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Loyola University Chicago
Department of Leadership, Foundations and Counseling Psychology

Educational Leadership and Policy Studies 465
Workshop: The Sacred and the Spiritual in Education

Summer, 2004
Rome Center

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What is this course all about?

“Come to the edge.” It’s too high. “Come to the edge.” We might fall. “Come to the edge.” And they came, and she pushed them. And they flew.

The words of poet Christopher Logue provide an appropriate beginning for discussing the sacred and the spiritual in education. Logue offers a hint of what good teachers and leaders do in our nation’s schools and universities: they reach out to learners respectfully, draw out their inner (and, too often, yet unseen) gifts and talents, weave connections and nurture relationships that build trust and hope, and then encourage – and, in some instances, push! – learners to move on, sharing their gifts with a new or broader community of learners. Educators who do this, suggests Steven Glazer, teach and lead from the heart, nurturing sacred connections among self, subject, and student in their own lives and in the lives of their students. Victor Kazanjian, a chaplain at Wellesley College, would offer a similar perspective, describing these educators as “spiritual guides” who skillfully and authentically inspire learners to construct powerful “moments of meaning” in their lives.

Educators who teach and lead from the heart inspire, often remaining vivid in our memories throughout our lifetime. In this proposed course, we will explore the sacred and spiritual roots of “teaching and leading with soul,” and what this means for (1) strengthening our own meaning and purpose as teachers and leaders, (2) enriching the lives of those with whom we teach and lead, and (3) developing “soulful” workspaces and learning places that honor and value the mind, heart, and soul.

My hope is that by the end of our two weeks together, the following three themes will be very meaningful to you, and will remain with you for years to come:

- . Listening glues soul with role.
- . Memorable teachers and leaders know how to connect the head with the heart, the self with the soul.
- . Spirit creates sacred spaces out of working and learning places.

What will I learn in this course?

Upon completion of this course, you will be able to:

- . Identify, analyze, and explain to others in simple terms your “vocation” or “calling” as an educator.
- . Describe Kessler’s “seven gateways to the soul” and explain what they mean to you as an educator.
- . Explain Bolman and Deal’s “four gifts” of leadership and how they relate to your work as a teacher/leader.
- . Analyze and evaluate your own educational environment (classroom, division, school, district, university) in light of Kessler’s seven gateways and identify practical strategies that you can use to make your working/learning spaces sacred, soulful places.
- . Evaluate critically the arguments put forth by different authors in course readings.
- . Self-assess your own strengths and weaknesses as a “soulful educator,” and how these influence your understandings, practice, and effectiveness as a classroom teacher, faculty member, building administrator, or higher education professional.

Why teach this course in Rome?

This course will use the resources of Rome, arguably a spiritual mecca for many in this world, to bring teachers and leaders deeper into the heart of education through varied “lived” experiences with sacred historical and contemporary sites in Rome. These “lived” experiences will include (1) observation and discussion at various Roman sites and their accompanying artifacts led initially by the instructor and then, near the end of the course, by learners themselves; (2) participation in “guided” walks of historically significant sites by guest speakers; (3) involvement in at least one service-learning experience, this year with Jesuit Refugee Services in Rome, to encourage sensitivity to the interconnectedness of teaching, learning, leading, and social justice; and (4) daily experiential learning activities designed to promote an active awareness of the sacred and spiritual in teachers’ and leaders’ own lives. The first three activities are designed to use the resources of Rome to promote lasting “moments of powerful meaning” for learners in this course. The last activity is intended to provide learners with an opportunity to turn inward for awhile each day, challenging them to become more aware of and sensitive to why they chose to become educators, how their choice is connected to their own spiritual beliefs and practices, and what assumptions and actions inform their ongoing work as spiritual guides to those whom they teach and lead.

How this course will unfold: The storyline

Major storylines for the course will include the following:

- I. Our Journey of Soul
- II. Gateways to the Soul
- III. Soul and Role: The Gateway of Meaning & Purpose
- IV. Leading with Soul: The Gateways of Silence, Solitude, Joy, Suffering, Transcendence & Deep Connection
- V. Feeding and Sustaining the Soul: The Gateways of Creativity, Joy, & Initiation
- VI. Celebrating Sacred Spaces: Deep Connections Among Self, Community, Spirit
- VII. Sustaining the Soul: Preparing the Passage for Soulful Education Back Home

How does this course relate to the SOE conceptual framework?

