

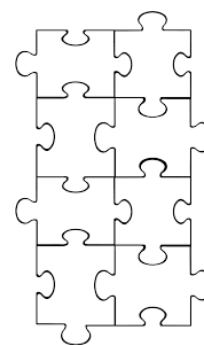
A Model for Jesuit School Chaplaincy

School chaplaincies can sometimes feel isolated places where the chaplain and a few trusty colleagues work hard but may never have the time or opportunity to articulate comprehensively and clearly what their activity is about.

Jesuit schools are guided by a well-developed statement of the characteristic features which contribute to distinctive Jesuit style of education: *The Characteristics of Jesuit Education*, published in 1986 for worldwide use across all Jesuit schools.

This model of chaplaincy is derived from *The Characteristics of Jesuit Education* (CJE). It aims to set out in a systematic and comprehensive way the different areas of activity which should be found in the chaplaincy of a Jesuit school. There are eight domains of chaplaincy activity and interest:

1. **Encounter with the person of Jesus Christ**
2. **Personal philosophy of life**
3. **Prayer**
4. **Worship**
5. **Social outreach**
6. **Leadership**
7. **Involvement in the life of the Church**
8. **Pastoral care**



These domains are like the interlocking pieces of a jigsaw and good chaplaincy provision in a school is incomplete if any is missing or particularly weak.

At the heart of Jesuit education is the idea of *cura personalis* – that personalised attention to the needs of each individual person. *Cura personalis* is achieved through excellent education (the transmission of knowledge and skills leading to competence across a broad curriculum) and outstanding formation (the development of virtue and character – articulated for Jesuit schools in the *Jesuit Pupil Profile*) which reflect St Ignatius' own definition of the purpose of a Jesuit schools as a place of "improvement in living and learning for the greater glory of God and the common good" (*Constitutions* n.440)

A good and vibrant chaplaincy is one of the key things that makes a school distinctively Christian, Catholic and Jesuit.

This document then suggests examples of the sorts of initiatives, activities and provision that a school might include in each of these areas of chaplaincy work.

In thinking about school chaplaincy provision, the following should be kept in mind:

1. Chaplaincy needs to be given appropriate resources (manpower, funding, space) and a high profile in the life of the school. The support and consistent encouragement of the school leadership team, and of middle managers especially heads of year and form tutors, is essential. To achieve this, the chaplaincy programme needs to be well communicated to everyone.
2. There needs to be a clear, planned and agreed chaplaincy programme, adapted to the “people, place and times” (St Ignatius) of the school community. The programme should include all eight domains proposed by this model of school chaplaincy.
3. The chaplaincy programme needs to be primarily for pupils, but should also address the needs of staff, both teaching and support, and the wider community, including families.
4. The chaplain cannot do all this by him/herself. S/he needs to build a team of staff and pupils to deliver the chaplaincy programme. It is important to build up a chaplaincy team which will usually include (a) those who regularly contribute to the chaplaincy programme, and (b) those who are asked to contribute to specific or one-off events.
5. The chaplaincy programme needs to be inclusive (by reaching out to pupils and staff of other faiths and none) but must also specifically address the formation needs of Catholic pupils and staff.
6. Chaplaincy needs to be run in a professional way, with evaluation and accountability (through the Apostolic Report prepared for the annual Visitation of the Jesuit Provincial and through Diocesan Inspection). Chaplains, and others more involved in the chaplaincy team, need to be involved in opportunities for personal and professional development (offered by the Jesuit Institute, the diocese, and other organisations).
7. Chaplaincy is not stand-alone or an enterprise divorced from the rest of the school community – it should be the animating spirit, the faithful companion, the critical friend (from the perspective of gospel values), at the heart of the school community. Good school chaplaincy should be:
 - welcoming
 - discrete
 - non-judgemental
 - inspiring
 - animating
 - reflective
8. There should be a physical base for chaplaincy.



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

Ignatian Pedagogy (1993) n.37

The Eight Domains of School Chaplaincy

This model of chaplaincy proposes eight areas or domains of activity which a good school chaplaincy should be offering. Domain suggests a territory or sphere of influence and is deliberately chosen to reflect the way in which school chaplaincy should operate.

At different times, some of the eight domains might be stronger and livelier than others, but all should be present, and any weaker areas being developed. An annual review of chaplaincy, as part of the process of writing the Apostolic Report at the time of the Provincial's Visitation, should be the usual mechanism for identifying strengths and aspects of chaplaincy in need of development.

