Ignatius Loyola was a teacher. We know this from his life work. We know this from his legacy of education which to this day sets a benchmark for excellence. People who know nothing else about the Jesuits often know that they and their schools embody the ideal of excellence in education. This paper will reflect on the Spiritual Exercises which is Ignatius’ preeminent work from the perspective of what the Spiritual Exercises can tell us about being good teachers and about employing good pedagogical techniques.

Ignatius brought together his friends and formed them into the Jesuits through the Spiritual Exercises. In the Exercises Ignatius spells out the steps that he took to reach the point of finding God in all things and through that knowledge seeking to serve others. He set down his own experience in coming to love his subject—his free relationship with God. The Exercises, therefore, can be considered as Ignatius’s teaching manual, a set of instructions for how to guide a person to the love of a subject.¹ In the Exercises Ignatius provides not only the material to be covered but also the process to be followed, not only the syllabus and readings but the teaching manual for the person giving the Exercises.² Ignatius describes the Exercises at the beginning in these words. “To give some understanding of the spiritual exercises which follow and to enable him who is to give and him who is to receive to help themselves.”³

It is the tools, techniques, and approaches that Ignatius set down in the Spiritual Exercises to teach and form his followers that will form the basis of the reflections in this paper. While others have explored Ignatian pedagogy in different and more scholarly ways⁴, this paper is based in my own experience with the Exercises, my familiarity with
teaching, and my reflections on the Exercises as a source of how to be a better teacher. I will try to link my insights from the Exercises to business education through references to my own courses and to the ever present AACSB accreditation process.5

A Pattern for an Approach to College Education as Informed by the Spiritual Exercises

The Exercises as a whole as well as individual exercises follow a similar pattern. This pattern will be familiar to anyone who has done the Exercises but needs to be stated for those who are unfamiliar with it. For purposes of this paper, I will focus primarily on the format from the First Exercise.6 Two additional elements will be added from other parts of the Exercises and the practice of directors in giving them.

1 Preparation and Invitation

There are several places in the Exercises that invite us to consider how we prepare and invite students to participate in the educational process. First, before beginning the Exercises current directors recommend a brief period of focusing on the love of God through the use of various readings including Isaiah7 as a means of preparing and assessing the exertant’s level of preparedness to enter into the Exercises.8 This step is drawn in part from Annotation 5: “It will be profitable for one who is to go through the Exercises to enter upon them with magnanimity and generosity toward his Creator and Lord, and to offer Him his entire will and liberty, that His Divine Majesty may dispose of him and all he possesses according to His most holy will.” While I do not mean to equate a professor with the Creator and Lord, I do mean to suggest that we ought to consider the disposition of our students and, if necessary, prepare them to obtain the benefits from undertaking a course of study.
The notion of invitation is important to the *Exercises* but as one author says:

“[The invitation] doesn’t come like a bolt from the blue or a ‘mission from God’ with the clarity of the Blues Brothers. It is not a command, but an invitation addressed to our freedom.”9 We want our students to embark upon their educations freely, with a proper disposition. We should consider how to invite our students to be colleagues in the learning process.

Second, as a means of preparation Ignatius in Additional Directions 75 directs that before beginning an exercise, the person “will stand for the space of an *Our Father*, a step or two before the place where I am to meditate or contemplate, and with my mind raised on high, consider that God our Lord beholds me, etc. Then I will make an act of reverence or humility.”10 From the perspective of the professor, I will call the learning from these annotations and directions “Invitation and Preparation.”11

**The First Exercise: 2. to 6.**12

2 Preparatory prayer: that intentions, actions, and operations may be directed to the praise and service of God.13 This never changes.14

3 The Prelude: A mental representation of the place—as a grounding focal point for the material to be covered.15

4 The Second Prelude: To ask for what the exertant wants and desires from the subject matter.16

5 The points to be considered.17 The basic material to be covered.

6 The Colloquy: A dialog with Christ about the matter covered during the work on the points. The colloquy is sometimes with multiple persons as in the Third Exercise where the conversations are with “our Blessed Lady”, Christ, and
finally the Father. The essence, it seems to me, of the colloquy is a
conversation directly related to the material covered with a person who can
add insight. 18

7. Fifteen Minutes
The final point in an exercise is what I will label the fifteen minute reflection. In
“Additional Directives” Ignatius asks the exertant after the exercise is finished to
consider for a quarter of an hour how he or she succeeded, if poorly then to “seek the
cause of the failure” and if successful, to “give thanks to God our Lord, and the next time
[to] try to follow the same method.” 19 In today’s educational world, this would be labeled
“assessment.” 20

Application of the Pattern
As I reflected on this pattern set out above21, I saw these seven points as a
paradigm for good teaching. The pattern can be used as a way of looking at the whole and
individual parts of the educational experience from how to approach teaching a single
class to preparing a syllabus, from looking at the core curriculum to the entire college
experience. In the material that follows, I will try to make my case. 22 In this reflection, I
will sometimes simply ask questions drawn from the pattern that we ought to be
addressing in our teaching.

Application of the Pattern to a Single Class
Much of what follows will be familiar to anyone who has been teaching for a
while but I believe that looking at what we do in light of the pattern in the Exercises can
help us to be even better teachers or at least more conscious of why some of the things that we do are, in fact, Ignatian pedagogy.

1. **Invitation and Preparation**: The preparation by the teacher for any given class is obvious. I cannot imagine teaching a class without at least looking at the syllabus to know what the topic is for the day. Our preparations are usually much greater.\(^{23}\)

   Under this point, I would like to focus on the notion of invitation. How should we invite our students into the material and assess their “generosity” or readiness to learn on any given day? Coming late to class and immediately plunging into the topic of the day does not seem to comport with the paradigm of the *Exercises*.\(^{24}\) Arriving early, being set up, welcoming the students, looking at each student to see if there are apparent needs or difficulties would seem to be more in keeping with the lessons of the *Exercises*. When I remember and take the time to do this, I know that my classes go better.

2. **Preparatory Prayer**: The practice of actually praying before a class has diminished. While I do not pray in class on a regular basis, I have colleagues who do. From the beginning of the war in Iraq I utilized a moment of silence for the remainder of the semester to pray for peace and thinking back, I believe that it helped settle and focus the class. Even if we do not pray, we should take a moment to refocus ourselves and our students on the intentions, actions, and operations of this class. In other words, on what we are going to do, how we are going to do it, and why.\(^{25}\) At the very least, this point suggests that there should be a conscious moment on our part of why we are in the classroom.
3. **First Prelude:** The essence of the composition of place, I believe, is to exercise the imagination and to provide a concrete groundedness to the exercise that follows. In a class we can use this understanding to focus ourselves and our students at the beginning. Consider that the students are coming from another class, the cafeteria, work, sports, etc.. What steps can we take to get them settled into a learning experience?

