



Jesuit Education A Contemporary Map



Mission of the Society of Jesus

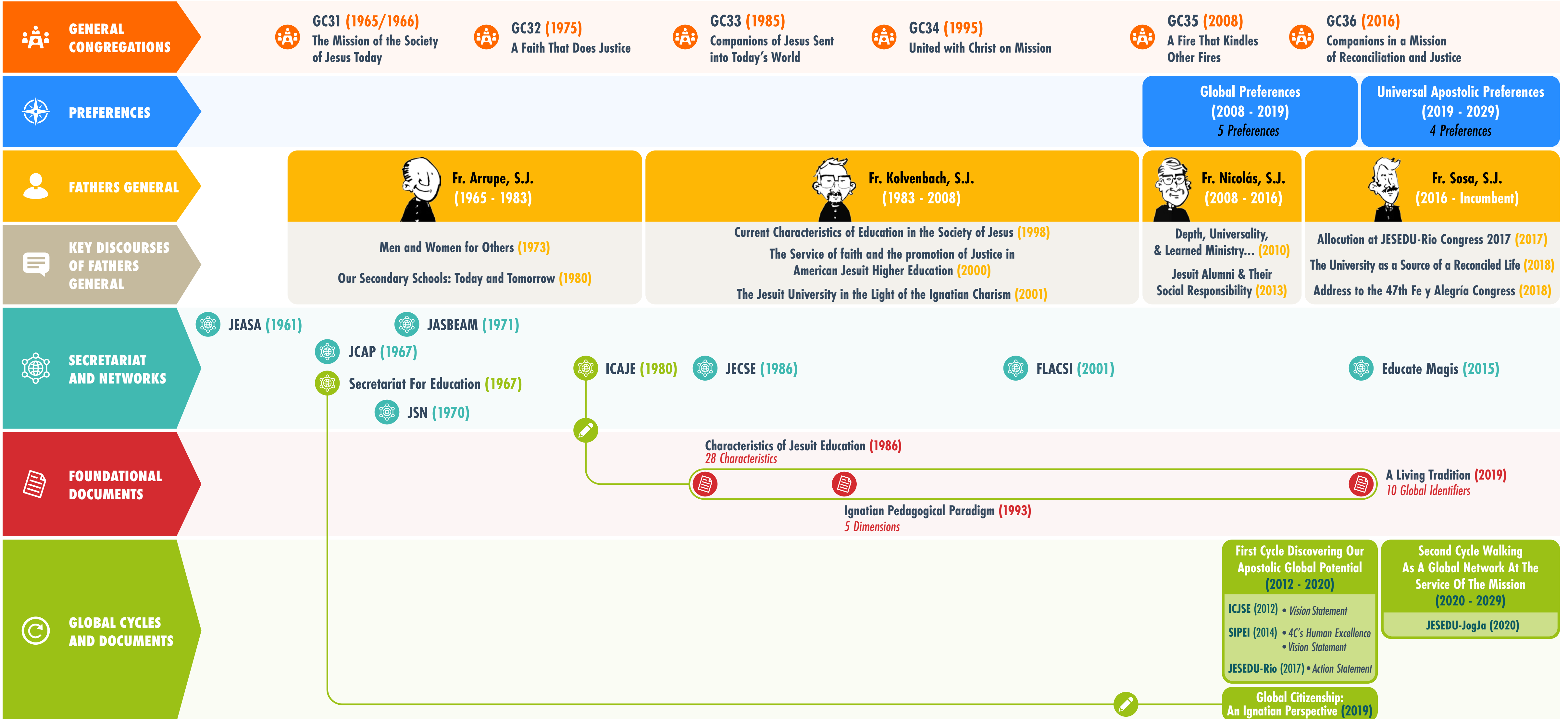
"Companions in a Mission of Reconciliation and Justice with God, within humanity and with creation" - GC36 Decree 1



Jesuit Schools (as of 2019)

827 Schools, Fe y Alegría (1,674), JRS-Education (61)

1960 1970 1980 1990 2000 2010 2020





MISSION



Society of Jesus

The Society of Jesus was formally established in 1540

In 1540, Paul III granted formal recognition to the Society of Jesus, a small but growing number of men inspired by Ignatius' desire to help souls through preaching, spiritual conversations, meeting the needs of the destitute and very early on through education. Their Formula of the Institute concretized Ignatius' vision into a corporate way of proceeding in their apostolic works. Today, the Society of Jesus is a global entity with 17,000 Jesuits serving the Church in 112 nations on six continents.

