

tatibus catholicis. Vae nobis si illud umquam obliti fuerimus" (ib.); et multimode nobis ostendebat quantum a nobis in campo apostolico expectaret: "Universitates catholicae patere debent mundo atque hodiernis quaestionibus: provehere debent et sustinere dialogum cum omnibus humanioris cultus formis, cum atheis et cum non christianis, sicut et cum christianis aliarum confessionum..." (ib.). Et paulo post, nobis aiebat: "Universitas Catholica manifesto praecipuus et praestantissimus est locus, quo iuvenis adiuvari debet ut visionem hanc et aestimationem universalem assequatur, quae et ipsi vicissim et aliis fons sit lucis copiosae in omnem vitam" (ib. p.2). Et animos denique nobis addebat, cum diceret: "Atqui necesse est sese penitus dedere huic operi, sedulo eniti, patientem esse ac longe in posterum prospicere" (ib.).

In superiore parte huius splendoris altaris, sub colombarum forma Spiritus Sanctus ab artista figuratur. Spiritus Sanctus est qui Ecclesiam vivificat, eamque roborat divino suo lumine divinisque inspirationibus. Solus Spiritus Sanctus id efficere potest ut nos, tanta affecti humana debilitate, tanto peccatorum ac imperfectionum pondere gravati, hoc possimus nobis commissum opus et aggredi et in finem perducere "gentibus evangelizandi investigabiles divitias Christi, illuminandi omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo" (Eph 3,8-9). Illum imploremus ut nobis hoc robur velit communicare, hac nos virtute munire. Veritas enim, de qua Paulus VI, perseveranti studio colenda est, reflexione constanti fovenda, per fidem est illuminanda, sapienti investigatione perscrutanda, generose aliis communicanda, cum nos urgeat praeceptum Domini: "Docete omnes gentes"; demum perseveranter ac callide defendenda iuxta illud Pauli: "Depositum custodi, devitans profanas vocum vanitates" (1 Tim 6,20).

Videntes ergo ex una parte Paulum III, qui Formulam nostri Instituti approbavit, ex altera vero verbis roborati eius successoris Pauli VI, eiusdem Formulae fideiussoris, in mentem unusquisque nostrum revocare velit illam veri iesuitae imaginem, quae a recenti Congregatione Generali adumbrata est, et qua Formula Instituti hodiernis novis adiunctis aptari desiderabatur. Alte in mente nostra persuasum habeamus "iesuitam videlicet hodie esse virum cuius missio sit sese totum servitio fidei et promotioni iustitiae dedicare, in communitate vitae, laboris et sacrificii cum sociis qui circa idem vexillum crucis sese in unum conglobaverunt, atque in fidelitate erga Vicarium Christi, ad aedificandum mundum qui simul sit et magis divinus et magis humanus" (AR XVI 325).

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September 12, 1975

THE IMAGE OF A JESUIT UNIVERSITY PRESIDENT

A desire has been expressed to the Info. Office for a transcript of the informal remarks of Father General not included in the prepared text of the "Image of a Jesuit University President". Here they are. We add also for your record the General's introductory talk at the session on "follow-up".

Aug. 8, 1975

CONCLUSION OF FATHER GENERAL'S TALK...

I advise you to read through the decrees, especially "Jesuits Today" and "Our Mission Today". Relations with the superiors of the Society are a very delicate matter for you. It is not good policy to appear as the strong man, saying that the Provincial has nothing to say, and making him feel it. Humanly, religiously, that is not good. Collaboration is necessary. You need the Society, and you feel that you do. People who are the linking people are very often the superiors. Humanly speaking you may feel better equipped, but he is the representative of God. Therefore, be on good terms with him. Also for the

future of the university! If the Provincial feels that the institution isn't good he won't send people there.

I had many things to tell you. But you know better than I what they were. I wanted you to hear from me these very simple, fundamental things because I think we need today a great internal, supernatural attitude toward life. The Jesuit president today has a much more difficult time than 30 years ago. Our opening to the world, our incarnation in the world, our mission is to be right in the middle of the world. This means that you have to have a profound spiritual life in union with God.

I can tell you something very delicate. One of the worries of the Holy Father during the Congregation was that we were not insisting enough on the internal life. We were speaking during the Congregation about apostolic activities, and he had the impression that we were neglecting the spiritual life. Two weeks ago when I had a private audience with him he said "Wonderful Father, what you are doing, but tell the Jesuits that we need men of prayer." I am telling you this in the name of the Vicar of Christ. We need internal life because otherwise with all that we have to do, we become lost. I admire you. I know the tremendous work you are doing. But please, sometimes, sit back and pray. It will be a tremendous source of initiative, of creativity, of prophetic vision because the Holy Spirit will speak to you, inspire you to see things in the right light, which is not the light of the world; it's the light of the Spirit. You can willingly spend time, time, in prayer. We need time for it. We Jesuits don't always remember to take time to relax, to go with a friend.

If we have 58 presidents of universities with this inspiration, giving it to their institutions, we can serve the Church. We can do something for the world. If not, we don't go to the bottom of things. The bottom is in our hearts where we meet with God very intimately (intimior).

Now we will go to St. Peter's. We will gain the indulgence of the Holy Year, and you will see the tremendous frame of St. Peter's. It's a real place to think big. We are very humble, and we are sinners. The first words of the Congregation were "Jesuita agnoscit se esse peccatorem." We understand that. But we are in the tremendous Catholic Church, with this big symbol of St. Peter's with the wonderful altar and especially the Holy Father. Considering this, this group has a unique advantage. If the Holy Father says to us that we must pray, we will do it. If he says we are a unique elite in the world, we must reflect. We have the responsibility. Let us pray together now, and as the Holy Father would say go forward, "avanti" - as he did to the Fathers in the General Congregation.