4. **Second Prelude:** I know my goals for the class but the students have many other things on their mind. It seems to me, therefore, that in this paradigm, we should be clearly but simply setting forth the goals for the day as well as how we will cover the material. The student should know what we “want and desire” from this class. Even though the material for the class is set out in the syllabus, students rarely read the syllabus on a daily basis. So in the prior class as well as at the beginning of a new class there should be some brief statement of the material to be covered. I do this sometimes in what I call “Preview of Coming Attractions” or “Tonight” in the opening slides of a class.

5. **Points to Consider:** This is the material for the class using whatever of the range of exercises makes up the way we have chosen to get the students deeply involved with the material. Just as the *Exercises* describe active engagement, the putting forth of effort and personal exertion\(^26\), we need to be sure that our students understand that their success depends in large measure upon what they put into the work in the class.\(^27\) In the later part of this paper, I will discuss some of the many forms of teaching and learning techniques which relate to the *Exercises.*
6. **Colloquy:** Since the essence of the colloquy is dialog, we should by our posture and attitude demonstrate that we are available and open for discussion or questions related to the subject matter of the day following a class. Most students will be grabbing their books and heading out the door but we should not. We should be ready to and invite dialog with them.

7. **Fifteen minutes:** The process of evaluation of the class can begin with a brief summing up by the professor at the end of class but the actual review of the material has to be done by the students. Encouraging the students to think about the material and go over their notes as soon as possible after class can extend the learning much as it does in the *Exercises*. At the very least encouraging students to reflect on the class in a timely fashion gives them an opportunity to correct or embellish their notes while also serving as an immediate review which can help to fix the benefits of the learning experience.

   As the professors, we like the exertant should consider whether we succeeded or did poorly with what we had set out to do. If poorly, what went wrong? If we accomplished our goals, note what worked well and use it in the next class or make notes for the next time we teach that material.

**Application of the Pattern to a Syllabus**

The syllabus or course plan, the tool by which we all live can be enhanced by a reflection using the pattern of the *Exercises* as a model.

1. **Invitation and Preparation:** Even before I begin to put words on a page to create a syllabus, I have to think about the context or why are my students taking this course and what do I know about them. For some the course is a requirement, for
others an opportunity to explore their interest in law. In elective courses there may be an already formed interest in consumer law or international business transactions or it may simply be that the class is offered at a time that fits into a person’s schedule. As one author notes, “[t]he Spiritual Exercises presume a desire on the part of a person to relate to God more intimately.”28 My expectation is that students do not necessarily desire to know the law more intimately but I can try through the presentation of the material or the structure of the course attempt to lure them into a desire to know the law.29 I am comforted by the knowledge that it took Ignatius four years of patient care to get Peter Favre to the point of being able to undertake the Exercises.30

Wanting to be inviting and to know who my students are, I try to build into my first class an opportunity to get at least some information about my students and where they are situated in the learning experience. This takes various forms. In some courses I simply ask the students to state their name, their major, why they are taking the course, and something about which they are passionate. I do this for two reasons. First so that I know something about the student and second so that other students know some things as well about each other since they will be asked to form groups. In Consumer Law, I have a little questionnaire that students fill out that deals with their experiences as consumers. These reflections form the basis for an opening discussion, sharing those experiences and setting the stage for what the law might be able to do about them. In my MBA class which is usually fairly large, I do the brief introductions31 but I also hand out a form32 which gathers information about their jobs, their prior experience with
the subject of law, and what they see will be the benefits of the class for them.

While I have done all these things for a long time, it was only in writing this paper that I came to see these tools as akin to the preliminaries of the *Exercises*.

2. **Preparatory Prayer:** Surely considering our intentions, actions and operations are an essential part of creating a syllabus. Most of our syllabi set forth the goals and objectives of our courses. In light of the reflections that I have done in writing this paper, I think that I will take a whole new look at the way I state these objectives. For example, does my syllabus clearly state my intentions or the goals I have in mind when selecting the various materials and the actions and operations embodied in the syllabus—the forms to be used in dealing with the material?

   Ignatius is always seeking “the more”—the *magis* as well as commitment. What is it that I want my students to experience, accept and commit to? There are several levels. I surely want them to grasp the material but I want more. It is not enough for me for my students “to learn” about the law, I want them to love law as much as I do. I want them to experience how the law affects their lives and their business endeavors; to find the joy of understanding how the law works and thereby accept its role and become committed to continuing to learn about it.33

3. **First Prelude:** Have I pictured how my goals and my materials will be used by my students in a concrete context? Do I know how my students could apply the material either immediately in their lives or in their jobs? In dealing with the Uniform Commercial Code, I often try to link the learning to something as simple as the supermarket transaction to give the information a concrete current place in which the students can picture how the statutory provisions apply to their lives.
4. **Second Prelude:** Do I know what I am seeking in this course? My goals and objectives seem clear to me but I need to reflect on how I am communicating them to the student. Do I state clearly what or how the material and methods that I have selected can contribute to the student’s learning or to an understanding and appreciation of the subject matter or to their careers? Could students looking at the syllabus state for themselves what they seek from the class?

5. **Points to Consider:** A list of chapters, topics, assignments, etc. in the body of the syllabus set out of the material (points) which define what the students will be doing during the semester. Again reflecting on the *Exercises* I will take a whole new look. Is the material appropriate to what I desire the students to gain from the class? Have I employed a variety of pedagogical techniques like Ignatius utilizes a variety of forms of prayer?

6. **Colloquy:** While syllabi usually do not have colloquies included in them, many of my colleagues will do mid-semester evaluations to see how the course is getting across. I regularly have a conversation with my students in the Consumer Law course, finding out how they are dealing with the material and helping them to understand how the various exercises or experiences are useful for both their lives and their careers.

   In one large class where having regular individual conversations is difficult, I use a student personal assessment tool which provides an opportunity for the student to see how they are doing. Like a director, I usually engage in some dialog with the students by writing comments to encourage or to suggest ways to deal with problems or perceived needs in understanding or dealing with
the material or in dealing with the group dynamics. If we are seeking to develop self-learners we also need to develop self-assessors and anything that resembles a colloquy wherein the students can review with the professor what is happening in the class is useful.

Another form of dialog is journaling. I have used it in several classes with some success for both my students and me as a good means of getting to understand the dynamics of the class and to focus student attention on the material. Skehan describes the use of journaling during the *Exercises* in ways that can be applied to the educational experience. He tells exertants “that the journal is not written for publication but for critical self review so each person can gradually tie together unconnected items from the days’ and nights’ meditations and activities for purposes of self discernment.” He adds that over time “the retreatant will gradually discern the connecting threads in the apparent tangle of insights….” Students need to be reassured when using journals that what is said does not affect their grade. Failure to produce a journal affects a grade but not what is in it. In that way, the students express their views more freely and the professor can ask the director-like questions. Did you consider this point? Do you see how this point relates to…?

