

FATHERS' RECREATION ROOM
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PRIVATE ROOM

Jesuit Educational Quarterly

OCTOBER 1961

THE OBJECTIVES OF THE AMERICAN
JESUIT UNIVERSITY

A NEW APPROACH TO A CATHOLIC
PHILOSOPHY OF EDUCATION

HIGH SCHOOL RELIGION TEACHERS SPEAK UP

COAT OF ARMS

J.E.A.

NEWS FROM THE FIELD

Vol. XXIV, No. 2

(FOR PRIVATE CIRCULATION)

Our Contributors

FATHER ROBERT F. HARVANEK, S.J., former Province Prefect of the Chicago Province, has returned to the teaching of Philosophy at West Baden College. The article expresses Father Harvanek's personal views. Both he and the editors of the JEQ hope it may evoke critical response from our readers.

MR. JAMES W. SANDERS, S.J., a Third Year Theologian at West Baden College, has done graduate work in education. He is a member of the Chicago Province. The second part of this article will appear in the January JEQ.

FATHER JOHN F. KRAMER, S.J., ordained last June at West Baden College and a member of the Chicago Province, makes this issue a completely Chicago Province issue of the JEQ. As far as we can tell, this is the first issue of the JEQ which contains articles exclusively from not only one Province but from one House. Father Kramer was recording secretary of the Midwest Jesuit High School Religion Conference at Rockhurst, August 1959.

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JESUIT EDUCATIONAL QUARTERLY

The Objectives of the American Jesuit University—A Dilemma

ROBERT F. HARVANEK, S.J.

I. *Introduction*

An institutional self-study has become a regular part of the American educational process, particularly in connection with accreditation procedure. In the self-study, an institution re-examines and re-formulates its goals and objectives, and then studies its own functioning in order to learn to what extent it is presently achieving these goals and objectives, and to what extent it is falling short. Finally, it determines upon steps which will bring its practice closer to achievement of the goals and objectives. In such a self-study the very existence of the institution is generally not in question. The institution does not ask: "Should we be in existence at all?" Rather, it assumes that there are reasons, and important reasons for its existence, and it simply intends to look back into itself and draw out these reasons into the open for the benefit of the present generation, and perhaps make some adjustments to fit the changing times. In this sense, an existing Catholic law school will ask, "What are the objectives of a Catholic school of law?" Or a Jesuit liberal arts college will ask, "What are the objectives of a Jesuit liberal arts college?"

However, this is not the way in which the question of this paper is being asked. This discussion looks, rather, to the more radical situation where the question is being asked about the existence of an institution, as, for example, at the time of its establishment, or when its discontinuance is being considered. In this sense, a Jesuit institution of higher education which up to the present has been only a liberal arts college might ask the question, "Should we now enter upon education for business and open a college of business administration?" Or it might ask the question, "Should we venture upon graduate education?" In this context, the question should first be asked, "Should there be Jesuit schools of business administration?" "Should there be Jesuit graduate schools?" It may very well be that these questions have already been answered in the affirmative in a number of cases, but the changing situation might give pause and suggest a second look. Even though in some instances it may not be possible to stop decisions already made and put into practice, it may be possible and helpful either to confirm them, or to adjust them. In other

instances, the decisions may still be in the future and for these some general base of judgment might be looked for.

II. *The Situation*

What is the changing situation which has brought about the desire to reexamine the Society's commitment to higher education in the American assistancy? On the first level, the situation is the same as that which affects the whole American higher education and which stimulated the recent statement of the Problems and Policies Committee of the American Council on Education, "The Price of Excellence—A Report to Decision-Makers in American Higher Education." Perhaps a paragraph from the opening section of that report will serve as a summary description of our present situation:

"At no previous time in history has higher education faced such urgent demands. Scientific advances and the explosion of knowledge foretell revolutionary changes to come in the immediate future. The increasing complexity of today's social, political, scientific, and economic structure requires of an educated person such information and understanding as could not have been imagined a generation ago. Within a century, colleges and universities have moved from the limited goal of preparing a few people for a few professions to the full responsibility for the preparation of trained manower needed in hundreds of occupations, ranging from the technical and semiprofessional worker with two years of college to the professional worker with many years of graduate and postdoctoral education. Equally significant is the demand for research and development programs to promote understanding and to advance knowledge and hasten its application in many areas in this period of exploding populations and growing international tension. The scope of higher education today, of necessity, extends far beyond the college years to include continuing education of many kinds, international educational exchange, and assistance in a multitude of ways to government, business and industry, agriculture, the military services, and other segments of society."

The phenomenon of the explosion of American higher education in the last thirty years, but especially since the close of the second world war is the result of many causes. There is first of all the dynamism of the American ideal of universal education. There was a time when a high school education was considered terminal and something of a privilege. With the development of the education of the American community a college education has become the goal of the majority of American young people and their parents. With the increasing numbers of students in college the number looking ahead to post-graduate professional

schools and to graduate schools has increased proportionately. This movement has of course been swelled by the expanding population in the United States, as well as by the general increase in the amount and distribution of wealth. Great impulse was given to the movement by the post-war rush to the colleges, stimulated by the G.I. Bill of Rights. The expanding economy and the expanding population stimulated both government and private groups to aid and abet higher education so as to insure a sufficient supply of trained people for the country's future needs. The most recent stimulus has been the rise of the challenge of Russia and of communism, not only to American military security but to American cultural and political supremacy. The cost of American higher education has been increased inconceivably, not only by the tremendous growth in numbers, but also by the technological advance and development of our modern civilization and culture. The needs and cost of plant, equipment, and personnel have mushroomed far beyond the requirements and the vision of our colleges and universities of even so short a time as thirty years ago.

The development of American Catholic higher education has been intertwined with that of American higher education in general. However, because the growth of the Catholic community has been relatively more recent in the American commonwealth, and because this Catholic community was largely made up of what might today be called Displaced Persons, who consequently were poor and without a background of higher education, it has been only in the last fifteen years that there has been any real concern in the Catholic community as a whole for Catholic higher education. It has still not shifted its sights completely from seeing a college degree as its ultimate aim, though the process is gradually taking place. Most Catholic college brochures and both high school and college counsellors still have as the outer rim of their vision the guidance of Catholic students into the professions without any comparable impulse towards the graduate schools. College faculty members, however, as they are coming out of modern graduate schools in the universities, are orienting their students toward graduate schools. The furor and discussion of the quality of American Catholic higher education during the last five years is simply a manifestation of this new awareness on the part of the Catholic community of the university beyond the college.

One of the characteristics of the development of the Catholic educational system in the United States has been a kind of division of labor between the dioceses and the religious orders. With the foundation of the parochial school system by the Third Council of Baltimore the energies of Bishops and pastors, and of the religious communities of women who

serve them, were put into the development and growth of Catholic elementary schools with the aim of having every Catholic child in a Catholic school. With the development and expansion of the system, and especially with the requirement by state governments of education at least to the sixteenth year, the dioceses moved into and filled out Catholic secondary school education to the point where today there is a desire on the part of many dioceses to have all Catholic secondary schools under the complete jurisdiction and administration of the diocese. In some few dioceses there has been a movement to establish Catholic colleges, but generally this has not been done where a college or university conducted by a religious order is present. The establishment of the Catholic University of America in Washington, D.C. was intended as the one major enterprise of the dioceses in higher education.

