The Implications of the Foreign Studies Apostolate for American Jesuit Higher Education in the 1970's

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THE IMPLICATIONS OF THE FOREIGN STUDIES APOSTOLATE FOR AMERICAN JESUIT HIGHER EDUCATION IN THE 1970's

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**LIFE**
INTRODUCTION

Definition of Terms

The purpose of this thesis is to examine the relevance of foreign studies programs for the educational apostolate of the Society of Jesus during the decade of the 1970's. The phrase "foreign studies program" signifies those serious, usually institutionally-sponsored academic programs of higher education, of at least a term's duration which introduce American students to a foreign environment. The term "Education Apostolate" signifies the actual or future involvement of members of the Society of Jesus in the instruction, administration, supervision or legal ownership of formal programs or institutions of higher education. The decade of the Seventies was chosen as a temporal limit because it allows sufficient time for planning and development without overextending the allowable extrapolation of present trends in both higher education and the Society of Jesus.

Scope

The first chapter will attempt to examine the present state of foreign studies programs and will argue that such programs are here to stay as worthy adjuncts to the enterprise of American Higher Education. At the same time, the lack of and need for
exchange of information, the formation of rigorous developmental criteria and a significant increase in cooperation between existing and potential programs will be established.

The second and third chapters will investigate and relate to foreign studies some pertinent problems in American and international Catholic higher education as articulated by some of the field's leading professionals.

The fourth chapter will focus on the contemporary self-critique and renewal of the Society of Jesus, both on a global and then more specifically American level. It will be argued that the reaffirmation of the Society's traditional stake in higher education, coupled with several contemporary but related apostolates and approached through the process and principles worked out by the Chicago Province of the Society of Jesus are particularly relevant to foreign studies.

Chapter five will develop a suitable model for a foreign studies program in the seventies which can accommodate both the professional demands of American higher education and the apostolic goals of the Society of Jesus. Such a model will be based on an existing program which is already part of the Jesuit educational ministry and which is capable of evolving along the lines suggested in the model.

Focus

Originally the focus of this chapter was to include an investigation of all major existing centers and programs of
U. S. higher learning located in Western Europe, as well as the self-critique of the entire American assistansy of the Society of Jesus. This has proved unworkable in both instances due in the latter case to different stages in the process of renewal and in the former instance to a lack of any reliable, continent-wide compilation of data, since the activities of most programs do not even require them to register with their host governments and since any association of American programs at any given date is impossible to determine. Indeed, apparently carefully planned surveys made in the same time period and within the same geographical limits are often at significant variance with one another. Then, too, no systematic commonly agreed upon set of categories or criteria for evaluation have yet been developed. The notable happy exception to this situation is the highly useful pamphlet *American Colleges and Universities in Italy*, prepared under the direction of the United States Cultural Attache in Rome. Based on self-descriptions drawn by each institution, and including such fundamentally necessary categories of information as location, date of origin, size, curriculum, entrance requirements, housing facilities, length of term, costs, etc., as well as a source for additional information, it remains far and away the most useful study of its type and an admirable model for a European wide study. Nevertheless, its author, Mr. Russell Harris, readily admits that programs are conceived, born and die without ever receiving any mention, except perhaps
a posthumous nod from his office. (N.A.S.A., North American Student Association headquartered in London reports the same phenomenon for France adding that often the only remaining trace consists of unforwarded mail or unpaid bills.)

Justification

Since this thesis was written in pursuit of an advanced degree in the Department of Foundations of Education, it seems most timely and appropriate that a study of the possible, mutual relevance of foreign studies and Jesuit order be made. Foreign Studies represents a contemporary education enterprise with a checkered past but a promising if indefinite future. The Society of Jesus is a world-wide professional and service organization with a 400 year old commitment to higher education and a sense of urgency regarding the priorities in its ministries of the future. Neither, it seems, can afford to pass the other in the night.
American Centers of Foreign Study

History of the U. S. Foreign Studies Programs

American universities have been involved in international higher education for almost five decades. The first junior-year abroad program was inaugurated by the University of Delaware in 1923 for a student body of eight. Smith College followed with a program for undergraduates in 1925. This first step into overseas education, however, was seriously hampered first by the Depression and later by the Second World War. Even as late as 1950 only a half-dozen junior-year abroad programs were scattered throughout.¹ Within six years, however, an additional sixteen programs were in operation. Yet that increase was negligible when compared to the phenomenal growth of overseas centers in the decade of the 1960's.

In 1960 approximately seventy colleges offered their students an opportunity to spend all or part of the academic year abroad.² Two years later this number had increased to one hundred

three such programs. \(^3\) By 1966 overseas programs had mushroomed at such an ever-increasing speed that two hundred eight centers offered intercultural opportunities to young Americans. In Europe alone over fifteen thousand students—graduate and undergraduate—participated in some type of program.\(^4\)

A closer look at the statistics concerning the number of foreign studies participants supports the exceedingly rapid expansion of such programs in the last decade. The Institute of International Education reported that from 1919 to 1955 there were less than two thousand American undergraduates studying abroad.\(^5\) While the Institute's records for that period are incomplete, they still indicate that a minute portion of the American undergraduate population studied abroad prior to the mid-Fifties. As late as 1959 only three thousand five hundred American students were attending overseas centers; of these students, fifteen thousand were in Europe; four thousand in Latin America; two thousand in the Far East; one thousand in the Middle East; two hundred seventy in Africa; and the remainder in Canada and Oceania.\(^6\) Statistics tend to vary considerably due to the fact that some reports include summer programs and study travel tours of a more limited nature than the full term overseas program.\(^7\) Despite such variance in available statistics regarding

\(^3\) U.S. Congress, H. Doc. 527, p. 387.

\(^4\) Ibid. See also, R. Freeman Butts, "America's role in International Education: A Perspective on Thirty Years," The United States and International Education, The Sixty-eighth
the total number of programs and students involved, all figures confirm the key facts that American participation in international education has grown rapidly in the past decade, and that tens of thousands of young Americans are studying abroad each year. A large percentage of liberal arts colleges in the United States now organize or affiliate in some way with foreign studies programs, and there seems to be little reason to doubt that the number of such programs will increase.

Taxonomy

The present foreign studies programs are extremely varied in both kind and quality. In this sense they accurately reflect the state of higher education in the United States. The types of programs seems almost limitless. They differ, like all educational institutions, according to size, location, housing, cost, faculty, administration, entrance requirements, etc. More importantly, there are differences in the academic aims of the various programs.


6 The United States and International Education, p. 139.

Some work exclusively in very specific area studies (for example, Italian studies, European studies); others are even more specialized according to subject (architecture, classics, music); but most are involved in general education and seek to expand their home university's liberal arts programs with meaningful study and travel abroad.

In *Undergraduates Overseas: A Look at U.S. Programs*, Dr. Ben Euwema suggests that the most useful criterion for comparison of study abroad programs is the determination of how the individual student is associated with a foreign studies program. While recognizing that there are dozens of sub-types, Dr. Euwema classified all foreign studies programs according to the following four principal types: (1) The Branch campus, (2) The Half Way House, (3) Complete Integration with a foreign university, (4) Independent Study programs.

The Branch campus is the type of foreign studies program in which the parent institution transplants itself abroad. Usually this type of foreign studies program draws a major portion of its faculty from the home university though English-speaking European professors are often employed. Such an intermixture of faculty benefits the student by offering a broader range of intellectual positions than is normally found on the American campus. In some

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cases Branch campuses are open only to full-time students of the sponsoring university; other programs, while drawing heavily from the parent institution, are willing to accept American college students provided they meet the necessary standards of the sponsoring school. A less restricted admissions policy thus has the advantage of creating a student body of varied backgrounds and adding additional depth to interpersonal experiences.

