

# IGNATIAN SPIRITUALITY, COLLABORATION AND DEVELOPMENT

## **A Reflection from an Educational Perspective**

*Michael Edwards*

**A**S A LAY COLLABORATOR WORKING with Jesuit schools and colleges, it is a blessing for me to be able to dedicate all my time, indeed the whole of my life, without compartmentalisation, to living out my Christian vocation—in my family life as a husband and father and in the worshipping community of my local parish, but also in my professional life. Most people are unable to bring their faith explicitly into their employment in this way, and collaboration provides a privileged opportunity to do so.

Many collaborators have actively chosen to work with the Society of Jesus, especially those who give of their time and energy voluntarily. There are also those, like myself, who are employed as collaborators and are fully conscious of their role in the mission and identity of the Society of Jesus. There are others, especially in Jesuit schools, who are collaborators by virtue of the fact that they are involved in a Jesuit work, but have not actively chosen their position because it is a Jesuit work. And there are a minority who cannot see any connection between their personal activity and the mission of the Jesuit work in which they are involved. Nonetheless we are all collaborators, and in need of affirmation in what we bring of ourselves and our own personal human spirituality to make a valuable contribution to the whole community. What is important is that we are able to reflect upon the heart of the matter: namely why we are doing what we are doing for Christ and his Kingdom. There is a danger that we may lose sight of

this central mission and become too easily bogged down in lists of things to attend to and tasks to be completed.

The model of Ignatian spirituality and collaborative ministry that I would like to propose here can be used widely and need not be confined to Jesuit works. It is my intention that it may be taken as an example of what can be achieved by any individual or group wishing to develop a sense of spiritual identity and reflect upon what it means to work in a particular Christian context in collaboration with others. Although I am starting from my own experience of Jesuit collaborative ministry and of education, I hope to offer a useful model for anyone involved in such ministry, whether working with a religious order or congregation, or in a parish or diocesan context.

I shall start by reflecting on what the decrees of the recent Jesuit General Congregation have to say about collaborative ministry, as a way of specifying the Jesuit context that is my point of departure. I shall then consider the general principles that underpin staff spiritual development in a Catholic school, before turning to the larger question of what we might mean by 'spirituality' in order to understand the context of spiritual development for school staff. Finally I shall develop this to include aspects that are of direct relevance to Ignatian education and Ignatian leadership. My main purpose is to draw together some ideas on the key principles of Ignatian spirituality and collaboration from the context of education, and see how far those principles may be applied more widely. I hope that they may be of relevance in enabling others to reflect upon their roles in spiritual leadership in their own context.

### ***Collaboration, Mission and Identity***

Three of the decrees of the Thirty-fifth General Congregation of the Society of Jesus are especially pertinent to my discussion here. They are the decree on Collaboration, 'Collaboration at the Heart of Mission'; the decree on Mission, 'Challenges to Our Mission Today: Sent to the Frontiers'; and the decree on Identity, 'Rediscovering Our Charism'.<sup>1</sup> Although this article is about Ignatian spirituality in the

<sup>1</sup> See *Decrees and Documents of the Thirty-fifth General Congregation of the Society of Jesus* (Oxford: Way Books, 2008), 107–120, 53–69, 36–52. Hereafter cited as GC 35.

context of collaboration, the decrees on Mission and Identity remain as indispensable to it as the decree on Collaboration itself.

The decree on Mission reminds us of the process of renewal and adaptation that has taken place within the Society of Jesus since Vatican II, affirming both its mission received from Christ as the service of faith, and the inseparable link between faith and justice in the new context of an ever-changing postmodern society.<sup>2</sup> We are called to ‘bridge the divisions of a fragmented world’, which we can only do ‘if we are united by the love of Christ our Lord’.<sup>3</sup>

