

**The Ignatian Coaching Formation Program**

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## Coaching Formation Program

### Purpose of the Ignatian Coaching Formation Program

Ignatius of Loyola realized the importance of formation and growth in his own life, which is why a typical path for a Jesuit entails approximately eleven years of formation. Similarly, growth as an Ignatian leader and coach is an ongoing process. At [Jesuit Institution], we realize the importance of forming our faculty, staff, and coaches so that they embody and carry on our Ignatian traditions and values. “The concern of Jesuit Education is preparation for life, which is itself a preparation for eternal life.”<sup>1</sup> The purpose of the Ignatian Coach Formation Program is to provide a program allowing for the spiritual development of teams and coaches. Its desire is to infuse Catholic values into coaching methodologies and foster an environment reflecting the teachings of the Catholic faith. It will equip coaches with the necessary skills to integrate faith-based coaching practices and provide opportunities for continuous growth and learning focused on the greater glory of God: AMDG – *Ad Majorem Dei Gloriam*.

### Coaches Retreat Schedule

The Ignatian Coach Formation Program is for all coaches – those already members of the faculty and staff and those who are outside the building. The program director must recognize that there are a lot of demands on coaches and especially faculty coaches during the season. Thus, the director must do his best to schedule the sessions before the season begins. Moreover, the director must give advance notice (6-12 months) to all coaches of the session dates.

To provide the best formation for our coaches, the Ignatian Coach Formation Program begins with an intensive Ignatian formation. Year 1 of the Ignatian Coach Formation Program covers topics like the Life of Ignatius, the First Principle and Foundation, the Spiritual Exercises, and the Profile of an Ignatian Coach. Year 2 of the ICFP covers topics like the IPP, Culture and Practical Applications, and a specific charism or need identified by the school’s coaches using feedback from previous sessions.

	Fall	Winter	Spring
Year 1	Life of Ignatius & First Principle and Foundation	Spiritual Exercises	Profile of an Ignatian Coach
Year 2	IPP	Culture and Practical Applications	*
Year 3	Life of Ignatius & First Principle and Foundation	Spiritual Exercises	Profile of an Ignatian Coach
Year 4	IPP	Culture and Practical Applications	*
Year 5	Life of Ignatius & First Principle and Foundation	Spiritual Exercises	Profile of an Ignatian Coach
Year 6	IPP	Culture and Practical Applications	*

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<sup>1</sup> Jesuit Secondary Education Association, “Go Forth and Teach: The Characteristics of Jesuit Education,” *Foundations* (2005) #37

- Varsity head coaches will meet in the first cycle.
- Assistant varsity coaches will meet in cycle 2.
- All coaches meet in cycle 3.

The cycle rotates and repeats every two years, so that we can: (A) grow the program having more coaches present at each of the sessions, and (B) keep the process simplified and focused on our Jesuit charisms and mission. Three sessions will be offered each year (Fall, Winter, and Spring).

At the end of each session, the retreat director will administer [this survey to gain feedback and ways to improve the retreat](#).

### **Accountability**

Each coach has the responsibility to:

- Attend all 3 sessions
- Create a SMART goal or “Action Step” at the end of the session ([see here for an example](#))
- Implement their “Action Step” each season
- Submit a written reflection to the Athletic Director at the end of their season and have a conversation with the Athletic Director
- Continue to grow and develop as an Ignatian leader

At the end of a season, each coach will complete a written reflection that clearly identifies how a key action step from the ICFP will be implemented into their season. Each coach, or the head coach (e.g., the varsity head coach may submit a written reflection for all his assistant varsity coaches if it is a team action step for the varsity program), will submit a written reflection. An explanation of this [reflection can be found here](#). The Athletic Director(s) (or any other designated person such as the Director of the ICFP or school principal) will meet with the coach to review the coach’s growth and the coach’s implementation of the designated action step. In addition, the players on that team (and possibly others) may be asked to complete an evaluation, and this may be part of the reflection process for a coach’s growth and development as an Ignatian leader.

In the end, our goal is to assist and form our coaches to be Ignatian leaders who embody our Gospel values for our student-athletes. Evaluation, reflection, dialogue, and action steps in our Ignatian tradition are keys to becoming an even better transformational coach at a Jesuit school.

### **Compensation**

As part of the ICFP, a [Jesuit Institution] coach will be compensated with a financial gift as a sign of our gratitude and appreciation for the coach’s time and care for our student-athletes. Overall, we thank our coaches for the countless hours and dedication they put into each and every season.

### **Advanced Development**

The completion of the ICFP is a requirement for any coach – paid or volunteered – at [Jesuit Institution]. After a coach completes the two-year cycle, the coach is invited to lead a talk in the next round of cycles. The coach can also serve as a team chaplain. Formation is a lifelong process for all of us, and we hope that our coaches value the continued development this program offers.

Additional opportunities for coaching formation:

- [The Spirituality Program for Adults \(SPA\) retreat](#) – one night for eight weeks: daily prayer, reflection, and journaling
- Faculty/Staff Day of Service
- Faculty/Staff Retreat Day
- Spiritual Direction and the 19<sup>th</sup> Annotation of the Spiritual Exercises
- All School Masses
- Coach's book discussion group
- Coach's evening of recollection

### **Contract Renewal**

At [Jesuit Institution] we value the formation of our student-athletes with the highest regard. We hire coaches who are the best in their field, and, even more importantly, we hire coaches who embody and carry on the traditions and values of our Catholic, Jesuit school. [Jesuit Institution] coaches are open to growth and always strive for excellence in our Ignatian values. All of this leads to our student-athletes becoming better human beings and better Ignatian leaders as men and women for and with others.