There are other advantages offered by the Branch campus as well as some sustainable objections. On the plus side, the Branch campus, because of its independent facilities, allows a greater number of students to participate in foreign studies. Then, too, with the overcrowded conditions common in many European universities, few American students would be accepted into that educational system. The Branch campus offers classes which are almost always conducted in English; this, of course, has a wider appeal to students with little or no previous foreign language proficiency. However, virtually all Branch campus programs do insist that their students study the local language during their stay abroad. Finally, this type of program attracts people from various disciplines within the academic community, including some non-liberal arts majors. More specialized programs regularly demand area concentration and higher previous academic achievement.  

to assimilate the average student with great ease and thus
bring the advantages of foreign studies to a broader student base.

Perhaps the most common feature of the Branch campus is
that the students live in conditions which are relatively isolated
from the local inhabitants. The charge that Branch campuses are
"American ghettos" stems from the fact that students have little
necessary daily contact with any foreigners other than those
employed by the school. This isolated living situation can allow
a student to achieve only minimal cross-cultural contact during
his year abroad. On the other hand, many students are neither
psychologically or linguistically prepared for total cultural
immersion; ideally the Branch campus type of program lets them
ease themselves into the foreign culture at their own pace. The
severity of the culture shock is thus lessened, and the chance
of an advantageous foreign experience enhanced.

The second type of foreign studies program can be called
the Half Way house since it is mid-way between the Branch campus
and the Completely Integrated program. The student is attached
to a foreign university and is taught by the faculty of that
university. However, the course content and class procedure
follow the American educational system. For example, in French
and Spanish universities grades are often given to the one-year
American student even though they are not recognized by these
very universities; it is felt that such grades are of value as
a relative measure of an American student's performance within a
foreign educational institution. Thus the American student is not a regular member of the foreign, but is enrolled as a special student. Again enrollment in such a program is limited by the space available within a crowded European university.

There are a number of particular advantages in the Half Way house system. Often home university professors accompany groups of students and provide close academic supervision and assistance in adjusting to the new educational environment. Then, too, the students become at least partially familiar with the workings of a foreign university and are exposed to European rather than American professors. This exposure to differing methods of analysis and interpretation, even though the differences may be subtle, is a broadening experience for students. There is certainly greater cultural immersion in this type of program and usually a far greater stress on foreign language proficiency. In some programs, students sufficiently fluent in the local language can take a limited number of courses at the foreign university.

The third type of program, necessarily limited to relatively few students, is Complete Integration in the foreign environment. The American student becomes as much as possible a regular student at a foreign university for a full academic year. Since the period of adjustment in this approach is considerable and may take months, any program of less than a year's duration would be of little academic value. The Branch campus and the Half Way
house do not have such a rigid minimum time requirement and thus can easily be one-semester programs. The degree of cultural immersion in the Completely Integrated program is potentially the most complete of the three types discussed. Since the American student is not normally a degree candidate at the foreign university, he is not subject to the battery of exams his foreign counterpart must face, but other than that he is treated as a regular student of the university. Unfortunately, many American students fail to adjust to this laissez faire policy and do poorly within the university. Thus it is extremely important that a sufficient time be allowed for the student to accept and adopt European educational practices if he is to benefit from his experience academically. Obviously this type of program has strict language requirements and higher academic standards. While its appeal is limited, it surely fulfills the need of the superior student with exceptional foreign language ability.

The fourth type of program is Independent Study. With the help of an advisor, the student works out a plan of independent study before going abroad and is examined on the results of his efforts upon his return. This program clearly demands the most exceptional undergraduate if it is to be pursued seriously. It also seems subject to a good deal of abuse unless the examination standards are rigid and the students very carefully chosen.

One final note must be made regarding these four types of foreign studies programs. With the exception of the Branch type,
the other programs usually rely on their students living in local pensions or with families. The "Ghetto mentality" attributed to the Branch campus is avoided and students experience true inter-cultural exchanges in their everyday lives abroad. That commonly held assumption has several flaws. While it is true the student is forced into contact with his foreign hosts, he is frequently excluded from the intimacy of the family circle, being considered merely a paying guest. Then, too, the living conditions in either a private home or pension can restrict the student's life style and interfere with his social and academic growth. Finally, the lack of peer support, of a group of people with similar goals allows a "dolce fa niente" mentality to lure the unwary student from his academic responsibilities until it is too late. Thus a positive "ghetto" can sometimes be more beneficial than a negative "immersion" into a foreign culture. Ideally, foreign studies living conditions would be campus living in which 50% of the inhabitants were Americans and 50% were from the host country.

The question of the superiority of one type of foreign studies program over another cannot be answered definitely. Consideration must be given in terms of how well a given program matches a student's academic needs and his ability to live and function in a foreign environment.

Objectives

Essentially the objectives of an overseas study program are the same as those of the home institution. In practice this
means that most of the programs are seeking to achieve the aims of a liberal education. While these aims are sometimes within the limited context of a specialized curriculum, they all seek to contribute to the humanizing, broadening experience that often is the intended result of life and study abroad.

The central objectives of foreign studies programs can be reduced to three. The first aim is cultural. According to this goal, living and studying abroad and sharing another culture is a highly educational experience which ideally produces growth and maturity. Axiomatic to this objective is the belief that immersion in another culture puts the student's own social basis of knowledge in perspective. "His values are revitalized as he discovers that being different is not the same as being wrong." In a certain sense these cultural goals are very similar to the objectives of the eighteenth century young gentleman making the Grand Tour. All foreign studies programs support the view that students can mature significantly when exposed to cross-cultural currents inherent in overseas education.

The second objective can be termed international. This objective runs the gamut from extreme nationalism to sincere internationalism. Some educators feel that American undergraduates should be sent overseas as representatives of cherished American ideals. The students are told that they are ambassadors of the United States and should act accordingly. Dr. Euwema counters this attitude, saying, "Diplomacy should be left to the diplomats,
and our undergraduates left merely to themselves."

On the other hand, it is argued that development of a world outlook is essential for young Americans since parochialism can never be the basis for international understanding and peace. The United States has ever-increasing international responsibilities that can only be met effectively by citizens with a considerable knowledge of the world outside American boundaries.

The third objective is academic. The more generalized programs seek to give their students a firm foundation in several of the humanities and social sciences—preferably related to the host country. History, art, philosophy and the like are well represented. The more specialized programs are concerned with the intellectual and professional development of the participant in his specific field of study. Schools of art or architecture have this limited purpose as do area studies programs in which the language, literature and culture of the foreign country are studied in depth. Whether stressing broad or specialized goals, many programs include in their academic aims the attainment of foreign language proficiency.

Critique

Foreign studies programs have come under careful scrutiny by educators, resulting in the raising of some valid criticisms. There is a fairly common opinion that many of the foreign studies programs have been of very low academic caliber.

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Many programs are not representative of serious higher education in the United States: some do not reflect the standards of the sponsoring American school; others approve and give credit for what is in effect an unsupervised Wanderjahr. Most educators are not willing to accept the academic value of mere exposure to a foreign culture, or of tourist-like travels around Europe. Far too often study abroad programs assume that since travel is a broadening experience, their cultural objectives will be met. It is certainly questionable whether foreign studies programs can be justified if they merely duplicate the stateside academic program in a foreign environment with the added advantage of travel.

Overseas programs have also been faulted for their lack of specific, well-defined objectives.

Many programs are set in motion and operated with only the most vague goals and objectives. In order to achieve positive, programs must be based on clear educational aims.

To a certain degree the vague goals and objectives of the overseas program may reflect a similar uncertainty within the home university. Liberal arts colleges are often founded on a faith in the humanizing effect of a general education in the arts and humanities. The more specific expectations of the effects

11 Ibid., p. 8.
of a university education are left to the public's imagination. The need for clear educational aims is most pressing. Study abroad programs should do more than rely on the motto of the home institution to define their raison d'être. This does not mean that the objectives of the foreign studies program are different from the sponsoring institution. They should not be so. However, the foreign studies program should be in a position to better accomplish the goals of the home institution. Thus the method with which the foreign program intends to achieve its goals should be clearly stated. If the specific overseas program is indeed in a better position to meet the goals of the parent institution, the reason should be made well known. The student should be informed why it would be more advantageous for him to spend some time studying abroad than to remain at the home campus. If it would not benefit him, the student should not plan overseas study; if a program would not be more advantageous for most or all of the participants, that particular program should be terminated.

