



## International Theological College

### RATIO LOCALIS

#### Introduction

1. In 1569, the 'Nikolaihaus' was founded by Fr Nikolaus de Lanoy in the present-day Sillgasse. Till 1588 it served as a house for poor schoolboys at the Jesuit College. When the University of Innsbruck was founded by Kaiser Leopold I in 1669, it became a house for theology students. After the suppression of the Society of Jesus in 1773 it continued under the leadership of the former Jesuit, Fr Ignatius de Mohr until 1783.

2. In 1857 the newly restored Catholic Theological Faculty was entrusted to the Jesuits, and in the following academic year, 1858/59, the home for theological students in the old Nikolaihaus was reopened. In 1910/11 the home moved into a new building, and was renamed *Collegium Canisianum* in honour of its new patron Peter Canisius, opening on 1 October 1911.

3. The "*Collegium der Gesellschaft Jesu*" is an officially recognized juridical person, by virtue of a declaration made on 15 December 1947,<sup>1</sup> operating through whoever is currently Rector<sup>2</sup> or his authorised substitute. Its title is *Collegium Canisianum*, and its official address is: Tschurtschenthalerstraße 7, A-6020, Austria.

4. In 2006, the *Canisianum* was given a new set of goals by the Provincial of the Austrian Jesuits, corresponding to the new needs of the time. Since 2007, it has been an **International Theological College** principally for the postgraduate, specialist and continuing education of priests and students from dioceses, religious orders, and apostolic communities.

### PROFILE

5. Under the motto *Cor unum et anima una*<sup>3</sup> the *Collegium Canisianum* carries out its specific mission as a work of the Austrian Jesuit province for the world Church. Alongside the postgraduate academic training and academic research done at the theology faculty, it encourages a deepening of the spiritual life and a formation of the whole person, drawing on resources in the Ignatian spiritual and educational traditions. Candidates are chosen by their bishops and major superiors in the light of clear criteria.<sup>4</sup> They are also approved by the College's Admissions Committee,<sup>5</sup> and must also be accepted by the theology faculty. All this presupposes a good knowledge of German (at least level C 1 of the "CERFfL (GER)"<sup>6</sup>). They are being sent for special studies to an international, spiritually oriented community, in order that they can conscientiously prepare themselves, each according to their own vocation and mission, for a well-qualified service in their home Church or religious community.

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<sup>1</sup> Bezirksgericht Innsbruck, EZ 1176 Grundbuch 81113 Innsbruck

<sup>2</sup> cf. *Code of Canon Law* c 238, § 2

<sup>3</sup> Acts 4:32

<sup>4</sup> Congregation for the Evangelization of Peoples, *Instruction on Sending Diocesan Priests from Mission Territories Abroad and on the Length of Their Stay Abroad* (IEP), 25.04.2001, n. 7; Norms: A, Art. 1

<sup>5</sup> cf. *Way of Life* 38 - 40

<sup>6</sup> „Common European Reference Framework for languages (GER)“

6. Living, tuition and incidental expenses are borne either by the sending institution or else by arrangement with the CC through various forms of co-sponsorship (scholarships, twinning arrangements, charitable organizations, former students, benefactors etc).<sup>7</sup> With each application should come an estimate of the financial contribution that can be made.

### **SHARED RESPONSIBILITY**

7. The Jesuits have been entrusted with the direction of the CC,<sup>8</sup> but this leadership is exercised in a way that actively involves the Canisianum members.<sup>9</sup> The student community elects at the beginning of each summer semester two coordinators,<sup>10</sup> who carry out functions assigned to them in service of the well-being and growth of the whole community. They maintain dialogue with their fellow students, and serve as direct conversation partners for those in charge of the College. Together with those in charge, they see to it that the daily order agreed by the college community is put into practice.

8. As the needs of the community dictate, each year special committees<sup>11</sup> and functions are put in place, under the leadership of a moderator. Their task is, with the support of the whole college community, to organize the college's daily life and to find creative ways of enriching it.

