



II COLLOQUIUM JESEDU-Global2021
The Jesuit Global Network of Schools
Discerning for a
Hope-Filled Future

II Colloquium JESEDU-Global 2021

June 28 – July 2

Vision Statement

DISCERNING FOR A HOPE-FILLED FUTURE

1. The recent II Colloquium JESEDU - Global 2021 provided an opportunity for the Jesuit Global Network of Schools to reflect on the fourth universal apostolic preference in particular: **“How do we accompany young people in the creation of a hope-filled future in our education apostolic ministry?”**
2. We do this in the context of our [Jesuit Integrated \(Holistic\) Perspective on Education](#) as it has been presented in recent documents and aware that our Colloquium is a great opportunity to deepen some of these essential dimensions of Jesuit Education. Nearly 500 school leaders around the world engaged in a fully online process to discern the question posed by Fr Arturo Sosa SJ in his opening address: “What type of education for the present and the future do we need, so that our students are educated as people for and with others involved in the construction of the new world - one that allows us to see all things new in Christ as Ignatius of Loyola learned?”
3. At the end of this global colloquium--only the second in history--our response to Father General is:

**We ought to educate for a hope-filled future
by educating for depth and global citizenship
in faith and in reconciliation
in the context of our [Educational Integrated \(Holistic\) Perspective](#).**

The Four-Fold Mission of Jesuit Education Today

The Colloquium posed four strands to enable us to discern our mission of Jesuit education today:

Strand 1: Educating for Faith

4. Educating for Faith is the cornerstone of Jesuit education, the first Universal Apostolic Preference that presupposes a basic relationship with God. So, how do we educate as

inclusive but distinctly Catholic schools in an increasingly secular and multicultural/religious world?

5. Educators must make faith “explicit” by showing students the way to God through the Spiritual Exercises and discernment. Teachers must help each individual develop a personal faith perspective, to guide them beyond the usual “knowledge transactions” of schooling and bring them to faith situated within the community. By placing faith within the community context, students and teachers alike can fulfill their mission to glorify God in all things. Teachers must model consistency of word and life, for students to follow suit and then can guide them towards this mission by caring for all things, ourselves, humanity, and the environment.

Strand 2: Educating for Depth

6. How do we define and educate for depth in a world which is oversimplified and superficial, where consumable information is easily accessible, critical analysis and reflection are lacking and education exists in a profit- oriented, capitalistic state?
7. Educating for Depth occurs by cultivating rational, moral, and emotional capacities in staff and students through the Spiritual Exercises and discernment. It utilises the skills and strategies Ignatius used in the Spiritual exercises to help people come to know and see God working in the world and in themselves. These skills help navigate the complexities and challenges and predicaments of our contemporary context. This can be done through discernment - by reflecting on where one’s life is truly centered, to welcome and trust the new life wrought by discernment, and to let the genuine demands of love guide one’s choices. By modelling these tools and accompanying students through the deep discernment process, educators can cultivate the youth’s capacity to make meaningful changes in society, grounded in love and faith.

Strand 3: Educating for Reconciliation

8. In a world that is increasingly fragmented and polarised GC 36 identified reconciliation with God, humanity, and creation as its current mission. Through this lens we connect to issues of marginalization, human rights, and environmentalism, and become “agents of reconciliation”. By examining our own biases and reasons for fragmentation and model respect for diversity, question fragmentation, and collaborate on community-wide approaches to educate for reconciliation our classrooms can become sanctuaries and our school a field hospital. We need to cultivate a safe space for healing, especially for students who are excluded and take strong actions against injustice, to develop a culture of repair, conflict resolution, forgiveness, and reconciliation within and outside the school community. We need to re-establish relationships to justice through discernment, developing preventative reconciliation actions rooted in love, and form reconciliatory pedagogy. This can only be accomplished in a safe and healthy environment free from any form of abuse. Our schools renew, once again, our commitment to a culture of safeguarding to create the conditions for true learning to succeed.

Strand 4: Educating for Global Citizenship

9. Global Citizenship reminds participants of their commitment to care for creation and walk with the marginalised so that through our diversity we become more deeply connected. This mindset helps to identify and realise our interconnectedness, interdependence and common responsibilities for the planet and humanity. It calls us to orient ourselves towards understanding, accepting, and celebrating the diversity of the world. It reminds us of our commitment to “care for the creation” and “walk with the marginalized” inviting us to build a hope-filled future individually, communally, regionally, and globally using our network to spark systemic change.

Educating for Human Excellence for a Hope-Filled Future

10. The goal of our mission today, therefore, is to **educate for human excellence that leads to a hope-filled future**: persons who are **compassionate, competent, conscious** of God in themselves and in the world around them and **committed** to seeing all things new in Christ.

The four strands deepen what the 4 Cs might mean for us today:

11. Persons of **COMPETENCE** today are persons of **DEPTH** and **DISCERNMENT**, capable of attentiveness to the world and committed to doing the hard work of studying and reflecting to guide their actions. They are able to reflect deeply and transform their ideas into action. As agents of change, they will be prepared to face the challenges presented to them grounded on love and faith.
12. Today’s persons of **COMPASSION** are agents of **RECONCILIATION**, willing to be engaged with those who are excluded and willing to “pay the price” in caring for the earth. They are willing to unlearn their own prejudices and intolerances and become students of forgiveness and love.
13. Persons of **CONSCIENCE** in the 21st century are persons of **FAITH**, who “find God in all things,” and are, therefore, willing to dialogue with others, respectful and appreciative of different religious traditions and worldviews, seeking what is true and good, while remaining committed to one religious tradition and worldview identified as their most fruitful way to God.
14. Persons of **COMMITMENT** today are **GLOBAL CITIZENS**, who continuously seek to deepen their awareness of their place and responsibility in an increasingly interconnected world, both locally and globally; those who stand in solidarity with others in the pursuit of a sustainable earth and a more humane world as true companions in the mission of reconciliation and justice” (*Global Citizen: A True Companion*), and committed to building networks to collaborate with people from diverse backgrounds to address today’s global issues and problems.

August 6, 2021, on the Feast of the Transfiguration of the Lord

*** Original Version English**