

**Figure 1:  
Jesuit Education and Jesuit Eloquentia Perfecta:  
Rhetorics of Formation, Reflection, and Action**

Jesuit rhetorical practice and pedagogy is strongly influenced by a variety of Renaissance humanist rhetorics, but it is not confined to those traditions. It also calls on the intimate inter- and intrapersonal rhetorics of reflective devotional practices linked to the *devotio moderna* movement, of which the *Spiritual Exercises* is a paradigmatic instance (Fitzsimmons). While it is critical in a global culture that no one faith tradition imposes a singular version of spirituality, a capacious and generous view of rhetoric always aims for the greater good, however that might be defined. The aim of *eloquentia perfecta* (EP) joins learning the discourses of all subject areas (erudition/competence), with the cultivation of conscience and compassion (the inner rhetorics of reflection and discernment) in the service of the greater community good. The new Ignatian Pedagogical Paradigm (IPP), the widely promulgated "guide" to Jesuit education, claims the source for all educational principles resides in *The Spiritual Exercises*, while John O' Malley, S.J. and others argue that Jesuit educational principles derive both from the rhetorical processes of the *Spiritual Exercises* and the rhetorical ideas developed in the fusion of scholastic and humanist education, transformed across centuries. This figure offer some possible intersections and alignments of EP and IPP.

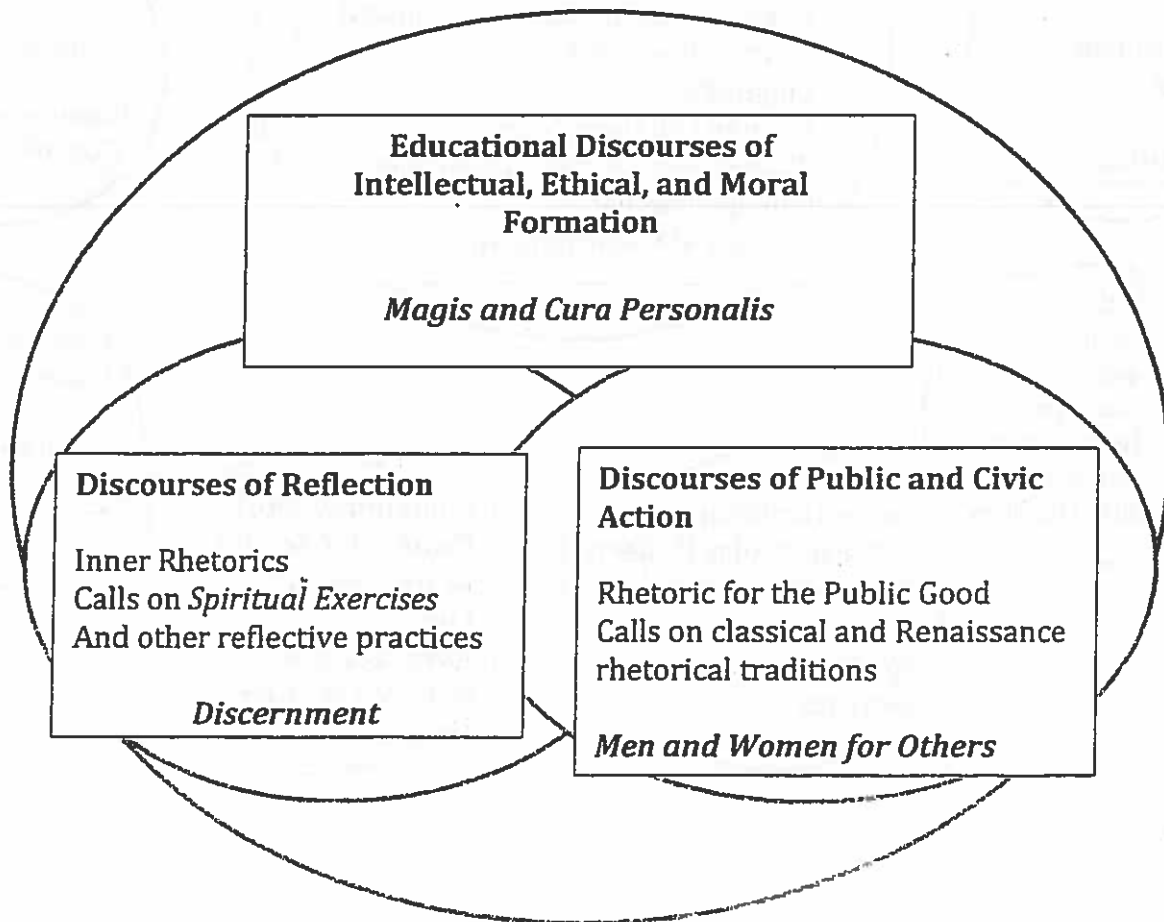


Figure 2:

**Jesuit Eloquentia Perfecta:  
Finding and Fostering Sites of Eloquence in the 21<sup>st</sup> Century**

