Are questions of social justice raised? How?
3. How does your school show compassion within its own community? Especially to those in trouble or need?

Jesuit schools help their pupils grow by being **compassionate** and **loving** in the way they are treated, especially when a pupil is in trouble; and by opening their eyes to those who suffer poverty, injustice or violence.

FAITH-FILLED & HOPEFUL

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



Faith, hope and love are known to the Christian tradition as the three *theological virtues*. They underpin our whole understanding of what it is to be human and the nature of our relationship with God.

We have faith in those who are closest to us – our family and friends. This faith grows and deepens over time and as our relationships are tested, sometimes knocked and rebuilt with forgiveness, so they become stronger and more resilient.

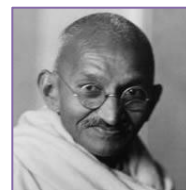
We need to have faith in ourselves – that appropriate self-confidence and modest self-esteem which reflect a realistic self-knowledge of the good and not-so-good in us. Faith in ourselves is about integrity.

We should also have faith in the communities to which we belong – our neighbourhood, parish, school, wider society, our country and the international family of all humanity. This faith grows only to the extent to which we engage in and contribute to the common

good. It is about having a wider perspective than the just the narrow concerns of our daily lives.



“You must not lose faith in humanity. Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.”



Mahatma Gandhi (1869-1948)



And finally, God invites us to have faith in him and in his son, Jesus Christ. This faith grows if we work at a relationship with God in prayer, by trying to live out the gospel values, and by being part of a community of faith. Teachers in a Catholic school have the responsibility of passing on the living faith story of Christianity handed down in the collective memory of God’s people.

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.



“When you walk to the edge of all the light you have and take that first step into the darkness of the unknown, you must believe that one of two things will happen.

There will be something solid for you to stand upon or you will be taught to fly.”

Patrick Overton, *The Learning Tree* (1975)

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



Questions for reflection . . .

1. Does your school give hope by persistently building up the faith of pupils in themselves and in others? How do you build community?
2. Does the school faithfully pass on the living Christian tradition? Does it really put Christ at the centre of everything it does?
3. How do you notice when pupils lack faith and hope? And what do you do about it?

Jesuit schools help their pupils grow by passing on the living and **faith-filled** tradition of Jesus Christ; by having persevering faith in the pupils, and by encouraging them, in turn, to have faith and **hope** in others.

despairing. Christianity teaches that God is a God of hope: his Christ walks before us, giving us the gifts (the *graces*) and courage we need to follow.

Children learn to hope by seeing and hearing hope-filled adults. They learn not to be frightened to step out into the darkness of the unknown but to draw on their own character strengths, and of those around them, to face challenges with courage and resolve.

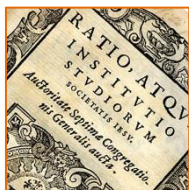
The artist Edward Burne Jones (1833-98) portrays hope as an imprisoned woman reaching up into a heaven which bends down, overlapping and overcoming the bars of her prison cell, pouring its energy and colour into her very clothing, the hope of freedom and a better future.

Our challenge in schools is to notice when children drift into lack of **faith** and **hope**, when they begin to create prison bars for themselves; and then to step in with encouragement, opening new doors to a better way forward in freedom.

ELOQUENT & TRUTHFUL

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.

If you had asked anyone familiar with Jesuit schools and universities in the first two centuries of their existence what the distinctive characteristic of Jesuit education was, they would have replied **eloquence**.



Jesuit schools “aim at an education in perfect eloquence . . . for speaking, for style, and for scholarly learning.”

The Jesuit *Ratio Studiorum* (1599)



We don't often talk about this virtue today. And yet eloquence was at the heart of the Jesuit educational mission – to make sure young people had the language to ask questions, express emotions, speak beliefs, talk about matters of faith and hope, debate points of view, and engage in conversation. Those first Jesuit educators recognized that lack of vocabulary and linguistic skills are a form of human impoverishment. My ability to speak competently my own language, and the languages of others, is fundamental to my growth and confidence as a social human being.

Eloquence is not confined to speaking – it finds expression in writing, music, drama, dance, the creative arts, design, film, digital media, and sport. All of these are important to Jesuit education because they encourage children to express their identity as well as their talents.