The notes below each of the eight domains are not exhaustive and are intended simply to suggest some of the sorts of things that might be considered for inclusion in a good chaplaincy programme.

Domain 1

Encounter with the Person of Jesus Christ

"Christ is proposed as the model of human life. Everyone can draw inspiration and learn about commitment from the life and teaching of Jesus, who witnesses to the love and forgiveness of God, lives in solidarity with all who suffer, and pours out his life in the service of others." (CJE 61)

What does this mean for chaplaincy practice?

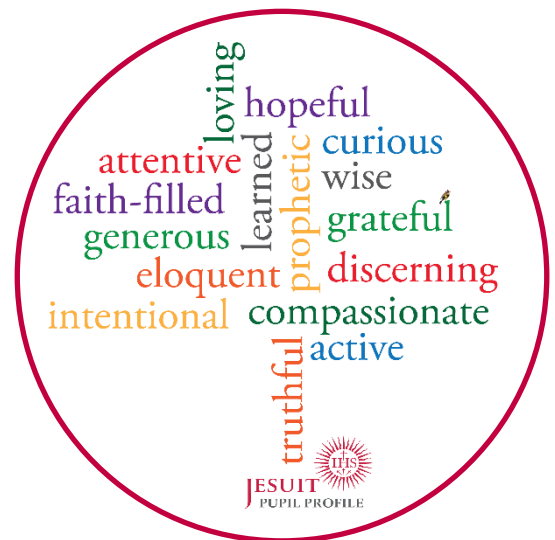
- a. the person of Jesus is represented around the school in many ways – in words, images, stories, symbols, teachings, parables, miracles, and in the telling of his birth, life and ministry, death and resurrection;
- b. routine and strong proclamation of the Gospel is central to the life of the school;
- c. pupils encounter Jesus through the Ignatian spiritual exercise of imaginative contemplation;
- d. Jesus is presented as the face [ikon] of God ("if you want to know what God is like, look at what Jesus does, listen to what he says, understand his values");
- e. the Spirit of the risen Christ, alive and at work among us, is talked about and proclaimed;
- f. pupils are led to see Jesus in others (eg. the saints and other good and heroic people);
- g. there are regular retreats, celebration of feast days, school missions, presentations, assemblies, etc. in which the whole school is open to encounter with the person of Jesus.

“The educational process has one common goal: the formation of a balanced person with a personally developed philosophy of life.” (CJE 32)

The years of growing up are a privileged time when young people, given the opportunity and challenge, lay the foundations for a personal philosophy of life. In a Jesuit school, staff will deliberately support that exploration and shaping of a personal philosophy of life. The chaplaincy should take a lead role in articulating and developing the values and virtues of a Christian philosophy of life which is modelled and offered to pupils.

What does this mean for chaplaincy practice?

- the values of the Gospel (especially the Beatitudes) are presented as the source for developing a personal philosophy of life;
- pupils are introduced to the practice of attentiveness and the art of discernment (especially in the Ignatian spiritual exercise of the *Examen*);
- pupils are given opportunities to engage with the issues of our times (both locally and globally) – in particular:
 - a spiritual vision of the world in the face of materialism;
 - a concern for others in the face of egoism;
 - simplicity in the face of consumerism;
- the cause of the poor in the face of social injustice (CJE 96); pupils are introduced to and are familiar with the tradition of Catholic social teaching;
- the ideal of being “men and women for others” (Pedro Arrupe SJ) is embedded in the culture of the school;
- the idea that every pupil has a vocation, called to build the kingdom of God, called to holiness, is talked about;
- the virtues of the **Jesuit Pupil Profile** are presented to pupils and embedded into the daily narrative of school life;
- pupils are taught the art of discernment / reading the signs of the times, noticing which spirits are at work in the world.



“Jesuit education offers a progressive initiation to prayer, following the example of Christ who prayed regularly to his Father. All are encouraged to praise and thank God, to pray for one another, and to ask God’s help in meeting the needs of the larger human community.” (CJE 67)

In Jesuits schools, the request of the disciples, “Lord, teach us to pray . . .” (Luke 11:1) is taken seriously. Jesuit schools are ‘schools of prayer’.

What does this mean for chaplaincy practice?