9. The College Council<sup>12</sup> is chaired by the Rector, and comprises the co-ordinators, the moderators of committees and the Jesuits in charge of the college. It serves to give advice, to plan and to reflect. It takes responsibility for daily life on the basis of the 'see-judge-act' model of reflection, in a spirit of discreet openness. With an eye on the Ignatian *magis*, it seeks to make suggestions for further development and progress.

### **A COMMUNITY OF QUALIFIED CONTINUED EDUCATION**

10. The CC community is a place particularly suited for postgraduate academic specialization. During a time of licentiate or doctoral study, it offers a community that enables all its members to dedicate themselves principally to scholarly work in a spiritual and fraternal atmosphere. During their time of study, all see their study as their main apostolic task.

11. They each live the richness of their life-choices and ordination in a climate of mutual trust and apostolic dedication. The organization of the College should help individuals in their effort to live out of the self-giving love of Christ and to make that love a reality of their own experience. Their interest and pleasure in others, along with their willingness to share and to be there for others, will enrich everyday living and facilitate life in common.

12. The CC is at the service of its students. It aims to offer resources for personal growth and deepening like spiritual guidance. Its goal is to consolidate the grace-gifts that go with vocation, and to help its students integrate their new experiences and learning into their previous way of life. Particularly important here is a critical reflection on pastoral experience in a new cultural situation. All of this, in line with the Ignatian *magis*, should serve to help people become more like Christ, the true priest.

13. Candidates will generally be accepted into the Canisianum after some years of pastoral work. They should value the opportunity for concentrated academic work in an atmosphere

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<sup>7</sup> IEP, Norms: A, Art. 2;  
*Way of Life* 62 ff.

<sup>8</sup> cf. Statutes 5f.

<sup>9</sup> cf. *Code of Canon Law* c. 239, § 3 ; cf. *Novo millennio ineunte*, 2001, 45; *Way of Life* 41 ff.

<sup>10</sup> cf. *Way of Life* 43 ff.

<sup>11</sup> cf. *Way of Life* 45 ff.

<sup>12</sup> cf. *Way of Life* 40

shaped by a commitment to faith and justice. And the acceptance of this as a priority implies a certain renunciation of the many fulfilling possibilities that pastoral work offers. With this experience there comes a maturing of a person's selfless service of Christ, that thus becomes a grace-gift particularly characteristic of this time.

## **OBEDIENCE TO VOCATION AND MISSION**

14. The students of the Canisianum have received an ecclesial mission,<sup>13</sup> and should be ready to live accordingly. This presupposes that they have been carefully and discerningly chosen, with an eye to local challenges and needs, to their human, intellectual and spiritual gifts, and to the needs of the whole Church.<sup>14</sup> Candidates seeking admission only on their own initiative cannot be considered.

15. A sense of being sent is an important and distinctive characteristic of the whole community. This strengthens the bond with the home diocese of community, despite the physical distance, and thus also fosters a sense of mutual responsibility within the international community. As the members get to know each others' origins, a sense of the world church grows.

16. The link with the local church in the diocese of Innsbruck, whose bishop is the protector of the CC, enables individual members as representatives of their home cultures to enrich others and to offer distinctive ministries. These form, to a prudently measured extent, a part of the formation programme; they are planned and agreed upon together with the Rector.<sup>15</sup>

## **SERVICE TO THE CHURCH**

17. With the goal of their mission before their eyes, the Canisianum students should strive to make a reality of the expectations placed in them. They are already exercising the ministry to which they have been called. Their commitment should reach well beyond their personal interests and fulfilment. They are in the service of their home churches.<sup>16</sup>

18. Recognising the signs of the times and responding to the challenges that emerge from these signs is a continual stimulus for the community. It is within this context, that students' philosophical and theological endeavours to make the Church recognisable as a genuine place and fellowship of God-given freedom, should be understood. The devotion to the Sacred Heart fostered in the house encourages us in the dedication that this requires.

## **SPECIALISED STUDY**

19. The Society of Jesus offers at the CC an opportunity for an excellent academic formation in keeping with its own tradition. In collaboration with the Catholic theology faculty that the Society helps sustain,<sup>17</sup> the CC can offer its students optimal conditions for study.