Perhaps the major criticism of foreign studies programs is that many fail to take full creative advantage of their unique foreign setting.

Programs overseas that move beyond the classroom to make imaginative use of the world outside are few and far between. ¹²

¹² U.S. Congress, H. Doc. 527, p. 381.
More frequent educational field trips and occasional carefully planned independent study trips could do much to integrate the student's new environment with his academic goals. Quality programs should consistently seek this type of total integration, while they seek, at the same time, to relate core curriculum to creative, meaningful travel. As one writer observed,

...travel cannot be expected to yield educational values if it is not part of the educational program. 13

Via foreign studies programs the participating students should have the opportunity to give their experiences while traveling a thorough intellectual examination. Any fairly sensitive tourist can achieve the minimum broadening effect of foreign travel. The student in an overseas program, however, has the potential for experiences of much greater intellectual depth, and the program has an obligation to help him achieve this experience.

Recognized Accomplishments

In spite of the criticisms most educators remain firmly convinced of the value of studying abroad. That belief, however, is directed toward foreign studies programs which are properly designed, carefully planned and well executed. What are the results of a top quality foreign studies program? Can any results, in fact, be accurately measured?

Almost anyone who is in any way connected with study abroad has complained, at one time or another, as has repeatedly been noted, of the lack of trustworthy instruments of evaluation. The fact is that there have been developed or discovered very few objective measures of what happens to our students when they
return home. This should not be overly surprising, because there are no really accurate and reliable indices of a student's intellectual progress right here at home.\(^{14}\)

It would certainly be easy to discover if the returning students were more fluent in a foreign language or more knowledgeable about art or history. To a certain degree academic progress can be as accurately assessed abroad as it is at the parent institution. Normal examination procedures would clearly indicate in a narrow academic sense whether the student benefited measurably by studying abroad. But foreign studies programs should ideally seek to accomplish much more than limited academic objectives.

The study, *Undergraduates Overseas: A Look at U.S. Programs*, concluded that

...study abroad can produce a kind of maturity which would not have been achieved at home; a sense of being a citizen of the world, a feeling of intellectual detachment, a more nearly disinterested (not uninterested!) view of global affairs, and above all a vantage point from which to view one's self and one's own culture.\(^{15}\)

Such ideal results are not easily obtained, and it would be facile to assume that most of the students who attend overseas programs obtain such results. However,

\(^{14}\) Euwema, p. 19.  
In the better programs foreign study appears to have had a strong and pervasive influence upon the lives of the participants especially in regard to general cultural values and political and international attitudes.  

In the work, *The United States and International Education*, a similar conclusion was made concerning programs that had attained the extra dimension previously noted.

The effect of properly designed overseas study programs on American students is considered to be of immense benefit to their educational development. Through these opportunities the student is offered possibilities for gaining knowledge and comprehension of cultures different from his own, a more objective understanding of his own culture and personal values through comparison with those of others, and an insight into the patterns of international human relations.

If study abroad programs are ever going to realize their full potential, a great deal of self criticism and improvement will be necessary. American universities should re-examine their commitment to foreign studies. Prestige or the recruiting potential alone is not sufficient reason for being involved in international higher education. Each university that sponsors study abroad should decide if such programs add or detract from the attainment of their educational objectives. If the foreign studies programs do not provide a unique educational environment, there is little to justify their existence. Universities should not be travel agencies and students should not be primarily tourists.

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17 p. 146.
Much can be done to improve orientation programs which should be setting the tone for overseas studies. Too many programs rely on intensive language study early in the year as the only means of orientation. Perhaps a new view of this procedure is needed. Rather than looking on it as a preparation before, orientation should be considered assistance during contact with the foreign culture. Thus orientation ought not to be a one or two week "crash" introduction to the country and its customs, but instead a continuing process of extracurricular lectures, field trips, and discussions held regularly throughout the year. Such an orientation program would not only aid the student in re-examining his own views, but it would also assist the evaluation of how well a particular program is achieving its objectives.

Criteria

As present programs expand and new programs proliferate, the need for definite developmental criteria seems clear and urgent. The burden of this chapter has been to demonstrate that foreign studies as a mature educational enterprise is here to stay. Furthermore, if such programs are to be academically significant and justifiable, they must necessarily measure up to those criteria which will make well-defined educational aims a reality and which take full advantage of the particular virtues of the program's foreign setting. Such programs ought to be
1. **unified** in curriculum and over-all academic tone. Specialized or elitist programs have little difficulty in this area, while larger programs, especially those of the Branch campus variety, run the risk of gerry-built curricula as they attempt to respond to special interest groups within the parent institution or competition of other similar programs. Yet such general education programs must specialize to some degree or they will lose the unique advantage of being abroad. Perhaps area studies or thematic-chronological interdepartmental clusters (such as Renaissance art, philosophy, history, etc.) might offer a partial answer.

2. **unique** in that what they offer either is unavailable domestically or, if available, not as meaningful on the parent campus.

3. **well situated** in that the immediate human and physical resources are the most relevant to its curriculum.

4. **selective**, that is, recruiting faculty whose primary expertise is the formation of the student-teacher relationship rather than professional monographic research; while admitting students whose readiness and prior academic record lend support to their expression of academic purpose.

5. **stable** with a nucleus of staff and a curriculum which offers institutional continuity and yet is flexible enough to take advantage of ad hoc opportunities (e.g. the outstanding visiting professor).
6. congruent with the counseling, guidance and administrative policies of the parent institution.

7. orientational rendering an on-going orientational program at all levels of social, cultural and intellectual interaction.
CHAPTER II

Relevant Problems in American Catholic Higher Education

It is impossible within the scope of this paper to treat the broad range of problems facing American Catholic higher education in the Seventies, or for that matter, even all significant issues.\(^1\) Selection of the areas herein discussed was limited by the nature of the topic to some basic issues now being re-examined by the American academic community which are particularly relevant to foreign studies as well, i.e. financing, academic and student freedom, and personnel relationships. A special emphasis has been laid on problems facing the Jesuit community in American higher education as increasing stress is placed on the value—or uselessness—of a religiously-oriented educational experience.

Finance

In recent years it has been observed that many Catholic colleges and universities have been de-emphasizing their particular character as Catholic and have been moving toward laicization while simultaneously ever-increasing numbers of
Catholic students have been choosing to attend secular institutions. These two factors spring from a problem universal to higher education today but particularly crucial to Catholic institutions: financial support.

Traditionally Catholic institutions of higher learning have relied on tuition fees as their most important source of revenue. To maintain these fees on a basis competitive with state supported public institutions, faculty salaries and working conditions at Catholic schools have been less advantageous and great reliance was placed on the "living endowment" implicit in the services of faculty.


the religious administrator or professor. As faculty demands rise while religious vocations fall, as inflation pushes maintenance costs higher while Federal funds to Church affiliated institutions are challenged or cease, their survival seems to be in question. 4 An editorial in the Holy Cross Quarterly by William Van Etten Casey, S.J. sums up the problem:

The Jesuit universities have some troubles of their own on top of this. Most of them do not qualify for aid from state governments. They receive no money directly from the Catholic Church, and they are receiving steadily less financial help from donated services. 5

It would appear at first glance that a foreign studies program, far from aiding in the solution of this dilemma, is actually an unnecessary, if not frivolous, additional drain on an already overburdened parent institution. However, because of lower organizational and maintenance costs, a foreign studies center can often offer a high quality educational experience at a lower per capita cost than can the home campus while tuition fees can remain the same. Surpluses thus produced can be used to support the budgetary needs of the parent institution. In addition, prestige engendered by the foreign campus has a twofold benefit: often students of a high academic caliber are attracted to an institution which otherwise might hold little appeal; these

students, at first through their families and later through their personal contacts and achievements, bring fresh new sources of alumni support to the parent institution. Then, too, a reputation for academic excellence and/or an innovative program attracts endowment support which the home institution, frequently in turmoil from the pressures of current campus crises, fails to inspire. Finally, a foreign program which brings to its host country critically needed American academic skills rather than merely drawing on that country's cultural wellspring, is in a position to attract substantial support from the foreign government, its business community and the affluent segments of its society.

