



THE ORIGIN OF THE IPP AND ITS LINK TO IGNATIAN SPIRITUALITY

Learning by Refraction: Conversations on Ignatian
Pedagogy

How has Ignatian Spirituality influenced your life?

How has Ignatian Spirituality impacted your work?



What do you know about the link of the IPP to the Spiritual Exercises?







Manresa

- **“During this period, God was dealing with him in the same way a school teacher deals with a child while instructing him.”**

How

Manresa – Adaptation
and development of the
spiritual exercises



The event was:

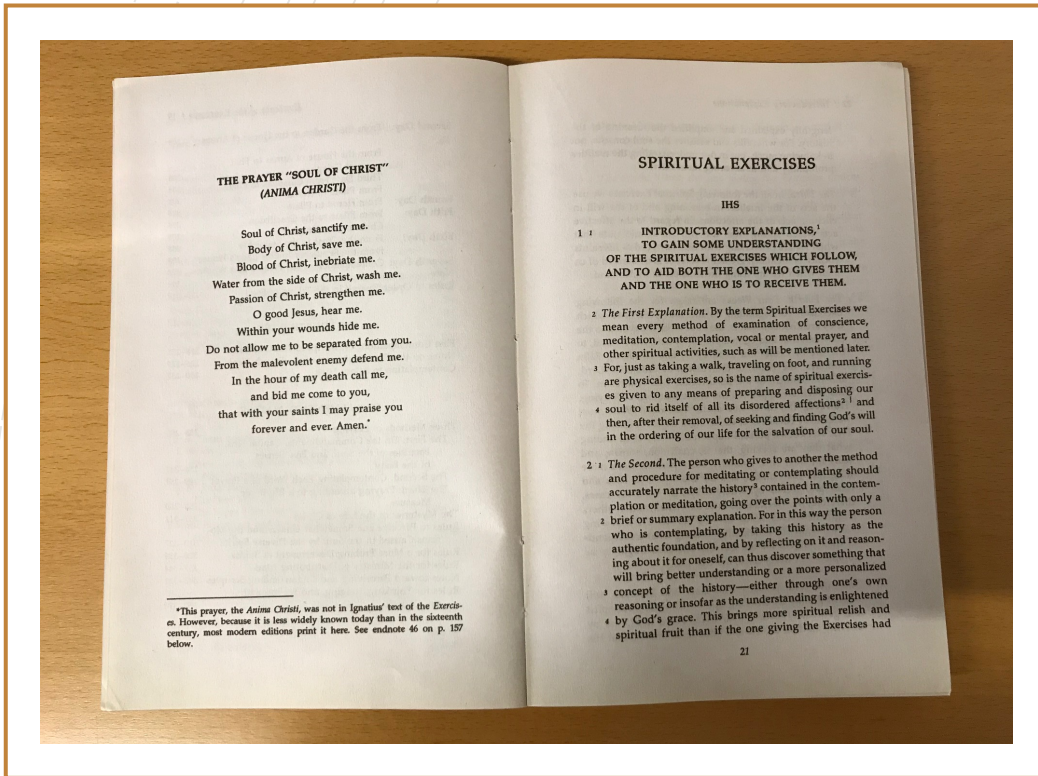
Experiential

Based on trust

Invited a discovery of God in
a variety of created realities

The Spiritual Exercises

The Ratio Studiorum, Vincent Duminuco SJ



- Provide an ordered human approach to God's revelation
- Presumes freedom to find God for oneself
- Within communal revelation.
- Insist on a person's willingness to test personal experience in order to choose what will most direct one to God.