<https://sjcuria.global/en/>



Schools

Network of Jesuit Schools 827, Fe y Alegría 1,674, JRS-Education 61 (2019)

Jesuit schools participate in a global educational system that is culturally bound, culturally adaptable and culturally transformative. In 2019 there were 827 Jesuit schools in the global network, 1,674 Fe y Alegría schools and educational projects, 61 JRS-Education schools and educational projects.

<https://www.educatemagis.org/current-map/>



GENERAL CONGREGATIONS



GC31 (1965/1966)

The Mission of the Society of Jesus Today

The 31st General Congregation of the Society of Jesus was the first in Jesuit history to meet over two independent sessions, meeting first from May 7, 1965 until July 15, 1965, and then again from September 8, 1966 until November 17, 1966. The delegates in attendance (224 in all) represented roughly 36,000 of their Jesuit brethren during the 141 days the congregation was in session.

<https://jesuitportal.bc.edu/research/general-congregations/general-congregation-31/>



GC32 (1975)

A Faith that does Justice

The 32nd General Congregation transformed the identity and ministry of the Jesuits: as sinners called to be companions of the Crucified Christ who labor under the standard of the Cross, in the crucial struggle of our time: the struggle for faith and the struggle for justice. Apostolic mission that is animated by an authentic faith includes the love of neighbor, and therefore, to the demand of justice. Love of God and justice for our neighbor are the constitutive elements of salvation.

<https://jesuitportal.bc.edu/research/general-congregations/general-congregation-32/>



GC33 (1985)

Companions of Jesus Sent into Today's World

The 33rd General Congregation of the Society of Jesus (September 1–October 25, 1983) was the first in Jesuit history to accept the resignation of a superior general. Pedro Arrupe had been elected superior general 18 years earlier by the delegates at the 31st General Congregation. On August 7, 1981, Arrupe suffered a debilitating stroke following extensive travels in Asia. It had been Arrupe's desire for a year previously to resign his position as the order's 28th Superior General, a desire Arrupe postponed after a request by Pope John Paul II. After Arrupe became gravely ill, the Pontiff appointed Paolo Dezza, a Jesuit priest, as a pontifical delegate to temporarily run the Society of Jesus. Dezza summoned the General Congregation for September 1, 1983, in part to accept Arrupe's resignation and to elect his successor.

<https://jesuitportal.bc.edu/research/general-congregations/general-congregation-33/>



GC34 (1995)

United with Christ on Mission

The 34th General Congregation of the Society of Jesus took place in Rome between January 5 and March 22, 1995. The 202 delegates appointed to participate in the gathering did not elect a new Father General. Instead, Peter-Hans Kolvenbach convoked the assembly at a time when, according to The New York Times, Jesuits were "enjoying a relaxation of tensions with the Vatican but grappling with the question of how to pursue the order's mission of faith and social justice with a declining number of priests." (The numbers of Jesuits worldwide had decreased from some 36,000 at the time of the 31st General Congregation in 1965-66 to less than 20,000 at the time of the 34th General Congregation.

<https://www.educatemagis.org/documents/general-congregation-34-decree-18-secondary-primary-and-non-formal-education/>



GC35 (2008)

A Fire that Kindles other Fires

The 35th General Congregation redefined Jesuits as members of a global apostolate "sent to the frontiers" who, with their apostolic companions, renew their ministries to effect change in every region of a rapidly globalizing world. The Society of Jesus is called to make the world more humane, sustainable, and just through a Christian faith that leads to harmony among all people, while giving preference for those in greatest need, not just economically but also spiritually, educationally, and socially.

<https://www.educatemagis.org/documents/official-decrees-of-general-congregation-35/>



GC36 (2016)

Companions in a Mission of Reconciliation and Justice

The 36th General Congregation calls the Jesuits to be companions of Jesus in a mission of reconciliation and justice; reconciliation with God, within humanity, and with creation. Reconciliation with God celebrates the Good News of Jesus Christ. Reconciliation within humanity promotes solidarity, the common good and social justice as expressions of faith. Reconciliation with creation recognizes the personal and communal demands of responsible stewardship of our common home.

