



Editorial:

Current Challenges of Ignatian Pedagogy

The Jubilee Ignatian Year began on 20 May 2021 and it will last until 31 July 2022. In the jubilee year of the Society of Jesus (Jesuits) celebrates the 500th anniversary of the conversion of St. Ignatius Loyola and the 400th anniversary of his canonization. The starting date of the jubilee is related to the anniversary of the event that took place in Pamplona on 20 May 1521, when a cannonball injured Ignatius during a battle. It altered the course of his life, marking the beginning of his conversion, and leading to the founding of the Society of Jesus. The date of the end of the jubilee coincides with the liturgical commemoration of St. Ignatius of Loyola, that commemorates the day of his death. The conversion of Ignatius was associated primarily with a change in his lifestyle. Once a vain nobleman focused on world success, he has turned into an ascetic and inner-motivated man. Under the influence of these experiences, Ignatius and his Companions founded an order and initiated the creation of a “new” spirituality.

Personal conversion – not always religious – takes place when a person changes not only their thinking, but the entire system of values. These changes usually occur gradually as the person discards the habits of the past and adopts a new framework for thought and action. The conversion of Ignatius was, in comparison with the socio-religious upheaval of 16th-century Europe, only a single and unnoticeable episode. Two important events left their mark on European society and the religious life of this period. First of these were the military campaigns of Suleiman the Magnificent, an Ottoman ruler who threatened southern and central Europe. Secondly, these were the speeches of Martin Luther, who was proclaimed a “heretic” by Pope Leo X and “outlawed” by Emperor Charles V. In the longer term, however, it was the changes initiated by Ignatius Loyola and his Companions that significantly changed the face of the church and the world. As the activities of the new Order grew, the Jesuits focused more and more on “discerning” the signs of the times in their ministry to most effectively reconcile the experience of living faith with widespread injustice and poverty. The main instruments of this transformation were, above all, the *Spiritual Exercises* and Jesuit education.

However, what we should emphasize in the context of the Jubilee Year, is what the Rector Major of the Society of Jesus, Fr. Arturo Sosa, pointed out when inaugurating the celebration, that the celebration is not a goal in itself, and it is not about celebrating the past, but the present and the future are at the core of it. It is an opportunity to rediscover and renew the potential of the Ignatian charism, based on Jesuit spirituality.

The fast-paced socio-cultural changes that we witness in recent decades present both new opportunities and threats to societies all over the world. With the progressing globalization, there is also a re-evaluation of many important elements of the social structure itself. In the face of the occurring changes, also the processes of socialization and education are configured as elements of cultural reproduction with a double meaning: firstly, as a modified space, and subjected to the influence of globalization; secondly, as a place to reflect, analyze and evaluate the process of globalization itself.

In this context the Ignatian Pedagogy also attempts to present an adequate answer by reading the new challenges and signs of the times. The reflection undertaken takes into account the current dynamics of social changes, and at the same time it also is based on the educational and pedagogical tradition of the Society of Jesus, which is almost five hundred years old since Saint Ignatius of Loyola founded the first Jesuit college in Messina, Italy.

In the current issue of *Horyzonty Wychowania*, together with Authors from various academic backgrounds, we reflect on the most important challenges facing Ignatian Pedagogy in the context of the ongoing socio-cultural changes. We consider, among other things, what criteria must be met in order for the model of education proposed by Ignatian Pedagogy to retain currency and remain an adequate response to the contemporary changes. We hope that the analyses presented in this issue will constitute a valuable voice in the debate taking place in various environments and initiate new areas of discussion, as well. Thus, I invite you to get acquainted with the contents of this issue.

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Thematic editor