

**TESP 183, Section 47659 — Winter 2017**  
**IGNATIAN SPIRITUALITY**  
**MWF 10:30—11:35 am**  
**Sobrato Hall 19**

**Instructor:** Robert W. Scholla, S.J.

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**COURSE DESCRIPTION:**

This course, which fulfills the **RTC 3** and **ELSJ** requirements for the core curriculum, explores the historical and cultural expressions of the spiritual practices that were first developed by Ignatius Loyola (1491-1556) and practiced by his followers.

Through academic inquiry, experiential learning and critical reflection, this course will familiarize students with the spiritual and theological insights of Ignatius' *Spiritual Exercises*, as they have been adapted for diverse socio-cultural contexts through more than four and a half centuries. Students will engage primary texts from the Sixteenth Century as well as selected contemporary commentaries. Through individual and small group practices and experiential learning placement experiences, students will reflect upon and identify foundational perspectives and themes in Ignatian spirituality, critically evaluate their historical and contemporary significance and relevance, and apply insights to questions of spiritual meaning and value for individuals and communities today. This course will highlight such themes as spiritual discernment, vocation and critical engagement with the world.

**COURSE OBJECTIVES:**

1. Students will develop an awareness of the origins and development of Ignatian spirituality and an appreciation of its continuing relevance in contemporary culture;
2. Students will develop an understanding of and experience with Ignatian spiritual practices, including elements of the *Spiritual Exercises* as they have been adapted for cultures and peoples;
3. Direct service with and reflection upon communities of need will facilitate students' comprehension of key themes in Ignatian spirituality (e.g. self-knowledge, methods of prayer and reflection, discernment, freedom, conversion and adaptation) as they apply to contemporary questions of meaning and value;
4. Students will be able to critically apply Ignatian practices of discernment and insights from the diverse perspective of others in response to their own vocational aspirations and spiritual commitments.

**REQUIRED TEXTS:**

*Saint Ignatius Loyola—Personal Writings: Reminiscences, Spiritual Diary, Selected Letters* including the text of *The Spiritual Exercises*, Translated with Introduction and notes by Joseph A. Munitiz and Philip Endean, (London: Penguin Classics, 2004) — ISBN 0-140-43385-6

George W. Traub, SJ, *An Ignatian Spirituality Reader: Contemporary Writings on Ignatius Loyola, the Spiritual Exercises, Discernment and More* (Chicago: Loyola Press, 2008) — ISBN 10: 0-8294-2723-6.

**Note:** The required texts for this course will be supplemented by material selected and prepared by the instructor and posted on *Camino*. Each student also needs to have access to a Bible. There are various translations of the scriptures; however, the *NRSV*, that is, the *New Revised Standard Version*, is highly recommended.

### **ENGAGING THEOLOGICAL INQUIRY:**

As distinct from a philosophy of religions approach, this course presumes that a student is open to questions of faith and willing to utilize theological methods to explore Christian beliefs and traditions. This course develops students' theological understanding by stretching them beyond a popular understanding of religion. As such, it attends to and examines theological questions—*ultimate* questions—by way philosophical and theological methods. In this course students will master a coherent body of Catholic theological material in order to broaden and deepen their intellectual skills for examining religious experience, religious questions and assertions, and to appreciate the interdisciplinary character of Catholic thought and imagination. As a religious tradition that privileges its past and that has been realized through diverse peoples, cultures and historical periods, Catholicism is profoundly apt to be studied religiously, theologically, and culturally.

At the outset, it is important for students to understand that **2.25 hours of focused study are expected for each hour of class** and that a passive reading of texts will not suffice. Consequently, even when a reading assignment is not accompanied with a written assignment, students are strongly encouraged to take notes on what they have read, to attend to important terms and new vocabulary, and to bring their notes and questions to each class meeting.

### **COURSE AIMS AND RELIGIOUS STUDIES DEPARTMENT OBJECTIVES:**

This course strives **(A)** to bring students to an academic understanding of and familiarity with the terminology and major concepts in Ignatian spirituality; **(B)** to integrate students' intellectual study of ascetical theology with their practical reflection on the demands from contemporary society and the students' own experience; and **(C)** to develop students' capacity for analytic reading, complex thought and academic writing.