- a. our schools should not just be places where prayers are said but truly “schools of prayer” in the medieval sense of living communities that teach their members how to pray and deepen and mature that prayer until they are no longer novices but masters;
- b. the *Spiritual Exercises* and spiritual tradition of St Ignatius are widely used but the school and chaplaincy are also open to other traditions which are helpful to the young people we serve;
- c. chaplaincy is developing a sense that God is at work in the world for me;
- d. there are age- and experience-appropriate retreats, each year, for every member of the school community, including staff and parents;
- e. times of prayer (and Examen) are built into the rhythm of the school day (eg. grace before meals; responding to events, especially those affecting members of the school community);
- f. the patrimony of Catholic prayers is faithfully passed on (ie. including an understanding of those prayers and the theology they express), eg. the Divine Office, the rosary, etc.;
- g. some priority is given to creating ‘spaces and places of prayer’ which are accessible and inviting;
- h. there are pilgrimages – to special places of prayer, places of spiritual significance.

“A Jesuit school is a community of faith which expresses this faith through appropriate religious or spiritual celebrations.” (CJE 68)

What does this mean for chaplaincy practice?

- a. regular celebration of the Eucharist is central to the life of the school (the ‘source and summit of Christian life’), and is appropriately adapted for children and young people;
- b. the standard of liturgy is consistently high – with expressive/effective communication, celebration/joy, theologically informed;
- c. pupils are regularly and deeply involved in preparing liturgy and community prayer and active in a variety of ministries in liturgy;
- d. there is regular celebration of sacrament of reconciliation;
- e. the seasons and feasts of the Church’s year are prominently marked, known and celebrated in the school community;
- f. the Jesuit feasts are marked and celebrated;
- g. suitable lay-led liturgy is well developed (eg. Christmas carol service, Ash Wednesday service, Passiontide Tenebrae service, Leavers’ liturgy) and the Church’s tradition of sacramentals (eg. holy water, votive lights, rosary) is appropriately used;
- h. moments of prayer occur at school events (eg. Open Night, prize-giving, staff and governors; meetings, parents’ briefings, etc.) – establishing a community that prays, often and everywhere;
- i. making sure worship and community prayer is incorporated into school trips (especially residential);
- j. the sacred space of the school (chapel, shrines, etc.) is well cared for – accessible places of welcome and peace;
- k. senior members of staff, including the Head Teacher, and senior pupils (eg. Head Boy/Girl) regularly take high profile roles in school liturgy and community prayer.

Talents are gifts to be developed for the good of the human community (CJE 82) . . . Today or prime educational objective must be to form men and women for others (CJE 82) . . . There are opportunities in Jesuit education for actual contact with the world of injustice. (CJE 80) . . . Jesuit education is concerned with the ways in which students will make use of their formation in the service of others ‘for the praise, reverence, and service of God’¹. (CJE 37)

What does this mean for chaplaincy practice?

- a. pupils are provided with ‘windows on the world’, highlighting injustice, and opportunities to act (“think globally, act locally”) – but always with hope (don’t crush them before they can respond or simply leave them feeling guilty or hopeless);
- b. pupils are given opportunities to deepen their understanding of the virtues of compassion and love – through exemplars and opportunities to act;
- c. the social imperative of the gospel is effectively communicated;
- d. Catholic social teaching is well known and put into practice;
- e. the school community and individual pupils are regularly engaged, in an age-appropriate way, in doing the seven corporal works of mercy:²
 1. to feed the hungry
 2. to give water to the thirsty
 3. to clothe the naked
 4. To shelter the homeless
 5. to visit the sick
 6. to visit the imprisoned or ransom the captive
 7. to bury the dead
- f. pupils and staff are aware of the Society’s commitment to accompany migrants, displaced persons, refugees, and victims of wars and human trafficking, and indigenous peoples (cf. UAPs);
- g. the Christian faith is understood as ‘a faith that does justice’;
- h. ‘care for our common home’ and education in environmental justice is prominent;
- i. there is frequent and structured dialogue with culture, science, atheism, consumerism – asking how can we build a better world?
- j. pupils learn how to do charity in a *magis* way (eg. the less glamorous, well-known, or least supported causes) – informing oneself, living intentionally, being prophetic through advocacy.

¹ *Spiritual Exercises* n.23

² the Corporal works of mercy are from Matthew 25, Isaiah 58, the 7th is from Tobit 1:16-22

Domain 6 Leadership

“The goal of Jesuit education today is to educate leaders in service. The Jesuit school will help students to develop the qualities of mind and heart that will enable them, in whatever station they assume in life, to work with others for the good of all in the service of the Kingdom of God.” (CJE 110)

What does this mean for chaplaincy practice?