20. During these years of academic specialisation, study and research form the heart of the Canisianum students' ministry in the Church. This principle governs also discussions about how long studies should last. Unless there is a proper agreement made between the sending

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<sup>13</sup> IEP, Nr. 7

<sup>14</sup> cf. *Way of Life* 37 ff.

<sup>15</sup> IEP, Norms: A, Art. 3

<sup>16</sup> IEP, Nr. 4

<sup>17</sup> <http://theol.uibk.ac.at/studium>

superior or bishop and the Rector, changes in the study program first embarked upon are not possible.<sup>18</sup>

21. The college atmosphere should be marked by an enjoyment of study and an interest in philosophical and theological questions. It will also be helped by an interest in the questions thrown up by contemporary developments, by personal interaction and prayer in common, and by a readiness to think creatively about times of recreation and rest.

22. A prudent and methodical approach to study, adopted in an authentic spirit of availability and dedication, will be satisfying to individuals and will also help the community to move forward in a balanced way. Each member is required to make his contribution, to be open to others' questions, and especially to listen to the critical questions about faith raised by people who are somehow searching.

### **ONE HEART AND ONE SPIRIT**

23. The CC serves as a community for the time of special studies, a community preparing itself for religious ministry. Under its motto, *Cor unum et anima una*, it has ever since its foundation formed people for the particular form of discipleship that is priestly ministry, who have remained united to each other long after the time of study as Canisianum students in the spirit of Ignatian spirituality and devotion to the Sacred Heart.<sup>19</sup>

24. On the basis of a shared calling to follow Christ, Canisianum students have experienced the riches of cultural, linguistic, ritual and ecclesiastical diversity as gifts uniting the universal church. They have also become more sensitive to the needs of other local churches. Sheer proximity makes them realise how urgent it is to live a faith that brings about justice; and the community tries to practise this.

25. Gathered round the Lord's Table, the college community celebrates in its daily prayer of thanks that is the Eucharist this unity grounded in Christ to the glory of the Father. Along with other devotions, the Divine Office prayed either individually or as a group, shapes the everyday routine. The reconciliation with each other and with God that is always necessary is lived out in various forms of penitential practice. Out of this permanent readiness to do better, individuals draw strength so as to orient their lives ever more according to the Lord and to incorporate them, in His Spirit, into the community.<sup>20</sup>

### **IN THE DIOCESE OF INNSBRUCK, TYROL**

26. The diocese of Innsbruck was erected in 1964 as a suffragan see of Salzburg; before that, Innsbruck belonged to the diocese of Bressanone/Brixen. St Peter Canisius SJ, known as Germany's second apostle, is the diocese's patron saint. In 1571 he was appointed official court preacher in Innsbruck under Archduke Ferdinand II, and taught theology here till 1577.

27. Today's university traces its origins back to Kaiser Ferdinand I, who asked Peter Canisius, then Provincial, for Jesuits to come to Innsbruck, and founded the first Jesuit college in the city in 1561/62. Canisius' concern was with the reform of the inner person and with people finding a common way to God together. These concerns still inspire and inform study in Innsbruck.

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<sup>18</sup> IEP, Norms: A, Art. 1

<sup>19</sup> cf. *Way of Life* 56

<sup>20</sup> cf. *Code of Canon Law* c 276; *The Priest: Shepherd and Leader of the Parish Community*, 13f. (PHLP); *Way of Life* 58

28. The natural beauty of the area, the cultural treasures of the old city with St James's Cathedral, the old and new universities symbolizing how times have changed, the various religious foundations that have influenced the villages and small towns in the Tyrol, and the various parishes and Church institutions that keep the faith alive, all these provide an extraordinarily favourable setting for study and for recreation.

## WAY OF LIFE

29. Ignatius' Contemplation to Attain Love (Exx 230ff) begins with two observations:

1. Love is a matter more of deeds than words
2. Love consists in mutual communication.

The aim of this 'Way of Life' is, in this spirit, to make the 'Profile' a lived and visible reality. In this context, all must make the Ignatian observations given above their own, and thus enrich the life of the college community. Similarly, what Ignatius called 'the inner law of charity and love' must inform the exterior rules.