<http://www.gc36.org/press/documents/>



PREFERENCES



Global Preferences (2008)

5 Preferences

The third of six decrees promulgated by the delegates at the 35th General Congregation of the Society of Jesus articulated some of the main challenges facing the Jesuits and their works. The decree, appearing below, reaffirms the Society's mission in the face of challenges, places that mission in the new context of the dawn of the 21st century, and calls for Jesuits to embrace "a mission of reconciliation" with God, with one another, and with creation. It also outlines five "preferences" of apostolic action around the globe (Africa, China, the intellectual apostolate, the interprovincial institutions in Rome, and migration and refugees). The decree concludes by recognizing the "extraordinary potential" that Jesuits have as an "international and multicultural body."

https://jesuitportal.bc.edu/research/documents/2008_decree3gc35/

Universal Apostolic Preferences (2019)

4 Preferences

"The Universal Apostolic Preferences are the fruit of a process of discernment lasting almost two years. All Jesuits were invited to take part and in addition our mission partners. It concluded with a confirmation from Pope Francis in a special meeting with Fr General Arturo Sosa.

The Preferences give a horizon, a point of reference to the whole Society of Jesus. They capture our imaginations and awaken our desires. They unite us in our mission. The new Preferences are four areas vital for our world today."

They are as follows:

1. To show the way to God through the Spiritual Exercises and discernment.
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated in a mission of reconciliation and justice.
3. To accompany young people in the creation of a hope-filled future.
4. To collaborate in the care of our Common Home.

<https://www.educatemagis.org/universal-apostolic-preferences-page>



FATHERS GENERAL



Father Pedro Arrupe S.J. (1907 - 1991)

28th Superior General of the Society of Jesus (1965-1983)

"Men and Women for Others." Described as a man of great courage, enthusiasm, and spiritual strength, Arrupe led the Jesuits with a creative fidelity to the Ignatian charism through the post-Vatican II changes. Arrupe recommitted the Jesuits to a faith that does justice. To be "Men and Women for Others" became the guiding principle of Jesuit Education.

<https://arrupe.jesuitgeneral.org/en/>



Father Peter-Hans Kolvenbach S.J. (1928 - 2016)

29th Superior General of the Society of Jesus (1983-2008)

"Conscience, Competence, Compassion, Commitment." Described as a man with extraordinary intellectual gifts, a quiet sense of humor who lived very simply, Kolvenbach believed faith best serves justice in the context of intercultural and inter-religious dialogue. He further described a "man or woman for and with others" as one who acts with conscience, competence, compassion, and commitment (4Cs).

<https://kolvenbach.jesuitgeneral.org/en/>



Father Adolfo Nicolás S.J. (1936 - 2020)

30th Superior General of the Society of Jesus (2008-2016)

"A Universal body with a Universal Mission." Described as a joyous, warm, and energetic man, a theologian of both depth and creativity with experience in many cultures, Nicolás initiated a renewal of religious life calling for the Society of Jesus to go to the frontiers to meet the global realities, the justice and spiritual needs of people, cultures, and the Earth itself.

<https://www.educatemagis.org/documents/gratitudeto-fr-adolfo-nicolas/>



Father Arturo Sosa S.J. (1948 - ...)

31st Superior General of the Society of Jesus (2016-present)

"The audacity of the impossible." Described as a warm and robust extrovert, a creative thinker and a decisive leader comfortable in that role, Sosa advances the mission of justice and reconciliation through the analysis of personal, social and political complexity and by engaging in dialogue between cultures and religions, building bridges across divisions.

<https://sjcuria.global/en/father-general>



KEY DISCOURSES OF FATHERS GENERAL



Men and Women for Others (1973)

Fr. Arrupe S.J.

In 1973, Fr. Pedro Arrupe S.J. reaffirmed the first desire of Ignatius by committing Jesuit education to the promotion of justice. The Jesuits' original goal of educating the Christian virtuous man at the service of the common good through the humanist concept of pietas and the imperative of Christianitas was reclaimed in Arrupe's vision to educate "men and women for others." His address at the Tenth International Congress of Jesuit Alumni of Europe, in Valencia, Spain became the seminal document for contemporary Jesuit education.

