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Towards a Model of Formation in Identity and Mission of the Collaborators of the University Centers of the Society of Jesus: Dreaming the Future

ABSTRACT

RESEARCH OBJECTIVE: The main objective of our work is to offer a conceptual model that allows us to base, discuss and systematize a formation itinerary in Identity and Mission, from the keys of Ignatian Pedagogy, for the collaborators of the University Centers of the Society of Jesus.

THE RESEARCH PROBLEM AND METHODS: The research problem has been designed as the following question: How can it be systematized a formation itinerary in Identity and Mission for the collaborators of the universities of the Society of Jesus? It should be addressed from the keys of Ignatian Pedagogy and in order to its educative tradition. To answer it, it has been applied an analytical and synthetic method of the literature approach to the subject.

THE PROCESS OF ARGUMENTATION: Based on the university educational tradition of the Society of Jesus, the so-called “Ledesma-Kolvenbach Paradigm” is conceptualized. This Paradigm synthesizes the keys of Ignatian University Pedagogy. Based on this theoretical framework, a conceptual model of formation in Identity and Mission of collaborators the universities of the Society of Jesus is proposed and argued.

RESEARCH RESULTS: A conceptual model of six dimensions, interrelated in a dynamic and systemic manner, is offered. These are classified into two levels, “Identification with the University Project” and “Commitment to the Mission,” depending on the degree of assimilation and accommodation of the collaborators. Also, for each dimension, a series of question are proposed which allow the structuring of different training experiences.

CONCLUSIONS, INNOVATIONS AND RECOMMENDATIONS: A formation of the collaborators, based on the keys of Ignatian Pedagogy, is necessary to keep alive and updated (from the creative loyalty to tradition) the Identity and Mission of the universities of the Society. For this reason, it

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is crucial to have a consistent model, that systematizes this formation process, in accordance with the educational tradition of Jesuit Universities.

→ **KEYWORDS:** **IGNATIAN PEDAGOGY, LEDESMA-KOLVENBACH, JESUITS UNIVERSITIES, IDENTITY AND MISSION MODEL, LIFELONG LEARNING**

STRESZCZENIE

W kierunku modelu formacji do tożsamości i misji współpracowników Centrów Uniwersyteckich Towarzystwa Jezusowego. Wizja przyszłości

CEL NAUKOWY: Głównym celem artykułu jest zaproponowanie koncepcji, modelu, który pozwoli stworzyć podstawy, przedyskutować i usystematyzować program procesu formacji do poczucia tożsamości i misji dla współpracowników Centrów Uniwersyteckich Towarzystwa Jezusowego na bazie podstaw pedagogiki ignacjańskiej.

PROBLEM I METODY BADAWCZE: Problem badawczy został sformułowany następująco: W jaki sposób można usystematyzować proces formacji do poczucia tożsamości i misji dla współpracowników uniwersytetów Towarzystwa Jezusowego? Pytanie to powinno być podjęte w kontekście pedagogiki ignacjańskiej i w nawiązaniu do jej tradycji wychowawczej. Aby odpowiedzieć na to pytanie, zastosowano metodę analizy i syntezy literatury.

PROCES WYWODU: Opierając się na tradycji edukacji uniwersyteckiej Towarzystwa Jezusowego, skonceptualizowany został tak zwany model Ledesmy-Kolvenbacha. Model ten syntetyzuje założenia ignacjańskiej pedagogiki uniwersyteckiej. Na podstawie tych ram teoretycznych proponuje się i uzasadnia konceptualny model formacji do poczucia tożsamości i misji współpracowników uniwersytetów Towarzystwa Jezusowego.

WYNIKI ANALIZY NAUKOWEJ: Zaproponowano koncepcję modelu składającego się z sześciu wymiarów powiązanych ze sobą w sposób dynamiczny i usystematyzowany. Są one podzielone na dwa poziomy: „Identyfikacja z projektem uniwersyteckim” i „Zaangażowanie w misję” w zależności od stopnia asymilacji i integracji współpracowników. Ponadto dla każdego wymiaru proponuje się serię pytań, które pozwalają na ustrukturyzowanie różnych doświadczeń formacyjnych.