In order to realize this aim, this course engages the student learning goals and objectives that have been established by Santa Clara University's Core Curriculum Committee and the Religious Studies Department. Consequently, students build up a body of theological knowledge that will enable them to understand various aspects and practices in ascetical theology. Through careful study and class engagement, students will see how Ignatian spirituality illuminates the social, moral, and personal dimensions of human experience. Ultimately, it is the aim of this course for students to develop an appreciation of the interdisciplinary nature of Catholic theology and spirituality as it has been expressed through art, architecture, literature, music, religious ritual and popular festivals.

### **Core Curriculum Requirements:**

This course has been designed to fulfill **Santa Clara University's Core Requirements** for Religion, Theology and Culture 2 (**RTC 3**) and Experiential Learning for Social Justice (**ELSJ**). These Core goals and objectives include:

#### **Religion, Theology and Culture 3 — Learning Objectives:**

**RTC 3—3.1** Students will be able to Identify diverse perspectives on and evaluate ethical implications of past or present issues of enduring relevance (Critical Thinking, Ethical Reasoning, Perspective).

**RTC 3—3.2** Students will be able to evaluate and apply insights from the study of religion to open-ended issues facing societies, past or present (Critical Thinking, Ethical Reasoning, Religious Reflection, Perspective).

**Note:** In order to enroll in Religion, Theology and Culture 3, students must have completed both RTC 1 and RTC 2 courses and have earned at least 88 units.

#### **Experiential Learning for Social Justice — Learning Objectives:**

**ELSJ—1.1** Students will be able to recognize the importance of life-long responsible citizenship and civic engagement in personal and professional activities in ways that benefit underserved populations (Civic Life);

**ELSJ—1.2** Students will be able to demonstrate an appreciation and understanding of the people in the communities in which they serve, acknowledging the formal and informal knowledge, wisdom, and skills which the individuals in these communities possess, and demonstrating an awareness of their own worldview and that of others (Information Literacy and Perspective);

**ELSJ—1.3** Students will be able to recognize, analyze, and understand the social reality and injustices within contemporary society, including recognizing the relative privilege or marginalization of their own and other groups (Social Justice);

**ELSJ—1.4** Students will learn how one might make vocational choices in light of their own distinctive gifts and the world's greatest needs (Civic Engagement).

**Note:** As an **ELSJ approved course**, students are required to participate in a community-based learning weekly engagement placement through the Ignatian Center for Jesuit Education's Arrupe Partnerships.

### **CLASS POLICIES:**

The class begins punctually at 10:30 am. Our comportment sets the academic tone and environment for our study. Therefore, the following points must be observed:

- a) **Appropriate academic decorum, respect and civility are expected.** No hats. No food. No drink, except for water.
- b) **Tardiness is unacceptable.** However, should you arrive late for class, come in and take your seat; at the end of class, it is appropriate to excuse yourself.
- c) **Class attendance and participation are required.** If you miss class for any reason, know that it is your responsibility to get the notes for that class. Once you have obtained and reviewed these notes, you are welcome to meet with the instructor and present any questions that you may have.

**Note:**

—At **3 absences**, the final grade is subject to a drop of 15% (one grade point less than final course grade, e.g. an A, 4.0, becomes a B, 3.0).

—At **4 absences**, the final grade is subject to a drop of 25% (two grade points less than final course grade, e.g. an A, 4.0, becomes a C, 2.0).

—At **5 absences**, I would recommend that you withdraw from the course, since a final grade of F will be assigned.

**Essays:** Your work will be evaluated on content, clarity and logical presentation. Consequently, grammar and spelling affect your grade. It might be good for you to review the specific recommendations on writing for and participation in this course that are posted on *Camino*.

**Note:**

—If an essay is **24 hours late**, your grade is subject to a 10% drop (one grade less than the grade that would have been given, e.g. an A, 4.0, becomes a B, 3.0).

—If an essay is **36 hours late**, your grade is subject to a 20% drop (two grades less than the grade that would have been given, e.g. an A, 4.0, becomes a C, 2.0).

—If an essay is **48 hours late**, your grade is subject to a 30% drop (three grades less than that would have been given, e.g. an A, 4.0, becomes a D, 1.0).

### THE FINAL GRADE IN THIS COURSE:

Your final grade in this course is based upon your **class participation (5%)**, scores from an unspecified number of announced and unannounced **quizzes**, short **précises** that are based on course readings, and short **papers** reflecting on your ELSJ placement (**30%**), two **major exams (20%)**, two **take-home essays (15%)**, and the **final examination (30%)**.