<https://www.educatemagis.org/documents/men-for-others/>



Our Secondary Schools: Today and Tomorrow (1980)

Fr. Arrupe S.J.

Reflections given by Fr. Pedro Arrupe S.J. during a meeting on secondary education that was held in Rome, September 10-13, 1980

"I prefer, instead, to devote the time at my disposal to some considerations of a more general character concerning the apostolate of education, and, more specifically, concerning our Jesuit secondary schools For many years I have been deeply convinced of the apostolic potential of our educational centers, and specifically of our institutions of secondary education. And today, after hearing from you about the difficulties and the problems, as well as the possibilities offered by the new focus of this apostolate, both within and outside the institutions, my conviction about the importance of the secondary schools is stronger than ever: if that were possible! Both in themselves, and in their relationship to other forms of the Society's apostolate".

<https://www.educatemagis.org/documents/our-secondary-schools-today-and-tomorrow/>



KEY DISCOURSES OF FATHERS GENERAL



Current Characteristics of Education in the Society of Jesus (1998)

Fr. Kolvenbach S.J.

Speech by F. Peter-Hans Kolvenbach, S.J., General of the Society of Jesus, on the occasion of the 75th Anniversary of "San Ignacio" School. Caracas, February 1, 1998.

"With the opening of San Ignacio school, the Society tried to respond, from the educational field, to the demands of the Church at that moment in history. In a society that was marked by libertarian and positivist ideas, there was a need for well-instructed Catholic leaders. These leaders had to be loyal to their Church and their doctrinal and moral orthodoxy and be able to give support to an extremely weak establishment, with a lack of religious institutions and with little significance in the educational and cultural spheres.

The recount of the results shows that San Ignacio school was able to respond to the expectations of the time. The 75-year path of San Ignacio school give me the opportunity to share with you some reflections on the characteristics of education of the Society now and then, and on the ways in which the schools of the Society and this school in particular respond to the future challenges."

<https://www.educatemagis.org/documents/current-characteristics-of-education-in-the-society-of-jesus/>



The Service of Faith and the Promotion of Justice in American Jesuit Higher Education (2000)

Fr. Kolvenbach S.J.

In October 2000, Santa Clara University hosted a conference on the "Commitment to Justice in Jesuit Higher Education," with representatives from all twenty-eight Jesuit Colleges and Universities in the United States. This conference marked the 25th anniversary of Decree 4 of the 32nd General Congregation of the Society of Jesus, "Our Mission Today: The Service of Faith and the Promotion of Justice."

The Superior General of the Jesuits, Rev. Peter-Hans Kolvenbach S.J., participated in this 2000 Justice conference at Santa Clara University, and offered the now historic keynote address: "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education." Fr. Kolvenbach's address was widely endorsed by top administrators across the Jesuit network and marked a renewed commitment to justice within Jesuit colleges and universities throughout the United States. [PDF](#)

<https://www.scu.edu/ic/programs/ignatian-worldview/kolvenbach/>



The Jesuit University in the Light of the Ignatian Charism (2001)

Fr. Kolvenbach S.J.

Address of Fr. Peter-Hans Kolvenbach, Superior General of the Society of Jesus at the International Meeting of Jesuit Higher Education Rome (Monte Cucco), May 27, 2001.

"I would like in this address to comment upon the topics you have chosen for this Conference, from the perspective of the founding charism of Ignatius of Loyola, and contribute some elements which may help in the process of your reflection. I realize that you represent very diverse institutions. Thus, when I refer without distinction to the universities or to higher education, in your reflections and discussions you will have to make the necessary adjustments to your particular situation."

<https://www.educatemagis.org/documents/the-jesuit-university-in-the-light-of-the-ignatian-charism-address-to-the-international-meeting-of-jesuit-higher-education/>



Depth, Universality, and Learned Ministry (2010)

Fr. Nicolás, S.J.