“Professionalism in Service of Social Justice” is the conceptual framework that informs our work in the School of Education. In keeping with this framework, in this course we will seek to understand the critical role that soulful educational environments play in nurturing the heart, soul, and mind of teachers, leaders, and students. Indeed, when educational environments lack soul, they often become overly-technical and rational settings in which professionalism and social justice quickly lose their meaning. The sites that we will visit in Rome will certainly underscore this theme.

How will this course be taught?

In recent years, various authors have argued that the ways postsecondary institutions have typically approached teaching and learning is antiquated -- and has been for a long time. In its place, these authors argue that colleges and universities need to move from a teaching or instructional paradigm to a learning paradigm. In a nutshell, the learning paradigm makes student learning the driving consideration in all teaching, curricular, assessment, organizational, and financial decisions – whether at the classroom, program, department, or institutional levels. Rather than focusing on delivering good instruction, the learning paradigm stresses that what matters most is student learning, and how well faculty and others design and manage learning environments to maximize student learning (and their subsequent demonstration of that learning to others).

This new emphasis on the learning paradigm has led some to question the role and authority of the teacher in a learning-centered classroom. Some authors, for instance, have conflated being learning-centered with being student-centered. In doing so, they have argued that the learning paradigm elevates the student to “customer as king,” where the student is the “customer,” education is a “product” to be delivered to a “consumer,” and the role of the faculty is nothing more than “serving and satisfying the customer” and his/her needs (Weimer, 2002, p. xvi). But Maryellen Weimer offers some clarifying thoughts here. From her perspective, being “learner-centered”

. . . focuses attention squarely on learning: what the student is learning, how the student is learning, the conditions under which the student is learning, whether the student is retaining and applying the learning, and how current learning positions the student for future learning. The student is still an important part of the equation . . . [but] when instruction is learner-centered, the action focuses on what students (not teachers) are doing. (Weimer, 2002, p. xvi)

Within the context of learner-centered instruction, then, the teacher’s role becomes one more of a designer, facilitator, and role model (imagine a master craftsman who is sharing and teaching his or her craft to apprentices), who seeks to create and nurture a learning environment in which all participants come to know and develop mutual understandings of the subject that connects them together. The student’s role becomes that of self-directed inquirer and learning collaborator, working alone and with others to develop meaningful insights into the subject at hand.

A learner-centered classroom is grounded in a “constructivist stance” on teaching and learning. Put simply, constructivist theorists “emphasize the active role of learners in building and interpreting their own understandings of reality . . . [this] view of learning rests on the assumption that knowledge is constructed by learners” as they attempt to make meaning of the subject under formal or informal study within a given context (or situation) (Stage, et al., 1999, p. 34). Generally speaking, educators whose teaching is informed by constructivist learning theory tend to:

- . emphasize shared responsibility among all learners (i.e., teachers and students alike) for constructing and making sense of knowledge within a “community of practice”;
- . involve students actively in the learning process, encouraging them to “think out loud” in class;
- . appreciate and support multiple (and, often, rival) perspectives on knowledge and practice;
- . emphasize the critical role that peers play in the learning process, particularly in terms of how they help each other to decode, make meaning, and promote understanding of the subject;
- . highlight the importance that our understanding of any particular thing is informed by the context in which that learning occurs (the “situated” nature of all knowledge); and
- . use challenging, open-ended, relevant investigations in realistic contexts that provide participants with authentic opportunities to apply what they are learning in meaningful ways (often requiring

participants to explore -- and often contend with the failure of -- rival approaches and solutions to a problem or issue).

In this class, I invite you to join me in creating a learner-centered environment in which all of us can develop a deeper understanding of our subject -- teaching and learning -- through robust dialogue, active engagement, and shared inquiry in a “community of practice.” In an effort to realize this, I ask each participant (“teacher” and “student” alike) to assume an active role in:

- . critically reading and reflecting upon course readings;
- . working to develop a welcoming classroom culture in which all participants feel “safe” to share their perspectives; and
- . engaging one another in dialogical conversations in which participants critically examine one another’s assumptions, test new ideas, and construct richer understandings of the material under discussion.

As a way to engage your interest and promote authentic understanding of our subject, I have designed a number of learning experiences for this course. I hope that all will further prepare you to “make” rather than “take” your place as learner-centered teacher-leaders in your respective institutions.

What will we read for this course?