#### Grading Scale

|              |    |
|--------------|----|
| 10 —9.6      | A  |
| 9.5—9.0      | A- |
| 8.9—8.7      | B+ |
| 8.6—8.3      | B  |
| 8.2—8.0      | B- |
| 7.9—7.7      | C+ |
| 7.6—7.2      | C  |
| 7.1—6.8      | C- |
| 6.7—6.5      | D+ |
| 6.4—6.0      | D  |
| 5.9—5.6      | D- |
| 5.5 or below | F  |

### IMPORTANT DATES FOR WINTER QUARTER 2017:

Monday, January 16, Holiday honoring Dr. Martin Luther King, Jr.

**First Major Examination: Wednesday, January 25** (This exam will be 55 minutes in length)

Friday, February 3, Last day to drop classes without a W.

**Second Major Examination: Friday, February 17** (This exam will be 55 minutes in length)

Monday, February 20, Holiday honoring Presidents Washington and Lincoln

Friday, February 24, Last day to drop classes with a W.

**Final Examination: Monday, March 20, beginning at 9:10 a.m. and ending at 12:10 p.m.**

***Note:*** The final examination for this class will be held at the time that has been published in the *SCU Schedule of Classes*. There should be **no exception** to that what has been established by the Registrar's Office.

#### **Academic Integrity Pledge:**

The Academic Integrity Pledge is an expression of the University's commitment to fostering an understanding of—and commitment to—a culture of integrity at Santa Clara University. The Academic Integrity pledge, which applies to all students, states:

*I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.*

Students are expected to uphold the principles of this pledge for all work in this class. For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see [www.scu.edu/academic-integrity](http://www.scu.edu/academic-integrity).

### **Disabilities Resources:**

If you have a disability for which accommodations may be required in this course, please contact Disabilities Resources, Benson 216, <http://www.scu.edu/disabilities> as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours or by appointment. Students who have medical needs related to pregnancy may also be eligible for accommodations.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources Office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. Students with approved accommodations of time-and-a-half need to talk with me as soon as possible. Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information, you may contact Disabilities Resources at (408) 554-4109.

### **Accommodations for Pregnancy and Parenting:**

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medically related needs. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.

### **Discrimination and Sexual Misconduct (Title IX):**

Santa Clara University upholds a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, I encourage you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at (408) 554-3042, or [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through EthicsPoint: <https://www.scu.edu/hr/quick-links/ethicspoint/>.

## **READING ASSIGNMENTS FOR TESP 183 — IGNATIAN SPIRITUALITY**

### **Week One — Humanity: Created for Freedom—Contextualized by Sin**

#### **Monday, January 9 — Assignment 1**

**Read: Roger Haight, "Sin and Grace," pages 78-85.** These pages open with Father Height's **Introduction**, **Method**, and **Division**, he then goes on to offer **A Preliminary Anthropology**, which is essential in understanding our experience of freely living in a tension—torn by sin and grace.

#### **Wednesday, January 11 — Assignment 2**

**Read: Roger Haight, "Sin and Grace," pages 85-101.** In these pages our author examines **Sin as a Dimension of Individual Existence**. The philosophical theology in these pages is dense and complex, give care and analysis to each of these five sections: **Introduction**, **Recent Catholic Theology of Sin**, **The Symbolic Sources of the Doctrine**, **Concupiscence and Temptation**, and **Sin**.

#### **Friday, January 13 — Assignment 3**

**Read: Roger Haight, "Sin and Grace," pages 101- 107.** Father Haight offers a reflection on **The Social Dimension of Sin**. In doing this, he explores **The Objectivity of Sin and the Social Constitution of Human**

**Existence, The Subjectivity of Society and the Phenomenon of Social Guilt**, and then offers an important reflection on **The Prior Situation of Sin and the Purpose of Human Freedom**.

*Note:* Sign-Ups for your ELSJ placement close today at 2:00 p.m. and there are NO sign-ups after that time.

## **Week Two — Grace: God’s “Creative Force” for Personal and Social Transformation**

**Monday, January 16 — National Holiday honoring Dr. Martin Luther King, Jr.**

“When our days become dreary with low-hovering clouds of despair,  
and when our night become darker than a thousand midnights,  
let us remember that there is a creative force in this universe,  
working to pull down the gigantic mountains of evil,  
a power that is able to make a way out of no way  
and transform dark yesterdays into bright tomorrows.  
Let us realize the arc of the moral universe is long, but it bends toward justice.”

