

JSEA Resources for Jesuit High Schools

Do you speak Ignatian?

This document is complete with phrases used in “JesuitSpeak.” These words and phrases have been used throughout the history of the Society of Jesus and in training lay faculty members of Jesuit Schools.

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Ad Majorem Dei Gloriam:

The motto of the Society of Jesus - For the Greater Glory of God.

Annotations:

The Annotations are a series of notes that Ignatius provides at the beginning of the Spiritual Exercises to help the retreat director guide the retreatant. The Ignatian concepts of active participation in learning, care and concern for the individual, and covering material in depth are some of the concepts taken from the Annotations.

Application of the Senses:

The retreatant repeats previous prayer material by using each of the five senses. The purpose is to deepen insights and understanding gained from previous prayer and to move directly to affective responses to the subject matter of the prayer.

Assistancy:

The Jesuit world is divided into administrative regions, e.g. the American Assistancy, the East Asia - Oceania Assistancy. Each Assistancy is divided into Provinces, each headed by a Provincial.

Collaboration:

This term stresses the mutual cooperation, interaction and respect of all those involved in Jesuit education: Jesuits, lay, other religious, students, parents, board members, etc.

Colloquy:

The colloquy is the concluding activity of a prayer period. The colloquy is a conversation with Christ or Mary about insights and understandings gained during prayer.

Companions:

The first companions were Ignatius and the six other "friends in the Lord" who vowed together in 1534 (as a lay organization) to serve God in ways that were not, at the time, immediately clear.

Constitutions:

The Constitutions of the Society of Jesus, composed by Ignatius in the last years of his life which contain a section on the structure and functioning of schools.

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Consolation:

Spiritual consolation is what Ignatius in the Spiritual Exercises calls "any increase in faith, hope and charity." It is when one experiences a feeling, or cluster of feelings, of peace and/or other positive emotions that draw one towards God. It is the opposite of desolation.

Contemplation:

A particular way of praying encouraged by Ignatius whereby the one praying puts oneself imaginatively into a scene usually a gospel scene, using all one's senses and interacting with the characters in the story.

Contemplatio ad Amorem:

This is the concluding contemplation of the Spiritual Exercises that contains the often repeated Ignatian phrase, "Love ought to manifest itself more by deeds than by words."

Contemplatives in Action:

This term refers to Ignatian men and women who not only dream of what is possible but are also men and women of action, persons who will confront the issues of their day and take a stand.

Cura Personalis:

The attention or care to the person has become to be a major characteristic of Ignatian education. It does not come from Ignatius nor does it appear in the earliest writings of the Society. It seems to be the modern equivalent of an attitude that is very characteristic of Ignatius and the Society: "prudence suited to places and persons; the circumstances of persons; the diversity of persons and natures." It is found for the first time in the Instruction of General Vlodymir Led6chowski on the University and Colleges of the American Assistancy in 1934.

Discernment:

Discernment is the nexus where prayer and action meet. It is a sifting of spiritual movements within oneself in order to be able to choose the good from the better choice.

Eloquentia perfecta:

Persuasive and articulate communication was always a desired end-product of Jesuit education, hence "flawless eloquence."

Examen:

Also known as 'examination of conscience' this structured review of each day, developed by Ignatius, is employed to discover God's movements and actions within one's daily life.

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Father General:

The head of the Society of Jesus, who lives in Rome, is appointed to this position for life. The present Father General is Very Rev. Peter-Hans Kolvenbach, S.J.

Finding God in All Things:

Ignatius believed that God can be found in all things and not just in prayer, but also in the mundane and ordinary events of life.

Go Forth and Teach: The Characteristics of Jesuit Education:

This is the name of the document published in 1986 by the International Commission on the Apostolate of Jesuit Education (ICAJE). There are ten sections containing twenty-eight characteristics of Jesuit Education.

Grad at Grad:

Refers to the JSEA document "Profile of the Graduate at Graduation," a detailed description of the expected graduation outcomes for graduates of Jesuit high schools. The five major categories include Open to Growth, Intellectually Competent, Loving, Religious and Committed to Doing Justice.

IHS:

An ancient abbreviation of the name Jesus formed by taking the first three letters of the name in Greek (IHSODS), which was later adopted by the Society of Jesus as a common logo.

Ignatian Pedagogical Paradigm:

The model of the teaching/learning process in Ignatian schools that includes the central cycle of the elements experience-reflection-action, taking place in a particular context and always subject to evaluation.

