



**“Where did it all begin?” -
A short history of Jesuit Education
JCAP Education Conference September
2017**



**“Education
is not a job
but an
attitude. It
is a way of
being.”**

**Pope Francis,
June 7, 2013**

**“What is a greater
work**

than to direct the minds and form
the character of the young?

I hold with certainty that no
painter, no sculptor, nor any other
artist does such excellent work as
the one who moulds the mind of
youth?”

St. John Chrysostom



**Establishing a
stable Platform
for this
presentation**

“You lead others to the depth to which you have been led...you can only transform people to the degree you have been transformed.”

Richard Rohr, *Things Hidden – Scripture as Spirituality*, pp.43,44

Education is about transformation. What we don't transform in ourselves, we transmit. (Richard Rohr OFM)

SOME CONTEXT

- ✪ Beginnings 1521-1540
- ✪ 1540 Society formally established
- ✪ Exponential Growth in 16th Century
- ✪ 1615-1773 Embroiled in Controversy
- ✪ 1773-1814 Suppression
- ✪ Post-Restoration → present



Ignatius valued education highly

- **1524-25: Study of Grammar at Barcelona**
- **1526: study of Philosophy at Alcala**
- **1529-1533: Master of Arts in grammar and the humanities, Philosophy in Paris**
- **1533-1535: Theology (incomplete) in Paris**

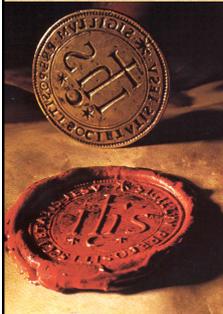
During his time at Manresa, when beginning to compile The Spiritual Exercises, Ignatius spoke of God dealing with him “in the same way **a school teacher** deals with a child while instructing him.”



The Spiritual Exercises – “one of the world’s most famous books” ...The early Jesuits “knew that the Exercises were an extraordinarily pliable instrument that could be accommodated to a great variety of circumstances and individuals.”

John O’Malley SJ, The First Jesuits

The *Spiritual Exercises* have much to tell us about teaching and learning



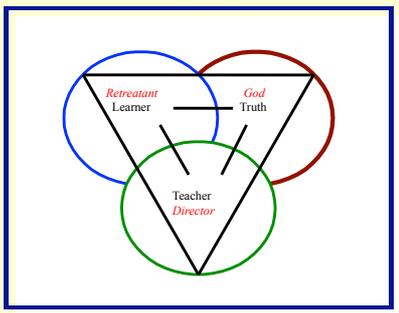
The Spiritual Exercises of St. Ignatius establish important guidelines for **TEACHING**

“He who is giving the Exercises should...leave the Creator to act immediately with the creature, and the creature with its Creator and Lord.”

The Spiritual Exercises para.15

The immediacy of God's teaching and dealing with us

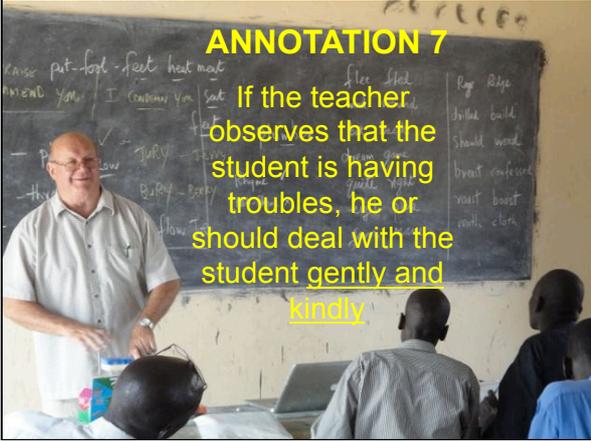
The Spiritual Exercises are Relational



15 Loyola Institute

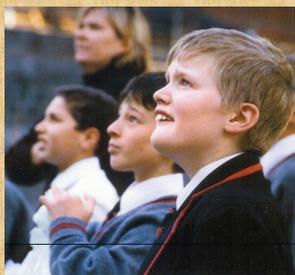
ANNOTATION 7

If the teacher observes that the student is having troubles, he or she should deal with the student gently and kindly



**ANNOTATION
15**

Learning should always be adapted to the condition of the student engaged in it



“It is my role as a Director to **adapt the Spiritual Exercises to each retreatant, in view of his age and maturity, his education, and also his potential and his talents.” (SE para. 18)**

“For a good relationship to develop between the retreatant and the director and for the continual progress of the retreat, a mutual respect is very necessary.” (SE, para 22)

From his own experience Ignatius developed a profound reverence for teaching and learning



Ignatian Pedagogical Paradigm

This is a framework for applying the strategies suggested by the Spiritual Exercises and the early directories of the Spiritual Exercises, to a way of proceeding in education.

