

CAMINO IGNACIANO

Spring/Summer 2019

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Office: JST 211

Office hour: TTh – 9:00 – 11:00 am; 2:00 – 4:00 pm; other by email or appointment.

Office phone number: 510 549 5034

Class meets: Thursday night, 6:30 – 9:30 pm

COURSE DESCRIPTION

This course will offer an concrete mean to deepen one's spiritual life in the Ignatian tradition and identity through re-reading Ignatius' *Autobiography*, exploring the meaning of the road, *camino*, its role in Ignatian Spirituality and in your own spiritual growth, experiencing a simple life in an intentional faith community on the road, having 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, Ignatian discernment, Examen of conscience and its practice, and spiritual conversation.

The course will be divided into two parts. The first part consists of readings and discussion over spiritual movements found in Ignatius' *Autobiography*, particularly, on the aspect of what it means to be a "pilgrim," in depth reflection and analysis, then integrating it into one's spiritual journey and growth. Classes, which will take place on campus of JST during the Spring semester of 2017, will meet 8 times (once every two weeks, 3 hours each) as scheduled over the semester. The second part includes the Pilgrimage which will begin by traveling to Loyola and end in traveling from Rome back to San Francisco (please see attachment for detailed itinerary).

Course work includes lectures, small group discussion, and presentation one's own spiritual biography in depth. Pilgrimage consists of walking, spiritual conversation and the Eucharist, and at time preparing meals together. Evaluative components of the course include, in addition to students' active participation in both in class discussion and group activities, a personal autobiography project which will be done by individual student then present to the whole class, one short reflection paper (~3 pages) and one final paper (~10 pages) reflecting over the whole Camino. Each student will also be asked to serve in a specific role in the group.

Participation in the pilgrimage is pending on how one participates in the course work. Instructors reserve the right and if it is deemed necessary for the well-being of the group, student's participation in the Camino could be terminated. Application/interview required.

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).

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.
 - Students will integrate the perspective of the poor and the marginalized in their reflection on theological and pastoral issues. In this case:
- Discuss Ignatius' focus on the poor and on the need for poverty in the Society of Jesus.
- Describe and analyze the "option for the poor" in contemporary Ignatian thought.

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. Responsible for one's own insurance and liability.
6. Three short reflection papers (2 – 3 pages). Present 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

First Session: *Getting to know one another*

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

Lecture: *Pilgrimage* in Christian spirituality.

Second Session: 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?

Third Session: Landscape of a pilgrimage

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*, what are some of the social and religious dynamics that are shaping yours? What are some of the spiritual, emotional, and social undercurrents that keep you from doing yours?

Fourth Session: Examination of Conscience and Spiritual Conversation

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? Who were his companions? For yourself, what are some of aspects of your inner compass? What have been some of the main sources that support and enable your life pilgrimage thus far?

Fifth Session: Steps and Companions on the Camino

Presentation on Loyola & Arantzazu

Presentation of individual autobiography

Sixth Session: Steps and Companions on the Camino (cont.)

Presentation on Lleida, Palau, Verdu

Presentation of individual autobiography

Seventh Session: Steps and Companions on the Camino (cont.)

Presentation on Cervera, Jorba, Montserrat

Presentation of individual autobiography

Eighth Session: Steps and Companions on the Camino (cont.)

Presentation on Manresa, Barcelona, and Rome

Presentation of individual autobiography

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, located on the main campus of Santa Clara University in Benson, room 216. If you would like to register with Disabilities Resources, please visit their office or call at (408) 554-4109. You will need to register and provide professional documentation of a disability prior to receiving academic accommodations. Jesuit School of Theology students may also contact Paul Kircher, Assistant Dean of Student Life, for assistance in obtaining accommodations. (pkircher@jstb.edu; 510-49-5029)

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.