The Spiritual Exercises are about DEPTH

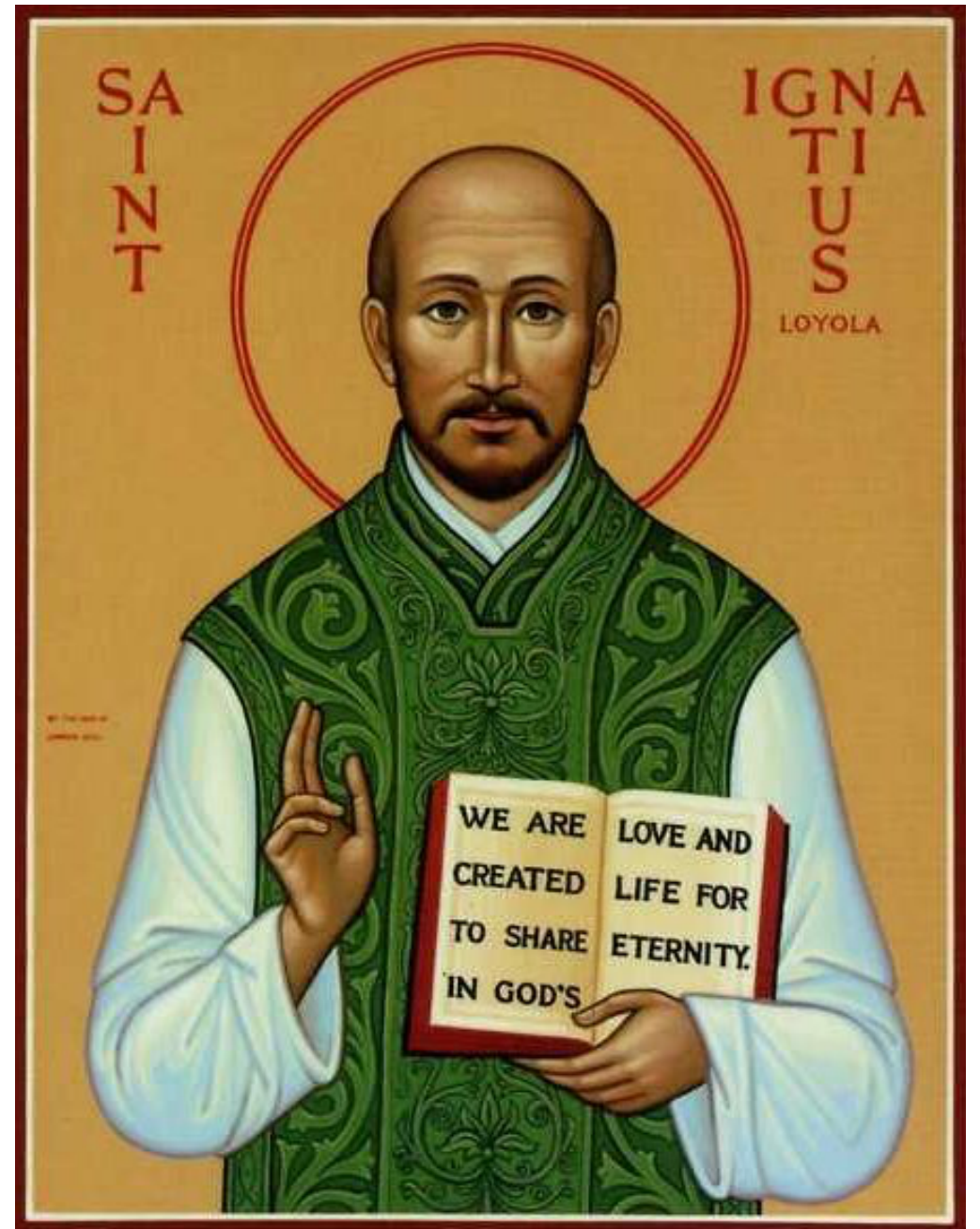
Ignatius came to a better/deeper understanding of: himself, of God's activity in his life and his relationship with God.



Hidden Depths

The Spiritual
Exercises are about
TRANSFORMATION

Transformation of Self and the World



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What has been your experience
of the Spiritual Exercises?