We will read two books (listed in order of use) and several articles this summer, all of which will underscore the three major themes of this course: (1) listening glues soul with role; (2) memorable teachers and leaders know how to connect the head with the heart, the self with the soul; and (3) spirit creates sacred spaces out of working and learning places. All books, including the course reader, are available for purchase at the Barnes and Noble Bookstore at Loyola’s Water Tower Campus.

1. Palmer, Parker J. (2001). Let your life speak. San Francisco: Jossey-Bass.
2. Bolman, Lee & Deal, Terry. (2003). Leading with soul (2nd edition). San Francisco: Jossey-Bass.
3. Course reader.

In preparation for our time together, I encourage you to reflect on the following questions prior to each class meeting:

- . Given what I’ve read today, what seems to be the “big idea” that the author(s) is (are) advancing for my consideration? [Try to summarize it in a sentence or two]
- . Given what I’ve read today, what ideas or topics seem fuzzy to me? What idea, topic, or question would I like to explore further in today’s class?
- . How is what I’ve read today similar to/different from my own experiences as a teacher? Learner? How might these readings help to inform my professional practice?
- . What did I find surprising in the readings for today? Why? What didn’t the authors discuss that I assumed they would? Make a list!
- . How did I go about preparing for today’s session? What could I have done differently?

Evidence of understanding: Evaluation methods and criteria

It is my perspective that evaluation should serve as an enriching activity that (1) helps us to demonstrate our understandings of a given subject to others, (2) provides for critical and constructive feedback that further clarifies and enhances understanding, and (3) promotes self-knowledge through self-

assessment of what we have learned and the implications these new understandings may have for our continuing growth and development as educator-leaders.

Accordingly--and taking a cue from Grant Wiggins and Jay McTighe in their excellent book, *Understanding by Design*--I have chosen to emphasize an approach to evaluation in this course that is grounded firmly in the following two questions:

- . What kinds of performance or behaviors would provide authentic, “revealing and sufficient evidence” that the participant really understands the course material?
- . What criteria will we use to assess the degree of understanding participants have of course material?

Regarding **evidence of understanding** (question one above), I will ask each of you to complete four assignments. Each has been designed to allow you to demonstrate your emerging understandings of the key themes of this course, to explore their relevance within the context of your lived experience, and to prompt reflection on the implications that these themes may have for your professional practice.

Each of the four required assignments is described below.

Portfolio Item	Due Date	Points Possible
<i>Pre-Class Solitude Activity and Journal</i>	Activities completed according to schedule listed in Appendix A	10
<i>Intermezzo Moment</i>	To be scheduled at 6/11 meeting; there will be two <i>intermezzo moments</i> per class session	10
<i>Reflective Journal</i>	July 16 July 23	25
<i>Group “Passage” Activity</i>	July 22 & July 23	30
TOTAL POINTS POSSIBLE		75

1. ***Pre-class solitude activity & journal.*** For this assignment, I would like you to spend a total of 60 minutes per week (20 minutes a day for three days), for three weeks, engaged in silent reflection on various questions linked, in part, to one of our assigned texts: Parker Palmer’s Let Your Life Speak. After each reflection, please record in a journal the thoughts and feelings that emerged from your reflection. These written reflections need not be long, nor well-written (you can write bullet points if that works for you!). But they should be completed, because you will need to refer back to your entries throughout the three week pre-class activity.

You are not required to hand in your journals, nor will I be reading them. The purpose of this activity is threefold: (1) to provide you with a set of questions that will prompt deeper and, hopefully, more meaningful reflection on Palmer’s text; (2) to offer an experience of silence and solitude and its potential benefits prior to your experience with both in Rome, and (3) to nudge you gently on your “inward journey” toward discovering, re-claiming, or further fueling (choose the word that best fits your situation!) your soul and spirit as an educator.

We will be completing an in-class activity during our first day at the Rome Center that will give me a fairly good sense of whether you have completed the pre-class assignment. As such, I encourage you to give this experiment in silence and solitude the old college try and to see what you may learn about yourself as a result.

2. ***Intermezzo Moment.*** For this assignment, I would like each of us to offer a short reflection, or “intermediate moment,” that will help us, as a group, to ready ourselves for the day ahead and, at the conclusion of our time together, to bring our time together to a meaningful close. These *intermezzo moments* are intended to be brief, contemplative, and expressive of your own spirit. As such, I encourage you to be creative. For instance, you may wish to create an original poem or read one that has already been published, play a song on a CD or sing one yourself, share a prayer from your faith tradition or lead us in a spontaneous expression of gratitude; display a photograph, painting or symbol and then encourage us to relate it to what we’ve learned or to the community that we may be becoming. The sky is the limit here. My only requirements are that (1) each person take responsibility for one *intermezzo moment* and (2) that these moments last between 4 and 8 minutes in duration.