The religious orders on the other hand, especially the religious orders of men, usually began their educational apostolate on the secondary school level. Really, in the case of the Society, which is the largest single Catholic group conducting high schools, colleges, and universities in the United States, the original foundations were colleges in the European sense of a seven-year liberal arts school climaxing usually in a two-year program of philosophy ending in a Bachelor's degree. Sometimes an eighth year was added in which theology was given more place, and for which a Master's degree was awarded. When American education saw the development of the four-year high school, this effected a split in the traditional Jesuit college into the American four-year plan. Each of our seven-year American colleges became two institutions, a high school and a four-year college. Sometimes the campuses were separated. Some of the colleges, especially in the larger cities, began accumulating professional schools, sometimes by taking over independent professional schools, thus partaking in the general movement of bringing the professional schools into the university.

There does not seem to have been an overall plan of developing a Jesuit university or universities somewhat the way the Bishops planned and founded the Catholic University. All the original seven-year colleges became four-year colleges, and these then grew by themselves in one way or another. The result has been our present distribution of universities, sometimes very close to each other and duplicating the same services. Each of these has found itself caught in the development affecting American higher education as a whole. The cost of the universities grew very fast. Professional schools which sometimes were money-makers at the time they were taken over, as in the case of medical schools, became extremely expensive operations. Graduate schools which give doctorate

degrees are still relatively new and few. The growth in enrollment, though never fulfilling the individual institution's innate developing desire for a qualified student body needed to support its educational aims and total structure, nevertheless required larger plants and staffs. The cost of the operation went beyond the possibility of the Catholic community or the single wealthy benefactors to support, and it became necessary to introduce community-wide modern fund collecting procedures.

One result of this development was the tendency to place emphasis on the *private* character of our institutions. This had the double effect of softening Catholic social doctrine and stressing private enterprise, and of toning down the *Catholic* character of the institution in publicity while expanding on its potential for *community* service.

In the meantime the competition with state universities or with private universities, both large and small, which by reason of sufficient funds, an academic-minded community to serve, and longer years of operation, had achieved leadership in American higher education, put tremendous pressure on our Jesuit universities to keep up. Not only because all of our high schools had become colleges and so many of the colleges had become universities, but also because the American Provinces were undergoing a growth of their own and were being steadily divided, it became more and more difficult for each province to keep up a sufficient supply of professionally trained and competent Jesuits to man the colleges and universities according to the traditional desires of the Society. More and more laymen were hired, and their role and function within the universities has become increasingly greater and more important. Moreover, in some subjects such as the sciences and the professional fields, even the total Catholic lay community has not been able to supply a sufficient pool of Catholic instructors and professors, and non-Catholics have been brought into service to the extent that forty or fifty per cent of a given section of the faculty may be non-Catholic. Another dimension is that Catholic faculty members do not always have a Catholic college or university background and their training and thinking in their discipline on the graduate level may have been formed at a secular university.

At this juncture, more and more people are feeling that the problem will get larger rather than smaller, that the expense of modern higher education will continue to increase, that it will be extremely difficult, if not impossible, to equal the staffs and equipment of the dominating prestige universities, that it will become increasingly more difficult to put enough Jesuits into the classroom to make any difference in the spirit of instruction in the institution, and even extremely more difficult to have a

sufficient number of Jesuits with the training for academic and management leadership at the level of the modern American university.

At the same time, there is a perceptible shift on the part of both sides (Catholic and non-Catholic) in the attitude towards secular non-Catholic universities, particularly at the professional and graduate level. Larger numbers of Catholics, including priests and religious, are entering into these universities at the higher levels and finding themselves fairly well received. More and more graduates of these universities are finding their places on the staffs of Catholic colleges, and tend naturally to guide and direct their students towards graduate work in the prestige non-Catholic universities. This is accompanied by a growing philosophy of education on the part of Catholic professors, not to speak of the non-Catholic world, according to which the proper scientific attitude and pursuit of truth within a particular discipline requires that one prescind from, and even ignore, any religious or theological relationships. At the same time there also seems to be increasing possibility of Catholics being accepted on the faculties of these secular universities and there is the obvious fact of ever greater numbers of Catholic students going to the state universities at the undergraduate level.

III. *The Question*

This leads people to wonder whether we should not halt the drive behind the development of Jesuit universities, especially whether we should not forego developing our own professional and graduate education, but rather turn our attention to the educational apostolate within the secular universities. According to the argument, we cannot compete with these large universities and moreover, on the graduate and professional levels the work is purely scientific, and it is difficult to see how our universities would be any different from the secular universities at these levels. Better, then, to restrict ourselves to developing first class undergraduate colleges and to preparing our students for professional and graduate work in the major universities, while opening at the same time our educational apostolate in these universities. In the circumstances, what is the justification for the drive towards the development of Jesuit universities?

The question is raised from a different quarter. The separation of the high school from the college really began a kind of separate development of Jesuit secondary education in the United States, and though generally speaking the tradition of Jesuit college preparatory education has been held to, the provinces have tended to expand the secondary school

system independently of the college and university system. The main push for this is the awareness that the greatest single source of vocations to the Society is our high schools, and if our provinces are to continue to grow, then new high schools must be opened as needs are urged upon the Society and as opportunities develop. There are strong secondary reasons also for this expansion. In the first place, it is still possible to give a "Jesuit" education in the high schools, in the sense that Jesuits are present in sufficient numbers to be able to produce the combination of the religious and spiritual with the humane and scientific which is the peculiar aim of Jesuit education. The second is that in many localities in the United States the high school is still the only possible entree for the Society's apostolate and if the Society is to move into these new areas, the only way to do it is through the high schools. Though it may be true that some of the Jesuits in the high schools would not be suitable to the college and university apostolate, many of them are. High School expansion means siphoning off Jesuits who might otherwise be allocated to the colleges. When this point is brought up, the question inevitably arises, "What are we trying to do with our universities?" "Have we not lost the fight already?" "Should we not put our energies in our undergraduate colleges and high schools?"

The question is placed from yet another direction. The Society of Jesus is a missionary society. Each province is given a responsibility in the world of the foreign missions. This is ordinary and usual. But the post-war world has found a new and large mission field demanding immediate attention. First there was Japan. Now there is South America, and Africa. One of the difficulties of releasing men for the new international fields is the all-involving engagement of apostolic work in our expanding American university apostolate. In this context, how important is this university apostolate? What are the real goals and objectives of our Jesuit universities and are they essential? Should they yield to the more critical world apostolate?

This then is the context in which the question is placed. The question is not about Jesuit liberal arts colleges. These are traditional, and the institutions from which our universities began. Though it is good regularly to ask the question about the objectives of the Jesuit liberal arts college, as was done at the Santa Clara Deans' Institute in 1955, there is generally no question in anyone's mind as to whether the Society in the United States should conduct liberal arts colleges. Moreover, where they exist alone, they do not achieve the size and do not present the complexity of the Jesuit university.

The question is, however, raised about the university. The definition

of a university is not the same all across the country. In one conception a university is an institution which grants doctoral degrees, and for the name really to be merited, it would be expected that the doctorate is offered in fifteen or sixteen fields. For others, a university is a complex of different colleges or schools. According to this definition, a university would be an institution which embraces professional schools, in addition to the liberal arts college, and which perhaps has a graduate school granting at least the Master's degree.

However the term "university" is understood, the need for a large base of full-time undergraduate students in institutions of this sort usually issues in a large and constantly expanding liberal arts college also, so that conditions are created which raise the question as to whether the Society should enter into the business of conducting that kind of a liberal arts college.

IV. *The Response*

A response can be given to the question in a number of ways.

A. HISTORICAL DETERMINISM

The first way is to say simply that the Society has no choice, or rather that the choice has already been made. In other words, in a number of instances, in the case of our complex universities, professional schools were undertaken or added to the institution at a time when the expansion and expense of the modern university was not foreseen. But in undertaking these schools, and in making them progress, a commitment was made to the community, and support was received from the community, which makes it impossible to draw back now without a breach of faith.