WNIOSKI, INNOWACJE, REKOMENDACJE: Formacja współpracowników na bazie podstaw pedagogiki ignacjańskiej jest konieczna, aby zachować żywą i aktualną (w twórczej wierności tradycji) tożsamość i misję uniwersytetów Towarzystwa Jezusowego. Z tego powodu konieczne jest posiadanie spójnego modelu, który systematyzowałby ten proces formacyjny zgodnie z tradycją pedagogiczną uniwersytetów jezuickich.

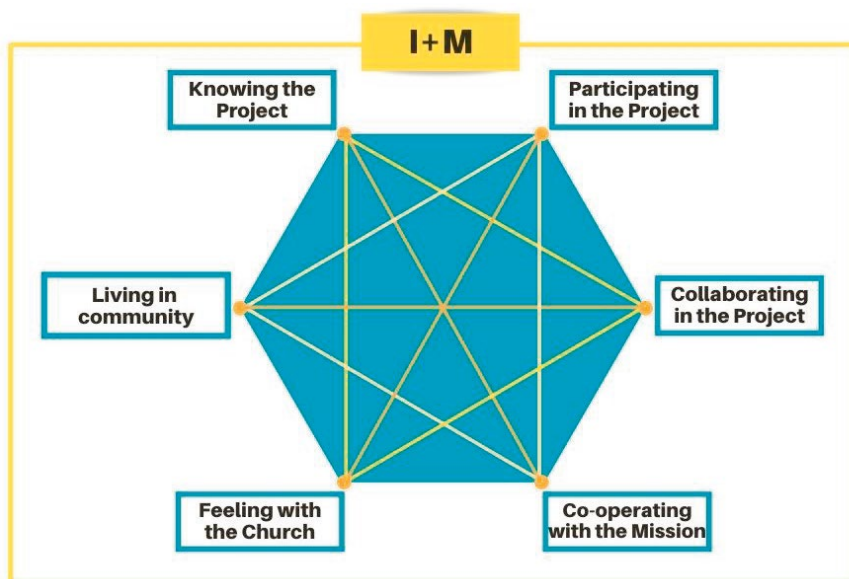
→ **SŁOWA KLUCZOWE:** **PEDAGOGIKA IGNACJAŃSKA, MODEL LEDESMY-KOLVENBACHA, UNIWERSYTET JEZUICKI, TOŻSAMOŚĆ I MISJA, FORMACJA**

Introduction

The entire university community is called upon to embody the identity that guarantees creative loyalty to the Jesuit educational tradition. Universities are educational communities made up of researchers, professors, staff, administrative leaders, students, and alumni (Sosa, 2018b, p. 9).

Answering the demands of Arturo Sosa, in this article, it is proposed a conceptual model that allows us to systematize a lifelong learning itinerary in Identity and Mission of the collaborators of Jesuit universities. This model has six dimensions which are interrelated in a dynamic and systemic way. The result is a hexagonal model (see Figure 1). These dimensions can be classified into two levels, according to the degree of assimilation and accommodation with the Mission. We have conceptualized the first level as the stage of “Identification with the University Project” from the specific tasks that are carried out as a collaborator. The steps in this identification process pass through these three dimensions: a) Knowing the Project; b) Participating in the Project; and c) Collaborating in the Project.

Figure 1. Dimensions of I+M training. Conceptual model of the formation of collaborators in Jesuit universities.



Source: Hernández-Franco, 2015

The second level, which we have conceptualised as the “Commitment to the Mission” stage, involves transcending tasks as an effective and efficient collaborator in the

development of the University Project. They involve a personal ideological and affective involvement to the point of positioning themselves in a new hermeneutic place in terms of Christian spirituality from which to carry out their professional tasks. At this second level, the tasks carried out by the collaborators are approached in terms of their commitment to a mission, shared with the Society of Jesus, as fellow servants of the Mission of Christ: the service of faith and the promotion of justice, with an unambiguous preferential love for the poor (Kolvenbach, 2000/2008). It is a stage in which collaborators can experience, in the mission entrusted to them, that they can develop their human, professional and charismatic potentials and they can be evaluated according to apostolic and corporate criteria. The steps in this process of identification pass through these three dimensions: a) Co-operating with the Mission; b) Feeling with the Church; and c) Living in community.