This links closely with the decree on Identity, which affirms that Jesuits find their identity ‘not alone but in companionship: in companionship with the Lord’.<sup>4</sup> Jesuits experience an ongoing conversion, like that of St Ignatius, placing them ‘with Christ at the heart of the world’.<sup>5</sup> Like Ignatius they find the presence of God in all things, ‘contemplating God working in the depth of things’.<sup>6</sup> Their lives are marked by ‘being and doing; contemplation and action’,<sup>7</sup> and they seek to communicate their mission and identity through ‘a pedagogy ... inspired by the Spiritual Exercises’.<sup>8</sup> At the heart of this mission and this identity are ‘the service of faith and the promotion of justice’.<sup>9</sup>

Finally, the decree on Collaboration recognises the challenges to growing collaboration, not just in the context of how each person understands what his or her own collaboration might mean, but also in the context of the different regions where Jesuits are active. From my involvement in the international scene, I am certain that the British Province is well developed in terms of lay–Jesuit collaboration. Therefore the central challenge here is how to empower collaborators effectively in our shared mission by giving them greater responsibility and involvement. For me, in my work with schools, this remains important in order to ensure that as many people as possible participate

<sup>2</sup> See *Documents of the Thirty-fourth General Congregation of the Society of Jesus* (St Louis: Institute of Jesuit Sources, 1995), decrees 1–10 and 15–20, which all concern mission. Hereafter cited as GC 34.

<sup>3</sup> GC 35, decree 3, n. 17.

<sup>4</sup> GC 35, decree 2, n. 3.

<sup>5</sup> GC 35, decree 2, n. 4.

<sup>6</sup> GC 35, decree 2, n. 6.

<sup>7</sup> GC 35, decree 2, n. 9.

<sup>8</sup> GC 35, decree 2, n. 10.

<sup>9</sup> GC 35, decree 2, n. 15.

in that mission. It is vital that lay collaborators in leadership positions receive the necessary formation, having the Spiritual Exercises at its heart, to empower them in an even greater commitment to the mission of the Society.

### ***Spiritual Leadership in Catholic Schools***

The Sacred Congregation for Catholic Education states in *The Catholic School*:

By their witness and their behaviour teachers are of the first importance to impart a distinctive character to Catholic schools. It is, therefore, indispensable to ensure their continuing formation through some sort of pastoral provision. This aim must animate them as witnesses of Christ in the classroom and tackle the problems of their particular apostolate, especially regarding a Christian vision of the world and of education ....<sup>10</sup>

The formation of teachers must make the links between the mission of the Catholic school as part of the Church apostolate, the vocation of the individual teacher, and how these are related to the need to develop the spiritual formation of each member of the community. We need to enable everyone to participate more fully in the mission of his or her institution. This seems to be a matter of helping teachers to clarify and 'to become ever more mindful about *why* they do *what* they do, in order that they might be inspired to fulfil more perfectly the personal requirement of their vocation'.<sup>11</sup>

Writing about the characteristics of staff development in Catholic schools, Louise Moore suggests that another unique dimension is required in addition to those of personal and professional growth.<sup>12</sup> She underlines the idea that teaching in a Catholic school is not just an occupation but a vocation, and asks how Catholic schools should support and encourage the important spiritual work of their teachers. This is tied into the ideals of the Vatican II Declaration on Christian

<sup>10</sup> *The Catholic School* (Rome: Sacred Congregation for Education, 1977), n. 78.

<sup>11</sup> Richard Jacobs, *The Vocation of the Catholic Educator* (Washington, DC: National Catholic Educational Association, 1996), 71.

<sup>12</sup> Louise Moore, 'Staff Development in the Catholic School: The Caring Response of a Community', in *Catholic School Leadership: An Invitation to Lead*, edited by Thomas Hunt (London: Falmer, 2000), 93–104, here 96.

