

KEYS



UNISERVITATE
Service-learning in Catholic Higher Education

UNISERVITATE COLLECTION

Spirituality and Higher Education: Perspectives from Service-Learning

M. Beatriz Isola
Laura Gherlone
Mauro Mantovani, SDB
Carina Rossa
Andrzej Wodka, C.Ss.R.
Claudia Mora Motta
Isabel Egaña
Michael Valenzuela, FSC
Daniel Horan, OFM
Patrick M. Green
James Arthur
Tom Harrison
Kevin Ahern

Arantzazu Martínez
Ana Isabel Gómez Villalba
Pbro. Ernesto Jesús Brotóns Tena
Daniela Gargantini
Federico Giraudo
James Kielsmeier
Priscilla A.S.
Mercy Pushpalatha
Xus Martín
José Ivo Follmann, SJ
María Nieves Tapia
Andrés Peregalli

The role of educational accompaniment in the
development of Service-Learning projects

3.12

Texts extracted from Volume 3 of the Uniservitate Collection:
Spirituality and Higher Education: Perspectives from Service-Learning

Uniservitate Collection

Coordination of Uniservitate Program: María Rosa Tapia

General Coordination: María Nieves Tapia

Editorial Coordination: Jorge A. Blanco

Coordinators of this volume: M. Beatriz Isola and Laura Gherlone

Proofreading and editing of texts in Spanish: Licy Miranda

Translation and editing of texts in English: Karina Marconi and Alejandra Linares.

Design of the collection and of this volume: Adrián Goldfrid

© CLAYSS

CLAYSS, Centro Latinoamericano de Aprendizaje y Servicio Solidario

www.clayss.org / www.uniservitate.org



Spirituality and Higher Education: Perspectives from Service-Learning / María Nieves Tapia ... [et al.] ; adaptado por Karina Marconi ; M. Alejandra Linares ; coordinación general de María Nieves Tapia ; M. Beatriz Isola ; Laura Gherlone. - 1a ed adaptada. - Ciudad Autónoma de Buenos Aires : CLAYSS, 2022. Libro digital, PDF - (Uniservitate)

Archivo Digital: [descarga](#)

Traducción de: Karina Marconi ; M. Alejandra Linares.

ISBN 978-987-4487-30-8

1. Trabajo Solidario. 2. Pedagogía. 3. Espiritualidad. I. Tapia, María Nieves II. Marconi, Karina, adapt. III. Linares, M. Alejandra, adapt. IV. Tapia, María Nieves, coord. V. Isola, M. Beatriz, coord. VI. Gherlone, Laura, coord. VII. Marconi, Karina, trad. VIII. Linares, M. Alejandra, trad.

CDD 370

TABLE OF CONTENTS

12. The role of educational accompaniment in the development of Service-Learning projects 176

Arantzazu Martínez-Odría and Ana Isabel Gómez Villalba

San Jorge University, Spain

Ernesto Jesús Brotóns Tena

Regional Center for Theological Studies of Aragon (CRETA), Spain



Arantzazu Martínez-Odría

Is a professor and researcher at San Jorge University, where—as Vice Dean (2015-2020)—she created the Education Area which integrates the degrees in Early Childhood Education and Primary School Education, and the master's degree program in Teaching. In 2005, she defended the first doctoral thesis on service-learning in Spain, at the University of Navarra.

As a member of different networks promoting service-learning, she has worked on its dissemination and institutionalization process in the university. She has written and coordinated several

*publications, including *Aprendizaje-Servicio: Educar para el encuentro* (2017), *Educar en el compromiso social. Los proyectos de aprendizaje-servicio en la formación universitaria* (2019) and *Aprendizaje-servicio y desarrollo sostenible: Reflexiones y experiencias* (2021).*



Isabel Gómez Villalba

*with over twenty years of experience in the educational field, combines her teaching and research work in the Education Area of San Jorge University with her commitment as a Catholic Religion teacher in Secondary Education. She collaborates with the Episcopal Teaching Delegation in Zaragoza in the ongoing formation of teachers. She belongs to the Spanish Network of Service-Learning and facilitates training in educational meetings. She has collaborated on numerous publications, and is the author of *Educar la inteligencia espiritual. Recursos para la clase de Religión* (2014).*

*Together with Arantzazu Martínez-Odría, she coordinated *Aprendizaje-Servicio: Educar para el encuentro* (2017) and *Aprendizaje-servicio y desarrollo sostenible: Reflexiones y experiencias* (2021).*



Ernesto Jesús Brotóns Tena

Is a priest of the Zaragoza Diocese and has a PhD in Dogmatic Theology from the Pontifical University of Salamanca. He has worked for the Episcopal Delegation of Youth Ministry in the fields of Leisure Education and Formal Teaching, first as a Religion teacher in public schools, in the rural world and, later, at El Buen Pastor School in Zaragoza, for thirteen years. At present, among other tasks, he is a professor and director of the Regional Center for Theological Studies in Aragon, and of the ISCR “Nuestra Señora del Pilar”. Pastoral concern is always present in his work. He has

*written several books and articles on dogmatic theology, religious philosophy, and youth and educational pastoral. His books include *Dios y la felicidad. Historia y teología de una relación* (2013).*

12. THE ROLE OF EDUCATIONAL ACCOMPANIMENT IN THE DEVELOPMENT OF SERVICE-LEARNING PROJECTS

Arantzazu Martínez-Odría
University San Jorge, Spain

Ana Isabel Gómez Villalba
University San Jorge, Spain

Pbro. Ernesto Jesús Brotóns Tena
Regional Center for Theological Studies of Aragon (CRETA), España

Abstract

The integral development of the capacities of university students, directed towards building a more just society for all persons, is part of the Mission and Identity of Catholic Institutions of Higher Education. This is reflected in the foundational documents of the institutions and the Magisterium of the Church on Catholic education.

Based on this purpose, the contribution of the faculty in the process of accompanying students who carry out service-learning projects constitutes a privileged space which can favor the opening of the self to the community and, from the encounter with others, the opening to transcendence.

This chapter addresses the role of accompaniment which the faculty can adopt, materialized through the outline of an educational itinerary to train in humanity. The proposal is based on Frances Torralba's processes of cultivating spiritual intelligence, Teilhard de Chardin's three classic personalization phases and Nieves Tapia's reflection activities.

Introduction

In the social Encyclical *Laudato Si'* (Pope Francis, 2015, LS, 114) and in the Apostolic Constitution *Veritatis Gaudium* (Pope Francis, 2017, VG, proem.3) on ecclesiastical universities and colleges, the Supreme Pontiff calls for a cultural revolution which is authentic and bold, a true process of conversion for all educational agents. Faced with the signs of collapse of our world, the Pope warns us that those special dimensions of the person which have remained hidden by the prevailing paradigms of progress, of an economic and

rational nature, run the risk of becoming invisible. Nobody doubts that we are not living an era of change, but a change of era (Pope Francis, 2013, EG, 52), which requires a courageous and hopeful perspective from Catholic educators.

Crises can, nonetheless, also represent an opportunity and, thus, following Pope Francis, we need to build leadership that can open new paths and establish global development models in order to enable a new humanism, fraternal and supportive, to emerge.

Crises can, nonetheless, also represent an opportunity and, thus, following Pope Francis, we need to *build leadership that can open new paths* (Pope Francis, 2015, VG, proem.3) and establish global development models in order to enable a new humanism,

fraternal and supportive, to emerge. Education and research, especially when promoted by Catholic Institutions of Higher Education, constitute a privileged space to contribute to this necessary humanization of education, seed and principle of fraternity (CEC, 2017, 10).