An educational tradition with a vocation for innovation

The Society of Jesus was born in a university environment. The fact is that neither Ignatius of Loyola nor his first associates thought of the idea of dedicating themselves to teaching. In 1541, the founder still ruled out teaching for Jesuits (“no studios ni lectiones en la Compañía” (Monumenta Historica Societatis Iesu, 1934, p. 47)), but seven years later, in 1548, he sent a select team of Jesuits to Palermo, headed by Jerónimo Nadal. This was a radical change. The reason was that the Senate of Messina had requested them to found a college open to students from outside the Society of Jesus. In this college it took place the origin of the *Ratio studiorum*, it means, the way and order to teach. Some years later, in 1551, the Roman College was founded and it will be becoming the prototype for the rest of the colleges that will be founded, due to its curriculum, methods of teaching and its educational philosophy.

In the Spanish and Italian territories, the teaching model followed at the University of Bologna was imposed, with the exception of the University of Alcalá de Henares, founded following the *Devotio Moderna* trend and Parisian-style pedagogy, and with the exception of the Roman College, the origin of the Gregorian University, where Jesuits applied the *modus parisiensis*, mentioned above. In this way, they opted for one of the two existing educational patterns in terms of the way of teaching. On the one hand, it was the model of the University of Paris, which was more focused on the students’ effort and on the continuous practical exercises, which help students to learn better. On the other hand, it was the model of the University of Bologna, which was more focused on the lectures of the professors or teachers, and it was based on a unidirectional methodology of learning from the professor to the student.

Since then, the key characteristic of the educational system of the Society of Jesus has been its ability to adapt to new times, to different territories, and to people of all conditions and sexes (Jesuits, laypeople, kings, princes, young people, boys, even girls, as it was the case in Mexico in the 18th century). So, it is an educational system which

can be easily adapted to new needs and different contexts. Thanks to its versatility, the *Ratio studiorum*, edited in the time of the Father General Claudio Aquaviva (1599), did not require substantial changes until the 20th century.

The *Ratio studiorum* is an integral project of human formation that is wrote in a historical moment related to the rise of Christian humanism and the Catholic reform. This document is not a treatise on pedagogy, but it is the purpose of forming a complete human being intellectually, morally and physically. Although in the *Ratio* references to study plans and programmes are made, the substratum, on which it is built, is the assimilation of human and universal values, through the programmes of Humanities and Philosophy.

Since the last quarter of the 19th century, the task of outlining a university style that would adapt the Jesuit educational tradition to university studies was undertaken. The emergence of new branches of knowledge and the regulation of education by the different national states conditioned this adaptation, but without losing the original impulse that education could not be limited to the strictly academic dimension. The objective of enabling an integral formation of the person, with special attention to the human and religious dimension, made possible the continuity of the spirit of the *Ratio studiorum*, which was reflected in the solid intellectual formation, the capacity for reflection and expression, the unity of theory and practice, etc. The aim was to educate a Christian who lived his faith, trying to harmonise in the person, the professional facets, the humanistic training and the side which defined him as a Christian.

In accordance with the Second Vatican Council in educational matters, the General Congregations and the General Fathers pointed out that the Jesuit educational tradition had to be accommodated to the new circumstances without losing its essence and roots. Arrupe said that the Jesuit school should give its students a certain "Ignatianity" or a way of proceeding according to the vision of the *Spiritual Exercises*. It was the start of a creative loyalty process, invoking that tradition of flexibility and respect for the context. Arrupe synthesised it in giving clarity to the mission of educating men and women for others. Kolvenbach linked up with the humanist tradition and he proceeded to update the four pedagogical principles contained in the legacy forged in the 16th century: *utilitas*, *iustitia*, *humanitas* and *fides*.

Similarly, Adolfo Nicolás made repeated references in his interventions to "the four C" that should define people educated in this tradition. Students should be Conscientious, because in addition to knowing themselves, thanks to developing their ability to internalize and cultivate a spiritual life, they have a consistent knowledge and experience of society and its imbalances. Students are called to be Competent, professionally speaking. They should also be Compassionate, because that will allow them to assume the suffering of others and create networks of solidarity. Finally, students are also called to be Committed, on the basis described above, they will strive, honestly and by peaceful means, to promote social and political transformations to achieve social justice (Nicolás, 2013a).