If a coach does not complete any part of his/her required ICFP, or if the coach leaves the program early, then his/her contract (paid or volunteer) will not be renewed at [Jesuit Institution]. If a very extreme circumstance occurs with a coach, the coach will contact the Athletic Director and attend the program at the next available date. Finally, if a coach is not upholding our Gospel and Ignatian values, then his/her contract (paid or volunteer) will not be renewed at [Jesuit Institution].

## Life of Ignatius

### Early Life of St. Ignatius

Inigo de Loyola was born in 1491 in Azpeitia in the Basque province of Guipuzcoa in northern Spain. He was the youngest of thirteen children. At the age of sixteen years he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile. As a member of the Velazquez household, he was frequently at court and developed a taste for all it presented, especially the ladies. He was much addicted to gambling, very contentious, and not above engaging in swordplay on occasion. For a number of years he went about in the dress of a fighting man, wearing a coat of mail and breastplate, and carrying a sword and other sorts of arms.

Eventually he found himself at the age of 30 in May of 1521 as an officer defending the fortress of the town of Pamplona against the French, who claimed the territory as their own against Spain. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius convinced him to fight on for the honor of Spain, if not for victory. During the battle a cannon ball struck Ignatius, wounding one leg and breaking the other. Because they admired his courage, the French soldiers carried him back to recuperate at his home, the castle of Loyola, rather than to prison.

His leg was set but did not heal, so it was necessary to break it again and reset it, all without anesthesia. Although he was told to prepare for death, on the fest of Saints Peter and Paul (June 29) he took an unexpected turn for the better. The leg healed, but he was left with one leg shorter than the other. For the rest of his life he walked with a limp.

### Conversion of St. Ignatius

During the long weeks of his recuperation, he was extremely bored and asked for some romance novels to pass the time. Luckily there were none in the castle of Loyola, but there was a copy of the life of Christ and a book on the saints. Desperate, Ignatius began to read them. The more he read, the more he considered the exploits of the saints worth imitating. However, at the same time, he continued to have daydreams of fame and glory, along with fantasies of winning the love of a certain noble lady of the court. The identity of this lady has never been discovered but she seems to have been of royal blood. He noticed, however, that after reading and thinking of the saints and Christ he was at peace and satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. Not only was this experience the beginning of his conversion, it was also the beginning of spiritual discernment, or discernment of spirits, which is associated with Ignatius and described in his *Spiritual Exercises*.

The recognize that not only the intellect but also the emotions and feelings can help us to come to a knowledge of the action of the Spirit in our lives. Eventually, completely converted from his

old desires and plans of romance and worldly conquests, and recovered from his wounds enough to travel, he left the castle in March of 1522.

He had decided that he wanted to go to Jerusalem to live where our Lord had spent his life on earth. As a first step he began his journey to Barcelona. He first proceeded to the Benedictine shrine of Our Lady of Montserrat, made a general confession, and knelt all night in vigil before Our Lady's altar, following the rites of chivalry. He left his sword and knife at the altar, went out and gave away all his fine clothes to a poor man, and dressed himself in rough clothes with sandals and a staff.

#### The Experience at Manresa

He continued towards Barcelona but stopped along the river Cardener at a town called Manresa. He stayed in a cave outside the town, intending to linger only a few days, but he remained for ten months. He spent hours each day in prayer and also worked in a hospice. It was while here that the ideas for what are now known as the *Spiritual Exercises* began to take shape. It was also on the banks of this river that he had a vision which is regarded as the most significant in his life. The vision was more of an enlightenment, about which he later said that he learned more on that one occasion than he did in the rest of his life. Ignatius never revealed exactly what the vision was, but it seems to have been an encounter with God as He really is so that all creation was seen in a new light and acquired a new meaning and relevance, and experience that enabled Ignatius to find God in all things. This grace, finding God in all things, is one of the central characteristics of Jesuit spirituality.

Ignatius himself never wrote in the rules of the Jesuits that there should be any fixed time for prayer. Actually, by finding God in all things, all times are times of prayer. He did not, of course, exclude formal prayer, but he differed from other founders regarding the imposition of definite times or duration of prayer. One of the reasons some opposed the formation of the Society of Jesus was that Ignatius proposed doing away with the chanting of the Divine Office in choir. This was a radical departure from custom, because until this time, every religious order was held to the recitation of the office in common. For Ignatius, such recitation meant that the type of activity envisioned for the Society would be hindered.

He finally arrived at Barcelona, took a boat to Italy, and ended up in Rome where he met Pope Adrian VI and requested permission to make a pilgrimage to the Holy Land. Once he arrived in the Holy Land he wanted to remain, but was told by the Franciscan superior who had authority over Catholics there that the situation was too dangerous. (At the time, the Turks were the rulers of the Holy Land.) The superior ordered Ignatius to leave. He refused, but when threatened with excommunication, he obediently departed.

#### The Return to School

By now he was 33 years old and determined to study for the priesthood. However, he was ignorant of Latin, a necessary preliminary to university studies in those days. So he started back to school studying Latin grammar with young boys in a school in Barcelona. After two years he

moved on to the University of Alcalá. There his zeal got him in trouble, a problem that continued throughout his life. He would gather students and adults to explain the Gospels to them and teach them how to pray. His efforts attracted the attention of the Inquisition and he was thrown into jail for 42 days. When he was released he was told to avoid teaching others. (In the eyes of Inquisitors, anyone who was teaching and was not ordained was suspect.)

Because he could not live without helping souls, Ignatius moved on to the University of Salamanca. There, within two weeks, the Dominicans had thrown him back into prison again. Though they could find no heresy in what he taught, he was told that he could only teach children and then only simple religious truths. Once more he took to the road, this time for Paris.

