



– A PRIVILEGED MOMENT –  
– A PRIVILEGED MOMENT –

Teachers and Learners Walking the Way of Ignatius

Reflections from Carolyn E. Lausch  
DIRECTOR OF RESEARCH IN IGNATIAN PEDAGOGY  
JSEA 1998–2001

A Privileged Moment:  
Teachers and Learners Walking the Way of Ignatius  
© Copyright Jesuit Secondary Education Association 2002

## TABLE OF CONTENTS

TABLE OF CONTENTS .....	3
FOREWORD.....	4
DEDICATION .....	5
ACKNOWLEDGMENTS.....	5
PREFACE .....	7
CHAPTER 1: THE PAST.....	9
CHAPTER 2: THE PRESENT .....	15
CHAPTER 3: THE FUTURE .....	31
CHAPTER 4: CONSIDERATIONS:.....	42
CHAPTER 5 BIBLIOGRAPY:.....	50
EPILOGUE .....	59

## FOREWORD

For JSEA's first Symposium on Ignatian Education, which was held in New York City in 1994, Carolyn Lausch – then Chair of the English Department at Brebeuf Jesuit Preparatory School – asked Bob Lampert, a friend and colleague in the Art Department, if he would design a logo for the Ignatian Pedagogical Project which was to be the focus of the Symposium. Bob created an engaging and energetic emblem which we have used many times since. Carolyn has often mused on the candle-like "I" of the logo with its flaming wick and glowing dot. On page 32 of her Reflections, Carolyn chuckles over her spell checker's efforts to correct "Ignatian," whenever it appears, to "ignition." Typical of Carolyn, she not only finds wry humor in the mistaken identity but also uncovers a lesson to be learned in it: "I like being reminded," she says, "that Ignatius 'ignites' everything we do."



As you read Carolyn's Reflections, it will flame out like shining from shook foil, that the spirit of Ignatius has indeed ignited her work in JSEA over the years. In turn, particularly through her leadership in promoting Ignatian Pedagogy in Jesuit education as well as through her generous collaboration on many JSEA projects, Carolyn has enflamed others with the Ignatian spirit. For this all of us in JSEA are most grateful. Thank you, Carolyn, for the Ignatian ignition that has inspired us all.

In closing, I wish to remember, in a special way, Bob Lampert who passed away on Valentine's Day of 1996.

May the Lord bless and keep him  
May His face shine upon Bob and be gracious to him  
May the Lord look upon him with kindness and grant Bob peace.

Joseph F. O'Connell, S.J.  
President

## DEDICATION

*A Privileged Moment: Teachers and Learners Walking the Way of Ignatius: Reflections from the Director of Research in Ignatian Pedagogy, 1998-2001* is dedicated to **Joseph F. O'Connell, S.J.**, President JSEA. Certainly, Joe has been my “boss,” and I’ve recognized that fact each October on Bosses’ Day. But, more yet, Joe is companion, encourager, leader, prodder, colleague in creative chaos, wordsmith, and Ignatian educator par excellence. Thank you, Joe, for an extraordinary opportunity these past three years so that I might serve JSEA, its Ignatian educators, and the young men and women who come through the doors of its forty-six schools.

## ACKNOWLEDGMENTS

I wish to express my appreciation to those who trekked steadily and joyfully with me as we walked side by side in the footprints of St. Ignatius of Loyola:

**Paul Allen, S.J.**, who worked with me on the Spiritual Exercises for nineteen years at Brebeuf Jesuit in Indianapolis, 1976-1995. It wasn’t that I was such a slow learner but that I cherished our conversation and study so much that I drew out our conversations for as long as I could. Among other things, Paul taught me the importance of now and the 3 G’s, getting, growing and giving. R.I.P., Paul.

**Charlie Costello, S.J.**, president of JSEA when I met him at the Symposium on Collaboration at Loyola Marymount in LA June 1988, with whom I collaborated on several projects and from whom I learned, among many other things, that what happens in the classroom between a teacher and her students is the most important aspect of a Jesuit secondary school.

**Ralph Metts, S.J.**, vice president of JSEA and colleague to whom I owe understanding of “educating for diversity,” particularly in the area of learning skills. Ralph’s inviting me to accompany him to Peru in 1996 to work alongside Ignatian educators taught me an understanding of the downward mobility of Jesus and Ignatius.

**Bernie Bouillette**, vice president of JSEA and companion to whom I owe great thanks for getting me started on national JSEA apostolate endeavors. As one of the facilitators for the Colloquium on the Ministry of Teaching in September 1979, he opened my eyes and ears to so many aspects of being an Ignatian educator in a Jesuit secondary school that I’ve just kept trekking on in those footprints of Ignatius!

**Bob Perrotta**, principal at Fairfield Prep and companion in many endeavors: at the Symposium on Collaboration between Jesuit and Lay at LMU in 1988, at the IPP workshop at Villa Cavalletti in 1993, in Peru with Ralph and me in 1996, and at many other JSEA-sponsored events. Bob is always in touch with what I am doing.

**Tom Brown**, principal at Brebeuf in 1975 when he hired me. Tom modeled the Ignatian vision in all that he did. Tom invited me to the first Chicago Province Colloquium on the Ministry of Teaching, and that invitation has made all of the difference in how I look at being a teacher.

**Nora Cronin**, Loyola School, NYC, and new Provincial Assistant for Secondary Education, New York Province; and Gail Harrison, PASE, California Province, true companions who represent the best from among a host of dedicated women professionals in Jesuit secondary education.

**Joe O'Connell, S.J.**, who asked at a CORD meeting, "What happens when we place the word servant in front of our title? May that message continue to ring in my ears and in my heart!

**Gene Lausch**, my husband, who would be as surprised as anyone as to how many days I've been on the road since 1979 with JSEA-related events. He never begrudged a day. Thank you, Gene.

## Preface

Just think. The first bell has rung for class. You have your lesson planned and the prelection all set for after a student-led prayer. You are ready to go. The second bell rings. Students are in their seats, materials on their desks, backpacks underneath. They look up at you in expectation. Adolescents in various shapes and colors exuding high energy will now be your companions for a period of time. You smile and say, “Good morning.” A privileged moment indeed!

Teacher and students in the same space for forty to sixty minutes. An opportunity for one privileged moment after another. Much of the experience will be determined by how the teacher approaches her subject, approaches her students, and yes, how the students approach her. Who takes the initiative? The teacher takes the initiative with her prelection. After that, however, the questions becomes “How do I proceed with my students so that they actively commit to or choose to take over their own learning?” An Ignatian teacher passes the initiative to the learners many times during a class. How is this accomplished?

*The Ignatian Pedagogy Project (IPP)*, the impetus for my work these past three years, discusses the importance of reinvention: The student’s attitudes, priorities, decisions may be reinvestigated in light of further experience, changes in his or her context, challenges from social and cultural developments...(67). I would not hesitate to put that expression into a more active verb form: Teachers and students will reinvestigate together in light of further experience...the need for more adequate decisions or commitments, what Ignatius Loyola called the *magis*. *Need to explain numerical references somewhere*

Finally I am getting around to the point of this preface: why I am writing these rather lengthy “Findings.” Joe O’Connell, S.J., president of JSEA, told me when he invited me to be the Director of Research in Ignatian Pedagogy for a two-year period 1998-2000, which was later extended through July 31, 2001, that he would expect it at the end of my tenure. A research director naturally would have “findings” if she did her job. I trust I have. I have researched and studied Ignatian pedagogy in order to advance it in both theory (model) and practice (application) for member schools of Jesuit Secondary Education Association. I have networked and collaborated with our forty-six member schools on the research. Thanks to the PIPPs (partners in Ignatian pedagogy paradigm) and SYPPs (Symposium 2000 partners in the paradigm) in each school, my work has been a real joy. I couldn’t have done it without their collecting IPParadigm lessons and participating in JSEA-sponsored gatherings. In their commitment, these “partners” have been generous, living out the *magis*.

This DRIIP, as (only) Joe affectionately calls me, has been in education for thirty-seven years, twenty-six in Jesuit secondary education. I’ve always wanted to be a teacher. A child of four or five years of age, I listened to my paternal grandmother as she shared stories about teaching eight grades in a one-room schoolhouse at the turn of the century. After she rode her horse Nell for miles each morning, Carrie France built the fire in the stove on cold winter mornings, washed the slates, carried water, swept the floor, and raised the flag before she greeted her students. Her older students had to be excused to help with farming chores at a day’s notice. Obviously she experienced, or learned by doing, the collaborative way of proceeding, actively involving students in their learning and implementing group projects. I imagine that Carrie began with a prelection even though she could not have known any of the hallmarks of Jesuit

pedagogy. A wife of a United Brethren minister, she found God in all things. Surely she had Ignatian vision.

When I walked into my first high school teaching experience 300 miles from home having been hired the spring before by the school system's superintendent, I approached the man pointed out as the principal and held out my hand. He asked, "Are you registering as a new junior or senior?" I recall taking a deep breath before saying, "I am the new English I and II teacher." A week later I was off and running, and I remained running that whole first year. Forget about planning lessons weeks in advance. Sunday evenings I worked out the lessons for the week. By Wednesday I was revising them. Thinking back on my pedagogical practices, I wonder that I had the students' attention at all. It is a miracle I didn't run from the classroom, down the hall and out the front door.

Thank goodness I didn't. Now in July 2001, I remember that it took nineteen years for me to realize that teaching is an art, a ministry even. An additional thirteen years after that time had to pass before I gained the realization that each time I entered a classroom to proceed with twenty or more students, I had an opportunity to experience a privileged moment. It was in the rereading of a short sentence in the evaluation section of the *IPP* that caused my "eureka" moment. After my heart joined my head in partnership to the possibility, I have experienced privileged moment after privileged moment with Ignatian educators who walk in the footprints of Ignatius side by side with their students.

The five chapters which follow comprise my "findings" which, in many respects, are more like reflections. I wish I had more hard data to offer you. I do try to say in the most forthright way what I have experienced. Any misrepresentations are mine and mine only.

Although there is a certain progression, each chapter can be read as a self-contained one.

Perhaps I spend too much time on JSEA's past in Chapter 1; however, a "finding" for me is that the early documents offer Ignatian educators the possibility of a richness in material to be reinvestigated with "2020 vision" for this 21<sup>st</sup> century. I realize that there is much "repetition" of material, but I do not apologize for that. Repetition helps us to appreciate and understand material that we once learned in a new way. Ignatius was on to something!

I suppose I could have typed a bulleted-listing of my "findings" and sent it through e-mail. Or, I could have placed the listing in an epilogue. I feared, however, every one would turn immediately to that section, skim it and say, "There! Now I know Carolyn's 'Findings.'" I do not apologize for the length of these chapters. So much we have to celebrate in Jesuit Secondary education!

I just want to say that here in my Indianapolis "workhome" on a brisk, sunny day in October 1999 I fell in love with Ignatius of Loyola--that's a story I'll tell some other time--and everyday since then has been (yet more) "a privileged moment" for me. Amen.

**Carolyn Lausch, JSEA Director of Research in Ignatian Pedagogy**

July 31, 2001—St. Ignatius of Loyola Day!



## Chapter 1: The Past

### **History of the Ignatian Pedagogy Project in North America, 1993-2001 (and before)**

Since Jesuit schools have always been profoundly humanistic and have focused on the development of leaders who would take effective action to build the Kingdom, and since Ignatian spirituality urges us to focus on the greater good (now seen as global unity and harmony), then our response should be clear.

#### *The Jesuit High School of the Future*

On July 9, 2001, I read the above statement and immediately thought about how pertinent it is particularly in light of two recent major JSEA-sponsored events: a JSEA Think Tank held in August 2000, “2020 Vision: An Ignatian Examen of Jesuit Secondary Education for the 21<sup>st</sup> Century, ” and Colloquium '01 June 19-24: [“www.ignatianleaders.org.”](http://www.ignatianleaders.org)

Maybe you're thinking: “Well, what's the point, seems pretty appropriate for the work of JSEA and its constituency to me right now.” The point is that the quote in “The Jesuit High School of the Future” came from twelve participants together with six consultants in an Institute at Georgetown Prep, June 18-30, **1972**. You can find this almost thirty-year old reflective piece in *Foundations*, Section 2 (JSEA, 1994). In particular, the relevance of the section “The Jesuit High School of the Future Should Increasingly Embody the Following Values and Trends” helps to lay the foundation for JSEA's mission these past thirty years. The thirty-three values and trends listed under “In School Environment,” “In Educational Process,” and “Students, Teachers, Administrators” help one to realize anew how JSEA and its forty-six high schools have taken seriously the 1972 focus: “...a deeper apostolic rationale, a transforming and synthesizing vision, and a stimulus to learning, which could have a long range effect on the future of Jesuit schools.”

So, here we are again, in 2000-01, learning from the past while at the same time celebrating thirty years of Jesuit Secondary Education by forward-looking (apologies to Joe O'Connell, president of JSEA, for turning his “forward-looking” adjective into a verb). O'Connell said in his letter-invitation to core group members, April 2000: “The Think Tank of Jesuit High Schools for the 21<sup>st</sup> Century is a forward-looking research project...The Think Tank will explore the intellectual, spiritual and moral challenges for Jesuit High Schools in the 21<sup>st</sup> century....” Yes, here we are, indeed, again.

I will comment more fully on the “forward-looking” later. For now I want to move ahead to *Go Forth and Teach* (1987) and the *Ignatian Pedagogy Project* (1993). {And please keep in mind that there are twelve other documents in *Foundations* that “establish the bases, delineate the principles and provide the hidden supports for the dynamic renewal process which has been taking place within Jesuit secondary education during the past quarter century”—Carl Meirose, editor}.

I recall quite vividly a warm July day in 1987 receiving a packet of materials from Patrick Sheehy, president of Brebeuf College Preparatory School (now Brebeuf Jesuit). A booklet of eighty-six pages fell into my lap, *Go Forth and Teach: The Characteristics of Jesuit Education*. I made a glass of lemonade and retreated to the

screened-in porch where I read all ten sections and the Appendices and Notes. I found nine sections with twenty-eight characteristics developed in 153 paragraphs to be what Father General Peter-Hans Kolvenbach stated in the introductory message: "...not as definitive or final...rather as an instrument which will help us meet whatever difficulties we may encounter, because it gives the whole Society one single perspective" (apostolic discernment). Later that summer I highlighted parts of *Go Forth*, which I thought Brebeuf, was doing fairly well in green ink and parts that I thought we needed to work on in red ink. I was prepared for opening meetings when Sheehy placed us into small groups for discussions on the document. Two months later during the October Chicago Province Convocation at Loyola Academy near Chicago, Sheehy would often raise his "Go Forth and Teach" mug in a toast with as much verve as any Irish pub hopper. "Let's hear it for 'Go Forth and Teach,'" he'd call out, and we would repeat the refrain and clink our mugs. As I think about it, I wonder if that isn't as good a way as any to get Ignatian educators reflecting and acting on one of our documents. {R.I.P., Pat.}

That same summer afternoon I noticed that section 10 "Some Characteristics of Jesuit Pedagogy" was allotted only two pages in ten short paragraphs. That's curious, I thought, one would think there would be much more...maybe at a later date? Little did I know then how much Ignatian pedagogy would indeed grow to become a major focus in all that we do and how we proceed. For example, four years later I found myself implementing in my teaching much of what my colleague, Ralph Metts, S.J., carefully delineates from those ten paragraphs into his *Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, and Repetition* (1991).