This call was already announced by Benedict XVI, who, taking up what previous encyclical letters had pointed out in the Council of Gaudium et Spes and—more specifically—the Encyclical *Gravissimum Educationis*, described the situation as an “educational emergency”. Pope John Paul II had previously mentioned this in his Apostolic Constitution *Ex Corde Ecclesiae*, when he urged Catholic universities to serve humanity, knowledge and truth. Pope Francis, persuaded that this cultural revolution requires the transformation of education, promotes—within the framework of the plenary assembly of the Congregation for Catholic Education—the Global Compact on Education as an interdisciplinary, transdisciplinary, integral and inclusive educational alliance for a humanity that is more fraternal and in solidarity.

In all of them there is a latent call to create spaces of solidarity and mutual help, as Pope Francis invites us to do in his Encyclical *Frattelli Tutti* (Pope Francis, 2020, FT, 114): “As a moral virtue and social attitude, born of personal conversion, it demands the commitment of all those who are responsible for education and formation”. A call for personal and community conversion, from the inside towards an encounter with others, which raises awareness of the present context in which the educational work is inserted.

As Catholic educators, the unique contribution we are called to offer is the Gospel. The pedagogical-spiritual and social accomplishment of this mission finds in service-learning an educational proposal which contributes to that end. Service-learning, as an educational philosophy that links curricular learning with the response to community needs, is a re-

source that fosters *learning by doing for the common good* (Tapia, 2015a, p. 133). It entails opening classrooms to reality in order to understand it, analyze it, go out to the peripheries so that we can engage in them through projects, actions and services performed by students and intentionally articulated with learning contents (Tapia, 2004).

There is extensive scientific production on the educational and transformative potential of service-learning as an educational proposal. The aim of this chapter is to add some notes and reflections in order to enable an itinerary of spiritual accompaniment which favors this process from interiority to fraternal encounter, and from fraternal encounter to Transcendence, taking advantage of the potential provided by the involvement in service-learning projects.

Integral Education and the Development of the Capacities of University Students within the Framework of Catholic Institutions of Higher Education

All educational work aims at the integral development of the human person and the common good, the promotion of the integral formation of all the dimensions, potentialities and capacities that are part of the human personality. It is the ultimate reference that guides our educational work.

The call the Pope makes in his Encyclical *Laudato Si'*⁴³ (Pope Francis, 2015, LS, 114) to contribute to an authentic and bold “cultural revolution” entails a true “pro-vocation” to the world of education, teaching and research (Pope Francis, 2017, VG, proem.3), to respond to this mission we have all been called to.

As educators, we are deeply challenged by this call. It questions us about our identity, our vocation and mission, the way we understand existence and our own existence; the way we understand what is human as well as the human being. The art of educating as a truly artisan labor, according to Steiner, quoted by Pereira (2001, p.11), involves rediscovering man. To reflect about the true sense of education situates us before the “mystery” represented by the human being. The University, like all other educational institutions, has always been, and is always called to be, the house where the person seeks their own truth (Pope Benedict XVI, 2011). Our work in the classroom, in research and university extension, finds its ultimate goal and its essence in this search for truth.

In his meeting with young university professors gathered in El Escorial on the occasion of World Youth Day, Pope Benedict XVI called on all faculty members to face the inevitable

43 From this exhortation, reflections compiled in Brotóns (2007, 2008 y 2018) are taken up and reworked.

question of being and the meaning of existence. This compels every educator to confront themselves. There is no such thing as neutral education. We educate “from” and “in” a way of understanding life, the person, society, God. We educate from the meaning we give to our own existence because educating engages us vitally. It is here that the educator becomes a “witness”: a figure in whom the student can find a reference.

Being aware of this space which we educate “from” not only reveals the goal towards which we move, but it also outlines the path to follow in our educational work, whilst it defines us as persons and as an institution (Renau, 1987). We can educate for service and the common good, for the construction of a more just and humane society or, on the contrary, we can educate to respond to the practical, pragmatic schemes of the logic of the market. These options are not equivalent. Those that promote encounters, openness to the surrounding reality, engagement and connection with the identified needs of our environment make us, as educators and as an institution, builders of humanity and seed of fraternity. Undoubtedly, the education promoted in Catholic Institutions of Higher Education should point in this direction, in line with the mission and identity project of each of the institutions to which we belong.

It is the conception of education as a dynamic, community, inclusive, pacifying, and even “ecological”, reality, of which Pope Francis speaks to us (CEC, 2020a), that allows the person to integrate different paths towards openness. Openness towards oneself, openness in solidarity with others, openness to nature and to God, to that Mystery which embraces and envelops us.

It is the horizon of an education “of and for the encounter”, which opens us to people and, from them, to Transcendence, and vice versa. From here, we can genuinely speak of “transcendence”, with all its transformative power.

In this way of understanding education, the core is the person in their integral reality. The aim is to lead the person to self-knowledge as a path towards the discovery of the other, of fraternity, understanding educational work as

an essentially relational task, source of mutual enrichment. It is the horizon of an education “of and for the encounter”, which opens us to people and, from them, to Transcendence, and vice versa. From here, we can genuinely speak of “transcendence”, with all its transformative power.

On the following pages we will delve into the mystery of human beings and the foundational Mystery of love that supports them, in order to identify the most significant notes of

the itinerary of accompaniment we can undertake with our students. When attending to the mystery embodied by each person, we can envisage the “what” and “why” of our educational work, basic conditions that will later enable us to speak about the “how” (González de Cardedal, 2004, p. 12), the way in which the what and why of our work will take shape in our actions. The purpose of this reflection is to bring us closer to the basis and some of the keys of an education that not only intends to open the heart to Transcendence, but is already, in itself, an exercise and experience of transcendence.

We offer this approach humbly. When we refer to education, and when it comes to educating, we place ourselves like Moses in front of the burning bush (cf. Exodus 3:5): standing on holy ground.

The Human Being, Openness to Transcendence

The capacity to “be open to”, to “give ourselves”, to “come out of ourselves” is what defines us as persons. We are, as K. Rahner or Zubiri said, “openness to transcendence”.⁴⁴

Jungmann (1939, p. 20), who described education as the “introduction of man into total reality”, points in at least a three-way direction.

- ▶ On the one hand, he refers to the *integral development* of the person in all their structures and dimensions (head, heart and hands).⁴⁵
- ▶ Secondly, it places human beings in relation to all the aspects of existence, the different dimensions of reality, considering the radical question of the meaning of life and of my life, and the openness to transcendence. Humanity and transcendence, for God has become man. True humanism opens itself to the Absolute (Pope Paul VI, 1967, 42). And the Absolute is found in what is human.
- ▶ Lastly, the reference to education as a *process that accompanies people during their whole life and involves the entire human community*, and as a task that brings together past and future generations. Education aims at the total fulfillment of oneself in relation to the entire reality,⁴⁶ in communion with others.

44 To delve deeper into this aspect, we rely on Rahner (1989, pp. 50-55 y 100-105). Also, on the article by Xavier Zubiri entitled “En torno al problema de Dios”, compiled in Zubiri (1935), as well as his posthumous work (Zubiri, 1984).

45 The idea and use of this metaphor are constant for Pope Francis. An example of this is his address for the closing of the World Educational Congress Scholas Occurrentes (February 5, 2015) or the Speech to participants at the World Congress on “Educating Today and Tomorrow, a Renewed Passion” (November 21, 2015), in which he claims: “There are three languages: the language of the head, the language of the heart and the language of the hands. Education must move along these three paths. Teaching how to think, helping others to feel well and accompanying them to do, that is, the three languages should be in harmony so that the child, the young person, may think what they feel and do, may feel what they think and do, may do what they think and feel”.