At the University of Paris he began school again, studying Latin grammar and literature, philosophy, and theology. It was also in Paris that he began sharing a room with Francis Xavier and Peter Faber. He greatly influenced a few other fellow students directing them all at one time or another in what we now call the *Spiritual Exercises*. Eventually six of them plus Ignatius decided to take vows of chastity and poverty and to go to the Holy Land. If going to the Holy Land became impossible, they would go to Rome and place themselves at the disposal of the Pope for whatever he would want them to do. They did not think of doing this as a religious order or congregation, but as individual priests. For a year they waited, however no ship was able to take them to the Holy Land because of the conflict between the Christians and Muslims. It was during this time of waiting that Ignatius was ordained a priest, but he did not say Mass for another year. It is thought that he wanted to say his first Mass in Jerusalem in the land where Jesus himself had lived.

#### The Company of Jesus

Ignatius, along with two of his companions, Peter Faber and James Lainez, decided to go to Rome and place themselves at the disposal of the Pope. It was a few miles outside of the city that Ignatius had the second most significant of his mystical experiences. At a chapel at La Storta where they had stopped to pray, God the Father told Ignatius, "I will be favorable to you in Rome" and that he would place him (Ignatius) with His Son. Ignatius did not know what this experience meant, for it could mean persecution as well as success since Jesus experienced both.

When they met with the Pope, he very happily put them to work teaching scripture and theology and preaching. It was here on Christmas morning, 1538, that Ignatius celebrated his first Mass at the church of St. Mary Major in the Chapel of the Manger. It was thought this chapel had the actual manger of Bethlehem, so, if Ignatius was not going to be able to say his first Mass at Jesus' birthplace in the Holy Land, then this would be the best substitute.

During the Lent of 1539, Ignatius asked all of his companions to come to Rome to discuss their future. They had never thought of founding a religious order, but now that going to Jerusalem was out, they had to think about their future--whether they would spend it together. After

many weeks of prayer and discussion, they decided to form a community, with the Pope's approval, in which they would vow obedience to a superior general who would hold office for life. They would place themselves at the disposal of the Holy Father to travel wherever he should wish to send them for whatever duties. A vow to this effect was added to the ordinary vows of poverty, chastity and obedience. Formal approval of this new order was given by Pope Paul III the following year on September 27, 1540. Since they had referred to themselves as the Company of Jesus (in Latin *Societas Jesu*), in English their order became known as the Society of Jesus. Ignatius was elected on the first ballot of the group to be the superior, but he begged them to reconsider, pray and vote again a few days later. The second ballot came out as the first, unanimous for Ignatius, except for his own vote. He was still reluctant to accept, but his Franciscan confessor told him it was God's will, so he acquiesced. On the Friday of Easter week, April 22, 1541, at the Church of St. Paul Outside-the-Walls, the friends pronounced their vows in the newly formed Order.

#### The Years as Superior General

Ignatius, whose love it was to be actively involved in teaching catechism to children, directing adults in the *Spiritual Exercises*, and working among the poor and in hospitals, would for the most part sacrifice this love for the next fifteen years. From his election as superior general until his death he would work out of two small rooms, his bedroom and next to it his office, directing this new society throughout the world. He would spend years composing the Constitutions of the Society and would write thousands of letters to all corners of the globe to his fellow Jesuits dealing with the affairs of the Society and to lay men and women directing them in the spiritual life. From his tiny quarters in Rome he would live to see in his lifetime the Society of Jesus grow from eight to a thousand members. The Jesuits would found colleges and houses all over Europe and as far away as Brazil and Japan. Some of the original companions were to become the Pope's theologians at the Council of Trent, an event which played an important role in the Catholic Counter Reformation.

#### The Jesuits and Schools

Perhaps the work of the Society of Jesus begun by Ignatius that is best known is that of education. It is interesting that he had no intention of including teaching among the Jesuits' works at the beginning. As already mentioned, the purpose of the first members was to be at the disposal of the Pope to go where they would be most needed. Before 1548 Ignatius had opened schools in Italy, Portugal, the Netherlands, Spain, Germany, and India. These schools, however, were intended primarily for the education of the new young Jesuit recruits. Ten such colleges built within six years indicated the rapid growth of the Jesuits. But in 1548 at the request of the magistrates of Messina in Sicily, Ignatius sent five men to open a school for lay as well as Jesuit students. It soon became clear by requests from rulers, bishops and cities for schools that this work was truly one of the most effective ways to correct ignorance and corruption among the clergy and the faithful, to stem the decline of the Church in the face of the Reformation, and to fulfill the motto of the Society of Jesus, "*Ad Majorem Dei Gloriam*,"--to the greater glory of God.

This was clearly in keeping with one of Ignatius' first principles in choosing apostolates: all other things being equal, choose those apostolates that will influence those who have the most influence on others. Maybe the best expression of this idea was in a letter he wrote about the founding of colleges in December of 1551:

***From among those who are now merely students, in time some will depart to play diverse roles--one to preach and carry on the care of souls, another to government of the land and the administration of justice, and others to other callings. Finally, since young boys become grown men, their good education in life and doctrine will be beneficial to many others, with the fruit expanding more widely every day.***

From then on, Ignatius helped to establish Jesuit schools and universities all over Europe and the world.

#### Ignatius the Person

It is probably true that the picture of Ignatius that most people have is that of a soldier: stern, iron-willed, practical, showing little emotion -- not a very attractive or warm personality. Yet if this picture is exact, it is hard to see how he could have had such a strong influence on those who knew him. Luis Goncalves de Camara, one of his closest associates wrote,

***He (Ignatius) was always rather inclined toward love; moreover, he seemed all love, and because of that he was universally loved by all. There was no one in the Society who did not have much great love for him and did not consider himself much loved by him.***

We regard a number of saints as great mystics but never think of Ignatius as one of them. We have recounted a few of the many visions and mystical experiences in his life. His holiness, however, did not consist in such, but in the great love that directed his life to do everything A.M.D.G., for the greater glory of God.