Superior General Adolfo Nicolás, S.J.'s remarks for the Mexico City Jesuit Higher Education Conference, with the theme,

"Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe" "How then does this new context of globalization, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to re-define, or at least, re-direct its mission? I would like to invite you to consider three distinct but related challenges to our shared mission that this new "explosion of interdependence" poses to us. First, promoting depth of thought and imagination. Second, re-discovering and implementing our "universality" in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry."

http://www.sjweb.info/documents/ansj/100423_Mexico%20City_Higher%20Education%20Today_ENG.pdf

<https://www.youtube.com/watch?v=LxxkDTuQFIU>



Jesuit Alumni and Their Social Responsibility: The Quest for a Better Future... (2013)

Fr. Nicolás S.J.

Superior General Adolfo Nicolás, S.J.'s address to Jesuit Alumni in Medellin, Colombia, August 15, 2013

"Jesuit Alumni and Their Social Responsibility: The Quest for a Better Future for Humanity. What Does it Mean to be a Believer Today?"

"It is reasonable then that faith is understood and lived as double experience of encounter. Above all, with Him who is the source and destination of life, who assumed human form in Jesus of Nazareth, the personal dialogue with this "inner teacher" that respectfully guides the sacred precincts of consciousness, provides the light that helps us understand "the way, truth and life". And this deep experience to become a disciple, far from leading to individualism or spiritual solipsism, leads to another experience of encounter, or communion with others living the same experience in the Church. In this ecclesial community, despite the limitations and institutional opacities that come from entire human condition, through the faith handed down from generation to generation, signs and symbols give the possibility of renewing and nourishing the evangelical experience."

http://www.sjweb.info/documents/ansj/130815_Medellin_8_Congress_Alumni.pdf



Allocution at JESEDU-Rio2017 Congress (2017)

Fr. Sosa S.J.

Allocution from Fr. General Arturo Sosa, S.J. which took place at the International Congress for Jesuit Education Delegates JESEDU-Rio2017 in Rio de Janeiro, Brazil on October 20, 2017.

"Jesuit Education: Forming Human Beings Reconciled with their Fellows, with Creation and with God."

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

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

<https://www.educatemagis.org/documents/allocution-fr-arturo-sosa-sj-jesedu-rio-congress-2017/>



KEY DISCOURSES OF FATHERS GENERAL



The University as a Source of a Reconciled Life (2018)

Fr. Sosa S.J.

Father General Arturo Sosa, S.J. took part in the World Assembly of Jesuit Higher Education Institutions with the keynote titled “The University as a Source of a Reconciled Life” at the Basilica of Loiola, Azpeitia, Spain (July 23, 2018).

Through its commitment to the university, the Society seeks to contribute to turn the word of Jesus into a historical truth: ...I came that they may have life, and have it abundantly (John 10:10). Reconciliation is possible when there is life. Life produces reconciliation, which in turn makes life full. Reconciliation is a way of returning to life and making it grow towards fullness. A full life entails a kind of love capable of giving one’s life so that all may have life. The growing commitment of the Society of Jesus within the university’s endeavour takes on its meaning through the desire to effectively contribute to enabling a dignified full life for each and every human being, both in the present and in the future.

<https://www.educatemagis.org/documents/the-university-as-a-source-of-a-reconciled-life/>



Address to the 47th Fe y Alegría Congress (2018)

Fr. Sosa S.J.

Address by the Father General Arturo Sosa, S.J. on September 29, 2018, Casa San José, El Escorial, Madrid at the Fe y Alegría International Congress Madrid, Spain. The theme of the Congress was: “We Educate at the Borders, Fe y Alegría, Global Movement”.

“I am happy to be able to attend the inauguration of this Fe y Alegría International Congress. It gives me the opportunity to once again witness the renewed dynamism of this popular education movement. I remember fondly my first visits to the Fe y Alegría School in the Unión Barrio in Petare, Caracas. You could say it was through Fe y Alegría that I began to get to know the barrios. Little did we imagine that that little seed, planted by a group of university students guided by the idea of Fr. José María Vélaz, S.J., in the fertile plot that was the house of Abraham and Patricia Reyes in Catia, Caracas, would produce this magnificent international network that now connects more than a million and a half students in more than three thousand educational centres in twenty-two countries around the world, and which does not have the slightest intention of stopping its growth.”