But permit me to refill my "Go Forth and Teach" mug with iced tea (it's 88 degrees this July 18, 2001 day) and return to a time between *Go Forth and Teach* and *Four Hallmarks of Jesuit Pedagogy*. That time is June 7, 1989, and Jim Stoeger, S.J., principal at Brebeuf and I are driving 950 miles to Georgetown Prep and the 200<sup>th</sup> anniversary of Jesuit Secondary Education. We are tired from a busy school year so we alternate driving tasks, listen to *Porgy and Bess*, and look forward to a few days' rest and celebration. By this time I have been in Jesuit education fourteen years. I am hoping that someone will introduce me to Father General Kolvenbach, S.J., and I'll get to renew acquaintances from the June 1988 Symposium on Collaboration between Jesuit and Lay held at Loyola Marymount University in Los Angeles. I particularly want to see Charlie Costello, S.J., president of JSEA at that time, with whom I had worked on a project for English teachers in January of that year. It was a time before Charlie and I were using computers. We sat at a wobbly card table and wrote with pens on legal paper in the library at Neale House in Washington, DC. Those were privileged moments for me.

At Georgetown Prep that June 7, 1989 day, in his 200<sup>th</sup> anniversary message "Remembrance of the Past for the Future," Kolvenbach reminded us that 'Remembrance' is a word that invites one to look back with gratitude for gifts received, for accomplishments, for contributions made. But...it is also a term that turns to the future, looks forward as if to say to others and especially to the Lord: 'You have indeed blessed us as we have remembered....' His audience that day, educators from the forty-six Jesuit high schools and twenty-eight Jesuit colleges and universities, took the journey with Kolvenbach back to January of 1789 when John Carroll received the deed for the land at Georgetown on the Potomac River. It was a journey that "calls the graces of the past to the future—In the Ignatian tradition may you do something even

better for the good of so many young people that they may give hope to a world just dawning at the brink of the third millennium.”

You can read Kolvenbach’s message and the responses from Ernest L. Boyer, President Carnegie Foundation for the Advancement of Learning and Loret Miller Ruppe, Former Director U.S. Peace Corps, in Section 12 “Send our Roots Rain” (1991) that Charlie Costello put together with “The Preamble to the Constitution for the Jesuit Secondary Education Association.” Costello takes the title of the monograph from Gerard Manley Hopkins’ poem “Thou Art Indeed Just, O Lord.” In introducing the reprinting of the *Preamble* and the Kolvenbach, Boyer and Ruppe pieces, Costello says,

We pray that the waters of regeneration and renewal will continue to pour forth on our schools and on all who so generously act with the Lord in the noble enterprise of teaching and developing young men and women to be faith-filled ‘persons for others’ as they bring their abilities and energies to the transformation of the world. **“Lord, send our roots rain!”**

That afternoon in 1989, James Bradley, S.J., now Provincial, New Orleans Province, did indeed introduce me to Father General Kolvenbach with whom I enjoyed a conversation on the *Companions in the Ministry of Teaching* project. And thinking about that time makes me wish that maybe, just maybe, a couple of our principals will dust off their copies of this resource and use parts of it now and then.

In his *Send our Roots Rain* (1991), Costello places the *Preamble* before the 1989 pieces to celebrate the reprinting of the *Preamble* to the Constitution of the Jesuit Secondary Education Association twenty years after its origin in 1971. *Send our Roots Rain* (1991) pays tribute to the “Great heart and spirit of Pedro Arrupe, S.J., the 28<sup>th</sup> General of the Society of Jesus (1965-1983).” Costello reminds us, “The *Preamble* put us in touch with both roots and rain. At the heart of this document was the *Spiritual Exercises of St. Ignatius Loyola*. Through this contact with its roots Jesuit secondary education took on a new vigor.”

Costello in *Send our Roots Rain* also reminds us of the workshop-retreat experience of the *Colloquium on the Ministry of Teaching* and the “Profile of the Graduate at Graduation” document from which the Curriculum Improvement Process (CIP) evolved under the auspices of JSEA’s Commission on Research and Development. Also in 1991, Ralph Metts, S.J., then Associate Director of JSEA/CORD at Fordham University at Lincoln Center, published a booklet *Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, and Repetition* with the purpose “to examine some of the basic characteristics of Jesuit Pedagogy in light of what current educational research is saying about good teaching and instructional theory.”

JSEA might have only been twenty-one years old, but its *Preamble* and the other twelve documents throughout this time period began us on the journey to *Ignatian Pedagogy: A Practical Approach*. As stated in the Preface, a “finding,” is that JSEA’s history is a rich one and the fourteen documents published in *Foundations* are worth re-examining in this 21<sup>st</sup> century for they “Call the graces of the past to the future” indeed!

The **Ignatian Pedagogy Project** includes 1) an introductory document on the Ignatian Pedagogical Paradigm as a development of part 10 of *Go Forth and Teach: The Characteristics of Jesuit Education* (1986) and 2) a program of staff development at

national, province and school levels. The International Commission on the Apostolate of Jesuit Education (ICAJE) worked for over three years on the IPP so that Ignatian values from the *Characteristics* document could be incorporated into a practical pedagogy for use in the way of proceeding between teachers and students in the classroom. A six-member team from North America joined with members from other continents at the training workshop held near Rome, April 20-30, 1993, to learn about, practice and master some of the key pedagogical methods involved. Since 1994, Jesuit Secondary Education Association (JSEA) has held triennial symposia and colloquia to train teachers and administrators in implementing the Paradigm as a goal, method, and model for all that they do in the forty-six secondary schools. In addition, Jesuit secondary schools have been reviewing their mission in light of this educational apostolate and holding IPParadigm and Ignatian spirituality in-services lasting over a three-five year period. Some are on their second cycles.

As Director of Ignatian Pedagogy in Ignatian Pedagogy, I have constantly considered the beginning of Section 14, “The Ignatian Pedagogy Project” in *Foundations*. The question asked is “How can Ignatian values be incorporated in a practical pedagogy for use in the daily interaction between teachers and students in the classroom?” That question delineates the major challenge of my three-year position. I have read and researched in public, private, and university libraries what it means to be a teacher. I have read and reread the fourteen documents in *Foundations*. In one of my “IPP Columns by Carolyn,” I even talk about having the *Ratio Studiorum* (1599) by my bedside to read over a period of weeks. My grandson Jacob and I celebrated its 400<sup>th</sup> anniversary the same weekend he turned four years of age. (Yes, we sang Happy Birthday, dear *Ratio!*). In Chapter 5 you can look over a Bibliography of those resources that I think directly complement Ignatius and his *Spiritual Exercises*, the *Constitutions, Part 4*, and the *Ratio Studiorum* of the Society of Jesus in addition to the fourteen documents of JSEA.

Educators appreciate the words “A practical approach” which are an important part of the title of the *Ignatian Pedagogy Project*. A teacher for thirty-five years, I was always looking for new or other ways to teach without wading through too much theory. Theory and method are fine; now I find myself respecting earlier educators like John Dewey, Jerome Bruner, et al., with whom I struggled in early years. But give me something that I can “practice” with my students, something that helps them to discover life-long learning skills with joy in their hearts, and I am a happy teacher.

A few years ago I began to appreciate (yet more) the fact that not only am I a person who practices Christian faith in a church community, but I am also an Ignatian educator who practices Christian faith in much the same way in Jesuit secondary education. The early sections of the *IPP* remind us that the model for human life is the person of Jesus: “Jesus teaches us by word and example that the realization of our fullest human potential is achieved ultimately in our union with God, a union that is sought and reached through a loving, just and compassionate relationship with our brother and sisters (*IPP*, 16).

When Ignatian educators live the practices of Christian faith, we join together with one another and with Jesus in a way of life that is lived for the sake of abundant life for all—a way of life that is spilling over with the life of God for creation, for our neighbors, and for ourselves. Christian practices are done in the company of Jesus. Ignatius knew that. The Society of Jesus knows that. Its mission is

...The service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human.... (IPP, 17)

That mission statement is the foundation for Ignatian pedagogy.

Pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to methodology. It must include a worldview and a vision of the ideal human person to be educated. These provide the goal, the end towards which all aspects of an educational tradition are directed. They also provide criteria for choices of means to be used in the process of education. The worldview and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that worldview and moves one step beyond suggesting more explicit ways in which Ignatian values can be incarnated in the teaching-learning process. (IPP, 11)

One of the first tasks I gave myself back in August 1998 was to find out more about the derivation of pedagogue and pedagogy. In the *Dictionary of Word Origins*, Joseph Shipley says that the first pedagogue was a slave who led his young master to school (Gr. *paidogogos*, from *pais*, paid--, boy + *agein*, to lead. It. *pedagogo* was shortened by slang into pedant; both these words show “the scorn of the layman for those in spite of whom he learned.” (Hence, Shipley says--George Bernard Shaw’s “Those that can, do; those that cannot, teach.”)

*Webster’s College Edition* simply says pedagogy is 1. The function or work of a teacher: teaching. 2. The art or science of teaching; education; instructional methods (1575-85). *The Merriam-Webster Dictionary of English Usage* says 1. Pedagogue means teacher—whether a boring teacher or a fascinating one. 2. The spelling *pedagog*, which seems to have been born in the spelling reform movement of the late 19<sup>th</sup> century, is still sometimes used: it also means abdication of parent or priest.

I have decided that Ignatius and I like educator Jerome Bruner’s definition of pedagogy in the *Relevance of Education*: “Pedagogy is to help the child understand better, more powerfully, less one-sidedly.” We have directives from the *Constitutions* and the *Ratio Studiorum* (1599) that help us to understand Ignatian pedagogy:

1. The curriculum is to be structured carefully: in daily order, in the way that courses build on material covered in previous courses and in the way courses are related to one another. The curriculum should be so integrated that each individual course contributes toward the over-all goal of the school.
2. The pedagogy is to include analysis, repetition, active reflection, and synthesis; it should combine theoretical ideas with their applications.



3. It is not the quantity of course material covered that is important but rather a solid, profound, and basic formation (*non multa, sed multum*). {*Go Forth and Teach*, 161-163}

Ralph Metts' *Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, and Repetition* is the source that greatly helped me to improve my classroom pedagogical practices. Just making certain that I incorporated prelection at the beginning and ending of each class made a huge difference to my students and to me, especially for facilitating cognitive development (mine as well as my students). When I think of the art of teaching, and how I've grown into a better teacher, I think of prelection—its definition, its principles and its relationship with current educational theory—and I realize students' interest in the subject matter was aroused (mine too).

JSEA's past does indeed grace the present and that is where we will travel next in Chapter 2.

**Personal Reflection:**

As I think about the various positions I hold in my school, what might I reinvestigate from past JSEA documents as a “grace for the present”?

How might I apply those aspects to the 21<sup>st</sup> century?

## Chapter 2: The Present

We cannot choose what we do not love. We cannot love what we do not know. We cannot know except through experience, reflection on that experience, and imagination that extrapolates beyond the experience. The heart, then, of the experiences of Jesuit education is expressed in a simple phrase. It is a phrase which exacts collaboration of each of us and which capsulizes the best of Jesuit tradition. It describes an experience which I hope is now lived out and which I pray will be carried on actively into our lives and into the lives of our students in the future. *May we all experience 'The love of learning and the desire for God.'*

John Padberg, S.J.

### **Ignatian Pedagogy Project (IPP) and Ignatian Pedagogy Paradigm (IPParadigm): Where we are in 2001**

Virtually every Jesuit high school has knowledge of and practice in the *Ignatian Pedagogy Project*. Except for a few quotations and reflections, I am not, therefore, going to repeat the material that is found in *Foundations*, Section 14. Ralph Metts' *Ignatius Knew* is also an excellent source of the application of IPP, particularly to the *Spiritual Exercises* and current educational psychology and learning theory. Several of our schools are exploring Ralph's book using it as a basis for a process of reflection and understanding about Ignatian methodology and what it means to be an Ignatian educator. After reading, considering, and typing the two sets of "findings" below, I know that Ignatian educators experience "the love of learning and the desire for God" that Padberg mentions in the quote above.

This chapter will be based upon two "findings":

1. Results of a survey titled "The Ignatian Pedagogy Project and Paradigm: DRIPP's Findings, August 1998-June 2001" which I sent to principals and Symposium 2000 participants in April, and
2. Subject-Area Discussion sessions held at Colloquium 2001, June 22. These sessions looked at primarily two aspects: the practice of the IPParadigm and ways of proceeding to form teacher-leaders and student-leaders.

### **1. Survey Results on the Practice of IPP and Ignatian Spirituality in our Schools:**

Forty-two of forty-six schools responded to the survey. I figure that at a terrific 91.3 percent! I can also say that I talked with Symposium participants from three of the four non-responding schools during Colloquium 2001 asking them some of the same questions; therefore, what I am about to report is an accurate a representation of what is going on in our schools from this writer's perspective. Thanks to all of you who took the time to respond. I am excited about these "findings."

Context: Who motivated your school to get going on the IPP and IPParadigm?

Response: principal, headmaster, assistant principal/headmaster, Ralph Metts, S.J., Bob Perrotta after Villa Cavalletti, letter from Carolyn to principals in September 1998, Symposium participants ('97 and '00), Colloquium '98 in Seattle, Charlie Costello, S.J., and Joe O'Connell, S.J., at CORD/JSEA workshop in Chicago, 1991, Symposium '94 at Loyola School in NYC, Gretchen Kane's presentation at our school, Carolyn Lausch's presentations and school visits, Ignatian Methods Workshops, Chicago Province (initiated by Jim Stoeger, S.J., Provincial Assistant in Secondary Education, summer 1998).

*Reflecting on your Experience, Part I:* What JSEA events has your school participated in? (and list numbers of attendees if possible) JSEA asked principals to recommend strong Ignatian teacher/leaders to participate in the three Symposia. Principals responded enthusiastically. Symposium 94 was a small group of 24 from around the country who met at Loyola School, NYC. We considered materials from the *Ignatian Pedagogy Project* that the North American team learned about at the *IPP* workshop at Villa Cavalletti near Rome, April 1993. Symposium 97 on Ignatian Education: "The Interplay of Experience and Reflection across the Disciplines" had 49 participants. Symposium 2000 on "Active Reflection Leading to Reflective Action" had 93 participants. JSEA has had close to 100 percent of schools participating in two of the three. The purpose of each Symposium was to look at the practice of particular themes that deal with the Paradigm while also training participants with the responsibilities they would perform during the next summer's Colloquium. Approximately 170 Ignatian educators have participated in the three Symposia.

Principals and other administrators invited participants to the Colloquia. In tallying up what numbers I had, I noted that the fewest number attending from any one of our schools (Colloquium '95 through Colloquium '01) was three and the highest, sixty-two (Jesuit High Dallas!). Since not all schools indicated numbers, I cannot give exact data, but I would guesstimate at close to 1300 attendees. Please keep in mind that these numbers do not take into consideration participation in the Ignatian Leadership Seminars, the Conferences, the 1999 summer meeting of Theology teachers, Province Convocations, Ignatian Methods workshops, and New Teacher Orientations such as the one in which the New York and Maryland Provinces gather all of their new faculty/staff.

People count not statistics, but as I type these words I cannot help but wonder what participation to JSEA-sponsored events might add up to if anyone had the time to sit down and count it. In my figuring, the average number of participants per school during the three Symposia and the three Colloquia comes out in the 28-32 range. It's too bad there is never a slow day at JSEA or one of the staff could tally participation in all of the above. Wouldn't those statistics make interesting material for a *JSEA-Bulletin* article, Bernie?