However, being able to speak well is not much use if what you speak is not worth saying. Eloquence must be used in a **truthful** way – to speak truth about myself and others, about relations between people, about the world, and about God. Education is the search for truth and the eloquent articulation of what we discover. As Jesus tells us, “The truth will set you free.” (John 8:32)

Knowing the truth about some thing or situation or person is what sets you free to see clearly and

know surely. It is what allows us to grow as individuals and as a society. Promoting the virtue of truth in our schools is not simply about teaching children not to lie, important though that is, it is about teaching them to seek the deeper truth, the more nuanced expression, the better account of something.



“If you look for truth, you may find comfort in the end. If you look for comfort, you will not get either comfort or truth, only wishful thinking and, in the end, despair.”

C S Lewis (1898-1963)

Our contemporary culture seems obsessed with the quick and easy, the instant sound bite; there is a temptation to settle for the trite and superficial.



Questions for reflection . . .

1. How do you set out to widen your pupils' vocabulary and deepen their language?
2. Are there opportunities for pupils to be eloquent in different ways (eg. public speaking, drama, dance or music, art and digital media)?
3. Do you encourage pupils to seek the deeper truth? And to ask the question 'Why?'

Jesuit schools help their pupils grow by developing an **eloquent** language which they can use to understand and articulate their emotions, beliefs, and questions, encouraged by the example of their teachers to be **truthful** in the way they represent themselves and speak about the world.

The virtue of being truthful seeks, in contrast, to speak the truth in all its depth, complexity, messiness, and uncertainty. This is the Ignatian *magis* in action – seeking the *more*.



“The limits of my language are the limits of my world.”

Ludwig Wittgenstein (1889-1951)

Some Jesuit schools use traditional class names (Elements, Rudiments, Grammar, Syntax, Poetry and Rhetoric) from the renaissance curriculum. Rhetoric is the final year of school education and the aim of all that has gone before: that, as they leave our schools, pupils can speak well and move and persuade others by their **eloquence** and **truth**.

LEARNED & WISE

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.



The first Jesuit educators saw education as a way of becoming more human. Their curriculum and teaching method was a Christian version of renaissance humanism, which set out to find God in all things. They believed that by studying the writings of the classical authors you became both a learned and a good person and, importantly, a good citizen. They pioneered science in their schools and universities, seeking to share with their students their own research into how the universe, the earth, life and human beings worked. Classical and contemporary languages were important too, as they were key to understanding different cultures and sharing the best from each. The aim of Jesuit education was

the learned and eloquent person, the ‘Renaissance Man’, able to make a difference in society for the common good. Still today, in Jesuit education ‘knowledge is joined to virtue.’ (CJE n.51)

Jesuit schools continue the tradition of excellence in learning – making sure that each pupil is engaged, stretched and inspired to excel by outstanding teaching and by offering the broadest possible curriculum, supplemented by a wide range of extra-curricular activities. Academic excellence in a Jesuit school is understood ‘within the larger context of human excellence.’ (CJE 113) Jesuit education develops ‘the qualities of mind and heart that will enable pupils to work with others for the good of all in the service of the Kingdom of God.’ (CJE n.110)

learned

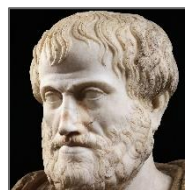
learned: scholarly, erudite, well educated, knowledgeable, well read, widely read, well versed, well informed, competent, lettered, articulate, cultured, cultivated, civilized, eloquent, intellectual, intelligent, clever, academic, literary, studious, sage, wise, curious, inquisitive, discerning, enlightened.

The traditional method of Jesuit teaching, rooted in Ignatius' own experience, begins by being attentive to the **experience** a pupil already has of whatever is to be learned. **Reflection** then builds on that experience, extending and deepening it by what is taught and learned. Out of this learning comes **action**. Education in the Jesuit tradition always has a purpose which is about the common good – doing something here and now which, little by little, transforms the world.

However, for knowledge and learning to be put to best effect, it is necessary also to be **wise**. Wisdom is the gift of knowing when and how to apply one's learning; it is the ability 'to evaluate relative goods and competing values.' (CJE n.55); it is to be able to discern what is important and what is not.

In the ancient world, those who sought wisdom from the Oracle at Delphi were met with an inscription above the door: 'Know yourself' (Gk. γνῶθι σεαυτόν, gnothi seauton). Wisdom is

founded in the idea of knowing yourself well – your weaknesses, prejudices and blindspots as well as your strengths, talents, and enthusiasms.



