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A Universidade da Companhia de Jesus À Luz Do Carisma inaciano

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Address of the Very Reverend Peter-Hans Kolvenbach

ASSEMBLY 1989

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Editor's preface:

While there were other significant presentations made at Assembly '89, the main address by intent and in fact was that of the Superior General of the Society of Jesus, Peter-Hans Kolvenbach, S.J. Father General Kolvenbach was invited because of the importance his words could and should have for all who are working in the context of the Ignatian vision of higher education in the United States. He not only achieved this in his Assembly address but rather obviously took the occasion to make a major statement on higher education to Jesuits and their colleagues throughout the world.

To facilitate study and discussion of this address, the editors have used a format which highlights its skeletal structure and underlies its main themes.

The Jesuit Provincials of the United States have definitely taken this address of Father Kolvenbach as their agenda for the apostolate of higher education. In turn, the editors hope that by making the address available to all colleagues and Jesuits it may similarly inspire them and direct their efforts for the next decade.

I. Introduction

1. This is an historic occasion: the first assembly of Jesuits from the entire spectrum of activities at all United States Jesuit institutions of higher education.
2. I note with pleasure the presence of some of our lay colleagues. The talent and dedication assembled in this room is potentially a massive resource for building the Kingdom of God on earth. And that is not only true for your impact upon the minds and hearts of young people in this country; like it or not, what happens in the United States affects the lives of hundreds of millions of women, men and children on every continent.



3. You know that. You are in a position to form the minds and heart of people who will mold the beginning of the third millennium. What a marvelous opportunity for the magis, for aiming at ever greater, more profound, more universal service. How pleased Ignatius must be to see us poised for such a challenge!
4. But the challenge is complex. And we would be foolish to omit serious consideration of components that makes attainment of our goal difficult. Realism is a hallmark of Ignatius. Let us, therefore, be realistic this morning. I take the occasion then, to address, not all, but some key elements in our mission today as it calls you in service.
5. Some of you, and some Jesuits not in this room, are uncertain, questioning the Society's commitment to the apostolate of Jesuit higher education, today and especially tomorrow. A word, then here at the start, about the place of higher education within the range of priorities of the Society.
6. The Society proclaims that the service of faith through the promotion of justice is the "forma omnium" that must be integrated as a priority, into every one of our apostolates. This change of priorities in our Society in no way calls into question the value of education as such. The famous Decree 4, in spite of erroneous interpretations, actually asked that the educational apostolate be intensified!
7. The decree describes the power that the educational apostolate has to contribute to the formation of multipliers for the process of education the world itself. In this way education can be a powerful leaven for the transformation of attitudes, humanizing the social climate.
8. It is not, therefore, education itself that is questioned, but whether education is, or is going to be, integrated into the one apostolic thrust of the Society. Fr. Arrupe declared very clearly that our purpose in education is to form women and men for others, in imitation of Christ, the Word of God, the Man for others; and Fr. Arrupe challenged us to work out the pedagogical implications of such an objective.
9. Therefore, instead of seeing the promotion of justice in the name of the Gospel as a threat to the educational sector, this apostolic priority that we have received from the Church is to



be seen as a pressing commitment to reevaluate our colleges and universities, our teaching priorities, our programs, our research efforts to make them even more effective.

10. And such evaluation of apostolic effectiveness ought to be an ongoing element in the internal life of each college and university, and nowhere more so than in the development and review of curricula and the choices made about research.

11. In visiting a number of Jesuit universities and colleges during the last five years, I have been impressed, especially in the United States, by initiatives undertaken to fulfill the mission of the Society. It should be clear to all that education institutions that are working in appropriate ways for the service of faith through the promotion of justice can be fully apt instruments for the implementation of Decree 4 of the 32nd General Congregation.

12. Our own enthusiasm about the future may depend on how much we feel that the schools we now call "Jesuit" still retain their Jesuit identity. While some people in our institutions may care little about Jesuit ideals, many others do identify strongly with Jesuit education, and still more will want the university or college to retain at least its identity as a "Jesuit" school, and then to develop it.

13. But what do we mean by Jesuit education? To answer that, to establish Jesuit identity, we must link our work in education with the Ignatian spirituality that inspires it.

14. Here let me mention but a few Ignatian themes that enlighten and give impetus to our work in higher education: the Ignatian worldview is world--affirming, comprehensive, places emphasis on freedom, faces up to sin, personal and social, but points to God's love as more powerful than human weakness and evil, is altruistic, stressed the essential need for discernment, and gives ample scope to intellect and affectivity in forming leaders.

15. Are not these and other Ignatian themes also essential to the values a Jesuit college or university endorses? And in so doing Jesuit education challenges much that contemporary society presents as values.

16. In the past three decades the social, cultural, educational context in which we exercise our mission has changed irrevocably. Religious changes have accompanied changes in society, national life and education. We do ourselves no service by lamenting or denying this fact, or,



on the other hand, by claiming that every change has been an unmixed blessing or the result of wise decision.

17. Whatever the case, this changed world of our is the only one in which we are called to work out our mission. How best to exercise our apostolic influence in the present is the only question worthy of our attention, because it is only in this way that we prepare the future.