*Reflecting on your Experience, Part II:* What kind of follow-up have you had since Colloquium 98 on the *IPP*? The response to this question was 100 percent and all mentioned a variety of ways:

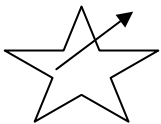
- Faculty/staff in-services
  - A. led by people from inside the school
  - B. led by JSEA professional staff
  - C. led by outside professionals



D. led by “experts” from our schools (Lorraine Ozar, Bob Perrotta, Gretchen Kane, Steve Phelps, etc.)

E. “What Makes a Jesuit High School Jesuit?” (most schools are in the process of a way to proceed with discussion of this 2000 PASE document from Jesuit Conference)

- Principal or assistant principal working with department chairs who, in turn, encourage practice with their teachers
- Teacher Observations/Visitations based on *IPP* format (Chris Alling, English teacher from Brophy Prep and Symposium 2000 participant, sent a terrific IPP-based teacher observation/evaluation. While at Seattle Prep, I saw one that Matt Barmore designed. I know there are more.)
- Athletic Directors incorporating *IPP* with their coaches who, in turn, incorporate it with their athletes (Jesuit High, Portland and Bellarmine, Tacoma are excellent in this area)
- Eucharists and Prayer Services (using IPP as a framework); developing prayer books
- Board of Trustees and Directors making more effort to incorporate some aspect of Ignatian spirituality or the history of the Society of Jesus in each of their meetings
- Carolyn’s contacts (PIPPs & SYPPs) in each school soliciting IPParadigm lessons to be loaded onto the IPP section of the JSEA Forum Library and the IPP Class section of the JSEA Forum Message Board
- JSEA Forum as resource (several assistant principals are downloading and running off copies for their department chairs)
- Ralph, Joe, Bernie, Gretchen and Carolyn as resources (through e-mail, presentations, visitations, as special guests at province-wide convocations)
- *JSEA-Bulletin* and *MAGISine* disseminated to various interest groups within the school community
- Ignatian Spirituality: Ignatian Evenings, *Magis* Squads, Ignatian Themes Workshops for new personnel, Veteran Teachers Gathering (Chicago Province), faculty retreats, discussion groups, 19<sup>th</sup> Annotation retreats, Spiritual Enrichment Committees
- “C3”--“Collaborative Colleagues Consortium”—a project at Jesuit High Portland where after-school meetings have attracted 10-15 teachers and administrators who meet to hear a presentation often based on the IPParadigm from a colleague (Contact Assistant Principal Paul Hogan for more information.)
- “Shared Vision” survey Carolyn gathered late summer 1999 (27 schools responded)
- Service opportunities for fathers, mother and alumni working together in the community (St. Louis U. High, e.g.)



- establishment of Faculty Development Director offices and programs
- Student Involvement;{Note: Most of our schools are doing great things in using the IPParadigm: to introduce our young men and women to the history of the Society of Jesus, to Ignatian spirituality, to application of IPParadigm in much of what goes on in the classroom--use of *Grad at Grad* document & Internet research (ethical use of it and application of it in learning about Ignatius and their school), for community service and outreach programs, and for mission trips to Appalachia, Paraguay and El Salvador.}
- Luke 11.1 Conference and Directed Retreat, July 2000 & 2001 (Bob Mattingly, S.J., at Gonzaga College High School is the director)
- “What Makes a Jesuit High School Jesuit?” (2000) as starting point for faculty and board discussion groups
- *IPP* as a model for new teacher orientations
- Province-wide convocations using *IPP* as a model or including aspects of it in their themes and various break-out groups.

A comment from Matt Barmore, Principal at Seattle Prep is worth noting and considering. In his thoughtful response to all of the questions, I do appreciate particularly the following one:

We have coupled using this ‘IPP formula’ with the message to teachers that ‘this is not something new; you’ve been doing it all along but just haven’t been able to name it.’ I disagree. The IPP is a means to help our students experience the *metanoia* that Ignatius speaks about and should be used accordingly. ‘Reflection,’ for example, does not mean ‘take time and think about it’; it implies an invitation to ‘reflect on your experience in such a way as to understand God’s will in that experience and God’s call to action through that experience and reflection.’

In my visits to over half of our schools during 1994-2001, I heard people express the same to me. “*IPP* isn’t new, Carolyn; we’ve been doing this for years.” Too often veteran Ignatian educators say those words because they think the words will help newer teachers to feel more at ease with the *IPP*. Yet, there is nothing to replace Ignatian educators in the schools community studying together the practice of the IPParadigm for a clear appreciation and understanding of “an invitation to reflect on your experience in such a way as to understand God’s will...” as Matt mentions above. *What Makes a Jesuit High School Jesuit?, Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, and Repetition, Ignatius Knew*, and the *Ignatian Pedagogy Project* deserve careful consideration and study. It is unfortunate that some still say “we’ve been doing this for years” or “it’s just more jargon and a new document to put in our already too busy schedule.” And the study should be done in like manner among teachers and administrators as it is done in the way teachers and students proceed in the classroom: “*non multa, sed multum*”: it is not the quantity of course material covered that is important but rather a solid, profound, and basic formation (*Go Forth and Teach*, 163).

I was struck back in 1988 when educator/publisher Elinor Ford said at the Symposium on Collaboration between Jesuit and Lay: “Go as quickly as you can but as slowly as you must.” While Ford was referring to collaboration between Jesuit and lay to say that we too often do not empower the people of the Church, I also apply the “go as slowly as you must” to the careful figuring out of how, in the unique context of each school, we should proceed with the readiness to learn and then to practice the IPParadigm. *Context* is important. That fact came out very strongly at Villa Cavalletti during the *IPP* workshop. Participants from India, South America, and Africa, in particular, articulated strong statements about the fact that their situations could not be compared to those in Europe or North America. Their context presents entirely different challenges from a North American context. Likewise, each school has to consider its own and proceed with its own readiness and practice.

Occasionally I also hear our teachers say that there is nothing unique about Jesuit secondary schools compared to any other good Catholic high school. Then I have to beg their pardon and suggest they need to be more informed about Ignatian spirituality and the *Spiritual Exercises*. I direct those interested to three favorite resources: 1. *Eyes to See, Ears to Hear: A Companion to the Spiritual Exercises of Saint Ignatius*. David Lonsdale; 2. *To Walk with Christ: Praying with the Spiritual Exercises of St. Ignatius*. Laurence L. Gooley, S.J. (A review of Gooley’s book is uploaded in the Teacher Resource file in the JSEA Forum); and 3. “The Haunting Question of Jesuit Education,” Joe O’Connell, S.J., in *The Arrupe Lecture*. {See Chapter 5 for information on these resources.} “Ignatian educator” comes close to being an oxymoron if we do not take the opportunity and the importunity that Joe talks about in the lecture to consider the haunting question:

The challenge of excellence that Ignatius has left us with is not simply to be **good** and **do good** but to discern and choose **the greater good** that is to be done. For Ignatius the addition of the word ‘greater,’ ‘more’—*magis* in Latin—is the critical term in determining God’s will for you and for me as individuals. Our ? will would always be to choose what will be for the greater praise, honor and service of God.<sup>1</sup>

The (more yet & yet more) you will see interspersed throughout these chapters I picked up from Joe’s lecture as well as from a presentation he gave in a CORD/JSEA workshop in Chicago in 1993. How many educational systems follow and practice the ways of their creator 450 years later?

Read John Padberg, S.J., Director, Institute for Jesuit Sources in St. Louis, on how the Jesuits came to be involved in education.<sup>2</sup> He makes a set of eight statements about some of the principles that come out of the Jesuit experience of education. His third principle states: “...Jesuits have regularly said that their educational ventures, central to their life and work, arise out of the experience of the *Spiritual Exercises*.”

The *Spiritual Exercises* come to life only in their experience, not in their reading...They say something, too, of abiding human and humanistic value. . . In an age of increasing secularity and

---

<sup>1</sup> Joe O’Connell, S.J., refers to Jules. J. Toner, S.J., and *Discerning God’s Will*, St. Louis: Institute of Jesuit Sources, 1991, p.1, as a source.

<sup>2</sup> Padberg, S.J., John. “Notes from History on the Experiences of Collaboration.” Symposium on Collaboration between Jesuit and Lay, June 23-July 8, 1988, pp. 6-16.

religious indifference, the Spiritual Exercises speak to us Americans of religious realities indeed but also of human realities which we can cherish enough to hand on to succeeding generations...The Exercises represent three such important realities for us engaged in the continuing education and formation of the American mind and heart: (1) the need to experience a tradition {my underline}, (2) the meaning and experience of love, and (3) the call to a social concern.... (p. 15)

*Reflection on your Experience, part III:* Do you have a new teacher orientation program that incorporates the *IPP* and Ignatian Spirituality? Yes (!), 100 percent of the respondents answered. Many of the ways are listed above. All new faculty/staff in the Chicago Province attend one of three Ignatian Methods Workshops after their first year in the school. Write Jim Stoeger, S.J., PASE, at [jstoeger@jesuits-chi.org](mailto:jstoeger@jesuits-chi.org) for information. One of several outstanding programs I received from our schools is the one from Boston College High School. (I will be sending these in to JSEA for the schools' files.)

Very few schools responded to the leadership question, a fact that is not surprising. I imagine that if I were to ask that question now in July after Colloquium 2001, that I would receive many responses as to how each of the schools will be proceeding in order to form (or "grow") leaders in their schools. Each school gave its plan to Bernie so I imagine that this material will be disseminated through the *JSEA-Bulletin* in an early issue.

My hope is that those of you who are taking the time to read my lengthy reflections (thank you!) will think of how other aspects of the practice of *IPP* and Ignatian Spirituality are going on in your schools and will inform JSEA, particularly Gretchen Kane who is coming on board August 1<sup>st</sup>.

### **Personal Reflection:**

1. One additional idea I have already thought of as follow up to how we've implemented the *IPP* during the past three years is...

2. During the new semester this fall, we are going to do the following to form teacher-leaders and student-leaders...

### **2. Subject Area Discussion Sessions:**

Sixty-three Symposium 2000 participants met with me Monday evening, June 18<sup>th</sup>, before the formal opening of Colloquium 2001 to review what has happened in their schools since the previous summer's Symposium. They kept in mind its theme: "Active Reflection Leading to Reflective Action" as well as the Colloquium 2001 theme, "www.ignatianleaders.org." Then participants came up with relevant questions for Friday afternoon's subject area sessions. Evaluations from the past two Colloquia show that subject-area discussions were among the most valuable sessions. There was some criticism, however, that they could be structured and moderated more effectively. Therefore, Symposium participants decided how many sessions should meet, who the moderators and note takers would be, and possible questions that might be discussed. (Of course they considered that participants would be bringing their own agenda also.)

After Monday evening's session, I typed up the questions and soon realized that, while all subject-area groups had their own "agenda," they had carefully considered the themes from the two events mentioned above. In order to be somewhat concise, I am providing responses that apply to the "growing" of Ignatian leaders and to the use of reflection and its interplay with action. I am that hoping some of the more specific details can be uploaded to the JSEA IPP Library File or the Message Board IPP Class during the fall semester.

### **Athletic Directors Session:**

The athletic directors spent their time on three questions:

1. In our role as athletic directors, what are forces for and against my own growth as an Ignatian leader?
2. In our schools, what are the forces for and against the growth of faculty members as Ignatian leaders?
3. In our schools, what are the forces for and against the growth of students as Ignatian leaders?

*Question 1. AD as leader--FOR:* AD as vital component of administrative team, culture & community of the school, sports emphasis in culture of society, clear & consistent communication between administrators, staff, boards, student athletes & the community. *AGAINST:* culture of society & its sports emphasis, stereotypes of the role, time constraints.

*Question 2. Faculty as leader--FOR:* Spiritual activities—liturgies & retreats, Jesuit & lay models, caring administrations including people & resources, young faculty with new ideas, community response to "time of need" events. *AGAINST:* passive vs. active faculty, "gated" faculty groups, notion of administrators as the only formal leaders.

*Question 3. Student as leader--FOR:* Tradition, Jesuit & lay models; curriculum—goal oriented, IPP usage, leadership elements; strong ASB model; Student-Athletic Advisory Committees. *AGAINST:* Time constraints, focus on achievement vs. focus on doing the good, peer pressure, faculty resistance to students having a voice in the day-to-day school life, culture—no time for reflection-varied ideas about purpose of education, warped sense of the magis.

### **Campus Ministry Session:**

Major Themes: cultivating student leadership, parent-children retreats, retreat follow-up, all school liturgies, faculty-staff Ignatian formation, Eucharistic adoration, prayer activities, turf battles, chapel set-up—is it inviting? Campus ministers talked about the above in their schools then asked: "Are there other areas to pursue?" Highlights from that discussion:

- Students are often unchurched before coming to us; now they have a chance for faith
- JSEA could sponsor a Kairos web page as a way to exchange information (without students gaining access)
- The *Magis*—based on the *Spiritual Exercises* for seniors (write Jim Fish, Bellarmine Tacoma for information)

- Getting faculty to buy in; perhaps we need a separate person for adult spirituality
- Hold at least one non-Eucharistic prayer service each year entirely led by students
- Empower lay faculty in all that we do in campus ministry

### **Theology Sessions:**

Topics of discussion:

1. Integrate service with curriculum (Fordham Preparatory School, NY, has developed lesson plans for theology teachers to use for reflection/prayer about service.)
2. What we teach/why?
  - Core courses vs. elective courses
  - Content seems overemphasized
  - Sacraments are under-emphasized.
3. How to make sacraments “real”
  - Sacraments are what’s most uniquely Catholic about our tradition yet seems to be getting lost.
4. Adolescent Development Issues: Is anyone doing it anymore?
 

{I’d recommend the following as possibilities for those “who are doing it”: Charles Shelton, S.J. (Regis University), James DiGiacomo (Regis High School), S.J., Julie Collins (Georgetown Prep), William J. O’Malley (Fordham Prep) and Ralph Metts, S.J., particularly *Ignatius Knew* (JSEA, 1995)}.
5. Scripture all four years? (with interdisciplinary approach)
6. Should experience come before indoctrination?
7. Community Service: our students seem to “get” this; pretty clearly and consistently spelled out with “men and women for others.” But, what about Jesus, Church, Trinity, etc.? Do students “get” those?
8. Despite successes in retreats and spiritual growth, students seem to disconnect Jesus within university and parish contexts.
9. Fundamentalism (both Catholic & Protestant) seems to be increasing

### **Administrators Sessions (3):**

Administrators met together as a whole group in dyads or triads to discuss a force-field designed handout on three questions:

1. In my role as administrator, what are the forces for and against my own growth as an Ignatian leader?



2. In my school, what are the forces for and against the growth of faculty members as Ignatian leaders?
3. In my school, what are the forces for and against the growth of students as Ignatian leaders?

Administrators also considered:

4. After hearing today's discussion and after reflecting on my own leadership role in my school, what one or two things would I like to work on for next year? (And if Academic A.P., bring as feedback to Chicago's meeting next year?)

Then administrators divided up by job descriptions: principals, assistant principals, and deans. Here is a summary of their questions and comments:

*What does leadership really mean?*

- It differs from leadership in general like an overlay on a transparency.
- We have mission and ideals to guide us that other types of leaders lack.

*How do we impress on others when we return from Colloquium 2001 that every teacher, every coach, every student can be a leader?*

- Everyone must be grounded in Ignatian philosophy as a background.
- Then all must be encouraged and empowered to desire leadership.
- Can we make them want to "spread the faith"?—that's much tougher than general leadership.

*Do we really have enough positions available so that all students can be leaders?  
Do we really mean what we say?*

- Discussed examples such as DeSmet's leadership course.
- Problem with many of these examples is that the students are juniors or seniors and then they're gone.
- Leadership cannot just be holding an office in a club.
- Some teachers have a way of drawing the kids and then they create leadership positions that weren't there.
- Teachers are key as role models of leadership.
- We have to avoid the pitfall of calling upon the same students to lead all of the time. Yes! But don't we do the same thing by asking a few faculty members to do everything?
- We do foster the idea that some faculty are better at leading than others. (Not all agreed with this response.)
- Just about everyone of my faculty is involved in leadership of some activity or some sort. (some agreed; some didn't)

Other responses

- Lay people need formation. We need training and resources. This is a big challenge and our schools and provinces need to provide it.