**Academic Freedom**

Over the years a number of Catholic as well as non-Catholic writers and scholars have questioned the idea of true academic freedom within Catholic higher education. The problem of how to reconcile the aim of a religiously-oriented college to produce Christian leaders with standards of high academic excellence seemed a difficult, if not doubtful, task. Reverend R. J. Henle, S.J. has stated:

This sceptical attitude had been strengthened by the history of academic freedom in the United States in which Church authorities and theological scholars have often opposed intellectual liberty. 7

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In the past decade considerable changes within the Catholic system have altered this image. Important trends include: a true sharing of responsibility between clerical and lay trustees, administrators and faculty; a realization on the part of religious superiors that the university apostolate requires long term, uninterrupted investment of personnel; and commitment of rank and file religious to the concept of the priest-scholar as not only a desirable goal but a professional necessity.

A foreign studies center aids in the advancement of academic freedom in several ways. As a small, cohesive campus unfettered by traditions or precedents common to the parent institution the foreign studies program offers a testing ground for new approaches to academia. Then, too, a selective student body with varied backgrounds brings together a high concentration of students of solid intellectual ability unhampered by local (regional) pressures and open to change.8 Professors holding intellectual positions that might be found objectionable at the parent institution can expose students to new life styles and values on the foreign campus. Pedagogical innovations which

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8 For example, Loyola University's Rome Center has 330 students from 90 colleges and universities throughout the United States. A student is thus familiar with various U.S. attitudes as well as the values and mores of a European country, here, Italy.
might be impossible, or at least difficult, to implement on the large university campus and which might come under pressure from special interest groups can be tested and evaluated in the laboratory environment of a foreign studies center.

**Student Freedom**

Likewise, student freedom, the rallying cry of the campus in the sixties and seventies, can be exercised in a more precise, effective way. The demand for relevancy in all that is taught and the desire for involvement in problems facing modern man, keystones of student protest against the Establishment in the United States are particularly appropriate to a foreign studies program.

Relevancy in curriculum choices is crucial to the foreign studies program. Courses in philosophy, history, political science, classics, art and theology derive a special significance when integrated with meaningful travel abroad, especially within the host country, where time and proximity allow the student to observe the origin, growth and interaction of a foreign culture. Often the social attitudes and habits of this new environment clarify prejudices or problems, for the student is compelled to consider them in a broader context than his previous experience would have provided.

Although occasionally accused of isolating students from the reality of their home environment, or encouraging a ghetto-like situation in the host country, the foreign studies center actually offers the interested student two dimensional involvement.
First, the student lives and shares in a close community which has similar aims—academic and intercultural. The initial shock of a new culture often creates deep bonds of friendship among people who face basic difficulties of adjustment in language, mores, and values. Secondly, contact with citizens of the host country allow students to familiarize themselves with the strengths and weaknesses of that country. Urban problems, industrial blight, the population explosion are no longer isolated American phenomena.

That foreign study helps to foster a more involved, cosmopolitan student attitude can be seen in the fact that in the past decade over ten percent of those attending Loyola University Rome Center of Liberal Arts have applied for Peace Corps service. In addition, numerous students have continued foreign studies at other undergraduate institutions, e.g., Sophia University, Tokyo; University of Perugia, or have pursued graduate work abroad. Others have volunteered for teaching stints in Korea, etc.

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9 See Louis C. Vaccaro and James T. Covert, eds., Student Freedom in American Higher Education, pp. 1-165. Though no chapter deals especially with student freedom and foreign students, the book is a balanced view of contemporary attitudes toward the role of students within their institutions and the community at large.

10 Letter from R. W. Shriver, Peace Corps Director to John Felice commends the Rome Center for providing abnormally high number of Peace Corps applicants.
Personnel Relationships

In addition to the basic issues already mentioned, American higher education has faced enduring tensions in a key area: Faculty-administration relationships. In Catholic institutions that problem has been complicated by the stress between cleric and layman within the university. Needless to say, the quality of any educational experience can be greatly enhanced or altered by the interaction of these two important segments of the academic community.

To some extent, the first-class-second-class mentality described by Andrew Greeley as still prevalent in Catholic higher educational circles in the mid-1960's has been outmoded by the adoption of a single standard for both cleric and lay faculty members and by lay-control of many Catholic institutions.\footnote{Greeley, Commonweal, p.36.}

Still in a critical stage of development, however, is the interaction of faculty and administration in institutions of higher learning. Recently, a flood of books on the subject have delineated the problems.\footnote{Greeley points out that within the Catholic educational system much progress in faculty status can be found.} Salary, teaching load, academic freedom and professional standards have all improved. But faculty morale has been poor. Greeley cites "the basic distrust, on the part of the lay faculty, of the religious order that administers the
The essence of the problem seems to be communication. The administrator tends to have a view different from that of the faculty member regarding the nature of the university or certain academic disciplines. Decision-making is one bone of contention. By failing to deal with faculty on equitable terms more than one administrator has contributed to academic friction. Distribution of available funds is another serious issue with faculty seeking stronger library resources, visual aids and lecture funds while administrators face rising maintenance costs, higher salaries and lower endowment funds.

Again foreign studies programs can provide a partial solution, or at least ameliorate the situation. The small faculty, usually 5-25 persons, and the equally intimate administrative group (from 2-10) have a flexibility that is difficult to obtain on the campuses of the multiuniversity. In addition, some of the pressures for example, from parental sources, are modified for the administrator, while the faculty member achieves an intimacy with students almost impossible within the larger parent institution. Then, too, the aims of both faculty and


14 Ibid., p. 126.
administrator tend to focus on the same goals, that is, the true integration of the academic life with the foreign environment.

Inter-Institutional Cooperation

Another problem facing American Catholic higher education has been that of inter-institutional cooperation. Andrew Greeley stated he had the impression that no such cooperation existed among Catholic institutions of higher learning. His explanation of the difficulty:

...pride of membership and clan in religious communities is important for the spirit of the order but detrimental to inter-cooperation among institutions; it leads to the feeling that no other order measures up to one's high standards.15

As a particular example, Greeley cited the small degree of cooperation found among Jesuits who possess twenty-eight institutions of higher learning. Though he pointed out that some cooperation between institutions did occur, he felt that such instances were rare and an accidental policy. The quality and purposes of educational institutions varied from province to province, and considerable rivalry was evident. His conclusion: the Jesuit community reflects the pluralism evident in the whole of Catholic higher education.16

Whether Greeley is completely correct in his assessment of inter-institutional cooperation or not, one can point out at least one instance of planned interaction among Jesuit and

15 Ibid., p. 164 and 165. 16 Ibid., p. 166 and 167.
non-Jesuit universities. In the case of Loyola University's Rome Center, several major Jesuit institutions have enjoyed affiliation with that foreign studies program, for example, Santa Clara, Boston College, John Carroll, Canisius College, University of San Francisco and LeMoyne College. For nine years both students and faculty members from these institutions have enjoyed a privileged position via Loyola University and its Rome Center. Though this cooperation is of a somewhat limited nature, it demonstrates the ability of a foreign studies program to act as a catalyst for future inter-institutional cooperation.