Thanks to the renewal of education, students of the Jesuit institutions can face the challenges of today's world with depth and imagination. As well, Jesuit education has

the aim and the challenge to maintain the respect for the context of learning, the integration of practical activities, knowledge and emotion. Due to it, students can have a significant experience that favours decision-making and not only academic or professional commitment, but also in the personal and human sphere.

Keys of Ignatian University Pedagogy: The Ledesma-Kolvenbach Paradigm

Ignatian Pedagogy has its roots in the vital and spiritual experience of Ignatius of Loyola and his first companions, which has been transmitted to us through his writings, among which the *Spiritual Exercises* stand out. They not only offer a dynamism and a way and order of proceeding with practical applications in the field of education (García de Castro, 2021), but also reflect Ignatius' vision of the world and of man, who is understood as a creature, created and willed by God, called to love and serve in everything and everyone, out of gratitude (Ignacio de Loyola, 1544/2021, 23, 233).

The pedagogy of the *Exercises* illuminated, from the beginning, the educational action of the Jesuits (Monumenta Historica Societatis Iesu, 1905, pp. 718-719). In addition, it has been underlined the relation between *Ratio studiorum* and the *Spiritual Exercises* (Charmot, 1943/1952, pp. 100, 118). However, for a deep and correct understanding of the *Ratio*, it is necessary to bear in mind the variables that shaped it, such as the influence of the *modus parisiensis* (Codina, 1968), part IV of the *Constitutions* and the political and cultural context itself.

Many of the characteristic, which emanate from Ignatian spirituality, are reflected in the current official documents that make up the pedagogical framework of the Society of Jesus; *Characteristics of Jesuit Education* (1986) and *Ignatian Pedagogy. A Practical Approach* (1993). Both documents define the mission and vision of Jesuit education, from which the application of those educational methodologies is discerned and configured, in "tanto...quanto"¹ (Ignacio de Loyola, 1544/2021, 23) that helps to the end for which the Society embraces the educational apostolate (*The Constitutions of the Society of Jesus and Their Complementary Norms*, 1996, 4:307).

Diego de Ledesma, in *De Ratione et ordine studiorum Collegii Romani* (1564-1565), synthesised the objectives pursued by the educational institutions of *the Societatis Iesu* into four:

Scholae literariae hominum generi, in republica vero christiana et Christi Ecclesia, maxime sunt necessariae, tum ad multas vitae huius commoditates, tum ad rectam rerum publicarum gubernationem et leges, tum ad naturae ipsius rationalis ornatum et splendorem ac perfectionem, tum demum, quod maius est, ad Dei fidem et religionem docendam, defendendam et propagandam; et ut homines ad suum tandem finem ultimum commodius

¹ It can be interpreted in the following terms: as much as.

et facilius perducantur; de quibus primo dicendum, quae et quales sint, et in quo differant (Ledesma 1564-1565/1974, pp. 528-529).²

In contemporary times, this text became, through the university speeches³ delivered by Peter Hans Kolvenbach at Monte Cucco (2001), at Creighton University (2004), at the IQS in Barcelona (2006) and at the Gregorian University in Rome (2007), the basis for the definition and identification of the vectors that articulate the university mission of the Society of Jesus (*utilitas, iustitia, humanitas* and *fides*). Kolvenbach's reflections on these principles were grouped and conceptualised under the so-called "Ledesma-Kolvenbach University Paradigm" (Agúndez, 2008). However, the identification of the educational purposes of the Society of Jesus in Ledesmas' notes, was not original to Kolvenbach. They had already been presented as such in an article by the Jesuit Padberg (1992), to whom the Superior General made reference in a discourse at the Gregorian University (Kolvenbach, 2007/2008) and where he coined the Latin terms that we currently use to designate each dimension.

During the generalate of Adolfo Nicolás, explicit references to this Paradigm, although are scarce, are very relevant (Nicolás, 2008)⁴. As for the current Superior General, Arturo Sosa, in one of his most significant speeches, in relation to the university environment (Sosa, 2018b), he implicitly includes this Paradigm and in another he mentions it explicitly (Sosa, 2018a). Although the social, economic and political transformations of recent times mean that some of Kolvenbach's reflections need to be developed, the four dimensions are, since the 16th century, a magnificent synthesis that allows us to conceptualise the main aims of the educational mission of the Society of Jesus. The Paradigm constitutes a dynamic and holistic model that makes it possible to create a framework of thought that, while remaining faithful to the pedagogical tradition of the *Societatis Iesu*, can be adapted to different times, places and people, as the universities of the Society have begun to do (Universidad Pontificia Comillas, 2016; Villa & Lemke, 2016). Moreover, it is perfectly in tune with the Bologna system (Agúndez, 2008).