- One can be a trained leader, but to be an Ignatian leader one needs to read the documents over and over.
- We need time to make a 30-day retreat.

**The Assistant Principals** wanted to bridge ahead and, therefore, took a look at April's Conference. Here are some of their questions, concerns, and suggestions:

- How do we gather ideas?
- There should be a prayer/liturgy component very much as focal point.
- Are we interested in keynotes? Topics?
- Should we do something for Vision 2020 on our own?
- What about bringing our talent together prepared to go beyond the surface?
- What about reading something first and then spending ½ day on it?
- Nice to have some time to play.
- Let's let key staff pick something about teaching and learning.
- Bring in job description—flow chart.
- By e-mail, solicit materials.
- Need some nuts and bolts please, perhaps something on brain research with an expert.
- Reading Raising Cain before a faculty in-service worked great at our school. Before we come, we could read something in common for discussion, which would put us on an even keel.

### **Classics Session:**

The seven Classics teachers worked with responses to the following questions (I am including only those that relate to the questions before us and not to particular course work):

1. What approaches do teachers use that promote reflective thought in students regarding culture, literature, and/or language of Latin and Greek? Response: use of own experience to discuss issues found in the literature: social justice, morality, etc.
2. What tactics do teachers use to develop language skills in students of Latin and Greek? Why do classics continue to be studied in high school? Response: they do represent most of the basic approaches to Western Civilization. Importance can be ignored but won't go away.
3. What values are inherent in the study of the Classics? Response: learning to read, write and think about important issues—skills necessary in any endeavor.
4. What special contributions do we Classics teachers bring to the discussion? Response: scholarship, training, discipline, a knowledge that anyone can learn this if the approach is appropriate.



5. How do other schools structure their Latin and Greek programs?
6. What approach to teaching Latin and Greek do other schools use?
7. What one challenge would I like to talk about with others in my school team? Response: Find more ways to employ the *IPP* in grammar study.

### **Modern Foreign Languages Sessions:**

The primary question dealt with was how the language teacher can make sure that the students reflect, respond, and initiate in the target language. (9 points were brought up for discussion.) Then these teachers said that a natural consequence of insisting on the constant use of the target language is the inevitable student error. Therefore, the next topic covered was what their tolerance for error would be and how to handle it. (7 points arose from this discussion.)

Addressing the need for students to reflect, self-evaluate, and act to improve was the next area of conversation. The teachers came up with 7 activities. The remaining time was spent talking about those issues that impact the ability of using IPParadigm in the foreign language classroom as well as the teacher's ability to assess speaking proficiency. (7 issues were discussed.) I was pleased in this section to see a paragraph on helping the student to "uncover" material. This is a topic I have reflected upon and placed in the IPP Library File of the JSEA Forum. It was also a topic I placed before participants at Symposium 2000.<sup>3</sup> Some of their suggestions for "uncovering" instead of "covering" material: camcorder to tour a room or house with narration in the target language, a cooking show where regional recipes are made and the students must use command forms of the verbs, and a video contest where the students use their creativity (with guidelines provided).

### **Library/Media Specialists:**

The librarians worked with three questions responding to each:

1. How can librarians be leaders in their schools?
  - A. Involvement in the school!
    - Get involved in after-school activities and extra-curriculars. This adds visibility to our position especially with students AND teachers.
    - Being seen in all other aspects of the school.
    - Collaboration is important. Don't be viewed as inflexible.
    - Create a profile of Jesuit Secondary Libraries.
    - Are we evaluated? How does one evaluate non-teaching staff? Meet your goals and do your annual report so the administration knows what you are doing. Make administration know of usage statistics and new acquisitions. Be wary of all legal issues in the library.
  - B. Role models to students
    - Work with retreats. Students see you in a different light.

---

<sup>3</sup> See Wiggins, Grant & McTighe, Jay. 1998. *Understanding by Design*. Ch. 7. & on "What is Uncoverage?" ASCD, Alexandria, VA.

- Be educated on ethical issues—copyright, recycling. Copyright enforcement, especially with videos, is a big problem in most schools. Recycling/printer issues can be seen as ethical issues. Teach responsible use of printers and copier machines. Teach responsibility in borrowing of library materials.

#### C. Staffing

- Who covers the library during conferences, meetings, and sickness?
- Part time assistants

2. Development of Jesuit High School Profile—develop to assist in planning for national meeting.

3. Agenda for national meeting—some ideas:

- Common standards/recommendations for staffing. Minimum standards
- Evaluation instrument maybe based on profile
- Ethical issues—copyright, conservation, computers, internet
- Speakers? Maybe Jamie McKenzie or Peter Milbury
- Librarian Educators’ Fair
- Scope and Sequence of information skills
- Sharing of projects
- Adopting a model of research

The librarian and media specialists at Colloquium 2001 are excited about their Conference during this next academic year. Note: They hope that principals will send a participant from each school.

#### **Mathematics Sessions:**

Session I: After introductions and an icebreaker, the math teachers divided into three groups to consider: 1. How do you grow Ignatian leaders in a math classroom (teacher-leaders and student-leaders)? 2. What have you learned about growing Ignatian leaders so far? What are you still unsure about? 3. What do you plan on taking back to your school?

Session II: The teachers next divided up into subject area groups: Algebra, Geometry, Calculus, Statistics and Integrated Math. Issues discussed within each: teaching in a block schedule, technology, vertical teams, standards (national and state), math labs.

Mathematics teachers agreed that “Students can learn by making mistakes; what they do as a result of making mistakes is what matters (experience-reflection-action).” They also talked about stretching beyond what is comfortable for the teacher and the student and ways to bring reflection more into the classroom. (I will see that their entire responses get passed on to Gretchen Kane so they can be uploaded to the IPP Class message Board.)

#### **English Sessions (3) plus an English “Table Talk” during Ignatian Educators’ Fair:**

Thanks to Edwina Lynch (Loyola High School of Los Angeles) for the English teachers' table talk session notes:

1. Growing Ignatian Leaders
  - Invite outstanding community leaders who are alumni to be present at induction of Student Council
  - Career Workshops with alumni as presenters
  - Distinguished Alumni Hall of Fame
  - Entire faculty and student body meet for prayer daily; empower students to lead much of the service
2. Challenges
  - Turnover in faculty, especially the younger ones, makes continuity of values a challenge
  - Turnover and new leaders in administration—challenge to balance their agendas with established agendas
  - Dealing with students who feel privileged and entitled and parents who manipulate school to get their children special benefits
  - Pull between staying small or grower larger with student population; sometimes we choose to grow larger and facilities cannot hold the numbers
  - Dwindling Jesuit presence; empowering lay educators

The English teachers met in three concurrent sessions to discuss the following:

1. How would you define an “Ignatian Leader”? What is unique about an Ignatian leader?
2. How do you design your classes to encourage leadership and empower your students?
3. How do you use reflection in the classroom?
4. How could/does experience in your classroom lead to “real” action?
5. How do you incorporate technology into reflection in the classroom?
6. What sorts of activities do you do that really gets students engaged? What do they have in common?
7. What can you bring back to colleagues to encourage community and shared vision?
8. What opportunities does your school provide to promote professional growth and leadership?

## Science Sessions (2):

Science teachers asked the following questions then divided into two groups to respond.

1. What does being an Ignatian leader mean?
  - Saying: “As a student, what are you going to do with this information for the greater good and to nurture your relationship with God?”
  - Each individual is worth being led and worth being followed because he/she is a creation of God.
  - Awe in science is seeking God in all things.
  - Must actively teach ethics associated with science to make conscientious citizens.
  - Subject matter lends itself to faith building.
2. Does this apply to the what, why and how I teach science?
  - College professors have told us that they are not looking for students to have a lot of science knowledge but to think like scientists and know the process.
3. What does it mean to create a reflective science classroom?
  - Context and links to previous material
  - Constructivist approach—not giving the students all knowledge straight away
  - Discovery process
  - Discernment is key element
  - Point out what was “accepted” for long periods of time and challenge “truths”
  - Reflection within the course—how what I learned today relates to what I learned two weeks ago
4. How can I use reflection in the science classroom?
  - Set aside deliberate time for reflection
  - Extend margins of notes to write questions and thoughts
  - Counter-intuitive demonstrations where students write ideas of how/why
  - Close notebook; listen and ponder
  - Rewrite lab to make it easier, cheaper, and shorter
  - Scientific method!

## **Social Studies Sessions (2):**

These sessions were content-specific but based on the “growing” leader and reflection/action aspects: European and World History; U.S. History and Government.

1. How can we have a classroom that is “active reflection leading to reflective action”?
  - End of year exit questions on final exam
  - Trace their year using only their journals
  - Men for Others report, paper, showing how the person fits into that category
  - Grad at Grad report
  - Model UN integrated with Religious Department. Decide on resolutions; spend two days in the gym; answer reflective questions at the conclusions that have to do with the responsibility of the students in the world
  - Election year paper on why students voted for a particular candidate
  - Policy papers, foreign and domestic with students giving political, church, and school responses. Data placed in binders which become a resource
  - Reflective paper on where they were at the end of the year
  - Portfolio research; find problems in a country then resolve the problems (particularly in a third world country)
2. How do we form Ignatian student leaders in our classes?
  - Take time out to give students ownership
  - Try to aid students in figuring out their own responsibility to society
  - Use document-based question from A.P. for essays for all classes
  - Get students using the thinking process
  - Students make up tests using the correct format
  - Get them thinking about how to get leadership into the community
  - Encourage them to work on political campaigns
3. What challenge would I most like to talk about with my department?
  - Buy into the fact that they are responsible for growing leaders
  - Rethink outcomes that I expect from my teaching, exercises and assessment
  - Cover content while making students problem-solvers and decision-makers
  - Develop leadership through interdisciplinary projects
4. Does our curriculum facilitate the formation of Ignatian leaders?



## Chapter 3: The Future

### **Changing Contexts: Implications for the *Ignatian Pedagogy Project* in the 21<sup>st</sup> Century**

**Setting the Context: The work-a-day world called “school”:** A few years ago I heard university educator Tom Guren at a Christian Theological Seminary workshop in Indianapolis say, “Why don’t we pause? If we pause we grieve and we’re all grieving different things. We can create space to lament together, pray out of our grieving, then speak and act in a new way.” I like that. We in Jesuit education talk of “dying to ourselves so that we are born anew.” So I suppose Guren’s idea isn’t completely original. But the language speaks to me. I think about how JSEA deliberately invites Ignatian educators to pause. We pause for Conferences, Ignatian Leadership Seminars, Symposia, and Colloquia. 450 Ignatian educators accepted the invitation to pause June 19-24 to attend Colloquium ’01 at Loyola Marymount University in Los Angeles. They came from forty-five of our Jesuit secondary schools and from Canada, Belize, Southeast Asia, Micronesia and Ireland. Our schools also “pause” during teacher in-services, Ignatian Evenings, and faculty retreats. We particularly pause during coffee breaks at our schools and share our stories. These pauses create space, help us to energize and to act in new ways. These pauses help us to re-think the *Ignatian Pedagogy Project* and its practice particularly as it applies to the IPParadigm

This month, July 2001, I am pausing to reflect upon what I have learned these past three years as Director of Research in Ignatian Pedagogy. What I have discovered more than anything is that there is much to celebrate. Thomas Merton in *Love and Living* has a chapter titled, “The Streets Are for Celebration.” On several occasions I have borrowed his idea and converted it to “The School Is for Celebration.” When I have shared that idea with faculties, I am surprised to hear from so many that, while they like the expression, they have never considered that concept before. I hope we will pause to think: “The school is for celebration.”

When I think of “school” as a place of celebration, I also think of “school” as two parts of a learning community imbued with the Ignatian vision: 1. learning community within its walls and on its playing fields, and 2. learning community without its walls, reaching out into its neighborhood and into its city.

In my research I have appreciated the efforts of 19<sup>th</sup> century educators John Dewey and Jane Addams (founder of Hull House) and how they in their different ways were trying to re-create under “modern” conditions (1880-1890’s) forms of education that would involve the whole community in the creation of responsible citizens in a good society.<sup>1</sup> Ignatius and his “company” accomplished a similar mission 340 years earlier. What has given me real pause, however, is what I heard several guest presenters challenge JSEA core members with at the JSEA Think Tank: 2020 Vision, an Ignatian Examen for Jesuit Secondary Schools in the 21<sup>st</sup> Century, August 12-20, 2000. Jesuit secondary schools are too often “gated communities.” Part of this chapter will address that concept.

British Robinson, Jesuit Conference, challenged us on this very issue and asked us to do the *magis* when she said:

---

<sup>1</sup> Bellah, Robert. N. et al. (1991) *The Good Society*. Chapter 5. “Education: Technical and Moral.” Alfred A Knopf. New York.



Jesuit secondary schools need to look at regional cooperation. How do we link the cities to the suburbs, help people join forces across local jurisdictions around issues like transportation, environmental protection, housing affordability, concentrated poverty, and economic development? About 50 percent of our schools are in metropolitan areas, and you have people commuting in. We need to begin to have student and parents understand their responsibility, what's really happening in that core inner city so that they become stakeholders.<sup>2</sup>

Almost every Jesuit secondary school community with whom I have visited has shared examples of how it is growing as a stakeholder in the larger city community (and I mean beyond the community service programs). I see a direct correlation of that with the challenge Joe O'Connell gave participants at Colloquium 2001 with its theme "www.ignatianleaders.org." Joe made reference to the www as three worlds of the teenager:

...an MTV-fashioned world subculture uniquely that of the developing adolescent mind, heart, body and soul in this 21 century...; that of a world in which we envision for the future as men and women committed to the apostolate of Jesuit secondary education, a world in which justice and peace abound, a justice and peace that we sincerely hope will be brought about by the very graduates we have seen leave our schools...; and the world in which we serve as Ignatian leaders and teachers, a culture that we are responsible for creating and animating, the work-a-day world called 'school'...<sup>3</sup>

During the cleaning out of my office and the sorting of files, I find myself pausing to reread much of the richness of the history of the Society of Jesus and the vision of St. Ignatius of Loyola. A favorite of mine is *A Pilgrim's Testament: The Memoirs of St. Ignatius of Loyola*. I read it first in preparation for my own pilgrimage to Spain and Rome with companions from the Chicago Province in late June 1997. Fr. Parmananda R. Divarkar, S.J. who edited/translated the book, calls it an "Untidy narrative...extracted from a reluctant Ignatius who speaks throughout in the third person, about the Pilgrim." I like its untidiness, the "patchwork of random memories." My point is that Ignatius traveled out to others at the service of God's people making what he calls "associations." (Today we might say collaboration.) Last evening, July 12<sup>th</sup>, I came across "A Collaborative Way for the Teaching-Learning Process: A Project for Implementing the Characteristics of Ignatian Education" that four<sup>4</sup> of us began during the Symposium on Collaboration Between Jesuit and Lay at LMU, June 1988, and finished during 1989. It reminded me of the Symposium on Collaboration between Jesuit and Lay out of which the project came. At any rate, rereading the collaborative project mentioned above, I find pertinent material to consider as implications for the *IPP*.

Charlie Costello, S.J., then president of JSEA, designed the first few pages and he opened the project with a quote from Charles A. Curran's *Counseling-Learning: A Whole Person Model for Education*. This quote is so apt for Ignatian educators; certainly I have heard my colleagues Joe, Ralph, and Bernie speak it each in his way. Just a

---

<sup>2</sup> Robinson, British. *MAGIS*ine. (March 2000) "Megaforges of Globalization," pp. 12-14.

<sup>3</sup> O'Connell, S.J., Joseph. Keynote Address, June 19<sup>th</sup>, Colloquium 2001. www.ignatianleaders.org.