EXPERIENCE → REFLECTION → ACTION

Context of Learning

[The Giver] should study the exercitant carefully: not only his state and condition - whether noble or commoner, learned or unlearned, etc. - but also his special capabilities - whether simple or astute, spiritually advanced or still unskilled and a novice, intelligent and capable or duller and slower. Persons of different characters will have to be handled in different ways: to persons who are uneducated things will have to be explained more fully, to other persons more succinctly, etc.

Official Directory 1599'

CONTEXT

The Student

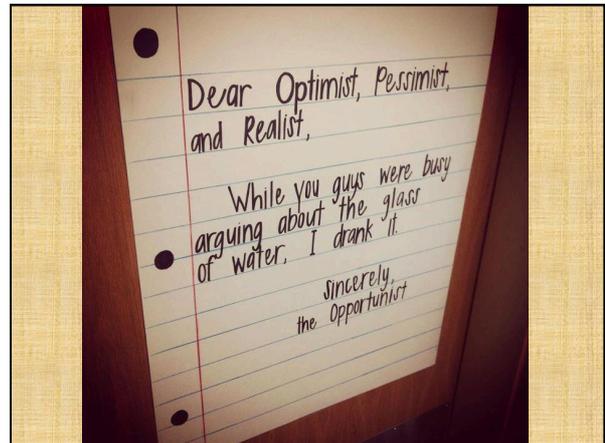
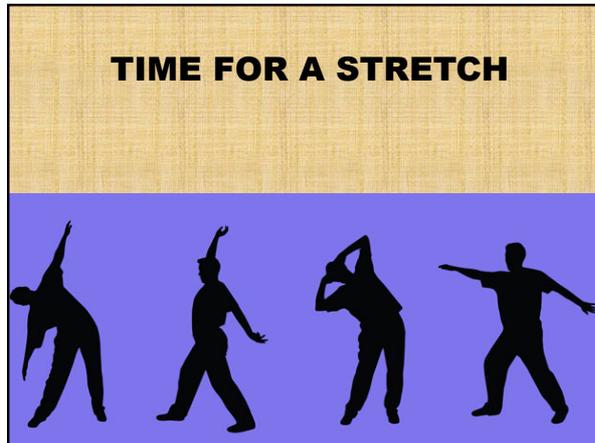
How mindful am I in reverently seeking to understand, appreciate and accommodate factors pertaining to the context of my retreatants / students?

The quintessence of the Spiritual Exercises is, to use an old-fashioned expression, the development of the inner-directed person, a human being who acts not from superficial conformity to ethical standards but out of a sincere, heartfelt, and discerning appropriation of them. In other words, like the humanistic educational program, the Exercises wants to produce a certain kind of person.

John O'Malley SJ, « Jesuits and the Humanities Yesterday and Today »

What is your CONTEXT at this moment right now?

TRY TO BE HERE



**What is my professional
CONTEXT generally?**

**Enthusiastic? Optimistic?
Listless and going through
the motions? Angry?
Unacknowledged,
unappreciated and
unloved? A vocation? Just
another job?**

**➤ What about my CONTEXT
immediately before a class?**

- What do I need to know about myself before I enter a classroom? Am I dealing with personal issues that need to be put aside for a moment?
- Have I adequately prepared my lesson? What role am I undertaking as I enter the classroom – teacher, friend?



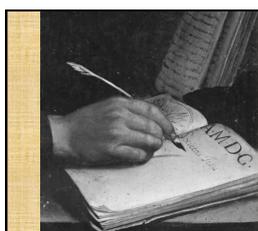
IGNATIUS WRITING IN JULY, 1537

“My nine friends in the Lord arrived here (in Venice) from Paris in mid January (1537). All are Masters of Arts and well versed in Theology; four are from Spain, two from Savoy and one from Portugal. They came braving the wars and the biting cold of winter, and on arrival they settled in two hospitals to serve the sick and the poor in the lowliest tasks, those most contrary to nature”



September 27th, 1540

Pope Paul III formally establishes the Society of Jesus with his Bull - *Regimini Militantis Ecclesiae*



April 1541

Ignatius is elected Superior General for life. For the next 15 years, Ignatius spent much time in writing The Constitutions

July 31st, 1556, Ignatius dies at the age of 65



EXPONENTIAL GROWTH of the SOCIETY OF JESUS

Year	Members	Colleges
1556	1000	33
1580	5000	144
1615	13,000	372



*"The Jesuits ...
got into
education
almost by the
back door".*

John O'Malley SJ

*1547 - some
citizens from
Messina
asked
Ignatius to
open a school
to educate
their sons*