46 Prades (2003, pp. 48-49); Giussani (2012, pp. 61-93) and Zani (2015, p. 112) delve into this aspect.

Additionally, our sociocultural context places us before the huge challenge of unity in plurality. The question here is how to conceive, from now on, this “transcendental character” that defines the human being, and up to what extent it conditions and qualifies the “ecological” art of educating.

The Human Being, a Being for Encounter, a Being of Relation

We are not isolated islands. We are immersed, since birth, in the reality that surrounds and precedes us, we know ourselves, we live and grow open to the world around us. We are not defined by self-sufficiency but by our relationship with others, with God.

Full of intentionality and symbolism, the whole reality murmurs, speaks multiple languages and appears before us as “something meaningful” which we learn to relate with, as a universe of possibilities that puts our freedom at stake. We become persons in the dialogue with reality, when we are open to learn from it as God’s creation and respond to the challenges and opportunities it offers us. The education which aims at the integral development of students is a path for this encounter with reality and lets us position ourselves before it from a more profound freedom and personal commitment. The world and the society we are a part of are not just the setting of our life. They form us and we form them. We are the world and, with our personal involvement in it, we transform it.

In addition to the need to be open to reality, the person is shaped, above all, by the “how” and “from where” this relationship is lived. We can face our existence from the perspective of possession and appropriation, or admiration and contemplation, or generosity and gift. The development of and engagement in educational projects that reflect the need to open to reality from this logic of the gift, with the intention of improving, accepting, and loving reality, contribute to the construction of the cultural revolution the Pope encourages us to embrace. In doing so, we contribute to that human, fraternal society in which we believe and for which we live.

The ways of relating to reality that we favor in this work are the following (Pikaza, 1999):

- ▶ A gaze that is directed to the common home, the outer world that shelters us all as humanity. The Pope speaks to us about responsible reciprocity between human beings and nature, urging us to relate with creation in a Trinitarian manner of mutual belonging, respect and responsibility (on this subject, see Cambón 2000).

- ▶ To care for and nurture the basic human relationships in a healthy way, beginning by oneself, given there is no possible transcendence without interiority. Accompanying the students in this process of encountering what is unique and essential in each of us is another purpose of education.
- ▶ Existence based on what is meant “towards others”. Following Mounier (2002, p. 699), “the person does not exist but towards others, they do not recognize themselves but thanks to others, do not find themselves but in others”. Living is, in fact, “living together”, entering into a true dialogue with the “you”, exposing oneself and letting oneself be affected by the other, recognizing that other, even in diversity and in difference, as a travel companion. Recognizing God’s face in each of the gifts.⁴⁷ The “you” as an ever-surprising reality which is disclosed to me and, at the same time, reveals to me and challenges me.

We do not lose sight of the fact that, ultimately, the deepest link to reality, which is present in the paths mentioned above and takes us back to them, leads us and takes place in the community and personal communion with God, who has come out first and definitely to our encounter in Christ. With Him we find ourselves in the depths of reality and in Him we find ourselves/commune in a new way with reality.

The Logic of Gift and the Vocational Meaning of Education

Education should be not only a vehicle of knowledge, but a shared experience of meaning. Education opens us up to the Truth contained in everyday life. In turn, human beings achieve their full meaning, respond to their deepest vocation, when they forget about themselves (Frankl, 2003, pp. 58-59). “*We must learn that it does not really matter what we expect from life, but rather what life expects from us*” (Frankl, 1991, p. 81).⁴⁸ Catholic educators at all stages must be facilitators of experiences and personal encounters that foster experiencing the full meaning we find when we devote ourselves to the other and forget about ourselves. It is a real challenge for all Catholic educators in a setting like the present one, where the prevailing logic is quite different.

⁴⁷ “Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a “mystique” of living together [...]. To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make”. (Pope Francis, Ap.Exh. Evangelii Gaudium [November 24, 2013], 87)

⁴⁸ In the statement “it does not really matter what we expect from life, but rather what life expects from us”, the italics belong to the author.

The contribution of the dynamics and logic of the gift⁴⁹ as key to existence sheds light on this point. Life is a gift and it is called to be given. We have been created, not only to live among and with others, but also in service of others, of the common good, of that fraternity which makes us one in diversity (CEC, 2020b, 5).

Service-learning projects are a privileged space where gift, communion and fraternity unfold. They open every person to the other and allow them to give themselves in a way that is progressively more generous and selfless, up to the point of self-giving. Accompanying students in service-learning projects so that they can follow this itinerary of openness and donation, progressive and adapted to each reality, makes the transforming, personal, and social power bear fruit.

This call to live from the logic of the gift implies, on the one hand, giving without expecting anything in return. And on the other, it means being willing to receive and “receive oneself”.⁵⁰ We touch here the essence of education. Ultimately, this spirituality of gift and communion defines and sustains us. Service-learning projects are a privileged space where gift, communion and fraternity unfold. They open every person to the other and allow them to give themselves in a way that

is progressively more generous and selfless, up to the point of self-giving. Accompanying students in service-learning projects so that they can follow this itinerary of openness and donation, progressive and adapted to each reality, makes the transforming, personal, and social power bear fruit. It also strengthens the discovery of our own vocation, the configuration of our personal life project. We are faced with an understanding of labor and educational work called to confer identity upon young people. It is not an instrumental end but the essence that shapes the very identity of our role as educators.

Service-learning offers opportunities to delve into this depth that every student needs to explore. The openness to the outside and to others can arise from our own interiority. Service-learning projects provide students with the opportunity to meet those people who suffer and give a generous response to their needs. Challenged by this experience, the students may ask themselves about the profound meaning of what happens in reality as well as about their vital stance before it. Encountering the other becomes an opportunity to encounter Transcendence.

49 Pope Benedict XVI, Encyclical Letter *Caritas in Veritate* [June 29, 2009], 53 and Pope John Paul II, Ap. Letter. *Novo Millennio Ineunte* [January 6, 2001], 43.

50 Derrida (1992); Marion (2008); Torralba (2012); Tejerina (2015) delve into this topic. See also Pope Benedict XVI, *Enc. Letter Caritas in Veritate* [June 29, 2009], 34.

By moving from “what” or “who I am” to “for whom”, existence gains depth and meaning, and turns into the seed of a more humane, just, and fraternal society, to which we are called as Catholic Institutions of Higher Education.

Contribution of Service-Learning to the Mission and Identity of Catholic Institutions of Higher Education

We are relational beings, we are “with others”, “for others”, and we grow as persons in the community. Perhaps, for this reason, we can claim that education constitutes in itself an experience of transcendence, a true exercise of that human capacity to go out of oneself and break all kinds of self-referentiality, without which it is impossible to grow. Teaching, research and social outreach, promoted from Catholic Institutions of Higher Education, must be oriented to this end.

In this process of connection with reality and with others, according to Herder (1959, pp. 259-266), we can consider the intervention of three factors: Tradition, personal responsibility and transcendence.

Tradition, the Village, the Human Community which Shares

The realization of service-learning projects which connect curricular learning and community needs is the materialization—in practice—of the building of that human, fraternal society to which the Pope invites us. It is stated in the *Instrumentum Laboris* in the Global Compact on Education, which stresses the need to connect the educational system with experiences to improve the environment, in an act of “giving love, giving life”, as Pope Francis (2014) emphasizes when defining education.

