

Chapter 1 : Table of contents for A Jesuit education reader

A Jesuit Education Reader is a collection of the finest short essays on the mission, challenge, and state of Jesuit education. The thirty-five offerings are conveniently organized by theme and include an introduction, suggested further readings, and a short glossary of key terms for each section.

Byron relates the story of famous lawyer, Joseph A. Califano spoke of the powerful, positive impact that Jesuit education had on his life. Much has changed, but there is still a language-based curriculum, although it allows for more exposure to art and music than the Califano generation and its predecessors enjoyed. There is also more and better laboratory-based science, including computer science, along with mathematics advanced far beyond the pre-space age boundaries of even the better prep schools. In a recent year, according to the Jesuit Secondary Education Association , 86 percent of Jesuit prep school students took four or more years of English; 87 percent took three or more years of a foreign language; 80 percent took four or more years of mathematics, with 32 percent studying calculus. In addition, 86 percent of these students took three or more years of natural sciences, and 89 percent took three or more years of social sciences. There are fewer Jesuits but more extracurricular activities and many more laymen and laywomen to have character-forming conversations with the young. First, accept the unique importance of your work. There are no more important formative years than the years young men and women spend with you. Second, in a society as wide-open and drenched in get-it-now materialism as ours is, the most important seeds you can plant are those that teach your students how to make choices. Most of your students can be just about anything they want to be, do just about anything they want to do, and indulge in any pleasure they wish. It is essential that you imbue these students with standards and values that will help them make choices about everything from the entertainments they watch and participate in to the colleges they attend and the careers they pursue. Third, you must help young Americans understand the importance of being effective citizens. The key here is the recognition that in an effective citizen knowledge and involvement are locked together. Knowledge without engagement is the stuff of impotence, and engagement without knowledge is the stuff of demagoguery. You will find the Jesuit way of making choices outlined in considerable detail in chapter 6. Jesuit spirituality is a spirituality of choice, and it is natural for Jesuits to be both noncoercive and nondirective in assisting the young with their decision-making challenges without in any way just leaving the decision maker to his or her own inexperience, fears, and impulses. Very early in the academic year at Georgetown University, Brendan Hurley, one of the young Jesuits on the campus-ministry team, invited about one hundred freshmen, who came to Georgetown from Jesuit high schools all across the country, to gather one evening around nine in the Jesuit Community dining room for pizza and conversation about their shared experience of Jesuit secondary education. The hope was to facilitate a certain bonding and to open up opportunities for these young men and women to carry over into the college years some of the characteristic Jesuit values they acquired in high school. Remarkably, the secondary school experience that had the greatest impact on the largest number of those young alumni was what the high schools call the Kairos Retreat—several days, often a weekend away, spent in prayer, reflection, and discussion about faith, values, and the future. All the Jesuit high schools have them. Parents are asked to provide a letter, written from the heart, that will be given to the youngster toward the end of the retreat. They also remember an experience of affirmation, a sense of being loved by the parents who wrote to them and by the God who became present to them in a new way during the retreat. The Latin expression eloquentia perfecta has for centuries been associated with the stated goals of Jesuit education, particularly secondary education as it evolved in the United States. Debates, dramatics, public-speaking competitions, oral presentations in class, daily written work in varying forms and in several languages, journalistic and editorial tasks on school newspapers, literary quarterlies, and yearbooks—all of these are a familiar part of Jesuit secondary education. Using words well on paper or aloud is a special goal of Jesuit education. And how could it be otherwise? If education of leaders Jesuit schools are clear about having that as a mission is to be effective, it begins with an acknowledgment that the world moves on words and numbers. Literacy and numeracy belong in the tool kit of the leader.

Chapter 2 : Jesuit Education - 7 Book Bundle - Jesuit Sources

A Jesuit Education Reader is a collection of the best writing on the mission, challenge, and state of Jesuit education. This anthology will prove especially valuable to those who work in Jesuit education and other Catholic and Christian schools.