Even apart from the institution and the Society's professional responsibility to the community, there is the determinism of being part of the developing culture and educational pattern.

It is impossible to stand still when the whole culture is moving and growing. If an institution wants to hold its own, and not atrophy and die, it must in some way develop in relation to the developing society, either by forcefully challenging the direction of the development, or by joining it.

B. THE VALUE OF THE EXPANDING UNIVERSITY

A second kind of response is to list in detail the good that is achieved by the expanding Jesuit university. As a matter of fact, an argument can

be made that despite the thinning out of the Jesuit presence in the university education, more good is being achieved by the expanding Jesuit university than was ever achieved, or is possible, within the simple liberal arts college. First of all, a much larger group of students is being kept out of the secular and frequently a-religious and a-moral atmosphere of the secular and state universities and being brought together in the associations of a Catholic community. Even though the contact of the students with a priest or religious, or even with a Catholic professor, may not always be given, yet there is the association of Catholic students with each other. A good case could be made out for the position that the greatest influence the students undergo in the formation of their characters is derived not from the subject matter which they study, nor even from the faculty, but from each other. Good example, and the strength that comes from numbers, is still one of the most potent forces in developing habits of action and consequently a character which produces a moral and religious personality.

Secondly, a large group of students can mean that many things can be done which otherwise could not be managed. A larger variety of programs can be offered, and consequently the individual differences of students can be accommodated, and many more fields of human activity can receive Catholic graduates. Thirdly, a small school has not meant, in the Catholic community at least, a select school. Usually it means the opposite. Size, in the American world, is a symbol of success, and there is a greater likelihood of getting a large number of talented students in a large school.

Further, the necessary opening of the faculty to laymen at once opened up also a much larger pool of qualified teachers than a single religious community could supply. Moreover, the layman is frequently more professionally dedicated to his special field than a religious might be. A religious or priest is always conscious of the personal religious development of the student. He will likewise always be tempted to take a theological or ascetical approach to his subject matter, and the autonomous development of the subject will not come easily. Laymen will more frequently exemplify the pure pursuit of truth and the dedication to knowledge for its own sake.

In the process of the recent self-criticism to which American Catholic higher education subjected itself, the argument was sometimes heard that one of the principal causes of the alleged lack of intellectual and academic vigor of Catholic colleges and universities was the dominance of the clerical, the religious, and the theological. It is said that all Catholic higher education has managed to achieve is a kind of Catholic funda-

mentalism rather than a strong program of science and humanism. For a recent vigorous presentation of the thesis that the main cause of the intellectual weakness of Catholic higher education is the moralizing tendency and the habit of substituting "Christian Culture" courses for rigorous programs in the various disciplines, confer the article of Father Thomas A. McAvoy, C.S.C., "The Cult of Philosophism," in the *Catholic Educational Review* for December, 1960 (LVIII, No. 9), pp. 595-600.

A further dimension in this argument is that which sees the impact on society as coming from numbers rather than from a few select individuals. Perhaps a distinction between influence and leadership is involved here, in the sense that it will be seen that a larger broadly trained group will have a greater influence on a community or society than a few well trained individuals who might in the accidents of life achieve or not achieve leadership. As a matter of fact, the attainment of leadership very frequently depends upon the support of a good segment of the community.

It may be apparent by now that proponents of what might be called the "new philosophy of Catholic higher education," that is, the defenders of the expanding complex institution, fall into two groups. There are those who feel that the goal and aim of Catholic higher education is to put as large a number as possible of Catholic young people through a Catholic institution of higher learning, even though its Catholic character may not be as intense as in the case of the old liberal arts college, or the Jesuit high school. There are on the other hand those who are strong for academic quality in education. These believe first of all that this quality can be achieved best in a large, complex university. Secondly, they believe that academic quality can be achieved only by a rigorous separation of the academic disciplines from direct, or even indirect, religious instruction and motivation. Some take the further position that not only lay Catholic instructors, but, also, non-Catholic faculty members are needed in the Catholic university to insure scholarly objectivity.

C. THE PHILOSOPHY OF THE JESUIT UNIVERSITY

The third way of response would be to respond first to the theoretical question as to what the function of a Catholic and Jesuit university should be. This question should be asked in the context of our American pluralistic culture. Part of this context is the fact that Catholic universities cannot pretend to have any hope of educating all Catholic students. Though the popular judgment that there is not sufficient room in our Catholic colleges and universities for all Catholic students is correct

enough, this, however, is not the reason why many Catholic students (or their parents) choose non-Catholic institutions. There are many reasons ranging from the desire for social or academic prestige or for particular programs not available in the local Catholic college, to the cost of tuition and perhaps having to go away to another city, including ignorance of the importance of religious education on the university level, or religious indifference and secularism. But whatever the reasons, it is clear that the greater proportion of Catholic students are and will be in non-Catholic universities.

If in its context a Catholic university is to justify its existence it clearly must do so on the ground that it is something different from a secular university. There would be no justification for the effort and expense in time, men, money and energy if the Catholic university were not different from the secular university.

Some obvious differences might immediately be pointed out. First of all, the Catholic university has an almost completely Catholic student body. Secondly, Mass is said on the Catholic university campus for the students, frequently at different times during the day, and facilities are offered for the reception of the sacraments. Spiritual counsellors are available, and a religious retreat is required once a year. There are the religious organizations such as the Sodality and the Apostleship of Prayer. Further, all undergraduate students are required to take a certain number of courses in Catholic philosophy and theology. Finally, no professor or movement inimical to the Catholic religion is permitted within the university. This is something of a lowest common denominator, but every Catholic university will have movements or personalities which will be the centers of more intense Catholic university life, and though it is possible for students to escape these, the opportunity is there.

Much of this, if not all of it, relates to what might be called the context of the university, or what has been called the "atmosphere." It largely involves the pastoral activity of the university and does not directly affect the positive function and work of the university.

C. I. THE FUNCTION OF A UNIVERSITY

The question might, on the other hand, be approached by asking: What is the function of a university? Generally it can be said that a university has a double function. The first is to prepare, train and supply the professional group of a given society, its doctors, lawyers, statesmen, engineers, teachers, etc. This is the group whose role in society requires a high level of scientific and intellectual training, as well as a high degree of social, political, and generally human wisdom. Though there was a

period in the history of American higher education when schools and colleges devoted to the single professions were frequently single and independent institutions, it eventually became clear that their progress and excellence depended upon their being rooted in the academic base of the university. This, of course, had been the European tradition of the university since the Middle Ages.

The second function of the university, and perhaps theoretically the central function, is the extension of human knowledge and wisdom beyond the limits to which it has presently attained. This is sometimes expressed as the pursuit of knowledge for its own sake. Though this phrase does express a great deal, it does not say enough. It would be possible to use this phrase and interpret it or understand it as the recovery, or rediscovery, or relearning of the accumulated knowledge of the past. This is the way in which it is used frequently in a traditional philosophy of education. However, this function of the university clearly goes beyond merely passing on the cultural tradition. In fact, it might be stated that the recovery of the past, or the education of the present generation in the accumulated learning of the past, is the function of the pre-university levels of education. The university itself stands at the outer limit of the pursuit of knowledge, at the frontiers, and as a result, it alone is in a position to break through these limits and frontiers and explore new levels of understanding and knowledge. Since it is the only institution in a position to perform this function, this must clearly be one of its principal functions.