In this understanding of education as “relationship”, “personal encounter” and “educational encounter”, the figure of the educator occupies a relevant place. It is the educator who knows the way and relates with others who “allow themselves to be led”. It is a relationship of accompaniment oriented in such a way that students can bring out the best of themselves (Cortés, 2015, p. 218), in that process which, in the current educational scenario, is referred to as “student as protagonist” and “professor as guide”. This conception of education is rooted in the spiritual accompaniment of Master Jesus. Within the framework of the Global Educational Project, we can claim that a fruitful education does not depend basically on the professor’s training or on the students’ competencies, but on the quality of the relationship established between them, in a dialogical exchange that overwhelms and surpasses them at the same time (CEC, 2020b, 13).

Together with the figure of the professor, the local community becomes another central educational agent to facilitate this transformative process. It integrates all the agents who contribute to the constitution of the educational act, shared and common, unifying all the visions and contributions through an atmosphere interwoven by values experienced by all.

Service-learning projects unify educational purposes (in the curricular and/or research field) and social and service purposes. Learning becomes meaningful since it contributes to the intervention over those identified needs. By doing so with other community educational agents, ties are established that connect ends in the diversity of approaches and visions.

The Constitution *Ex corde Ecclesiae* takes up this aspect and specifically invites the Catholic University to become an “educational and evangelizing referent, a space of freedom and charity, reciprocal respect, sincere dialogue of defense of the person and their rights, promotion of social justice and service to the Church and to the society they live and act in, and which they are part of” (Pope John Paul II, 1990, ECE). In this service, what deserves special attention is the fruitful dialogue between faith and reason, the Gospel and culture, as well as the concern for all those who suffer inside and out of the academic community. The call to the Mission in the case of the Catholic University is a unique, distinctive quality that should permeate and support the educational, research, and teaching action. Service-learning projects constitute opportunities to realize this mission.

The Responsibility of the Learner

In addition to the faculty’s accompaniment and guidance, the integral formation process requires the active and committed engagement of each student. What was adopted by the European Higher Education Area as a principle of the reform of university education had already been contemplated long before, by making each student responsible for being in charge of their own care and the development of their freedom.

Once again, we find, in the realization of service-learning projects, opportunities for students to grow in their commitment and responsibility, in:

- ▶ The observation and identification of the needs of their immediate environment.
- ▶ The design and implementation of projects which offer answers to the identified needs.

- ▶ The application of curricular learning to respond to those needs.
- ▶ The establishment of synergies and collaborative activities with social organizations and other community agents.
- ▶ Reflection on the causes that provoke the detected need.
- ▶ Evaluation of the process as a whole.

Students, in their involvement in the different stages of the service-learning projects, find an unparalleled opportunity to offer their voice, their word, their hands, heart and head, in an exercise of freedom and commitment which allows them to traverse the work from interiority to exteriority, in a search for deeper relationships of encounter with reality and others.

Service-Learning as an Exercise of Transcendence. Creating Ties-

For Catholic educators, education, in its ultimate meaning and foundation, responds to God's salvific plan. Created in his image and likeness, He becomes the horizon and goal that leads our life and must lead the educational work that is directed towards it.

According to Herder, education is understood as "help" for Providence, by serving God's salvific plan, which seeks the fullness of human beings. Educators are real women and men whose mission is to spread life and lead humanity by guiding every human being to their plenitude. In their educational vocation, every professor is a witness to the mission entrusted to them. They know that it is Another One who inspires their steps and guides their educational actions. Just as we mentioned that personal development is a path from the inside to the outside, to transcendence, as an act of emptying, the act of teaching implies giving up on oneself, moving away from the center, renouncing oneself in order to give oneself to the other. The good educator is well aware that, in their daily work, they are standing on holy ground.

Spiritual Accompaniment in Personal Growth, Social Commitment and Opening to Transcendence

We present here a last level of materialization expressed by the proposal of an itinerary of spiritual accompaniment in service-learning projects. This proposal, rooted on all of the above grounds, brings together contributions from the study of spiritual intelligence as well as from the personalist approach of Teilhard de Chardin. All this is transmitted by means of the reflective processes which run through all the stages of service-learning projects.

Brief Conceptual Approach to Spiritual Intelligence

Ian Marshall, psychiatrist from the London University, and Dahar Zohar, professor at the Oxford University, coined the term spiritual intelligence (Torralba, 2010, p. 46). They defined it on the basis of Howard Gardner's theory of Multiple Intelligences proposed in 1994, which conceived intelligence as a capacity rather than a genetic component. This consideration of intelligence as a capacity opened the possibility for its development through education, overcoming determinism. The term has subsequently been conceptualized through numerous definitions that have emerged in the international context. They all agree on considering that in every human being there is an intimate connection of spiritual intelligence with the other forms of intelligence.

Spiritual Intelligence opens the person to new horizons, so they need to be cultivated and included in the process of integral formation.

In the Hispanic context, it was Francesc Torralba who, through his book "Spiritual Intelligence", contributed to its dissemination.

It was defined as "the intelligence that empowers us to have deep and intimate aspirations, to long for a vision of life and reality that integrates, connects, transcends, and gives meaning to existence" (Torralba, 2010, p. 52). It opens the person to new horizons, so they need to be cultivated and included in the process of integral formation.

The following is a synthesis of some of the characteristics of the spiritual dimension (Torralba, 2010) which can be of help when designing the pedagogical keys which guide our task of spiritual accompaniment of service-learning projects:

- ▶ *What is spiritual occupies, within the unity of human beings, a nuclear and fundamental place.* This spiritual dimension gives character to the whole personality and the authentic individuality, which allows all of the layers to be penetrated by that character. The spiritual experience is not just another experience; it is the backbone and foundation of all the others.
- ▶ *What is spiritual has a dynamic character, of path, of search, of infinite conundrum.* As a dynamic dimension, it is susceptible to change and enhancement. The human being comes and goes between the inside and the outside. It is the vital movement of every being, which constantly oscillates between expansion and a return to the center in order to find in it the Source of Life. It is the centrifugal force that takes the person to exploration and the centripetal force that brings them back to introspection.

- ▶ It is connection, transcendence and conscience: it calls up the connection and ties to other beings. This idea connects us openly with service-learning. It is conscience, that is, we are aware of ourselves as beings with a capacity to transcend our own ego. It connects us with ethical behavior, the concern for the meaning and sense of life, the will to transcend the ephemeral and immediate. The willingness to connect and encounter.

Understanding the spiritual dimension as a capacity makes it a skill that can be developed. Torralba (2010) proposes different processes to cultivate this form of intelligence. Some of these proposals are discussed in the accompaniment itinerary outlined in these pages.

Brief Philosophical Approach to Teilhard de Chardin's Phases

Being a person is, above all, being “competent in humanity”.⁵¹ This, without a doubt, goes beyond the debate on the constructivist or efficiency-based diagram of competencies which prevails in most educational systems. That is the path to every person’s happy life. And it is here that the excellence and quality of our teaching are at stake. This certainly entails a long itinerary in which accompaniment and discernment are essential. Teilhard de Chardin (1997, pp. 82-89) summarized the whole of this training process in humanity into three great moments, closely related among themselves. In order to be ourselves to the fullest and live as such, we, as human beings, must:

- ▶ “Center on ourselves”: The re-encounter with the joy of being.

The Church has always envisaged its educational mission from the integral perspective of the person, forming them according to the model of the new humanity, which is Christ. If we want to know what “being a person” is, it is enough to look at Him. If we follow in his footsteps, said St. Augustine, we shall never get lost.⁵² Experiencing and celebrating the joy of being ourselves, welcoming and celebrating life as a gift in gratitude and gratuitousness, places us before the need to cultivate our inner self and lead a unified life, with direction and meaning.

- ▶ “De-center on ‘the other’”: *The joy of loving.*

Love is, or should be, the first condition for education (Fiorin, 2015). Educating for transcendence, for encounter, may be nothing more than accompanying learning to love. Educating entails, on everybody’s part, assuming responsibility for who I am in the world and for others.