Education, *Gravissimum educationis*, which states that the distinctiveness of the Catholic school is found in the relationship between its religious dimension in the educational climate and the personal development of each student in the tension between culture and gospel.<sup>13</sup>

The synthesis of faith, culture and life is a theme taken up elsewhere in the literature. In *Lay Catholics in Schools* it is introduced in the context of how to live one's personal identity in a way that involves the whole person.<sup>14</sup> The development of the whole person is the underlying principle of spiritual formation, and the principals and heads of Catholic schools have a responsibility to enhance the spiritual formation as well as the professional development of teachers.<sup>15</sup> In a study of staff development in Catholic schools, Joseph Rogus and Colleen Wildenhaus consider spiritual formation to be

crucial, particularly given the diminishing role of religious and the consequent importance of enabling lay staff to become spiritual leaders.<sup>16</sup>

The recurring theme here appears to be 'the whole person'. This is the key to what we might mean by 'spirituality' in the context of spiritual formation. Thomas Groome writes simply that 'spirituality is one's way of life'. He says that our spirituality is realised in how we live our day-to-day lives, and that its essence is found in our relationships—with God, with ourselves, with others and with the world. Spirituality is

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<sup>13</sup> Moore, 'Staff Development in the Catholic School', 97. And see [http://www.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_gravissimum-educationis\\_en.html](http://www.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html).

<sup>14</sup> *Lay Catholics in Schools* (Rome: Sacred Congregation for Education, 1982), nn. 25–31.

<sup>15</sup> Joseph F. Rogus and Colleen A. Wildenhaus, 'Ongoing Staff Development in Catholic Schools', in *Catholic School Leadership*, 157–173, here 158.

<sup>16</sup> Rogus and Wildenhaus, 'Ongoing Staff Development in Catholic Schools', 170.

therefore necessary for human wholeness. He goes on to say: ‘a vibrant spirituality lends a foundation for integrating all the bits and pieces of our lives, helping us to live a whole and balanced life’.<sup>17</sup> Helga Neidhart, while admitting that spirituality is not easy to define, reaffirms Groome’s approach, saying,

... spirituality is an essential dimension of being human. It encompasses our understanding of God, self, other, the universe, and the actions and relationships that flow from these understandings ... spirituality refers not just to an aspect of life that is ‘religious’, but rather to the search for God’s presence in every dimension of life, and the integration of the whole life in terms of ultimate values.<sup>18</sup>

### **Human and Devotional Spirituality**

Many people might feel uncomfortable with the term ‘spirituality’ used in this way, finding it too disembodied, too exacting or too much focused only on religious faith. But it is worth noting here that it is possible to make a distinction between *human spirituality* and *devotional spirituality*. In many cases these may overlap or complement each other, but not necessarily. John Bradford clarifies and articulates the distinctions well. He says ‘it is essential to see religion—devotional spirituality—as giving order to, articulating and endorsing human spirituality’. Devotional spirituality refers specifically to the ‘formation of a corporate and personal religious life’, whereas human spirituality is universal.<sup>19</sup> In Alex Rodger’s words:

Spirituality involves everyone: being a person means being a spiritual being; spirituality has to do with living life to the full and discovering how to become more fully human; spirituality is about self-discovery, discovery of others and discovery of the world; spirituality is not synonymous with religion, nor is it opposed to it ....<sup>20</sup>

<sup>17</sup> Thomas Groome, *Educating for Life* (Allen, Tx: Thomas More, 1998), 330–331.

<sup>18</sup> Helga Neidhart, ‘Leadership Spirituality in the Context of Catholic Education’, in *Leadership in Catholic Education: 2000 and Beyond*, edited by Patrick Duignan and Tony D’Arbon (Strathfield: Australian Catholic University, 1998), 87.

<sup>19</sup> John Bradford, *Caring for the Whole Child: A Holistic Approach to Spirituality* (London: Catholic Children’s Society, 1995), 13.

<sup>20</sup> Alex Rodger, ‘Human Spirituality: Towards an Educational Rationale’, in *Education, Spirituality and the Whole Child*, edited by Ron Best (London: Cassell, 1996), 60.