<https://www.educatemagis.org/documents/father-general-arturo-sosas-address-to-the-47th-fe-y-alegria-congress/>



SECRETARIAT AND NETWORKS



JEASA (est. 1961)

The Jesuit Educational Association South Asia

The Jesuit Educational Association, JEA, (legal title: Jesuit Conference of India-Educational Section) was constituted in 1961 with the aim of providing Jesuits with a forum of reflection on the educational apostolate of the Society in the context of changing conditions in South Asia. All Jesuit educational institutions in South Asia are members of the JEA.

The secretariat, assisted especially by the Province/Region Coordinators of Education, seeks to animate Jesuit educational institutions to a deeper understanding of the Jesuit vision in Education especially through the implementation of the Characteristics of Jesuit Education and Ignatian Pedagogy.

<https://www.educatemagis.org/network/jea/>



JCAP (est. 1967)

Asia Pacific Jesuit Conference

The rich diversity of education in the Asia Pacific Jesuit Conference (JCAP) is illustrated by its schools and leadership group of coordinators/secretaries. There are some 44 schools in the Conference caring for approximately 71,000 students and 6000 staff. These are located in Australia, Cambodia, Hong Kong, Macau, Indonesia, Philippines and Timor-Leste.

“The Jesuit Conference of Asia Pacific began as the Bureau of Asian Affairs (BAA) in 1967 after the Jesuit General Congregation 31, which promoted international cooperation under the leadership of then Fr General Pedro Arrupe. The BAA connected Jesuits across the region for mutual solidarity and corporate international initiatives, and facilitated appropriate engagement in regional needs. During the 1970s and early 1980s, it had a number of full time coordinators for apostolic fields such as the social ministries, education, social communications and pastoral activities.

Its name was subsequently changed to the Jesuit Conference of East Asia and Oceania before it was renamed the Jesuit Conference of Asia Pacific in March 2010 to help build a greater sense of identity as one body and facilitate greater cooperation and support among its members.”

<https://www.educatemagis.org/network/jcap/>



Secretariat For Education (est. 1967)

The Secretariat, established in 1967 by Fr. General Arrupe S.J., animates the Jesuit School network throughout the world in its mission of offering a holistic education in the Jesuit tradition to new generations. It aims to help Jesuit institutions be part of a living tradition of human excellence at the service of the Jesuit mission: companions of reconciliation and justice in our world.

<https://sjcuria.global/en/secretariats-networks>



JESUIT
SCHOOLS
NETWORK

JSN (est. 1970)

Jesuit Schools Network (JSN) of North America

Created in April of 2015 and headquartered in Washington, D.C., the Jesuit Schools Network (JSN) of North America is the successor organization to the Jesuit Secondary Education Association (JSEA).

The Jesuit Schools Network replaces JSEA as the organization charged with providing services and programming to the 83 Jesuit pre-secondary and secondary schools in the U.S. and Canada. Prior to the founding of the Jesuit Schools Network, Jesuit schools were affiliated with the Society of Jesus through their membership in JSEA and through their relationships with their local Jesuit province. The Jesuit Schools Network combines both roles in one organization, a historic new paradigm where Jesuit schools are networked within a province and with a central networking organization.

The Jesuit Schools Network’s board will oversee an executive director, who will ensure quality and consistency in programming across provinces and for the Assistancy, and also serve as the secretary for secondary and pre-secondary education at the Jesuit Conference.

<https://www.educatemagis.org/network/jsn/>



JASBEAM (est. 1971)

Jesuit Superiors of Africa and Madagascar

JESAM stands for Jesuit Superiors of Africa and Madagascar. It is an inter-provincial organisation at the service of Jesuits of Africa and Madagascar for the management of the African Assistancy’s common houses of Jesuits in formation. JESAMED is the Education Commission whose members form a consultative body which advise the education delegates in their region on matters relating to education which pertain to the African Assistancy.

<https://www.educatemagis.org/network/jesamed/>



SECRETARIAT AND NETWORKS



ICAJE (est. 1980)

ICAJE serves as an advisory council to this Secretariat for Education, in order to assist Fr. General with a specific quality service in the field of education. ICAJE played an important role in outlining The Characteristics of Jesuit Education and Ignatian Pedagogy: A Practical Approach. Both documents have been very central in implementing Jesuit Education in the world today.

The Commission was established originally in 1980 in order to continue the work of the Rome meeting on Secondary Education held that year.

