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### Guide for Spiritan Education

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GUIDE FOR

**SPIRITAN**

**EDUCATION**

November 2015

FINAL DRAFT



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# INTRODUCTION

The Congregation of the Holy Spirit (Spiritans), founded in 1703 by Claude Poullart des Places (1679-1709) and later on renewed by Francis Libermann (1802-1852), is a worldwide Catholic religious institution of religious brothers and priests. The Founders' spirit has manifested itself through successive generations of Spiritans, who in different times, contexts and in varied forms have been involved in educational works<sup>1</sup> as part of an overall strategy of evangelisation. Across the world Spiritans are involved in a broad spectrum of social and educational works both formal and informal (Maynooth 2.12). Formal education includes institutions at the primary, secondary and tertiary levels, whereas informal education works attend to the social, pastoral and community development needs of adults, youth, adolescents and children. The inspiration for the Spiritan presence in all these educational endeavours can be found in our tradition and the values we hold, which have been passed on in the Congregation through the living heritage of the Founders.

The 2012 General Chapter in Bagamoyo emphasised education as a constitutive element of our Spiritan mission and mandated the General Council to “*elaborate a Guide for Spiritan Education for the whole Congregation*” (1.28). This guide aims at articulating fundamental elements of the Spiritan education ministry in fidelity to the intuition of the Founders and our rich experience in pastoral, social and educational works. As a guide it also seeks to provide guidelines and criteria

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<sup>1</sup> For the sake of clarity, the phrase *educational works* is used throughout this document in the broad sense to signify Spiritan involvement in seminaries, schools, colleges and universities as well as pastoral, social, human and development programmes with an education component, whether or not the Congregation is the owner of the project.

for the formulation of education policies relevant to each circumscription. We recognise that the elaboration of any education policy document must be adapted to the local reality, taking into account the diverse cultural, ecclesial, social, governmental and legal requirements of each country as well as the particular reality of the Spiritan circumscription.

We gratefully recognise and thank the many Spiritans and lay colleagues who have written and shared from their wealth of experience and knowledge of Spiritan education over many years. We also wish to recognise and commend the work already done in some circumscriptions in producing policy and other documents so as to help shape the future of Spiritan involvement in education in their locality. In an effort to build a common vision, this guide draws upon these resources and has brought together many of the reflections and ideas shared by Spiritans involved in educational works.

# I. MISSION AS EDUCATION: GUIDING PRINCIPLES

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1.1 Spiritan involvement in education began when Claude Poullart des Places established a community for poor students who themselves would become “*humble and laborious ministers*” among the poorest and most abandoned classes of his time in France. Although Francis Libermann is not known as an instigator of educational works, nevertheless, at the time when slavery in many parts of the world was coming to an end, he intuitively recognised the fundamental role of education in the emancipation of the poor and its importance for the integral development of future citizens. Without doubt, he understood the work of evangelisation in a holistic sense and wanted his missionaries to work for the development of persons in all aspects of life: education “*not only from the point of view of moral training but also from the point of view of intellectual and physical formation, that is to say, in teaching, agriculture and trades*” (N.D. VIII, 248). These convictions led him to express in his correspondence with M. Aragon that “*if we abandon the schools we will destroy the future of the missions*” (N.D. IX, 44 and 50-51). It is under Libermann’s inspirational vision that the Congregation began to grow and develop its educational, missionary and pastoral ministries in many countries in Europe, Africa and elsewhere.