7. **Fifteen minutes**: Obviously the grading process and end of the year evaluations provides some opportunity to reflect on how well the course is going—what “succeeded”—and what went “poorly” and needs to be examined and perhaps changed. The whole process of assessment as required by the various accrediting
agencies is consistent with this part of the *Exercises*. Later in the paper, I will develop the topic of assessment more fully. QUERY FOOTNOTE

**Application of the Pattern to the Curriculum**

An analysis of the core or GED parts of the curriculum as well as the core of a business or management division should benefit, I believe, from an application of the pattern of pedagogical learning from the *Exercises*. The curriculum as a whole should be put together with careful thought and intentionality, considering what are the goals of a core curriculum.

At the beginning Ignatius states the purpose of the *Spiritual Exercises* to be “the conquest of self and the regulation of one’s life in such a way that no decision is made under the influence of any inordinate attachments.”39 Stated another way the *Exercises* are “a system of prayer and reflection that [invites people] of good will to find how God could also enter their lives … and how this grace could enable them, too, to find God in all things.”40 In pedagogical terms, a curriculum is a system of learning and reflection that invites students of good will to engage intellectual subjects to determine how that learning can enable them in their lives and careers. Because we are Jesuit colleges, we also hope to introduce them to “finding God in all things.”

An early stating of the principles of Ignatian pedagogy as applied to a course of study was the *Ratio Studiorum*, influenced by Ignatius and written by the early Jesuits as a means to accomplish specific educational goals. 41 “The first statement in the *Ratio of Fifteen* is as follows: ‘It is the principal ministry of the Society of Jesus to educate youth in every branch of knowledge that is in keeping with its Institute. The aim of our educational program is to lead people to the knowledge of our Creator and Redeemer.’”42
The *Ratio* changed over the years from its first formulation. It no longer forms a basis for uniformity among the Jesuit schools. Nevertheless, a statement made by Diego Ledesma in the Fifteen86 version of the *Ratio* could easily provide a basis for a curriculum in a Jesuit college today. In describing why there should be Jesuit schools, he wrote

‘[F]irst because they supply people with many advantages for practical living; secondly, because they contribute to right government of public affairs and to the proper making of laws; third, because they give ornament, splendor and perfection to our rational nature, and fourth, in what is most important, because they are the bulwark of religion and guide us most surely and easily to the achievement of our last end.’

John W. Padburg, S.J. summarized this by stating: “If this is what Jesuit schools, at their best, did in the past, in fulfillment of the *Ratio Studiorum*, they merit our admiration. If these four purposes—practical, social, humanistic, and religious—are what Jesuit schools at their best, want to attain in the present and in the future, they merit our support.” This formulation should give some comfort to us as business educators. We are, in many respects, the primary suppliers of the practical and social for our students.

One of the problems that we have faced in recent years is related to the inapplicability of the *Ratio* to today’s educational scene. In a paper entitled “Reflections on the Educational Principles of the *Spiritual Exercises*” the author states that “[w]hen Jesuit schools and colleges ceased using a more uniform and generally accepted course of studies, few institutions had a clear grasp of the underlying rationale of the curriculum or a mechanism within the institution to review and develop its own rationale.” What I am proposing is that a way to look at curriculum and develop a rationale is to use the pattern of the *Exercises*. 

...
1. **Invitation and Preparation:** In looking at our curriculum both in the liberal arts and in the business core, we need to consider how we can in today’s world provide our students with the elements applauded by John Padburg—the “practical, social, humanistic, and religious.” In thinking about our curriculum we should consider not only how the curriculum can be inviting but also who are our students, what are their needs, what are the needs of the societies into which they will move after graduation. The *Exercises* are never just about merely doing the exercises but are always engaged in with an eye to what happens to the exertants and their relationship to society afterwards. Therefore, a clear curricular consideration has to be to prepare students for the world in which they will live, providing them with the skills and understanding necessary to have a salutary effect on society. Knowing our students and the world situation, we, like the retreat director, will be better able to invite the students into learning and formulate realistic and coherent curricular goals and processes. One author describes a real invitation related to the *Exercises* as discovering “when our deepest dreams meet the world’s greatest needs.” Michael Himes, S.J. similarly describes having a vocation as wanting to do something, having the ability to do it and having someone wanting you to do it for them.

2. **Preparatory prayer:** In looking at curricular issues, we have to determine and discuss our intentions (what we want our students to be, e.g. critical thinkers, life-long learners, etc.), our actions (what courses will help out students to become who we want them to be, whom a good society needs them to be, etc.), and the
operations (what pedagogical tools are necessary, e.g. team taught courses, group work, etc.).

3. **First Prelude:** In creating a curriculum we are called upon to exercise our imagination.\textsuperscript{52} In order to ground any curriculum in reality we first have to ask some questions. What will the world be like for our students in four years when they graduate, in ten years, etc.? If we can begin to picture it, we will be grounded and better able to construct the curriculum that will help them live in that world. It is not enough to picture today’s world because the purpose of the curriculum should be, especially in these days of a rapidly changing business and social environment, to prepare students for the future and for how to live and learn in that future.

4. **Second Prelude:** When we construct a curriculum we need to set clearly articulated goals (“what [we] want and desire” from this curriculum). In the absence of clearly articulated reasons for why students should be taking certain courses or types of courses, the curriculum becomes not a course of study but a menu of courses without coherence.\textsuperscript{53}

5. **Points to Consider:** The points in the *Spiritual Exercises* are the heart of the matter and correspond to the courses in the curriculum. Having set out clear goals we can better determine what these courses ought to be and what are the experiences that students need to be successful in the modern world. One understanding drawn from the *Exercises* is helpful here. Skehan describes the *Exercises* as a “layer by layer build up of the dynamics.”\textsuperscript{54} A good curriculum should do just that, build layer upon layer. Too often, we may expect a single
course to do the work rather than consciously building up a student’s skills or understanding.\footnote{55}

6. **Colloquy**: Annual assessment tools can be a way of dialoging with our students in helping us to understanding what has been accomplished through the curriculum we have chosen. The Triple Colloquy provides a good model as a way of assessing the curriculum. It is not enough to ask the students. We must dialog with the employers, the internship sponsors, and other stakeholders.

7. **Fifteen minutes**: Core curricula have an annoying tendency to become enshrined and static. Faculty need regularly to stand back and take “fifteen” to see what has succeeded and what is doing poorly and why. What have we learned from what we have done? What do we need to do differently? What is working? If it is working, keep doing it. If not, make changes. This assessment is akin to the repetitions in the *Exercises*.\footnote{56} As Ignatius notes “[i]n doing this, attention should always be given to some more important parts in which one has experienced understanding, consolation, or desolation.” \footnote{57}

**Application of the Pattern to the College Experience in General**

While one could compare the college experience to the doing of the whole of the *Exercises*, an analysis of the college experience using the pattern I have been developing yields useful insights.