#### Last Illness

Ever since his student days in Paris, Ignatius had suffered from stomach ailments and they became increasingly troublesome in Rome. In the summer of 1556 his health grew worse, but his physician thought he would survive this summer as he had done others. Ignatius, however, thought that the end was near. On the afternoon of July 30th he asked Polanco, his secretary, to go and get the Pope's blessing for him, suggesting by this to Polanco that he was dying. Polanco, however, trusted the physician more than Ignatius and told him he had a lot of letters to write and mail that day. He would go for the Pope's blessing the next day. Shortly after midnight Ignatius took a turn for the worse. Polanco rushed off to the Vatican to get the papal blessing, but it was too late. The former worldly courtier and soldier who had turned his gaze to another court and a different type of battle had rendered his soul into the hands of God. Ignatius was beatified on July 27, 1609 and canonized by Pope Gregory XV on March 12, 1622 together with St. Francis Xavier. Ignatius' feast day is celebrated by the universal Church and the Jesuits on July 31, the day he died.

This material is extracted from *The Life of St. Ignatius of Loyola* by Rev. Norman O'Neal, S.J. This account was written on the occasion of the Ignatian Year in order to better acquaint the lay teachers, staff, and students of Jesuit High in New Orleans with the founder of the order which has conducted that school for more than 140 years. We are grateful to him for permission to use it. [Additional information can be found here.](#)

## First Principle and Foundation

### **A LITERAL TRANSLATION by Elder Mullan, SJ and edited by Rick Rossi, March 2015**

God created human beings to praise, reverence, and serve God, and by doing this, to save their souls.

God created all other things on the face of the earth to help fulfill this purpose.

From this it follows that we are to use the things of this world only to the extent that they help us to this end, and we ought to rid ourselves of the things of this world to the extent that they get in the way of this end.

For this it is necessary to make ourselves indifferent to all created things as much as we are able, so that we do not necessarily want health rather than sickness, riches rather than poverty, honor rather than dishonor, a long rather than a short life, and so in all the rest, so that we ultimately desire and choose only what is most conducive for us to the end for which God created us.

### **CONTEMPORARY VERSION by David Fleming, SJ**

The goal of our life is to live with God forever. God, who loves us, gave us life. Our own response of love allows God's life to flow into us without limit.

All the things in this world are gifts of God, presented to us so that we can know God more easily and make a return of love more readily.

As a result, we appreciate and use all these gifts of God insofar as they help us develop as loving persons. But if any of these gifts become the center of our lives, they displace God and so hinder our growth toward our goal.

In everyday life, then, we must hold ourselves in balance before all of these created gifts insofar as we have a choice and are not bound by some obligation. We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one. For everything has the potential of calling forth in us a deeper response to our life in God. Our only desire and our one choice should be this: I want and I choose what better leads to God's deepening his life in me.

## The Spiritual Exercises

During the 1520's, St. Ignatius Loyola began writing about the emotions that took hold of him — feelings of gratitude and anguish, consolation and sadness — while encountering the Scriptures. Those meditations eventually became the *Spiritual Exercises*, which were first published in 1548.

The *Spiritual Exercises* is a compilation of meditations, prayers, and other contemplative practices. It is not like other classics in Western spirituality that are typically read from beginning to end. **It is more like a handbook, especially for use by spiritual directors who accompany and guide people through this dynamic process of reflection.**

And while the *Spiritual Exercises* is a book, it is also a series of exercises developed by a man who believed that stretching oneself spiritually is as important as an athlete's conditioning routine.

**The object is to help people develop their attentiveness, their openness, and their responsiveness to God.** There is a pattern to the Spiritual Exercises, consisting of four essential movements or “weeks,” each with its own spiritual gifts (Ignatius called them “graces”) and challenges. Ignatius originally conceptualized the retreat as a one-month experience, so these weeks were merely approximations of time, always to be adapted by the director. These are not rigid stages for a retreatant to follow. Rather, they represent a map for identifying one's spiritual place and progress. These are steps along the path of spiritual freedom and collaboration with God's activity in the world.

Here is one helpful summary of those stages, offered by [IgnatianSpirituality.com](http://IgnatianSpirituality.com):

- **First week.** The first week of the Exercises is a time of reflection on our lives in light of God's boundless love for us. We see that our response to God's love has been hindered by patterns of sin. We face these sins knowing that God wants to free us of everything that gets in the way of our loving response to him. The first week ends with a meditation on Christ's call to follow him.
- **Second week.** The meditations and prayers of the second week teach us how to follow Christ as his disciples. We reflect on Scripture passages: Christ's birth and baptism, his sermon on the mount, his ministry of healing and teaching, his raising Lazarus from the dead. We are brought to decisions to change our lives to do Christ's work in the world and to love him more intimately.
- **Third week.** We meditate on Christ's Last Supper, passion, and death. We see his suffering and the gift of the Eucharist as the ultimate expression of God's love.
- **Fourth week.** We meditate on Jesus' resurrection and his apparitions to his disciples. We walk with the risen Christ and set out to love and serve him in concrete ways in our lives in the world.

Jesuits typically make the Exercises in literally four weeks, during what is known as the **30-day retreat** or simply “The Long Retreat.” And they do so typically at a retreat house with a spiritual director.

But many people make the Exercises in other ways.

One popular version is known as the “**Retreat in Daily Life,**” sometimes referred to as the “19th Annotation,” which someone can do while continuing his or her daily responsibilities. This approach typically involves an hour a day of prayer and reflection for several months, with regular guidance from a spiritual director.

### **Prayer in the Exercises**

The two primary forms of praying taught in the Exercises are meditation and contemplation. In **meditation**, we use our minds. We ponder the basic principles that guide our life. We pray over words, images, and ideas.