1.2 The Spiritan Rule of Life (SRL) lays out the foundations of the Spiritan charism and mission in the Church. SRL 4 says “*The evangelisation of the “poor” (cf. Lk 4:18) is our purpose (cf. N.D. XIII, 170). Therefore we go especially to peoples, groups and individuals who have not yet heard the message of the Gospel or who have scarcely heard it, to those whose needs are the greatest, and to the oppressed. We also willingly accept tasks for which the Church has difficulty in finding workers.*” SRL 18 refers to educational works as being among principal activities of the Spiritan mission: “*fostering Christian communities and*



*the education and training of a committed and responsible laity; vocations' ministry; training for ministries and for the missionary and the religious life; engaging in social and educational work in line with our Spiritan calling; awakening an understanding of the universal mission of justice, and of kinship between people.*" Furthermore SRL 18.1 reminds us that one of the "*important tasks of our times [is] youth apostolate, because the present situation of young people is crying out more than ever for social and educational works.*"

**1.3** Recent General Chapters of the Congregation noted a renewed impetus and growing involvement of the Congregation in education works, especially among younger circumscriptions. The 1992 Itaiçi Chapter singled out education as a tool of liberation which "*opens the door to a decent human life, while giving a glimpse of the Lord's special love for the disadvantaged*" (Itaiçi 14). The 1998 Maynooth Chapter reaffirmed the Spiritan commitment to the poor, naming education as an integral part of our mission of evangelisation (Maynooth 2.13 - 2.16). More recently the 2012 Bagamoyo Chapter not only identified education as an essential aspect of Spiritan mission today, but also called for more coordination in education works in the whole Congregation (1.28 and 1.30).

**1.4** In conclusion we can say that the Founders themselves, SRL and successive chapters present educational works as a clear expression of our missionary vocation within a diversity of apostolic commitments. Furthermore, Spiritan involvement in a variety of educational works has long been considered an important tool for holistic evangelisation, empowerment and human development in many parts of the world. Today, in the context of a globalised world, our involvement in education requires of Spiritans and our collaborators a listening heart and an attentiveness to where the Spirit is calling us "*to respond creatively to the needs of evangelisation of our times*" (SRL 2).

## II. SPIRITAN VALUES IN EDUCATIONAL WORKS

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The person of Jesus Christ is at the centre of all Spiritan education works and therefore Gospel values must permeate the entire educational experience. Any institution or organisation is identified by the values for which it stands. Likewise the Congregation has faith-based values which also embody the living heritage of the Founders. These inherited values, in essence, make Spiritan education Spiritan. Therefore any Spiritan education initiative, whether formal or informal, is expected to inculcate the following values which manifest Spiritan identity and to transmit them from one generation to the next.

### 2.1 PREFERENTIAL OPTION FOR THE POOR

Since the stated purpose of the Congregation in SRL 4 is the “*evangelisation of the “poor” (Lk 4:18)*”, each educational work through its mission, vision and ethos statements, will seek to make this fundamental element of the Spiritan charism a lived reality that gives inspiration and direction. For God loves all people, but His first love is the forgotten, the oppressed and the poor. Consequently Spiritan educational works are called to see the reality of the world from the perspective of the poor, forgotten and oppressed, because that is God’s perspective. This preferential option for the poor is equally expressed in our personal lifestyle and in our way of living as an educational community (Maynooth 2.12 Education; Bagamoyo 1.6; 2.5 and 2.6).

### 2.2 FAITH DEVELOPMENT

Spiritan educational works actively encourage the recognition of God’s presence in the world and seek to develop a personal faith in the person of Jesus Christ that is dynamic and life-giving. We invite all stakeholders to share in our Spiritan spirituality and like Jesus, we seek to be “*led*

*by the Spirit*” (Luke 4:1) in our relationships, choices, behaviours and decisions in building the reign of God in the here and now.

### **2.3 A COMMUNITY OF RESPECTFUL RELATIONSHIPS**

We foster a family spirit of belonging, care for others, mutual support and a sense of community where the quality of relationships matters. Our educational works are places where the paths of many cross in significant ways and where human experience has the potential to be enriched through respectful relationships and mutual learning, which in turn become the foundation for building community and relationships beyond our education centres. In our educational communities, where administrators, educators, staff, students, parents, family members and supportive friends continually interact, we value diversity and gender differences as a gift from God and recognise the importance of transparency, the collaboration of all and accountability in building mutual trust.