### GENERAL NORMS

#### *The Jesuit Community*

30. The CC is a work of the Austrian Jesuit Province, under the authority of its provincial, who missions the Jesuits working in the College. The superior of the Jesuit community is also the Rector of the CC. Within the provisions of the canon law relating to the religious, the Jesuit community is part of the College community.

#### *Government of the College*

31. In accordance with the Statutes, the **Rector** is responsible for the College's orderly direction<sup>21</sup> and for the different dimensions of its formation program.<sup>22</sup> It is he who, following the prescriptions of Canon Law, takes the decisions necessary for these aims. He fosters the common spirit of the College, preserving and developing the identity of the International Theological College.<sup>23</sup> He requests from the local ordinary faculties for the College's priests, both for preaching and for confessions (*Code of Canon Law*, 764, 969, § 1).

32. He is entrusted with a particular care for a trustful atmosphere among the students and for the development of their gifts and capacities. He has a responsibility for their being accompanied in their life of faith, their studies, and their priestly ministries. He therefore seeks to have personal contact with each student, receiving from them each semester the information he needs, celebrating the Eucharist with them, directing the ministry of proclamation, and offering public leadership in his exhortations..

33. It is his task to negotiate with home bishops and higher superiors about admissions<sup>24</sup> and dismissals, and also to give a yearly report on how each student is progressing in his mission. When crises arise, he makes appropriate provision and takes necessary decisions. He is responsible for allocating scholarships and supervising their use, both internally and externally.<sup>25</sup>

34. The College also provides the students with a **Director of Studies** or **Mentor**. He makes them familiar with the academic regulations of the University of Innsbruck, and provides support and advice to the students as they engage in the arranged program. The students should give him each semester an account of their academic research and work.

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<sup>21</sup> cf. Statutes 5

<sup>22</sup> cf. Statutes 6

<sup>23</sup> cf. Statutes 4

<sup>24</sup> cf. *Way of Life* 37 ff.

<sup>25</sup> cf. *Way of Life* 62 ff.

Good results are a prerequisite for continuing at the College. The Director of Studies should also foster academic initiatives and events within the college community.

35. He should be aware of events within the faculty, and maintain contact with the relevant staff. At the end of the student's first year, he should formally give his opinion as to whether or not the student should continue.

### ***The Spiritual Director***

36. A major aim of this period of formation is the deepening of the spirituality already developed.<sup>26</sup> The **Spiritual Director** is an embodiment of the Church's concern for the spiritual development of priests, and exercises this role with regard to all the students in the College. He is available as a spiritual director, and serves as confessor in the College. He is animator of the house's liturgical life and common prayer, and supports the students' engagement in this area of such significance for the community. Days of recollection and the annual retreat are organized by him; these are a compulsory element in everyone's formation.

### ***Committees and Institutions***

37. The **Admissions Committee** is chaired by the Rector, and gives him, on the basis of the fully completed College admission forms<sup>27</sup> their official opinion about the candidates. Its membership, besides the Rector, comprises the Director of Studies, a member of the Jesuit community and a professor from the theology faculty.

38. The basic requirements for admission are as follows: a request from the responsible bishop or higher superior, including an indication of the studies needed and of plans for future ministry; completed basic theological studies (baccalaureate or masters) at least *magna cum laude*; a knowledge of German at least level C 1 of the "CERFfL (GER)"<sup>28</sup>; an age of less than 36; evidence of self-funding or of an application for external funding; a readiness to take part in the College's formation programme and to return to the home diocese or community after the completion of studies. The applications will be dealt with in the order in which they are received.

39. On acceptance into the College community, all students must give the Rector a written declaration of their willingness to return to their home diocese following the completion of their studies. The declaration must be countersigned by the appropriate bishop or religious superior.

