



# Jesuit Pupil Profile

The aim of Jesuit education is ‘**improvement in living and learning for the greater glory of God and the common good**’. Forming intellectually competent, good and virtuous young people through education has been the work of Jesuit schools since 1548. It is desired by parents for their children and an enterprise in which all teachers can share.

The virtues in this profile of a pupil in a Jesuit school have their roots in the gospel of Jesus Christ and the spirit of St Ignatius Loyola (1491-1556), founder of the Society of Jesus and Jesuit schools, who developed a pathway to God and to human fulfilment which many have found helpful.

Pupils in a Jesuit school are growing to be . . .	Jesuit schools help their pupils grow . . .	The Christian and Ignatian Roots of the Jesuit Pupil Profile
<p>1 <b>Grateful</b> for their own gifts, for the gift of other people, and for the blessings of each day; and <b>generous</b> with their gifts, becoming men and women for others.</p>	<p>By encouraging them to know and be <b>grateful</b> for all their gifts, developing them to the full so that they can be <b>generous</b> in the service of others.</p>	<p>The starting point for Ignatius is always <b>gratitude</b> – an attitude of mind that habitually notices daily blessings and the good things that happen to us, giving our lives meaning and enjoyment, and sometimes pause for thought and a nudge to put things right. The end point of Ignatian spirituality is <b>generosity</b> – the impulse to give and not to count the cost, to serve without reward, to have big hearts and great minds, to be men and women for others.</p>

<p>2</p> <p><b>Attentive</b> to their experience and to their vocation; and <b>discerning</b> about the choices they make and the effects of those choices.</p>	<p>By promoting the practice of <b>attentive</b> reflection and <b>discerning</b> decision making: in teaching, in the examen, prayer and retreats; and through the practice and example of school leaders and staff.</p>	<p>Ignatius tells us that we need to be <b>attentive</b> to the big and the small things, to the responses of other people, to the stirrings in our hearts, and to the preoccupations that thread their way through our lives. Being attentive takes practice; it is much easier to rush from one thing to the next, taking little time to notice anything. Once we develop the habit of being attentive, we can begin to <b>discern</b> what is good for us and what is not; and what God calls us to be, and to do.</p>
<p>3</p> <p><b>Compassionate</b> towards others, near and far, especially the less fortunate; and <b>loving</b> by their just actions and forgiving words.</p>	<p>By being <b>compassionate</b> and <b>loving</b> in the way pupils are treated, especially when a pupil is in trouble; and by opening pupils' eyes to those who suffer poverty, injustice or violence.</p>	<p>In the Christian tradition, it is never enough simply to notice: we must allow ourselves to be moved by what we see, especially by the plight of those who suffer. <b>Compassion</b> – the ability to sense deeply the predicament of the other – is fundamental to seeing the world with Jesus's eyes. Being compassionate leads to <b>love</b> – a deep and genuine bond with the other person, something that is outgoing and not focussed on myself. The love God has for us is the model of the love we are called to show others, including those who are against us.</p>
<p>4</p> <p><b>Faith-filled</b> in their beliefs and <b>hopeful</b> for the future.</p>	<p>By passing on the living and <b>faith-filled</b> tradition of Jesus Christ; by having persevering faith in the pupils, and by encouraging them, in turn, to have faith and <b>hope</b> in others.</p>	<p>Having <b>faith</b> is crucial to human wellbeing – faith in myself, my emotions, my judgements; faith in others and their faith in me; faith my family and in the communities to which I belong; and faith in God. Faith cannot be taken for granted; it has to be built up day by day. Once we begin to have a little faith, we have <b>hope</b>, because we can trust ourselves and those around us with the decisions which will shape the future. Without hope we become insular, lacking in love, and ultimately despairing. The three core virtues of the gospel</p>

		of Jesus are faith, hope and love.	
5	Eloquent and truthful in what they say of themselves, the relations between people, and the world.	By developing an eloquent language which pupils can use to understand and articulate their emotions, beliefs, and questions, encouraged by the example of their teachers to be truthful in the way they represent themselves and speak about the world.	Eloquence – the ability to articulate clearly what we believe and feel and to do so in a way that, with integrity, engages and persuades others – is a central characteristic of Jesuit education. But eloquence must be used in a truthful way – to speak truth about myself, about others, about God and the world around us. Education is the search for truth and the eloquent articulation of what we discover. Jesus said, ‘I am the way, the truth and the life.’
6	Learned, finding God in all things; and wise in the ways they use their learning for the common good.	By the breadth and depth of the curriculum; by excellence of teaching, and the creation of opportunities to become more learned and wise.	To be educated is to be learned – to know about God’s creation and about people who are part of it. But facts and skills are of little value unless we have wisdom also – the ability to see what is important and what is not.
7	Curious about everything; and active in their engagement with the world, changing what they can for the better.	By leading pupils to be curious about the universe and all human activity, and to take increasing responsibility for their own learning, and by providing opportunities for them to be active in the life of the school, the Church, and the wider community.	Curiosity is needed to sustain learning. It is what keeps us going. It is what opens up new horizons. It leads us to find God in all things. In the Jesuit tradition, learning is something to be actively engaged in by probing, seeking, asking, challenging, questioning until the truth is plain – it is to think for oneself and become a lifelong learner.
8	Intentional in the way they live and use the resources of the earth, guided by conscience; and prophetic in the example they set to others.	By being a school community which is intentional in its way of proceeding to build-up quality of life; and which is prophetic in the way it offers an alternative vision of education and the human person rooted in the gospel.	Activity can easily become the distraction of being busy. Using wisdom and discernment, we can live our lives more intentionally – getting the balance right; living in the present moment rather than in the unchangeable past or an unknown future. Living in this way is to be prophetic – announcing the new perspective of the gospel on what it means to

		be human. Jesus is an example of someone who lived his life intentionally and prophetically.
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loving  
hopeful  
attentive  
learned  
curious  
faith-filled  
prophetic  
wise  
generous  
grateful  
eloquent  
discerning  
intentional  
compassionate  
truthful  
active