"Knowing yourself is the beginning of all wisdom."

Aristotle (384-22bc)

Jesuit schools constantly encourage pupils to know themselves better. This self-knowledge includes the intellectual, the emotional and social, the aesthetic and creative, the spiritual and physical. By 'the fullest possible development of each person's individual capacities' our pupils become **learned** and **wise** so they can 'use those developed gifts for others.' (CJE n.109)



Questions for reflection . . .

1. What does a well-educated person look like?
2. Does your school have a *magis* curriculum which offers a greater breadth of subjects?
3. Does your school promote a 'culture of learning' and often recognize intellectual achievement? How?
4. How do children learn to be wise and how can your school encourage the growth of wisdom?

Jesuit schools help their pupils grow by the breadth and depth of the curriculum; by excellence of teaching, and the creation of opportunities to become more **learned** and **wise**.

CURIOUS & ACTIVE

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.

Saint Ignatius had the great insight that not only were all things made by God and held in existence by God, but that God was working through all of creation for my benefit. This is often expressed as ‘finding God in all things’ and shapes the Jesuit approach to learning. All things are worthy of our attention, **curiosity** and study because in each one of them there is the possibility of finding God; and not only God but God doing something for me. This is why Jesuit schools insist on the *broadest* possible curriculum (a *magis* or *greater* and *deeper* curriculum) and offer the *widest* variety of extra-curricular activities they can.



"I am human,
and so I consider
nothing that is human
alien to me."

Terence (d.159bc)

Curiosity is needed to sustain learning. It is what keeps us going through the difficult stuff; it is what opens up new horizons and allows the possibility of ‘finding God in all things.’ Curiosity is key to the Jesuit method of education.



"It is the role of the teacher to see that opportunities are provided that will challenge the imagination and exercise the will of the students to choose the best possible course of action to flow from and follow up on what they have learned. What they do as a result, while it may not immediately transform the world should at least be an educational step in that direction and toward that goal."

Ignatian Pedagogy n.28



In the Jesuit tradition, learning is something to be **actively** engaged in by probing, seeking, asking, challenging, and questioning until the truth is plain – it is to think for oneself and to become an independent and lifelong learner.



It is not often that schoolchildren get the opportunity to change the world but Jesuit schools challenge them to ‘think globally and act locally’, to get involved, changing what they can for the time being, using what they have learned



to make small differences, so that they are ready for the day when they can make a big difference.

"The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things."



Pope Francis, *Laudato Si'* (2015) n.223

When, in 1540, he sent St Francis Xavier to bring the gospel to the ends of the earth, St Ignatius said, “Go, set the world ablaze!” This is what Jesuit schools hope for their pupils as they step out into adult life, **active** and **curious**.

Questions for reflection . . .

1. How do you encourage the curiosity of your pupils? How do you avoid passive learning?
2. Do you make sure pupils have opportunities to put their learning into action in ways that are inspiring and change their perspective?
3. Does the school have a varied range of extra-curricular activities with high rates of participation across all ages?

Jesuit schools help their pupils grow by leading them to be **curious** about the universe and all human activity, and to take increasing responsibility for their own learning, and by providing opportunities for them to be **active** in the life of the school, the Church, and the wider community.

INTENTIONAL & PROPHETIC

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. To live intentionally is to march to the beat of a different drummer.



“If a man does not keep pace with his companions, perhaps it is because he hears a different drummer.”

Henry David Thoreau (1817-62)

The busy-ness of life can sometimes feel overwhelming. It is no different for young people: demands made by schoolwork and examinations, the many activities to which their parents ferry them, peer pressure and social media, and just growing up and finding their place in an increasingly complex and fractured world. Of course there is excitement and often fulfilment in all this. But the pressure to conform and go along with what everyone else thinks and says and does is immense. The effect is to lose control – a feeling that this whirl of activity is not allowing me to be me.

Living intentionally is not about stepping away from the world but 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.

“I choose . . .
to live by choice, not by chance;
to be motivated, not manipulated;
to be useful, not used;
to make changes, not excuses;
to excel, not compete.
I choose self-esteem, not self-pity;
I choose to listen to my inner voice,
not to the opinion of others.”

anonymous

Jesus Christ was a person who lived intentionally and is a model of a good human life. (CJE n.61) His words, actions and example reflect his values.