**Contemplation** is more about feeling than thinking. Contemplation often stirs the emotions and kindles deep desires. In contemplation, we rely on our imaginations to place ourselves in a setting from the Gospels or in a scene proposed by Ignatius. We *pray* with Scripture. We do not study it.

The **discernment of spirits** underlies the Exercises. We notice the interior movements of our hearts, and discern where they are leading us. A regular practice of [discernment](#) helps us make good decisions.

All the characteristic themes of [Ignatian spirituality](#) are grounded in the Exercises. These include a sense of collaboration with God’s action in the world, spiritual discernment in decision making, generosity of response to God’s invitation, fraternity and companionship in service, and a disposition to find God in all things. Spiritual integration is a prominent theme of the Exercises: integration of contemplation and action, prayer and service, and emotions and reason.

Please see [JesuitResources.org](http://JesuitResources.org) for additional resources and information on the Spiritual Exercises.

## The Profile of an Ignatian Coach/Moderator

### **Mission Statement:**

[Jesuit Institution], a Catholic college preparatory high school in the spirit of St. Ignatius of Loyola, reaches beyond academic excellence to develop competence, conscience, and compassion within its graduates. As a Christ-centered community, we strive to be men and women for others.

## **Introduction**

[Jesuit Institution] coaches/moderators are educators rooted in the spirit of St. Ignatius of Loyola and in the rich tradition of Jesuit education. As such, [Jesuit Institution] coaches/moderators recognize that they play a constitutive role in the formation of men and women for others. [Jesuit Institution] Coaches/moderators, following the example of Jesus Christ, exhibit *cura personalis*. The spirit of *cura personalis* is best characterized by openness, honesty, respect, fairness, and responsibility. [Jesuit Institution] strive to carry out the richness of God's goodness and love into the daily lives of students.

## **Open To Growth**

[Jesuit Institution] Coaches/Moderators seek opportunities for growth. They recognize that God's creation is dynamic and ever-changing. Growth and change are synonymous, and Coaches/Moderators are open to this dynamism. To foster growth they must be willing to go beyond their comfort zones just as they challenge their students to do so. The on-going journey of magis, literally meaning "the more," encapsulates the maxim of choosing the greater good, thereby more fully bringing about the kingdom of God. The magis can only be navigated nobly if Coaches/Moderators remain open to its possibilities.

Specifically, a [Jesuit Institution] Coach/Moderator:

- Displays a willingness to develop personally and spiritually along the lines of the mission of the school.
- Values and strives to be a continual learner by seeking opportunities for professional development, conducting honest means of self-evaluation and reflection, and demonstrating a willingness to implement changes to the program where necessary
- Welcomes input from other coaches/moderators, administrators, and students regarding the development of students and the overall success of program
- Builds professional and personal relationships with other coaches/moderators and educators both within and outside the school
- Forms community with students and parents through system of orientation and communication about the program, goal-setting, progress-development, and evaluation
- Encourages students to develop wholly as individuals by participating in other co-curricular and extra-curricular activities.

## **Loving**

A Coach/Moderator at [Jesuit Institution] makes every effort to see Christ in each student. All relationships are manifestations of one's relationship with Christ and as a result, all individuals are called to love one another as Christ loves them.

Specifically, a [Jesuit Institution] Coach/Moderator:

- Fosters *cura personalis*, the development of students as individuals, caring for and helping to foster their spiritual, physical, emotional, and educational well-being

- Shows respect to students, parents, opponents, coaches/moderators, officials, and the game/activity through words and actions, promoting good sportsmanship and fair play
- Makes individual and team/club expectations, learning objectives, and instructional procedures clear to the students
- Demonstrates flexibility & responsiveness by listening to the legitimate individual needs of students, answering students' questions in an appropriate and timely manner, altering approaches to better instruct students having difficulty developing their knowledge and skills, and adjusting practices/activities and expectations when necessary
- Demonstrates a love and passion for the game/activity and a focus on the correct way that it should be played
- Strives to know students as individuals outside of the relationship they share through their sport/activity

### **Religious**

A Coach/Moderator at [Jesuit Institution] desires to serve and glorify God. This can be accomplished by recognizing God's presence in all things and experiences, having the knowledge of the teachings of Jesus Christ, reflecting on these experiences and coming together as a community of faith and compassion. By developing one's own personal spirituality and by creating opportunities for students to develop their own relationship with God, the Coach/Moderator works alongside the students to promote the Jesuit mission established by St. Ignatius.

Specifically, a [Jesuit Institution] Coach/Moderator:

- Lives out the ideal, magis, through actions that guide students toward making choices for the greater glory of God
- Is knowledgeable about and respects the beliefs and practices of the Roman Catholic faith and the basic principles of Ignatian spirituality while respecting the beliefs and practices of others
- Creates an environment that supports the school's emphasis on spiritual growth through practices such as reflection, prayer, team Masses, retreats, and chapel visits
- Seeks to develop a personal relationship with God through prayer, reflection, and communal experiences
- Demonstrates and promotes our motto "men and women for others" by putting one's faith into action
- Involves himself or herself in the life and mission of [Jesuit Institution] outside of his or her coaching/moderating responsibilities

### **Intellectually/Professionally Competent**

The educational community at [Jesuit Institution] is comprised of men and women who understand its unique nature and who contribute to the intellectual distinction that results from

the Ignatian vision. [Jesuit Institution] Coaches/Moderators model excellence by joining intellectual competence with a dedication to professional development and a commitment to reflective self-evaluation in an attempt to provide students with the means to be successful in their co-curricular and extra-curricular endeavors and in their growth as individuals.