40. The **College Council** is the CC's mechanism for deliberation, planning and reflection. At the end of September, its main concern is with the community and its plans for the year. At the end of January, it has a period of reflection; it offers advice about ministries and committees, and prepares for the general assembly. Otherwise it normally meets monthly. It takes responsibility for daily life on the basis of the 'see-judge-act' model of reflection, in a spirit of discriminating openness. With an eye on the Ignatian *magis*, it seeks to make suggestions for further development and progress. It is chaired by the Rector, and comprises the coordinators, the moderators of committees and the Jesuits in charge of the college. It is summoned, and its agenda is prepared, following discussion between the coordinators and the Rector.

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<sup>26</sup> cf. *Way of Life* 58

<sup>27</sup> cf. Guidelines for Acceptance to the Canisianum: [www.canisianum.at](http://www.canisianum.at); <http://www.uibk.ac.at/studium>.

<sup>28</sup> „Common European Reference Framework for languages (GER)“

## **The Student Community**

41. The **General Assembly** involves all members of the College community. It is convoked at least once a year by the two coordinators that it elects, and is presided over by them. It can also be convoked by the Rector, by a majority vote of the College Council or at the formal request of a quarter of the student body.

42. The principal task of the General Assembly is the annual secret vote<sup>29</sup> of the two coordinators. It can also discuss all questions affecting the College. Its particular concern is with the mechanism for elections, and it considers amendments to this *Ratio localis*. Resolutions of the General Assembly, and the elections, become valid only with the Rector's approval. Once this has been given, the resolutions and elections are binding on all members of the Canisianum and for all its committees and institutions. Resolutions of the General Assembly require a simple majority. Proposed changes to the *Ratio localis* require a two-thirds majority.

43. The two **coordinators** maintain dialogue with their fellow students, and serve as direct conversation partners for those in charge of the College. Together with those in charge, they see to it that the daily order agreed by the college community is put into practice. They meet once weekly with the Rector so as to be informed by him about developments and events in the house, and about the timing of particular events. From their side, they bring to the Rector the concerns of the students, and discuss questions arising from these with him. They are expected to know and represent the opinions of the whole community. Together with the Rector, they see to it that the various responsibilities in the house are fairly distributed.

44. The two coordinators are elected at the beginning of each summer semester by the General Assembly, in a secret ballot, by absolute majority. Once they have been confirmed by the Rector, they enter into office.

## **Committees**

45. As the needs of the college community suggest, all studies choose freely and spontaneously for themselves at the beginning of each summer semester a particular field of interest and responsibility. The groups which thus emerge are designated committees, and each is chaired by an elected **moderator**.

46. The committees have an important role both *ad intra* and *ad extra*. Under the leadership of their moderators, they try to find ways in which all concerned can work together creatively. Each student is expected to engage in these processes with all his gifts of nature and of grace, so that the committees' work is fruitful and sound.

47. **Community and Services.** In collaboration with the coordinators and the College administration the bedells are responsible for the practical organization of regular and special College events. The librarians, the editors of the *Korrespondenzblatt*, and the photographer etc. are responsible for their own activities, and they should annually recruit, in consultation with the coordinators, their successors.

48. **Liturgy:** All those whose gifts and interests lead them to want to make a particular contribution to the house's liturgical life should try to do justice to the whole range of liturgical expressions. The chief sacristan, the choir master, and the organists each have their own spheres of responsibility.

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<sup>29</sup> cf. *Election Procedures*

49. **Spirituality** The spirituality committee nourishes the life of the College community by the preparation of liturgies of the word, days of recollection, pilgrimages and the like.

50. **Culture** The culture committee caters for cultural, social, political and other interests. It organizes meetings, discussions, lectures and so on, and is responsible for the organisation of public College events.

51. **Social:** “Deus caritas est” has to be understood and put into practice—within the College, and outside, both here in Austria and at home. We look for ways in which we can live a faith that is searching for justice.

## **A Community of Life and Learning**

52. In the **Spirituality Groups** people’s personal spiritual life should be enriched and complemented. These are the most basic element in the life of the community as a whole. Personal exchange on the experience of faith, discussions about spiritual themes and theology, and the celebration of the Eucharist all serve to deepen the interpersonal dimension, and the integration of the whole person in the new situation of life and study. Each group chooses one of its members as *primus inter pares*; it should meet every two weeks.