Intentional living is about the choices I make and the ethical code I live by. But this can have a positive impact on others if I share it. Being **prophetic** is about being seen to do good and about speaking out for what is right. Good news is only good news if it is announced.



Being prophetic isn't about telling the future; it is about living out God's future for me today.



However much the values of the world, the assumptions and prejudices of those around us, seem to be unassailable, Christ calls us in a different direction to a life characterized by compassion, faith, hope and, above all, love. Trying to live in an **intentional** and **prophetic** way is what ultimately makes us human.



“Christ has no body on earth now but yours, no hands but yours, no feet but yours; yours are the eyes through which he looks with compassion on the world; yours are the feet with which he walks to do good; yours are the hands with which he blesses all the world.”

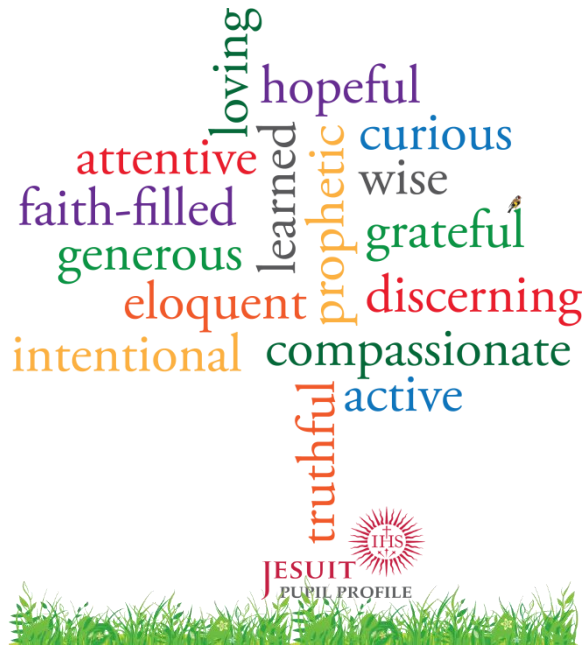
St Teresa of Ávila (1515-82)

Questions for reflection . . .

1. Are your pupils introduced to people who exemplify what it means to live intentionally?
2. Are alternative ways of living, including the Christian way, presented to pupils at key moments in their school lives?
3. Does your school create opportunities for individuals and groups to be prophetic about things that matter?

Jesuit schools help their pupils grow by being a community which is **intentional** in its way of proceeding to build-up quality of life; and which is **prophetic** in the way it offers an alternative vision of education and the human person, rooted in the gospel.

The JPP Tag Cloud



“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; 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.”

Gospel of St Mark 4:30-32 NRSV

Young people are familiar with the way in which a tag cloud communicates information – it is the visual representation of key ideas from a text. The JPP tag cloud represents the sixteen paired virtues of the profile in the form of a tree.

This organic image suggests that virtues are things which can grow or diminish, like the leaves of a tree. Aristotle tells us that “we get the virtues by exercising them” (*Nicomachean Ethics, Book 2*) and this is what the JPP encourages in schools – the deliberate and sustained exercise of virtue in our pupils and the whole school community.

The shape of the tag cloud might also be seen as a cross. It deliberately invites different perspectives and different interpretations. It is a talking point.

The JPP tag cloud is linked with the parable of the mustard seed from St Mark’s gospel. The young people in our schools are like the small seed. With care and encouragement and good teaching, they grow tall and put out big branches, attracting the birds of the air. By growing the virtues, young people are truly **formed** and **educated** – what St Ignatius calls “improvement in **living** and **learning**.” (*Constitutions n.440*)

A goldfinch is perched in the tree – perhaps the first of the “birds of the air” that come to “shelter in its shade”. The goldfinch represents Christ.

The Goldfinch



Raphael (1483-1520)
Madonna del Cardellino
Galleria degli Uffizi, Firenze

If you look carefully at the JPP tag cloud, you will notice a goldfinch perched in its branches.