1. **Invitation and Preparation**: The college experience for students begins with looking at colleges and the application process. We invite them with view books and web pages. The admission process is a determination of whether the student is ready for college. We use SAT scores, high school records, letters of
recommendation, and interviews. We are influenced by how our stats will look and how many students we need for budgetary purposes. The basic question should be does the student have the attitude of mind, the generosity called for to be a good learner? But we should take heart. Lest we think we live in a particularly trying time regarding our students, consider the comments made in 1605 by one of the very early Jesuits, Pedro de Ribadeneyra, who nevertheless wrote in defense of the educational apostolate.

[I]t is a repulsive, annoying, and burdensome thing to guide and teach and try to control a crowd of young people, who are naturally so frivolous, so restless, so talkative, and so unwilling to work, that even their parents cannot keep them at home. So what happens [is] that our young Jesuits, who are involved in teaching them, lead a very strained life, wear down their energies, and damage their health.58

2. **Preparatory Prayer**: What our students seek should resonate with the goals set forth in our mission statements. Perhaps we should look at our mission statements. Do they clearly state our “intentions, actions, and operations” in the spirit of the Preparatory Prayer? Too often, students are unaware of these goals or are unclear about their own goals. We need to be clear and up front with them so that they can have the disposition that Ignatius is looking for in the Preparatory Prayer, the disposition of mind to be a learner.

3. **First Prelude**: Just as Ignatius frequently asks the exertant to picture or create a concrete place that will support the work of the particular exercise we have to look at our campuses. If our goal is to create learners and discerners59, we must ask whether our class rooms, our library facilities, our residence halls, and our grounds are conducive to developing a learner and discerner. Do we provide beauty, peace, and places of reflection? As a trustee of one of the Jesuit
universities, I and other trustees are regularly concerned about the students’ experience on the campus, particularly with the infrastructure. Can students learn effectively in triples and overcrowded dining halls and library facilities?

4. **Second Prelude:** We need to help students state what it is that they want and desire from pursuing a college education. This is one function of the advising process. In our schools, I think, we try to direct the students’ wants and desires from the simple goal of making money to a more Ignatian-like goal, that of serving others. Is this pervasive enough that it becomes part of most students’ wants and desires.

5. **Points to Consider:** The overall educational material and process is set out in the catalog. Attending classes, taking exams, writing papers, making presentations, making friends, engaging in service activities, and having internships are but some of the material that we put before students on their way to the goal of attaining a college education and becoming learners.

6. **Colloquy:** At the end of four years, the dialog takes many forms from exit interviews and assessment tools to the student commencement address. During the four years there should be ample opportunity for the student to engage the topic of why they are in college, through retreats, regular contact with the faculty through the advising process or membership in campus organizations.

7. **Fifteen minutes:** The more remote reflections are the alumni and employer surveys and in particular, in the personal reflections that graduates make over their lifetimes of the value of their education and what it contributed to their lives. We hear about these reflections at reunions. For example, the person who hated
philosophy now, forty years later, describes it as his most valuable set of courses or the graduate who comments on how she often uses material that she learned in your course even though she though she would hate the course..

Some Specific Pedagogical Ideas Drawn from the Exercises

In addition to the pattern discussed above, the Spiritual Exercises provide information and support for a variety of pedagogical considerations. This part of the paper will briefly consider several: the use of various forms of learning techniques, flexibility and adaptation to student needs, discernment, assessment, and life-long learning.

Various Forms of Learning and Therefore of Teaching

Ignatius from the beginning of the *Exercises* indicates that there are many forms of spiritual exercises: “every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual activities” [Endnotes added] and, therefore many ways of coming to know God. Ganss says that the “Exercises bring into play any or all of the abilities any exertant has, such as intellect, will, imagination, and emotions. All of these are stimulated, with a stress on each one at its own proper time.”

In recent years we have learned a great deal about how different people learn differently. We have learned that the more senses that are involved in the learning process, the better the learning will be. Increasingly we have students with learning or physical disabilities who need adaptations in order to be successful learners. Like Ignatius, we need to employ as many different types of exercises and experiences as are
needed to help our students to learn. We need to engage their intellect, will, imagination, and emotions.

Just as in the *Exercises* the forms of prayer are not for themselves but are a tool for reaching a deeper relationship with God, utilizing of a number of teaching techniques is for the purpose of deepening the students’ understanding and appreciation for the subject matter, in my case to develop a deeper understanding of the law. One of techniques of the *Exercises* is the repetition. In good teaching repetition also takes the form of linking concepts previously discussed to new concepts that arise either as analogous or directly connected. Concrete example: The word “acceptance” is used in three different ways in the material I cover in the Uniform Commercial Code and I take the opportunity each time we come to a new usage to review the one(s) that we have previously done. This repetition serves the purpose of keeping the terms and their application straight but it also serves as a mini-review of the prior material. Ignatius as we know from the *Exercises* uses repetition for similar purposes: to deepen the experience and to recall the learning or understanding in a new way. While it could border on the boring, how many of us find ourselves repeating the key phrases and ideas in a lecture or discussion. In part we do it to give students a chance to write it down but we also know that repetition helps the learning process.

Like the *Exercises*, I have a stated goal for my MBA students which is that by the end of the semester they should be able to produce a credible piece of legal research. I have, therefore, tried to formulate a series of learning experiences that prepare students to write that paper. Doing of a number of briefs and finally being able to do them well provides the foundation for the rest of the class exercises. If a student can read a case
with ease, he or she can move on to doing research. I also use reflections as part of the brief. Students are to provide a business and an ethical reflection as a way of dialoging with me over the learning from the material in the brief. Like journaling, I do not grade these reflections, only the absence of them.

Like a good director, I try to move the students toward self-reliance and standing on their own two feet—moving them from dependence to freedom—the ability to use the knowledge they have gained.68 In the MBA class once the students can do briefs well they do an oral presentation on a topic chosen by a group of students and involving some research and the use of cases. A trial brief for a moot court provides the students with an opportunity to use cases and legal materials in a written exercise. Meanwhile in class lecture and discussion we have been pursuing some basic understanding of various areas of the law that the students have selected from the chapters in the text book. By the end of the semester, my students usually can meet the goal of doing credible legal research. Note that while I have been providing them with information, the real aim of the course is a skill for life-long learning about the law.

In many courses we use simulations or role playing as a way of getting our students to use their intellect, imagination, will and emotions to become deeply engrossed in the subject matter. Ignatius suggests role playing in several exercises including the Second Way of Making a Correct and Good Choice of a Way of Life.

I should represent to myself a man whom I have never seen or known, and whom I would like to see practice all perfection. Then I should consider what I would tell him to do and choose for the greater glory of God our Lord and the greater perfection of his soul. I will do the same, and keep the rule I propose to others. 69

By providing many different approaches to prayer and union with God, Ignatius sets up a process of learning and experiencing that we can explore in our teaching. At the
very least, Ignatius provides an invitation to be innovative in our approach to students—not for innovations sake but because variety will help our students to learn.

