

## SYLLABUS

Camino Ignaciano | Spring and Summer 2015

Professors Hung Pham, SJ and Kathryn R. Barush | The Jesuit School of Theology at Santa Clara University

Instructors: Hưng T. Phạm, S.J., STD  
Kathryn Barush, D.Phil.

Class meets: Thursday night, 7:10 – 9:40 pm

### COURSE DESCRIPTION

This course will offer a concrete means through which to deepen one's spiritual life in the Ignatian tradition and identity through (re)reading Ignatius' *Autobiography*, exploring the meaning of the way (*camino*), within the context of the Jesuit theology of mission, experiencing a simple life in an intentional faith community on the road, having the opportunity to learn, and to collaborate with other Jesuit institutions at an international level, e.g., Comillas Universidad, Gregoriana Universita.

Reading materials will include Ignatius' own writings and those of his contemporaries as well as contributions by modern authors and interpreters. Themes will include Ignatian worldview, mission, and discernment, notion of contemplation in action, the "examen of conscience" and its practice, and the important tenet of finding God in all things.

The course will be divided into two parts. The first part consists of readings and subsequent discussion of Ignatius' *Autobiography* and some of the most recent research on this work. Participants will meet in 8 sessions (3 hours each) throughout the spring semester (JST Classroom 217).

The second part of the course is the walking pilgrimage itself in Spain and Rome. All will take place in Europe for three weeks (please see attachment for detailed itinerary). Coursework includes lectures, discussion, and composing and presenting one's own extensive spiritual biography in a group setting. The pilgrimage component will consist of walking, sharing faith and the Eucharist, and eating and preparing meals together.

Evaluative components of the course include, in addition to students' active participation in discussion, a personal autobiography project from each student (for presentation in class), three short reflection papers (2 – 3 pages), and a 15 page final paper. Participation in the pilgrimage will depend on how one participates in the course work. Application/interview required for enrollment. Max. enrollment: 12. **(Requirement:** personal knowledge or

working experience in Ignatian Spirituality, good physical health to be able to walk in mountainous regions, respect and sensitive to cultures different to one's own, open to share and able to live simply.)

## REQUIRED TEXTS

Boyle, Marjorie O'Rourke, *Loyola's Acts: The Rhetoric of the Self*, (Berkeley: University of California Press, 1997).

Ignatius of Loyola, *Personal Writings*, Munitiz, J. (ed.), (London: Penguin Classic, 1996).

McManamon, John M., *The Texts and Contexts of Ignatius Loyola's "Autobiography"*, (New York: Fordham University Press, 2013).

Meissner, Williams W., *To the Greater Glory: A Psychological Study of Ignatian Spirituality*, (Milwaukee: Marquette University Press, 1992).

Various articles as noted in the schedule. Additional reading will be provided in class.

## LEARNING OUTCOMES

This course fits into the following program goals at JST, and also indicates some objectives under those goals. These are hopefully broad enough to be meaningful for all GTU schools.

Goal: Students will develop a critical fidelity to the Christian tradition, in service of the faith that does justice.

### Objectives:

- Students will employ historically and philosophically informed knowledge of the tradition in assessing theological positions. In this case:
  - Comment on the writings of Ignatius by understanding some of the cultural and historical background which shaped him.
  - Discuss their own appropriation of this tradition insofar as it relates to their religious context.

Goal: Students will recognize the interplay between faith and culture in addressing theological and/or pastoral issues that emerge in diverse cultural contexts.

### Objective:

- Students will locate theological and pastoral issues in the cultural contexts in which they emerge.
- Apply this analysis of issues to various cultural contexts discussed during the course: Ignatius' Spain, contemporary applications of Ignatian insights.

### Objectives specific to this class:

- Describe, analyze, and apply some of the key components of Ignatian practice: examen, discernment, the relationship between action and contemplation, the relationship between faith and culture.
- Describe and analyze, both orally and in writing, the historical development of Ignatian spirituality.