In the following paragraphs, the main ideas on higher education of Adolfo Nicolás and Arturo Sosa are related to each dimension of the Paradigm, putting them in dialogue with the contributions of Kolvenbach.

² It can be interpreted in the following terms (only the four objectives are alluded to): They supply people with many advantages for practical living; secondly, they contribute to the right government of public affairs and to the proper making of laws; third, they give ornament, splendor and perfection to the rational nature of man; and fourth, they guide man most truly and easily to the achievement of his last end (Padberg, 1992, p. 3).

³ However, in this article references will be made to Kolvenbach's speeches prior to that of Monte Cucco. Although he did not explicitly mention each dimension, he addressed the same problem.

⁴ In this speech, Nicolás alludes to the four dimensions of the Paradigm, the fundamental core of Father Kolvenbach's university thinking, and he expresses it through the four "spirits" that must inspire any Jesuit university.

- *Utilitas*. The university is called upon to prepare students for the future, with a quality career, through excellence (Kolvenbach, 1991/2008, p. 109). Excellence consists in the maximum development of individual capacities in order to train men and women “para los demás, personas competentes, concienciadas y sensibles al compromiso”⁵ (Kolvenbach, 1993/2008, p. 127). This aspect is emphasised by Adolfo Nicolás, who stated that “formar personas útiles es, quizás, formar servidores”⁶ (Nicolás, 2008, p. 7).

Kolvenbach emphasised that educational excellence had to be based on good academic planning and well-prepared teaching staff to ensure that students acquire the necessary skills and knowledge for each field of study (Kolvenbach, 1991/2008, p. 109). He also stressed the importance of promoting a comprehensive education and a holistic approach to education (Kolvenbach, 2007/2008, p. 260). All this allows the formation of critical thinking, in order to confront the so-called “globalización de la superficialidad”⁷ (Nicolás, 2010/2019, p. 557). Along these lines, Arturo Sosa argues that it is important for the university to be able to delve into intellectual depth (Sosa, 2018b). This will help to understand better the world and its challenges in order to better serve those most in need (Sosa, 2018a).

- *Iustitia*. One of the constants in Kolvenbach’s thinking about the mission of Jesuit universities was that they should foster the promotion of justice (understood within the clarifications made in the GC 33 and in the GC 34). To this end, it is essential to be aware of the context and to reflect on it from a critical and well-founded point of view (Kolvenbach, 2001/2008, pp. 200-202). In order to educate young people who can assume social and political responsibilities for the well-being of their country, acting in a spirit of service and in the pursuit of the greatest universal good (Kolvenbach, 2006/2008, p. 240).

As for Kolvenbach’s successors, Adolfo Nicolás (2013b), underlined the capacity of education for social transformation. Arturo Sosa stressed the importance of caring for the “Common Home”, of reconciliation between people, with God and with creation as lines of action (Sosa, 2018b).

- *Humanitas*. “La formación universitaria debe contribuir a un crecimiento integral – cuerpo y espíritu, intelectualidad y afectividad – de la persona humana, que es el ornato, el esplendor y la perfección de la naturaleza racional y de la naturaleza humana”⁸ (Kolvenbach, 2006/2008, p. 240). One of Kolvenbach’s concerns throughout practically all of his university lectures, was to emphasise that research

⁵ It can be interpreted in the following terms: for others, competent, conscientious and committed people.

⁶ It can be interpreted in the following terms: to train useful people is, perhaps, to train servants.

⁷ It can be interpreted in the following terms: globalisation of superficiality.

⁸ It can be interpreted in the following terms: University education must contribute to the integral growth – body and spirit, intellect and affectivity – of the human person, which is the ornament, splendour and perfection of rational nature and human nature.

must have the integral realisation of the human being at their core (Kolvenbach, 1993/2008, pp. 131-133), which is summarised in the model of “the four C” (Kolvenbach, 2001/2008, p. 202). The model of “the four C” was further developed under the generalate of Adolfo Nicolás. Likewise, the Dutch Superior General stressed the need to foster a Christian humanism, with special emphasis on social issues (Kolvenbach, 1993/2008, p. 127), an argument that was upheld by Adolfo Nicolás. The Spanish Father General stated that relativism and superficiality emerged as challenges to be faced by Jesuit higher education institutions in order to “recuperar la salud intelectual, moral y espiritual”⁹ (Nicolás, 2010/2019, p. 558).