To turn to the function of a *Catholic* university, it is clear that first of all it is a university, and therefore on the first basic level its function must be the same as the function of the university taken in whatever context it is found. The question will be: Does a Catholic university add a formality to what might be called the material base of the university and a formality which is intrinsic to the primary work of the university? The question that is being asked is more frequently placed in single contexts by asking whether there is such a thing as Catholic medicine and Catholic law, Catholic engineering, etc. There is a sense in which this question can only be answered in the affirmative. It must be recognized that these professions are an intrinsic and essential part of human society. They relate to the end of men. They deal with the human community, both with individuals and with groups. They imply or demand an understanding of human society and its history, and they imply a relationship of the professional individual to other individuals with whom he deals in his profession. The motivation, causality, and understanding of any professional individual or group will be different accord-

ing to his own basic and personal view of man and human life, whether this be an assent to a positive philosophy or religion, or whether it be a denial of any absolute values or knowledge. It must be the function of a Catholic university in its professional schools, therefore, to produce and send out into the culture and society in which it exists men and women trained not only in the secular knowledge and skills of the profession but also in the Catholic theology and spirituality proper to that profession.

As to the central function of the university, the pursuit of knowledge for its own sake and the extension of the limits of present knowledge and wisdom, this too must be the central function of the Catholic university. However, there is a problem here, the problem of Catholic humanism in general. The impulse of the Gospel is to draw men from earth to heaven, to put their heart, and their treasure, in the Kingdom of Heaven, to seek the things that are above. This is too simplified a statement, of course, and the studies of Fathers Truhlar and Lynch are very pertinent. However, it does point up the ambivalence in the Christian personality which does not permit him to be committed isolatedly to human knowledge and science.

Further, there is a conflict with the way the secularist understands the pursuit of knowledge, and of new knowledge, for its own sake. Looked at metaphysically (not necessarily from the secularist's point of view) this pursuit must ultimately be rooted in man's desire for beatitude. It is basically a search for the ultimate. When the ultimate is found, when the relationship to beatitude is definitely established, then the dynamism of the pursuit of truth is fulfilled. The secularist will say that it is ended in the sense that it dies out. This is the reason for the secularist intellectual's hostility to an absolute truth or to an irrevocable faith. To his way of thinking, attainment of absolute truth or an absolute faith is incompatible with the pursuit of truth.

Further, the ultimate goal of anything a Catholic enters upon, and this is emphasized in Jesuit spirituality, is the glory of God and his service. Even the pursuit of truth is ordered to this further end. To the intellectual, again, this seems to be as much a prostitution of the profession of learning as is the pursuit of truth so as to be able to produce something which will result in financial and business profit. Even the philanthropic motive of the betterment of mankind is outwardly eschewed by the pure intellectual.

The Ignatian solution to this problem is found in the formula (Constitutions, Part IV, Proemium) that the pursuit of learning is for the double goal of the knowledge and the service of God. Even though the

basic relationship to God and to beatitude is established in Christ and His Church, still the knowledge of God in His intimate nature is one of faith and not intuitive or comprehensive knowledge. Man's basic desire to know the nature of all reality is not satisfied by this faith, and there is still room for the humanism of search. But the search now is really a search for God, at least in its ultimate impulse and motivation and it is the function of a Catholic university continually to develop this relationship.

The second part of the formula, the service of God, suggests that there is a work of God which is not finished and that it is the function of man to serve God in prosecuting this work. The work of God, after reflection, comes clear as the creation and redemption of the world. Though the term "creation" may strictly be limited to the initial projection of finite reality into existence, it can also be understood in the sense of the process of development initiated at that time and being worked out in history. This is particularly true of the development of human society and civilization. The struggle of man to produce an ever greater and better culture and civilization in which human aspirations might find their fulfillment is the continuing creative work of God in history.

The redemptive work of God is surely in the first instance the reconciliation of the individual with God through Christ, but in the broader sense and in the phrase of St. Paul, it is the reconciliation of all things in Christ. Thus, not only the defection of the individual will from God but also the separation of human knowledge and culture and learning from God, must be purified, renovated, and elevated.

In this line of thought, the function of the Catholic university is seen as instrumentally promoting the creative work of God in society. It is motivated by a double charity, its charity for God and its charity for men, and thus, the pursuit of knowledge proceeds out of love.

This likewise applies to the redemptive function of the Catholic university. The secularist pursuit of truth in modern culture stresses almost exclusively the freedom of discovery of the scientist and intellectual. It is expected that this will go counter to inherited and traditional views and systems of value. It belligerently asserts its right to seek and discover and state the truth as it finds it. The pursuit of truth in the world of higher learning is never a simple or easy task. It involves much trial and error. Much labor can end with seemingly little permanent results. But in addition to this, the basic disorientation of the secularist pursuit of truth from the religious context and goal of man gives an impulse to find truth in directions contrary to man's religious nature. This work of search and hypothesis and discovery must be redeemed. In other words,

in addition to the direct pursuit of truth, it is one of the functions of the Catholic university to evaluate and purify as well as develop in a context of total truth the discoveries, views, and theories of the secular learning. This is particularly important and significant when the context of the total society in which the Catholic university is operating is not Catholic but pluralistic and secular.

The discussion so far has been on the general level of the Catholic university. The question can be asked *more specifically* about the *Jesuit university*. To some there is a feeling and a sense that the Jesuit philosophy of education is somewhat distinctive even within the Catholic context. Others again would see no significant difference between a Jesuit university and a general Catholic university, as in our earlier question some would see no difference between a human science or art as taught in a secular university or in a Catholic university. The answer to this question has been in part suggested above. The answer must be sought in the motivation of the Society in considering university work as one of its principal apostolates. One can recall the history and the constitutions of the Society on this matter. The encouragement of the university apostolate was one of the actions of the latest General Congregation. Ultimately, the answer resolves itself around the relationship between spirituality and education. If there is a distinctive spirituality in the Society, then it can be expected that it will have a distinctive philosophy of education. Recent study of Jesuit spirituality has developed its distinctive character. This can perhaps be stated in two formulas. The first is that it is a spirituality of service. The second is that it is a spirituality of finding God in all things. The second points up the fact that there is a specific Jesuit approach to Christian humanism. Differently from other religious orders, the Society derived from St. Ignatius an appreciation of the value of the non-directly religious elements of human existence for promoting the glory of God and the salvation of souls. It consequently developed, perhaps more in practice than in theory, an apostolate centered around the idea of a Catholic humanistic culture. This was a distinctive feature of its missionary apostolate. In education too it focused its efforts on producing in its scientific research and its work in the classroom a conjunction of the religious with the humanistic. This was central, rather than the formal disciplines of theology, whether dogmatic, moral, or scriptural. On this point, one can read Père Charmot, *La Pédagogie des Jésuites*, Paris, 1951, Ch. XXVIII and for contrast, Pierre H. Conway, O.P., *Principles of Education, A Thomistic Approach*, The Thomist Press, 1960.

In consequence of the first formula, the impulse to establish schools

and colleges and universities, given the spirituality of humanism just described, arises out of a spirituality of action or service. This means not only that the schools are founded because of a desire to serve God and souls, but also that the goal of our educational endeavor is to produce men who themselves are imbued with this spirituality of service and of action insofar as it is proper to their place and profession in life. These are distinctive things, and they would form a reason why there should be a Jesuit university or Jesuit universities even in a country or community where Catholic universities do as a matter of fact exist.

The question might very well be asked whether or not the aims and goals above could not be achieved by individuals or even colleges existing within the context of a secular university. This could certainly be more easily accepted if one has in mind a college (such as St. Michael's College of Toronto) within a university, rather than single individuals. The pursuit of truth, the task of evaluation and judgment, the formation of a Catholic personality in a student, is not the work of an individual, but of a group and a community. Where there is an absence of a Catholic university, though there may be Catholic professors in the universities of the country, there is a need felt for forming some sort of community of Catholic scholars which would make possible the development of a Catholic judgment and a Catholic search for truth. One can read the discussions in the *Dublin Review* beginning in 1958 to see a manifestation of this feature of university work.