**From an address given in 1967 by Dr. Martin Luther King, Jr. in the Ebenezer Baptist Church in Atlanta**

**Wednesday, January 18 — Assignment 4**

**Read: Roger Haight, “Sin and Grace,” pages 107-126.** In these pages Father Haight moves to the second part of his chapter examining sin and grace, as he begins to explore the topic of **Grace on the Individual Level of Human Existence**. Carefully attend to his **Introduction** and presentation on **Catholic Theology of Grace Today, The Sources for a Theology of Grace, A Definition of Grace, and The Effects of Grace**. The author then presents the effects of God’s gracious presence as coming to humanity through four modalities: **Liberation from Sin, Liberation to Love, Cooperative Grace, Participation in God’s Life**.

**Friday, January 20 — Assignment 5**

**Read: Roger Haight, “Sin and Grace,” pages 126-135.** Just as we examined the social context of sin in Assignment 3, here Father Haight explores **The Social Dimension of Grace. From Teleology to Eschatology, The Social Dimension of Grace, Social Grace and the Purpose of Human Freedom and The Eschatology of Grace**.

## **Week Three — A Conversion with a Lasting Impact**

**Monday, January 23 — Assignment 6**

**Read: Roger Haight, “Sin and Grace,” pages 135-139.** In this final section, Haight concludes his chapter by reviewing themes of **Sin, Grace and Spirituality**. The past two weeks of hard theological labor have been done in order for us to engage in the serious discussion of spirituality that is called for in TESP 183. Carefully attend to Father Haight’s treatment of **The Meaning of Spirituality, God’s Purpose of Human Freedom and Action, Union with God, and Resurrection Hope**.

### **Wednesday, January 25 — Assignment 7**

**First Major Examination** (This exam will be 55 minutes in length)

**Read:** In your copy of *An Ignatian Spirituality Reader*,<sup>1</sup> read the section entitled **Ignatius: His Life, pages 20-44**, which includes an Introduction, page 20, and two pieces: the first by Michael Paul Gallagher, S.J., “St. Ignatius of Loyola (1491-1556),” pages 21-23; the second by Ron Hansen, “**The Pilgrim: Saint Ignatius Loyola**,” pages 24-44.

### **Friday, January 27 — Assignment 8**

**Read:** In your copy of *Saint Ignatius Loyola: Personal Writings*,<sup>2</sup> you are to begin reading, *Reminiscences*. To understand the context of this historical text, read the “**Introduction**” by Philip Endean, pages 3-12; then begin reading the beginning of the testimony of “the pilgrim,” *Reminiscences*, pages 13-28, or [1] through [34], where Ignatius recalls his time in Loyola and Manresa, 1521-1522.

## **Week Four — The Pilgrim’s Journey**

### **Monday, January 30 — Assignment 9**

**Read:** In *Ignatius-PW* read *Reminiscences*, pages 29-38, or [35] through [53], where Ignatius recalls his pilgrimage to Jerusalem, 1523.

### **Wednesday, February 1 — Assignment 10**

**Read:** In *Ignatius-PW* read *Reminiscences*, pages 39-48, or [54] through [72], where Ignatius recalls his studies and challenges in Barcelona, Alcalá, Salamanca, 1524-27; as well as pages 49-55, or [73] through [86], where he recounts his studies in Paris, 1528-36.

### **Friday, February 3 — Assignment 11**

**Read:** In *Ignatius-PW* read *Reminiscences*, pages 56-64, or [87] through [101], where Ignatius now tells of his return to Loyola and his journey to Venice and Rome, 1537-38.

**Note:** Today is the last day to drop this course without a “W.”

## **Week Five — Forming a Practice of Prayer**

### **Monday, February 6 — Assignment 12**

**Read:** In *Traub-ISR* read Walter J. Burghardt, S.J., “Contemplation: A Long Loving Look at the Real,” pages 89-98.

### **Wednesday, February 8 — Assignment 13**

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<sup>1</sup> George W. Traub, SJ, *An Ignatian Spirituality Reader: Contemporary Writings on Ignatius Loyola, the Spiritual Exercises, Discernment and More* (Chicago: Loyola Press, 2008); hereafter referred to in our texts as **Traub-ISR**.

<sup>2</sup> *Saint Ignatius Loyola—Personal Writings: Reminiscences, Spiritual Diary, Selected Letters* including the text of *The Spiritual Exercises*, translated with introduction and notes by Joseph A. Munitiz and Philip Endean, (London: Penguin Classics, 2004); hereafter referred to in our texts as **Ignatius-PW**.

**Read:** In *Traub-ISR* read William A. Barry, S.J., “Prayer as a Conscious Relationship,” pages 99-103; and Monika K. Hellwig, “Finding God in All Things: A Spirituality for Today,” pages 50-58.