1548 - MESSINA, SICILY

10 of the most talented Jesuits in Rome, handpicked by Ignatius and led by Jerónimo Nadal, opened the first Jesuit school for 'externs', *conforming everything to the method of Paris - modus Parisiensis*

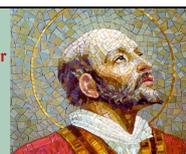


Inigo studies in Spain

- o 1526: Inigo begins study at the University of Alcala.
- o 1526: Inigo is arrested at Alcala by Inquisition.
- o 1527: Inigo moves to the University at Salamanca.
- o 1527: Inigo arrested again by the Inquisition.
- o 1528: Inigo leaves Spain for the University of Paris.
- o October 1529 – meets Peter Faber and Francis Xavier

All for the greater glory of God!

St. Ignatius of Loyola



Ignatius studies in Paris

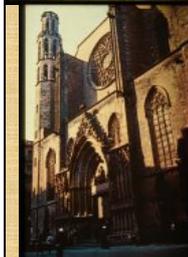


- o Paris University is the intellectual hub of the Renaissance and Reformation. Inigo exposed to new ideas
- o Inigo meets Pierre Favre and Francis Xavier, October 1529
- o 1534: Favre and Xavier undertake the Spiritual Exercises with Inigo
- o 1534: First Vows by the Early Companions - "Friends in the Lord"
- o 1535: Ignatius leaves Paris with a Master's degree

What was the 'Method of Paris'? Was it any more than the fact that the first Jesuits knew the University and had studied there?

The Modus Parisiensis -

Following the Method and Order of Instruction at the University of Paris



Paris was important for 2 main reasons:

- ◆ it was the archetype that served as a model for Jesuit schools in Europe
- ◆ it was the means by which the first Jesuits inserted themselves into Renaissance Humanism

The *Modus Parisiensis* was a deliberate choice by the Society. They opted for the more organised and centralised system of Paris (even control over the Colleges) which focused on theology - as distinct from the student-dominated system in Italy, which concentrated on the professions of law and medicine



Corporal punishment

was part of the Paris instruction. The Principal at St. Barbe threatened to give the famous 'room punishment' i.e. to whip publicly Ignatius (aged 40) who was accused of distracting fellow students from their studies

It was not surprising, therefore, that the Jesuits incorporated physical punishment into their pedagogy - on 2 provisos:

- that it was used only as a last resort after other means of persuasion had failed
- it was administered by a hired 'corrector', not a Jesuit

One of the most typical characteristics of Paris was the division of students into classes - each with its own teacher and aides.

Noone could be promoted to a higher class level **without passing the fundamental ones**.

Order and sequence in studies were very important



A NORMAL DAY @ SAINTE-BARBE

- **4:00** The bell: rise
Morning prayers
- **5:00** 1st lecture
The students sat on benches, not on the floor as in earlier times.
- **6:00** Compulsory Mass
Breakfast: a piece of bread and water (sometimes wine).
- **8:00-10:00** classes
"Repetitions," questions, etc.
- **11:00** Lunch:
Frugal, with meat (fish on days of abstinence), vegetables and fruit. They ate with their hands. There was some reading at table, too.
- **12:00** Admonitions, review, tests, etc.
- **15:00-17:00** Classes, repetitions
- **18:00** Supper.
After supper there was a review of the classes of that day, etc.
- **20:00** Night prayers in the chapel.
- **21:00** Lights out.

It was a very heavy schedule, without much time for recreation, but on Tuesdays and Thursdays after classes, there was some free time for amusement and taking walks, etc. On Sundays there were no classes, but public debates, sermons of famous preachers, vespers, etc.

Also there were many free days for Church festivities and scheduled holidays, especially the summer vacation, which was very long. During these long vacations students who lived reasonably close could go home, but the others remained at the college. Francis Xavier had left home in 1525, and never saw his castle again.