51 Exactly as Italo Fiorin indicated at the UNESCO Forum “Educate Today and Tomorrow. A renewed passion”, celebrated in Paris on July 3, 2015: “Education is challenged, not only to provide solid competencies to the world of today and tomorrow, but also to contribute to the formation of citizens with ethical principles, committed to the construction of peace, in the advocacy for human rights and democratic values.”

52 Augustine, Sermon 92, 3, 3.

To accompany learning to love and serve helps us recover that dimension of solidarity and service which is typical of study and, specifically, of university study and scientific research. Solidarity is a way of understanding and living life, a way of understanding oneself which shapes and affects all aspects and dimensions of the person, and—among them—one's studies. Thus, the paradigm of "service" is imposed as a proposal of attachment and foundation of the educational community to the new generations, providing study with a new meaning, from the firm conviction that working for others is the best way of working for personal growth (Fiorin, 2015). It is, ultimately, about "knowing in order to be" and "knowing in order to serve" (Alom, 2015, p.94). The logic of the Gospel reminds us that the more I give myself, the more I am; that I am not, nor do I understand myself, if I do not exist for others. I live more "centered", the more capable I am of "de-centering" myself, in a double expropriation of myself towards my neighbor and God.

- ▶ *"Over-center" on One who is greater than ourselves: The joy of believing, the joy of adoring.*

Just as we awaken to personal life before our neighbor's reality, our self awakens definitively before God's reality. "In order to be fully ourselves, we are forced to broaden the basis of our being; we are forced to come together with 'the Other'" (Teilhard de Chardin, 1997, p. 76). Open our life above and beyond ourselves. Be, love, worship. This is the great secret of happiness (Teilhard de Chardin, 1997, pp. 78).

Let us be reminded here of the relationship between evangelization, as an explicit announcement of the good news of the Gospel, and education. This mission imbues the being and the performance of the Catholic university, its research, teaching and social outreach mission.⁵³ From the joy of believing emerges inexorably the joy of evangelizing. The task is great and beautiful: it is not in vain that the human being "achieves greatness when they become, through words or silence, a transparent witness of God" (González de Cardedal, 2004, p. 234).

Brief Pedagogical Approach to the Reflective Processes Developed in Service-Learning Projects

There are a growing number of proposals that systematize the development process of service-learning projects (Puig, Martín y Batlle, 2008; RMC, 2009; Berger Kaye, 2010), establishing phases and stages that assist in their design and development.

⁵³ Along these lines we find the contributions by Pope John Paul II, Speech. Catholic Universities Congress [April 25, 1989], 5, Id, Ap.Const. Ex corde Ecclesiae [August 15, 1990], 49. Also, the contribution from the Congregation for Catholic Education - Pontifical Council for Culture. Pontifical Council for the Laity, Presence of the Church in the university and the university culture [May 22, 1994].

Nieves Tapia's (2015b) contribution of a project development scheme is the result of a long process of reflection, shared with various agents in Latin America. This proposal is articulated in five major stages (motivation, diagnosis, planning, execution and closing) and three cross-cutting processes (reflection, systematization and evaluation).

Reflection before, during and after acting is one of the key elements of service-learning projects, which favors the connection between the learning goals and the service goals. Through systematic reflection, an interesting experience can become a decisive opportunity for the learning and integral development of students.

Reflection before, during and after acting is one of the key elements of service-learning projects, which favors the connection between the learning goals and the service goals. Reflection also encourages students to consider new horizons for their commitment to solidarity and citizenship, in that quest for answers which leads them to the depths of the events that occur and their causes.

Reflection enables us to educate our view on reality and on the activity that is being performed, paving the way for students to become aware of what they learn, in a vital breath between interiority and exteriority, what is their own and what is communal. At this point, reflection also encourages students to consider new horizons for their commitment to solidarity and

citizenship, in that quest for answers which leads them to the depths of the events that occur and their causes.

According to Nieves Tapia (2015b, pp. 224-225), reflection in service-learning projects should be:

- ▶ Continuous: present throughout the development stages of the project.
- ▶ Articulating: it connects what is learned in the classroom to what happens in solidarity activities, which renders it meaningful.
- ▶ Challenging: faculty members should encourage students to look inside themselves and express their ideas in a friendly atmosphere, and they should also pose the deepest questions and accompany students in their search for answers.
- ▶ Contextualized: reflection helps situate the local activity in a context of global reality, it offers a more general and profound framework to specific experiences and assists learning in the classroom in finding its broader meaning.

Planning of time and spaces for reflection allows faculty to monitor learning, students' expectations, achievements and problems; it also helps them identify situations which call for modifications or adjustments to the plan, etc.

There are four major central themes which should be present in the reflection during a service-learning project:

- ▶ The social, economic and political contexts on which the service action is centered.
- ▶ The values and human rights involved, which give meaning to the solidarity experience.
- ▶ The group dynamics and connection with the territory, promoting the appreciation of diversity and respect.
- ▶ The learning acquired.

Tapia proposes a series of activities or tools of reflection which are in line with the current proposals for pedagogical innovation. They are the following:

- ▶ Personal or group journals
- ▶ Activity portfolios
- ▶ Case studies
- ▶ Theoretical reflection papers
- ▶ Group discussion
- ▶ Dialogue encounters with the community
- ▶ Multimedia presentations (blog, video, PPT)
- ▶ Creative activities (dramatizations, graphic compositions, musicals)

Proposal for an Educational Itinerary: Training in Humanity

Based on the three personalization phases proposed by Teilhard de Chardin (1997), the following is a proposal of the educational itinerary to train in humanity the students engaged in the development of service-learning projects. He starts from the cultivation of spiritual intelligence and presents six processes (Torralba, 2010). The proposal also includes reference to the reflection activities of Nieves Tapia (2015b), mentioned above.

It intends to be an open, flexible proposal, adjusted to the needs of each project. It will be explored in more detail below.