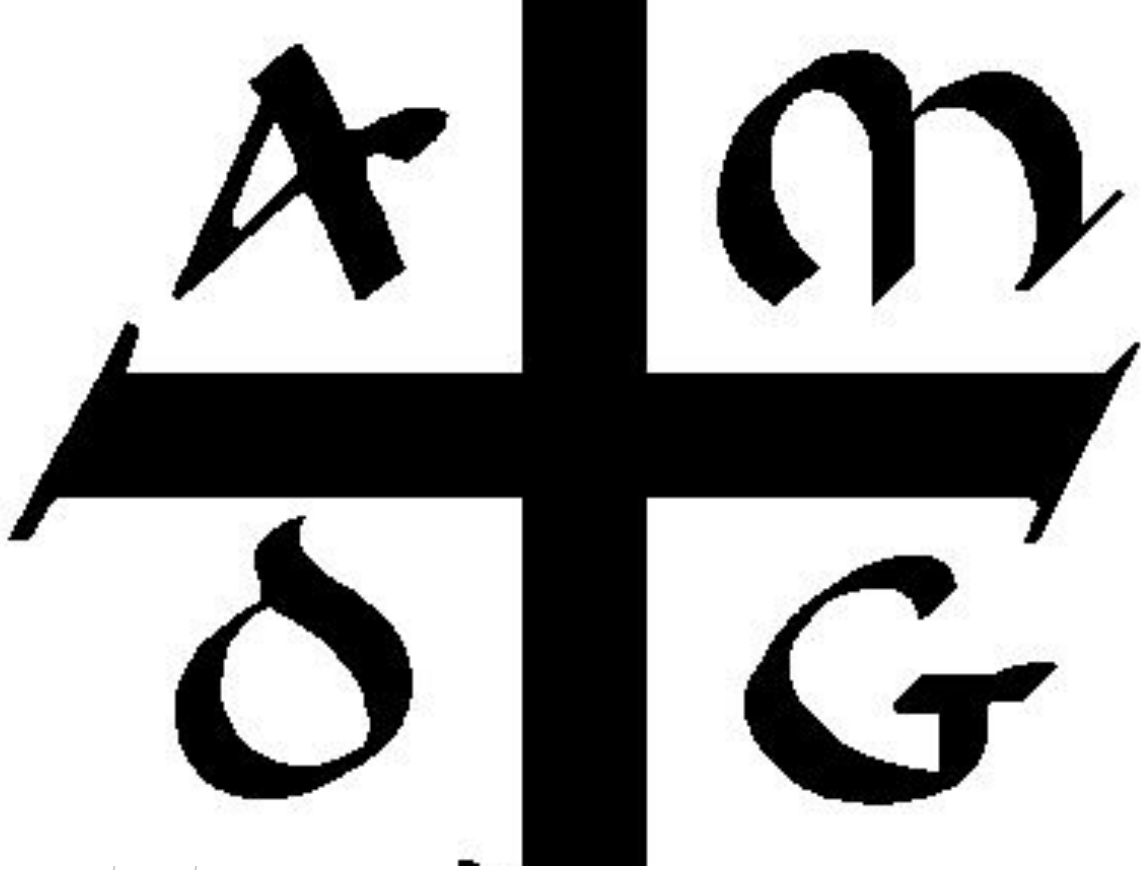
What virtues did you get from them?

How has it informed your teaching?

Virtues from the Exercises



- Freedom from and freedom to
- Magnanimity
- Self awareness
- Self-sacrifice
- Doing great deeds in the world for the sake of the Gospel.



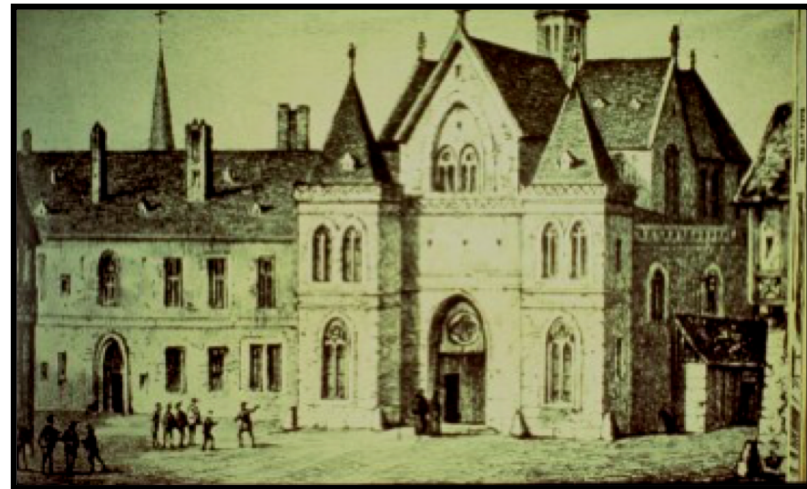
Why

What has
caught your
imagination?



1524 - 1528

Inigo studies in Spain



- Alcala.
- Salamanca.
- University of Paris.