Indifference:

Ignatian indifference is putting aside personal preferences, attachments, and pre-formed opinions to be completely balanced and open to God's will when it comes to making a choice or decision.

Insignis:

This describes the sort of person that Ignatius would have wanted to draw to the Society or be formed through the influence of the Society - a person who was magnanimous, generous, influential, an outstanding leader, and one who would recognize the good and do it.

Kingdom:

This refers to a key contemplation in the Spiritual Exercises in which the retreatant first reflects about service of an earthly king and then reflects about how much greater it will be serving Christ the King.

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Magis:

The yardstick of Ignatius was always to undertake that which was "the better choice," "the more effective enterprise," "the more widely influential," "meeting the greater need," not simply because such a course was harder, but because it would yield the "greater good" or be more loving.

Meditation:

This is a type of prayer Ignatius introduces in the First Week of the Exercises. Meditation asks the retreatant to consider rationally a particular subject and its implications in one's life.

Metanoia:

This term refers to a radical conversion and change of heart, by which a person turns from selfish concerns to complete and unreserved generosity toward God and His Kingdom.

Non multa, sed multum:

This phrase is translated as meaning, "not many things, but one thing deeply." Ignatius borrowed this phrase from the humanist, Quintilian. Applied to the school curriculum, it suggests mastery of fewer things at real depth than of many matters treated superficially.

Nineteenth Annotation Retreat:

This refers to Annotation nineteen in the Spiritual Exercises in which Ignatius makes provision for a person unable to set aside a full month solely devoted to prayer. The person, rather, makes the Exercises over an extended period of time by setting aside daily time for prayer and reflection while continuing normal daily activities.

Novice:

When a candidate joins the Society, the first two years are spent as a novice, learning the ways of the Society and engaging in a number of experiments that give him experience of the life and work of a Jesuit. At the end of that time, he takes vows, becomes a scholastic and begins studies in philosophy and theology.

Points:

These are the main areas that will be considered during an Ignatian prayer period. Traditionally, one considers the points for the next morning's prayer before one retires for the evening.

Preferential Option for the poor:

This characteristic of Jesuit education stresses that Jesuit education always has as a main priority the service of the poor and the disadvantaged.

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Prelection:

One of the traditional Jesuit teaching methods that previews the work to be covered, outlining areas of focus and methods of approach.

Preludes:

The preludes are the introductory exercises at the start of the Ignatian prayer period that are designed to help the retreatant establish a proper atmosphere for prayer. Ignatius always uses two preludes: The Composition of Place and The Grace Sought.

Principle and Foundation:

This is the presupposition that underlies the entire work of the Spiritual Exercises.

Ratio Studiorum:

A plan of studies for Jesuit schools developed during the latter half of the sixteenth century and used universally in Jesuit colleges until the time of the suppression.

Regency:

This is a period of time, usually of two years; when a Jesuit in training, after some theology and university studies, teaches in a school. The Jesuit scholastic is then known as a "regent."

Repetition:

A traditional teaching methodology, it is the time afforded for reviewing a subject for a deeper appropriation and understanding of the material covered.

Scholastic:

This is the term used to refer to Jesuits between the novitiate and ordination.

Service of faith and the promotion of justice:

The 32nd General Congregation of the Society of Jesus (1975) spelled out the Society's mission: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."

Society of Jesus:

The Society of Jesus is the religious order founded by St. Ignatius and his first companions. Pope Paul III approved the Society in 1540. The first members of the Society placed themselves at the service of the Pope and engaged primarily in spiritual ministry. Gradually, the Society became involved in education with the first Jesuit school founded at Messina in 1548.

Spiritual Exercises:

This is a retreat (usually for thirty days, broken up into four "weeks") developed by Ignatius, which employs an ordered sequence of prayers and contemplations, often

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undertaken when the retreatant wishes to make a choice in life towards greater love and service of God.

Tertianship

This is a period of formation (approximately seven months in duration) where Jesuits, after ordination and some years of ministry, return to a spiritual period akin to a second novitiate, making the Spiritual Exercises again and engaging in experiments.

Two Standards:

This refers to a key meditation in the second week of the Spiritual Exercises in which the retreatant is asked to reflect upon and pray about the standard of Satan and the standard of Christ. This meditation helps the retreatant further strengthen one's desire to imitate Christ.

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