**Flexibility and Individuality**

Consistent with recommending and providing many forms of prayer and approaches to God, there is a persistent theme in the annotations and directives in the *Exercises* emphasizing the importance of adjusting and adapting the material to meet the needs of the exertant. It is the director who is charged with the responsibility of paying attention and making the adjustments as needed. Ganss notes that Ignatius “clearly intended [the *Exercises*] to be a flexible guide from which a director would select and adapt what was likely to be most helpful to each particular retreatant in his or her circumstances.” There is clearly an analogy between a good director and a good teacher.

The meditation on the three persons and humility shows us that different people have different motivations and abilities and, therefore, may not attain the same degree of learning. This exercise reminds me of the portion of the Haggadah for a Passover/Seder meal which describes four types of children. “The Haggadah describes specific teaching techniques for each child so that each will understand the experience of the Exodus.” My family and I have done a Christian Seder meal for many years. Recently one of my sons added this material to our ritual. Because my young grandchildren are involved, I am particularly struck by the child who does not know how to ask. It describes the way that my children were drawn into the experience in the past.

The wise child asks, “What is the meaning of the laws of Pesach?” This eager child has a thirst for knowledge and is told all that they may grasp the experience of the Seder.
The defiant child asks, “What does this celebration meant to you?” This child does not include himself and acts as a stranger to the Seder. This child must be challenged. “Had you been in Egypt at the time of the Exodus would you have been included?” The invitation to learn and participate remains open. The simple child asks, “What is this all about?” we teach this child in terms that they may understand. We do this because God freed us from slavery. There is a child who doe not know how to ask. We entertain this young child with the settings and rituals letting their imagination flourish.75

Ideally the person doing the Exercises, especially these days, has a one on one experience. These are not the conditions in a classroom setting. While the model of adjusting the Exercises to meet the needs of the individual need of a person cannot always be met in a classroom setting, the underlying principle is essential to good pedagogy.76 Just as Ignatius offers many forms of prayer and many different approaches always with an eye to adapting then so that the exertant can gain the most benefit, a good teacher’s pedagogy must change from class to class and from year to year. For a good teacher, as for a good director, there is no such thing as “now I have perfected my syllabus or presentation of a topic.” We like the maker of the Exercises must constantly try new approaches—not for the sake of the “new” but because our students, the people to whom we are giving the ‘exercises’ change and have differing needs.

In Finding God in All Things: A Companion to the Spiritual Exercises of St. Ignatius, the author, William A. Barry, S.J., describes some of the qualities of a good director which clearly have their counterpart in a good teacher.

“Sensible people will reveal their inner lives only to people they trust. Hence, the director of the Spiritual Exercises has to be a person who can be trusted. The trust obviously includes confidentiality and an ability to help with the relationship with God. But the Director also has to be a ‘skilled helper,’ a person who knows how to help another to explore inner experience and then recognize emerging desires. Moreover, the director needs to be someone who can adapt the Exercises to the needs and talents of the individual. … Adaptation is the name of the game, and
the director of the Exercises has to be someone who has the art to make the appropriate adaptations to the persons involved.77

The trust that Barry talks about is not just the ability of the students to trust the teacher, the teacher has to be able to trust the students. This is a particularly important concept to get across to students these days given the rise in plagiarism. The essential “sin” of plagiarism in the teaching setting is the breach of trust that occurs between teacher and student and not just the student who plagiarized. It is very difficult not to become suspicious of all students.

The notion of appropriate adaptations is the basis from which the concept of cura personalis is drawn. George W. Traub, S.J. of Boston College has the following formulation on a web-site entitled “Do You Speak Ignatian?”78

Cura personalis (Latin meaning "care for the [individual] person")—A hallmark of Ignatian spirituality* (where in one-on-one spiritual guidance, the guide adapts the Spiritual Exercises* to the unique individual making them) and therefore of Jesuit education (where the teacher establishes a personal relationship with students, listens to them in the process [sic] of teaching, and draws them toward personal initiative and responsibility for learning. ...)

There are several lessons to be learned from concepts of flexibility and individuality. First, the needs and makeup of our students change over time and we need to constantly recreate the ways in which we present the material. Our own understanding of learning styles79 and the influx of students with disabilities has changed the scene.

I began as a chalk and blackboard person with students who were among other things very familiar with the civil rights movement and the constitutional issues related to Watergate. I have progressed to PowerPoint and as for my students the civil rights movement is ancient history. It is the gate-of-the-day brought to them by CNN if they pay attention to the news at all what with the demands of jobs, Nintendo, working out at the gym or any of the other demands of the multitasking life that they lead. When I began
teaching, students and I had to go to the library to read statutes and cases which were published several weeks or even months after the decision had been handed down. In today’s world my students and I have access to Westlaw and any number of authoritative sites on which to read cases often the day they are decided.

Secondly, as I have learned more about learning styles, I have changed from being a lecturer virtually all the time, albeit often in the Socratic mode, to include a variety of learning devices from group work and presentations to simulations. For the course which I would describe as my most successful course, I never lecture. I rarely even stand in the front of the classroom except to greet the students and be sure that every one and every group knows what we are doing on this particular day. This course is very reflective of Ignatian ideals although at the time I put it together, I had not done the *Exercises*.

The course is Consumer Law and I have reduced the amount of material that I used to teach in favor of more depth judging that this will better accomplish the goals of the course. Like Ignatius or a director of the *Exercises* I have determined that it is better to put the students in contact with the material and let them come to understand the material and its importance rather than have it handed to them. In the Second Annotation, Ignatius cautions the director to “adhere to the points, and add only a short or summary explanation. The reason for this is that when one in meditating takes the solid foundation of facts, and goes over it and reflects on it for himself, he may find something that makes them a little clearer or better understood. . . . For it is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth.” My pedagogical translation is “set it up, then get out of the way of the students’ learning.”
Much of the Consumer Law course, like many of the Ignatian exercises, is a simulation. I take the students out of this world to another planet and I set up a story of a quintessential consumer and put him in a variety of situations in which he is taken advantage of. Composition of place seems to be the proper Ignatian note. The students then form law firms and represent the various parties in two trials and a statutory drafting exercise to deal with the issues raised in the cases. This is very Ignatian because I ask the student to put themselves in this place with these people and to use the opportunity to reflect on the consumer laws of the United States but because we are on a different planet with a developing legal system, the rules as set out in the case book do not apply and have to be understood and argued for or against as the case may be. After the first trial, the students have to draft a statute of their group’s choosing to deal with problems that they perceive could be better handled by a statute than the common law approach taken in the case. Again, Ignatian principles come into play, namely the need to be affected by the material. During the course of the trial, the students begin to care about their clients and in a sense become in the context of the simulation emotionally related to their clients and approach the statutory drafting exercise with great seriousness. The resulting statutes would do a law student proud.