We will begin our class each morning with an *intermezzo moment* in the Rome Center Chapel. Please let me know if you will need a CD player. We will also conclude each class with an *intermezzo moment on site*. For those of you who may feel somewhat inhibited with this activity, I encourage you to sign up for a morning moment!

3. ***Reflective Journal.*** In large part because (1) the literature suggests strongly that teachers enhance and improve their practice when they engage in reflective inquiry about their own teaching and learning, and (2) individual discernment is greatly aided through journaling, I am asking you to keep a reflective journal throughout the duration of this course. This assignment is intended to provide a “sacred space” where, as Parker Palmer puts it, you can “listen for guidance from within” as you try to make sense of what you have observed and learned through our class site visits, discussions, guest speakers, and readings.

Below I list five questions to guide your journaling experience. Please respond to no more than two questions daily (M – Th) (yes, this means you may respond to one or two questions, but no more than two). These questions include:

- What surprised me today?
- What moved or touched me today?
- What inspired me today?
- What am I grateful for today?
- What made me think differently about something today?
- What insight, idea, or lesson did I learn today that has relevance to my professional practice? What might I do – or how might I think -- differently in my practice because of this? Be concrete if at all possible.

For your last journal entry, please respond one question from each of the two columns (yes, that means respond to two questions on that day):

Column A	Column B
<ul style="list-style-type: none"> • What was the most surprising thing I learned through my experience in Rome? Why was this experience so meaningful to me as an educator? • What was the most moving or touching experience I had while in Rome that will linger with me for some time to come? Why was this experience so meaningful to me as an educator? • What inspired me the most during my experience in Rome? Why was this place or experiential space “sacred” to me as an educator? 	<ul style="list-style-type: none"> • What two or three things might I try to do to enhance the “soulfulness” of my classroom or work space as a result of this class? Be specific. You may write your response to this item in the form of a first-person, self-assessment or as a letter to someone of your own choosing. • What did I learn about my own “soul” and vocation during this class? How will these understandings inform my future practice as a “soulful educator?”

<ul style="list-style-type: none"> • What am I most grateful for during my time in Rome? Why is this meaningful to me as an educator? • What experience, place, or space did I encounter in Rome that made me think differently about something or someone? Why was this meaningful to me as an educator? 	
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Each of your daily journal entries should be between 2 and 4 pages long. Since I doubt few of you will have access to computers, it is fine with me if your journal entries are handwritten, but please, try to write legibly. I will collect your journals on Friday, July 16 and return them to you on Monday, July 19th. Your final journal will be due Friday, July 23. My feedback will take the form of a dialogue with you, raising questions and offering observations on your reflections.

I wish to emphasize that this is a *journaling activity* and, as such, I welcome a more informal approach to writing for this assignment. That said, by welcoming informality I am not sending the message that you can adopt a laissez-faire approach to this assignment. Please take the nature of this assignment seriously; I am confident that if you do so, you will find this to be a very enriching and insightful learning experience.

4. **Group “Passage” Activity.** In her book, The Soul of Education, Rachael Kessler discusses the importance of “initiation” as a “gateway to the soul.” As she explains, well-designed “passages” help students navigate key transition points in their lives meaningfully and successfully with the assistance of caring adults within the context of community. Outside of school, bar and bat mitzvahs, quinceanera ceremonies, and wilderness challenge programs offer examples of well-intentioned “rites of passage” for adolescents. Within schools, bridging ceremonies from elementary to middle school, freshman and senior passage courses in high schools, and summer transition/first year seminar programs in colleges and universities also provide meaningful “rites of passage.” But, as all of us know, transition points are constantly occurring in our lives, and astute educators see these points as opportunities for creating meaningful rites of passage that allow their learners to experience soulful transitions that strengthen their identities, enhance their skills sets, and welcome them further into a deepening sense of community.

According to Kessler, a meaningful rite of passage will have several of the following elements:

- It is a “structured process” that is
- “guided by adults” who have been through a similar passage and who not only
- help learners to become “conscious about the irrevocable transition they are in” but who also
- provide learners with “tools” for making the transition successfully by
- “initiating” them into the “new capacities” that will be required for their next steps and who, along with others in the community
- “acknowledge” learners for their “courage and strength” in making the transition (p. 140).