<sup>4</sup> Charlie Costello, S.J., Nora Cronin, PBVM, Joe Papaj, S.J., and Carolyn Lausch.



couple of days ago, I was reading a paper by Steve Phelps, Director of Faculty Development at Saint Ignatius in San Francisco, and he says something very similar. Whether 450 years have passed or just days, the quote speaks to us early in the 21<sup>st</sup> century as we consider the implications for the *IPP* and “school” as learning community:

Previously, the image of the knower had been so divinized and removed that we have failed to see the genuine service the student could render in the learning process. What we wish to stress, and what our research in various ways has revealed, is the immense value of entering into the learning community. The learning community becomes an experiencing and living communication for the knower-teacher as well as for the learners. It can be an equally dynamic experience—and an intensely fresh and original one—for the knower-teacher in each encounter with the learners. It can also be a rich and fresh experience for each learner as he/(she) encounters the other learners and the teacher in a human community. {And I would add, the larger city, community and the world.}

“Tasting” the Experience: Collaboration: When Joe invited me to become the Director of Research in Ignatian Pedagogy, he emphasized that I would be encouraging our schools to network, particularly to share what they are doing with the *IPP*. I think also of the word “collaboration.” Some grouse about the word but after searching out meanings of other possibilities such as “cooperation,” “coordination,” and “collegiality,” I find that “collaboration” is the one most apt for our mission. Here is Costello’s definition of collaboration that follows Curran’s quote:

Collaboration in the ministry of Ignatian education is a way of proceeding wherein all in a school community of faith, inspired by the vision of Ignatius of Loyola, work together to see that the mission of educating youth to be men and women for others out of love of God flows through everything that the school does.

{In proofreading what I just typed, I note that I had “glows” (instead of “flows”) through everything that the school does. Actually I think “glows” works very nicely. It reminds me of how I have never told the spell/grammar check to question “Ignatian” because it suggests that I change to “ignition” and Ignatius to “ignite.” I like being reminded that Ignatius “ignites” everything we do. {A Jesuit at Jesuit High New Orleans composed the verb “ignates” which works for me also.}

Collaboration never really meant much to me until the Symposium on Collaboration at Loyola Marymount University in Los Angeles from June 23- July 8, 1988 when thirty-three of us gathered to gain perspectives on Lay-Jesuit Collaboration. We were privileged to hear twenty different presenters on the topic. I remember vividly how I took what I heard from Howard Gray back to my English classroom at Brebeuf in Indianapolis.

Howard J. Gray, S.J., director of the Boston College Center for Ignatian Spirituality, names collaboration a Gospel perspective—The Parable of the Good Samaritan. “What are the four things that make the Good Samaritan different from the Levite and from the priest?” Gray asks. “It is to come upon reality and to see it; it is to

feel that reality when you touch it; it is to do the available good; and it is to create an enduring relationship which even in your absence can be sustained.”<sup>4</sup>

What would happen if a Jesuit secondary principal would challenge his/her faculty with “Collaboration: A Gospel Perspective—The Parable of the Good Samaritan” during an opening faculty meeting in a new semester? For me it would be a WOW! moment. Gray says the Good Samaritan story is ministry. “It calls you to be contemplative, to be alive affectively, to do the good that is at hand, what you can do with your energy and your time in your one life...” Thank you, Howie Gray, for reminding Ignatian educators about collaboration being “A Gospel Perspective.”

### **Personal Reflection:**

How can I see myself using Howard Gray’s “A Gospel Perspective—The Parable of the Good Samaritan” as a collaborative experience that leads to action in my “work-a-day-world called ‘school’”?

### **Who are we? : a Repetition-Reflection:**

**I.** Who are we? We are still the forty-six schools of the Jesuit Secondary Education Association. We are Jesuit, Catholic, and college preparatory. We are becoming more interfaith. We are growing more diverse (and inclusive) in areas of gender, race, ethnicity, and socio-economics. We are certainly Ignatian, and it is in that aspect that I am basing many of the challenges in this chapter. The “repetition” is important for fuller understanding of the *IPP*. Can we hear the “good word” of Ignatius too often?

Our starting point is that we find God in all things, and everything is a gift from God. From the ***Spiritual Exercises***, Contemplation to Attain the Love, the First Point is

I will call back into my memory the gifts I have received—my creation redemption, and other gifts particular to myself...then I will reflect on myself, and consider what I on my part ought in all reason and justice to offer and give to the Divine Majesty, namely, all my possessions, and myself along with them.

Give me love of yourself along with your grace, for that is enough for me.

From ***Go Forth and Teach: The Characteristics of Jesuit Education***, we appreciate the message that...

Jesuit education acknowledges God as the Author of all reality, all truth and all knowledge. God is present and working in all of creation: in nature, in history and in persons. Jesuit education, therefore, affirms the radical goodness of the world ‘charged with the grandeur of God,’ and it regards every element of creation as worthy of study and contemplation, capable of endless exploration (23).

From ***Ignatian Pedagogy: A Practical Approach*** we celebrate the fact that...

---

<sup>4</sup> See *Perspectives on Collaboration: A Workbook*. Ed. Ralph Metts, S.J. and Joseph O’Connell, S.J. JSEA/CORD. 1992. This workbook has 20 reflections using the paradigm of experience, reflection and action as a pedagogical method that Costello presented on during the JSEA/CORD Summer 1991 Workshop. Chapter 7 helps one to consider definitions of “collaboration.” I like the fact that this chapter suggests “Lived experience” as a definition.

The mission of the Society of Jesus today as a religious order in the Catholic Church is the service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world community of justice, love, and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human...(in order to) be effective advocates, agents and models of God's justice, love and peace within as well as beyond the ordinary opportunities of daily life and work...seeking the greater good in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among God's poor, oppressed and neglected. (17 & 19)

During the academic year 1999-2000, we celebrated the 400 anniversary of the ***Ratio Studiorum*** (1599). From my reading and studying of that document, I realize that the *Ratio*, or Plan of Studies, is a handbook to help teachers and administrators in Jesuit schools. Containing rules and directives, the *Ratio* is the product of early Jesuits' reflection on their experience in the education of young men. Much of the material is appropriate for today, and I have discussed some of this application in the "IPP Column by Carolyn," January 1999 and November 1999 issues of the JSEA Bulletin. {See Ralph Metts' ***Four Hallmarks of Jesuit Pedagogy*** for a much more in-depth discussion not only on the *Ratio* but also two "hallmarks" in particular from the *Ratio*: prelection and repetition.}

Who are we? We are a Jesuit secondary school constituency that is in the process of reading and discussing ***What Makes a Jesuit High School Jesuit?*** (PASE, 2000). I heard at Colloquium 2001 that administrators are beginning to hold faculty-staff discussions, presidents are putting it out to boards of trustees for their discussion and reflection, and at least one school is considering a forum with faculty, parents, and students.

The ***Profile of Grad at Grad*** document is not only still alive and well but actually thriving in our schools. Students and parents are more and more gaining as much awareness of the document as the faculty has. Students at many Jesuit high schools hear about it in the freshman year and then experience exit interviews (And I am including parents in those also). I recall a time at Brebeuf Jesuit (August 1995) that Walter Deye, S.J., president at the time, reviewed the *Grad at Grad* with the faculty/staff and asked us to reflect upon which of the five characteristics we would consider the most important for our experience at that time. The next year, Principal Kathie Budesky, IHM, asked faculty/staff to pick one characteristic and to consider ways to implement it on a daily basis (one of our three goals for the year). Jesuit High Portland has incorporated the *Grad at Grad* into a draft of a "Profile of an Ignatian Educator" and uses it in a prayer service to begin a faculty in-service.

JSEA is working on a draft of a "Profile of an Ignatian Educator." We have discussed our own ideas, examined what other Jesuit high schools have written (at least those who have sent us drafts) and are in the process of considering characteristics for the Profile. I held a session at the Ignatian Educator's Fair during Colloquium 2001 to show a draft of some ideas and receive suggestions and comments. I will be sending both my materials and the suggestions to the national office. Help JSEA out with any ideas that you might have. It is another way to network and to collaborate. Schools that we know of who have done considerable work in this area are Jesuit High, Dallas; St. Ignatius High School, Cleveland; Jesuit High,

Portland; Boston College High School; St. Ignatius College Preparatory, San Francisco; and Jesuit High, New Orleans.

So, that's a repetition-reflection of "Who are we?" It's the good old stuff of Jesuit education with other possibilities to consider as implications for the *IPP*.

As we continue to walk the way of Ignatius' footprints, let's see where they are leading us early in this 21<sup>st</sup> century.

**"Who (yet) might we be?": Challenges (Action) for our Changing Contexts as we look to 2020:**

In this section, I will highlight what I see as the challenges for our changing contexts and then reflect on what I have experienced during my three-year tenure. The emphasis will be on this past year, June to June, given that JSEA has held Symposium 2000, the Think Tank, which is an on-going process, and Colloquium 2001. (I get it! That's why the year went so quickly for Joe, Ralph, Bernie and me—we were having so much fun!)

Ignatian educators are fortunate in many ways. One of the major ways is the way in which Ignatius promotes adaptability in the Society's foundational documents. Scott Pilarz, S.J., Georgetown University educator, reminded us at the Think Tank that in the *Spiritual Exercises* and the *Constitutions*, Ignatius often concludes an instruction with the qualification that a course of action should be followed in so far as it is possible or fitting. "This kind of flexibility is future-oriented and it enables us to embrace what is to come instead of slavishly imitating what was done in the past. Ignatius was able to be so flexible because he was confident in his core values and the goal set that grows out of those values."

**Challenge 1. Look at the Ignatian value of Flexibility as future-oriented and apply it to my own school context.**

I put this next aspect in the "Who (yet) might we be?" section because my observation is that while we are committed to key Ignatian values and insights we do not always articulate goals appropriate to our circumstances. And we sometimes forget to introduce our students to this dynamic. Pilarz says that we need to warn students that balancing timeless values while setting timely goals is bound to cause tension:

I have heard Ignatian educators talk about the tensions our alumni experience when they enter "the real world." Perhaps we can't resolve those tensions for them. Perhaps we should not even if we could. But we might want to give them a head's up about the counter-cultural quality of the education they have received. Perhaps, too, we can encourage them to be creative in the context of tension. Tension is not all bad. It can be the occasion for tremendous ingenuity.<sup>5</sup>

---

<sup>5</sup> Pilarz, S.J., Scott. *JSEA MAGIS*, March 2001, "Challenging Trends," pp. 9-11.

**Challenge 2: Help our students be creative in the context of tension.**

**Challenge 3: Give students a “head’s up” about the counter-cultural quality of their education.**

While Jesuit schools are a network joined by a common vision with common goals that are uniquely Ignatian, each institution discovers the principles and methods that will provide the most effective implementation of this common vision for its own context.

As we are being challenged with many changing contexts, we continue to grow and can keep the questions “out there” as the poet Rainer Maria Rilke would have us do:

...be patient toward all that is unsolved in your heart and to try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers...live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer. — *Letters to a Young Poet*

Jesuit secondary schools might always “Live the questions now” and help students to do the same.

Furthermore, *Go Forth and Teach*, 149, states very clearly that

The interchange of ideas will be more effective if each school is inserted into the concrete reality of the region in which it is located and is engaged in an ongoing exchange of ideas and experiences with other schools and educational works of the local church and of the country. The broader the interchange on the regional level, the more fruitful the interchange among Jesuit schools can be on an international level.

In other words, we cannot not only look at the context within our own school community and of our students (both clearly addressed in the IPParadigm), but we must also consider how our high schools cannot be that gated community I mention earlier in Chapter.

The Jesuit high school is often a gated community (a lovely little garden of Eden) with lack of connections.—Joe O’Keefe, S.J. (JSEA Think Tank)

While Joe O’Keefe articulates a valid point, a “finding” during these past three years is that I have seen much wider participation of our schools as they reach out into the larger community in dozens of ways when teachers and students become agents of change. What pleases me the most about that fact is that our young people and teachers are saying that they become the learners along with whomever they work and play. They are not just “men and women for others” but “men and women with others.” I see much conversation in our schools as to how we *do more with* others dedicated to the reform of society and its structures (*Go Forth*, 17).

**Challenge 4: Look with “2020 vision” on what it means in the context of my Jesuit high school to be “men and women for and *with* others.”**

Can our schools cultivate the virtue of hope? What do our students hear us say about the Church? How can we cultivate a necessary brace of complexity? How can we



regain confidence in parlance of meaning making and mystery so that life has meaning for us beyond the struggle for power? These questions are challenges that I would categorize under Catholic Imagination, another theme from Pilarz and several other presenters at the Think Tank.” Sociologist, Tom Gannon, S.J., said, “The biggest challenge is that we need competent lay leadership in the Catholic Church and our schools with a sense of Catholic imagination—that which keeps us coming back week after week and pulls us together.”

### **Challenge 5: Rebuild Catholic identity and regain our sense of Catholic Imagination.**

Brad Schaeffer, S.J., Jesuit Conference, asked JSEA core members at the Think Tank to see “the holy lurking in creation” and to be Eucharist-centered. At Schaeffer’s recommendation, I read Andrew Greeley’s *The Catholic Imagination*.<sup>6</sup> Greeley defines Catholic imagination as

...one that views the world and all that is in it as enchanted, haunted by the Holy Spirit and the presence of Grace...The four strongest indicators of Catholic identity among younger Catholics are concern for the poor, the presence of God in the sacraments, the real presence in the Eucharist, and devotion to Mary.

Study conducted at the Catholic University of America

Greeley says that when a crowd of Catholics is cheering, it is cheering for itself, for its Church, and for its unity in diversity. “The Pope symbolizes the Church and God’s presence in it. It is not a perfect Church and he is not a perfect man...{yet} he confirms for them that the enchantment is real, that grace is everywhere, that the stories they’ve heard are true.”

### **Challenge 6: Hold discussions on what “keeps Jesuit secondary schools coming back week after week” and pulling together like a crowd of Catholics Cheering!**

Colloquium 2001 with its 450 participants and its theme [www.ignatianleaders.org](http://www.ignatianleaders.org) focused on the fact that we in Jesuit schools need to be about the task both of growing leaders and of growing **as** leaders in, through and for Jesuit secondary education. Joe O’Connell in the keynote said that not only do we have a responsibility for forming students into future leaders for the Church, world and society, but also to be growing future teacher-leaders for the ministry of teaching in Jesuit schools. “Unless we take charge of ‘growing leaders’ for the Church and its ministry of education seriously we may well be facing an even larger crisis of dwindling vocations to the lay ministry of teaching and leadership in Jesuit schools as well as other institutions of Catholic education.”

### **Challenge 7: “Cultivate leadership, selfless leadership grounded in gratitude.”** Scott Pilarz, S.J

“Growing future teacher-leaders for the ministry of teaching in Jesuit schools” is an area in which I have seen great progress. When I participated in the first go-round of the Ignatian Leadership Seminars, there was a feeling among some principals that the seminars were meant for administrators and maybe department chairs. Now JSEA is seeing that many more teachers are involved in the Seminars and are taking leadership roles in all kinds of ways in their schools. I brought this exact topic up at a table discussion at Colloquium 2001, and the other seven table mates agreed with me

---

<sup>6</sup> Greeley, Andrew. *The Catholic Imagination*. (2000) University of California Press. p. 188.

and shared personal experiences of how their principals are involving them in leadership roles in “a culture that we are responsible for creating and animating, the work-a-day world called ‘school.’” (JOC)

**Challenge 8: Grow future teacher-leaders for the ministry of teaching in Jesuit schools.** Joe O’Connell, S.J.

Another “finding” is that “The Manual of the Curriculum Improvement Process” (CIP) is hardly ever reinvestigated as having much relevance to the *IPP*. Taking the opportunity to reread the monograph developed by the Commission on Research and Development (CORD)/JSEA in 1984, I have highlighted parts that seem particularly pertinent to our mission. I would point out that particularly 13Z 2-2 “The Learning Communities Plan” and 13Z 3-2 “A Curriculum for Leadership” are two areas worth reviewing and reconsidering in light of the work we have been doing since the publication of the *Ignatian Pedagogy Project* in 1993. While some of the points in CIP show up in the *Student Profile Survey* (SPS), I fear that in most schools the monograph is collecting dust instead of excitement.