Specifically, a [Jesuit Institution] Coach/Moderator:

- Demonstrates an understanding of the knowledge and skills of the sport/activity
- Designs workouts/practices and uses techniques, methods, and materials that assist in the development of each student, encourages all students to perform to the best of their ability, are congruent with instructional goals that are appropriate for students, have clear criteria and standards, and support the mission of the school
- Commits the necessary time and ability to ensure the development of each student and the success of the overall team/club
- Instructs students as individuals, establishing connections between knowledge and skills that students have learned previously, knowledge and skills that students are currently learning, and knowledge and skills that remain to be learned
- Demonstrates joy and passion for working with students in his or her role as coach/moderator
- Grows and develops professionally by seeking ways and opportunities to enhancing coaching/moderator knowledge and skill and by contributing to the profession

### **Committed to Doing Justice**

[Jesuit Institution] Coaches/Moderators play an important role on campus and within the wider community as competent, conscientious and compassionate men and women for others. They understand that the promotion of justice is a constitutive dimension of their vocation as Coaches/Moderators. Therefore, they inspire a continued thirst for justice in and beyond the field of their endeavors.

Specifically, a [Jesuit Institution] Coach/Moderator:

- Demonstrates and seeks to develop in students a concern for others as individuals, an esteem for human dignity, and an acknowledgement that all individuals are sons & daughters of God
- Guides students to understand that their goal is to lead a balanced life in which their commitment to a sport/activity is one among many other equally important commitments
- Establishes a culture that respects and promotes the worth of each individual and encourages students to be "men and women for others"
- Strives for clear and honest communication with and fair treatment of all students and makes decisions reflecting on what is just and what promotes the formation of each individual and the team/club
- Values and recognizes the contributions of each member of the team/club

- Establishes and consistently enforces team rules, teaching students that actions have consequences

## **Conclusion**

Coaches/Moderators at [Jesuit Institution] seek to embody, promote, and instill the mission of the school. Their willingness to grow as individuals, professionals, and members of the [Jesuit Institution] community underlies their commitment to *magis* and the school's Ignatian identity. Their attention to and care for the intellectual, spiritual, physical, and emotional development of the students demonstrates their comprehension and support of the school's focus on *cura personalis*. Their example and action complements the work of others and inspires students to become men and women for others.

## The Ignatian Pedagogical Paradigm (IPP)

- Document ([link to website](#)) ([additional document link](#))
- Video ([link to website](#))

# Culture and Practical Applications

## Types of Prayers

Lectio Divina ([taken from the Jesuit Institute](#))

A prayerful or reflective way of reading a text or looking at an image which allows God to speak through the experience and creates a space for me to respond

### How to Practice Lectio Divina

Select a Scripture passage

Before starting your prayer, select a passage from Scripture to use for your lectio divina. It can be from the Old or New Testament, but it shouldn't be too long. The length of a reading from Mass works well. Often, people choose to pray with a reading from the day's Lectionary or the Mass for the upcoming Sunday.

- Begin by finding a place and a posture to read, see and pray.
- Recall, acknowledge and set to one side your preoccupations and distractions.
- In simple words, offer this time to God.

#### reading

#### *lectio*

- Read the words slowly and reflectively, not being in haste to rush on, but letting each phrase or sentence sink into my consciousness, in no hurry to reach the end
- Meet the people in the reading and listen attentively to what they say
- Watch carefully the actions of each

#### meditation

#### *meditatio*

- Reflect on what God might be saying to you through these words or images
- Note your response, in particular "I notice and dwell on those points where I felt greater consolation or desolation or had a greater experience in my spirit" (SpEx 62)
- Ask what profit I might gain from what I read, or see, or think

#### response

#### *oratio*

- I speak to God my Lord "in the way one friend speaks to another – telling my concerns and asking counsel about them" (SpEx 54)
- I do not plan what to say but rather allow my thoughts and feelings to find expression in words and phrases, however incomplete or tentative
- I answer the Lord's invitation to engage with him, however inadequately

#### contemplation

#### *contemplatio*

- I am aware that sometimes I may be led beyond words and thoughts to a quiet and attentive resting in the presence of God
- When this happens, I simply remain where God has led, not eager to move on, read more, or get through an agenda
- I note that I may be led into contemplation at any stage of my prayer
- Conclude by giving thanks to God for this time of reflection and prayer.
- Say a familiar prayer to finish (eg. Our Father or Glory be to the Father).

*With acknowledgement to Downside School (An Introduction to Lectio Divina) and to the Manquehue Apostolic Movement for some of this material*

[See link for additional information and context.](#)

#### Prayer for Generosity

Lord Jesus, teach me to be generous. Teach me to serve as you deserve, To give and not to count the cost, To fight and not to heed the wounds, To labor and not to seek to rest, To give of my self and not ask for a reward, Except the reward of knowing that I am doing your will.

#### The Examen

What is the Examen?

The examen is a prayerful reflection from the *Spiritual Exercises* which has become a key part of Jesuit life and which can have a powerful impact on the lives of those who use it. It consists of setting time aside each day (for Ignatius twice a day, at midday and the end of the day) to reflect prayerfully on the events of the day and where God has been in those events.

The examen is an exercise in the practice of **attentiveness** to my lived experience and also in the art of **discernment** - becoming aware of the ways in which God is active in my life and resolving to co-operate better with his gifts and calling.

The Examen can be done in a variety of ways and for various lengths of time. Below is one example that can be done in 5 minutes.

1. Silence – God speaks most often in moments of silence and stillness. With this in mind, I take at least one full minute to slow down. I close my eyes, take several deep breaths, and prepare myself to come before God.
2. Intention – Intentions are the needs and requests that I bring to God. I take one minute to speak to God about what is weighing on my mind today. I share with Him those things about which I am happy, sad, excited, nervous, frustrated, or stressed.
3. Following – I take one minute to go over the events of my day so far. As I review what has taken place, I ask myself the following question: “How well have I been following the example of Jesus?”

4. Thanksgiving – I resolve to follow Jesus more closely, and I finish by thanking God for something ***specific*** in my life. This may be a person in my life, a moment when I felt his presence, a kind word or action that I witnessed, or an opportunity I have been given.