C. 2. THE UNIVERSITY AND CULTURE

Still another approach to this third way of response to the question of the Jesuit university would be from the direction of culture. In this approach, the university is seen as a function of culture. It takes its contours and outlines from the culture in which it operates. Within a Catholic culture, the university will be Catholic. Within a secular culture, the university will be secular. In this approach it would be necessary to apply principles of analysis and criticism first to the general culture and then to the university. Perhaps it would be possible to use the analysis of a man like Christopher Dawson who has so well argued that a culture is incomplete and truncated unless it is informed by religion (and ultimately this must mean the true religion). Again, this does not mean simply that religion is one department or one segment of this culture, but rather that it permeates the whole sequence and order of institutions which make up the culture. Of all the institutions within a general cultural society, it is the university which most embodies in itself this union of religion and the life of man. Thus it is that in a Catholic university religion should be

present not only in the student and faculty life, and not only as a department of instruction within the university, nor even as the climactic course of instruction completing the hierarchy of study and teaching the arts and sciences. But it must also be present within the arts and sciences themselves, the leavening, purifying, and elevating element, so that the whole is permeated according to the susceptibility of each discipline.

Moreover, the teacher-student relationship within a Catholic university must involve a Catholic relationship which goes beyond mere instruction in the discipline. It is helpful to distinguish three levels of relationship between teacher and student. There is first of all the level of the subject matter itself, where, for example, the teacher teaches history to the student. There is secondly the level of the professional worker in this discipline, where the historian develops an historian. There is thirdly the level of the human person, where the Catholic scholar, combining in himself the dual virtues of science and sanctity, produces and engenders a Catholic scholar growing in these two virtues.

Within the context of the American pluralistic culture, where there are different religions and different cultures, as well as a secularist humanism, it is clearly the role of the Catholic universities to become centers of total Catholic culture which can develop within themselves and within the students who enter and go through the educational process of the institution, a completeness and depth of Catholic culture which cannot be obtained with any regularity or predictable success in any other way. It is through these intense centers of Catholic culture that influence will have to radiate out and will be able to radiate out first over the Catholic community within the diversified culture of the United States, and secondly over other communities and cultures.

Application

These then are the different responses which might be made to the question of the Jesuit university. By way of review, the first response is that which says that the decision and the commitment has already been made and that we are involved and cannot do otherwise than try to carry the venture forward as long and as well as possible. The second response develops a philosophy out of the exigencies of the situation and maintains that the developing modern Jesuit lay university is achieving a great good, a greater good than was achieved by the small Jesuit liberal arts college with its theory of a select education of leaders, and a greater good than could be achieved by the small liberal arts college. Moreover, the advocates of this new philosophy of Jesuit education have hope and

confidence that with modern business and public relation methods, plus increasing support from private and governmental sources, our Jesuit universities will be able to grow into institutions which will stand superior to many universities in the land, be equal to more, and perhaps be subordinate to only a very few.

The third response would see the role of the Jesuit university as performing the work of the more intensive Catholic higher education, recognizing that the less intensive, and the more laical education will be carried on in the secular universities, both state and private, as more and more Catholic students and professors enter into these institutions and are accepted there. It does not see the task of the Catholic universities as being the same as that of the secular universities with the single exception that they are under Catholic auspices.

It is clear that if the choice is for the third solution, then the character of the teaching and administrative personnel of such universities must be adapted to its goals. It will mean that the faculty will not only have to be competent in the particular disciplines, but will have to be Catholic in the more intensive sense and almost necessarily be products of a Catholic collegiate education themselves, if not also, particularly in certain disciplines, of a Catholic university education. It will mean that there will have to be a good proportion of religious and priests on the teaching faculty in disciplines other than philosophy and theology.

It is possible to see the religious and the layman complementing each other in the degrees of virtue which they add from the two parts of religion and human learning. If these are taken as opposite poles, the more either group moves towards the middle, or the more that one extreme is balanced by another, the better and more ideal will be the situation. This will mean too that the structure of the university will be guided by the necessity of having theology and spirituality present to all departments in an appropriate way. Theology will have to be the central department of the university, and also be present formally and explicitly in the professional graduate programs. It will mean finally that the university will revolve around the holy sacrifice of the Mass and that it will see its work as radiating out from this source and returning back to it.

Now, it is understood that no human institution ever completely embodies its ideal, and that it always has to be working towards becoming more and more itself. But it will make a difference what its ideal is. If the ideal of the Jesuit university is what is described in the second response, then the plans made and the decisions taken for the future will be determined by this. It seems to be a matter of fact that thus far the decision has been taken in terms of the second response, at least on the

part of the major complex universities. Given this response, the concern about the expansion of our institutions, the concern of the ever decreasing peculiarly Jesuit character of the institutions, and even concern about the presence of non-Catholic members on its faculty is out of place and unnecessary. There will be real problems about the future control of the institution, but if the trend is continued, one can expect that our universities will more and more become lay Catholic universities with eventually the religious order performing only a semi-managerial function, having an occasional teacher on the faculty, and the pastoral care of the students under its charge.

If the third response is chosen, then clearly the development of our universities will be affected. It ought to be obvious that there are resources within the American Catholic community for only a relatively few such totally Catholic and Jesuit universities in the country. In addition to two major Catholic universities such as the Catholic University of America and Notre Dame University there would seem ideally to be room for only three Jesuit universities, one in each section of the country. As a matter of fact, however, there are at least six Jesuit universities in the east and middle west which have gone a long way towards becoming complex major universities, and one more which needs only to begin granting the doctorate degree to come into this category. Even if these universities were not to expand any more, it would take a long while before they could catch up in developing the Catholic character of the institution in the way indicated above. It may very well be that it is already too late to make the decision in favor of the third response. However, if this is true, then we should be consciously aware of what we have done and bring our thinking and planning in line with this. We should not continue to train young Jesuits to expect something like the third response. We should prepare the way for more lay responsibility and control of the institutions and gradually define the role of the Jesuit within the new institution. This will mean setting a limit to the number of Jesuits and the offices and functions they would perform within a particular university and releasing other Jesuits as they are prepared and come forward, for other educational apostolates, either in the missions, or in the secular universities, or in secondary education.

Probably the judgment of reality will be that the third response is not possible and the first response is not satisfactory, and our institutions will go on without a good theoretical solution but only a practical one. This is probably the way of existence of social phenomena in any event. The good that is possible is done. The good that is desirable is dreamed about.

A New Approach to a Catholic Philosophy of Education*

JAMES W. SANDERS, S.J.

THE PROBLEM

In a special issue of Chicago University's *School Review* commemorating the John Dewey centennial (Summer, 1959), Professor James E. McClellan of Teachers College, Columbia University published a stimulating article entitled "Dewey and the Concept of Method: Quest for the Philosopher's Stone in Education."¹ In this article Professor McClellan pointed out that since the time of Descartes philosophers in general (the scholastics excepted) have been preoccupied with method. The hope has been for a general method of intellectual procedure which would be valid and useful in solving all questions, of whatever nature, that might be raised by the human mind.