18. Recall Fr. Arrupe's famous question: "How to do?" I surely do not presume to answer this challenging question in detail, if only because all answers must be concrete ones; every means to the end must be inculturated, taking into account the myriad circumstances of the local scene, recent history and personalities involved. But I do offer here a few large brush strokes which may help to set some important parameters to the task.

II. Characteristics of the Apostolate

A. Jesuit Education Is Value-Oriented

19. It is my belief that awareness exists that there is no aspect of education, not even the so-called hard sciences, which is neutral. All teaching imparts values, and these values can be such as to promote justice, or work, whether partially or entirely, at cross purposes to the mission of the Society.

20. A value literally means something which has a price, something dear, precious or worthwhile and hence something that one is ready to suffer or sacrifice for, which gives one a reason to live and, if need be, a reason to die.

21. Values, then, bring to life the dimension of meaning. They are the rails that keep a train on track and help it to move smoothly, quickly, purposefully.

22. Values provide motives. They identify a person, give one a face, a name and a character. Without values, one floats, like the driftwood in the swirling waters of the Potomac. Values are central to one's own life, and to every life, and they define the quality of that life, marking its breadth and depth.



23. Values have three anchor bases. First, they are anchored in the "head." I perceive, I see reasons why something is valuable and I am intellectually convinced of its worth.

24. Values are also anchored in the "heart." Not only the logic of the head, but the language of the heart tells me that something is worthwhile, so that I am also affected by its worthiness. "Where your treasure is, there your heart is also."

25. When the mind and the heart are involved, the persona is involved, and this leads to the third anchor base, namely the "hand." Values lead to decisions and actions--and necessarily so. "Love is shown in deeds, not words."

26. Each academic discipline within the realm of the humanities and social sciences, when honest with itself, is well aware that the values transmitted depend on assumptions about the ideal human person which are used as a starting point.

27. It is here especially that the promotion of justice in the name of the Gospel can become tangible and transparent. For it must guide and inspire the lawyer and the politician, the sociologist, the artist, the author, this philosopher and the theologian. I am talking about curriculum, about courses, about research -- which means that we are talking about faculty, about us and our lay colleagues, and our boards of trustees.

28. Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit colleges and universities must strive for high academic quality. So we are all speaking of something far removed from the facile and superficial world of slogans, or ideology, of purely emotional and self-centered responses, and of instant, simplistic solutions.

29. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human persona because of fragmented approaches of specialization.



30. Within a fuller human context the pastoral dimension of the college or university program becomes an essential element in assisting the academic community to appropriate Christ-like values into their lives.

31. This service should not be restricted to excellent campus ministry programs for students, faculty and staff. It should involve a pastoral concern which gives an added dimension to all relationships among members of the academic community. Without such pastoral care, our education runs the risk of remaining cerebral, not fully human in its quest for God's love and guidance.

B. Interdisciplinary approach -- Theological Wisdom

32. And so, in addition to such rigor and such critical analyses, which I hope each one of us individually incorporates as an essential part of our teaching, there is something we can and should do together.

33. When working on his essay "The Idea of a University," John Henry Newman demonstrated that the very name "universitas" highlights the fact that the university is not a place where there is merely a quantitative accumulation of knowledge or simply a conglomeration of faculties and institutes. In a university each science is seen to be insufficient in itself to explain the fullness of creation.

34. Thus a qualitative integration of inquiry is sought which can lead to an appreciation of more comprehensive truth. How far this is from the view that portrays the university as merely an administrative umbrella for unconnected fields of research.

35. It is a pity that an interdisciplinary approach, the only significant way to heal the fracture of knowledge, is still considered a luxury reserved to occasional staff seminars or a few doctoral programs. Of course, an interdisciplinary approach is not without problems: It runs the risk of simply overloading students, of teaching them relativism, of inadmissible violation of the methodology of individual disciplines.

36. But a love of the whole truth, a love of the integral human situation can help us to overcome even these potential problems.



37. Just being practical, today the key problems that face men and women on the brink of the 21st century are not simple. What single academic discipline can pretend to offer comprehensive solutions to real questions like those concerning the start and end of human life, homelessness and city planning, poverty, illiteracy, developments in medical and military technology, human rights, the environment and artificial intelligence?

38. These require empirical data and technological know-how. But they also cry out for consideration in terms of their impact on women and men from a holistic point of view. So they demand, in addition, sociological, psychological, ethical, philosophical and theological perspectives if the solutions proposed are not to remain sterile.

39. Like it or not, the United States is the world's laboratory. Continually developing capacities to control human choices present us with moral questions of the highest order. And these questions are not solved in a unidisciplinary manner, for they embrace human, and not simply technical, values.

40. Every day of the week, there are debates about the beginning of life and the preparation of instruments to end it. Are we preparing our students to know, to really believe because they know, that just because some technological advance is possible for us, we are not thereby justified in its development and its use?

41. Do we challenge the leaders of tomorrow to reflect critically on the assumptions and consequences of "progress"? Do we challenge them to ponder both the wonderful possibilities and the limits of science? Do we help them to see that often significant civil financial decisions are not merely political manifestos but also moral statements?