In the context of the Catholic school community there has to be some adherence to a particular devotional spirituality. But it is crucial that this does not alienate those who value the ethos and mission of a Catholic school but are not of the Catholic faith. Importantly, for Bradford the foundation-stone of spirituality is human spirituality, since everyone, religious or not, has human-spiritual needs. Devotional spirituality builds in profound ways upon human spirituality. He says:

What we call devotional-spiritual needs will be human-spiritual needs expressed in the culture and language of a particular religion and which enhance attunement to the Divine. A religion makes the invaluable contribution of providing a language, culture and tradition within which the significance of personal and ultimate issues (e.g. the purpose of life) can be articulated, shared and reflected upon.<sup>21</sup>

Part of our challenge is to enable colleagues to realise that every member of the community is able to make a valuable personal spiritual

<sup>21</sup> Bradford, *Caring for the Whole Child*, 14.

contribution that builds up the community, regardless of his or her own faith or lack of it. For a Catholic school this would imply the need to initiate all staff into the language of the school as Church, to help them realise that their personal contributions build up the devotional spirituality of the school. In my experience a school is enriched as a Catholic community when staff from other faith-traditions, or from none, feel empowered through the realisation that their contribution matters.

We need, however, to focus our use of the term 'spirituality', at least in a Christian context. Having admitted that this is a word which is sometimes difficult to pin down, we need to consider a working definition in Christian terms in order to explore how spirituality can be expressed in worship, fundamental values and lifestyle. In this more specific context, spirituality can be seen as 'the whole of life viewed in terms of a conscious relationship with God, in Jesus Christ, through the indwelling of the Spirit and within the community of believers',<sup>22</sup> or as something 'to do with the ways and means of attuning oneself to the presence of Jesus and to make an appropriately generous response to that presence'.<sup>23</sup> It is then possible to focus more specifically still on Ignatian spirituality and Ignatian pedagogy as a way of proceeding.

### ***The Spiritual Exercises and Ignatian Pedagogy***

The Spiritual Exercises of St Ignatius act as the foundation of Ignatian pedagogy and spirituality with the context of a school. This pedagogy, outlined in the International Commission on the Apostolate of Jesuit Education document 'Ignatian Pedagogy: A Practical Approach', is based on the paradigm of Experience-Reflection-Action, which serves as a model or structure not only for the Spiritual Exercises themselves, but also for the teacher-learner relationship and indeed for Ignatian education as a whole.

The essential power of the Spiritual Exercises of Ignatius is the call to reflect upon experience in prayer in order to discern where the Spirit of God is leading, and their vital dynamic is the individual

<sup>22</sup> Philip Sheldrake, 'Spirituality as an Academic Discipline', in *Spirituality and the Curriculum*, edited by Adrian Thatcher (London: Cassell, 1999), 57.

<sup>23</sup> Michael Holman, 'The Christian Ministry of Teaching', in *Contemporary Catholic Education*, edited by Michael A. Hayes and Liam Gearon (Leominster: Gracewing, 2002), 70.



person's encounter with the Spirit of Truth. The principles for directing others in the Spiritual Exercises become a perfect description of the pedagogical role of the teacher, whose task is not merely to inform but to enable the student to progress in the truth.<sup>24</sup> It is clear that this role is one of leadership and, even more essentially, one of spiritual leadership, in that the teacher is privileged to play a primary role in facilitating the growing relationship of the learner with truth. This parallels the Spiritual Exercises, which are intended as a method to guide others through experiences of prayer in which they meet and converse with the living God, come honestly to grips with the truth of their values and beliefs, and make free and deliberate choices about the future course of their lives. If teachers are to use the Ignatian pedagogical paradigm successfully, they need not only to be sensitive to their own experience, attitudes and opinions but also to be suitably inducted into the characteristics of Jesuit education—especially ongoing formation, including spiritual formation—since, it seems to me, these are integrally bound into the whole educational enterprise.