The Jesuit Presence and the Theological Dimension

One final issue seems especially relevant to American Catholic higher education and the Jesuits in particular, that is, the role of the priest-scholar and the academic discipline of theology. Riesman and Jencks have commented that Catholic scholars could make a special, perhaps unique, contribution to the American intellectual climate by insisting on the discussion and evaluation of ultimate questions and ultimate values.17 Rev. Theodore Hesburgh, president of Notre Dame, expanded that proposition when he said:

The real crux of academic freedom and autonomy in Catholic institutions of higher learning is not in secular subjects, but in Theology. Here is the real ground, the real confrontation. Theology in the Catholic university must enjoy the same freedom and autonomy as any other university subject because

otherwise it will not be accepted as a university discipline, and without its vital presence, in free dialogue with all other university disciplines, the university will never really be Catholic.\(^\text{18}\)

Jesuits have been famous for their emphasis upon the importance of both philosophy and theology. In the Society, report after report, particularly in recent years, has urged a continual upgrading of these two disciplines.\(^\text{19}\) While the term "Jesuit presence" has come to mean either numerical domination of a specific university by community members or the careful distributions of a few selected religious to have maximum influence, in both cases stress has been placed upon the value of a questioning, scholarly approach to theological problems. This trend away from the traditional treatment of Catholicism as an external, orthodox experience offers exciting intellectual possibilities to a large campus or a small center.

The new climate is well suited to a foreign studies program; the growth and independence which is nurtured among students by a completely new environment also deepens their awareness of a need for a personal philosophy, a raison d'être. In a small group, with great intimacy among students and Catholic faculty--clerical and lay--the student can reach out for personal identity, strong interpersonal relationships, and an interchange of values and experiences. Thus, in this light, foreign studies seems to be an ideal apostolate for the Society of Jesus.
Confer herein Chapter III, "The American Jesuit Self-Critique and Renewal."
CHAPTER III

Some Problems of International Catholic Higher Education

The over-all problem facing international Catholic higher education can best be understood in the context of the post World War Two mentality. From 1945 until the present the international political scene has changed dramatically. Dissolving world empires, the emergence of numerous new nation states, both large and small, and the fantastic growth of science and technology have permanently and dramatically changed the area of international relations. The growth of interdependence among nations on numerous matters ranges over various areas of common interest involving population control, disarmament and the dollar crisis as well as ever present questions of international education and cooperation. The development of an assertive self consciousness and a search for national identity and purpose among all nations lends a special importance to the role of these last two areas. 20

International education has come into its own in the period since the Second World War. Its aims include: an attempt

to explain and clarify the world-wide changes since the war, a special stress on augmenting American knowledge of the social and political forces which are molding other nations, an increase in the general ability of all mankind to solve the rapidly multiplying world problems, an emphasis on the necessity for collaborative relationships and a means of channeling the service of professionally competent people for the good of all nations.

In order to function effectively it is essential that an international educational program have the support of the government concerned. A responsible position which might well be emulated by other nations was taken by the United States Congress in 1966.

The Congress hereby finds and declares that a knowledge of other countries is of the utmost importance in promoting mutual understanding and cooperation between nations; that strong American educational resources are a necessary base for strengthening our relations with other countries; that this and future generations of Americans should be assured ample opportunity to develop to the fullest extent possible their intellectual capacities in all areas of knowledge pertaining to other countries, peoples and cultures; and that it is therefore both appropriate and necessary for the Federal Government to assist in the development of resources for international study and research, to assist in the development of resources and trained personnel in academic and professional fields, and to coordinate the existing and future programs of the Federal Government in international education, to meet the requirements of world leadership.21

Unfortunately failure to appropriate the necessary funds stifled the effectiveness of this statement. Consequently, American international education is far behind with limited resources to fund scholars, insufficient library and resource materials and a general loss of momentum. American educational institutions must provide strong arguments to both government and private foundations in order to persuade them that international education is as crucial as specialized skills which are now funded, e.g. language and science. Then, too, an interested government must be convinced that there should be restraint from any interference in an international educational project, while educators must be reminded to refrain from any action which might reflect discredit upon their program.

The problems of international education have common elements of concern with both the developed and developing nations, although each group poses special difficulties for the educator. It is impossible, however, to give a complete picture of these areas of concern for, to date, attempts to evaluate systematically the problems facing international education have been hampered by the absence of complete data on finance, existing programs, etc.

In general, standard difficulties of financing, accreditation and competition from other academic programs of a less professional nature plague many attempts to create institutions which significantly support cross cultural exchanges.
and international understanding.

In addition all nations are involved to a greater or lesser extent in a critical problem in international education: the brain drain. Highly developed nations, particularly the United States and Western European countries siphon off the best talent of developing nations, often considered by the latter countries to be the most important of their natural resources. In spite of financial and legal obstacles foreign students frequently decide to remain within a more technologically advanced society.

One solution to this problem is the foreign studies program. By opening overseas American educational programs to nationals or other foreign students, these people are able to obtain necessary skills with less expense and less temptation to leave their home country. This is also an inexpensive way in which to repay the host country for opening its doors to American students. In addition, a mixed student body provides added educational and social experience for both American and non-American students alike. Special skills, such as business courses, which are otherwise impossible to find outside the United States would also add an important dimension to the international educational experience and help develop cooperation among different peoples. Finally, the foreign studies center could act as a half way house for students, e.g. it could assist in placing American students in European universities and their counterparts in American
institutions of higher learning.

The problems facing international Catholic higher education include both those cited for the American educational scene and the above-mentioned difficulties. In each case the problems are magnified. The question of religious objectives vis à vis academic excellence is reiterated. Should the Catholic Church emphasize education as a means of improving man's existence on earth or should schools be considered a forum for missionary appeals to man's spirit? The question of staffing is also crucial. As vocations decline, what priorities must be given to existing educational institutions versus the increased need for academic programs in developing areas. The answers are not easy, if indeed there are solutions. For this reason it is imperative that educators and religious alike examine their aims regarding international education and its place in their professional commitment.
CHAPTER IV

The Self-Critique and Renewal
of the Society of Jesus

The decade of the 1970's will make demands not only on American and International Catholic Educational enterprise, but on the agencies which serve both education and the Church as well. Squeezed by increasing material costs, additional apostolic demands, and expanding administrative burdens on one hand, while being faced with decreasing recruitment, the disaffection of some established members, declining revenues, and an internal ideological struggle over raison d'être on the other hand, the Society of Jesus has undertaken a measured but thorough self-critique which will ultimately affect its future vis-a-vis both in higher education generally and foreign studies specifically. This chapter will consider the first current model of traditional Jesuit involvement in education, then the overall directions set for the Society by its Thirty-first General Congregation as well as specific attempts at application and implementation at the Province level. Finally it will establish both the interest and the receptivity of the Society to foreign studies and its
approach to related issues in education as outlined in the preceding chapters.