Descartes himself, and many after him, saw the educational importance of this search for a universally valid method in acquiring knowledge; for, "if there are natural tendencies to rationality that belong to man *qua* man . . . , if these can be taught by precept and practice as a series of procedures to be followed, if these apply to the gaining of new knowledge in whatever kind of situation the young possible-Columbus will face, and if these procedures will yield moral and political principles and practices, then these procedures, this method, should by all means be the basic matter of educational concern. And so it has been for educational philosophy and educational reformers ever since the seventeenth century."²

This search for a universal philosophical method to be applied in edu-

* This article is an attempt to synthesize the educational philosophy of Father Bernard J. Lonergan, S.J., Professor of Dogma at the Gregorian University, Rome. Father Lonergan has become well known in recent years through his numerous theological and philosophical publications, perhaps especially through his profound study of human understanding in the book, *Insight*. These publications reveal a mind not only steeped in the Aristotelian-Thomistic tradition but also master of the important developments in contemporary mathematics and physical theory, statistical methods, and psychological and sociological research. He has recently begun to bring this immensely rich background to bear upon the problem of a Catholic philosophy of education. In the firm belief that Father Lonergan's approach to Catholic education deserves a careful hearing, the present writer offers what he hopes is an accurate interpretation of the basic notions embodied in that approach.

¹ James E. McClellan, "Dewey and the Concept of Method: Quest for the Philosopher's Stone in Education," *The School Review*, Vol. 67 (Summer, 1959), 213-228.

² *Ibid.*, 218.

cation might be said to have culminated, or at least to have reached the peak of its intensity, in the work of John Dewey. Without delving further into the complexity of Dewey's thought, we can state his basic position that the only valid method of acquiring knowledge was the method of empirical science. Applied to education, this meant that questions of what should be taught, as well as when and how it should be taught were answered by asking whether or not the subject matter and the teaching techniques agreed with the methods of empirical science.

Unfortunately, Dewey's method has proven itself not to be so universal. It was not a method suited to cope with all the relevant questions and problems that might be raised within the field of education.

And so the search goes on. The problem, of course, has become especially acute today. Books on education are being published almost daily. New teaching techniques are being explored. A host of questions too great to enumerate are being raised: What is the future of TV for education? What of newly developed teaching machines? What of team teaching? Should we teach language? Math? Science? Literature? Driving? Cooking? What of the lecture method, the discussion method? In an almost frenzied attempt to raise the educational standards in this country and throughout the world, all these questions and literally thousands of others are being asked.

Obviously, it would be an indescribable blessing to come upon a method capable of solving each of these specific questions as they are raised. Can such a method be worked out? Professor McClellan's negative response comes in the final sentence of his article: "As the country boy said when he first saw a giraffe: There ain't no such animal!"³

But Father Lonergan thinks there is. And it is his attempt to find this "animal" which will be described in the following paper. In his book *Insight* Father Lonergan develops at great length the notion that there is a single unifying method to be found in all of man's knowing. This is the basic structure of human knowing: experience, understanding, judgment. By experience is meant that of which one becomes aware. By understanding is meant that which answers the question, "What is it?" By judgment is meant that which answers the question, "Does it exist?" or "Is it so?" To briefly and simply illustrate, suppose a person were sitting in his room reading a book. Suddenly he becomes aware of a sound. This is experience. Then he asks himself what the sound might be. He attends, tries to locate it, associates it with memories of past experience, and comes up with the hypothesis that the sound must be that

³ *Ibid.*, 228.

of an airplane flying overhead. This is understanding. But then the question arises, "Is it so?" He goes outside, looks up, and sees the airplane in the sky. He concludes that the sound is indeed coming from an airplane. This is judgment. This three-fold process is basic to all of man's knowing. But in each area of knowing: math, science, art, etc.—the basic structure is further diversified and specified. In each there is a determined method of procedure which is a further specification of the activities of experiencing, understanding, and judging, and which enables a man working within that area to answer all the relevant questions that might be raised and thus to proceed successfully.

The method of education, then, will be a method worked out *by* this general pattern of human knowing; but it will be a method peculiar to the field within which it is working, namely, education. To put the matter in another way, the following is an attempt to work out a *conceptual scheme* which will be rich and fruitful in its implications for education, a scheme which will enable the educationalist to make sound judgments about the immense field of data which demands his attention in modern education. In a word, it is an attempt to find an interlocking set of principles that can be applied to the immense body of data, specific techniques, and hypotheses which must be judged.

But before proceeding directly into a description of this conceptual scheme which Father Lonergan has worked out and which he feels will provide a really effective structure for educational thinking, it might be valuable to answer several questions which either have already or probably will enter the reader's mind.

First, this universal method for education is not going to be a simple master key that will unlock the door to every educational problem with a mere twist of the mental wrist. We have deliberately used the term *conceptual scheme* to predescribe the method to be worked out in this paper. A conceptual scheme is a complex of interlocking and interrelated principles. It is a unified whole, but it is not necessarily a simple whole. The problems of education are so far reaching and complex that only the naive would hope for a simplistic solution to them. The worth of any adequate attempt to work out a universal methodology for education must be judged rather by the richness of implications dynamic within this methodology. In short, we are not saying that by acceptance of this conceptual scheme all possible educational problems will be solved at once nor that from it all educational conclusions can be easily deduced. We are simply stating that the conceptual scheme to be outlined here will be rich and all embracing enough to apply to any problem that might arise and to give a solid basis for the solution of that problem, while

admitting that the solution itself will frequently involve laborious and complex processes of investigation and reflection.

In the light of the above, a second point should be made. Because of the relatively complex nature of the conceptual scheme to be fashioned here and because of the richness of its implications, the reader must not expect an educational theory worked out in all its details. The main source materials for this paper have been the unpublished lectures on the Philosophy of Education delivered by Father Lonergan at Xavier University, Cincinnati, in the summer of 1959 and a paper delivered in Canada on "The Role of a Catholic University in the Modern World." While all the essential features of the conceptual scheme are present in these two sources, not all have been worked out in equally careful detail. In the Xavier lectures on education, while outlining the entire scope of the conceptual scheme, Father Lonergan chose, possibly for lack of sufficient time, to develop only certain aspects of this scheme, leaving others relatively undeveloped. The present writer has taken the liberty in certain of these "underdeveloped areas" to do some developing himself. This has been done, he hopes, in the direction pointed out by Father Lonergan in his remarks on education and especially in the light of the work which forms the background and ultimate justification for his philosophy of education, namely, *Insight*.

Third, we must anticipate a problem which very well may arise in the minds of some. It will soon become evident that Father Lonergan's thinking about education has a distinctively *social* orientation. The school's function, in brief, is to prepare its students to take their effective places in society. The problem is that he begins with this notion as an assumption, perhaps as a self-evident fact. Nowhere does he seem to justify this approach.

To allay the fears and quiet the objections of those who may already be concerned about sacrificing the individual to society and who are habituated to thinking of education primarily in terms of individual development, several prefatory remarks may be in order. First we call attention to the all too much neglected words of Pius XI on education in general: "Education is essentially a social and not a mere individual activity"⁴; and on the school in particular: "Since however the younger generation must be trained in the arts and sciences *for the advantage and prosperity of civil society*, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school."⁵ Second, and this time on the basis of reason rather than of authority, it should be clear that

⁴ Pius XI, *Christian Education of Youth*, America Press ed. (New York, 1958), 4.

⁵ *Ibid.*, 24 (italics added).

the true advantage and prosperity of civil society (whatever this may mean concretely) consists in the true advantage and prosperity of each of its members. In other words, there can be no contradiction between the two. If one wishes to begin his philosophical thinking about education with the principle of the full and harmonious development of the individual, as he follows out this principle he must necessarily arrive at a social orientation, since this individual happens to be a social animal whose full and harmonious development cannot take place apart from the prosperity of civil society. On the other hand, if one wishes to begin with the principle of the prosperity of civil society, he must necessarily end with emphasis on the individual, since the prosperity of civil society depends ultimately upon the full and harmonious development of the individual. Further, and perhaps more fundamental, the measure of a healthy social order in the concrete is found in the satisfactory interpersonal relations which give proper human status to the individuals within that order. Thus, the individual and the social, far from being opposed, complement one another. The perfect model of this complementarity is, of course, the Trinity.