Through all this we must keep in mind that Ignatius did not seek to impose a spirituality on the world but rather to find a way of discerning the presence of God already active in the world. The most concise encapsulation of this spirituality is the phrase 'finding God in all things'. This is a synthesis of matter and spirit in which the human and the divine become inseparable. The theme is taken up in the Catholic Education Service (CES) document *Spiritual and Moral Development across the Curriculum* where it says:

The nature of Catholic education rests on one of the fundamental aspects of the Church's teaching. It is the insistence, in the Catholic synthesis, that the human and the divine are inseparable: in the person of Christ, in the action of God in our lives, in the task of exploring and understanding revealed truth. Catholicism sees no separation of the human from the saving action of God.<sup>25</sup>

<sup>24</sup> International Commission on the Apostolate of Jesuit Education, 'Ignatian Pedagogy: A Practical Approach', in *Foundations*, edited by Carl E. Meirose (Washington, DC: Jesuit Secondary Education Association, 1993), 244. Available at [http://www.sjweb.info/documents/education/pedagogy\\_en.doc](http://www.sjweb.info/documents/education/pedagogy_en.doc).

<sup>25</sup> *Spiritual and Moral Development across the Curriculum* (London: Bishops' Conference of England and Wales, 1995) n. 5.

This fundamental principle is thus not exclusive to Ignatian education, but is something which can be applied universally to Catholic education and indeed to works beyond education.

All too often the students whom we teach will have a limited understanding as to where God may be found, which in their minds may be confined to church or formal prayer. Teachers are in the privileged position of helping students authentically to interpret ways of finding the presence of God in all that we do. It is therefore vital that teachers are given opportunities to develop this understanding for themselves through programmes of staff spiritual development, so that they may more fully understand their crucial role in enabling their students to find the greater meaning and purpose in their lives. And we need to be aware that, although it is proper that the school provides opportunities for the traditional encounters with God through formal prayer and liturgy, pupils' experiences of this outside the school context may be very limited. There is scope both to provide quality prayer and worship and to develop the experience of God encountered in everything that they do.

In the same way that young people need to be developed in academic matters, their spirituality also needs cultivation. We know that they can recognise goodness, truth and beauty, so we should work to help them understand that these point towards the source and



author of these qualities. With Ignatian spirituality, the whole of the curriculum, indeed the whole world, is an opportunity for encounter with the good, the true and the beautiful—that is with the divine. So when students are touched by beauty, awe, wonder, mystery and so on, then that can be interpreted as an experience of God. Since God is also a Trinity of love and relationship, any experience of relationship which builds people up is an experience of the love of God working in their lives.<sup>26</sup>

This theme of finding the presence of God in all things and experiencing the love of God working in our lives, indeed in every moment and opportunity, is clearly sacramental. It makes sense to develop this way of thinking as a model for understanding how the school community may also be considered as ‘sacramental’, and as a way of realising this powerful dimension which is distinctive to Catholic schools. *Spiritual and Moral Development across the Curriculum* devotes the whole of its introduction to the theme of the sacramental reality of the school; once again this is not something exclusive to Ignatian education, but something which can be appropriately explored and developed to help those working in the context of Catholic education—and elsewhere—have a clearer understanding of its mission.<sup>27</sup>

### ***Ignatian Pedagogy and the Characteristics of Jesuit Education***

Father General Peter-Hans Kolvenbach described the goal of Jesuit or Ignatian education in an address at Georgetown in 1989, amplifying the account given in the International Commission on the Apostolate of Jesuit Education pamphlet *The Characteristics of Jesuit Education*:<sup>28</sup>

The pursuit of each student’s intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, although

<sup>26</sup> ‘Finding God in All Things’, in *Ignatian Foundational Insights* (Hawthorn, Vic.: Australian Jesuit Education Office, 2000), 25.

<sup>27</sup> *Spiritual and Moral Development across the Curriculum*, 7–8.

<sup>28</sup> See International Commission on the Apostolate of Jesuit Education, *Go Forth and Teach: The Characteristics of Jesuit Education* (Washington, DC: Jesuit Secondary Education Association, 1987).

these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action—action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slipshod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.<sup>29</sup>

This goal of ultimate action, which Father Arrupe summarised as ‘forming men and women for others’, requires a full and profound formation of the whole person which is part of the spiritual quest.