Arturo Sosa’s contributions to this dimension, in addition to continuing the approach of his predecessors, highlight the importance of becoming aware of the problems of the current context, in order to help young people, to become persons of integrity, aware of ethical values, open to transcendence, committed to the search for the Common Good and engaged in a process of lifelong learning (Sosa, 2017a, 2018b).

- *Fides*. Kolvenbach went deeper into this dimension, on the basis of the Apostolic Constitution *Ex Corde Ecclesiae* of 1990. He argued that Jesuit universities, faithful to their Catholic identity, are called to promote dialogue between faith, science and reason to the search for truth and to serve the Church and society (Kolvenbach, 1991/2008, pp. 104-109; 2006/2008, pp. 242-247). Father Adolfo Nicolás (2010/2019) has also worked on all these aspects. In addition, for the General Fathers of the Society, *fides* is an essential pillar of Ignatian Pedagogy, insofar as it enables the integral formation of the human being, attending to his transcendent dimension and search for meaning (Sosa, 2017a), as well as moving the person to commit to justice (Sosa, 2017b, pp. 5-6). In conclusion, *fides* is a dimension that inspires *utilitas*, *iustitia* and *humanitas* (Nicolás, 2008, pp. 11-12), as well as the educational mission of the Society.

According to the above, the keys to Ignatian Pedagogy in the university environment allow us to give a common identity to the teaching-learning process and to insert it into the mission of the Society. The keys of Ignatian Pedagogy, from the “Ledesma-Kolvenbach Paradigm”, can be grouped under two categories (see Figure 2): Ignatian spirituality, which inspires Ignatian Pedagogy and, therefore, the “Ledesma-Kolvenbach Paradigm”, whose four dimensions are interrelated.

⁹ It can be interpreted in the following terms: recover intellectual, moral and spiritual health.

Figure 2. Keys to Ignatian University Pedagogy from the Ledesma-Kolvenbach Paradigm



Source: Authors' own research.

Formation in Identity and Mission: Towards a model of formation in Identity and Mission of the collaborators of the University Centers of the Society of Jesus

The Society of Jesus in Spain develops different training programmes in Identity and Mission aimed at its collaborators. Some of them have an intersectoral nature in which the participants are very heterogeneous and come from different apostolic works. Others have a sectoral nature and are made up of more homogeneous groups working as collaborators in the same type of apostolic works, mainly in the school sector (EDUCSI) and the university sector (UNIJES).

The ultimate goal of the formation in Identity and Mission of the collaborators is their co-formation in Ignatian values as pillars that support the Identity of the institution. This guarantees the fulfilment of their apostolic mission as works for which the Society assumes ultimate responsibility.

In addressing the importance for Jesuits that their collaborators, who are more committed, share their Ignatian spirituality with them, although they do not consider it strictly necessary, they do consider it highly desirable for them to be aware of it. If Ignatian Pedagogy is cut off from the framework of spirituality, it can become, beyond its practical usefulness, a mere set of rules which, although inspired by the wisdom of a centuries-old educational institution, would lack its most distinctive quality, the discernment of the action of the Holy Spirit.

In accordance with the conceptual model presented in the introduction to our article, Table 1 shows some of the basic questions to be asked in each dimension in order to address the formation in I+M of collaborators. These questions, suitably adapted, can offer a frame of reference that can serve as a guide to orient the design of different types of training experiences, as it has been done in the different experiences that have been developed in recent years by the Society of Jesus in Spain (Hernández-Franco, 2015).