Since medieval times, the goldfinch has been used as a symbol of Christ. The legend has it that, in an act of compassion for its creator, a goldfinch tried to pluck the thorns from the crown on Jesus' head as he hung on the cross (in some versions of the legend it is a robin). The red on the goldfinch's brow is blood, "gash gold-vermillion." (Gerard Manley Hopkins SJ, *The Windhover*)

In the painting *The Madonna of the Goldfinch* by Raphael, St John (the Baptist to be) offers a goldfinch to his cousin, Jesus, foreshadowing Christ's passion and death. Foreshadowing the passion in paintings of the infant Christ is often seen in paintings of this period.



St John presents a goldfinch to his cousin, the infant Jesus, foreshadowing Christ's passion and death

The Jesuit Pupil Profile

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.

Attentive to their experience and to their vocation; and **discerning** about the choices they make and the effects of those choices.

Compassionate towards others, near and far, especially the less fortunate; and **loving** by their just actions and forgiving words.

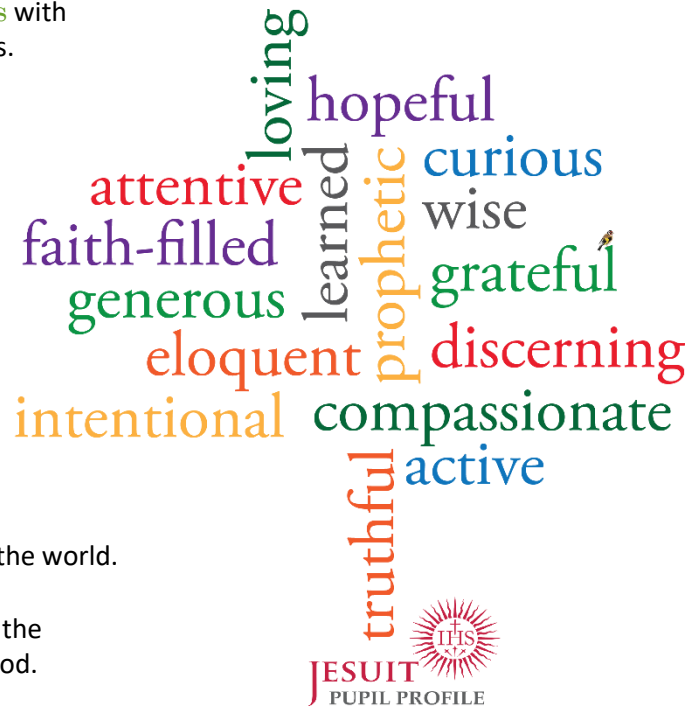
Faith-filled in their beliefs and **hopeful** for the future.

Eloquent and **truthful** in what they say of themselves, the relations between people, and the world.

Learned, finding God in all things; and **wise** in the ways they use their learning for the common good.

Curious about everything; and **active** in their engagement with the world, changing what they can for the better.

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.



Proffil Disgybl Jeswitaidd

Mae disgyblion yn ein hysgolion yn tyfu i fod yn . . .

Ddisgyblion **diolchgar** am eu doniau eu hunain, am ddoniau pobl eraill, ac am fendithion pob diwrnod; ac **yn hael** gyda'u doniau, gan ddod yn ddynton a menywod er budd eraill.

Yn astud o ran eu profiad ac i'w galwedigaeth; ac **yn dirnad** ynghylch y dewisiadau maen nhw'n eu gwneud, ac effeithiau'r dewisiadau hynny.

Yn dosturiol tuag at eraill, ymhell ac agos, yn enwedig y rhai llai ffodus; ac **yn gariadus** drwy eu gweithredoedd cyfiawn a'u geiriau maddeugar.

Yn llawn ffydd yn eu credoau ac **yn obeithiol** ynghylch y dyfodol.

Yn huawdl ac **yn eirwir** o ran yr hyn maen nhw'n ei ddweud amdanyn nhw eu hunain, y berthynas rhwng pobl, a'r byd.

Yn ddysgedig, gan ddod o hyd i Dduw ym mhob peth; ac **yn ddoeth** yn y ffyrdd maen nhw'n defnyddio eu haddysg er budd cyffredin.

Yn chwilfrydig am bopeth; ac **yn weithredol** yn eu hymgysylltiad â'r byd, gan newid yr hyn y gallan nhw ei newid er gwell.

Yn fwriadol o ran y ffordd maen nhw'n byw ac yn defnyddio adnoddau'r ddaear, dan arweiniad cydwybod; ac **yn broffwydol** yn yr esiampl maen nhw'n ei osod i eraill.





“**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