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65. Universally, participants in this meeting report that the process was marked by good faith collaboration with a goal shared by bishops, congregation members and presidents.

Repeatedly one heard of the ways a Catholic university can provide unique service in the mission of the Church.

66. It is also clear from the propositions almost unanimously supported by the participants in Rome that the only document that will do justice to the high expectations that human society and the Church have for universities, is a formulation that encourages us to the most exacting professional standards of research and teaching and of governance, while deepening the entire institution's authentically Catholic inspiration.

67. It should not escape us that placing responsibility for the Catholic character within the university places heavy responsibility upon members of the university community themselves to fulfill such trust.

#### **F. Our Mission Today**

68. Throughout my remarks today I have made explicit and implicit references to our mission. The service of faith through the promotion of justice remains the Society's major apostolic focus. Given the number of Jesuits we have involved in the educational apostolate in the United States, I am convinced that this mission simply will not be fulfilled if the education sector does not have a profound faith in it.

69. And that is why it is urgent that this mission, which if profoundly linked with our preferential love for the poor, be operative in our lives and in our institutions. It must be up front, on the table. And I take this to mean that it must, in whatever suitable form, be expressed in our institutional mission statements.

70. Words have meaning; if a college or university describes itself as "Jesuit" or "in the Jesuit tradition," the thrust and practice of the institution should correspond to the description.

71. It should be operative in a variety of ways. The recruitment of students must include special efforts to make a Jesuit education possible for the disadvantaged.

72. But let it be noted, and let there be not misunderstanding: The option for the poor is not an exclusive option, it is not a classist option. We are not called upon to educate only the poor, the disadvantaged. The option is far more comprehensive and demanding, for it calls upon us to educate all -- rich, middle class and poor--from a perspective of justice.

73. Ignatius wanted Jesuit schools to be open to all; and the Gospel reveals that the love of God is universal. Given the special love we have for the poor, we educate all social classes so that young people from every stratum of society may learn and grow in the special love of Christ for the poor.

74. Concern for social problems should never be absent; we should challenge all of our students to use the option of the poor as a criterion, making no significant decision without first thinking of how it would impact the least in society.

75. This has serious implications for curricula, for development of critical thinking and values, for interdisciplinary studies for all, for campus environment, for service and immersion experiences, for community.

76. Our mission today clearly has implications, too, for staffing. It is obvious, and has been obvious for many years, that our educational institutions cannot survive without the presence and assistance and partnership of many dedicated lay people. We have been blessed by God with many lay people who have shared our vision and our principles, and have worked in our institutions with real dedication.

77. As time goes on, however, we need to do more--in the selection of professors, administrative staff and members of boards, and especially in ongoing formation for both Jesuits and lay people in order to create an educational community united in mission.

78. All too often we have seen cases where new lay colleagues are welcomed into Jesuit faculties solely on the basis of academic or other professional credentials. Unless there is a



prior clarity concerning a statement of the mission of the institution, and a prior acceptance and commitment to foster this mission, it seems unrealistic to expect that we can hope for an institution to continue "in the Ignatian tradition."

79. And growth in understanding and commitment needs to be cultivated through faculty seminars, discussions and the like, as well as through individual conversations and friendships. Clearly, opportunities for closer involvement in sharing in the spirit and mission of the institution should be offered through colloquia, retreats and liturgies for those who are open to and desirous of them.

80. This is not a case of too few Jesuits needing to seduce the laity into acting like Jesuits. That thinking is not worthy of us. Rather the many views of all members of the higher education community who follow Ignatius with their own perspective must come together to affect the university's life and developing Ignatian tradition.

81. The report of the United States higher education meeting concerning lay-Jesuit partnership held in May 1988 concluded: "Perhaps most important, there was a common consensus and realization within the group that a new stage of Jesuit education was in the process of development. In a sense, you could say that there was a need for a new Ratio Studiorum to support this development so that value-centered education evolving out of the ideals of Ignatian spirituality and the Gospels would continue in Jesuit institutions."