Inigo studies in Paris



- Inigo meets Pierre Favre and Francis Xavier
- 1534: Favre and Xavier undertake the Spiritual Exercises with Inigo.
- 1534: First Vows by the Early Companions - “Friends in the Lord”.
- 1535: Ignatius leaves Paris with a Master’s degree.



Deepest Desires

Helping Others

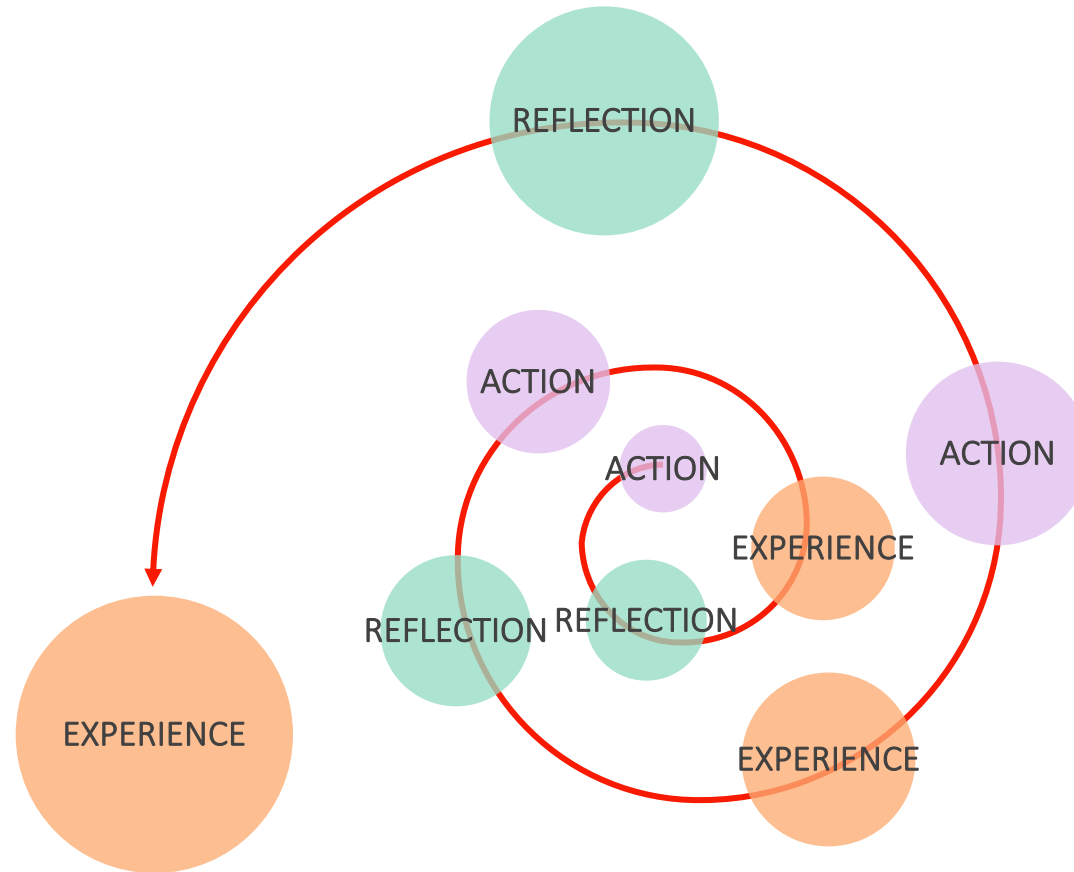
Starts to develop a Process for
taking others through the
Spiritual Exercises

Conversation

Seeking and Finding God in All Things

IGNATIAN PEDAGOGICAL PARADIGM

CONTEXT



EVALUATION

A HA!



TRUTH!

THE HUMAN GOOD

GOD!