53. The **Culture Groups** should foster living contact among members from the same or different cultures. They meet regularly, and bring their distinctive richness to the community of the whole College. Liturgical and secular feasts offer good opportunities for enriching others, not only in the College but also in the Jesuit church, and in the parishes with which we have contact. Each group should have a representative elected for one year, who is responsible for communicating requests and ideas to and from the group, and for liaison with the Culture committee.

54. The **Philosophy and Theology Discussion group** gives students the chance to discuss among friends the questions raised by academic work. It helps people avoid the dangers of loneliness and encourages them to formulate intelligibly matters related to their academic specialization. In discussion with the Director of Studies, each student should take the initiative in availing himself of this opportunity, and also of drawing others in.

55. Among the specific ways in which our College community is built up are the following:

- prayer and liturgy
- meals in common
- meetings of the spirituality and culture groups
- cultural events
- feast days
- sporting and musical events
- the bar
- the philosophy and theology discussion group

56. Beyond the house itself, we have special contacts with former students, with friends and with benefactors. The *Korrespondenzblatt* und our web-site, [www.canisianum.at](http://www.canisianum.at), help us to build bridges and to keep alive the spirit of *cor unum et anima una*. *Helvetia Oenipontana* and the Priestly Prayer Fellowship serve further to strengthen mutual bonding and links with the College. The CC and its students are grateful to all these groups for their constant help and support, and remember them regularly in prayer and at Mass.

57. The **House Rules** are binding on all, and regulate particular aspects of our life in common. They are evaluated and, if appropriate, amended annually by the College council.

## SPIRITUAL LIFE AND LITURGY

58. The spiritual life of the CC may be shaped by Ignatius, but it recognises that it must also be sustained and enriched by the traditions the students bring with them. Each person is invited to make their own spiritual life a source of fruit for the whole community, and in his own turn to be stimulated spiritually by the wider community. The daily shared celebration of the Eucharist is the centre of priestly spirituality. It is the liturgical summit and also the most original source of our community founded on Jesus Christ.<sup>30</sup> Our liturgies are enriched by elements from our different cultures.

59. All are expected to keep personal times for prayer, meditation, examination of consciousness and adoration. Regular spiritual direction and the sacrament of reconciliation are regarded as indispensable elements in the individual's formation. The Divine Office and other aspects of the liturgical life are laid down by law. Some special community liturgies are obligatory for all.<sup>31</sup>

60. Participation in days of recollection, in the annual pilgrimage, in the triduum for the feast of the Sacred Heart and in the annual **Ignatian retreat** offered by the CC in various forms are all part of the College's formation program. It is only for serious reasons, in consultation with the Rector, that people may be dispensed from this program. Sustained spiritual self-awareness also serves as a basis for competent work later in the communication of Ignatian spirituality and methods of education.

## STUDY

61. Study and research are, evidently, key tasks for Canisianum students. Candidates must therefore have the necessary intellectual gifts to cope with the demands of study and of scholarly work. A gift for languages, the ability to engage with philosophical and theological problems, an eagerness for research, and ability to present things clearly in writing are all requirements for study in Innsbruck.

62. The booklet *Das Studium an der Leopold-Franzens-Universität Innsbruck* and a leaflet *Das Doktoratsstudium an der Universität Innsbruck* give information about all the conditions for admission to study in Innsbruck, particularly as regards documentation and the application dates laid down by the state authorities. Completed application forms will be forwarded to the University offices by the Director of Studies.

63. Students are expected to formulate their own plan of studies, as an expression of their readiness to take responsibility for what they do. This plan should be based on the regulations for doctoral study in philosophy or theology at the Catholic theology faculty of the University of Innsbruck, or on the statutes for the licentiate in theology granted by the Jesuit *Collegium maximum* in Innsbruck. In accordance with these plans of studies, and in consultation with the relevant university teachers, each student should map out how their study and research should develop and carry the project through. They are accountable to the Director of Studies for the formulation and execution of the plan.

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<sup>30</sup> Pastores dabo vobis (PDV) 51; cf. *Profile* 25

<sup>31</sup> cf. *Liturgical Plan*

64. The Director of Studies is to be kept informed about academic progress regularly, at least once a semester. The Director of Studies is also in touch with the relevant university staff in this connection.