And teachers within Jesuit education must likewise be formed in this approach in order to participate fully in the collaborative nature of the Jesuit apostolate in education. Daven Day writes that our generation has witnessed a remarkable flowering of activity centred on the spiritual insights of Ignatius, and that once again lay people have taken rightful ownership and leadership of Ignatian spirituality. ‘This same burgeoning of creativity’, he goes on to say, ‘has occurred in education when educators revisited the traditional insights of Ignatius’.<sup>30</sup>

**A full and profound formation of the whole person**

*The Characteristics of Jesuit Education* first of all explains the rationale of its subject and how it came into being. It then makes connections between the characteristics of Jesuit education and the spiritual vision of Ignatius. The statements upon which it builds come directly from the world-vision of Ignatius, reflecting on that vision and applying it to education in the light of the needs of men and women today. It seems appropriate, therefore, to present an outline of what the booklet describes as Jesuit, or Ignatian, education, since this is essential to understanding its rationale and enables a comparison with the general principles of Catholic education. These ten statements have subsequently been designated as ‘Ten Dimensions of a Jesuit School and Ignatian Leadership’.

<sup>29</sup> International Commission on the Apostolate of Jesuit Education, ‘Ignatian Pedagogy’, 241.

<sup>30</sup> Daven Day, ‘Ignatian Education: From Foundational Insights to Contemporary Praxis’, in *Briefing Papers: Occasional Readings on Topics that May Be of Particular Interest to Ignatian Education* (Hawthorn, Vic.: Australian Jesuit Education Office, 1994).

1. For Ignatius, God is Creator and Lord, Supreme Goodness, the one Reality that is absolute; all other reality comes from God and has value only in so far as it leads us to God. This God is present in our lives, 'labouring for us' in all things; He can be discovered, through faith, in all natural and human events, in history as a whole, and most especially within the lived experience of each individual person.

**Jesuit education:** is world-affirming;  
assists in the total formation of each individual within the human community;  
includes a religious dimension that permeates the entire education;  
is an apostolic instrument;  
promotes dialogue between faith and culture.

2. Each man or woman is personally known and loved by God. This love invites a response which, to be authentically human, must be an expression of a radical freedom. Therefore, in order to respond to the love of God, each person is called to be:

*free to give of oneself, while accepting responsibility for and the consequences of one's actions: free to be faithful;*

*free to work in faith toward that true happiness which is the purpose of life: free to labour with others in the service of the Kingdom of God for the healing of creation.*

**Jesuit education:** insists on individual care and concern for each person;  
emphasizes activity on the part of the student;  
encourages life-long openness to growth.

3. Because of sin, and the effects of sin, the freedom to respond to God's love is not automatic. Aided and strengthened by the redeeming love of God, we are engaged in an ongoing struggle to recognise and work against the obstacles that block freedom—including the effects of sinfulness—while developing the capacities that are necessary for the exercise of true freedom.

*This freedom requires a genuine knowledge, love and acceptance of self, joined to a determination to be freed from any excessive attachment: to wealth, fame, health, power, or anything else, even life itself.*

*True freedom also requires a realistic knowledge of the various forces present in the surrounding world and includes freedom from distorted perceptions of reality, warped values, rigid attitudes or surrender to narrow ideologies.*

*To work toward this true freedom, one must learn to recognise and deal with the influences that can either promote or limit freedom: the movements within one's own heart; past experiences of all types; interactions with other people; the dynamics of history, social structures and culture.*

**Jesuit education:** is value-orientated;  
encourages a realistic knowledge, love and acceptance of self;  
provides a realistic knowledge of the world in which we live.

4. The world view of Ignatius is centred on the historical person of Jesus Christ. He is the model for human life because of his total response to the Father's love in the service of others. He shares our human condition and invites us to follow him under the standard of the cross, in loving response to the Father. He is alive in our midst and remains the Man for others in the service of God.

**Jesuit education:** proposes Christ as the model of human life;  
provides adequate pastoral care;  
celebrates faith in personal and community prayer, worship and service.