#### Online Prayer Resources

- [Ignatian Spirituality](#)
- [Creighton University Online Ministries](#)
- [Jesuit Prayer Site](#)
- [Daily Prayer Online](#)
- [Daily 3-Minute Retreat](#)
- [Sacred Space: Daily Prayer Online](#)
- [Praying the Examen](#)

### Team Community Service Opportunities

- Volunteer at other sports programs for children with special needs (e.g., [SPENSA](#), [Challenger Baseball](#))
- Charity walk or run
- Canned food-drive
- Clothing drive
- Baby donation drive
- Habitat for Humanity, the [Solomon Project](#), or a similar project
- Supporting a charity event for veterans (e.g., [JCS Skeet Shoot](#))
- Support animal shelter
- Mentoring at Boys Hope or Girls Hope

## Mass Opportunities

- Team masses before school
- Mass for teams and families to kick off the season
- Mass for teams, opponents, and families
  - Before or after a significant game
  - Hosting an out-of-town team
  - On dates concurrent with major Catholic holidays (e.g. Palm Sunday)

## Team Prayer Options

- Gratitude sessions – coaches or players discuss leadership character traits
- Player “Homilies” – prayer sessions where players reflect on a Biblical passage
- Examen – coach leads players through a reflection before or after practice or competition
- Adoration – coaches and players attend eucharistic adoration together during the season
- Rosary – team chaplain leads coaches and players as they pray the rosary together
- Stations of the Cross – coaches and teams of sports that take place during Lent participate together

## Team Chaplains

Use retired coaches, Jesuit scholastics, alumni, or students as team chaplains to guide the spiritual formation of coaches, their players, or students when cut from teams (see programs at [St. Ignatius \(OH\)](#) and Saint Louis University High). [Additionally, please see this Jesuit resource document for a deeper dive into types of initiatives, activities, or provisions that your school might implement into its chaplaincy program.](#)

## Ignatian Examen for Coaches to Evaluate the Mission Effectiveness of a Sports Program

Please use this form as a reflection guide to help you identify a goal for your team/program as part of the ICF Program. The goal or action step will be submitted to the Athletic Director [using this survey](#).

1. In your role and responsibilities, where and how do your programs reflect our Jesuit mission?
2. What are your greatest challenges, both internal and external, to reflecting our Jesuit mission through your programs?
3. Who or what can assist you in overcoming the challenges of conveying our Jesuit mission through your programs?
4. How do you partner (or what is your strategy) with your administration to assure that our Jesuit mission is conveyed through your programs?
5. What do you need to do strategically to keep your program as mission effective as possible?

## [Spiritual Goal-Setting Form for Coaches](#)

At the conclusion of the Coaching Formation Program, each coach will complete a written reflection that clearly identifies how a key action step from the program will be implemented into your season.

1.Coach's First and Last Name

Enter your answer

2.Title & Sport (e.g., Head Coach Varsity Soccer)

Enter your answer

3.Based on the information you just encountered, what is Unique about coaching at a Jesuit school?

Enter your answer

4.Identify, Define, Describe one key component from the Coaching Education Program that you plan to implement as a coach and with your team. Please articulate why you chose this key component (2-3 sentences)

Enter your answer

5.How will you implement this key component as a Concrete, Observable, Measurable, Action Step as a coach and with your team (2-3 sentences). SMART goals are a great technique to use when answering this question. Use this link (<https://shorturl.at/tDGY7>) if you need more help understanding what a SMART goal looks like.

Enter your answer

### [Example of a Coach's SMART goal or Action Step](#)

Currently, freshman soccer players read a chapter from a book about being a good teammate and present a short talk to their team after practice. As they conclude, they tell their teammates how they will try to live out that characteristic. My goal is to tweak this activity, so that players incorporate a Bible verse, a Jesuit charism, or explain how their goal as a teammate impacts their spiritual development.

## Student Athlete Reflection of Coach

1. Please select how much you agree or disagree with the following statement.

Strongly agree Agree Neither agree nor disagree Disagree Strongly disagree

My coach has helped me grow spiritually

My teammates have helped me grow spiritually

2. What types of spiritual activities did your coach provide? Choose all that apply.
- Team prayer at practices
  - Team prayer before or after games
  - Reflection sessions by a coach or a player (the person talks about God's presence in his life or reflects on a Bible passage)
  - Team mass
  - A conversation about moral or ethical decisions
  - Coach sharing his spirituality with players
  - Other
3. If you selected other, please identify the activity.

Enter your answer

4. *Cura personalis* - "care for the whole person" - refers to personal concern for the individual. Coaches should utilize a variety of strategies and personal approaches to develop the whole athlete - body, mind, heart, and spirit - that promotes personal interaction and respect for others. What activities and approaches did your coach use regarding *cura personalis*?
- One-on-One meetings with players
  - Character development in players (grit, leadership, courage, sacrifice, etc.)
  - Team-building
  - Community service activities (SPENSA, charity walk or run, Feed the Need, etc.)
  - Coordinating support for teammates (or the school community) experiencing a significant challenge like an injury or sudden loss of a friend/relative
  - Other
5. If you selected other, please identify the activity.

Enter your answer

6. How often did your coach incorporate spiritual activities during the season?
- 10 or more times
  - 7-9 times
  - 4-6 times
  - 1-3 times
  - Never
7. Rank the following spiritual activities in order of significance as it relates to your personal spiritual development.
- Team prayer at practices
  - Team prayer before or after games
  - Reflection sessions by a coach or a player (the person talks about God's presence in his life or reflects on a Bible passage)
  - Team mass
  - A conversation about moral or ethical decisions
  - Coach sharing his spirituality with players
8. What specific changes could the coach make to help your individual spiritual development?