- a. forming people of competence, conscience and compassionate commitment;
- b. forming “agents of change” (Pedro Arrupe SJ) - people who will transform the world locally or globally;
- c. understanding leadership as being “leaders in service” (CJE 110);
- d. creating many opportunities for leadership at all levels of the school.

Domain 7 Involvement in the Life of the Church

“Involvement in the life of the Church In ways proper to a school, concrete experiences of church life are available to all students through participation in church projects and activities.” (CJE 103)

What does this mean for chaplaincy practice?

- a) the school promotes Catholic Christian heritage and culture, faithfully passing on the *traditio* of faith and practice;
- b) the Jesuit identity and mission of the school is widely known, understood and celebrated;
- c) there are programmes of induction for new pupils, staff and parents;
- d) key people in the wider community of the Church, locally and globally, are well known (eg. the Pope, the Cardinal, the Bishop, the Parish Priest, the Provincial, the local Jesuit community), and invited into the school;
- e) key places of significance to Christians and Catholics, both local and global, are well known;
- f) the story of Christianity and Catholicism, local and global, is well known and celebrated;
- g) pupils are encouraged to become involved in, and trained for, ministry: liturgical, service, hospitality
- h) there is regular engagement with Church agencies (eg. CAFOD, JM, JRS, Caritas, etc.);
- i) the school particularly engages with missions entrusted to the Society of Jesus by the Popes: ecumenism, inter-faith dialogue, and dialogue with atheism;
- j) controversial issues facing the church are, in an age-appropriate way, openly and constructively discussed.

Domain 8 Pastoral Care

“Teachers take a personal interest in the intellectual, affective, moral and spiritual development of every student, helping each one to develop a sense of self-worth and to become a responsible individual within the community.” (CJE 43)

The eighth domain of chaplaincy is pastoral care. Pastoral care underpins all the other areas of activity. It is a responsibility shared by all staff and is not something that is exclusively the preserve of the chaplaincy.

The chaplaincy should be fully integrated into the wider pastoral care provision of the school (eg. Heads of Year, Pastoral Teams, Form Tutors, and specialist support such as bereavement counselling, behaviour and discipline support, home links, etc.). Pastoral care of pupils in a school is always exercised in collaboration with others.

What does this mean for chaplaincy practice?

1. there are specific practices and awareness around welcoming and belonging (making pupils feel welcomed each day and that they belong to the community of the school);
2. ‘accompaniment’ is understood as the principal ‘way of proceeding’ in a Jesuit school (making sure pupils have someone to turn to, adults, older pupils or peers, who will be there for them);
3. there are opportunities to talk and share lives;
4. someone notices when things are not right;
5. advice and counselling are widely available (including specialist counselling);
6. there are many and established ways of reconciliation and fresh start (“ways back” to the school community from pupils who have acted against the interests of the community, or who simply feel alienated or excluded).



Appendix 1

Religious and Spiritual Formation in *The Characteristics of Jesuit Education*

Religious and spiritual formation is integral to Jesuit education; it is not added to, or separate from, the educational process. (34)

Jesuit education tries to foster the creative Spirit at work in each person, offering the opportunity for a faith response to God while at the same time recognizing that faith cannot be imposed. In all classes, in the climate of the school, and most especially in formal classes in religion, **every attempt is made to present the possibility of a faith response to God as something truly human and not opposed to reason**, as well as to develop those values which are able to resist the secularism of modern life. (35)

Every aspect of the educational process can lead, ultimately, to worship of God present and at work in creation, and to reverence for creation as it mirrors God. **Worship and reverence are parts of the life of the school community; they are expressed in personal prayer and in appropriate community forms of worship.** The intellectual, the imaginative and affective, the creative, and the physical development of each student, along with the sense of wonder that is an aspect of every course, and of the life of the school as a whole, can all help students to discover God, active in history and in creation. (36)

[School chaplaincy] is a dimension of *cura personalis* that enables the seeds of religious faith and religious commitment to grow in each individual by enabling each one to recognize and respond to the message of divine love: seeing God at work in his or her life, in the lives of others, and in all of creation; then responding to this discovery through a commitment to service within the community. **[Chaplaincy programmes] are available to all members of the educational community in order to awaken and strengthen this personal faith commitment.** (63)