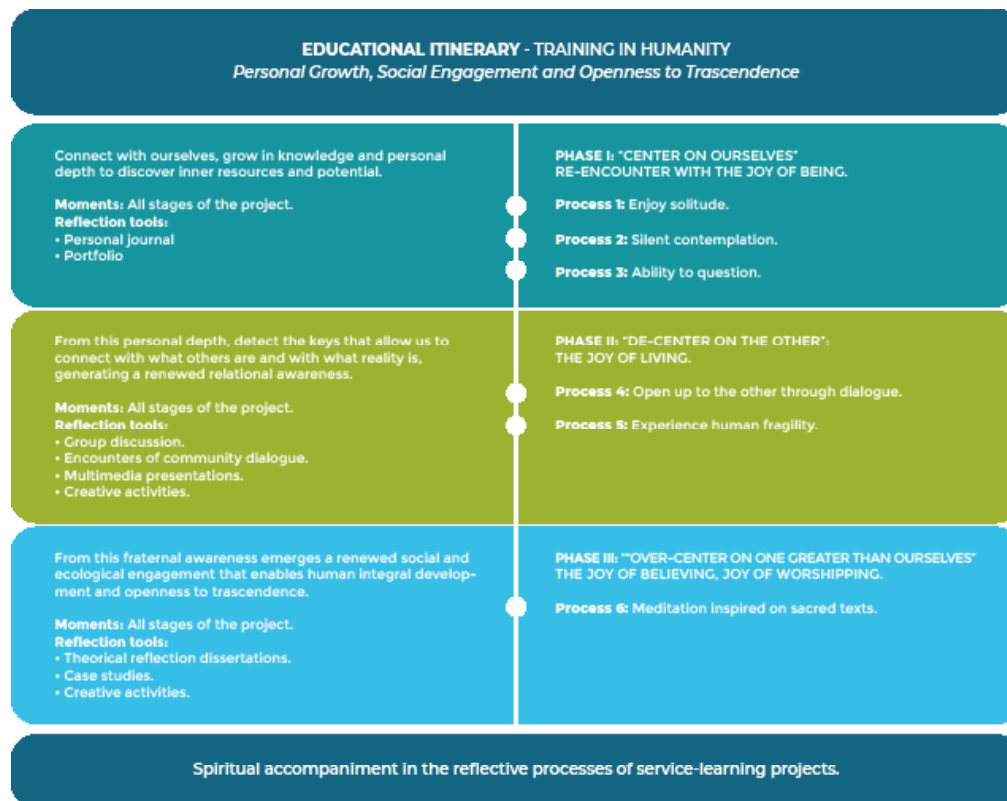


Figure 1: Educational itinerary to train in humanity

Source: Own elaboration based on Teilhard de Chardin's 3 phases of personalization (1997), Francesc Torralba's (2010) processes for the cultivation of spiritual intelligence, and the reflection activities by Nieves Tapia (2015b).

STAGE 1 "Centering on Ourselves": Re-encounter with the Joy of Being.

Process 1. Teaching to enjoy solitude

It is an inner emptiness, the fear of being alone, that drives many people to go to the encounter of others, seeking constant external stimulation and, thus, avoiding being alone with their own conscience. As Torralba (2010, p. 192) puts it, "a fundamental task we should have in mind in educational institutions is to teach the younger generations to enjoy solitude to the full, as it is the source of the development of spiritual life". This sought-after solitude allows the person to discover the treasures of their inner richness.

In order to live a true spiritual discernment and draw the appropriate learning for life, it is necessary to come to a halt, to stop the activity so as to delve into the meaning of our actions, the meaning of life itself. To facilitate this experience for students, it is essential for the educator to have experienced its benefits firsthand, as nobody can give what they do not have.

The personal reflection journal, in service-learning projects, plays a fundamental role in this regard. It is an extraordinary tool that allows students to record the development of their thinking, their discoveries, their doubts and their certainties. Faculty accompaniment can provide the necessary guidance for the students to understand that nurturing their solitude should not be interpreted as an escape from the world. On the contrary, those who retire to reflect on their actions, their life and their being, gain wisdom and richness they can offer others through their relationship. Torralba (2010), quoting Unamuno, points out that solitude fosters a better understanding of human beings. Solitude does not oppose socialization but activates social intelligence.

Process 2. Facilitate silent contemplation

We live in a hyperstimulated society, where communication at all levels has extended exponentially. We have less and less time to take in so much information: “Silence is the great absentee in the educational processes. We do not even consider it an instrument of communication, much less a fundamental human experience. The richness inherent to silence is not taught at school” (Torralba 2001, p.54). Just as the word is necessary to describe the world, silence is essential to contemplate and internalize it. We propose to reclaim the humanizing power of silence and its great formative and shaping value. What role does silence play in the educational sphere? Why is it important to introduce it in university classrooms, in service-learning projects?

The educational act is a communicative act, and as such, silence becomes vital in order to listen to one another and to hold a fruitful dialogue. But the transformative power of silence goes further. Traditionally, we have understood silent contemplation as a preparation for action: first, we contemplate, and that gives us strength and clarity to act and transform the world. From this approach, it seems that it is action, full of contemplation, but action—in short—which transforms reality. We find the proposal set out by Pablo D’Ors (2012) very interesting: he affirms that contemplation in itself transforms reality. There is a true ethics of contemplation; by contemplating we can change ourselves and we can change the world; contemplation is effective. And, for certain situations or problems, it might be the most effective tool there is.

Through service-learning projects students also have the chance to encounter human fragility and suffering. They come across problems which cannot be solved by means of thought and action. Silence, contemplation, in brief, all that inner work so closely related to spiritual intelligence, helps people go through that pain. This is the complicated field of human suffering, where the problem does not lie in suffering itself, but in how we face

it. In this sense, silent contemplation, loving contemplation, can be transformative, for we do not allow suffering to destroy us inside; rather, we embrace that suffering as a path to fullness.

The silent experience is an art that can be learned. Contemplating what we do and think with full attention connects us with silence. Thoughts are what we have, conscience is what we are. Silence starts as a practice and ends up becoming a state.

It is particularly interesting to practice mindfulness in university classrooms: conscious breathing techniques, body awareness, living daily life with full attention, etc. It is about exploring and understanding the meaning that silence has in the formation of the student as a person. We are not referring only to the physical, external silence, but to the inner silence. When we live inner silence fully, we discover our true identity. Silence causes fear because, when distancing from our own reality and subjecting it to evaluation, we doubt our own lifestyle. The experience of silence is an experience of vertigo. This existential quietening ends up being a complete and lucid perception of what we are and what exists.

Contemplation is an activity that has its starting point in the external senses, but transcends to the plane of perception. Practicing contemplation helps capture the heartbeat of internal and external reality, in order to connect with what is hidden inside of it. As Torralba (2010, pp. 201-202) points out, “contemplating is not arguing, nor reflecting, nor talking or replicating. It means opening to reality as a whole, becoming one with reality, surrendering to it. It necessarily requires us to overcome ego”.

Process 3. Fostering the ability to question

Silence is a particularly suitable environment for transcendental questions to arise. Asking oneself questions is a very effective way of stimulating, not only spiritual intelligence but also other forms of intelligence. Fostering the ability to question in the classroom helps students reach a level of self-awareness, a more global vision of the world, an inner peace and freedom.

The reflective processes are one of the basic requirements of service-learning projects. They constitute an essential element which supports, articulates, and gives meaning to each stage of the project. These reflective processes are an excellent opportunity for students to become aware of what they are doing at each moment and to understand their social usefulness. It is about offering time and spaces for personal reflection which allow students to integrate new learning, adapt it to enhance service quality and, above all, help

them overcome paternalist attitudes by being aware of how much they learn from the service they render.

To question oneself is to advance towards a more profound and integral understanding of life and our position in the cosmos. The personal reflective journals or the creation of portfolios constitute valuable activities which contribute to this process of personal interrogation.

Stage II. “De-centering on the Other”: The Joy of Loving.

Process 4. Offering spaces to open up to the other through dialogue

Dialogue is a human phenomenon that demands linguistic, emotional, interpersonal, and especially, spiritual intelligence. Transcendental questions do not always emerge from individual thinking; on many occasions, they are brought about by dialogue. Not every dialogue acquires deep, spiritual dimensions, but, when it does, it becomes an appropriate strategy for its interlocutors to grow and develop their spirituality.

Service-learning projects are an excellent opportunity to open up to the other through dialogue. A dialogue that can occur both in the university classroom (among students and between students and faculty), and in contact with the agents of the environment (those who are served, members of social organizations, public and private institutions, etc.). It is an opportunity to learn to modify behaviors and enrich opinions from a new perspective.

To engage in a dialogue is to listen to the other and to take the risk of discovering that we are not in possession of the truth. Opening up to others enables us to understand ourselves. All spiritual exercises are dialogical to the extent that they involve an authentic exercise of presence.

Knowing people in silence means letting them be what they are instead of what I want them to be. Thus, we enable the person to develop all their potential. This is a major challenge that, as educators, we should respond to in our classrooms. How much silent knowledge we need from one another. We propose that our classrooms be spaces to facilitate the encounter with the other through dialogue, in such a way that each encounter, each lesson, is the birth of that relationship. Always beginning from what is new favors our perception of the other as a revelation, as an epiphany of that alterity which is irreducible to what I am.