From my perspective, this course, in a very real way, represents a kind of “rite of passage” for all of us. Virtually all rites of passage share three stages in common: separation, adventure, and re-entry. In this class, we are leaving our families, our professional work settings, and our culture behind and traveling to a distant land to learn something new about our lives and practice as educators. We are, in a very real sense, taking an educational and cultural journey that will **separate** us from our comfort zone and familiar surroundings. During our two week **adventure** in Rome, we will all find ourselves making decisions about what thoughts, practices, and ways of being we want to “hang out to” from “back home” and which ones we may shed or alter as a result of our new experience. This part of our journey will challenge us to draw on our own courage to explore our new Roman context; to experiment with new and challenging ideas and perspectives; to meet, greet, and learn from new people; to persevere when the going gets tough; and to be compassionate to ourselves and others as we navigate the sometimes rough waters of our Roman adventure. At some point, most us in this class will likely have to deal with fear or confusion during the journey, including language barriers, unforeseen transportation difficulties, and challenges to our own cultural and spiritual ways of thinking and being. To succeed, we will need to deal with all of these aforementioned

challenges successfully. Finally, once our adventure is complete, we will need to prepare ourselves for re-entry, or our journey back home. As Kessler states, “the real challenge of any rite of passage is to integrate new insights, new patterns of behavior, and a new identity back into ordinary life” (p. 154). While I make no claim that our journey will necessarily create in each and every one of us a “new identity” (although I hope it will strengthen or re-inspire our work as soulful educators), I do believe it has the strong potential to generate in us new insights and ideas for our practice as educators.

With that as a backdrop, I am asking you to draw on several “gateways of the soul” we have discussed in class – such as joy, creativity, initiation, deep connection, and transcendence – and to design a “re-entry” rite or passage for our final activity in this class. I have only three set criteria for your “re-entry passage”:

- This activity must be done in groups (6 people per group for three groups total);
- Each group will be responsible for creating a re-entry passage on one of the following themes:
 - Returning to our K-12 classrooms with ideas for how to teach and learn in ways that “connect the head with the heart, the self with the soul”;
 - Returning to our K-12 or postsecondary environments with ideas for how we, as “soulful educators” can honor, nurture, and sustain our commitments to “gluing soul with role”; and
 - Returning to our K-12 or postsecondary environments as faculty, student services professionals or educational administrators with ideas for how we can use “spirit to create sacred spaces out of our working and learning spaces.”
- Each “re-entry” rite or passage must be 30 minutes in length and must be done on site at a Roman location of your own choosing.

As is typical of my style, I encourage you to be creative and to have fun with this activity. Let your imaginations soar! And, remember, this activity is intended to be a “meaningful passage” that will provide you with ideas and support to smooth your transition to your classroom or workplace back home. A helpful question to keep in mind as you prepare your rite or passage may be, “How can we help each other to take what we’ve learned here and to remember it in ways that will enhance our practice as soulful educators back home?”

Some of you might want to take a look at what others have done, practically, to nurture soul with role and turn their working places into sacred spaces. In addition to the two required texts and various articles I have assigned, the following recommended resources may be of use. Wherever possible, I have included these articles on your class CD.

Useful resources for classroom teachers & for the professional development of teachers:

- Carlsson-Pagie, N. (2001). Nurturing meaningful connections with young children. In L. Lantieri (Ed.), Schools with spirit: Nurturing the inner lives of children & teachers. Boston: Beacon Press.
- Kessler, R. (2001). Soul of students, soul of teachers. . In L. Lantieri (Ed.), Schools with spirit: Nurturing the inner lives of children & teachers. Boston: Beacon Press.
- McGreevy, A., & Copley, S.H. (December 1998/January 1999). Spirituality and education: Nurturing connections in schools and classrooms. ASCD, 2(4).
- Palmer, P.J. (November/December 2003). Teaching with heart and soul: Reflections on spirituality in teacher education. Journal of Teacher Education, 54(5): 276-385.
- Kessler, R. (2000). The soul of education. ASCD. (Not included on CD)

Useful resources for postsecondary educators:

- Weaver, R.L., & Cotrell, H.W. (Spring 1992). A non-religious spirituality that causes students to clarify their values & respond with passion. Education 112(3): 426-436.
- Daloz-Parks, S. (2001). Big Questions: Worthy Dreams. San Francisco: Jossey-Bass. (especially chapters 8 and 9; I have included chapter 8 on the CD)

Final course grades will be assigned according to the following point totals:

Total Points Earned	Final Grade
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69 and over	A
66 - 68	B+
62 - 65	B
59 - 61	C+
54 - 58	C
Below 53	Fail

Regarding ***evaluation criteria***, the following items will inform our assessments:

- . evidence of outside-of-class preparation for class activities and discussions;
- . active engagement and involvement in class activities;

- . organization and clarity of expression and thought in written projects and verbal presentations;
- . integration of class readings and discussions in required assignments;
- . effort to reflect upon your own professional practice and your commitment to ongoing self- and professional development;
- . efforts to support the teaching, learning, and professional growth and collegueship of peers; and
- . creativity and authenticity of thought and expression in required assignments.

Please be advised that Loyola University Chicago does not allow instructors to assign final course grades of "A-", "B-", or "C-".

As a matter of fairness and courtesy to all class participants, I will assess penalties for late papers (except in the case of emergencies, whereupon I must be notified). First, I will not provide extensive written feedback on papers that are submitted late. Second, I will deduct one point for each day that an assignment is submitted past the due date.

***Welcome to ELPS 465 Workshop: The Sacred & the Spiritual in Education!
I am looking forward to teaching and learning with you!***

I kindly ask that any student with a disability who needs an accommodation or other assistance in this course make an appointment to speak with me as soon as possible. Alternatively, you may speak with a counselor at Loyola's Learning Assistance Center, 312-915-6140, or visit their office at 715 Lewis Towers, Water Tower Campus.

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Daily course schedule, topics, & readings			
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Date	Topic	Key Questions/Concepts	Site(s) & Required Readings
Friday, June 11 5:00 p.m.	Introduction to the Course		Water Tower Campus, LUC <i>Readings</i> --As instructed under pre-class assignment 1, read Chapters 1, 2, 5 in Palmer, <u>Let Your Life Speak</u> --Bolman & Deal, <u>Leading with Soul</u>
Sunday, July 11 1:30 p.m. 3:30 p.m. 4:30 p.m.	Welcome Luncheon Orientation Faculty Walk with Dr. Bev Kasper		Rome Center Cafeteria, Lower Level Study Hall – First Floor, Rome Center Meet in Courtyard Trevi Fountain
Monday, July 12 8:30 a.m.	A Journey of Soul	--What do I see as sacred? --What is a “sacred space” --ELPS 465 as a “sacred space” --The roles of symbol, story, silence, solitude, & the sacred/supernatural in encountering soul --Gateways to Soul: A framework	Church of St. Ignatius Pantheon Spanish Steps <i>Readings</i> --Kessler, R. (Winter, 2002). Fostering connection, compassion, & character at school. <u>Independent School</u> 61(2): p. 50-58. (CD) --Review Bolman & Deal, <u>Leading with Soul</u> , pp. 3 - 50
Tuesday, July 13 8:30 a.m.	Seven Gateways to the Soul	--What is a gateway to the soul? --How can we use these gateways to help our students and colleagues – as well as ourselves – to foster “deep connections”?	--A Visit to the Vatican & St. Peter’s Basilica --Guided Tour of the Vatican Scavi Admission Fee: 10 Euro, payable in advance
Tuesday, July 13 4:00 p.m.	Faculty Walk with Dr. Bob Roemer		Piazza Navona & Campo de’Fiori