[Chaplaincy] is centred on Christ present in the Christian community. Students encounter the person of Christ as friend and guide; they come to know him through Scripture, sacraments, personal and communal prayer, in play and work, in other persons; they are led to the service of others in imitation of Christ the 'man for others'. (64)

Making the *Spiritual Exercises* is encouraged as a way of knowing Christ better, loving him, and following him. They can be made in various ways, adapted to the abilities of each person. (65)

The Jesuit school encourages and assists each student to respond to his or her own personal call from God, a vocation of service in personal and professional life, whether in marriage, religious or priestly life, or a single life. (66)

Prayer is an expression of faith and an effective way toward establishing the personal relationship with God that leads to a commitment to serve others. **Jesuit education offers a progressive initiation to prayer**, following the example of Christ, who prayed regularly to his Father. All are encouraged to praise and thank God in prayer, to pray for one another within the school community, and to ask God's help in meeting the needs of the larger human community. (67)

The faith relationship with God is communal as well as personal; the educational community in a Jesuit school is united by bonds that are more than merely human: it is a community of faith, and expresses

this faith through appropriate religious or spiritual celebrations. For Catholics, **the Eucharist is the celebration of a faith community centred on Christ.** (68)

Catholic members of the educational community receive and celebrate the loving forgiveness of God in the Sacrament of Reconciliation. Depending on local circumstances, the Jesuit school prepares students, and also adults, for the reception of other sacraments. (69)

The obedience of Christ to his Father’s will led him to give of himself totally in the service of others; a relationship to God necessarily involves a relationship to other persons. **Jesuit education promotes a faith that is centred on the historical person of Christ, which therefore leads to a commitment to imitate him as the ‘man for others’.** (70)

Appendix 2

Evaluating the Chaplaincy Programme

It is difficult to measure the success of school chaplaincy. The chaplain and, more importantly, the pupils and staff more widely across the school, will have a sense of whether chaplaincy makes an impact, pupils and staff are engaged, and the gospel is being announced and lived out.

Some evaluation of chaplaincy should be undertaken every year and discussed at SLT and by governors. Chaplaincy should have a development plan, integrated into the school’s development plan.

As well as focussing on the immediate needs of the school community, the chaplaincy development plan should take into account the Universal Apostolic Preferences (2019) of the Society of Jesus, the local apostolic preferences of the Province, the action plan of the Rio Congress of Jesuit Schools (2017), and the apostolic priorities of the universal and local Church.

Some questions to encourage thought and evaluation of school chaplaincy . . .

1	Is the chaplaincy programme made-up of a wide variety of activities across all eight domains? Is there balance between the eight domains?	weak 1 2 3 4 5 strong
2	Does the programme provide for joining and non-joining opportunities? [ie. pupils who want to participate in activities of an ongoing nature and others who will join one-off activities only]	weak 1 2 3 4 5 strong
3	Is recruitment to chaplaincy activities good? [this is about the numbers game; are steps taken to ensure pupils getting involved in chaplaincy activities are not just the self-selecting; does every pupil have an experience of chaplaincy in every year?]	weak 1 2 3 4 5 strong
4	How well are pupils who need more accompaniment or encouragement to participate identified and engaged?	weak 1 2 3 4 5 strong

5	Are school departments and activities encouraged to take responsibility for elements of <i>cura personalis</i> (for <i>formation</i> as well as <i>education</i>), and are they enabled to see how they are contributing to the Jesuit identity and mission of the school? Is this articulated and celebrated? What does each department contribute to the Jesuit identity, Christian mission, and Catholic community of the school [is this ever audited]?	weak 1 2 3 4 5 strong
6	Does the school explicitly form pupils in leadership? Is this understood as “leadership in service”? What contribution does the chaplaincy make to this?	weak 1 2 3 4 5 strong
7	Is there identification and formation of a core adult team to promote the Jesuit identity and mission of the school? [the <i>apostolic core</i>]	weak 1 2 3 4 5 strong
8	Are there opportunities taken for the personal and professional development of the chaplain and other members of the chaplaincy team?	weak 1 2 3 4 5 strong
9	Are parents well aware of the chaplaincy programme and are their opportunities for them to participate in it and contribute to it?	weak 1 2 3 4 5 strong
10	Is there a good annual evaluation of the chaplaincy and its programme [as part of preparation of the Apostolic Report for the Provincial Visitation]? Does this involved SLT and school governors?	weak 1 2 3 4 5 strong