“Friends in the Lord”

The Early Companions 1534

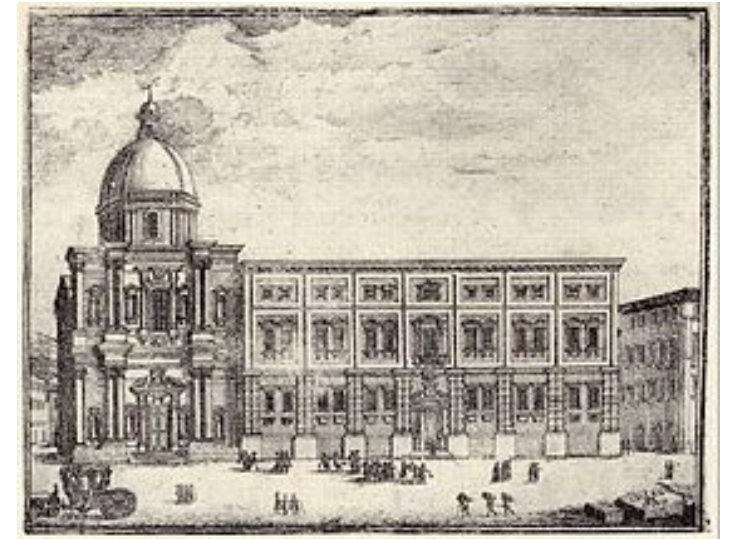


- Inigo de Loyola - Spain (1491-1556)
- Pierre Favre - France (1506-1546)
- Francis Xavier - Spain (1506-1552)
- Diego Lainez - Spain (1512-1565)
- Alfonso Salmeron - Spain (1515-1585)
- Simao Rodrigues - Portugal (1510-1579)
- Nicolas de Bobadilla - Spain (1511-1590)



1548 – School for
Externs

Response to request
from the Viceroy in
Sicily who wished to
raise the religious
and cultural tone of
the whole islands



What impact might this selectiveness have on our schools?

Ignatius was selective in who he would invite to undertake the exercises. He was looking for a generous spirit and openness, combined with natural abilities and basic education. In education – do we become selective looking at the qualities of people to enter our schools rather than their aptitude?

HOW

Process and Methodology

- The SE are a program of **self-activity**. A director in a retreat does not give answers – but allows the retreatant to discover things for himself/herself. (SE2)
- Teaching should be student centered, doing the work, exercising themselves discovering truth for themselves.
- The SE are about **depth**. The retreatant is urged to take a small amount of prayer and sit with it. (SE2)
- Ignatian Education is about understanding the material, getting a grasp on it so that it becomes one's own. Memorising and reproducing large amounts of information in exams is not Jesuit education.

Process and Methodology



- Ignatius' experience of education in Paris – the **progressive** model assisted his own learning. The SE are about structure and order (the weeks of the exercises) (SE11). There is **discipline** in concentrating.
- **This should underpin Jesuit education.**
- The SE provides a **methodology** (SE1) by which to engage with the exercise: prepare, settle down and get organised, get a plan to proceed, time to undertake the activity, time to review, repetition for more difficult items.
- **Jesuit education should engage the same process: preparation, planning, performing, evaluation, repetition.**

Process and Methodology



TEACHER AND
TEACHING

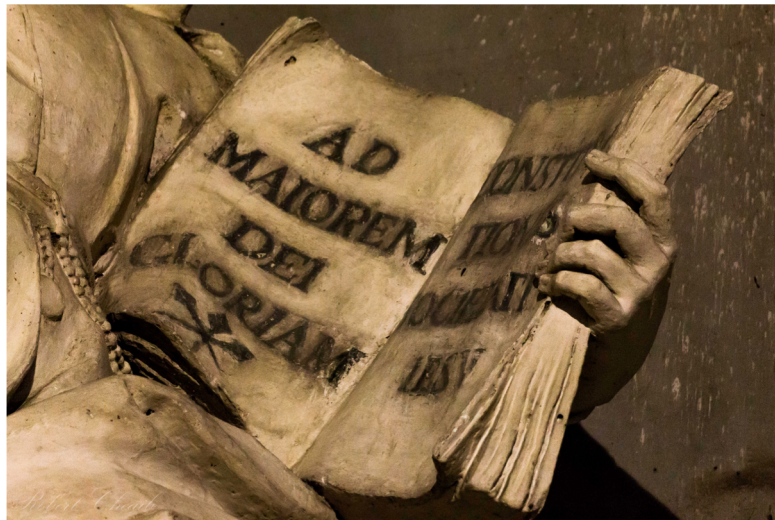
- The two most important people in a retreat are the retreatant and god (SE 15), but a director is needed for **guidance**.
- A teacher is like a guide, needing to care for and listen to the students, respect, encouragement, challenge.
- The Spiritual Exercises encourages **different techniques** (SE 76).
- Jesuit education should offer Experimentation with different techniques to help the student uncover the deeper meaning of the content.