65. It is envisaged that a doctorate should take three years of study and licentiate two. If necessary, an extra semester can be granted once this period has elapsed. These limits remain in force, even if the state immigration authorities authorize different periods of time for the person's stay in Austria.

66. If studies are extended or delayed, the situation must be explained to the Director of Studies. If those in charge of the house impose conditions (for example the submission at regular intervals of texts outlining research activity), these must be fulfilled.

67. After the first year of study at the Catholic theology faculty an evaluation is made of each student in order to determine whether he can continue his postgraduate formation at the CC. This evaluation will take place during a discussion between those in charge of the house and the individual student.

## **PASTORAL MINISTRIES**

68. The exercise of **pastoral ministries** in a foreign culture is a matter demanding care. The initial place for students to practise their German is the CC. Placements in selected parishes can, at a later stage, offer the chance to help celebrate the liturgy and to bring witness from the wider Church (hence the idea of sponsoring or partnering parishes). Such placements are prepared for appropriately, reflected upon critically, and then evaluated. Later, more long-term engagements can be part of the formation process, but they must - given the priority assigned to special studies - be agreed upon with the Rector.

69. Such longer-term placements mostly occur during the summer vacation and at Christmas and Easter. They may even be located outside the diocese of Innsbruck. During the semester, there is a norm of a monthly weekend (Saturday evening and Sunday) that should not be exceeded. Among other possibilities on other Sundays, there are opportunities to co-preside in selected contact parishes.

## **FURTHER REGULATIONS**

### ***Living Costs, Scholarships, and Annual Accounts***

70. In the light of the running balance, the living costs will be fixed annually, in consultation with the College Advisory Council.<sup>32</sup> They will be communicated to the students, to the institutions sending them, and to the donors of scholarships.

71. Those in charge of the college will try, with the help of donors,<sup>33</sup> to guarantee full or partial scholarships for students needing them to cover living costs, academic fees, and additional costs in the CC. Requests can be made by the appropriate bishop or major superior to the Rector when the application forms are sent in, along with an indication of how great a contribution can come from home sources.

72. The CC gives an annual account to its donors regarding the moneys spent. A part of this report comes from the student concerned, looking back on the year and forward to the

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<sup>32</sup> cf. *Statutes* 7

<sup>33</sup> cf. *Profile* 2.3

future. This material is to be given to the Rector before the beginning of the summer vacation.

### ***Vacations and Guests***

73. The CC is open to its students throughout the year. During the Christmas and Easter holiday and during the time of retreat, the kitchen is closed. During these periods, and also over the summer, there are possibilities for lunch outside the house or for self-catering. The costs for the summer months are equivalent to those during the academic year.

74. In order to strengthen ties with former students, these are always welcome as guests. The same applies to home bishops, major superiors, those in charge of formation, and close relatives. Depending on the number of free rooms, other guests can also be received.

### **FINALISATION**

75. This *Ratio localis* consisting of a *Profile* and a *Way of Life* is in force for a year *ad experimentum*. Over the academic year 2007/08, it will be evaluated by the College council<sup>34</sup> at the end of both semesters, and appropriate adaptations will be made. It is the responsibility of the College authorities to make and to publicize the necessary corrections.

76. Before the summer of 2008, all the amendments suggested to the College council will be collected and laid before the General Assembly.<sup>35</sup> The latter will discuss them and vote on them. Changes come into force once they have been accepted by a two-thirds majority of the General Assembly, confirmed by the Rector, and approved by the Austrian Jesuit provincial.

77. The final approval is given by the Provincial for a period of three years. He can at any time demand changes to the *Ratio localis*, or - for a good reason - abrogate it.

Provisional approval for the academic year 2007/2008:

P. Gerwin Komma SJ  
Rector

R.P. Severin Leitner SJ  
Provincial

Solemnity of the Apostles Peter and Paul, 2007

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<sup>34</sup> cf. *Profile* 9; *Way of Life* 40

<sup>35</sup> cf. *Profile* 7; *Way of Life* 41 f.

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