### **2.4 JUSTICE, PEACE AND THE INTEGRITY OF CREATION (JPIC)**

We make ourselves “*the advocates, the supporters and the defenders of the weak and the little ones against all who oppress them*” (SRL14). Furthermore, Bagamoyo clearly identified “*education as a way to the integral liberation of individuals and peoples*”(1.4) and the work of “*JPIC*” as central to Spiritan identity (2.5). As Pope Francis says, “*the world’s problems cannot be analysed or explained in isolation. ... Everything is connected. Concern for the environment thus needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society*” (Laudato Si, 61 & 91). Consequently, an important task of Spiritan educational works is the integration of the social dimensions into learning programmes that involve creating awareness of the deeper structural causes of oppression, poverty and the destruction of creation.

## **2.5 HOLISTIC AND PERSON-CENTRED EDUCATION**

Spiritan education seeks to provide the fullest possible growth experience by prioritising the integration of the spiritual, human, intellectual, physical, social, and cultural potential of each individual student. Students are assisted in their human growth through a pedagogy and practice based on reflection and action that enables them to experience a deeper way of thinking and living, thus preparing youth to discover their vocation in life as conscientious citizens.

## **2.6 Academic EXCELLENCE**

Spiritan educational works are committed to academic excellence in teaching and instruction both in and out of the classroom. Students are helped to gain knowledge, understanding, skills and attitudes that are relevant to their life experience. We seek to motivate with insights and encourage individuals to strive for excellence at the level of each one's potential, thus providing an all-around educational experience that helps persons find their way in life.

## **2.7 INCLUSION AND DIALOGUE WITH OTHER FAITH TRADITIONS**

Spiritan educational works are welcoming and inclusive of all, regardless of any form of disability, ethnic, social or religious backgrounds. In dialogue with people of different Christian traditions and faiths, our educational works seek to be instruments of reconciliation, respect and mutual trust where there are divisions or disunity along cultural, social, religious or tribal lines.

## 2.8 A SPIRIT OF SERVICE AND OF SHARING

In the Gospels and the Acts of the Apostles, offering service and sharing of any kind with Jesus and the community of his followers are central to the Christian way of life. Luke's Gospel shows how Jesus Christ attended to everyone, both rich and poor, and how he received financial patronage to assist him in his ministry (Lk 8:1-3). Consequently at the heart of our educational works is a spirit of service and sharing with those we work with and serve. Therefore, the gifts, resources and talents of the educational community are offered in service, so as to develop the unique potential of each individual and to serve our neighbour not as a charity but in justice. For *'when someone is given a great deal, a great deal will be demanded of that person'* (Lk12:48) and *'if anyone wants to be first, he must make himself last of all and servant of all'* (Mk 9:35).

## 2.9 EVALUATION, RENEWAL & INITIATIVE

SRL 25 calls upon Spiritans to be *"attentive to the signs of the times"* and to *"re-examine periodically the reasons that underlie our present commitment and our present apostolate."* Such a re-examination or evaluation of commitments and apostolates, done in collaboration with our partners, may lead us to leave a particular educational project that no longer contributes to the ideals and overall purpose of the Congregation or to its renewal by making adaptations and by finding a new focus or motivation or, alternatively, by establishing a completely new educational initiative.

### III. SPIRITANS IN INFORMAL EDUCATION WORKS

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3.1 Over the years many informal educational works have been founded and continue in a creative response to the needs of people and especially to the youth among whom we work. These works are numerous and varied in their response to local needs and situations. Unfortunately, poverty and social exclusion continue in many parts of the world and governments are not always able to respond to the educational needs of marginalised people or engage in social programmes that tend to have little to do with training and the development of such groups. Consequently, many informal educational works run by Spiritans are small in nature and are aimed at having a high impact on a specific and identifiable group within a community or parish or on a regional level. However, some informal works also have a national or even international outreach. Concrete examples are to be found in the areas of basic literacy, employment programmes for refugees and migrants, skill training for youth leaders, specific programmes addressing the needs of girls and women, as well as shantytown dwellers, formation in technology, catechetical and pastoral leadership training programmes, self-awareness and human development courses, suicide prevention and recovery programmes for victims of torture, self-help and small business programmes, etc. Many of these works seek to help integrate marginalised groups into society or have a focus on engaging people in a process of social and political awareness for the transformation of society as well as seeking to impart a sense of citizenship.

