

Questionnaire

1. Please describe briefly the present state of philosophy and of philosophical studies in your country or region: tendencies, schools, impact, importance given to philosophical studies, etc.
- 2.1 Against this background, describe the present state of Jesuit philosophical studies in your region, as to extent, content, and methods.
- 2.2 In comparison with the situation before CG 31 (1965) do you notice a decline, a simple change, or even an improvement of philosophical studies? What do you think are the reasons for this phenomenon?
- 3.1 In the light of what you think to be the nature of philosophy (and of theology) can you state clear reasons why philosophical studies should be a necessary part of preparation for the priesthood and/or of the training of a Jesuit?
- 3.2 Do you think that philosophical studies for Christians and/or especially for candidates for the priesthood should be different from philosophical studies "tout court", and if so, why?
- 4.1 In view of the answer to question 3.1, what does the study of philosophy involve in relation to content:
 - 4.11 Is there a necessary (minimum) content for the philosophical studies to be done by one who will be a priest and a Jesuit?
 - 4.12 Is a thorough presentation permitting an understanding of Marxism an essential element in the preparation of priests today?
 - 4.13 What is the place (if any) of the human sciences, and their relationship to the study of philosophy?
 - 4.14 In case you would prefer different philosophical studies for those who do not have philosophical talent, or whose studies are directed to other fields than professional philosophy and theology, please indicate what should be a minimum content of such studies.
- 4.2 In the light of the answer to question 3.1, what does the study of philosophy involve in relation to method:
 - 4.21 What method (of thinking rather than of teaching) should be used in the philosophical formation of our men?
 - 4.22 Is there a minimum knowledge of philosophical methods necessary for a priest and a Jesuit?
 - 4.23 In what sense (if any) should the philosophy taught to our scholastics be systematic?

4.3 How do we maintain intellectual coherence for philosophical studies without denying freedom to philosophical inquiry and to teachers of philosophy? What pluralism in systems and methods in any one faculty is compatible with this coherence?

5 How should future professors of philosophy be prepared?

6 What names should be added to the enclosed list of invited participants for the symposium?

NB: Please send the responses to this questionnaire before September 30, 1976.

3.1 In the light of what you think can you state clear reasons why part of preparation for the symposium?

3.2 Do you think that philosophical studies candidates for the symposium should be different from philosophical studies "non-courts" and if so, why?

4.1 In the light of the answer to question 3.1, what does the study of philosophy involve in relation to content?

4.11 Is there a necessary (minimum) content for the philosophical study to be done by one who will be a priest and a Jesuit?

4.12 Is a thorough presentation of the history and understanding of philosophy an essential element in the preparation of priests today?

4.13 What is the place (if any) of the human sciences and social sciences in the study of philosophy?

4.14 In case you would prefer different philosophical studies for those who do not have philosophical talent, or whose studies are directed to other fields than professional philosophy and theology, please indicate what should be a minimum content of such studies.

4.2 In the light of the answer to question 3.1, what does the study of philosophy involve in relation to method?

4.21 What method (or thinking) rather than teaching should be used in the philosophical formation of our priests?

4.22 Is there a minimum knowledge of philosophical methods necessary for a priest and a Jesuit?

4.23 In what sense (if any) should the philosophy taught to our scholars be systematic?