Process 5. Opening up to experience human fragility

We have already mentioned that, through service-learning projects, students have the chance of encountering human fragility, suffering and limits. These are experiences that stimulate spiritual intelligence more intensely. If life had no limits, perhaps no human being would have questioned the meaning of their existence. Nevertheless, in our daily life we try to avoid them.

Finitude is the note that human beings have in common with all the existences they perceive around them. Human vulnerability, as opposed to that of animal existence, is open, seeks to understand itself, to find a *raison d'être* and a practice of salvation. "Vulnerability is a universal fact in the world, but the awareness of vulnerability is not" (Torralba, 2010, p. 223). Awareness of vulnerability is not developed suddenly but as the result of a series of personal experiences that occur throughout life and can lead us to its discovery. This awareness is the highest point of human maturity; it gives rise to the question about meaning and activates spiritual intelligence.

In service-learning projects, students have the opportunity to experience that, on their own, they are unable to cope with everything. When we participate in a project with these characteristics, we realize that, in order to solve certain complex situations or to respond to the needs of our environment, it is not enough for everyone to be better. We respond to social problems with community networks, not just the sum of individual goods.

In service-learning projects, students have the opportunity to experience that, on their own, they are unable to cope with everything. When we participate in a project with these characteristics, we realize that, in order to solve certain complex situations or to respond to the needs of our environment, it is not enough for everyone to be better. We respond to social problems with community networks,

not just the sum of individual goods. The ecological conversion required to bring about a dynamism of lasting change is also a community conversion (Pope Francis, 2015, LS, 219).

Additionally, being in contact with those who suffer, knowing their firsthand vital testimony and committing themselves to these persons, can open students to experience human fragility, to question the origin and meaning of life. Accompanying our students in this vital experience can facilitate their awareness of the intimate relationship of everything that exists, generating a cosmic awareness of feeling, together with every being,

a part of the One. Christian fraternity is based precisely on the idea that everything that exists stems from the same Being, we are brothers and sisters in existence: “The very mystery of the Trinity reminds us that we were made in the image of that divine communion; therefore, we cannot realize or save ourselves alone” (Pope Francis, 2013, EG, 178).

That deep interpersonal connection is the root of genuine solidarity. Solidarity is not simply a charitable act; it does not consist in giving a material good to another. It is a spiritual experience that resides in the experience of unity, of belonging to the Whole, and it requires the abandonment of the ego and the overcoming of duality. “Lived this way, solidarity is not pure action or pure pragmatism; it is, primarily and above all, a spiritual experience of deep union with the being of the other” (Torralba, 2010, p. 231).

Stage III. “Over-centering” on One who is greater than ourselves: The joy of believing, joy of worshipping.

Process 6. Practicing meditation inspired on sacred texts

“Blessed is the man (...) whose delight is in the law of the Lord, and who meditates on his law day and night” (Psalm 1, 1-3).

Meditation evokes a mental process that enables us, through observation and analysis, to know the essence of things. Meditation is not the exclusive patrimony of a religious tradition but a spiritual practice that—both in religious and secular contexts—is practiced in daily life.

To carefully read a sacred text, to meditate on it, requires rereading it with the aim of allowing the message it possesses to penetrate deeply into our own being. Meditation inspired on the texts of the great spiritual masters of humanity is one of the most effective ways of developing spiritual intelligence. The ultimate goal is not to understand, but to integrate and assume the object of meditation in our own being (Torralba, 2010, p. 229). For a believer, be it an educator or a student, meditation evolves easily into prayer and encounter.

We can affirm of the Christian educator what we affirm of every believer and of the Christian community. Sharing what fills our life belongs to love. And Christians know well that life is not the same with or without Jesus Christ; building the world with His Gospel and led by His Spirit’s hand is not the same as doing it abandoned to our own reason and strength (Pope Francis, 2013, EG, 266). With Him, life becomes much fuller and everything

makes sense. This is why we intend to offer students the opportunity to encounter the Word of God in their reflective processes. It is an opportunity to understand that the Bible is not just any book, but that reading it requires a humble, listening attitude. In the Holy Scriptures the person of the student can find a source of profound inspiration, light to illuminate their actions, nourishment for their soul and a way to salvation. The Gospel gives ultimate meaning to our action and reflection in service-learning projects.

Conclusion

As members of Catholic Institutions of Higher Education we are called to be artisans of a true educational revolution which promotes a new humanism, fraternal and in solidarity. Education and research, especially the one that is promoted by the Catholic Institutions of Higher Education, constitute a privileged space to contribute to this necessary personal and community conversion.

The fulfillment of service-learning projects, by connecting the learning promoted by the different curricular subjects and research to the needs identified in the immediate context, enables the opening of the educational institution to the community, the connection with the ultimate reference—reality.

We are relational beings, and it is in this opening process from interiority to exteriority, towards the encounter with the other which makes transcendence possible, that we shape the integral education we are called to as Catholic educators.

The proposal of an educational and spiritual itinerary that accompanies students in this process is intended as a humble guide without any other purpose than to lead students to what in essence they are and are called to be. Nobody gives what they do not have. There is a time when our attention is focused on the connection with ourselves, in a process of knowledge and discovery of our own interiority. It is the phase in which the person is still centered on themselves. Progressively, and with adequate accompaniment, the person can start to decenter, to empty themselves and open up to the encounter with the other, through contact with fragility and dialogue with what is real. The person begins to be ready for a true donation. The experience of this fraternal conscience can be the occasion for a renewed social, ecological commitment that enables integral human development and openness to transcendence. In this fruitful dialogue one may find the gift of encounter with the One who is greater than oneself and gives meaning to everything.

With all the humility that comes from knowing we are standing on holy ground, as Catholic educators we dare to propose this educational itinerary, open and flexible, supported by service-learning.

In this accompaniment process, the figure of the professor, reference in this personal road of conversion and openness.

In this accompaniment process, the figure of the professor, reference in this personal road of conversion and openness, acquires its whole

fullness. These pages aim to contribute to the reflection on the vocation and mission of the Catholic educator, who is called to invigorate—in each of their students—this process of personal transformation.

References

Alom, M. (2015). L'engagement social des universités catholiques. *Educatio católica*, 1.

Berger Kaye, C. (2010). *The complete Guide to Service-learning: Proven, Practical Ways to Engage Students in Civic Responsibility, Academic Curriculum & Social Action*. Minneapolis, MN: Free Spirit.

Brotóns, E. (2007). La Trascendencia como valor y finalidad educativa. *Revista Aragonesa de Teología* 25, pp. 43-56.

Brotóns, E. (2008). Estudio solidario. *Escuela y utopía*, 111, separata.

Brotóns, E. (2018). Jóvenes, felicidad, vocación. *Formación Permanente OAR*, 4. Recuperado de: <https://cutt.ly/kjyr4MU>

Cambón, E. (2000). *La Trinidad, modelo social*. Madrid: Ciudad Nueva.

CEC (2017). *Congregación para la Educación Católica. Educar al humanismo solidario. Para construir una «civilización del amor». 50 años después de la Populorum progressio*. Lineamenta. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20170416_educare-umanesimo-solidale_sp.html

CEC (2020a). *Congregación para la Educación Católica. Discurso, a los participantes en la asamblea plenaria*. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/francesco/es/speeches/2020/february/documents/papa-francesco_20200220_congregaz-educaz-cattolica.html

CEC (2020b). Congregación para la Educación Católica. Pacto Educativo Global, Instrumentum laboris. Ciudad del Vaticano. Retrieved from:

<https://www.educationglobalcompact.org/resources/Risorse/instrumentum-laboris-sp.pdf>

Cortés, J. (2015). *La escuela católica: de la autocomprensión a la significatividad*. Madrid: PPC.