**3.2** Informal educational works require Spiritans to engage in a discernment process that starts from peoples lived reality. A good example of this is the now internationally recognised work of *SERVOL*<sup>2</sup> which began by a Spiritan asking the simple question: “*How can I help you?*” Characteristically, such works tend not to have a “*captive audience*”, as compared to a formal school setting. They generally need a high capacity for creativity and adaptation by those who run them and they tend to adopt an inductive method of responding to specific and concrete needs, for example, the *see, judge, act* method. When asked why Spiritans are involved in informal works, typically the response will include some of the following words or phrases: empowerment, enabling, facilitating, building capacity, helping individuals to take responsibility for their own lives, promoting human dignity, building a better community, etc.

**3.3** Many informal works are organised in collaboration with other partners. This requires of Spiritans a particular skill set, not exclusive to informal educational works, that include the following: ability to work in a team; understanding and respect for the cultural context; capacity to source funds, project conception and management; motivating volunteers and participants to give of their time and energy, so as to achieve a particular outcome.

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<sup>2</sup> See *Spiritans Horizons*, Attentive Listening and Respectful Intervention, The *SERVOL* Story, Fall 2013, pp.84-89. *SERVOL* was founded by Fr. Gerry Pantin, CSSp, along with Wesley Hall, a well-known cricketer, in the wake of the so-called Black Power Riots in 1970 in Trinidad and Tobago.

## IV. SPIRITANS IN FORMAL EDUCATION WORKS

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**4.1** Historically Spiritans were among the pioneers in building primary, secondary and technical schools in many countries. To this list, founding and participation in teacher training colleges, and numerous junior and senior seminaries for clergy and religious formation can also be added. Most of the formal Spiritan educational works were founded either through a process of collective discernment or by individual members highly committed to the development of young people. This Spiritan legacy continues to be active and alive in formal educational works owned by the Congregation throughout the world, many of which are long-standing and reputed for their academic excellence.

**4.2** Spiritans also have a long history, that continues, of involvement in a wide variety of formal educational works in collaboration with others<sup>3</sup> in small parish-based kindergartens and primary schools and pastoral centres. Collaborating as teachers and chaplains, as fundraisers, as administrators of local parish schools, as board members, and team members of school/university youth-ministry programmes, etc., many Spiritans give a witnessing presence in an educational environment.

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<sup>3</sup> A good example of this is the Auteuil Foundation which was founded in 1866 to care for orphans and entrusted by the Archdiocese of Paris to the Spiritans in 1923 and to Blessed Daniel Brottier. More than 700 Spiritans have ministered in the Auteuil Foundation and continue today as chaplains, board members and as trustees. Currently Auteuil is run by lay people and assists over 13,000 young people in some 200 houses.



**4.3** A particularly positive expression of the Spiritan charism is the founding and support of schools for those with special needs or disabilities, who otherwise would not have access to an educational environment. One example among others is that of St John’s School for the Deaf, in The Gambia.<sup>4</sup>

**4.4** Educational works, like any other, evolve over time and can therefore find themselves in a situation whereby they no longer serve their original founding purpose. In such a scenario there is a need for a re-examination of our presence and how such a work is at the service of “*the evangelisation of the poor*” (SRL 4). In responding to the continually changing circumstances of the poor, contemporary needs and Spiritan values must all be taken into account in an ongoing discernment (cf. 2.9).