Date	Topic	Key	Site(s) & Required Readings
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		Questions/Concepts	
Wednesday, July 14 8:00 a.m. (Walk with Michael Maher, S.J.) 3:45 p.m. (Visit to the Rooms of Ignatius; meet at Il Gesu at 3:45 p.m.)	Soul & Role: The Gateway of Meaning & Purpose	--What can we learn about vocation through the life of St. Ignatius Loyola? --Why is vocation important to my living and learning? --How can soul and role combine to make our working spaces sacred spaces? --Is it possible that organizations also can have a calling, a vocation?	Exploring the themes of vocation through the art work of the Baroque period and sites of importance to St. Ignatius Loyola <u>Special Guest:</u> Michael Maher, SJ, Dean, Gonzaga University in Florence 1) Casa del Gesu (Gesu Residence & Rooms of Ignatius) 2) San Luigi Francesi <i>Reading</i> --O'Neal, N. The life of St. Ignatius Loyola. Accessible online at: www.stignatiussf.org/himself.htm (also on CD) --Review chapters 1 & 3 in Palmer, <u>Let Your Life Speak</u> --Review Bolman & Deal, <u>Leading with Soul</u> , pp. 51 – 70
Thursday, July 15 8:30 a.m.	Leading with Soul: Roman Style	--What does it mean to "lead with soul?" --How did the societal values of the Roman Empire shape their understandings of meaning and purpose, transcendence, and leadership? --What are the gifts of leadership? --What can we learn from the Ancient Romans about the shadow and light sides of leadership?	The Colosseum Admission Charge to Colosseum: 10 Euro, payable in Advance <i>Reading</i> --Dunkle, R. "Roman Gladitorial Games" (CD) --Review chapter 5 in Palmer, <u>Let Your Life Speak</u> --Review Bolman & Deal, <u>Leading with Soul</u> , especially pp. 71 – 122
Thursday, July 15 6:00 p.m.	Rome Center Picnic		Rome Center Courtyard
Friday, July 16 7:45 a.m. (we will return by 11:30 a.m.)	Spirit & Soul: Making Working Spaces Sacred Spaces	--How central was spirituality to the "soul of Roman society?" --How central are spirit and soul to our working & learning spaces?	The Roman Forum

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Monday, July 19 1:30 – 3:30 p.m.	Our Journey of Soul Continues: The Gateway of Initiation	--What have we learned so far on our journey of soul?	Rome Center
Monday, July 19 Meet at entrance to Vatican Museum at 5:45 p.m.	Accessing Soul: Creativity & Joy as Gateways	--How are joy and creativity related to soul? --How can we better encourage & nourish joy & creativity in our workplaces & learning spaces?	Vatican Museum Sistine Chapel Admission Charge: 12 Euro, payable in advance

Date	Topic	Key Questions/Concepts	Site(s) & Required Readings
Tuesday, July 20 8:30 a.m.	Feeding & Sustaining the Soul: The Gateways of Initiation & Transcendence	--What is initiation? --What is transcendence? --How can initiation passages and transition points serve as “gateways” to feeding and nurturing the soul?	Key Stops along the “Jubilee” Pilgrimage Tour: (1) St. John at the Lateran Basilica (San Giovanni in Laterano) including a visit to the Scala Santa, & (2) Santa Croce in Gerusalemme (Church of the Holy Cross) <i>Reading</i> --What is a Holy Year Jubilee? (CD) --Review Bolman & Deal, <u>Leading with Soul</u> , pp. 123 - 183
Tuesday, July 20 5:00 p.m.	Faculty Walk With Dr. Jennifer Haworth	--The Jesuits and the education apostolate	The Gregorian University Guide: Fr. Michael Hilbert, S.J., Academic Vice Rector, The Gregorian University <u>Special Guest:</u> Fr. Thomas Roach, S.J. Secretary for Education, The Society of Jesus
Wednesday, July 21 8:00 a.m.	The Soulful Workplace	--What does it mean for an organization to be “soulful?” --How can “soul” be nurtured and sustained in the workplace?	Pedro Arrupe Center, Jesuit Refugee Services, Northern Rome <i>Reading:</i> --Langford, J. One floor below:

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		--What gifts of leadership can transform working and learning spaces into sacred spaces? 	Jesuit Refugee Services in Rome. <u>Company Magazine</u> . --JRS Annual Report 2003. Please read pages 1-5, 56-57, 61 --JRS. <u>Voices from the Shadows</u> .
Thursday, July 22 8:30 a.m.	Sustaining Soul: Preparing the Passage for Soulful Education Back Home		Meet at student-selected sites <i>Recommended readings:</i> See list of recommended readings on p. 8 of syllabus.