<p>5. <i>A loving and free response to God's love cannot be merely speculative or theoretical. No matter what the cost, speculative principles must lead to decisive action: 'love is shown in deeds'. Ignatius asks for the total and active commitment of men and women who, 'to imitate and be more actually like Christ', will put their ideals into practice in the real world of the family, business, social movements, political and legal structures, and religious activities.</i></p>	
<p><b>Jesuit education:</b></p>	<p><b>is preparation for active life commitment; serves the faith that does justice; seeks to form 'men and women for others'; manifests a particular concern for the poor.</b></p>
<p>6. <i>For Ignatius, the response to the call of Christ is made in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world. Mary, the Mother of Jesus, is the model of this response. Ignatius and his first companions were all ordained as priests and they put the Society of Jesus at the service of the Vicar of Christ, 'to go to any place whatsoever where he judges it expedient to send them for the greater glory of God and the good of souls'.</i></p>	
<p><b>Jesuit education:</b></p>	<p><b>is an apostolic instrument, in service of the Church as it serves human society; prepares students for active participation in the Church and the local community, for the service of others.</b></p>
<p>7. <i>Repeatedly, Ignatius insisted on the magis—the more. His constant concern was for greater service of God through a closer following of Christ and that concern flowed into all the apostolic work of the first companions. The concrete response to God must be 'of greater value'.</i></p>	
<p><b>Jesuit education:</b></p>	<p><b>pursues excellence in its work of formation; witnesses to excellence.</b></p>
<p>8. <i>As Ignatius came to know the love of God revealed through Christ and began to respond by giving himself to the service of the Kingdom of God, he shared his experience and attracted companions who became 'friends in the Lord', for the service of others. The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals.</i></p>	
<p><b>Jesuit education:</b></p>	<p><b>stresses lay-Jesuit collaboration; relies on a spirit of community among; teaching staff and administrators, the Jesuit community, governing boards, parents, students, former students, benefactors; takes place within a structure that promotes community.</b></p>
<p>9. <i>For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal 'discernment' done always in a context of prayer. Through prayerful reflection on the results of their activities, the companions reviewed past decisions and made adaptations in their methods, in a constant search for greater service to God (magis).</i></p>	
<p><b>Jesuit education:</b></p>	<p><b>adapts means and methods in order to achieve its purpose most effectively; is a 'system' of schools with a common vision and common goals; assists in providing the professional training and ongoing formation that is needed, especially for teachers.</b></p>

Finally, the tenth dimension is that of Ignatian pedagogy. Although *The Characteristics of Jesuit Education* does not deal thoroughly with this dimension, it does at least make the links with the *modus Parisienis*<sup>31</sup> and the Spiritual Exercises, and draws some analogies between the methods of the Exercises and traditional Jesuit teaching methods.

A later document produced by the International Commission on the Apostolate of Jesuit Education, called 'Ignatian Pedagogy: A Practical Approach', emerged in 1993 as a response to the positive international reception of *The Characteristics of Jesuit Education*, aiming to make *The Characteristics* more accessible to teachers. This document gives a clear explanation of Ignatian pedagogy, in terms of the way in which teachers accompany learners in their growth and development, as an art and science of teaching which cannot simply be reduced to methodology. It states that such a pedagogy must include a world-view and a vision of the ideal human person to be educated as expressed in *The Characteristics of Jesuit Education*.<sup>32</sup>

Although this has been a reflection mainly from the perspective of Ignatian education, I hope that many of the principles considered here are transferable to other contexts and works. I have proposed that there is a common mission and vocation, expressed in the decrees of the Thirty-fifth General Congregation of the Society of Jesus, which has at its heart the service of faith and the promotion of justice, bringing the face of Christ into our broken world. I suggest that this sense of mission and vocation has a common value for all those involved in collaborative ministry, and I hope that the principles expressed here may be applied more widely in enabling others to reflect upon their role in spiritual leadership in their own context, focusing on the heart of their own mission.

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<sup>31</sup> The *modus Parisiensis* is the method and structure of the University of Paris, where Ignatius and his first companions studied.

<sup>32</sup> International Commission on the Apostolate of Jesuit Education, 'Ignatian Pedagogy', 241.