Enter your answer

9. What specific changes could the coach make to improve the team's spiritual development?

Enter your answer

### Example of a Coach's Written Reflection

My goal for the season was to improve player spiritual formation by having players incorporate a Bible verse, a Jesuit charism, or explain how their goal as a teammate impacts their spiritual development. As players presented, I found this a nice added bonus to their speeches.

Reviewing the player reflection survey, 14/18 players identified that their spirituality improved during the season with a majority identifying this activity as the reason for their growth. Players did acknowledge that this was challenging because they didn't know what was expected and didn't know Jesuit charisms. To help, next year I will provide a list of Jesuit charisms as a resource. I will always post an example of a student reflection to help these players.

[Ignatian Coaching Formation Retreat Feedback Survey](#)

1. Overall, how would you rate the following:

Excellent   Very good   Fair   Poor

Today's presentations

Formation Activities (time to write and reflect, small group time, time for prayer, time for practical conversations with other coaches, etc.)

Overall Session: How would you rate today's Coaching Formation Program – Year 1: The Life of Ignatius?

2. Please provide comments and feedback on today's presentations.

Enter your answer

3. Please provide comments and feedback on today's formation activities.

Enter your answer

4. Key Insight: In one sentence, describe what you “walked away with” from today's session? What are you thankful for or what was the “insight”, “gift”, or “grace” that you experienced?

Enter your answer

5. Improvements: How might we improve the next CFP, Year 1: The Life of Ignatius, for the new coaches who come after you?

Enter your answer

6. Future Ideas: What topics would you like to be covered, or go into more depth about, for future CFP Program sessions?

Enter your answer

7. Did we miss anything? (optional): If so, please comment on anything that we overlooked.

Enter your answer

Thank you for your time with this evaluation as our Coaching Formation Program continues to improve because of your feedback and suggestions. Thank you for all that you do for [Jesuit Institution].

## Additional Resources

### Videos

[St. Ignatius of Loyola HD](#)

[The Olive – Life of St. Ignatius of Loyola](#)

[Ignatian Spirituality](#)

[Cura Personalis](#)

[The Best Thing About Jesuit Education](#)

### Documents

[The Profile of the Graduate at Graduation](#)

[Our Way of Proceeding: Standards and Benchmarks for Jesuit Schools in the 21<sup>st</sup> Century](#)

[Do You Speak Ignatian?](#)

[The Scoreboard, the Psyche and the Soul](#) (Article from 2018 Jesuit Portland High School by Athletic Director Mike Hughes ([JPEG of article](#)))

[Go Forth and Teach: The Characteristics of Jesuit Education \(2005\)](#) (A document that offers insights and highlights the alignment between athletics and Jesuit education. Although there are many ideas that can prompt fruitful reflections and conversations, paragraphs 25, 31, 32, 37, 59, 110, and 112 are particular applicable.)

### Other Helpful Sites:

Reflections on Scripture readings for daily Mass from Creighton University

<http://onlineministries.creighton.edu/CollaborativeMinistry/daily.html>

The Society of Jesus in the United States <http://www.jesuit.org>

New American Bible Online, daily Scripture readings for Mass (click on calendar date at right)

<http://www.usccb.org/bible/>

## Spiritual Resources

### **Prayer in General and How to Pray**

Barry, William A., SJ. *A Friendship Like No Other: Experiencing God's Amazing Embrace*. Chicago: Loyola Press, 2008.

Green, Thomas H., SJ. *Opening to God: A Guide to Prayer*. Rev. ed. Notre Dame, IN: Ave Maria Press, 2006.

Thibodeaux, Mark E., SJ. *Armchair Mystic: Easing into Contemplative Prayer*. Cincinnati: St. Anthony Messenger Press, 2001.

### **Spiritual Exercises in General**

Fleming, David L., SJ. *What is Ignatian Spirituality?* Chicago: Loyola Press, 2008.

Lonsdale, David. *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality*. Maryknoll, NY: Orbis Books, 2000.

Silf, Margaret. *Inner Compass: An Invitation to Ignatian Spirituality*. Chicago: Loyola Press, 1999.

Tetlow, Joseph A., SJ. *Choices in Christ: The Foundations of Ignatian Spirituality*. Chicago: Loyola Press, 2008.

### **Jesuits and Jesuit History**

Boyle, Gregory, SJ. *Tattoos on the Heart: The Power of Boundless Compassion*. New York: Free Press, 2010.

Byron, William J., SJ. *Jesuit Saturdays: Sharing the Ignatian Spirit with Lay Colleagues and Friends*. Chicago: Loyola Press, 2003.

Lowney, Chris. *Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World*. Chicago: Loyola Press, 2003.

Martin, James, SJ. *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life*. New York: Harper Collins, 2010.

Modras, Ronald. *Ignatian Humanism: A Dynamic Spirituality for the 21<sup>st</sup> Century*. Chicago: Loyola Press, 2004.

Lowney, Chris. *Pope Francis: Why He Leads the Way He Leads*. Chicago: Loyola Press, 2013.  
Prayer Exercises and Guides

Harter, Michael, SJ. *Hearts on Fire: Praying with Jesuits*. St. Louis: Institute of Jesuit Sources, 1993.

O'Malley, William, SJ. *Daily Prayers for Busy People*. Ligouri: MO: Ligouri Publications, 2003.  
Spiritual Reading

Martin, James, SJ. *My Life with the Saints*. Chicago: Loyola Press, 2006.

Martin, James, SJ. *Jesus: A Pilgrimage*. HarperOne, 2014.

Nowen, Henri J. *The Return of the Prodigal Son: A Story of Homecoming*. New York: Doubleday, 1992.

Rolheiser, Ronald. *The Holy Longing: The Search for a Christian Spirituality*. New York: Doubleday, 1999.