82. Just over two years ago I issued a document to the whole Society entitled "The Characteristics of Jesuit Education." It is not a new Ratio. Rather it seeks to establish the main features which should identify Jesuit education today. As such I believe that it can be adapted relatively easily to the level of higher education in your context. I encourage you to pursue such an adaptation, especially since it is not requested also by your national meeting on collaboration.



### III. Role of the Jesuit Apostolic Community

83. For the accomplishment of all that I have said up to this point, a critical question arises. What is the role of the Jesuit apostolic community at a Jesuit college or university in bringing this about?

84. In spite of profound differences, a common element in all Jesuit colleges and universities is the fact that the Society has missioned a group of Jesuits to work in the academic institution to accomplish certain apostolic services and ends in and through the institution.

85. Here I understand the Jesuit community to be the entire group of Jesuits who, missioned by the Society, are working in the college and university--even though they may live in quite distinct communities. I am considering, therefore, a "community on mission" or "the apostolic community," because the primary reason for a relationship between a group of Jesuits and a college or university is precisely the apostolic mission.

86. Within this context let us look at some important facts:

87. In the first place, we cannot ignore--we should even foster--the autonomy of the college or university, an autonomy which is institutional. The institution is independent of the group of Jesuits; the way that it functions is provided for in its statutes, and these may make no reference at all to such a group. The formal structures and the guides for the functioning of many of our colleges and universities provide no statutory recognition of the group of Jesuits work in them.

88. Second, the distinctive role of the Jesuits in a Jesuit college or university is to share the basic Ignatian purpose and thrust with the educational community. I am not thinking here of only verbal transmission, but of the communication that is given by witness and animation; through objectives pursued; through the values discovered and presented to the academic community in all areas of university life; through the quality of human relations which are created and encouraged in a Jesuit university.

89. I believe that this communication of the Society's apostolic inspiration to all members of the academic community is really owed to these people, so that they can become sharers in it, each in his or her own way.



90. To communicate this purpose in an official and authoritative way is the role of the competent university authorities, especially if they proclaim that the institution is "in the Jesuit tradition."

91. But to incarnate it in daily life with understanding and charity, through the multiple relationships and activities which form the fabric of university life, this is the task and the responsibility of all those Jesuits whom the Society has missioned to fulfill the specific apostolic mission of the university.

92. Third, well-defined community activities and procedures will be much more effective in accomplishing this than mere exhortations. General Congregations 31 and 32 have recognized these procedures. General Congregation 33 has confirmed them and given them new importance, declaring that they are the specific elements in our way of proceeding.

93. Such proper activities and procedures are, for example: information, without which it is impossible to maintain, or even to arouse, interest; consultation and reflection in common on the significant problems in university life, as these are related to our apostolic purposes ; evaluation of university life in these same areas; asking for suggestions about possible actions appropriate to the attainment of these purposes; weighing alternatives in a discerning fashion; deciding and preparing a plan of action to which all are committed, and in which all are expected to participate; then implementation; and then evaluation; and then planning again.

94. So we are speaking of a process; a permanent process. We are speaking of a way of life. The alternative is clear: an institution, of whatever academic quality, slowly or rapidly drifting aimlessly.

95. It is clear that the activities called for of planning, counseling, deciding, programming, evaluating, all of which could be subsumed under the general heading of apostolic discernment undertaken by the Jesuits work in the college or university, has to be done in such a way that it does not interfere with or supplant the methods and procedures of decision-making proper to the university itself, as these have been laid out in its statutes;



there can be no suggestion that the Jesuit community should become, in the university or the college, a pressure group, or a privileged group in the institution.

96. The risk that this could happen is very real; however, just as, on the one hand, we must scrupulously and decidedly avoid such an abuse, on the other hand this risk cannot inhibit us from doing what is necessary for Jesuits to carry out their proper role in the college or university. Carefully avoiding any uncalled for interference, these activities of the Jesuits can be a positive benefit to the life of the institution.

97. No Jesuit can legitimately excuse himself from this corporate apostolic responsibility and withdraw into narrow concerns for his own academic work and future.