Derrida, J. (1992). *Dar el tiempo*. Barcelona: Paidós.

D'Ors, P. (2012). *Biografía del silencio*. Madrid: Siruela.

Fiorin, I. (2015). *La educación de frente al futuro: el compromiso del gobierno y de la sociedad civil*. Aportación al Forum UNESCO "Educar hoy y mañana. Una pasión que se renueva". París, 3 de junio de 2015.

Frankl, V. (1991). *El hombre en busca de sentido*. Barcelona: Herder.

Frankl, V. (2003). *El hombre doliente*. Barcelona: Herder.

Giussani, L. (2012). *Educar es un riesgo. Apuntes para un método educativo verdadero*. Madrid: Encuentro.

González de Cardedal, O. (2004). *Educación y educadores. El primer problema moral de Europa*. Madrid: PPC.

Herder, J. G. (1959). *Ideas para una filosofía de la historia de la humanidad* (pp. 259-266). Buenos Aires: Espuela de plata.

Jungmann, J. A. (1939). *Christus als Mittelpunkt religiöser Erziehung*. Freiburg: Herder.

Marion, J. L. (2008). *Siendo dado*. Madrid: Síntesis.

Mounier, E. (2002). *El personalismo. Antología esencial*. Salamanca: Sígueme.

Papa Benedicto XVI (2009). *Carta encíclica Caritas in veritate sobre el desarrollo humano en la caridad y en la verdad*. Retrieved from:

https://www.vatican.va/content/benedict-xvi/es/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

Papa Benedicto XVI (2011). *Discurso, Encuentro con los jóvenes profesores universitarios, El Escorial, 19 agosto 2011*. Retrieved from:

https://www.vatican.va/content/benedict-xvi/es/speeches/2011/august/documents/hf_ben-xvi_spe_20110819_docenti-el-escorial.html

Papa Francisco (2013). Exhortación apostólica *Evangelii gaudium* sobre el anuncio del Evangelio en el mundo actual. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/francesco/es/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

Papa Francisco (2014). Discurso. Plenaria de la Congregación para la Educación Católica, Ciudad del Vaticano, 13 febrero 2014. Retrieved from:

https://www.vatican.va/content/francesco/es/speeches/2014/february/documents/papa-francesco_20140213_congregazione-educazione-cattolica.html

Papa Francisco (2015). Carta encíclica *Laudato si'* sobre el cuidado de la casa común. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/francesco/es/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

Papa Francisco (2017). Constitución apostólica *Veritatis Gaudium* sobre las universidades y facultades eclesiásticas. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/francesco/es/apost_constitutions/documents/papa-francesco_costituzione-ap_20171208_veritatis-gaudium.html

Papa Francisco (2020). Carta encíclica *Fratelli tutti* sobre la fraternidad y la amistad social. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/francesco/es/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Papa Juan Pablo II (1989). "La Iglesia, la sociedad y el mundo necesitan universidades católicas". Discurso a los participantes en el III Congreso Internacional de las Universidades Católicas e Institutos de Estudios Superiores. 25 de abril de 1989. *L'Osservatore Romano*, edición semanal, 21 de mayo de 1989, p. 9 (353).

Papa Juan Pablo II (1990). Constitución apostólica. *Ex corde Ecclesiae*. Ciudad del Vaticano. Retrieved from: https://www.vatican.va/content/john-paul-ii/es/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

Papa Pablo VI (1967). Carta encíclica *Populorum progressio* sobre la necesidad de promover el desarrollo de los pueblos. Ciudad del Vaticano. Retrieved from:

https://www.vatican.va/content/paul-vi/es/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html

Pereira, S. (2001). *El arte de educar en familia*. Madrid: CCS.

Pikaza, X. (1999). *El fenómeno religioso*. Madrid: Trotta.

Prades, J. (2003). *Dios ha salvado la distancia*. Madrid: Encuentro.

Puig, J. M.; Martín, X y Batlle, R. (2008). *Cómo iniciar un proyecto de aprendizaje y servicio solidario*. Guías Zerbikas, 1. Bilbao: Fundación Zerbikas. Retrieved from: <https://www.zerbikas.es/wp-content/uploads/2015/07/1.pdf>

Rahner, K. (1989). *Curso fundamental sobre la fe. Introducción al concepto de cristianismo*. Barcelona: Herder.

Renau, J. (1987). *Educación en una sociedad en crisis*. Cuadernos Cristianismo y Justicia, 16.

RMC Research Corporation (2009). *K-12 Service-Learning Project Planning Toolkit*. Scotts Valley, CA: National Service-Learning Clearinghouse.

Tapia, N. (2004). El aprendizaje-servicio en Argentina y América Latina: estado de la cuestión y perspectivas de desarrollo. En A. González y R. Montes (comp.), *Aprendizaje y servicio solidario en la Educación Superior y en los sistemas educativos latinoamericanos Actas del 7mo. Seminario Internacional «Aprendizaje y Servicio Solidario»*, (pp. 122-125). Buenos Aires: CLAYSS. Retrieved from:

https://www.clayss.org.ar/seminario/anteriores/actas/2005_Actas7.pdf

Tapia, N. (2015a). Escuelas del presente que ya son la educación del futuro. *Educatio catholica*, 1, 125-133.

Tapia, N. (2015b). *El compromiso social como pedagogía. Aprendizaje y solidaridad en la escuela*. Bogotá: CELAM.

Teilhard de Chardin, P. (1997). *Sobre el amor y la felicidad*. Madrid: PPC.

Tejerina, G. (2015). *La gracia y la comunión*. Salamanca: Secretariado Trinitario.

Torralba, F. (2001). *Pedagogía del silencio*. Madrid: PPC.

Torralba, F. (2010). *Inteligencia espiritual*. Barcelona: Plataforma.

Torralba, F. (2012) *La lógica del don*. Madrid: Khaf.

Zani, A. V. (2015). L'éducation de l'avenir: l'engagement des gouvernements et de la société civile. *Educatio catholica*, 1, 112.

Zubiri, X. (1935). *Naturaleza, Historia, Dios*. Madrid: Alianza.

Zubiri, X. (1984). *El hombre y Dios*. Madrid: Alianza.



In support of the Global Compact on Education

Uniservitate is a global programme for the promotion of service-learning in Catholic Higher Education. Its objective is to generate a systemic change in Catholic Higher Education Institutions (CHEIs) through the institutionalisation of service-learning (SL) as a tool to achieve its mission of offering an integral education and training of agents of change committed to their community.

“We will not change the world, if we do not change education”

Pope Francis

3 Spirituality and Higher Education: Perspectives from Service-Learning

A research topic that is increasingly attracting the attention of the academic world is the link between teaching and spirituality, understood in its broadest sense. This will be the focus of the volume that we present to our readers today. The aim is to provide, both for Catholic Institutions of Higher Education and universities at large, a space for reflection in their itinerary of discernment about their identity and specific mission.

This book, the third of the Uniservitate collection, explores these topics, bringing together research and experiences of international scope, from the Catholic university world as well as of other creeds and non-religious convictions, which delve into service-learning from the ethics of care and fraternity.

UNISERVITATE COLLECTION

Uniservitate is an initiative led by Porticus, with the general coordination of the Latin American Center for Service-learning (CLAYSS)

<https://www.uniservitate.org>



CLAYSS



PORTICUS

ISBN 978-987-4487-30-8



9 789874 448730

Published in June 2022
ISBN 978-987-4487-28-5