EXERCISE and CONSTANT PRACTICE were essential to the methodology of Paris

- ◆ *lectio* - traditional lecture class
- ◆ *quaestiones* - planned questions for the instructor
- ◆ *disputationes*
- ◆ *repetitiones*
- ◆ *memorization* (noting citations from the best classical authors)
- ◆ *aemulus* - the study of a theme in pairs

The arrival of Ignatius and the first Jesuits in Paris coincided with the explosion of Renaissance humanism

➔ *grammar, rhetoric, and classical languages grew in importance*



Renaissance

Humanists stressed the 7 Liberal Arts. They were divided into the *Trivium* (What we might call letters):

- grammar
- logic
- rhetoric

and the *Quadrivium* (the sciences)

- arithmetic
- geometry
- physics
- astronomy

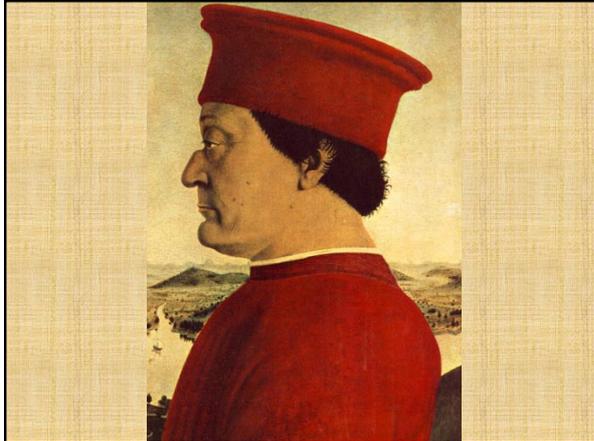
PRAELECTIO became the method *par excellence* for breaking open a text and preparing a student to understand it in depth.

The Jesuits adopted it as one of their key instruments for teaching.

For Erasmus, as for all the humanists, the study of grammar, Latin, Greek was all oriented toward the attainment of

ELOQUENCE

ELOQUENTIA PERFECTA is the ideal of Jesuit formation. It was not a technique, but a style of life.



For the Humanists, and consequently the Jesuits, there was the closest possible connection between **VIRTUE** (the formation of character - what Erasmus later called *pietas*) and **LETTERS** - the study of the humanities in their broadest meaning.

As men of their time, the Jesuits were convinced that the truly human man must possess wisdom and eloquence; must know something and be able to say what he knows; must be able to think and communicate.

10 Characteristics of successful early Jesuit schools: John O' Malley SJ, *The First Jesuits*

- 1 SJ schools charged no tuition
- 2 They welcomed students from every social class, at least in principle
- 3 Their emphasis on humane letters and character formation was in tune with the age
- 4 Jesuits postulated compatibility between 'humane letters' and Aristotelian philosophy/science and Thomistic theology

- 5 From the *modo Parisiensis* they implemented division into classes and ordered progression from one class to the next
- 6 From the *modo Parisiensis* they insisted on the importance of appropriating both ideas and skills through *EXERCISES* - repetitions, plays, disputations etc.
- 7 They sponsored a clear, coherent and basically religious program adapted to the students of different backgrounds and ages

8 Through their Marian Congregations (sodalities) they adopted one of the most popular institutions of the day - the confraternity

9 they were on the way to creating an international network of schools - the largest under a single aegis the world had ever seen

10 They tried to influence students more by example than by words - a respectful *familiaritas*

“They repeatedly inculcated in one another the importance of loving their students, of knowing them as individuals, of enjoying a respectful *familiaritas* with them.” (Nadal)

- From John O'Malley SJ, *The First Jesuits*, pp 226-227

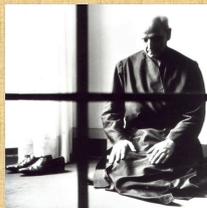
Today we refer to this *familiaritas* as *Cura Personalis*

The moral ideal of Renaissance Humanism can be summed up in a line from Cicero - a line that the early Jesuits loved to quote:

Non nobis solum nati sumus

- We are not born for ourselves alone =

- Rhetoric of “Men for others” (first coined by Pedro Arrupe SJ in 1973)

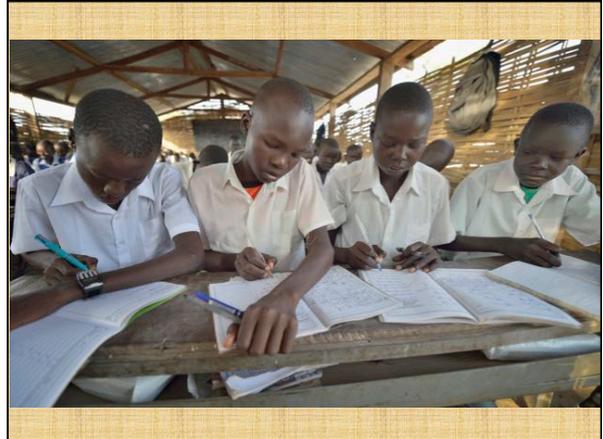


Main Features of the Method of Paris

- **Division of students into classes**
- **No one could be promoted to a higher level without passing at the lower level**
 - **order and sequence essential**
- **Exercises and constant practice central**
- **Great variety of exercises e.g.**