42. This concern for a more holistic inquiry should be true of any college or university. But it ought to be the case that in a Jesuit educational institution teaching and research are not even conceivable without the integration of different forms of knowledge with human values and with theology.

43. In a Jesuit college or university the knowledge of the whole of reality remains incomplete, and to that extent untrue, without the knowledge of the humanizing



Incarnation of God in Christ and the divinizing of women and men by the gift of the Spirit. Transfiguration of Christ by the power of the Spirit is a part of human reality itself.

44. And this transfiguration, which continues among us, saves us even as it calls us to integrate all learning and all science. It is this transfiguration which makes the work of a Jesuit university a project and an adventure that is both human and divine; one which proclaims that, in spite of the prodigious diversity of technologies in many areas of learning, the idea of a university, which is the integral idea realization of the human person, is revealed to us as possible.

45. Our universities of course must do this precisely as universities following our heritage and tradition. This heritage and tradition promotes a culture that emphasizes the values of human dignity and the good life in its fullest sense by fostering academic freedom, by demanding excellence of schools and students which must include moral responsibility and sensitivity, and by treating religious experience and questions as central to human culture and life. The aim here is Ignatian and clear: the greater good.

46. Concrete means to achieve such an integrated program might be sought in the substance and methodologies employed in the core curriculum or in significant capstone courses for senior students on social, cultural and ethical responsibilities--and in that contemplative capacity for God and the world which lies at the very center of their human existence.

C. Interapostolic Initiatives

47. Let me extend the point further. The mission college and university Jesuits face today is so complex that you simply cannot hope to achieve its ends by yourselves. It is therefore of the greatest importance that in one way or other those engaged in the educational apostolate in the Society take the initiative to collaborate with those Jesuits who work full time in the direct promotion of justice.

48. The competence that is necessary for pastoral or social ministry, a knowledge that is broad and deep and constantly being updated, can only come from serious and disciplined



university studies; so it is clear that Jesuits missioned to those apostolates have need of the university.

49. But on the other hand, university Jesuits run the real risk of living at a distance, or with an information gap, but especially a distance of affectivity from realities off campus.

50. We have so many possibilities for collaboration among the ministries of the society, and we are not taking advantage of them sufficiently. I am convinced that more active collaboration among the different ministries can make our apostolic work more effective. We need to find the concrete means that will make this collaboration possible!

51. Are we willing to take the initiative in inviting Jesuits in social and pastoral ministries to work with us in study, in program developments, action research, and the like?

52. And are we willing to share in their ministry in parishes, social centers and the like so that we too can learn through service of people in very different situations from those we normally meet on campus?

53. Such collaborative ministry can only result in better service to the people of God by all involved.

D. International Collaboration

54. An allied consideration suggests itself, for our mission is not just a mission to local needs, but to build the kingdom of the Lord which is global as the Exercises make clear.

55. Ignatius sets the scene in the meditation on the Incarnation. In this context, let us remember that we are part of an international apostolic order. Especially in the historical context of our day, as citizens of the United States there are many opportunities especially open for you, opportunities to see and to act upon, in the formation of your true global horizon and identity.

56. We live in an era where global thinking and action is the immediate future. International business conglomerates multiply rapidly adapting to the world community; airlines are fast becoming "world carriers"; the media are beaming programs around the globe.



57. We who are missioned to build the kingdom of the Lord cannot remain limited to parochial or individual enthusiasms. Will we really help to form women and men for others in the world community of the 21st century if we do not adapt to the changing international culture? And this is a corporate responsibility, with all of us participating in some way according to resources and interests, and with a genuine desire to help all others.

58. A number of American Jesuit colleges and universities have made strides in international collaboration. I know of international student and faculty exchanges; some of your institutions have campuses abroad. These are signs of the typically Jesuit impulse to incorporate a global dimension into our educational programs--not as occasional special events, but as part of the fiber of what it means to be Jesuit colleges or universities.

59. Such international consciousness can only help to equip our students for life in the global village. I thank you for what you have done. I ask you to intensify these efforts, even in areas of cooperative research, because the need is really great.

60. It may be of interest to know that a major topic at the next meeting of all provincials of the Society will be international collaboration.

E. Part of the Church's Mission of Evangelization

61. In this whole effort to form women and men for others, if our Jesuit colleges and universities are to be true to their mission, they must serve the Church, the Church in its mission of evangelizing the world. This implies close partnership with the Church, even when that collaboration may seem to create difficulties.

62. A college or university has its own way of being and acting, it has its own specific nature and mission. But it cannot be Catholic and at the same time completely without accountability. There has to be a close relationship with the Church as educator.

63. I interpret the Holy Father's sense of urgency in addressing the nature of the Catholic university at the recent meeting in Rome as an expression of his understanding of the universities' uniquely formative role in the profound transitions taking place in cultures the world over.



64. Jesuits in the apostolate of higher education should feel encouraged about the importance of their mission as evidenced in the third world congress on Catholic higher education held in Rome a little more than a month ago. This was a major step in the ongoing dialogue between the Holy See and leaders of Catholic colleges and universities.

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 and, 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!