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Date	Topic	Key Questions/Concepts	Site(s) & Required Readings
Thursday, July 22 Meet at Tiber Island at 1:00 p.m.	Required Faculty Walk With Dr. Janis Fine		Joy and Suffering: The Jewish Ghetto, Synagogue & Tiber Island
Friday, July 23 9:00 a.m.	Sustaining Soul: Preparing the Passage for Soulful Education Back Home	--What has nourished and sustained your personal and professional journey as an educator? --As teachers and leaders, how can we offer those with whom we teach and lead a sense of connectedness and community? --What ideas do we have for infusing soul & spirit into our workplaces and learning spaces, helping them to become, perhaps, more "sacred spaces"?	Meet at student-selected sites Spanish Steps
Friday, July 23 6:00 p.m.	Farewell Dinner		TBA

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Appendix A: Pre-Rome Departure Solitude & Reflection Activity

Date	Reflection Questions
<p><u>Week of June 12</u></p> <p>Read Palmer, chapter 1, in <u>Let Your Life Speak</u>.</p> <p>Upon completion, dedicate 10 minutes daily (for a total of 30 minutes spread across three different days) to reflecting – in silence -- on the assigned questions.</p> <p>At the end of each reflection period, write down what you thought about. Don’t judge what you thought, just write it down (for day two, for example, if you really want to eat ice cream everyday, go with that, don’t judge, and then see what other “wants” might spill out).</p> <p>Then, spend another 5 – 10 minutes daily in solitude reflecting on how these thoughts make you feel.</p> <p>At the conclusion of this reflection period, jot down the feelings you felt, and try to discern what feeling was most pronounced. Again, don’t judge – just write.</p>	<p>Day 1: How would I describe the life that I am living?</p> <p>Day 2: What life – or truths or values -- really want(s) to live in me? Put simply, what do I <i>really</i> want?</p> <p>Day 3: Re-read your journal entries from this week and then ask yourself, “What is my soul telling me about my life? What is it saying about who I am and what I want?”</p>
<p><u>Week of June 17</u></p> <p>Read Palmer, chapter 2, in <u>Let Your Life Speak</u>.</p> <p>Upon completion, dedicate 15 minutes daily (for a total of 45 minutes spread across three different days) to reflecting – in silence -- on the assigned questions.</p> <p>At the end of each reflection period, write down what you thought about. Don’t judge what you thought, just write it down.</p> <p>Then, spend another 5 minutes daily in solitude reflecting on how these thoughts make you feel.</p> <p>At the conclusion of this reflection period, jot down the feelings you felt, and try to discern what feeling was most pronounced. Again, don’t judge – just write.</p>	<p>Day 1: Scan your life from your earliest childhood memories to the present. What experiences have been “joy-filled,” or have brought you joy?</p> <p>Day 2: Scan your work-related and professional/career memories from your earliest jobs to the present.</p> <ul style="list-style-type: none"> • What experiences did you find joy-filled? Joy-less? • Were you good at the work you were doing in these joy-filled times? Joy-less times? • Did others need you to do the work you were doing during these joy-filled times? Joy-less times?

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	Day 3: Re-read your journal entries from this week and then ask yourself, “What is my soul telling me about my vocation, my calling? What is it saying about what I enjoy, what I’m good at, and what others need me to do?”
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<p><u>Week of June 24</u></p> <p>Read Palmer, chapter 5, in <u>Let Your Life Speak</u>.</p> <p>Upon completion, dedicate 15 minutes daily (for a total of 45 minutes spread across three different days) to reflecting – in silence -- on the assigned questions.</p> <p>At the end of each reflection period, write down what you thought about. Don't judge what you thought, just write it down.</p> <p>Then, spend another 5 minutes daily in solitude reflecting on how these thoughts make you feel.</p> <p>At the conclusion of this reflection period, jot down the feelings you felt, and try to discern what feeling was most pronounced. Again, don't judge – just write.</p>	<p>Day One: Palmer writes that each of us “lead[s] by word and deed simply because [we are] here doing what [we] do” (p. 74). Can you recall persons in your life whose “doing what they do” inspired or shaped (positively or negatively) “how you do what you do” today? What did you learn about this person’s spirit through the leadership they exercised “doing what they do?”</p> <p>Day Two: Re-read yesterday’s journal entry. Afterwards, ask yourself, “What can I learn about my own soul by reflecting on the affect of this person’s “in-spirit-ion” (inspiration) on me?”</p> <p>Day Three: Re-read your journal entries from the last three weeks and then ask yourself, “What has led me to where I am today, in this specific professional career, at this school/college/university? If I had to boil it down to three key experiences, decisions, or desires, what three would most authentically explain why I am doing what I’m doing where I’m doing it?”</p> <p>Day Four (optional): Re-read your journal entries from the last three weeks and then ask yourself, “What in my life may have led me to enroll in this course? If I had to boil it down to three key experiences, decisions, or desires, what three would most authentically explain why I’m interested in exploring the sacred and the spiritual in education?”</p>
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