**Especially important
was the introduction
in a comprehensive way
the principle that
learning was not
a passive activity but
required active
engagement.**

**John O'Malley SJ, "Jesuit Schools and
the Humanities Yesterday and Today"**



- **Lectio** or lesson/traditional lecture
- **Quaestiones** – planned questions for the teacher
- **Disputationes** – debates arguing for and against a proposition
 - Theses, repetitions, theatrical representations formed a central part of scholarly activity at Paris
- **Memorization** – noting down citations of best classical authors
 - Study of a theme in pairs
- These practices were much used at Messina and early Jesuit Colleges
- **NOTE:** Ignatius and the first Jesuits had their first contact with the Method of Paris at the Uni of Alcala

**The arrival of Ignatius and
the first Jesuits in Paris
coincided with the
explosion of Renaissance
humanism**

**Grammar, rhetoric, and the
classical languages, together with
the arts, grew in importance – the
nucleus of 'secondary' education
as distinct from higher education**

**THE PURPOSE
OF HUMAN
LIFE IS TO SERVE.**

ALBERT SCHWEITZER

**The *modus
Parisiensis* is
eminently inductive**

**The *praelectio* became
the key method for
breaking open a text
and helping students to
study it in depth**

**The Society's first
College at Messina was
trilingual – focus on Latin,
Greek, and Hebrew**

**For Erasmus and the
humanists the study of
grammar, Latin, and Greek
was all oriented towards
the attainment of
ELOQUENCE**

**The Jesuits proposed
eloquence as the ideal
of their formation –
*ELOQUENTIA
PERFECTA* – as it was
called in the *Ratio
Studiorum*.**

**PATIENCE IS
THE COMPANION
OF WISDOM.**
st. augustine

“Jesuit Colleges with their emphasis on *eloquentia* soon developed a strong tradition in drama and were famous for their musical and stage productions. The Jesuits have been proclaimed the originators of the Opera. Their orchestras and choruses provided the only musical presentations for those towns which did not boast an affluent court.”
Thomas Clancy, An Introduction to Jesuit Life, p.130

“These works of poetry, drama, oratory, and history were assumed not only to produce eloquence...but also were assumed to inspire noble and uplifting ideals. They would, if properly taught, render the student a better human being...”
John O’Malley SJ in The Jesuit Ratio Studiorum – 400th Anniversary Perspectives



“In most towns and smaller cities the Jesuit schools with their theaters and other public programs, became the major cultural institution of the locality.”

John O'Malley SJ in The Jesuits and the Arts 1540-1773

“Although we do not know the precise stages of development of Jesuit dance, the development bore fruit in the highly sophisticated and widely celebrated Jesuit ballet at the College Louis-le-Grand in the 17th century.”

John O'Malley SJ, The Jesuits and the Arts



Choir at St. Ignatius', Kasait

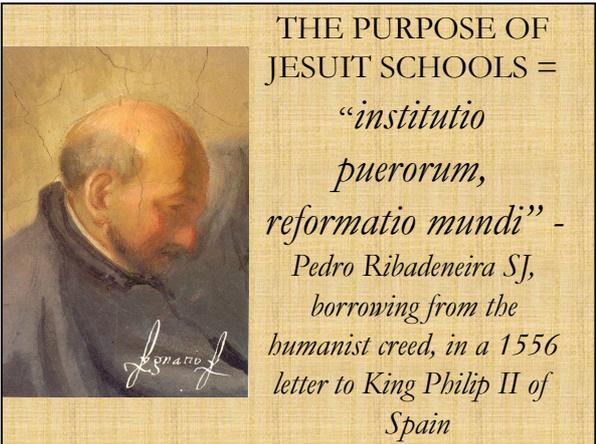
“In the schools music was used from the beginning in academic assemblies of various kinds, especially for the awarding of prizes and degrees.”

John O'Malley SJ, The Jesuits and the Arts

Eloquence was not so much a technique as a style of life – the integration of virtue with letters



“The desire to help students ‘in letters and good manners’ is what brought the Jesuits to open their colleges to externs.” They did so following what they saw as the best model – Paris. And so Jesuit secondary schools were born. (Gabriel Codina SJ)



Ignatius wanted his schools to be open to “rich and poor alike, without distinction”

Ignatius to the Jesuits in Perugia in 1552





“All men, whether collectively or severally, be they of any nation, age, or condition of life whatsoever, may freely and lawfully seek admission to this College, which is under royal patronage, and in the same, without charge, be instructed and educated, taking part in all the scholastic disputations and exercises, and attending whatever courses may be offered in philosophy and the natural sciences, in literature, and in the classical languages.”

