Sources Chrétiennes

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youth, on whose shoulders would fall the heavy responsibility of rebuilding their coun-
ty. In 1957–58 the first women were admitted as students. 

The Shakujii campus for the Faculty of Theology opened in 1947; and the “International Division” (presently the Faculty of Liberal Arts) was launched in 1949. The Faculty of Science and Technology, founded in 1962, was followed by the School of Social Welfare in 1963. In 1973 a two-year Junior College for Women was started on a new campus in Hadano (Kanagawa Prefecture); and in 2011 Sophia took over the Nursing program from Seibo Gakuen. In 2013 Sophia celebrated its centennial anniversary. The University enrolled 12,475 undergraduates and 1,340 graduate students in the academic year 2015. Thus, Xavier’s dream to found a university in the “Capital” of Japan had become a reality.

See also Japan; Sogang University; Universities, 1773–Present; Xavier, Francis, SJ, St.

M. Antoni J. Ucerler, SJ

Sources Chrétiennes

Sources Chrétiennes, published by Éditions du Cerf in Paris, is a bilingual collection of the most important texts from the first 1,400 years of the Church. Founded in Lyon in 1942 by Jean Daniélou, SJ, Henri de Lubac, SJ, and Claude Mondésert, SJ, the collection today numbers approximately 530 volumes and is edited by the Institut des Sources.
Chrétiennes whose current director is Bernard Meunier. This institute is now affiliated with the Centre National de la Recherche Scientifique (CNRS).

The first volume of the series was a translation by Jean Daniélou of Gregory of Nyssa’s Contemplation sur la vie de Moïse, a subtle reminder of the Semitic origins of Christianity at a time of French occupation by an anti-Semitic regime.

The series consists principally of Greek and Latin early texts, although it also includes some eastern (Syriac, Armenian, and Coptic) texts along with some medieval works by authors such as Bernard of Clairvaux and Simeon the New Theologian. Greek authors include Basil of Caesarea, Gregory of Nazianzus, John Chrysostom, Cyril of Alexandria, and Theodoret of Cyr (sometimes rendered as Cyrillus), among others. Representative Latin authors include Tertullian, Cyprian, Hilary of Poitiers, Ambrose, and Gregory the Great. The texts include apologetics, biblical commentary, sermons, treatises, letters, liturgies, poems and hymns, dialogues, ascetic writings, Church canons, and history.

The original text is on the left-hand page with a new French translation on the right. Some eastern texts (in Armenian, Syriac) are available only in translation. The critical apparatus, including introductions, notes, and indexes, helps scholars and the educated layperson to access Christian biblical, liturgical, and patristic sources.

Sources Chrétiennes also oversees the Biblindex project, an Index of Biblical Quotations and Allusions in Early Christian Literature. A parallel collection of the works of Philo of Alexandria has developed. A similar German bilingual collection, Fontes Christani, is currently published by Brepols of Turnhout, Belgium.

See also Archives and Libraries; Bibliographies; Daniélou, Jean, Cardinal, SJ; France; Lubac, Henri de, Cardinal, SJ

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South Asia Jesuit Colleges and Universities

Jesuit efforts in Indian tertiary education have been growing rapidly over the past century. The Jesuit presence in tertiary institutions today comprises colleges (50), technical institutes (22), management/business schools (15), specialized engineering colleges (4), and one autonomous Jesuit university. This growth in part has been a response to India’s rapidly growing economy over the past twenty years, particularly in the information technology sector, which has created a high demand for training in business management, engineering, and other technical fields. The mission of Jesuit tertiary education also underwent a shift of focus after the Second Vatican Council (1962–65) and the 32nd General Congregation (GC 32) of the Jesuits (1974–75). GC 32 called for a greater emphasis on justice and serving the poor and marginalized. In the Indian context this drew attention to the needs of adivasis (tribal groups) and Dalits (untouchables), by broadening their educational scope. Some institutions also shifted to teaching in the vernacular language to expand access.

Seeing a need to organize and support Jesuit educational efforts across India, the major superiors of India founded the Jesuit Educational Association of India (JEA) in 1961. JEA was a separately incorporated body, which subsequently was folded into the Jesuit Conference of India (JCI) when JCI was legally incorporated as a body to help coordinate the works of the various Jesuit provinces. JEA, and subsequently the Education Section of the JCI, had a purview that entailed all educational efforts at every