The Society of Jesus and Education

Historically, from its inception as a religious order the Society of Jesus has placed a heavy premium on the apostolate of education. During its most brilliant eras, whether in public disputation with reform-minded Protestants, as Periti to the Fathers of The Council of Trent, as pacesetters of the Baroque culture or mentors of Europe's Princes, the Jesuits became synonymous with rational sophistication. After its Restoration (following a supression of some forty-one years, 1773-1814) the Society was specifically charged with a primary mission of education. In the United States, this particular mandate from Pope Leo XII led to the establishment of some eleven colleges by 1863 and eleven more between the years 1870 and 1891, most of them on the frontiers of the young republic. But one does not have to return to the archives to establish a Jesuit commitment to higher education. During the last quarter century, both the Society and the Church at large have reaffirmed and renewed the primacy of the Apostolate of Education. Father General Janssens urged his contemporaries to return to the intense cultivation of learning and scholarship which distinguished


the Jesuits of an earlier age as the most intense need of the Church at the moment, adding that "The objective of our colleges is to form Catholic men who by examples and influence can be guides to others in any art or office... so that nonbelievers may not have the whole field to themselves..." 24 Pope John XXIII reaffirmed the necessity of educated Christians to act as the leaven of Society when he declared that "It is not enough that the sons of the Church should enjoy the light of divine faith and be moved by the desire to do good. Beyond that, it is necessary that they should make themselves part of the institutions of Civil Society, and have an impact on them from within." 25

The Second Vatican Council amplified the Pope's sentiments in its decree on Education noting the Church's preoccupation with higher education and stressing that faith and reason together bear witness to the unity of truth. "The hoped for result," declared the Fathers, "is that the Christian mind may achieve a public, persistent, and universal presence in the whole enterprise of advancing higher culture." 26

Writing in the Jesuit Education Quarterly during the same month in which the Council issued its declaration, Father General Arrupe charged his fellow members not to relax the

efforts expended in education but rather "...to make our schools even more adapted to a world which is being constructed and put together under our very eyes." The following year, during an address delivered in Chicago, Father Arrupe urged his fellow Jesuits to devote themselves unquestioningly to the life of scholarship, classroom teaching and school administration. "Education," argued Father Arrupe, "has always been one of our Order's most effective ministries. Some say that other Apostolic efforts are today more efficacious. I cannot believe it, for nothing is more useful to contemporary society than to prepare for it the men and women of solid character and personality whom the same society now so critically needs." 28

The Thirty-First General Congregation

This sense of urgency, together with the desire to follow the task set for the Church by Vatican II, led the Society of Jesus to convene its thirty-first General Congregation in Rome during the summer of 1965 and the fall of 1966. 29 Included among


29 All references to the record of the Thirty-First General Congregation are taken from The Society of Jesus. Documents of the Thirty-First General Congregation May 7- July 15, 1965 & Sept. 8-Nov. 17, 1966 (Woodstock, Maryland: Woodstock College, 1967) Hereafter D.G.C.)
the high-priority items on the agenda of that pleni-potentiary legislative body were questions such as:

The relevance of traditional ministries such as education and the place of new endeavors such as Mass Communications and International Organization.

The proper response to increasing apostolic demands in the face of decreasing membership in the Society.

The appropriate role of laity and separated brethren in the Society's work.

The degree of administrative control which ought to be maintained by the Society over its institutions, and the proper method of disengagement in cases where a change was advisable.

The formation of the present and succeeding generation of young Jesuits and the process which would best relate them to their superiors, their fellow Jesuits and their apostolic vocation.

Out of the Congregations, debates and decrees, there emerged a clear statement (partially pressed from contemporary evidence and partially distilled from the Society's 400 years of experience and tradition) of priorities in the choice of ministries, the primacy of education, particularly higher education as an apostolate, the relevance of Ecumenism and Internationalism in the Society's mission, and the place of scholarship and the arts in the lives of its members.

These statements of principle, together with the Chicago-Detroit Province Planning Program (deemed pace-setting for the entire Society by the Father General), represent the clearest chart for the Society in the Seventies and will therefore substantially determine the relevance of Foreign Studies for
the Jesuits in the ensuing decade. The remainder of this chapter will consider first the general directions of the Congregation and then the implications of implementation efforts such as the Chicago Province Planning Program.

**Apostolic Priorities**

The initial hurdle facing the General Congregation was that of determining priorities in the vast array of actual and potential ministries which clamored for the Society's attention. Generally, the Congregation appeared to be guided by the realization that the social relations now being formed among men and nations in a world that is on its way to becoming unified, demand of Jesuits a spirit of fraternal dialogue, mutual reverence and a sense of complimentarity and collaboration of action.

The apostolates which received special recommendation in light of this cosmopolitan viewpoint included higher education, international organizations, and aid to developing quarters of the Globe. Additional separate schemata were devoted to Education, Ecumenism, Research and Scholarly pursuits, and the Arts.

**Higher Education**

The traditional ideal of Jesuit Education, popularly subsummed under the "whole man" philosophy, remained unchanged, although it did receive a more contemporary focus in the hands

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30 D.G.C., 21.6b, p.71.  
31 Ibid., 21.11, pp.72-73.
of the 31st Congregation. The penetration of the whole of human culture with the Christian Spirit man in his entire life and concrete existence, the transmission of human culture and its integration in Christ, these remain the ultimate justifications for Jesuit education. In evidence, too, is the Society's time-honored norm of selecting those students who demonstrate greater chances of personal progress and future influence on their society, the goal of synthesizing faith culture, as well as the injunction to teach, research and inspire one's students to do likewise. What is new, and seemingly at variance with the practice of an earlier day, is the directive to extend this activity to developing nations in force, to contribute to the humanistic formation and national welfare of unbelievers, to stress the quality and degree of service rendered rather than the size or number of educational institutions.

Foreign Studies & International Understanding

Of particular importance for this thesis was the emphasis laid on developing international intercommunication and the exhortation to promote among students and alumni as well as other members of the social community those efforts which will lead to better and specific collaboration among nations.
Regarding foreign studies, the Congregation was both explicite and insistent:

Young people who travel abroad for their education, as often happens nowadays, should be attentively helped. This is especially important in the case of those, whether Catholic or not, who are outstanding and can be expected to become leaders when they return to their own country. 42

We shall return later to the full implications of this particular directive to the Jesuit Foreign Studies Apostolate.

Ecumenism

A somewhat subsidiary yet nonetheless important consideration for the Jesuit foreign study apostolate are the specific recommendations of the General Congregation to implement the Church's ecumenical thrust set in motion by Vatican II. The Congregation enjoined the teaching of special courses in Eastern Christian and Reformational theology and history, 43 that ecumenism be part of the process of spiritual formation, 44 that the study of Sacred Scripture in general, 45 and biblical exegesis, dogmatic theology, church history, sociology of religion in particular 46 be pursued in company with our separated brethren wherever possible. Moreover professors and ministers of differing confessions ought to be invited to lecture at Jesuit
institutions, and a house of Ecumenical studies ought to be established in cooperation with others both within and without the fold. Clearly, then, Ecumenism for the Jesuit has passed from the stage of dubious concessions to that of a serious attempt to rekindle the long-banked fires of brotherly love in one Lord and under one Father.

Scholarly Research and The Fine Arts

Though few and brief, the Congregation's view on professional research and fine arts which bear on foreign studies are nevertheless significant. Professional research should result in communication which is both interdisciplinary and interregional, while artistic appreciation should be an integral feature of the Jesuit experience, and those with extraordinary talent and interest ought to be encouraged to specialize.

The Thirty-First General Congregation: Summary

In a recent address to the members of the Society of Jesus, Pope Paul VI linked the success of the entire Church to the efforts of the Society, and further urged that Jesuits could not do better than to implement scrupulously and confidently the decrees of their thirty-first general congregation. Clearly the tiller had been set. Higher education remains at least a primus inter pares among apostolates, with the emphasis

on exclusive quality tempered by impartial openness. Opportunities and goals once restricted to a social elite are now recommended for the developing third world, the divided brother, and the pagan. Ecumenism, Internationalism and foreign study taken on the appearance of a natural trilogy, while Jesuits are encouraged to form themselves in light of global humanism and then contribute professionally to that same world-view.

**Implementation**

In an effort to maximize the effect of its recommendations, the General Congregation advised provinces and their provincials to engage in programs aimed at translating the general norms into the specific matrix and milieu of the Province. One of the most successful such programs, according to Father General Arrupe, was that of the combined provinces of Chicago and Detroit, known as the Province Planning Program. In a letter to the Chicago Provincial, Robert Harvanek, Father General Arrupe praised the Chicago province for its sensitivity to the needs of the times and a readiness to adapt and adjust. "Indeed," said Father General Arrupe, "It seems more likely that the impact of your pioneering work will not be circumscribed by national boundaries, but will eventually penetrate throughout the Society as a whole."