**Challenge 9: Take a “2020 vision” look at CIP, particularly the section, “A Curriculum for Leadership,” to see its relevance for growing leaders and its implications for the IPP.**

Evaluation: a seeker’s mentality

In Ignatian Pedagogy, reflection requires that we go beyond simply looking back and examining our experiences in quiet contemplation in order to see where we have been, where we are and where we should go. We need to take action to include others, and here

I am not talking about the gated -community problem discussed earlier but about engaging in conversations about how our schools might be dynamic learning communities in the 21<sup>st</sup> century.

There are tough challenges ahead. We talk about these constantly and that’s good because the conversations lead to action and evaluation. Brad Schaeffer says that *Ignatian educators need a seeker’s mentality instead of a believer’s mentality*. What would happen if a principal at an opening faculty/staff meeting would say, “Have a conversation with the person on your left about what it means to be an Ignatian educator who has a seeker’s mentality instead of a believer’s mentality?”

**Challenge 10: Build a seeker’s mentality into your school community.**

*Personal Reflection:*

Create a mind map on the idea of your having a seeker’ mentality.

- Put “I have a seeker’s mentality” in the center of the page.
- Draw lines from the center and list all of my thoughts in balloons.
- Pause and look at what I have done; then add new thoughts.
- What is the most significant learning I experienced?
- How might I use a “seeker’s mentality” in my work this new semester?

(Maybe you could ask a colleague to do the assignment with you and then share, or ask the principal to introduce the exercise at a faculty meeting.)

**Challenge 11: Connect a seeker's mentality with the collaborative way of proceeding in your school.**

*From Challenge 11 and my earlier reflections, evaluate how collaboration occurs (or not) in different areas in your school:*

- Collaboration between Jesuit and lay
- Collaboration between boards of trustees and other constituencies of the school
- Collaboration between faculty/staff and parents
- Collaboration between teachers and students
- Collaboration between administrators and faculty/staff
- Collaboration between the Guidance Department and any of the others
- Collaboration between campus ministers and those attending retreats
- Collaboration between department chairs and colleagues or department chairs and principal
- Collaboration among all disciplines so there is much more cross over in projects and writing across the curriculum.

*Personal Reflection:*

1. How do we collaborate well in my school?
2. How do we not collaborate well in my school?
3. During this academic year I am going to make an effort to collaborate with \_\_\_\_\_. Here is how I might proceed:

Following is a list of other topics I might have written as challenges; however, they are some of the threads that JSEA Think Tank core members will address in late September. Those that have implications for the topic of Chapter 4, which is going to deal with what else might be included in the IPParadigm, will be handled there.

Other Changing Contexts: Topics that challenge Ignatian educators:

- Issues of diversity and exclusivity; how can we be more inclusive?
- Growing shortage of qualified teachers and administrators
- Curriculum and ways of learning
- Technology, particularly ethical use of
- Globalization, changing the curriculum to help students to be real strategists
- Assessment and Teaching
- Professional and spiritual development for the faculty/staff
- Discernment skills



*Personal Reflection:* As you think about the material in Chapter 3, particularly the challenges, what challenge would you add from your own experience?

**Challenge 12:**

## Chapter 4: CONSIDERATIONS:

### **What More (yet) Might Be Included in the Practice of the Ignatian Pedagogical Paradigm?**

This chapter, in many ways, has been difficult. I thought I was saving the best until last, The other four chapters are in the over-night mailer ready to go to JSEA. Yet here I sit wondering how to continue with the notes I have been keeping these past three years. The problem is that I have been a constant companion to the Ignatian Pedagogy Paradigm for eight years. “A little knowledge is a dangerous thing” or “Ignorance is bliss” are the epigrams running races in my head vying for first place as I type this chapter.

Earlier today I thought, “Why not get out my Villa Cavalletti notes to see what my first reactions were to the Ignatian Pedagogy Project Workshop held April 20-30, 1993?” Before I even looked at my notes, however, I found my journal. I want to share with you what I wrote on April 21, 1993. Someone must have said, “Write about an image of yourself as a teacher.” This is my response word for word. (Inside the parentheses are words I am adding as I type.)

An image of myself as a teacher is that of a spider spinning her web. She is looking around to see whom she wants in her nest. “I’ll snare my students first; to get their close attention and send them on their tasks (prelection?). She affectionately notices what a motley crew they are (setting the context). She lets them tell their story and invites them to ‘spin’ with her (experience and reflection). She weighs her options and, after observing how hard they go about their task, decides they are worth saving so she decides not to eat them (action). She puts them safely in an upper corner to do their homework until she and they can decide next steps (evaluation). By now she is quite hungry so she looks around for the next unsuspecting morsel and notices that the head administrator has managed to entrap himself in the web breaking its lovely pattern. “Aha!” she thinks. “I will weave a sac over him and not let him loose until he promises to push this new program I want.” And so she does, leaving him so quaking in his shoes that the sac is pulsating. And here come the parents. Well, I’ll just let them swing their lines on the periphery until I see what they want. If they’ve just come to complain, then I’ll have them for dinner. Now, at last, I see my colleagues in their new, first-day-of-school clothing. I am going to invite them to help me re-spin the part of the web the administrator messed up (collaboration). Then I will see if the head administrator is considering my proposal. If not, dinnertime and bed. I have toiled hard.

What prescience I had eight years ago I giggle with glee! I would be perfectly happy using the rest of my journal jottings for this chapter, but they aren’t exactly the assignment I’ve given myself. I’ll just briefly mention that I used Curious George, the mischievous monkey in the children’s series, for the image of a learner. And I wrote on this same day, “The word I like best is ‘ENGAGE’—how do students and I engage ourselves in learning together?” And that’s what I need to do now...engage myself in the topic of Chapter 4: Considerations: *What more (yet) might be included in the practice of the Ignatian Pedagogical Paradigm?*

The Introductory Notes of the *Ignatian Pedagogy Project* remind us that, “In this paper we treat only some aspects of this pedagogy which serve to introduce a practical teaching strategy. The Ignatian Pedagogical paradigm proposed here can help to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*.” It is a paradigm that can help teachers and students to focus their work in a manner that is academically sound and at the same time formative of persons for others (3).

There are other things we need to keep in mind about the practice of the Paradigm before we look at what more is needed so I will give a Prelection-Repetition of some of the implications that should be clear to us:

- It is a systematically organized pedagogy whose substance and methods promote the explicit vision of the contemporary Jesuit education mission. (3)
- Responsibility for cultural adaptations is best handled at the regional or local level. (3)
- It calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses. (4)
- It is inspired by the experience of Ignatius in the *Spiritual Exercises*, Part IV of the *Constitutions of the Society of Jesus*, and the Jesuit *Ratio Studiorum*. (5)
- Attention to care for the individual student made the 16<sup>th</sup> century Jesuits attentive to what really helped learning and human growth. (7)
- The IPParadigm is addressed in the first instance to teachers—“Ignatius appears to place teachers’ personal example ahead of learning as an apostolic means to help students grow in values”—Fr. Kolvenbach, Appendix 2, 125. Administrators, boards of trustees, staff and other members of a school community also have key roles in promoting the learning processes that contribute to the end of Ignatian Pedagogy (and the practice of the paradigm. (10)
- The Pedagogical Paradigm cannot be reduced to methodology but must include a worldview and a vision of the ideal human person to be educated. (11)
- Its aim is full growth of the person, which leads to action suffused with the spirit and presence of Jesus Christ. (12) Education takes place in a moral as well as an intellectual framework. (14)
- “Love of God, then, finds true expression in our daily love of neighbor, in our compassionate care for the poor and suffering, in our deeply human concern for others as God’s people. (16)
- What is needed is a model of how to proceed that promotes the goal of Jesuit education, “a paradigm that speaks to the teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.” (21)
- The *Spiritual Exercises* of Ignatius provide educators with both a goal and a methodology. It assumes the Ignatian worldview and suggests explicit

ways in which Ignatian values can be incarnated in the teaching-learning process.

When one makes the *Exercises*, the central interaction is between the retreatant and God. The director acts as a facilitator. The central action in the retreat is between the human soul and God, not between the retreatant and the director. When this paradigm is transferred to the educational setting, the principal interaction is between the student and the truth. The role of the educator is to serve as a facilitator in the process. The *Exercises*, well-made, lead to conversion. The retreatant becomes more aware of the deeper realities of life and resolves to live accordingly. The student's encounter with the truth should also lead to awareness of new realities and a desire to act on that truth. (Adapted from the *IPP*, 23-29, for an in-service at Brebeuf Jesuit, 1997).

In this next section the additions/suggestions are only offered in the spirit that Ignatian educators are open to growth and are offered in the spirit of paragraph 66 in the *IPP*. "The teacher can stimulate (for the student) needed reconsideration by judicious questioning, proposing additional perspectives, supplying needed information and suggesting ways to view matters from other points of view." Ignatian educators constantly reinvestigate the *magis* to enrich what the school community is already doing to "form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment ""(Kolvenbach, *IPP*, 14).

Note: Even though many of my observations are subjective, I will often use we instead of I because several of the ideas come from others. A vivid example for me is a lunch meeting I had with the president of Bellarmine Prep in Tacoma, Washington, February 1999. Jack Peterson said, "Carolyn, what is missing in the interplay of reflection and action is Bernard Lonergan's judging." That comment led me to Woodstock Theological Center Library, Georgetown University, the next time I was in Washington, DC, to investigate Bernard Lonergan and to consider some of his ideas on "Personal Authenticity" for Symposium 2000. {I don't profess to coming close to understanding much beyond that, however. Joe warned me I was getting in deep stuff.}

### **Considerations: What more (yet) might be included in the practice of the IPParadigm?**

From Appendix #3, "Examples of Methods to Assist Teachers in Using the Ignatian Pedagogical Paradigm. (I am not exactly following the same outline format of the IPP as it is in Foundations, p. 269.)

Context of Learning:

#### 1. Student Readiness for Growth:

a) Context of the student's life: I have found that Ignatian teachers consider the context of the student's life, the socio-economic, political and cultural context, the environment of the school, and their particular course material. What is too often missing is the "previously acquired concepts students bring with them to the start of the learning process" (41). Except for the exchange of conversation or a portfolio of student-created materials, more often than not, teachers know little of the student's readiness to learn in his/her subject area.

**Recommendation 1: Discuss additional ways of proceeding for teachers to assess student “readiness” at the start of the learning process.**

b) Student Learning Styles, or what my colleague Ralph Metts calls “Learning Style Diversity.”<sup>1</sup> The curriculum is centered on the person rather than on the material to be covered. Ignatian teachers assist students to mature in the developmental stages of intellectual, affective and spiritual areas. A teacher cannot begin where she would like the student to be but where the student is. Unfortunately, I’ve too often heard, “A Jesuit secondary school is for those who can do rigorous academics; therefore, my students had better do the work I give them or they don’t belong here.” Teachers need to match expectations with reality and also to remember that “we do not exist for any one class of students” (*Go Forth and Teach*, 48).

**Recommendation 2: Consider how a Jesuit school with Ignatian educators can be more welcoming to students of diverse learning styles, not just the academically elite.**

2. The School

a) Diversity Issues: Our schools are growing more diverse in socio-economic, gender, religious, and ethnic/racial areas, but we forget that the more we open the gates to our schools the more we need to consider each student’s needs. How are we treating students of color and students on financial aid and whose parents aren’t “big names” in the community, students who perhaps come from the inner city with fewer intellectual advantages? Are we setting these students up for failure or success?

**Recommendation 3: If it fits a particular school’s context, there needs to be more discussion about the feasibility of opening Learning Support Centers, and instituting Mentoring and Study Skills Programs.**

b) Curriculum: Joe O’Connell’s presentation at Symposium 97 on Elliot Eisner’s three categories which are significant for examining and evaluating curriculum helped to open my eyes on other ways curriculum can affect how we look at the practice of the Paradigm. Eisner’s Academic Curriculum:

1. explicit curriculum: what we say we teach
2. implicit curriculum: what we actually teach and what happens in a classroom, from content to what teachers model for students
3. null curriculum: those things that we do not teach.

**Recommendation 4: Ask faculty to study Eisner’s “Academic Curriculum” and hold discussions on explicit, implicit and null curricula to find implications for how the three categories affect practice of the Paradigm, Scope and Sequence, and interdisciplinary possibilities.**

---

<sup>1</sup> Metts, S.J., Ralph. (1993). “Educating for Diversity.” Paper/presentation in *Educating Men and Women of Competence, Conscience & Compassion, a Collection of Papers from the JSEA CORD Summer Workshop 93*.

c)Assessing Values in the curriculum.{This is an area that JSEA is discussing and giving some forward-looking thought to for Symposium 2003.

Questions to keep in mind are

- 1) How do we know our students experience in-depth understanding in the learning process?
- 2) What should we look for to determine the extent of student understanding?
- 3) Where can we look to determine the extent to which our students are learning?

(See Chapter 5 for several suggestions in the Bibliography that might help answer these questions. Especially Ralph Metts' *Ignatius Knew*, Chapter 5 "Ignatius and Current Educational Paradigms"; and James Henderson's *Understanding by Design*, Chapter 4 "The Six Facets of Understanding," would be great aids for teachers.

*How would I achieve in my own class as a learner?* That question is starred in my notes dated April 22, 1993 at Villa Cavalletti. Ralph Metts asked the question at the end of his presentation on "Learning Styles." It is about as important a question for the classroom as any other that an Ignatian educator can ask.

**Recommendation 5: Principals (or accreditation coordinators) might set up time and space for teachers to reflect upon "How are we trying to assess our students' in-depth understanding in the learning process?"**

**Experience:**

Teachers are doing a great job, from what I've observed, with the nine aspects listed in Appendix #3 under Experience (p. 269 in *Foundations*) with one exception: The Prelection. I know how much the teaching-learning process improved in my own classroom after I heard Ralph present on prelection and after I read *Four Hallmarks of Jesuit Pedagogy* (1991). The practice of prelection and repetition, the two hallmarks from the *Ratio*, can do a great deal to promote student in-depth understanding in the learning process. During the first year that I was Assistant Principal for Academics at Brebeuf Jesuit, 1994-95, nothing bothered me more than to walk down the hall and hear teachers (not all of them by any means) calling out the homework as students streamed out of the classroom into the hall. After that year, the new teacher orientation that I led contained a thorough look at prelection, particularly in how it is an excellent teaching technique to get students interested in the task ahead during a class period and to prepare for that evening's homework.

**Recommendation 6: Promote the study of prelection and repetition for all new teachers and review it periodically with veteran teachers.**

**Reflection:**

Think Tank guest presenters over and over mentioned *that teaching discernment skills is critical,*



For Ignatius to discern was to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their likely consequences, to discover what best leads to the desired goal: to be a free person who seeks, finds, and carries out the will of God in each situation. (*IPP*, 48)

That's a pretty heavy order to put before our students; however, a look at the next paragraph in the *IPP* helps us to understand that “the memory, the understanding, the imagination and the feelings are used to capture the meaning and the essential value of what is being studied, to discover its relationship with other aspects of knowledge and human activity, and to appreciate its implications in the ongoing search for truth and freedom.”