Table 1. Dynamics of the process of training in I+M: basic questions for each dimension

<p>Level 1. Identification: Knowing, sharing and collaborating with the University Project, from the specific tasks carried out as a collaborator.</p> <p>Knowing the Project: Who are the Jesuits? How do they analyse reality and formulate their apostolic mission as a religious congregation within the framework of the Catholic Church? What are the characteristics of a Jesuit University Project? What identifies my institution as Ignatian and Jesuit? Am I interested in and attracted to this project?</p> <p>Sharing the Project: What is expected from me professionally in an institution run by the Society of Jesus from an I+M perspective? Does it match what I am looking for? What have been my experiences and my response so far? Do I feel comfortable and happy working for and with the Jesuits?</p> <p>Collaborating with the Project: Do I share the vision, values and way of proceeding of the Jesuits? What is expected of me as a collaborator in the University Project of the Society of Jesus? How do I want my collaboration in their University Project to be from now? Does my pedagogical style as a teacher and my conception of leadership in my management responsibilities fit in with the Ignatian style?</p>
<p>Level 2. Commitment to the mission: Co-operate, feel and live the profession in the key of mission based on Ignatian spirituality.</p> <p>Co-operating with the Mission: How can I collaborate with creative fidelity in the development of the Identity and Mission of the Society of Jesus in the university institution where I work? Do I feel identified with and committed to the apostolic mission of the Society of Jesus? Would I like to know and deepen my formation in Ignatian spirituality? Does Ignatian spirituality inspire my personal and professional lifestyle? Would I like to deepen my theological formation as a Christian? Do I feel free and available to ask the Society with self-sacrifice to carry out those tasks or assignments where I can make the greatest apostolic benefit according to my talents and qualities?</p> <p>Feeling with the Church, sent to the service of the Mission: Spiritually and psychologically, do I feel free and available to serve the Church by collaborating as a lay person in the apostolic mission of the Society of Jesus? How and from where?</p> <p>Living communally for others with others: How can I live this call of commitment to the service of faith and justice ecclesially in community with others? How can I integrate and participate in Ignatian apostolic networks and their sectoral and intersectoral platforms at local, national and international levels? How can I promote the development of an authentic Ignatian university community through my style and witness of professional life in the tasks that I carry out?</p>

In considering the different questions that are proposed (see Table 1), it must be borne in mind that the Society's institutions are open to all those who feel called to work in them, always respecting the plurality of religious and cultural beliefs of its collaborators.

It is not a matter of proposing the exclusivity of Ignatian spirituality to its collaborators, but of highlighting the peculiarity of its characteristics. The Society of Jesus practises an inclusive Christian universalism.

Based on these six dimensions, we will be able to draw up different training itineraries. There will be itineraries of both a sectorial and intersectorial nature and, in all cases, they will be coordinated and convergent with each other. They can be designed as a general framework within which the I+M training of those collaborators who wish to do so in the Jesuit University Centres will be carried out throughout their professional careers and during their working life in the same. It should be emphasised that the training programmes will have to be as personalised and specific as possible, taking into account the characteristics of each person and respecting their convictions, the different stages of the life and professional cycle through which their integration and commitment to the I+M of the Society of Jesus will progress, considering the circumstances and the specific framework of the apostolic work in which they are collaborating.

Conclusions, innovations and recommendations

In conclusion, it can be affirmed that the formation in Ignatian Pedagogy of collaborators cannot be limited to offering a grid of innovative methodologies with digital support. The formation in these methodologies will only achieve its meaning if it is part of a broader process of formation in the Identity and Mission of the Society of Jesus that embraces the whole person. In this line, and in congruence with the postulates of the model, the formation in I+M of collaborators will be developed in a permanent and continuous process of many years. Sometimes, this process will have its roots in the personal experience of the collaborators, for example if they are alumni, collaborators in a parish centre or in other apostolic works, or if they are in touch with specific Jesuits. What is certain for those who work in the Society's own works is that their work centre and its institutional culture is the main instrument of formation and where the credibility and opportunities for growth of any formative experience outside the centre are at stake. The centre should encourage the continuity and development of the growth, already underway in formal *ad extra* training experiences, by offering personalised accompaniment. This personalised accompaniment is very important, when collaborators return to the institution's routines, after some days of formation. This will help them to feel and act more consciously and identified with the Mission.

Furthermore, the implementation of this model can serve as a solid basis for initiating, in the future, quantitative and qualitative scientific studies, in order to study it systematically and to offer a consolidated model. On the other hand, all this can serve to deepen the construction of a well-structured body of theoretical knowledge about the Identity and Mission of the Society based on the research that will be developed on its educational tradition and the Ledesma-Kolvenbach Paradigm.

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