**Friday, February 10 — Assignment 14**

**Read:** In *Traub-ISR* read Howard Gray, S.J., “Ignatian Spirituality,” pages 59-84.

**Week Six—Introducing Ignatian Exercises**

**Monday, February 13 — Assignment 15**

**Read:** In *Traub-ISR* read William A. Barry, S.J., “What are Spiritual Exercises,” pages 121-128; and in *Ignatius-PW* read the editors Introduction, pages 281-282, as well as **Annotations**, pages 283-288, [1] through [20].

**Wednesday, February 15 — Assignment 16**

**Read:** In *Traub-ISR* read Patrick A. Heelan, S.J., “Foreward to Antonio de Nicolás’s *Powers of Imaging: Ignatius de Loyola*,” pages 139-145.

**Friday, February 17 — Assignment 17**

**Read:** In *Ignatius-PW* read [22] **Presupposition** and [23] **Principle and Foundation**

**Week Seven—Fostering a Discerning Heart**

**Monday, February 20 — Holiday honoring Presidents Washington and Lincoln**

“My concern is not whether God is on our side;  
my greatest concern is to be on God’s side,  
for God is always right.”

**Abraham Lincoln (1809-1865)**

**Wednesday, February 22 — Assignment 18**

**Read:** In *Ignatius-PW* read [24] through [26] **Particular Daily Examen**, containing three times and two examens; and [27] through [31] **Four Additions** for getting rid of the particular sin or defect more quickly.

**Friday, February 24 — Assignment 19**

**Read:** In *Traub-ISR* read David Lonsdale, “Discernment of Spirits,” pages 171-191. Special group assigned reading and short written analysis:

**Group A** read: [45] **The First Exercise: A Meditation with the Three Powers on the First, Second and Third Sins** containing—after a preparatory prayer and two preambles—three principle points and a colloquy, [46] through [54];

**Group B** read: [55] through [61] **The Second Exercise: A Meditation on Sins** containing —after the preparatory prayer and two preambles—five points and a colloquy;

**Group C** read: [65] through [71] **The Fifth Exercise: Meditation on Hell** containing—after the preparatory prayer and two preambles—five points and a colloquy.

**Note:** Today is the last day to drop classes with a “W.”



## Week Eight — Meditations on Mission

### Monday, February 27 — Assignment 20

**Read:** Today's reading assignment contains three great movements from Ignatius' *Spiritual Exercises*. In *Ignatius-PW* read **pages 303-307**, which includes **[91] The Call of the Earthly King Will Help Us to Contemplate the Life of the Eternal King: Part I**, [92] through [94], and **Part II**, [95] through [100]. You then need to read **pages 305-306**, [101] through [109], **First Day: First Contemplation: *On the Incarnation containing the preparatory prayer, three preambles, three points and a colloquy.*** Finally read **pages 306-307**, [110] through [117], **Second Contemplation: *on the Nativity.***

### Wednesday, March 1 — Assignment 21

**Read:** In *Ignatius-PW* read **pages 310-312**, that is [136] through [142] **Fourth Day: A Meditation on Two Standards**, *one that of Christ our Commander-in-Chief and Our Lord, the other that of Lucifer, the deadly enemy of our human nature*; as well as [143] through [148] *On the other hand, we are to apply the imagination to the supreme and true commander, Christ our Lord.*

### Friday, March 3 — Assignment 22

**Read:** In *Traub-ISR* Wilkie Au and Noreen Cannon Au, "Refining the Acoustics of the Heart," pages 192-216.

## Week Nine—Living in Greater Union with God and God's World

### Monday, February 6 — Assignment 23

**Read:** In *Traub-ISR* Michael Himes, "Living Conversation: Higher Education in a Catholic Context," page 225-241.

### Wednesday, March 8 — Assignment 24

**Read:** On *Camino* read John W. O'Malley, S.J., "How the First Jesuit Became Involved in Education," page 43-62.

### Friday, March 10 — Assignment 25

**Read:** In *Ignatius-PW* read **pages 329-330**, [230] through [237], **Contemplation for attaining love.**

## Week Ten — REPETITIO MATER STUDIORUM EST

Monday, March 13      *REPETITIO*

Wednesday, March 15      *REPETITIO*

Friday, March 17      *REPETITIO*

**Final Examination:**      **Monday, March 20, from 9:10 a.m. to 12:10 p.m.**