Process and Methodology



- The two most important people in a retreat are the retreatant and god (SE 15), but a director is needed for **guidance**.
- A teacher is like a guide, needing to care for and listen to the students, respect, encouragement, challenge and to help them accomplish their goals at their own pace.
- The Spiritual Exercises encourages **different techniques** (SE 76).
- Jesuit education should offer Experimentation with different techniques to help the student uncover the deeper meaning of the content.

Process and Methodology



- **Sentir** is used often in the spiritual exercises (SE 78) and refers to a – felt knowledge - knowledge that does not just be in head but also in the heart.
- In education when the heart and head are engaged students appropriate what is being learned so that they react and respond in a personal way.
- The Spiritual Exercises engage the **imagination** and focus attention on the **emotions**. These help create a sense of awe and wonder for the majesty of God's ongoing revelation in the world.
- Jesuit education should engage students' imaginations and the awe and wonder that comes from learning about particular subject areas. It can provide opportunities to dream of possibilities for what can be or identify solutions to issues that impinge on humanity.



I have come to the conclusion that the service of men and thus the **glory of God our Lord**, will be furthered in that kingdom if the members of our society were to make it their business to open schools where young people can be taught virtue and letters and their parents and households drawn closer to God through them.

Ignatius and the Jesuit School briefing paper No 15. Horacio de la Costa SJ

“From those who are at present merely students, in time some will depart to play diverse roles – one to preach and carry on the care of souls, another to the government of the land and the administration of justice, and others to other occupations. Finally, since young boys become grown men, their good education in life and doctrine will be **beneficial to many others**, with the fruit expanding more widely everyday.”

Ganss, G. Saint Ignatius' Idea of a Jesuit University, (Milwaukee, Marquette University Press, 1956), 28-29.

This letter was written by Fr Polanco in Dec 1551.



Jesuit education is about
uncovering the curriculum

What has
caught your
imagination?



Jesuit Education is an apostolic ministry



- Operating excellent schools is important and necessary but the level of academic success is not the final measure of effectiveness, it is the degree to which the apostolic goal – **the greater glory and service of God is achieved.**
- It is **inspired by faith.** But even those who do not share this faith can gather valuable experience from this document because the pedagogy inspired by St Ignatius is **profoundly human and consequently universal.**

It is not just that Ignatius' instructions for carrying out spiritual exercises stand in marked contrast to the spiritual practices of his day. Of all the approaches to the spiritual life developed through the centuries, that of Ignatius and the Jesuits make greater use of intellectual operations than any other. The *Spiritual Exercises* have a place in shaping Jesuit education not least because **education is *sine qua non* (an essential condition) for carrying out the Exercises themselves.**



La Belle, Rich Enough, p 47

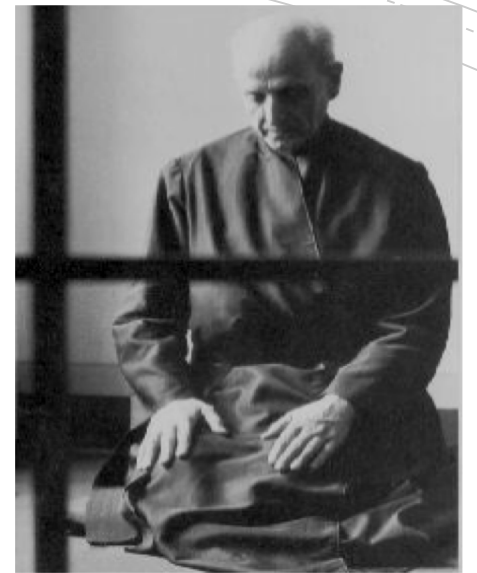
The Intellectual
Apostolate – First
Goals 1560's

- *Help in this present life.*
- *Contribution to right government of public affairs*
- *Guiding a young man to achievement of his last end*
- *To give ornament, splendor and perfection to the rational nature of man.*

A.M.D.G.

Ignatian Educational Goals

- Fr. Arrupe: “forming men and women for others”
- Fr. Kolvenbach: Our goal as educators is to form men and women of competence, conscience and compassionate commitment”



A.M.D.G.