**Recommendation 7: Teach not only discernment skills but also help students to understand what is being studied through the use of the memory, the understanding, the imagination, and the feelings.**

Ignatian educators are finding ways to incorporate reflection into all that they do in the classroom. Some of the best reflection I have seen has been in areas of mathematics and the sciences. I have written about ways teachers have proceeded with reflection in my IPP Columns in the *JSEA-Bulletin*, the *MAGISine*, the IPP Library File of the JSEA Forum and the IPPClass section in the JSEA Message Board, so I hope that you will upload your ideas on reflection or send them to Gretchen Kane at JSEA.

We need to remember from the *IPP* (60) that “Reflection in Ignatian Pedagogy would be a truncated process if it ended with understanding and affective reactions. Ignatian reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to affect it. Reflection only develops and matures when it fosters decision and commitment. I recall that it is in this area that I have heard Joe O’Connell say that decision-making skills might be taught before teachers move on to action in the Paradigm. This is the area to which Jack Peterson was referring with Lonergan’s “judging,” that in the interplay of experience, reflection and action, there is opportunity for judging so that students can fully experience human growth. “...And it must be clear that Ignatius does not seek just any action or commitment. Rather, while respecting human freedom, he strives to encourage decision and commitment for the *magis*, the better service of God and our sisters and brothers.” (61) Ignatius agrees!

**Recommendation 8: Ignatian educators might want to explore the possibility that there is more (yet) to consider in helping their students during the interplay process of reflection and action: decision making and/or judging.**

**Action:**

Appendix 3 lists projects/assignments, service experiences, essays and essay type questions, planning and application and career choices as considerations for action. Additional considerations for this step of the Paradigm come from my colleagues at JSEA, Think Tank presenters, the Criteria Document, *What Makes a Jesuit High School Jesuit?*, teachers and administrators, and me:



- How can the Eucharist be the center of all that we do?
- How can we get the service projects our students do into the curriculum and the classroom so they're just not isolated projects "out there"?
- How can we practice better the downward mobility of Jesus and be "men and women for and with others?"
- "How can we teach students to weave together disparate perspectives in order to produce a broader picture?...to see globalization in a more holistic fashion, thereby ordering the chaos...to change the curriculum so that we help students to be real strategists, to keep the forest as well as the tree in view and to have an awareness of the whole so that they don't get lost in the drift...which is producing spiritual desolation?"—British Robinson, Jesuit Conference and Think Tank guest speaker
- How can we just not teach justice but act justly (I note that this application is in Criterion 5 of *What Makes a Jesuit High School Jesuit?* (Jesuit Conference 2000))
- How can we ensure that our students and grads will grow into leaders and agents of change?
- How can administrators and department chairs find the time, space and place for teachers to develop in professional ways so that they increase their knowledge of Ignatian pedagogy (theory, method, and practice) and how it applies to current educational psychology and learning theory? (See Ralph Metts' *Ignatius Knew*).
- How can classrooms be set up in more welcoming ways so that students will look forward to entering them and will experience the teacher's hospitality?
- How can Ignatian educators help students to be "intellectually able to critically assess the values propagated by contemporary culture?" (*Criteria* document, p. 7).
- How do we inculcate the ethical use of technology at the same time we help students to use it for academic research?
- How do we help students to understand the virtual reality that seems to be so ubiquitous?
- How do we help students "to confront the social injustices of racism, sexism, and religious intolerance?" (*Criteria* document, p. 7)
- How can we help our students to be appreciative of environmental sensitivity and to treat ecological issues justly...at school and in the community?<sup>1</sup>

**Recommendation 9: Collaborate with colleagues to look at some of these issues facing our students so that we not only help them to consider their experience**

---

<sup>1</sup> See *Promotio Iustitiae* or "We Live in a Broken World," *Reflections on Ecology* published by the Society of Jesus. This monograph comes out of the contributions of 50 Jesuits as they contributed to GC 34, Decree 20. I have a lengthy review on its practical application for Jesuit secondary teachers in the JSEA Forum IPP Library file.

**from a personal, human point of view, but also to “do something consistent with this new conviction?” (IPP, 62)**

Personal Reflection:

What more might I add to the action component of the Paradigm?

**Evaluation:**

As you already know Ignatian pedagogy aims at formation which goes beyond academic mastery and evaluating with quizzes, tests, final examinations, portfolios, problem-solving projects, etc., to the students’ well-rounded growth as persons for others. There are many ways in which this fuller human growth can be assessed.

Useful pedagogical approaches include mentoring, review of student journals, student self-evaluation in light of personal growth profiles, as well as review of leisure time activities and voluntary service to others. This can be a privileged moment for a teacher both to congratulate and encourage the student for progress made, as well as an opportunity to stimulate further reflection in light of blind spots or lacunae in the student’s point of view. (IPP, 65 & 66)

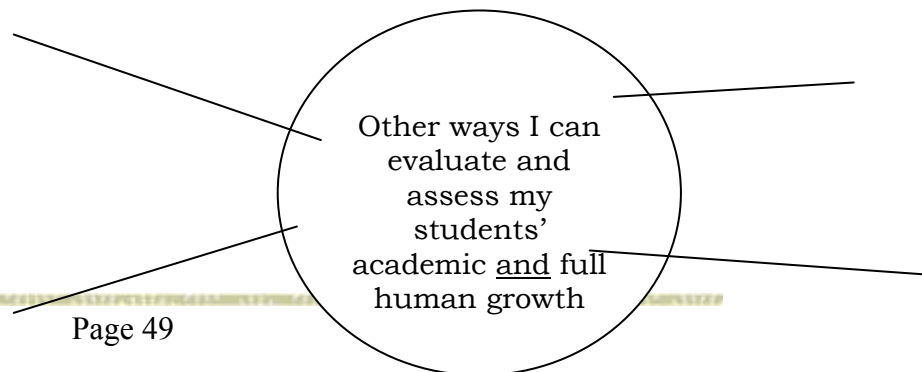
JSEA has held some conversations on the fact that this is the step of the Paradigm that needs the most reinvestigation, the most consideration for implications for the Paradigm, and the most research. As far as I know, all forty-six Jesuit secondary schools go through accreditation and that involves assessment. The NCAA requires all Self-Study reports to address assessment. I have resources listed in Chapter 5 that will help with this aspect. Lorraine Ozar, Associate Headmaster for Faculty and Curriculum Development, Loyola Academy, has published in this area: *Creating a Curriculum That Works*.

Check out Gretchen Kane’s “Can Current School Cultures and Structures Support Needed Changes to Assessment Methods?” This reflection piece in the JSEA Forum’s Think Tank Message Board section provides some excellent thinking on the fact that too often performance assessments are not perceived to be as valid as more quantifiable and traditional assessments. Gretchen says we talk about higher level thinking skills but all too often assess lower to middle level thinking skills.

**Recommendation 10: Administrators need to find time and resources to assist teachers and schools in creating valid alternate assessments. —Gretchen Kane.**

Personal Reflection:

Here is what I am thinking and wondering about evaluation/assessment in relation to my teaching. I realize that something needs to change in the ways I evaluate or assess. There is more I can do in this area. Here is a mindscape of what I am thinking.



## Chapter 5 Bibliography

The Bibliography is its own chapter because I believe so strongly that every school, particularly a Jesuit secondary school filled with Ignatian educators, needs to be a learning community and that means, of course, that people should be reading and holding conversations about teaching and learning. The conversations are occurring, but I am not certain that enough is being accomplished in the reading and discussing of scholarly research. *One major “finding” I would put forward from my visits to our schools is that teacher after teacher has said, “Carolyn, I don’t have time to reflect about teaching. My principal (or department chair) doesn’t provide time, space, place, or materials for us to have conversations. And on top of that, you want me to read books and articles? Help!”* It is a two-fold problem: 1. An individual Ignatian educator trying to find the time to read papers, books/periodicals and to check out resources on the Internet, and 2. Administrators providing the space, time and place for reflection and conversation around teaching and learning

JSEA symposia, colloquia, conferences, and Ignatian Leadership Seminars give us time to pause and reflect. And I have visited a few Jesuit high schools where principals do work hard at providing a space and time for teachers to reflect upon their teaching. We also have a couple of schools that have a common reflection time for the entire community during the day, maybe 15 minutes, to consider a particular topic, to learn of some happening in another part of the world, or to read from the same material. However, given what I’ve heard teachers say, there is not enough emphasis placed on what they really want to do: reflect and have conversations on what it means to be a teacher, an Ignatian educator...and what it means for their students to be learners in a society which places so many demands upon them for their attention.

Another question that needs to be considered is: How do we take what we’ve heard at national and province-held meetings about being Ignatian educators back to our school and engage those who did not attend those meetings in the conversation? A one-time teacher in-service doesn’t do it teachers tell me. One possibility is that some schools provide time for discussion around one major theme that was focused on at the national gathering. Other schools set up discussion groups around a common reading; for example, Brebeuf Jesuit divides its faculty/staff into discussion groups of six people using a common book such as Parker Palmer’s *The Courage to Teach*. Another possibility is that the last two symposia have included a sheet in the binder titled “Suggestions for Talking with Colleagues after Returning from a Conference.” Just implementing one of those ideas would be a start.

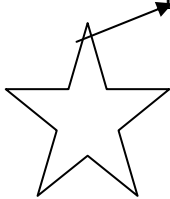
During my research and reading, 1998-2001, I have kept a listing of sources that Ignatian educators might most appreciate. The ones below are excellent resources to consider for application to the *Ignatian Pedagogy Project (IPP)*, Ignatian Spirituality, and creative ways of proceeding with one’s students. I have to confess to being more of a book/periodical/paper reader than an Internet surfer. I am certain you have many other sources to add, especially in the web site section. Please do so in the JSEA Forum. It’s another way for us to network.

**Books, CDs, Papers, and Periodicals:**

- Ashton-Warner, Sylvia. (1963). *Teacher*. Touchstone Books. Simon & Schuster. NYC. A favorite of mine, this book is part diary, part description of her teaching method in action. While it is set in New Zealand among the Maoris, I find her “organic teaching” methods inspiring for the *cura personalis* we practice and the interplay of experience, reflection, and action in the *IPP*. Ashton-Warner conceived of a school as a crèche of living where people can still be changed (and where creative activities are the agents of this change).
- Bamberger, Jeanne. (1991). “The Laboratory for Making Things.” In D. Schon, ed., *The Reflective Turn: Case Studies in and on Educational Practice*. New York. Teachers College Press.
- Banner, James & Cannon, Harold C. *The Elements of Teaching*. (1991). *The Elements of Learning*. 1999. New Haven. Yale University Press. (Both of these would be excellent teacher resource books for discussion groups. The first is addressed directly to teachers and the second to students with questions for personal reflection.)
- Brookfield, Stephen, D. *Becoming a Critically Reflective Teacher*. (1995). San Francisco: Jossey-Bass Publishers. This entire book is inspirational to me. “When understood as a critically reflective process, good teaching becomes synonymous with a continuous and critical study of our reasoning processes and our pedagogic actions...At no time do we ever consider the possibility for learning and change to be fully closed.” p.42.
- Brown, John L. and Cerylle A. Moffett. (1999). *The Hero’s Journey: How Educators Can Transform Schools and Improve Learning*. Alexandria VA. ASCD. Defining “heroism” in modern education as “an act and process involving collective will and vision,” the authors structure the book around three interlinking elements that profile six phases of the mythic hero’s journey, parallel each phase with a delineation of the critical issues confronting educators today, and investigate each phase through the voice of practicing educators.
- Brown, Maurice, and Diana Korzenik. (1993). *Art Making and Education*. Urbana University of Illinois Press.
- Bruner, Jerome S. (1966). *Toward a Theory of Instruction*. Harvard University Press. Cambridge. Several good essays in the book from Bruner who taught teachers. See in particular Chapter 6, “The Will to Learn,” wherein the author discusses that the teacher can become a part of the student’s internal dialogue—somebody whose respect he wants, someone whose standards she wishes to make her own. “It is like becoming a speaker of a language one shares with somebody. The language of that interaction becomes a part of oneself, and the standards of style and clarity that one adopts for that interaction become a part of one’s own standards.”—p. 124.
- Dewey, John. (1934). *Art as Experience*. New York. Minton, Balch. See Chapter 3, “Having an Experience,” which presents provocative ideas about “an experience of thinking” and how experiences of thinking have their own aesthetic qualities.

- Dewey, John. (1938). *Experience and Education*. New York. Simon & Schuster Inc. This is an extended essay that holds that “education is a development within, by, and for experience.” And Dewey says we need to have clear conceptions of what experience is. Chapter 5 discusses the importance of reflection after activities of overt action.
- Educational Leadership*. A magazine published by the Association for Supervision and Curriculum Development (ASCD). Alexandria, VA. I highly recommend *Educational Leadership* as a manageable but timely monthly periodical for teachers. Department chairs could pick and choose articles for reflection and discussion with their colleagues. Principals could also do the same for the department chairs.
- Eisner, Elliot W. (1970). *The Educational Imagination: On the Design and Evaluation of School Programs*. New York. Macmillan Publishers. See in particular Chapter 5, “The Three Curricula that All Schools Teach” (explicit, implicit, null); Chapter 7, “Dimensions of Curriculum Planning,” for a discussion on types of learning opportunities and “staircase” and “spider web” models for personalized education; and Chapter 9, “On the Art of Teaching,” especially the parts on the difference between teaching and instruction.
- Foundations*. (1995). Ed. Carl E. Meirose, S.J. 14 documents from the 30-year history of Jesuit Secondary Education Association. These documents are worth looking at with new vision—“2020” vision, in fact.
- Freire, Paolo. (1970). *Pedagogy of the Oppressed*. Penguin Books. See Appendix for “Banking Education vs. Problem-Posing Education” from Chapter 2, which I gave to Symposium 2000 participants.
- Gardner, Howard. (1983). *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books.
- Goldberg, P. (1983). *The Intuitive Edge: Understanding Intuition and Applying It in Everyday Life*. “Intuitions are the sparks of our minds.” (How to keep an intuition journal of your teaching.)
- Go Forth and Teach: the Characteristics of Jesuit Education* (JSEA, 1987). (Also in *Foundations*.)
- Gooley, S.J. Laurence L. (1998). *To Walk with Christ: Praying with the Spiritual Exercises of St. Ignatius*. Saint Louis, The Institute of Jesuit Sources. (See my review in Teacher Resources, JSEA Forum Library.)
- Groome, Thomas. (1998). *Educating for Life: A Spiritual Vision for Every Teacher and Parent*. Allen, Texas. Thomas More Publishers. Some of his chapter titles read right out of our Ignatian work: “Finding God in all Things,” “A Faith that Does Justice,” e.g. I particularly like Chapter 7, “A Spirituality for Everyone: ‘Our Hearts are Restless.’”
- Harmin, Merrill. (1994). *Inspiring Active Learning: A Handbook for Teachers*. Merrill Harmin. ASCD. Alexandria, VA. This book is a collection of strategies culled from practicing teachers in various schools and classrooms wherein the author would hope to observe dignity, energy, self-management, community and awareness.





Hathorn, Tom. "Real-Time, Online Mathematics," (2001). Our own Ignatian educator at Bellarmine Preparatory, Tacoma, has ideas galore in this CD. (I gave out 8 CDs at Colloquium 2001 to mathematics teachers. Write Tom if you are interested in one.) His session at the Ignatian Educators' Fair titled "Wouldn't Ignatius Just Love This?" showcased two extended projects that immerse students in two of the most pressing problems of our day—global warming and the AIDS epidemic. Tom asked the question: "How do we weave mathematics, ethics, science and the humanities in these interdisciplinary projects? What are the authentic uses of technology? How does a course web site support this kind of learning? How do we manage and assess students' work? These projects really promote the Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Student Learning and Repetition, and (see Metts' book by that title) and constantly applies the dynamics of the IPParadigm.