Long established Spiritan educational institutions that today find themselves serving social groups that do not easily fit into the everyday understanding of the *poor* face particular questions in relation to the Spiritan charism. Challenging as this may be, evaluation and ongoing discernment is necessary so that Spiritan values are expressed in forms that are different from the original foundation yet continuous with the mission of the Congregation today. In certain situations it may be necessary to accept that a particular institution has fulfilled its mission and no longer requires the investment of Spiritan resources.

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<sup>4</sup> St John’s School for the Deaf has its origins in 1978 when a Spiritan student, Patrick Nolan, on overseas pastoral experience, began working with hard of hearing children in an empty storage room in a mission compound. Today the school caters for some 220 students with a teaching staff of 35 persons and is part of the educational outreach of the Diocese of Banjul.

## V. CRITERIA FOR THE ESTABLISHMENT AND ORGANISATION OF EDUCATIONAL WORKS

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**5.1** Considering the growth in the number of younger circumscriptions currently involved in establishing new informal and formal educational works and the constant and rapid changes in society, it is important to set criteria for their establishment and management.

**5.2** The signs of the times and the discernment of the needs of the people shall determine the type of educational work to be established - hence the need to carry out a thorough feasibility study beforehand. Any such study shall be conducted in line with the '*strategic mission plan of the circumscription*' (Bagamoyo 1.9; 5.4)

**5.3** While individual initiatives are commendable, all new projects must follow a process of community discernment, dialogue with the circumscription leadership and seek approval of the General Council (SRL 22 and 248.3.4). As Spiritans we do not give ourselves a mission, but rather accept our involvement in education, especially when it is full-time, as part of the overall missionary plan of the local circumscription (SRL 77.1 & 77.2).

**5.4** All educational establishments must have a mission statement that sets forth their vision and values. These mission statements will be regularly updated in accordance with new developments and changing circumstances.

**5.5** Educational works owned or managed by the Spiritans "*will pay special attention to legal matters, making a clear distinction between the works and possessions of the Congregation and those that belong to others*" (Bagamoyo 1.31). In this regard, works will be established in such a way that they are not unduly dependent on the circumscription,

but are legal entities in their own right that are financially self-sustainable.

**5.6** In the light of SRL 164 and 170, the circumscription council will be responsible for the creation of statutes or bylaws that clearly distinguish the different levels and responsibilities for the organization of all educational works: ownership, governance and administration<sup>5</sup>. (See the example given in appendix 1 for a description of the possible responsibilities of each).

**5.7** In conformity with best practices, the circumscription council will encourage leadership-development, ongoing training and renewal of the board(s) of governors, of key officers in administration and of educators in the mission of the Congregation and Spiritan values.

**5.8** For the sustainability of our formal educational ministry in the Congregation and in response to the multifaceted challenges of our time, the following are priority areas for circumscription councils:

- a) the identification and training of confreres who are capable of managing educational works (Maynooth 2.15, 16; Bagamoyo 1.29).
- b) the training and appointing of chaplains who will work in collaboration with others in the transmission of the Spiritan vision and values to all stakeholders (Bagamoyo 1.32).
- c) the training of personnel in the proper use of multi-media and modern means of communication that is in touch with youth culture;
- d) the appointment of at least one or more competent Spiritan(s) to the board(s) of governors.

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<sup>5</sup> For the sake of clarity in this document *the Owners* refers to the Congregation of the Holy Spirit. *Governance* sometimes called a Board of Governors, Directors or Trustees have responsibility for setting and overseeing policy. *Administration* refers to the leadership of the particular education work which is normally led by a president or principal.