Statutes of the College of Prague, July 1556

Attracted by the free education, the poorer classes made up the majority of students in the Jesuit Colleges (of France and Belgium in the 17th century). At Billom, for example, between 1610 and 1625, of the 1500 students

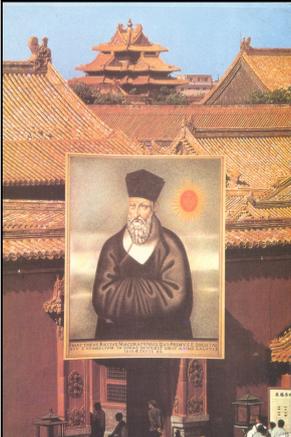
- about 7% were of the nobility
- 9% of the bourgeoisie
- 24% of the minor official class
- 18% of the merchant class
- 27% of the labouring class
- 15% of the artisan class

(from William Bangert's History of the Society)



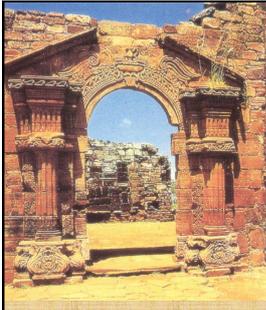
**JESUITS EMBROILED
in CONTROVERSY
1615-1773**

- ✦ *The Oath Controversy*
- ✦ *Jansenism*
- ✦ *Chinese Rites*
- ✦ *Reductions*



***Chinese Rites -
Jesuit Pioneers
of
Inculturation***

There was much suspicion of Ricci's tolerance of Confucian ancestral worship. Rival evangelising groups accused him of watering down Christianity.



•The Jesuit Reductions 1609-1769 were one of the Jesuits' boldest missionary activities

•They were located in territories which are today part of the countries of Paraguay, Uruguay, Argentina and Brazil

*Ruins of the Jesuit Reductions of Paraguay
Main gate of San Ignacio Mini*



The Jesuits gathered the Guarani Indians into settlements cleared in the forest and encircled with a wall. Inside there was:-

- a church
- a plaza
- a school
- a common garden
- dwellings for the people

A Reduction might have up to 10,000 inhabitants. The Reductions have been called "the Jesuits' musical kingdom" because they utilised the natives' love of music to teach them to sing and play European musical instruments

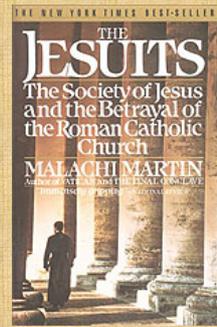
“As The Mission so graphically illustrates, through their care for souls, the Jesuits had unwittingly sown the seeds for their own suppression.”

Letson & Higgins, The Jesuit Mystique



“It was precisely the enviable achievements of the Jesuits that led inevitably to their suppression in the 18th century.”

Letson & Higgins, The Jesuit Mystique



August 16th, 1773, Pope Clement XIV officially suppresses the Society of Jesus - some 23,000 men. Decisions on their fate were left to Bishops in their local areas:

- English Jesuits in Academy at Liège (now Stonyhurst College)
 - many were imprisoned
 - some joined the diocesan priesthood
 - some left the priesthood altogether
- the Society's property and goods were seized in the name of the Holy See



•1815-1964 - A period of relative stability within the Society of Jesus



•1965 - Numbers peak at 36,038

• Dramatic changes of Vatican II 1965 - Father Pedro Arrupe is elected General of the Society

With their emphasis on *eloquentia* Jesuit Colleges in the 17th century developed a strong tradition in drama and musical productions. The Jesuits have been proclaimed the originators of the opera.

Jesuit schools became famous for their theater, which became one of their distinguishing marks...The College Louis-le-Grande in Paris became noted for its elaborate ballets, to which in the seventeenth century King Louis XIV himself occasionally came.

John O'Malley SJ, "Jesuit Schools and the Humanities"

It was aspects like these that distinguished the Jesuit schools from their counterparts. It was such aspects that brought the Jesuits into conflict with Catholic moralizers, especially the Jansenists, who considered the Jesuit schools all too worldly. The the Jesuits contributed greatly to bringing about the suppression of the Jansenists' relentless attacks on the Society in 1773.

John O'Malley SJ

The so-called Magna Carta of Jesuit education is the Plan of Studies (*Ratio studiorum*) of 1599.