### **ACCOUNTABILITY**

1. Attending class and participating in discussions.
2. Participating in faith sharing, prayer and liturgy, and group activities.
3. Participating in various fundraising projects and events.
4. Staying as a group unit while doing pilgrimage in Spain/Italy.
5. Responsibility for one's own insurance and liability.
6. Three short reflection papers (2 – 3 pages). Presenting an in depth personal autobiography project and final project in the group integrating materials read in class and experience on the road.

### **TENTATIVE SCHEDULE**

COURSE WORK - **Jesuit School of Theology of Santa Clara in Berkeley**

*Wednesday 7:10 – 9:40 pm – Once every two weeks: 8 sessions*

#### **Feb. 5**

Introduction, why am I here? What do I expect out of this course? Out of this group? Strength and weakness? Expectation and guidelines.

Lecture: *Pilgrimage* in Christian spirituality (Prof. Barush).

#### **Feb. 19 – Ignatius – A Pilgrim**

Reading: *Autobiography* of Saint Ignatius of Loyola: *Dynamics of conversion*.

From General Congregation 35, Decree 2, no. 21, we read:

“Fundamental for the life and mission of every Jesuit’s mission is an experience that places the person, quite simply, with Christ at the heart of the world. The experience involves both conversion *from* and conversion *for*...”

Reflection question: How does this experience of “conversion *from* and conversion *for*” played out in Ignatius’ pilgrimage? In your own pilgrimage thus far?

**March 5:** Composition of place

Reading: *The Texts and Contexts of Ignatius Loyola's "Autobiography"*  
Meures, Frank, "The Spiritual Exercises as Biography," *The Way* 47/12 (2008)  
185 –  
199.

Reflection question: From McManamon's research, what were some of the social and religious context of the *Autobiography*? How had such a context shaped Ignatius - and later the Society of Jesus' - use and understanding of the *Autobiography*?

You are to work on your own *Autobiography* throughout the course. Some points to consider may be:

What are some of the social and religious dynamics that are shaping your story?

What are some of the spiritual, emotional, and social undercurrents that keep you from doing/writing your own biography?

**March 12:** Examination of the "Self"

Reading: *Loyola's Acts: The Rhetoric of the Self*

From GC 35, D. 2, n. 23

"The understanding that Ignatius received taught him a contemplative way of standing in the world, of tasting 'the infinite sweetness and charm of the divinity' ... [yet] does not sweeten or falsify painful realities."

Reflection question: How had Ignatius learned to contemplate during his pilgrimage? How had his worldview changed? What are some of the main source that support and enable your life pilgrimage thus far?

**April 2:** "Please Call Me by My True Name" – the past, present, and future

Reading: *To the Greater Glory: A Psychological Study of Ignatian Spirituality*

What does it mean to be a companion on the road?

*Student/teacher autobiography presentations; other pilgrims will offer written feedback and affirmations for the presenter*

**April 16:** Companion on the road? (cont.)

Reading: *To the Greater Glory* (cont.)

*Student/teacher autobiography presentations; other pilgrims will offer written feedback and affirmations for the presenter*

**April 30:** Companion on the road? (cont.)

Reading: *To the Greater Glory*

*Student/teacher autobiography presentations; other pilgrims will offer written feedback and affirmations for the presenter*

**May 13:** Getting ready for the pilgrimage (equipment needs and sharing, assigning of jobs and tasks, discussion of flights and travel itinerary)

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### **ACADEMIC INTEGRITY:**

The University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of "F" for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions, up to and including dismissal from the University, as a result of the student judicial process as described in the Santa Clara University Student Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action. Please review the Student Handbook for more detailed information regarding this policy.

### **Disability Accommodation Policy**

To request academic accommodations for a disability, students must be registered with Disabilities Resources.

**Inclusive Language Policy.** The academic community of the Jesuit School of Theology recognizes that the language and images used in daily communication both form and reflect the way persons perceive, regard, and treat one another. The school affirms the usage of unbiased and inclusive language in written, oral, and visual communication.