However, it does not seem to be by accident or mere whim that Father Lonergan chooses the social rather than the individual starting point. In the first place, this orientation puts him on common ground with contemporary educational thought, which is heavy in social orientation. Secondly, and on a deeper level, Father Lonergan would probably contend that educational philosophy today *must* begin from a social point of view. This position would be verified by an analysis of the contemporary scene. The paper itself will make such an analysis. Therefore, it will be sufficient here merely to mention that we have today reached a level of thinking typified by historical consciousness, in the sense that we now realize as never before that man can shape his own history; and contemporary thinking is necessarily done largely on this level. This leads logically and necessarily to thinking about the school as a potent instrument in making the future of human society. This notion should become clearer within the body of the paper itself.

Finally, we end this already long array of prefatory remarks by answering one further possible objection: Why all this fuss about working out a Catholic philosophy of education? Doesn't scholasticism itself provide us with a conceptual scheme of basic principles adequate to answer all possible educational problems?

Here we turn to Father Lonergan himself. The first lecture delivered in the Xavier series was devoted largely to the notion that, while a Catholic philosophy of education must be worked out on the basis of the

scholastic synthesis, this synthesis is no longer fully adequate to the task at hand.

First, there has been a tremendous development of learning since the Middle Ages. This development has not been merely the addition of new facts; it has been the transformation in the very concept of science itself. Further, new dimensions have come into focus, as in the study of history and the development of depth and genetic psychology. There has been the emergence of modern literatures, the development of whole new fields of study such as paleontology and archeology. All these developments lumped together constitute what we choose to call the "new learning." Modern education must deal with this new learning, but the philosophy of the Middle Ages is not equipped to do so. It can provide the synthesis neither for the transformation in the concept of science which has been the most significant characteristic of this new learning, nor for the tremendous mass of unassimilated data which has piled up as a result of developments in all these fields and which has resulted in the specialization characteristic of our modern world.

Further, the traditional philosophy of the Middle Ages was philosophy *simpliciter*. It existed as a discipline complete and sufficient unto itself. It was not and could not be a philosophy of anything. It did not provide a philosophy of science, of history, of literature, of education.

Existing as it did, as an abstract, completed whole within itself, it was not historical. It did not deal with genesis and development. It dealt with eternal truths. We have no quarrel with eternal truths; they are essential. But the problem of education is also to deal with a developing individual in a changing world. The problems of education in today's society differ from those in a primitive one, and the problems facing the kindergarten teacher differ from those confronting the college professor. But you cannot deal with such problems in terms of a philosophy which concerns itself *only* with eternal truths. You cannot make a timeless philosophy timely.

Finally, the traditional philosophy is not concerned with the individual. Catholic philosophy has traditionally prescind from the individual. It has left the individual as he exists in this world to theology. But it is the individual man as he exists in this world, fallen and redeemed, who must be educated.

For these reasons, therefore, the philosophy of the Middle Ages cannot adequately provide us with a Catholic philosophy of education: 1) It cannot cope with the *new learning*; 2) It cannot be a philosophy of anything; 3) It cannot deal with *development* in society or in the individual; 4) It prescind from the individual as he exists in this world.

The viewpoint taken here, then, will be that the scholastic philosophy of the Middle Ages was a moment in the development of the perennial philosophy. It will look upon the perennial philosophy as essentially open, able to take cognizance of historical development, of the concretely existential, capable of differentiating itself and developing according to time and place. It will use the scholastic philosophy of the Middle Ages as its basis and starting point and will remain consistent with that philosophy, but will attempt to go beyond—to a synthesis resolving the inadequacies already mentioned.

The nature of this synthesis should become clear from what follows.

THE CONCEPTUAL SCHEME

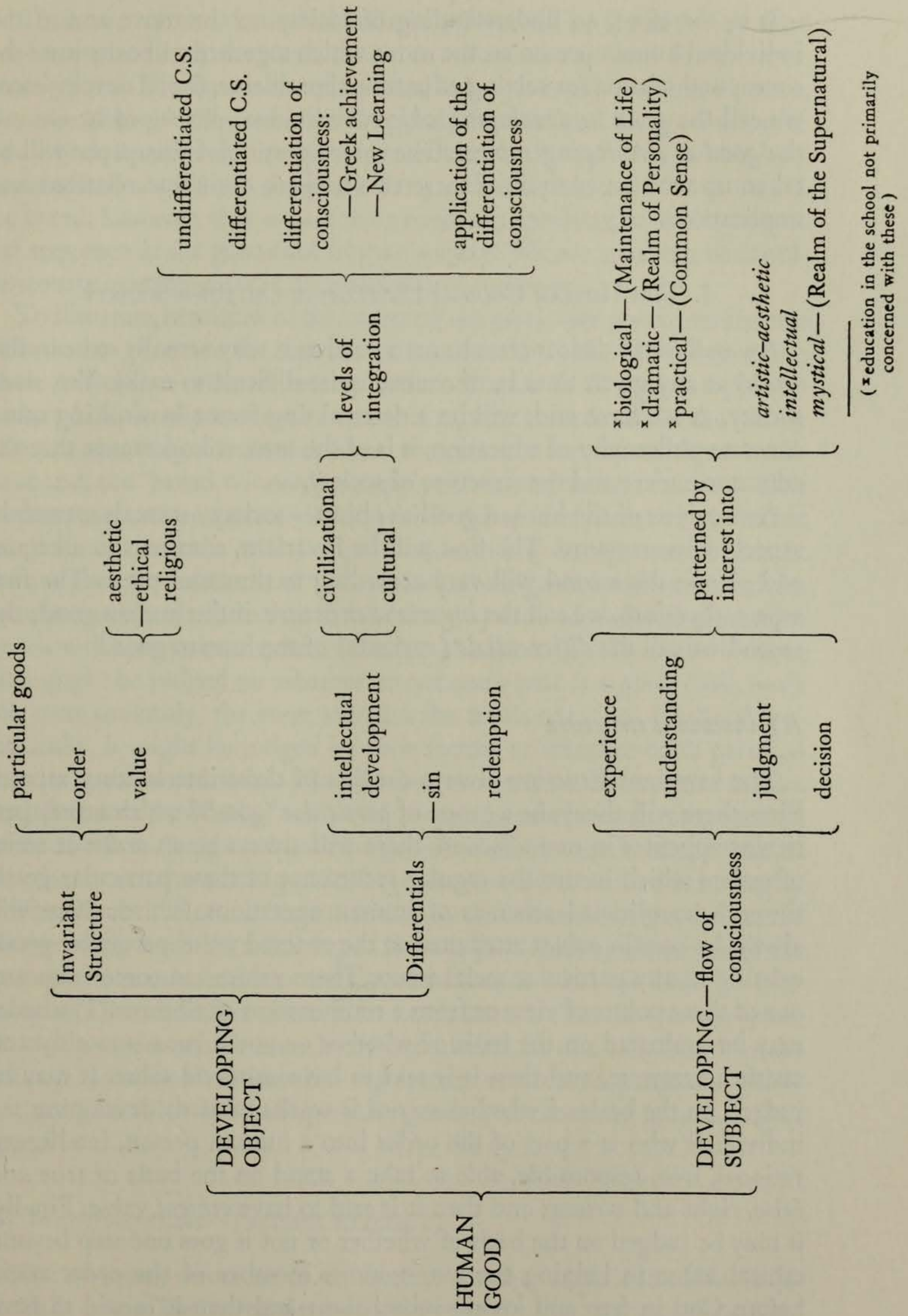
Man works out his salvation through the temporal order. What he does on this earth determines his lot for eternity. But it is the school that prepares him for what he does on this earth. The school's function must be to prepare its students to take their useful places in society. That is why Catholic education must be immediately concerned with what we choose to call the *human good*. The human good is the concrete, developing, historical process that results from human apprehension and choice and upon which depends man's destiny both here and hereafter.