## VI. PATRIMONY AND FINANCIAL ORGANIZATION

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**6.1** The Congregation is blessed with many material resources and has certain rights and duties in relation to its possessions. SRL states that “*all the Congregation’s goods are put to use to serve its aims*” (SRL 229), which is fundamentally identified as the evangelization of the poor (SRL 4). Consequently, all the material goods and resources at our disposal are entrusted in a very real and spiritual sense for the completion of the Congregation’s mission in the Church and therefore must “*be cared for, managed and used strictly with this end in mind.*”<sup>6</sup>

**6.2** Educational works require considerable investment in terms of finance and human resources. Therefore the circumscription council shall work closely with boards of governance and administration:

- a) to ensure financial sustainability of each educational work;
- b) to put in place mechanisms to ensure best practices in financial management, accountability and transparency of each educational work.

**6.3** The circumscription has the right to benefit from the use of its patrimony assigned to educational works. However, no educational work shall be established with the specific objective of fundraising or ‘*lucrative*’ gain for the local circumscription. (Torre d’Aguilha 7.14.1) Experience has shown that educational projects require considerable financial resources over a long period of time.

**6.4** As deemed necessary, the circumscription, in dialogue with the General Council, may acquire property, goods and services for educational purposes and alienate the same according to the established norms of SRL 248.3.4; 248.5.5.

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<sup>6</sup> John Fogarty, Superior General of the Congregation of the Holy Spirit, Christmas Letter 2015.

## VII. COLLABORATION AND PARTICIPATION

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**7.1** Mission by its very nature is collaborative. Previous General Chapters underlined the importance of collaboration with the local church, laity, members of other religious traditions, government and non-governmental agencies (Maynooth 5). Therefore, it is imperative that those Spiritans who are engaged in educational works acquire appropriate training and skills for collaboration (Maynooth 5.14).

**7.2** In one way or another all members of staff are educators and have a part to play in developing the Spiritan vision of the educational project. Experience shows that when an educator is committed and interested in students, she/he finds motivation, creative energy and meaning as a teacher or ancillary-staff member, thus affecting the wellbeing of each student and acting as a role model. Collaboration with and the active participation of parents and students in leadership structures are also essential for the wellbeing of the whole educational community. Consequently, each circumscription will encourage the spiritual growth and the personal and professional development of all lay collaborators and shall *“involve lay people in the administration of our educational institutions”* (Maynooth 2.14). Circumscriptions will also encourage the creation of programs for the passing on of Spiritan traditions and values in accordance with Bagamoyo 1.32.

**7.3** Given the decentralised nature of our Congregation, collaboration between circumscriptions involved in educational works is highly desirable. Collaboration ensures mutual enrichment and gives stability of Spiritan personnel and preserves the cross cultural and international

character of the Congregation. The following are key areas of collaboration:

- a) networking, the sharing of experience and best practices;
- b) sharing of resources (human, financial and material) as indicated in Bagamoyo 1.30;
- c) personal contact through student exchanges and educational visits.

## VIII. SAFEGUARDING POLICY

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**8.1** In accordance with the Guidelines for Safeguarding Minors published by the Congregation of the Holy Spirit in December 2012, it is essential:

- a) that *“as Spiritans are generally called to serve in cultures different to their own, it is very important that suitable orientation programmes are arranged for newly-arrived members”*, as well as for members by origin of the circumscription and that these orientations *“address the issues of culturally acceptable and unacceptable practices in the locality, with particular reference to the potential for boundary violations in one’s ministry”* (5.2).
- b) that every educational institute have its own safeguarding *“policy document and set of guidelines for appropriate behaviour towards minors in keeping with the local educational and ecclesial norms and standards”* (5.3)
- c) that safeguarding policies and procedures of every educational work in the circumscription be communicated *“in writing to all staff members”* and that they should also have *“the possibility of participating in ongoing training and workshops related to the safeguarding of minors”* (5.3).

## **IX. GENERALATE COORDINATOR FOR EDUCATION**

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Spiritan educational works constitute a diverse array of informal and formal commitments found around the globe and as such are part of the international Spiritan mission that seeks to build a better world. As part of its services to the wider Congregation, the General Council, through the office of the Coordinator for Education, seeks to assist circumscriptions and unions of circumscriptions in developing new educational initiatives, the elaboration of policy documents, the sharing of resources (human and financial), facilitating the exchange of information and networking, coordinating international meetings and events related to our work in education.