The reason I see this as my most successful class is that while in many respects I do the least in the front of the classroom, the students learn the material better and have experiences dealing with the law in ways that could never be accomplished through lecture or even group projects. In a sense, my materials for this class are akin to the Exercises without the Annotations. The materials that I have created are the points. My role in the classroom, having created the stories and the necessary documents is that of
guide. I sit with groups of students and like a director of the *Exercises* get them to focus on what they are reading and experiencing. I act analogously to the words of one writer on the *Exercises* describing the role of the director. “The director keeps out of that line of fire. The director is like a cheerleader, a facilitator, always asking, "Have you looked at this... have you looked at that...maybe you need to consider this... what happened when you did that?" The director does not make the retreatant's decisions.” The end result is that at the end of the semester, I always have not made the students’ “decisions” but I have a clear sense that my students have learned far more than I ever could have taught them using the lecture format that I used to use. Many tell me that they have learned a lot, that they like the format, that they look forward to coming to class. They also say that the course requires hard work but then “no pain, no gain” is the exercise mantra.

Flexibility is in some measure related to indifference which for Ignatius is about balance.86 It is about choosing for the purposes of achieving a goal. English recounts the story of Xavier going to Japan and wearing his old tattered cassock—“a perfect witness to indifference to the Western mind.” The Japanese laughed at him. “So the next time he came to court, he was clad in all the regalia of an ambassador and had an appropriate retinue.”87 It was the way to insure that he would be heard. “indifference implies flexibility; it is important to grasp the significance of the phrase ‘we should not prefer.’”88 The teaching lesson related to indifference, it seems, is not what I would like to teach or the way that I would like to teach it, but what will help my students to learn.

**Lessons from “Discernment”**

Ignatius, in the *Exercises*, offers a lot of advice about discernment of spirits, of paying attention to what the exertant is experiencing and adjusting the *Exercises* to meet
those needs. Who among us has not had the class or student “from hell” or the day when nothing seemed to work? From the perspective of teaching drawn from the *Exercises*, these may well be the signals that what we, like the director, have chosen to put in front of the student is not working. Drawing on the notion of discernment from the *Exercises*—the class from hell is an invitation to reflect on what is moving us to present the material, to consider whether we are meeting the needs of the students.

One of the essentials of being a life-long learner is discernment. Let me offer some questions which have their roots in the *Exercises* and can provide a basis for self-learning. The exertant is supposed to internalize “principles of continuous self-development.” In an information society where anyone who has a thought about anything can publish it on the net, we need to be aware and to make our students aware of how to judge sources. We need to provide them with questions. How reliable are the sources? What tests should be applied? Do I have the knowledge or skills to evaluate the material? If not, do I know how to go about acquiring them?

**The *Spiritual Exercises* and Assessment**

Ignatius knew about goals, assessment, and feedback. Robert R. Newton states “There is a singlemindedness in Ignatius’ directives and exercises. Each activity is judged by one criterion: Will it be effective in moving the person to discover and serve God in his/her life?” Can you think of a better way to phrase an objective or a test for whether this material or pedagogical device should be used than the test: will it be effective in helping the student to discover the material (insert the topic) and be able to use it in his or her life? Note that in this “objective” statement the focus is not upon the teacher but on the “discovery” by the student of the subject matter. Too often we forget that the object
of the materials and methods that we select are not about the material itself but are about
the discovery process. The student who “discovers” is actively engaged in the learning
process, is learning how to exercise his or her mind and learning abilities as in the
Spiritual Exercises the exertant is engaging in a closer relationship with God. AACSB’s
new standards are expressed in terms of “assurance of learning” which is a focus
fundamentally on the student.

Assessment can also be found the in the Examen93 (Daily Particular Examination
of Conscience—a process for improving) and the direction to take fifteen minutes
following an exercise to reflect on how the exertant succeeded in a meditation.94 Looking
at the pattern for the Examen can help us with assessment. For assessment purposes, the
important point to note from the Examen95 is that it is designed to be a process of
continuous improvement. Ignatius provides a chart in which the lines are lettered “G.” the
first line has a large “G” and the G gets smaller as the week progresses giving us a visual
image that over the week whatever fault the person is trying to overcome should
diminish. Ignatius says the exertant “should observe at night whether there is an
improvement from the first line to the second, that is, from the first examination to the
second.” Assessment, like the Examen, is about improving.

The pattern for the Examen in Spiritual Exercises for Church Leaders:
Facilitator’s Guide96 as drawn from the Exercises can help us in the assessment process.
The authors describe five steps: pray for light, review the day in thanksgiving, review the
feelings that surface at the end of the day, and look toward tomorrow.97 What we are
seeking when we do assessment is light or understanding about how we are doing. This
formulation reminds us that when we undertake that review, we often forget to be
thankful for or celebrate those things that we are doing well. A good assessment should show not only the weaknesses but the successes as well. While feelings or satisfaction surveys are important, they are indirect evidence. To satisfy AACSB and the other accrediting agencies, we will need measurable goals and direct evidence about how they are being met. Finally, note that the Examen has a feed-back loop – “look toward tomorrow” or in Ignatian terms a steadily declining “G.”

The First Week of the Exercises is a rather intense look at our own sinfulness. The ultimate point is not to turn a person into a sorrowing basket-case, but to provide an understanding of who we are before God, what our needs are, and how we can grow in that relationship. Thinking about the analogy to teaching, I reflected upon the immediate assessment tool that we use all the time—tests and other graded projects. Why do we grade? We should not be doing it to prove to the student that they don’t know the material. Rather, we should test and grade to improve the student’s knowledge, not to find out what they don’t know but rather what we still have to help them learn. Therefore, there should never be assignments that are not graded and handed back. There should always be explanations focused on the material that we see in the grading process needs to be learned better. These days with Blackboard, I not only go over the material in class, I often post the model answer for students to compare.

Do students like the exertant in the First Week need to be aware of their needs in order to enter more fully into the learning process—the Second Week? The answer is probably yes. It is one of the factors that make many MBA students what we often describe as better students. They are more aware of what they don’t know and they have a need to know it to advance in their careers.
Life-Long Learning

Since this paper is focused on what the Exercises can tell us about good teaching, it is fair to ask who can claim to be a good teacher without a commitment to life-long learning. Scholarship for the teacher serves two purposes. First: being a learner helps to keep one current and provides new ideas to present to the students. But more important is having continual engaged contact with the subject so that the teacher’s love of the subject is conveyed to the students. The exercises that I have chosen to illustrate life-long learning are the First Principle and Foundation and the Contemplatio (Contemplation to Attain the Love of God). Remember that Ignatius’ goal is to develop life-long “pray-ers.”

Consider the First Principle and Foundation. It begins: “Man is created to praise, reverence, and serve god our Lord, and by this means to save his soul.” It ends with “Our one desire and choice should be what is more conducive to the end for which we are created.” [Emphasis added] When I did the Exercises I was struck first by what I will call the circularity of the First Principle and Foundation—when one gets to the end, one is thrust back to the beginning and thereby drawn in to reconsider what has just been considered but from a new vantage point of increased knowledge and awareness—and around it goes again. In pedagogical terms, we have to keep learning and going deeper into our subject matter, we have to keep the freshness alive.