Henderson, James. (1996). *Reflective Teaching: The Study of your Constructivist Practices*. Columbus, Ohio. Merrill/Prentice Hall. Chapter 8. "Some Thoughts on Collaboration" is excellent. Symposium 2000 participants have materials from this section. Also see Chapter 9, "Transformative Teacher Leadership." I like the phrase "constructivist teaching" being turned into "teaching for active meaning-makings (see Preface.)

"Ignatian 'Annotations': Some Overriding Pedagogical Principles." Appendix #1 in the *Ignatian Pedagogy Project*. Section 14 of *Foundations*. JSEA. These Annotations or guiding notes to the Director of the Spiritual Exercises translate into Ignatian pedagogical statements and practices. (I feel they should be reviewed during every beginning to the school year in-service. Teachers could share personal experiences from their previous year and what they might do different during the "new" year.)

*Ignatian Pedagogy Project: A Practical Approach*. (1993). *Foundations*, Section 14. Washington, DC. JSEA.

Jackson, Philip W. *The Practice of Teaching*. (1983). A collection of six essays New York. Teachers College Press. The essays are all worthwhile: "On Knowing How to Teach," "The Uncertainties of Teaching," "Real Teaching," "The Future of Teaching," and "Alternative Outlooks on Teaching." (Chapter 4 I found provocative because it considers whether teaching can ever be defined once and for all.)

Lonergan, Bernard. *Collected Works, Volume 10: Topics in Education*, "The Cincinnati Lectures of 1959 on the Philosophy of Education." University of Toronto Press. I particularly like Chapter 2, "The Human Good as Object" wherein Lonergan discusses aesthetic, ethical and religious values. (Chapters 1-3 are wonderful for consideration for IPP but I gave up after that when he gets into the "New Learning Mathematics.")

Lonsdale, David. (1997). *Eyes to See, Ears to Hear: A Companion to the Spiritual Exercises of Saint Ignatius*. Chicago. Loyola University Press. (This book would be a wonderful resource for any person: Jesuit, new or veteran teacher, parents and board members.)

- Marzano, Robert, et al. (1993). *Assessing Student Outcomes: Performance Assessment Using the Dimensions of Learning Models*. Alexandria, VA. ASCD. See also *Teacher's Manual*. (1992).
- Metts, Ralph E. (1993). "Educating for Diversity." This is a presentation in *Educating Men and Women of Competence, Conscience & Compassion, a Collection of Papers from the JSEA Cord Summer Workshop 93*. See pp. 28-41. (I particularly appreciate the "Learning Diversity" pages.)
- Metts, Ralph. E. (1991). *Four Hallmarks of Jesuit Pedagogy: Prelection, Repetition, Active Learning, and Reflection*. JSEA/CORD. NYC. (Reprinted in *Foundations*. JSEA. 1994).
- Metts, S.J., Ralph E. *Ignatius Knew*. (1995). JSEA. Washington, DC. This is a wonderful resource book based on much research. Ralph discusses Ignatius' methodology in the *Spiritual Exercises* making connections between it and current educational psychology and learning theory. You will discover responses to those who ask: "What is the difference between a good parochial high school teacher and an Ignatian educator in a Jesuit high school?"
- Moore, Mary Elizabeth Mullino. (1998). *Teaching from the Heart. Theology and Educational Method*. Trinity Press International. Harrisburg, PA. See Chapter 4, "Phenomenological Method" wherein Moore discusses how teachers and students seek meaning in human life, teaching into oneself and others to observe life experience and drawing forth the meaning in the life experiences done in collaboration and dialogue.
- Moran, Gabriel. (1997). *Showing How: The Act of Teaching*. Valley Forge, PA. Trinity Press. (Provocative ideas; he isn't certain teaching can even be defined.)
- O'Connell, S.J., Joseph. (1993). "The Haunting Question of Jesuit Education." The Arrupe Lecture, St. Ignatius High School, Cleveland, OH, March 16<sup>th</sup>. This paper helped me in all kinds of ways but mostly in understanding that "**what** we attempt to do 'educating young men and women of competence, conscience and compassion,' our mission as Jesuit schools, may or may not differ appreciably from other Catholic secondary schools—diocesan or religiously affiliated. But **how** we go about our mission is (and if it isn't, it should be) characteristically Jesuit and distinctively Ignatian."
- O'Connell, S.J., Joseph. (1995) *Ignatian Leadership in Jesuit Schools: Resources for Reflection and Evaluation*. JSEA. Washington, D.C. There are many resources in here for anyone in a leadership role, not just presidents and principals. I have used the "Imaging Leadership" exercise several times (p. 31). I also like to review for myself once a year: "Reflecting on Leadership Using the Characteristics of Jesuit Education." This section applies very well to teachers as much as to administrators. (pp. 37-38)
- O'Connell, S.J., Joseph. (June 19, 2001). "Keynote for Colloquium 2001"—a response to the meaning of and implications for the Colloquium's title: [www.ignatianleaders.org](http://www.ignatianleaders.org). To retrieve the message, go into the web site mentioned to download it.
- Ozar, Lorraine A. (1994). *Creating a Curriculum that Works: A Guide to Outcomes-Centered Curriculum Decision-Making*. Washington DC. National Catholic



Education Association. Lorraine, Associate Headmaster at Loyola Academy, Wilmette IL, says that Catholic schools can no longer rely on “business as usual.” Her book offers an approach to curriculum decision-making aimed at helping our schools to become and/or remain values-based, learning-centered communities for the 21<sup>st</sup> century. “When schools design curriculum by first deciding what constitutes significant learning for this piece of instruction (unit, course, grade/cluster, multi-year sequence, graduation), and then by designing assessments and strategies to match, more learning occurs for more students.”

Palmer, Parker. (1998). *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. San Francisco Jossey-Bass. A must-read! Palmer says “We teach who we are...Teaching, like any truly human activity, emerges from one's inwardness...As I teach, I project the condition of my soul onto my student, my subject, and our way of being together.” Find out why Palmer thinks our classrooms should be subject-centered not student-centered.)

Palmer, Parker. (1983, 1993). *To Know as We Are Known: Education as a Spiritual Journey*. Harper San Francisco. See Chapter 3, “The Teaching behind the Teaching” for suggestions on how teachers can share pedagogical power with students; Chapter 5, “To Teach Is to Create a Space,” good ideas for creating learning spaces so students are actively involved in their own education. See also pp. 79-83 on “the use of silence” during a class period.

*Perspectives on Collaboration*. (1992). ed. Ralph E. Metts, S.J., and Joseph F. O'Connell, S.J. JSEA. Reflective pieces from twenty presenters at Symposium on Lay-Jesuit Collaboration, LMU, June 23-July 8, 1988. These are worth looking at anew with our 2020 vision!

Root-Bernstein, Robert & Michele. *Sparks of Genius: The 13 Thinking Tools of the World's Most Creative People*. Houghton Mifflin Co. NY. 1999. With chapters such as “Rethinking Thinking” and “Schooling the Imagination,” there is much in this book to challenge teachers as they proceed with learners. One of the authors' 8 basic goals is “We must integrate the curriculum by using a common descriptive language for innovation:”

Education must focus on the trunk of the tree of knowledge, revealing the ways in which the branches, twigs and leaves all emerge from a common core. Tools for thinking stem from this core, providing a common language with which practitioners in different fields may share their experience of the process of innovation and discover links between their creative activities. When the same terms are employed across the curriculum, students begin to link different subjects and classes....” p. 317

Rubin, Louis. *Artistry in Teaching*. (1985). New York. Macmillan Co. Chapter 5, “Artistry and Intuition,” discusses intuitive decision making choices for teachers. Chapter 6 has some interesting ideas on collateral teaching, which, in turn, help students to think in different ways.

Taymans, SND. Mary Frances. (1999). *Validating the Vision: An Assessment Protocol for Mission Effectiveness, Institutional Accreditation, and Strategic Planning in the Catholic High School*. Secondary Schools Department. National Catholic Education Association. (You will see mention of practices from four of our own schools.)

Tomlinson, Carol Ann. (9/99). "Mapping a Route Toward Differentiated Instruction." *Educational Leadership*. ASCD. Alexandria, VA. 9/99. Symposium 2000 participants used this reflective piece to look at different ways of teaching to promote meaningful student activity.

Wheatley, Margaret. (1992). *Leadership and the New Science: Learning about Organization from an Orderly Universe*. San Francisco. Berrett-Koehler.

Wheatley, Margaret.& Kellner-Rogers, Myron. (1996). *A Simpler Way*. San Francisco. Berrett-Koehler. Every administrator and department chair should read this book written in poetic prose that explores dynamic processes set in motion by information, relationships, and identity. If we're serious about forming leaders in every constituency of our school community, then this book can give us many ideas. The authors discuss ways "to recall ourselves to the deep processes of self-making."

Wiggins. Grant & McTighe, Jay. (1998). *Understanding by Design*. Alexandria, VA. ASCD. See particularly "Implications for Teaching," pp. 168-76 and "The Six Facts of Understanding." Also Symposium 2000 participants have been using the HOOK method. I also like the section on "Uncovering" material and have a reflective piece on the topic in the Forum Library under IPP.

#### **Websites:**

I primarily use "Web Wonders" pages in *Educational Leadership* as a guide to good resources on the Internet. It's often the last page in the magazine, and each issue lists website ideas based on that particular issue's theme.

1. [www.ascd.org/framebulletin.html](http://www.ascd.org/framebulletin.html), the Association for Supervision and Curriculum Development (ASCD) Education Bulletin
2. ASCD has joined with America Online to review content for its new Web-based program. AOL@SCHOOL(<http://school.aol.com>). The site will give schools free e-mail, reference tools, and filtered Internet searches that are age-appropriate for students K-12.
3. [www.sricboces.org/Goals2000/](http://www.sricboces.org/Goals2000/) is the Design for Differentiation Project in New York State. It offers a professional-development program that encourages teachers to differentiate instruction. Go to "4.Units/Lessons in Progress Year 1" for work by teachers in varying subject matter areas, all differentiated.
4. [www.ericec.org](http://www.ericec.org) is the ERIC Clearinghouse on Disabilities and Gifted Education. The Council for Exceptional Children maintains this site.
5. [www.ed.gov](http://www.ed.gov) is the most comprehensive education site in the United States.
6. [www.ibiblio.org/edweb/resource.cntnts.html](http://www.ibiblio.org/edweb/resource.cntnts.html) is a site that examines technology and school reform. Find Andy Garvin's advice on how to use the Web as an educational tool.
7. [www.usoe.k12.ut.us/curr/internet/25ways/handout.htm](http://www.usoe.k12.ut.us/curr/internet/25ways/handout.htm) is a convincing argument for how useful the Internet can be in the classroom, especially in bringing experts into the classroom.
8. [www.4Teachers.org](http://www.4Teachers.org) provides technology tutorials, tips for managing classes using technology, and links to grants and funding opportunities.

9. <http://lcweb2.loc.gov/ammem/ammemhome/html> is the “American Memory” site from the Library of Congress. It contains collections from many fields and in formats from motion and sound recordings to photos and prints.
- 10 [www.virtualfreesites.com/tours.html](http://www.virtualfreesites.com/tours.html) lists 80 museums that students can tour online.
11. <http://www.ithaca.edu/library/Training/hott.html> is a guide to evaluating websites with lots of link to sites that illustrate the lesson the guide is discussing. Very much geared to students, it even has a pop quiz and homework.
12. [www.dosomething.org](http://www.dosomething.org) is the national nonprofit organization website that inspires young people to believe that change is possible. Do Something awards grants to community leaders between 10 and 29 and offers a free service-learning curriculum.
13. on-line course from the Harvard Graduate School of Education’s WIDE World Initiative: <http://wideworld.pz.harvard.edu>.
14. [www.learningfirst.org](http://www.learningfirst.org) is a collaboration of 12 organizations whose 1<sup>st</sup> goal is “to ensure that high academic expectations are held for all students.”
15. [www.ignatianleaders.org](http://www.ignatianleaders.org) is a JSEA site to continue the conversation from Colloquium 2001 on the “responsibility for forming students into future leaders for the church, world and society (and) also to be ‘growing’ future teacher-leaders for the ministry of teaching in Jesuit schools.” (O’Connell in keynote)
16. <http://www.bellarmineprep.org/eof> (also [fsth](#) and [ast](#) after org). This is Tom Hathorn’s site (see CD note above).
17. [edpubs.@inet.ed.gov](mailto:edpubs@inet.ed.gov) is the site for Professional Development Lessons from the Eisenhower Program.
18. [www.learnersdimensions.com](http://www.learnersdimensions.com) is a site for Learning Styles and self-directed learning.
19. [www.myschoolonline.com/build--building](http://www.myschoolonline.com/build--building) or enhancing your own website.
20. <http://www.tappedin.org/cgi-bin/calendar/calendar/cgi--> an after school on-line form for educators and their students; from Tapped In community. (I saw it in progress with a science teacher at Jesuit High New Orleans.)
21. [www.teachersfirst.com](http://www.teachersfirst.com)—brainstorming and story telling ideas. See [teachersfirst@peacah.ease.lsoft.com](mailto:teachersfirst@peacah.ease.lsoft.com) to subscribe to a weekly newsletter.
22. <http://learnweb.harvard.edu/alps/reflect/index.cfm>. This is a good website for thinking about the atmosphere and design of your classroom and suggestions for self-assessment.
23. <http://www.edsoasis.org> is an ED’s Oasis web site evaluation and links to interactive sties, contests, and interviews of teachers who use technology.
24. [www.pdp2161.org](http://www.pdp2161.org) consists of professional development programs (science, mathematics and technology education).

**Reflection**

The one resource above that speaks to me that I am going to get and read (and perhaps find a colleague to read/discuss with me) is

---

## Epilogue

The five chapters are the “Here’s how I see it” in Jesuit secondary schools for this JSEA Director of Research in Ignatian Pedagogy from August 1, 1998-July 31, 2001.

Ignatius would have us “taste” our experience. My “tasting” has been a continual feast at the banquet table. While these chapters are my personal perceptions and reflections, I have been “fed” by my colleagues and companions, **Joe O’Connell, S.J., Ralph Metts, S.J.,** and **Bernie Bouillette, Ph.D.** Whenever I’ve traveled in to JSEA or when we’ve held conference calls, the first order of business each time has been: What’s going on in our schools and what more yet can we do for and with our schools? And that is as it should be.

**Gretchen Kane**, as much as anyone “out there” in our schools, has “fed” me these past three years with IPParadigm lessons, faculty/staff professional and Ignatian Spirituality development program ideas, student reflections and quirky e-mails. Best wishes, Gretchen, as you go to work with the guys at JSEA August 1st. Give me a call if you need any suggestions and just ignore the eye-ball rolling!

These reflections and “findings” show, I hope, that there is a great deal going on in our schools. The “great deal” is truly the *magis*, quantitatively and qualitatively, that is being accomplished in our schools and out in the schools’ communities.

I didn’t acknowledge them earlier, but I want to say Thank You! to all in our schools who do what has to be done: administrators, faculty/staff, students, parents, board members, moderators of student activities, and coaches. Thanks also to everyone else who walked in the footprints of Ignatius with me...university Ignatian educators especially those presenters at the JSEA Think Tank: 2020 Vision: An Ignatian Examen for Jesuit Secondary Schools of the 21<sup>st</sup> Century; Jesuits from Africa, Southeast Asia, India, Europe and South America who through e-mails/newsletters share their apostolate; **Gabriel Codina**, S.J., who has been Secretary for Education for the Curia and who sends me notes of encouragement; **Jenny Go**, Jesuit Education Conference of East Asia and Oceania; and the ten Provincial Assistants for Jesuit Secondary Education.

I take each one of you with me.

Carolyn Lausch

**O Lord, with your eyes you have searched me,  
And while smiling have spoken my name,  
Now my boat’s left on the shoreline behind me;  
By your side I will seek other seas.**

--Cesareo Gabarain