<http://www.sjweb.info/education/icaje.cfm?LangTop=1&Publang=1>



JECSE (est. 1986)

Jesuit European Committee for Primary and Secondary Education

JECSE is the European organization that promotes Jesuit education in creative fidelity to the Ignatian spirit.

There are 180 Jesuit schools (primary and secondary) throughout Europe receiving more than 198,000 students.

The mission of JECSE is;

- To promote the ideals and practices of Jesuit education in Europe.
- To encourage networking, co-operation and exchanges between Jesuit educational institutions through regular conferences and seminars.
- To support the Delegates of education in their mission.
- To reflect on Ignatian identity.

<https://www.educatemagis.org/network/jecse/>



FLACSI (est. 2001)

La Federación Latinoamericana de Colegios de la Compañía de Jesús

FLACSI (The Latin American Federation of the Society of Jesus), is an international organization, under the Provincial Conference of the Society of Jesus in Latin America (Conferencia de Provinciales de la Compañía de Jesús de América Latina-CPAL).

It is comprised of 90 Jesuit and Ignatian educational institutions of pre-primary, primary and secondary levels. These are grouped under the 13 Provinces of the Society of Jesus, belonging to 19 countries.

Together with AUSJAL (Asociación de Universidades Jesuitas en América Latina), the Association of Jesuit Universities in Latin America and the International Federation of Faith and Joy (la Federación Internacional de Fe y Alegría) we form the Education Sector of the Society of Jesus in Latin America.

<https://www.educatemagis.org/network/flacsi/>



educate magis

Educate Magis (Established 2014 / Launched 2015)

Collaborating, Transforming, Empowering

The Mission of Educate Magis is to nurture a vibrant online community connecting educators from Jesuit and Ignatian schools around the world. This community, transcending boundaries and borders, opens a new way of proceeding for our schools in service of the Jesuit mission: companions of reconciliation and justice – with God, within humanity and with creation (GC 36 Decree #1). Educate Magis is dedicated to answering the call of the Society of Jesus to become a “universal body with a universal mission”, [enabling educators in our global school network to collaborate in solidarity as a global community.](#)

www.educatemagis.org



FOUNDATIONAL DOCUMENTS



The Characteristics of Jesuit Education (1986)

28 Characteristics

As the result of a process of discernment and in a response to a real need, the International Commission on the Apostolate of Jesuit Education (ICAJE) published The Characteristics of Jesuit Education in 1986, highlighting 28 characteristics that offer a common vision and a common sense of purpose to Jesuit schools in fulfilling their Jesuit mission.

<https://www.educatemagis.org/documents/the-characteristics-of-jesuit-education-en/>



Ignatian Pedagogical Paradigm (1993)

5 Dimensions

The Ignatian Pedagogical Paradigm is the style of teaching and learning cut from the fabric of the Spiritual Exercises. The IPP is a process that combines five interrelated dimensions: Context, Experience, Reflection, Action and Evaluation. Each element is rooted in the Spiritual Exercises. Just as the Exercises seek to bring the retreatant to know Jesus Christ, the IPP strives to accompany the student toward a learning that stirs a commitment to build a better self and world.

<https://www.educatemagis.org/documents/ignatian-pedagogy-a-practical-approach-en/>



Jesuit Schools: A Living Tradition in the 21st Century - An Ongoing Exercise of Discernment (2019)

10 Global Identifiers

This document provides 10 key identifiers of Jesuit Schools. These are another important element to help in the reflection on what makes a Jesuit school today Jesuit, enabling us to navigate the challenge of keeping our identity to serve our mission of reconciliation and justice central to what we do and who we are.

<https://www.educatemagis.org/documents/jesuit-schools-a-living-tradition-in-the-21st-century/>



The Society of Jesus has adopted a strategic cycle of 3 global gatherings for 3 different audiences to build and sustain the global network of schools in our ever-changing contexts. These gatherings will provide reflection, discussion, structure, direction and the human connection as Jesuit schools strive to act as a universal body with a universal mission.



The First Cycle, Discovering our Apostolic Global Potential (2012-2020)

(Colloquium 2012, Seminar 2014, Congress 2017) has created important momentum for global collaboration, solidarity, and networking.