O'Malley calls it "a document basically structured as a collection of job descriptions of everybody connected with the process of education in the Jesuit system....it is concerned with doing a job in the most effective way possible without clearly declaring the philosophy of education"



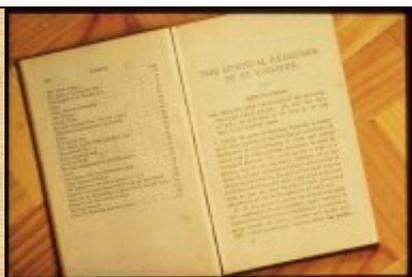
Billy Elliot

Ballet
played a large
part in Jesuit
schools.

**Indeed, a
Jesuit wrote
the first
serious
treatise on
ballet.**



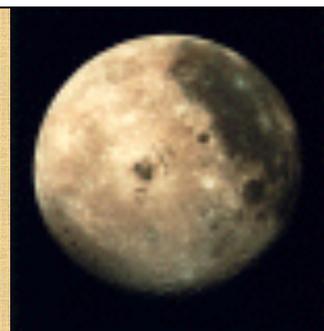
*Wolfgang
Amadeus
Mozart, at the
age of 11, when
he composed an
opera for the
Jesuit College
in Salzburg in
1767*



*In support of the INNER
JOURNEY, The Spiritual Exercises
has been published some 4500
times - an average of once a
month for 400 years*

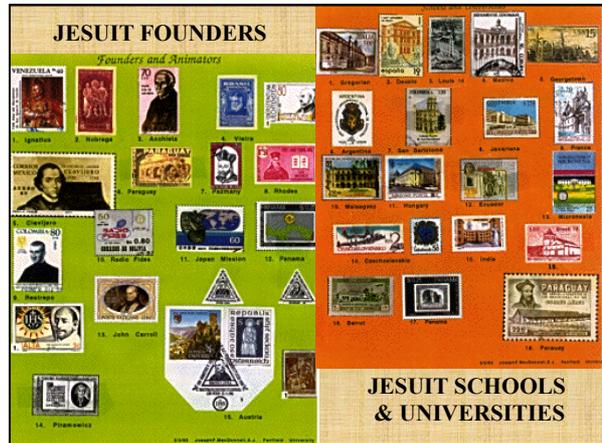
35 Lunar
craters are
named after
Jesuits -

including the
Mathematician
**Christopher
Clavius** who
provided the
formula for the
Gregorian
Calendar in 1582



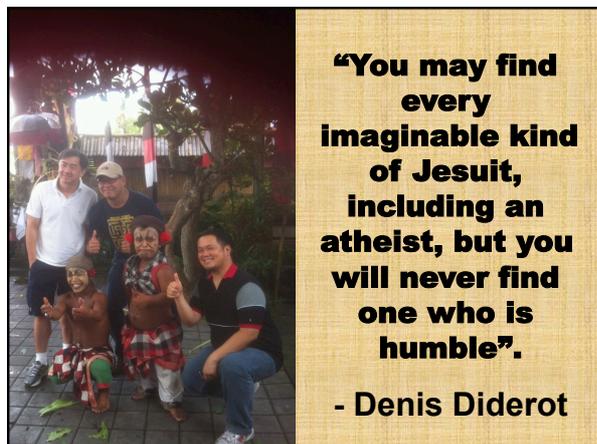


The camellia was named after a Czech Jesuit, George Kamel



5 of the 8 Major Rivers of the world were first charted by Jesuit explorers
No other religious order has spent as many man-years in jail as the Jesuit order

“The Jesuits have a knack of outliving their enemies”
- Ronald Modras, America, Feb 4, 1995



“You may find every imaginable kind of Jesuit, including an atheist, but you will never find one who is humble”.

- Denis Diderot



APPENDIX

From the letter of Juan Alfonso de Polanco, on commission from Ignatius, to Antonio de Araoz, Provincial of Spain, December 1, 1551. Reasons why the Society has undertaken formal schooling for laymen as a formal ministry (John O'Malley's translation and paraphrase).

Benefits for the Society

1. Jesuits learn best by teaching others.
2. They profit from the discipline, perseverance, and diligence that teaching requires.
3. They improve their preaching and other skills needed in ministry.
4. Although Jesuits should not try to persuade anybody to enter the Society, especially not young boys, their good example and other factors will, nonetheless, help gain “laborers in the vineyard.”

Benefits for the Students

5. They will make progress in learning.
6. The poor, who could not possibly pay for teachers, much less for private tutors, will be able to do the same.
7. Students will be helped in spiritual matters by learning Christian Doctrine [catechism] and hearing sermons and exhortations.
8. They will make progress in purity of conscience and every virtue through monthly confessions and the instilling of good habits.
9. They will draw much merit and profit from their studies by learning to direct them to the service of God.