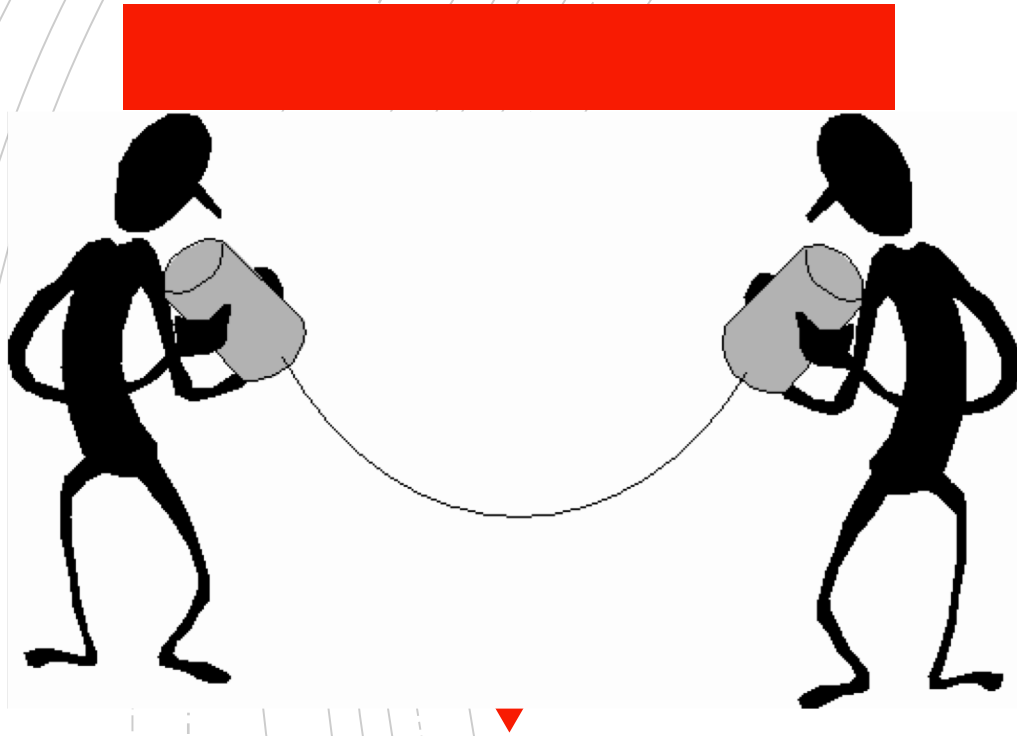
Ignatian Educational Goals

- Fr Nicolas: “We do not want successful professionals in failed societies”



- Fr Sosa: Academic excellence, a fundamental dimension in Jesuit schools, has been placed within the context of training for integral human excellence. It is this integral human excellence that gives purpose to academic excellence.





- We have to respond to legal requirements, but what challenges are placed on educators and schools who try to achieve these goals?



Chapter Four of the *Constitutions* describe the colleges as being places where **for those who teach and those who are taught** “learning and living” improves.

The Constitutions of the Society of Jesus and their Complementary Norms.

(St Louis Missouri, The Institute of Jesuit Sources, 1996), 440.



- 1.** Jesuits learn best by teaching others.
- 2.** They profit from the discipline, perseverance, and diligence that teaching requires.
- 3.** They improve their preaching and other skills needed in ministry.
- 4.** Although Jesuits should not try to persuade anybody to enter the Society, especially not young boys, their good example and other factors will, nonetheless, help gain "laborers in the vineyard."

From the letter of Juan Alfonsode Polanco, on commission from Ignatius, to Antonio de Araoz, provincial of Spain, December 1, 1551. 26 Reasons why the Society has undertaken formal schooling for laymen as a formal ministry



**“You lead others to the
depth to which **you**
have been led...you can
only transform people
to the degree **you** have
been transformed.”**

Richard Rohr, *Things Hidden – Scripture as Spirituality*,
pp.43,44

What do you bring to
Jesuit Education?

What does the subject
that you teach bring to
Jesuit education?



WHAT IS DISTINCTIVE ABOUT JESUIT EDUCATION?

Is it more than just good teaching?