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Aug. 8, 1975

FATHER GENERAL ON "FOLLOW-UP"

Speaking yesterday in the steering committee we were preoccupied with the follow-up to this meeting, even though we have good results already because of personal contacts, especially with the Holy Father, Cardinal Garrone, people here in the Curia and also, very importantly, personal contacts among yourselves. Seeing the Holy Father and Cardinal Garrone was important. It was useful to observe their personalities, their love for the Society, their openness, their preoccupation with the situation in the Church and the Society. And the more we can cooperate to make a positive contribution in this sense, the better. And you have seen that there are very good people here in the Curia, and you may think now that so many rumors you hear about it are not well founded.

Another thing is the interchange of ideas: information, inspiration from hearing others, consolation in seeing that we are not alone, that others have our problems. Another experience I hope you have had is that of belonging to a universal society. That is important. You must be assured of it. In this universal experience there must be the real conviction of the importance that the Church and the Society give to the intellectual apostolate in the university. There is one point which, it seems to me, should be evident - although I think not everyone in the Society is convinced of it. Your apostolate is considered today by the Church and the Society to be a great one. The insistence, sometimes very wearying, with which I speak about theological reflection is precisely for this reason, that we may have this high level study, preparation, research, to be able to reflect, enlightened by theology and faith, on the problems of the world.

Then I think, indirectly or directly, you saw the necessity of reflecting on your work in your universities because you have the feeling of being defensive. Perhaps that was not true. But it is true, that there are problems to be solved. There are impressions, rumors, attitudes - sometimes people don't recognize your worth or realize it in comparison with other activities and more direct apostolates. We must reflect and modify this image, perhaps, rethink our attitudes, our goals, our methods of administration, in order to undermine these rumors in a positive way.

Then it is necessary for you, I think, to change your mentality in some ways. During the last Congregation it was very clear that there are some points which perhaps are not so evident to you or assimilated by you. I would appreciate it if you would study the documents of the Congregation.

Follow-up? How? That will be our question for discussion this morning. The discussion yesterday in the steering committee was fruitful for me because I realized that everyone likes to do something in a big way, but it's not so easy in practise. The impression I have is that there is a tendency to

rush, to impose an organization plan now. But I believe follow-up should rather grow from your reflection.

We already have some educational groups which are structured: US, India, Latin America, somewhat less in the Far East and Europe. I have personal contact with some of these groups. I would like to continue. I learn a great deal from them for the governance of the universal Society. We have to decide how we can cooperate further. It's not difficult. In some places they meet one or two times a year. I or the assistants could go to some of these meetings.

As for your cooperation as an international organization of presidents ...as I said before, my impression is that the situation is not ripe for a detailed structure. Therefore I propose that in every regional group you elect one or several candidates who would then get in touch with Father O'Keefe. The Congregation recommended that I give the General Counsellors responsibilities in some areas of the Society's work. Father O'Keefe has the field of education. The candidates chosen by you should work out with Father O'Keefe a meeting or correspondence so that we can move to a more fully developed concrete situation. In this I am thinking not only of research. There are many other things very important for international collaboration in the university apostolate.

There is another problem which I wanted to bring up yesterday. The Church has great problems today, immense problems, and the Society is the body perhaps, in many respects, most qualified to help, because of its numbers, qualifications, centralization of administration, etc. I personally need to collaborate with the hierarchy in order to contribute, to serve, to help in finding solutions. I am thinking that the university has a great role in this area. The need is there. I need help to help the Church. Now are the universities able and willing to help?

People are speaking about the Church's position on social issues. This is a burning problem. Who will solve it? The Catholic theological faculties is our universities? Business ethics - again a burning problem. manipulation of man, biogenetics and so on, a problem today and a problem for the future. Philosophic formation of our scholastics and seminaries. We have no philosophy today to present to our own people in an organized, systematic way.

Another thing I wanted to mention is this. Everything is changing, and the university is one of the institutions which is changing more slowly. How can we change them? There are 58 universities and colleges represented here. We cannot give solutions, models... We want you to realize the gravity and urgency of the problem. I need help. I'm sure you won't refuse it, but you cannot say, well, in a few years time we'll have a meeting and discuss this, no. The house is burning. We don't have time to experiment in order to find how to produce artificial rain. We have to go get a bucket and fill it with water..

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THE REGENCY PERIOD OF JESUIT FORMATION

The following statement on Regency was prepared by the United States Jesuit Conference Committee on Formation after an extensive period of study and consultation with regents and their superiors, theologians, spiritual directors and directors of apostolates. It was published on Aug. 15, 1975, by the Jesuit Conference, Washington, D.C.

... (O)ur formation must prepare witnesses and ministers of the faith who, as members of the Society, are ready to be sent for the greater service of the Church into situations which are characterized by uncertainty. Their formation must make our men capable of dialogue with others, capable of confronting the cultural problems of our day. For these are the circumstances under which they must labor to promote the spiritual growth of mankind according to the tradition of the Society.

(GC 32, The Formation of Jesuits, N96)

PREFACE: The voice of the 32nd General Congregation sounds a note of urgency. It tells us that to be a Jesuit today involves a willingness to be active in a critical struggle "for the faith, and that struggle for justice which it entails" (GC 32, Jesuits Today, N92). Preparation for such a struggle