Benefits for the Locality

10. Parents will be relieved of the financial burden of educating their sons.
11. They will be able to satisfy their conscience soft heir obligation to educate their children.
12. The people of the area will be helped by the Jesuits' preaching and administration of the sacraments.
13. Parents will be influenced by the positive example of their children to live as good Christians.
14. Jesuits will encourage and help in the establishment of hospitals, houses of Convertidas [prostitutes desiring to change course], and similar institutions.
15. Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage.

John O'Malley SJ comments in "Jesuit Schools and the Humanities Yesterday and Today" in Studies in the Spirituality of Jesuits, 47/1, Spring 2015 :

"This list could have been written by Erasmus himself.... The last of the fifteen goals sums up the ethos of the others: 'Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage.'

As that goal makes clear, the schools had a *civic* purpose."

John O'Malley's 5 descriptors for the tradition of Jesuit schooling:

- ✓ **'The fly in the bottle' – escaping confines of narrow experience to 'think outside the box'**
 - ✓ **Heritage and Perspective**
- ✓ **'Not born for ourselves alone'**
 - ✓ ***Eloquentia Perfecta***
- ✓ **The spirit of finesse – what the humanists called 'prudence' Ignatius terms 'discernment'**

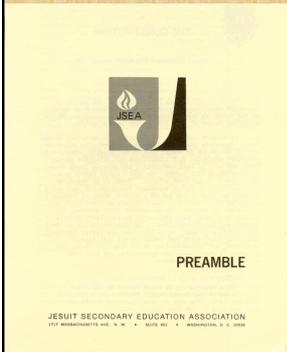



The 2nd Vatican Council brought great change to the Church.

Religious Orders like the Jesuits were challenged to renew themselves by returning to their founding story, recapturing and revitalising their Founder's vision and charism.

That task continues in these JCAP Ignite seminars.

Educational Change in Jesuit Schools since Vatican II



THE PREAMBLE
to the
CONSTITUTION
of JSEA 1970

Jesuit schools "...face a bold and challenging future...if they can sharpen and activate the vision of Ignatius"

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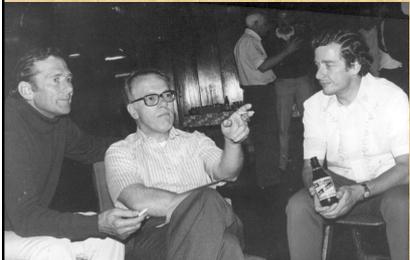
INSTRUMENT for SELF-EVALUATION of JESUIT HIGH SCHOOLS: PRINCIPLES and STANDARDS (1975)

- 1 CATHOLIC
- 2 ACADEMIC CENTRE
- 3 COMMUNITY
- 4 FINANCES



The Anglesea Meetings of Australian Jesuit Schools in late 1970's

The Colloquium on the Ministry of Teaching



2 of the original Australian Team, Baguio, May, 1980

The Curriculum Improvement Process - CIP

"Profile of the Ideal Graduate at Graduation" (1981)



CIP Seminar Hong Kong, August, 1981

The Characteristics of Jesuit Education

1986 - it has been called the modern 'Ratio Studiorum'



Go forth and Teach

The Characteristics of Jesuit Education

The Ignatian Pedagogical Paradigm (IPP)
1993



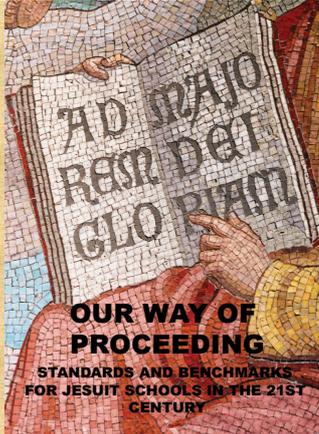
1st IPP Seminar
Villa Cavalletti
Rome,
April 1993

WHAT MAKES A JESUIT SCHOOL JESUIT?

The Relationship between Jesuit Schools and the Society of Jesus

Distinguishing Criteria for Verifying the Jesuit Nature of Contemporary Schools

Published 2000 & 2006



OUR WAY OF PROCEEDING
STANDARDS AND BENCHMARKS FOR JESUIT SCHOOLS IN THE 21ST CENTURY

November 2015

**QUESTION FOR
REFLECTION**

**How does your school align
with the humanistic
tradition of Jesuit
schooling?**

**Is there more that can be
done in your school to be
faithful to the tradition?**