International Colloquium on Jesuit Secondary Education (ICJSE Boston)

ICJSE was held in Boston, USA in 2012. The colloquium recognized that: "Our international network of schools is uniquely suited to educate global citizens who will be able to participate in a globalization of solidarity, cooperation, and reconciliation that fully respects human life and dignity, and all of God's creation."

<https://www.educatemagis.org/collections/icjse-collection/>

Vision Statement ICJSE

Our commitment to developing a unique global community comes from our awareness of the world and our desire to effectively help students face global challenges. We are committed to fostering local, regional and global networks through technology and personal encounters grounded in respect and dignity.

<https://www.educatemagis.org/documents/icjse-vision-statement-en/>



International Seminar on Ignatian Pedagogy and Spirituality (SIPEI Manresa)

SIPEI was held in Manresa, Spain in 2014 and focused on the relationship between Ignatian Pedagogy and Spirituality and the need to renew the pedagogical dimension of our schools to better respond to the changing context of our time.

<https://www.educatemagis.org/collections/sipei-seminar/>

SIPEI Vision Statement (2014)

"During five days of deep conversation around the meaning of forming a person of conscience, competence, compassion and commitment as the general framework for our education, we feel the power of our challenges and the need to continue the path of renewal that gets us closer to our dream of being persons for others and with others."

<https://www.educatemagis.org/documents/sipei-vision-statement/>



JESEDU-RIO2017

Human Excellence (2015)

Father Adolfo Nicolas S.J. describes the path to human excellence through the formation of people of ethical conscience, increase in compassion, acquisition of competence and the commitment to justice. It is Fr. Nicolas' understanding of Human Excellence that inspired the document: Jesuit Education Aims to Human Excellence (2015).

<https://www.educatemagis.org/documents/human-excellence/>

International Congress for Jesuit Education Delegates (JESEDU-Rio2017)

JESEDU-Rio2017 was held in Rio de Janeiro, Brazil in 2017. The Education Delegates met to develop a common global agenda to connect Jesuit schools worldwide. Building on the progress of ICJSE and SIPEI, JESEDU-Rio2017 seeks the construction of a truly global network of schools that answers the call "to act as a universal body with a universal mission" (GC35, D2, No. 20)

<https://www.educatemagis.org/jesedu-rio2017/>

JESEDU-Rio2017 Action Statement (2017)

We are grateful for Fr. General Arturo Sosa's address to the congress and see our action statement as a response to his challenging invitation to re-imagining Jesuit Education. ICAJE believes in the importance of the 13 actions proposed and encourages delegates and regional networks to design plans to include them all in a reasonable time framework.

<https://www.educatemagis.org/documents/jesedu-rio-2017-action-statement/>



The Second Cycle, Walking as a Global Network at the Service of the Mission

This cycle begins in 2020 with the II JESEDU Colloquium in Jogjakarta, Indonesia.



II COLLOQUIUM JESEDU-Jogja2020

II COLLOQUIUM JESEDU-Jogja2020 (2021)

JESEDU-Jogja2020 is an international gathering for the leadership teams of our Jesuit schools. The first Colloquium was held in Boston, USA in 2012. The colloquium is organized by the Jesuit Schools Association of Indonesia (ASJI) and the Jesuit Conference of Asia Pacific (JCAP) with the support of the Secretariat for Education of the Society of Jesus. More than 490 participants from the six conferences of the Society of Jesus are expected to attend. The members of the Secretariat for Education and ICAJE (International Commission on the Apostolate of Jesuit Education) will also participate. Note: Event postponed to 2021 due to COVID-19 global pandemic.

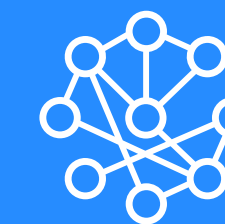
<https://jesedu-jogja2020.educatemagis.org>



Global Citizenship: An Ignatian Perspective (2019)

The Secretariat Taskforce on Global Citizenship offers an Ignatian definition of Global Citizenship, together with some guiding questions and a framework for integrating the UAPs and the JESEDU-Rio2017 Action Statement with the global dimensions in our Jesuit schools. This work incorporates and builds on the existing Global Citizenship materials gathered by the global community in Educate Magis.

<https://www.educatemagis.org/global-citizenship-an-ignatian-perspective/>



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Educate Magis is an online community connecting educators from our Jesuit and Ignatian schools around the world.