This self-study to which he referred was a year-long effort of some 650 Chicago Jesuits in which the current needs of the

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world and the Church, the nature and traditions of the Society, and the resources of the province were considered with an eye toward a Province-wide plan of ministries. Planning began in the Summer of 1968, and after some six different phases, the Chicago Province Planning Program for Ministries was approved on May 13, 1969. Implementation has been underway since that date. 53

The object of the various proposals generated by the PPP was two-fold: the formulation of policy decisions and the creation of critical norms for the establishment or continuation of an apostolate. 54 Furthermore, approval of a plan might assume one of three different levels of support: 1) encouragement, 2) endorsement, 3) endowment. 55 The overall result, contrary to the expectations of many observers, was not the decision to close some apostolates in favor of others, but rather to set in motion a process which would formulate decisions toward both established and proposed apostolates. 56 This process appeared so appropriate province problem solving, that its retention and long-term utility seems assured. The steps involved include recommendations by the full membership of the province, refinement by taskforces,

53 The official record of the Province Planning Program is far too vast and disparate to be summarized in this chapter. The most adequate attempt thus far has been the report of Chicago Father Provincial Robert Harvanek to Father General Arrupe presented in Rome on April 28, 1969, and distributed to the entire Province on May 22, 1969. This privately circulated memorandum will hereafter be identified as the Harvanek Report. The Official
discussion and final formulation by a province Congress, and ultimately approval or rejection by the Father Provincial. The previous model for Provincial decision making involved initiation by the province's administrators, refinement by periti, and then approval or rejection by the provincial consultants. The inherent benefits in this new plan include:
1) wider active personal involvement, 2) an increase in active responsibility by those engaged in the work, 3) a richness of experience, 4) a greater unification of the province and finally, 5) the generation of a desire to work for renewal, both spiritual and professional, of the whole province.

New Directions and Emphasis in Ministries

Two overall shifts in the Province attitude toward the totality of its apostolic activity emerged from the Planning Program. The first involved a new and strong affirmation of the centrality of the theological-pastoral aspect of the Apostolate, the second expressed a new emphasis on the social apostolate.

Record of the Province Planning Program was privately published in six volumes by the Chicago Province.


Ibid., p.10.  Ibid., p.10.  Ibid., pp. 11-12.

Ibid., p. 13.
In light of these two directional bearings the Province Congress seemed to say that the distinctive element in Jesuit education is or ought to be the strength and centrality of theological instruction and religious activity, and that therein lies the supreme raison d'être for the Society to conduct educational institutions. 61

The Relation of Jesuits to Ministries

To successfully meet the apparently hopeless challenge of apostolic expansion and differentiation in an era of diminishing material and human resources, the Chicago Province formulated three interrelated principles to govern the allocation of its precious and strained resources to present and future ministries. These principles are:

1. Alteration: The creation of an identity for the Jesuit Community which is distinct from that of the apostolate, or of the institution which structures the Apostolate. This was deemed particularly important in those areas which might have a measure of autonomy apart from the Society and which involve non-Jesuits as co-workers. 62

The relationship between the community and the apostolate then is not fixed or static, but rather open to change and development as either the apostolate or the community, or both, evolve. 63

2. Attraction: The primary responsibility and means for securing both the manpower and financial resources for any given apostolate rests with those working in that Apostolate. The Community and the ministry must project such an image that both good will and support are freely drawn not coerced to it. 64

To determine the genuineness


63 Ibid., p.15. 64 Ibid., p. 16.
of his attraction to a given apostolate, the Jesuit is expected to consult not only his natural tendencies and desire, but the will of Holy Spirit and criteria of the Ignatian Method for discerning how the greater good can be rendered to God. 65

3. Cura Personalis: The primary principle for Jesuit governance is the concern for the personal welfare of each member, i.e., his spiritual, religious and human development. A strong Jesuit means a strong apostolate, and beyond that, the Society firmly believes that the Spirit often seeks to affect the entire community through its guidance of an individual. 66

The common foundation of these three principles, as well as the ultimate goal which they designed to achieve, is the distinction between person and community on one hand and institution and apostolate on the other. The change anticipated is not one responsibility for decision making, but rather how the superior arrives at his decisions; that is not so much a shift in the mode of obedience as in the mode of command. 67

The Spectrum of Ministries

Expansion rather than contraction of ministries was the advice of the Planning Program, subject to the ability of the ministry to satisfy province criteria, its ability to attract Jesuits, and the approval of the Provincial. 68 Social, pastoral, and educational activities are to be given equal consideration. 69

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65 Harvanek Report, p. 16.  66 Ibid., p. 15.  67 Ibid., p. 16.  68 Ibid., p. 17.  69 Ibid., p. 18.
Experimentation and innovation are encouraged, particularly in education. New forms and methods must be developed to meet the changing cultural and intellectual situation. Ecumenism was specifically approved, and while the proposals on international apostolate (apart from the missions) did not win immediate support from the Congress, Father Provincial Harvanek stated that "...I consider it a weakness of the Congress that it did not highlight and renew this international dimension of the Jesuit apostolate. I think that there has to be a continuing effort to raise the sights of the province beyond its own boundaries to national and international horizons." 71

The Renewed Society and Foreign Studies: A Summary

Clearly, then, on both the global and provincial levels, the Society of Jesus remains committed to the Apostolate of education. Furthermore, interest in such time-honored areas as professional research and the arts has been re-focussed to include an international dimension. Added to these are the newly endorsed areas of ecumenism and international development. More importantly, the process required to staff, maintain and develop evolving ministries such as foreign studies, have been developed for the Chicago Province, and, by the Father General's own extrapolation, for many other provinces as well. It remains therefore, to consider a suitable model for such a ministry which can satisfy both the professional demands of higher education
and the Apostolic demands of the Society in terms of Attraction-Alteration-Cura Personalis.

70 Harvanek Report, p. 18. 71 Ibid., p. 10.
CHAPTER V

Implications for the Jesuit Foreign Studies Apostolate

This final chapter will consider a model of a foreign studies program which might have very positive and relevant implications for U. S. and international Catholic higher education as well as for a self-criticized and renewed Society of Jesus, and particularly for its American assistancy and the Chicago Province.

The first section will comprise a brief, accurate description of an existing program, that of the Rome Center of Liberal Arts of Loyola University, Chicago. This choice is hardly accidental or inappropriate since the Rome Center is an actual foreign studies apostolate of the Jesuit community in the Chicago Province. What is being contemplated, then, is the future development of the largest and most comprehensive American foreign studies program, not merely a proposal for future action. Moreover, the consistent but modest success of the Rome Center during its ten-year history gives reason to believe that reasonable additions or extrapolations, based on time-tested practice, have a more than reasonable chance for success.
The second section will present a set of possible and mutually compatible options for development of the Rome Center for the next decade. All suggestions will arise out of one or more of the following considerations:

a) the theoretical basis of foreign studies generally;

b) the needs of U. S. and international Catholic higher education;

c) the apostolic and professional orientation of the Society of Jesus.

Furthermore, all specific propositions are in fact or in potentiality present in the existing program, not wishful thinking or gerry-built additions.

The Current Status of the Rome Center of Liberal Arts

Essentially, the Rome Center is a variation of the Branch campus model of U.S. foreign studies programs. Over ninety U.S. colleges and universities send a total number in excess of three hundred students to the Center each year, and a handful of these schools maintain unofficial foreign studies affiliation with Loyola University. All non-Chicago students are matriculated as special, i.e. registered for full transferable credit but not as a Loyola degree candidate. Included in this group are perhaps two dozen students whose families live permanently in Rome as well as a small number of young adults who work here professionally. A unique feature of the campus is the presence of over four hundred Italian students enrolled in English language courses.
These students are drawn from a wide range of educational and social backgrounds and provide an opportunity for immediate and authentic cross cultural contact.