98. Let me be very clear about this: The Jesuit community at the university ought to exercise not power, but its authority. Its role is that of guaranteeing, with and for all the members of the educational community, the transmission of Gospel values which is the distinctive mark of Jesuit education.

99. Too often, this "animation" of the universities is something tacked on, off to the side of the teaching and the research: One has the feeling that teaching and research is at the center of the enterprise and any question of evaluation or animation is a sort of superfluity; it is overtime work, something that can be sacrificed easily, for lack of time or motivation or energy.

100. Just as a Jesuit ought to have the courage to "waste time for the Lord in personal prayer," as Fr. Arrupe stated, so also the scholarly establishment has to dare to "waste time" in evaluation, renewal, in preparing itself for its future service. What are we talking about here is the life or death of Jesuit higher education.

101. Because this is so very important, let me propose a few questions I hope we can reflect on later on:

102. 1) How often, with the other members of our Jesuit apostolic community, do we pause to pray and discern the signs of the times as they affect our work and our Jesuit mission in our college or university? How often does this result in initiatives within the academic community?



103. 2) Do we with our fellow Jesuits participate in development and renewal of the institutional mission statement of our college or university? Once written, do we work to make it a living document in hiring, promotion, in curriculum renewal, in choice of research projects, in the public positions taken by the university on vital issues of the day?

104. 3) After community discernment are there times when we put in the hard work at departmental and faculty-wide meetings to influence policies and practices affecting the values we espouse?

105. 4) Jesuit residences, often located in the heart of a campus, have the possibility of providing more than housing for Jesuits. Communities, in collaboration with the institution, can be centers of a Jesuit presence that initiates intellectual and religious services for students, faculty and staff.

106. While providing for the needs of religious life, solitude and community privacy, are our communities also simple, reflecting the values we proclaim?

107. Are they hospitable, human instruments where the poor of every kind may find a welcome and feel at ease?

108. Trust that our colleagues and benefactors will not feel less welcomed or less at ease to find us in such simplicity of life.

#### **IV. Conclusion**

109. There are many signs of hope that our institutions will retain their distinctive identity and their special role in the transformation of society: I know of inventive value-oriented experiments in reorganizing the curriculum; new research institutes that address questions at the interface of religion and culture; special programs that deal with issues of faith and justice; lively discussions on so many campuses about the Catholic and Jesuit identity of our institutions.

110. I am also aware of national meetings that have been held to explore the partnership of Jesuits and their colleagues; the large numbers of our graduates who enter the Jesuit Volunteer Corps, the Jesuit International Volunteers, and similar programs run by the



individual institutions; the number of institutes devoted to the spiritual development of staff, academic colleagues, and the like.

111. All of these activities don't constitute a blueprint or an infallible plan of action; they are encouraging steps. In the name of the Society I thank you for them.

112. But they are only a beginning. What we need for the renewal of this apostolate is intelligent, prayerful, comprehensive planning and corporate action-- joined to the radical spiritual renewal of individual Jesuits and of Jesuit community life.

113. This apostolate is so essential to the work of the Society that no one will be surprised to find that competent Jesuit authorities manifest ongoing concern for the Jesuit quality of our educational mission. This is essential to insure the distinctive apostolic service expected of us by the people of God.

114. But no one should think that decisions from on high can in any way substitute for the live and active work that is being asked of you on the local scene now.

115. To this end I have placed a number of challenges before you today. Perhaps everything that I have been saying can be summed up in the one Ignatian word that is so familiar to all of us: *magis*.

116. You do many things well; I do not ask you to do more quantitatively. But I ask you to do what you do better, for the greater glory of God. I ask each of you to be at once excellent academics and outstanding apostolic leaders. The *magis* deserves no less!

117. Fruitful solutions will not be discovered by study and reflection alone. They will be learned in prayerful dialogue with the Lord for, in the end, thank God, it is all God's work.

118. May the Lord bless us abundantly. I look forward with genuine interest to learn of your renewed efforts in this mission that the Society of Jesus entrusts to you. Thank you!