Back to top Faith In its fundamental meaning, faith is trust in a person, not belief in an idea or set of doctrines beliefs. Religious faith, then, is trust in God; and Christian faith is trust in Jesus as the revelation of God in human form see Incarnation. Traditional Christian teaching on faith includes the recognition that faith is a gift from God. In the 16th century with Luther and the beginning of Protestant Christianity, one has the doctrines derived from letters of St. Paul of justification by faith alone, not by works. In reaction to this claim, Catholic Christianity asserted the necessity of action good deeds and not just faith. In retrospect, it could be said that both sides overstated their case. Back to top Faith in the Interpretation of Scripture, The Place of Through much of the 20th century, many believing scholars of New Testament as well as those whose approach was neutral or agnostic employed methods of critical interpretation that ignored the faith dimension of individuals and of the community the church in the process. But that is changing. In doing this, we overcome centuries of narrowness, of the "reductionism" e. Back to top Fall, The Genesis, chs. Rather it teaches something perennially true about human beings Adam means "the human being" --that we are all implicated in the moral evil of the world; by our actions and omissions, which--to put it mildly--are often less than good, we cause that evil. Granted, our freedom and responsibility for the evil are to some extent limited, but our tendency to put the blame for our behavior on others see Adam and Eve, Genesis 3: All this is part of what it means to be human--potentially good, with high ideals, but in some mysterious sense that we cannot fathom flawed and imperfect. Some would say it is fear that leads us to evil--fear and the inability to accept and live with our vulnerable condition, our radical dependence and limitation as human beings, as creatures see Creation. All of us--each in her or his own way--met the the compassion of Jesus. Farrell served again and again as a wise leader--at West Baden College, as provincial of the Detroit Province, as delegate to General Congregations 31 and 32 , as president of the US Jesuit Conference of provincials, as tertian director. He was "a giant in the Society of Jesus. It invites a person to search for and find God in every circumstance of life, not just in explicitly religious situations or activities such as prayer in church e. It implies that God is present everywhere and, though invisible, can be "found" in any and all of the creatures which God has made. They reveal at least a little of what their Maker is like--often by arousing wonder in those who are able to look with the "eyes of faith. How does one grow in this ability to find God everywhere? Howard Gray draws the following paradigm from what Ignatius wrote about spiritual development in the Jesuit Constitutions: God who loves us creates us and wants to share life with us forever. There are various interpretations of this "First Principle. He likes to call the statement "The Fundamentum" Latin and sees it not as a doctrinal or rational exercise, but as "an invitation to imaginative play. What, it asks, might it be like if God took the time and care to create my entire life, moment by moment, in order that my acceptance of this creation--and my participation in it--might reflect beauty, as a work of art reflects the creativity of an artist? What might it be like if God were a person who invests in my very being, and places me in a world where I can use everything to achieve [such artistic] perfection? The postmodern person who is wary of arrogant claims to authority and truth can, in good conscience, accept an invitation to exercise imagination.

Chapter 3 : Jesuit Pedagogy, â€“ A Reader - Jesuit Sources

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Chapter 4 : "A Jesuit Education Reader" by George W. Traub

DOWNLOAD PDF A JESUIT EDUCATION READER

A Jesuit Education Reader helps me understand the meaning of a Jesuit education, and the position of Jesuit schools in America. I also understood that the deep philosophical values of Jesuit Education were the same across continents.

Chapter 5 : Jesuit Resource - Jesuit A-Z - Jesuit Terms T

A Jesuit Education Reader is designed first of all for those across the country engaged in the work of Jesuit education—faculty, administrators, staff, and trustees. But those involved in other Catholic and Christian colleges and universities as well as those in secondary schools and even those not engaged in formal education may also find.

Chapter 6 : George W. Traub, SJ: A Jesuit Education Reader | Collegium

The articles deal with issues of Jesuit education that presumes the benefit of a pluralistic context, increasing professionalism, and postmodern culture. Yet they are all unafraid to recognize the particular challenges these can pose, and the degree that Jesuit schools need to learn their way through them.

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Taylor & Francis Online will be unavailable for up to 1 hour on Saturday 2nd December, GMT, due to scheduled maintenance.

Chapter 8 : Why Jesuits Are in Secondary Education - blog.quintoapp.com

By George W. Traub, Published on 01/01/

Chapter 9 : A Jesuit Education Reader

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