## CONCLUSION

These guidelines draw from a wealth of experience from many sources and from generations of Spiritans who have worked in the field of education. It is hoped that new experiences and learning by Spiritans and collaborators on the ground will help to revise, enrich and modify these guidelines, thus continuing the process of developing a future worldwide Spiritan educational vision. In conclusion, the General Council wishes to thank all those who continue to be involved in our education works and ministries as part of our apostolic commitments.

## APPENDIX 1

The following description of the responsibilities of the owners, governance and administration is not intended to be exhaustive, but rather highlight some of the important responsibilities and functions each circumscription council must clarify for the effective and efficient running of all educational works. Local legal requirements must be taken into account when setting up organisational structures and reviewed by competent experts.

### OWNERSHIP

The circumscription council itself or Spiritans appointed by the council shall act in the name of the Congregation as the legal owners and will have certain powers reserved in their name as the owners. The owners have the right and duty:

- a) to protect and safeguard the rights and privileges of the Congregation in educational works - regarding questions of ownership and property, the mission, the objectives and purpose of an educational work;
- b) to appoint competent personnel on the basis of their suitability, skills and qualifications to posts in educational works - including professed members on boards of governors as a means of ensuring and maintaining the Spiritan ethos or values;
- c) to ratify and confirm the appointment of certain officers, such as the chairperson of the board of governors, the president, vice presidents, principals, vice-principals and ratify any contracts made with the aforesaid officers, as determined in the statutes or bylaws of the educational work;
- d) to ratify and confirm the election or removal of any individual to or from the board of governors as set forth in the bylaws, including the modality of their election and replacement;

- e) to appoint Spiritans as chaplains to educational works in collaboration with the board of governors and management;
- f) to give their approval to the purchase, sale of property or any indebtedness to be incurred by the educational establishment (as explained in 6.3);
- g) to receive an annual report, as well as request any information from the board of governors regarding the running of the educational work, its financial sustainability and management;
- h) to approve any legal action to be taken in the name of the educational work that could involve the name of the Congregation.

## **GOVERNANCE**

The governing board has a regulatory function and deals with the affairs of the educational work and is subject to the reserved powers of the owners. The number of members on the board of governance, its terms of reference, officers and functioning shall be determined in the statutes or bylaws of the educational work. The board has the following specific responsibilities:

- a) for working closely with the owners in implementing the Spiritan vision and ethos in the educational work;
- b) for being the principal policy-making body of the educational work;
- c) for writing and updating the Mission Statement and ensuring its dissemination;
- d) for appointing key personnel and officers, as determined in the statutes or bylaws and subject to the approval of the owners - such as other members of the board, president(s), vice-presidents, principals and vice-principals;

- e) for engaging in periodic evaluations of key personnel and officers as well as the reviews of overall school performance;
- f) for receiving a report annually, or more regularly if needed, on the financial state of the education work;
- g) for receiving an annual report on how the educational work is fulfilling the purpose and objectives of the Congregation;
- h) for the creation of committees with specific responsibilities and terms of reference for the well-being of the educational work.

## **ADMINISTRATION**

The primary people responsible for the running of an educational work is the designated leadership or administration team, beginning with the president or principal and then all the other members of staff. The leadership team has the responsibility:

- a) for inculcating and implementing the Spiritan vision and shared ethos or values within the educational community on a daily basis, both inside and outside the classroom;
- b) for the implementation of policies and in following local legal requirements;
- c) for the administration and maintenance of high standards in human formation and education;
- d) for recruiting other members of staff, who are as far as possible committed to the school ethos, as well as signing a legal contract with each employee in order to safeguard the rights, duties and obligations of both parties;
- e) for fulfilling the requirements and implementation of the institutions safeguarding-policy document.

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