Similarly in the Contemplatio I had another experience of circularity because it begins with a focus on God’s great love for us and can only properly end when our own love for God is firmly linked to service, love for others expressed through our life of service—God loves me and I love God in loving others as God loves me. The
Contemplatio is circular in another way as well. Because the finale of the Exercises involves the notion of service, it is a clear invitation to return to the beginning and the First Principle because “Man is created to praise, reverence, and serve God…."

[Emphasis added] The way to sustain our relationship with God is to continue to pray and maintain vibrant contact. The way to sustain the love of our subject matter is to continue to learn, to explore, and to discover new things.

Moreover, the Exercises do not in a real sense end with the Contemplatio; the venue is shifted back from retreat mode to the everyday world where the commitments made during the Exercises are lived out. The academic image is commencement where the knowledge gained is now going to be applied. But we all know that to be successful in the real world we have to keep learning. The Exercises by their structure reinforce the notion that learning like praying is a life long process.

Finally we can model for our students how to be successful in the business world through our constant and continuous refreshing of ourselves, our knowledge of our subject matter, and our methods of teaching. This circularity is as essential to the teacher and the business person as it is to the love of God, indeed to any lover. The word one hears from children and students is “boring” but a life lived with circularity, a course taught with circularity should not be boring.

Conclusion

The Spiritual Exercises of Ignatius of Loyola provide not only hearty material for a person seeking a deeper relationship with God, but also provide a framework for a
profitable review of educations practices and procedures. Ignatius the teacher comes through clearly when his practices are applied to pedagogy.

ENDNOTES

1 While the role of the exertant is important, this paper will focus on the role of the director and guide for what it discloses about good pedagogical technique.
2 See: Robert R. Newton, Reflection on the Educational Principles of the Spiritual Exercises at www.regis.edu/content/pdf/ExercisesNewton.pdf (last visited ???????) Newton says “The Exercises are both substance and process, i.e. they contain a definite set of religious ideals and also a methodology by which a person can grow toward those ideals.” p. 1 “The Spiritual Exercises could be compared to a teacher’s manual or a course outline for a well-organized learning experience.” p. 5 See Ganss where he describes the Exercises as being “comparable to a book on “How to Play Tennis.”” (Introduction p. 3)
3 I TOOK THIS FROM Skehan p. 13.
4 For a thoughtful and more through understanding of Ignatian pedagogy by Australian Jesuits, see http://www.stalloysius.nsw.edu.au/jesuits/forward.htm (LAST VISITED and SOME OTHER DUMINUOC MAYBE. Duminuco Appendix B “Ignatian Pedagogy: A Practical Approach, 1993. This document describes the pattern that I set out below in the following terms: Context, Experience, Reflection, Action, and Evaluation.
5 For example, Ignatius had the notion of continuous improvement and assessment and closing the loop down to a science. This topic is explored later in the paper.
7 SE Fifteen, 17, 18. See LOOK IN GANSS. GET THE SECTION OF ISAIAH
9 Bannan Center for Jesuit Education, Santa Clara, http://www.scu.edu/bannancenter/publications/explore/spring03/discoveringthepath.cfm (Last visited on ??????????)
10 In doing this Exercises I found this profoundly helpful in preparing and getting started with each exercise.
11 THERE ARE SOME QUOTE FOR THIS.
12 SEE APPENDIX FOR A COPY FOR THE EXERCISE
13 Exercises 46 For Ignatius, these intentions, etc. are to be “directed purely to the praise and service of His Divine Majesty.”
14 Exercises 49
15 Id. 47
16 Id. 48
17 Id. 50-52. In the First Exercise there are three points to be considered.
18 Id. 53 See also the triple colloquy with the Third Exercise addressing the Blessed Mother, Jesus, and the Father. NOTE THAT ONE AUTHOR CALLS FOR A FOURTH
19 SE 77
20 There will be more about this directive in the Assessment portion of the paper.
21 For a discussion and different formulation of this pattern see the Australian Jesuit web site at http://www.stalloysius.nsw.edu.au/jesuits/forward.htm. They describe the steps as context, experience, reflection, action, and evaluation. Paragraph 33.
22 For a similar exercise see 100 to 1Fifteen for a transliteration of the Annotations into pedagogical statements by the AUSTRALIAN JESUITS.
23 Consider story of discovering that I was a teacher.
24 I confess to being guilty of this on occasion but clearly recognize the difference in the class tone when I follow a process that is more welcoming.
25 Skehan likens the preparatory prayer to “warm up time” and describes it as “settling on basic attitudes and making basic decisions similar to those preparatory to sustained aerobic exercise.” P. 7 GET FTNT ABOVE
26 See the First Annotation where Ignatius uses the exercise analogy of “taking a walk, journeying on foot, and running.”
27
28 p. 21 Barry
29 Distinguish desire from obligation. The student may be obliged to take the course as it is required but to get the most from the course there has to be some element of desire. See Barry p. 73.
30 p. 27 Barry
31 Even in those brief introductions, I sometimes learn a great deal. One semester there were two students who shared the fact that they had children who had been diagnosed with cancer and who were undergoing treatment. Needless to say, it helped both of the students to know they were not alone and it helped me to deal compassionately in adjusting assignments.
32 See Appendix.
33 Reference Newton perhaps with the quote.
34 See Appendix
35 SEE APPENDIX
36 A copy of the device that I use is in the Appendix. Paraphrasing the colloquy from the First Exercise, the questions basically are similar to 1) what have you done in this part of the course?, 2) what am I going to do? and 3) what could I be doing better, what needs improvement?
37 Skehan p. 7
38 Id.
39 SE 21
41 If you think that “core-wars” are something new, read the Padburg essay. The Ratio was not only a setting forth of material to be covered, it dealt with administration and classroom management as well. Duminuco p. 100.
42 “Development of the Ratio Studiorum by John W. Padberg, S.J. an essay in The Jesuit Ratio Studiorum cited in FOOTNOTE 17. at p. 97
43 Ibid. p. 98
44 Id.
45 Note the current problem created by the new AACSB standards. No longer can a curriculum stratify the standards by having an economics course, a finance course, etc. These standards, like the Exercises, require that we look at our curriculum from the perspective of goals to be achieved. One way of approaching the problem is to use the method which underlies the Exercises of considering context, etc.
46 Newton Footnote 2 at p. 6
47 Id.
48 As one retreat director regularly commented that the exercises were not for me but for what I was going to do.
49 FIND THE QUOTES
50 See Banner CENTER FOOT NOTE ABOVE.
51 Address to Collegium. This is my summary of Himes statements as I have seen the video of this address several time as a mentor at Collegium and have remembered the formula. He embellished it by describing some one who wants to be a neurosurgeon but whose hands shake. This person cannot have a vocation to be a neurosurgeon because no one would want to be operated on by him.
52 As the Exercises use our imaginations to reveal Jesus to us (Barry p. 83), consider that imagination is as a sense of reality unseen but experienced.
53 See http://www.goacta.org/publications/reports.html (last visited May 24, 2004) for The Hollow Core: Failure of the General Education Curriculum: A Fifty College Study by the American Council of Trustees and Alumni. For a summary see an article in the Washington Post by Jay Mathews/ Washington Post Staff Writer. See also Newton p. 7 Where there is no core curriculum and to some degree even where there is, the role of an advisor should take on the qualities of a good director. Just as the director helps the exertant understand the goals of the Exercises, the student advisor has to understand the student’s needs to help the student fashion or understand a set of goals and a rationale for a course of study.