The faculty is a mixture of male and female, European and American, clerical and lay, academic and professional, full and part-time. The curriculum presently includes the departments of Classical Studies, English, Fine Arts, History, Italian, Mathematics, Philosophy, Political Science, Theatre and Theology, with additions in Anthropology (archeology) and studio art slated for the academic year 1971-1972. Most students spend an entire year at the Center, but one semester stays are possible. A minimum of six hours of Italian is required of those without previous personal or academic experience in the language.

Housing follows the single, double, triple dormitory on or adjacent to the campus—a pattern common to many U.S. universities. The program currently permits but does not specifically require travel on long vacation breaks at Christmas, Easter and Thanksgiving. In addition, roughly half of the academic weeks have three-day weekends. The basic costs of transportation to and from Europe, tuition, room and board (excluding extra travel or spending money) are comparable with stateside expenses, often less.

A Model for the Center of the Seventies

Successful evaluation and development of the Rome Center must rest equally on four stable bases: the Organizational, the
Organization

The most promising organizational pattern seems to be that of a Consortium, composed of Loyola and its present affiliates, other smaller established programs, and those institutions which have established a need but not the sufficient resources to begin a program. Such a framework would provide for major policy and administrative decisions by institutional consensus, specific implementation by Rome Center faculty and administration. Individual registration, accreditation and academic counseling could be preserved, if desired.

Such a consortium would move toward elimination of wasteful duplication in fundamental services and be a major first step, or inspiration and even a model for a long cherished dream of some Catholic educators: a Jesuit University of America.

Finance

In addition to obvious elimination of wasteful duplication, a true consortium could provide a powerful united front in the struggle for public and private financial aid from both sides of the Atlantic. It might be noted that solvency is a major problem for a great many present foreign studies centers. Few, even those with highly prestigious sponsors, can claim many consecutive years in self-supporting black ink. Far fewer can boast of having regularly produced a surplus from its operation
without diluting its program. The Rome Center, happily, is one of those fortunate few.

Physical

The experience of foreign studies programs has clearly delineated the two soft shoulders to be avoided on the road to campus site selection: the beautifully rustic but inconveniently located rural setting, or the overcrowded, stifling, non-academically conducive, center-city location. With a sufficiently large program, two campuses—one a home base located along good lines of urban transportation but with enough green area to permit healthful academic progress; the other a smaller center-city site with classroom facilities and possibly sufficient adjacent accommodations (a portion of a pension or hotel on long-term lease) to allow stays of perhaps a week at a time in the proximity to urban resources—are a definite possibility. A variation on this theme is the branch campus in two or more cities—Rome, Florence, Venice—allowing some students to spend a quarter or trimester in each.

Living accommodations can also comprise all individual options now employed. The dormitory, pension, individual off-campus apartment, the private family. The choice would be made on the basis of availability and individual student readiness. A particularly interesting dormitory variation is the combination of 50% American and 50% European student residents, quite realizable, depending on the academic offerings open to Europeans.
Curriculum

The heart of the curriculum should most probably remain the liberal arts subjects most relevant to the Center's setting: art, language, literature, history, philosophy, theology. Area studies, interdepartmental offerings, team-teaching, directed reading and undergraduate seminars should be the standard vehicles. To the Italians and students from developing countries, professional-technical offerings, such as business administration, would be most welcome. A full-fledged, liberal-professional program, freed from the restraints imposed by the traditional Italian system, might then be developed out of the nucleus of professional and English language needs.

In addition to the staple, proven offerings now included in the Center's curriculum, the following specialized innovations might be studied and tested:

--the cluster (including area studies)
--Italian studies (language, literature, history, etc.)
--Mediterranean studies (by theme, chronological period, discipline)
--Classics (language, non-language, auxiliar science of archeology)
--Atlantic community studies
--Studio art and art history
--Theatre (textual analysis and practicum)
Specialized programs which may also prove of value include:

Ecumenical Center as suggested by the Thirty-first General Congregation involving both academic study and practical dialogue.

Teacher Training and Renewal, an opportunity for new and experienced teachers of history, art, classics, etc. to gain first hand, in-depth experience and formulate and test in an American international setting, new innovations in classroom presentation, interaction, and preparation of materials.

Astronomy, utilizing another world-famous Jesuit administrated institution, the Vatican observatory.

Graduate Center, offering not only a base from which to explore the archives of the Mediterranean area, but an opportunity to develop communicative ability in connection with teaching.

Study-Integrated Travel

A singularly difficult problem which will require careful attention in the ensuing decade is that of travel meaningfully integrated with study. That most students at foreign study center wish to travel is an undisputed fact. That travel can be educationally valuable is also undeniable. But considerations including the student financial position, the need to be persuasive rather than authoritarian if we are to reach today's students, as well as the simple question of travel priorities
cannot be easily dismissed. The key, perhaps, lies in the most important element reserved for final treatment: the student.

**Students**

Experience shows that programs are most successful when their common denominator is proper motivation and serious intent rather than homogeniety in social, economic, religious, educational or geographic background. Psychological integrity is of paramount importance, since a foreign culture is by no means the best place to put one's psyche in order. Furthermore, programs involving graduate students, Italians interested in business or language as well as citizens of developing countries and the children of Americans resident abroad, will, if appropriate programs are implemented, create either rich opportunities or disastrous distractions depending on the maturity of the student.

This model, if implemented gradually, after careful study and planning, could result in an institution with all the advantages that size, economic concentration and professional diversification can offer, yet with the flexibility and intimacy of the small program which can barely keep its head above water. The challenge to educational administrators is clear; it needs only to be accepted and shouldered.
CONCLUSION

The implications of the foreign studies apostolate for the 1970's is both clear and positive.

For American higher education, unification, financial gain, academic prestige, proper scope for highly talented and depth of experience for all properly motivated students are quite possible. Problems and innovative solutions can be clarified and tested in the laboratory of the foreign studies center. Student life styles and the range of emotional and intellectual response can be modified at a critically sensitive age. The foundations for the cosmopolitan and international world-view, so desperately needed in the final third of this century, can be laid.

On the level of international higher education, the amortization of a long overdue debt for centuries of exploitation of one sort or another can begin. Developing countries will receive critically needed skills at a moment in their development which may never be repeated. And the shrinking dollar available for this activity will return a maximum yield.
For the Society of Jesus, the trident of attraction-alteration-cura personalis guarantees that foreign study will be able to procure its necessary complement of financial and human support so long as it remains a serious and meaningful educative enterprise and adheres to the apostolic goals of the Society. In foreign studies, Jesuits can find ample scope for the priorities in education, ecumenism, internationalism, professional research and the arts which they have set for themselves in their General Congregation. The Jesuit Presence in fact and in effect can be maximized and reach a greater proportion of future leaders through foreign studies than perhaps through any other medium. The future path of the sons of Ignatius, Xavier and Bellarmine is beginning to emerge, and in foreign studies the road still leads to Rome.
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LIFE

John Felice was born on the island of Malta on September 6, 1923. After completing elementary and secondary schooling he received a B.Sc. from the University of Malta.

He was a lieutenant in the British Eighth Army during World War II and was awarded the African Star Medal and the War Medal from the British forces.

He entered the Society of Jesus in 1946, obtained his Lic. Ph. in 1953 from the Gregorian University in Rome and his Lic.Th. from Weston College, Massachusetts in 1958, having been ordained in 1957.

Shortly thereafter he joined the Loyola University faculty in theology. In 1959 he inaugurated a series of very successful accredited European summer study tours. He became the founder of Loyola University's Rome Center for Humanistic Studies in 1962.
APPROVAL SHEET

The thesis submitted by John Felice, S.J. has been read and approved by members of the School of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

\[\text{Signature of Adviser}\]

\[\text{June 24, 1971}\]

Date

Signature of Adviser