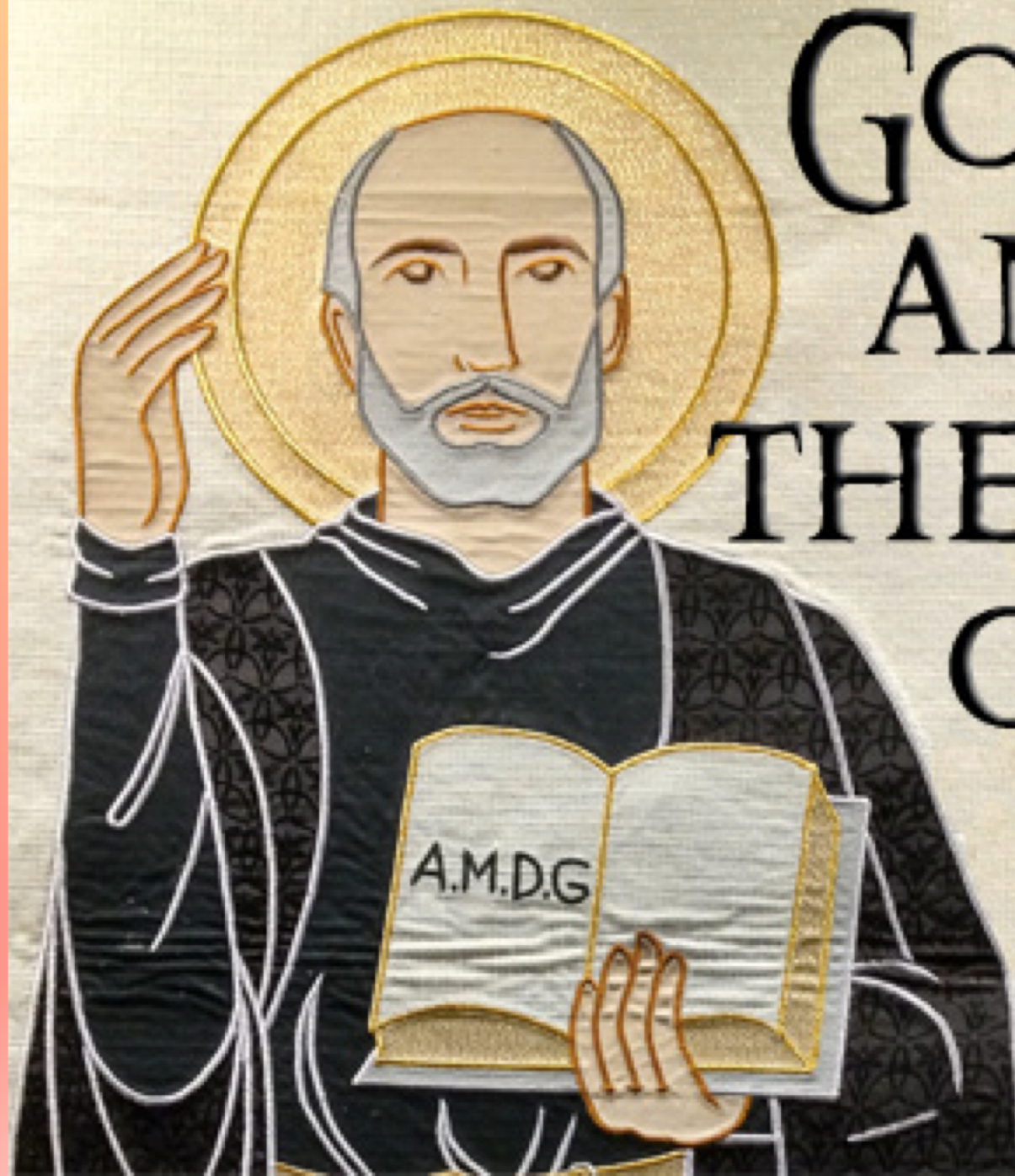
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Three ideas you
take away from
this?

- Jesuit education has a process and methodology grounded in the Spiritual Exercises.
- It's purpose is the full growth of the human person which leads to action – suffused with the spirit of Jesus and the responsibility of all faculties.
- It is about the teacher as much as the student.



GO FORTH
AND SET
THE WORLD
ON FIRE

SAINT
IGNATIUS