Tuesday, May 18, 2004

54 Skehan p. 33

55 REFERENCE THE PHYSIC TEACHER

56 FIND THE se REFERENCE The repetitions should not be analogized to rote learning but rather to the notion of deepening the experience to see the nuances missed the first time around.

57 See the Third and Fourth contemplations of the Second Week, Paragraphs 118 and 120.

58 Op. Cit. footnote 17 p. 98 as quoted by John W. Padburg in his essay.

59 The goal is discernment, not decision making. Decision making is a step after discernment. See Lekcey at FOOTNOTE. “Discerning is making a judgment; making a decision is making a choice and taking action based on that choice. Discerning is what you do before you act.” P. 67. In legal terms I would analogize it to issue spotting.

60 see Newton on thinking about why we have what we have

61 “Meditation is the application of memory, intellect, and will to reveal truths.” (English p. 56)

62 Contemplation is a looking at and being affected by what one sees. English distinguishes meditation and contemplation as follows: “Meditation tends to be discursive, that is, in meditating a person thinks over some truth or virtue. Contemplation, on the other hand, seeks a deeply felt response by being present to Christ, rather than by thinking about certain Christian virtues. The act of presence is basic to contemplation.” (English 131)

63 SE 1

64 Ganss p. 6

65 Get cite from Anne’s e-mail.

66 NOTE REFERENCE TO Newton and various forms of prayuer.

67 See for example, the Fourth Exercise: “I have called it a summary, because the intellect without any digression, diligently thins over and recalls the matter contemplated in the previous exercise.” SE 64 See also SE 99, 118, 120, etc.

68 English, Spiritual Freedom p. 9 See also page 18 for a discussion of the freedom the Exercises can bring.

69 SE 184. See also English p. 198. SEE PAGE 13 OF MY ARCHIVE AUSTRALIA JESUITS

70 Among other SE 17-19 and see SE 10 as a reminder that there is a proper time and place in which to introduce different aspects of the learning process. See also 89 – if it’s not working change it.

71 Ganss p. 4

72 THIS IS THE PLACE TO MAKE REFERENCE TO Kolvenback and bad directors.

73 SE 165-168

74 From Passover: How this universal story of liberation speaks to individuals with ADD, Carol Watkins, M.D. http://www.ncpamd.com/Passover.htm

75 I do not know the exact source of this formulation because it was my son who found it. A web search will turn up many sites dealing with learning about this part of the Haggadah and many ways in which the children have been represented in pictures over time.

76 Most faculty members, however, have had the experience of dealing with the learning disabled or those with limiting physical conditions. There are many ways to adapt our teaching and testing to meet the needs of these students. My college is particularly welcoming to these students and provide experiences that are appreciated by the students and their parents as well.

77 Barry p. 18 and 19

78 http://www.bc.edu/offices/mission/exploring/jesuits/traub_speak/

79 See the TIME article on teen age brains.

80 Actually I had done the Exercises a few years before but in a format that proved less than satisfactory. I may, however, have absorbed more than I was aware of.

81 SE 2 See English p. 105
Indeed, much like the Exercises I have created a series of exercises from moot courts, statutory drafting and performing skits. I tell them what to read and provide them with some questions to help them better understand what they are reading, but they have to do the learning.

This is one way that I have chosen to help the students broaden their awareness. See AUSTRALIAN JESUITS. “(55) A major challenge to a teacher at this stage of the learning paradigm is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk, of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. But the challenge remains to open students' sensitivity to human implications of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.”

Put in a note.

Perhaps I should put one in the Appendix.

See English pp. 34-39 SE Fifteen cf. 179

Find the English page

English p. 38

SE????????

( p. 4) Newton expands on this idea which can easily be paraphrased into a statement to which we can easily agree would be a desirable goal for our teaching. “Ideally the retreatant emerges from the Exercises committed to a set of religious values which will give direction to his/her life and future decisions. The retreatant has also, in the form of different approaches to prayer and a developed habit of monitoring and evaluating his/her actions and decisions, emerged from the Spiritual Exercises with a built in mechanism for renewing and deepening his/her religious understanding and commitment. In a sense, the Exercises aim at a perfect, self-correcting system which, through regular review, continually adjusts direction and stimulates further growth.” (p. 4) Consider this statement as a goal in an ethics class or for the ethics part of a course.

Notes and thoughts from

P. 3

See skehan p 12

MAYBE A QUOTE

SE 77

Paragraph 24

By Doris R. Leckey and Paula Minaret, published by Paulist Press 2003. See also the references sites to works by Aschenbrenner, S.J. and Tetlow, S.J dealing with the Examen.

Id. At p. 39-41

SE 23

SE 230-237

Robert Newton says that the Exercises are “an intensive laboratory” the end result of which is a person who becomes “a self-initiating and self-renewing ‘pray-er’ and discerner.” Newton p. 4 Put in educational terms: a person who is a self-initiating and self-reviewing learner is the life long learner that many mention in mission statements or other documents. While I had come to this conclusion on my own, Newton is very explicit in his article: “Taken as an experience which both encourages and insists that the learner (retreatant) internalize definite principles of continuous self-development, the Spiritual Exercises seem to offer a possible solution to the very contemporary problem, the rapid increase in the quantity of knowledge and its equally rapid obsolescence. … Rather today’s education should develop the capacity for continuous self-development through an educational process that promotes the internalization of the sills required to continue to learn. … What is called for in many cases is a shift in emphasis: putting the primary emphasis on how to learn rather than on what is learned.” Newton p. 4

For a complete text of the First Principle and Foundation and the Contemplation to Attain Love of God, see the Appendix.

English also links the First Principle and the Contemplatio. “[T]here is a difference between the First Principle and Foundation and the Contemplation to Attain Love of God. The difference is the context in which we pray. In the First Principle and Foundation, God is seen as transcendent; we are God’s creatures. The Creator-creature relationship is stressed in terms of reverence, praise, and awe. In the Contemplation to Attain Love of God, however, there is greater awareness of the immanence of God.” (English 29)