One's idea of the school, then, will always be a function of his idea of society—both what society is and ought to be. The school might in one sense be compared to an elevator. It brings its students to the developmental level of their times. But it is also more than an elevator. When the student steps out of school on the level of his times, he should have within him the capacity not only to *maintain* himself and society at the present level, but to *correct* the deviations that may have set in and hindered, crippled, or completely halted development and perverted the social order.

These few basic notions suffice to indicate the general lines along which the structure of a philosophy of education must be worked out. Upon analysis we see that the educator has two factors primarily to deal with: society and the individual. Each is a system on the move, a dynamism capable of rising to ever higher integrations or of degenerating into ever lower series of syntheses. The educator must know what society is and ought to be. He must also know what his student is and ought to be and how to get him there.

NOTE: The diagram on the opposite page is a schematic presentation meant to be used as a guide in reading and understanding the following sections of the paper.)

CONCEPTUAL SCHEME



It is, therefore, an understanding of society on the move and of the individual human person on the move which together will constitute the conceptual scheme for solving educational problems. Social development we call the *good as developing object*. Individual development we call the *good as developing subject*. The major portion of this paper will be taken up with an analysis of these two notions, their interrelations and implications.

I. THE HUMAN GOOD AS DEVELOPING OBJECT—SOCIETY

An analysis of the concrete human good as it may actually exist in this world at any given time is, of course, quite difficult to make. Yet, since society, as we have said, will be a determining factor in working out a concrete philosophy of education, it is of the utmost importance that the educator understand the structure of society.

An analysis of the human good as object—society—reveals a twofold aspect of its structure. The first will be invariant, common to all times and places; the second will vary according to time and place. The first aspect, therefore, we call the *invariant structure* of the human good; the second we call the *differentials* (variants) of the human good.

A) *invariant structure*

The invariant structure always consists of three interlocking aspects. First, there will always be a group of *particular "goods"* which satisfy particular appetites in man. Second, there will always be an *order* or series of orders which insure the regular recurrence of these particular goods through coordinated schemes of human operations. Third, there will always be certain *values* attributed to the ordered set of particular goods existing in any particular social setup. These values can come from any one of three points of view or from a combination of all three. The order may be evaluated on the basis of whether or not it runs smoothly and satisfies everyone, and then it is said to have *aesthetic* value. It may be judged on the basis of whether or not it works towards developing the individual who is a part of the order into a human person, intelligent, rational, free, responsible, able to take a stand on the basis of true and false, right and wrong; and then it is said to have *ethical* value. Finally, it may be judged on the basis of whether or not it goes one step beyond ethical value in helping the autonomous member of the order stand before God in free and loving submission; and then it is said to have *religious* value.

Thus, society and the individuals in society will be found at any time and any place in history to live within a structure such as the one outlined above. The experience of and desire for particular goods leads man, because of his intelligence, into the good of order; and the good of order leads him, because of his tendency to reflect, to place a value on this very good of order itself and the particular goods which it includes. It should be noted, however, that we are not necessarily speaking here of a temporal sequence in the genesis of human society. We are speaking of simultaneously existing parts in an interlocking structure.

To illustrate, breakfast in the morning is a particular good. Intelligence tells us that to insure the regular recurrence of breakfast in the morning there must be an order or series of orders of some kind. For example, the order of the family tends to insure this regular recurrence. In the family there is the wife, the homemaker, to cook the breakfast; there is the husband, the "bread winner," to supply the money to buy the food. This presupposes an economic order which offers the husband profitable employment and the wife a supermarket to buy her groceries. This in turn supposes a political order which helps to organize and safeguard the whole. Interfused into this interlocking system of ordered particular goods will always be a system of value. Aesthetically the above illustration might be judged on whether or not one's wife is a good cook, one's job runs smoothly, the store supplies the foods one likes for breakfast. Ethically, it might be judged by such factors as whether one's personal dignity is respected at his job, whether or not his wife becomes a slave within the order, whether one's own prosperity results in the impoverishment of others. Religiously, the judgment would be made on the basis of whether or not the existing order helps one stand before God as he ought.

The above illustration began from a particular material good. It could just as easily have been developed from a particular spiritual good, for example, a man's desire to read good books, or even his desire to contemplate. But the basic point to be made here is that the human good, the setup under which man lives, will always be one structured in the manner described: an interlocking system of ordered particular goods with certain values placed upon the goods and the order in which they appear.

B) *the differentials*—(variant structure)

The invariant structure of the human good as explained above is essentially open. The particular good, the type of order, the specific values, have not been determined. These will vary according to time and place.

But they will vary according to a certain pattern. There are certain variables which determine how the invariant structure will be concretized in any given society. These variables or differentials are three: the level of intellectual development which has been attained; the degree to which sin has penetrated into man and his world (sin taken here in the widest possible sense to include all forms of evil); and the degree to which redemption has liberated man and his world from sin (redemption taken here also in a wide sense).

1) intellectual development

First, intellectual development. Man's intellect is potentially infinite. It moves towards more complete actuation in time. This means development. Intellectual development takes place on two levels: intellectual or civilizational; reflective or cultural.

Intellectual or civilizational development takes place as the result of an ever accumulating and expanding group of insights which result in a transformation in the way the invariant structure of the human good is realized. A new idea leads to new social developments, which in turn lead to new ideas, which result in further social developments. For example, pre-historic man lived for hundreds of thousands of years in very small and widely separated groups, apparently without permanent dwelling places. The reason was that he depended for his existence upon the wild herbs he could forage and the game he could hunt. This required a relatively large area per human being and necessitated migration as game gave out in certain areas. But the practical insights that he could grow his own crops and domesticate his own animals led to a whole series of social changes. He could now live in larger communities. This led to a need for law and social organization. It also led to a development of language as greater communication took place, and eventually to the invention of writing. This civilizational process continues through the history of mankind. Perhaps the most recent development has been in the field of electronics, which is at present resulting in a whole new business cycle with multiple concrete applications, and will inevitably result in at least some degree of social and political change.

The above gives some idea of what we mean by civilizational development. It is a continuous process along concrete, practical lines and finds its expression in the development of technology, economics, political and social organization.

Concomitant with civilizational development is reflective or cultural development. This differs essentially from the civilizational process.

Civilizational development transforms the good of order through the application of a series of ever expanding insights. Cultural development takes place rather within the subjects who live in the developing civilization. It is development in the *way in which* the human good is apprehended. It is a critical, reflective process which finds its expression in art, science, philosophy, theology. Thus, it is characterized by development in reflection on the human good. On this level man develops from the compactness of the symbol to the differentiation of enucleated thought. An example of this would be the development from the language of the New Testament, expressed in the compactness of the symbol, to the language of theology, expressed in technical terminology which results from the differentiation of consciousness.⁶

To put the entire matter in another way, civilizational development results from insight, that is, from understanding, and is expressed in order: technology, political, social, and economic organization. It is an expanding process and therefore results in ever more complex but effective systems. But cultural development results from reflection and value judgment, and is expressed in art, science, philosophy, theology. It takes place in the differentiation of reflective consciousness within the individual and therefore results in a transformation in the modes of apprehension and expression.

It might also be worth noting at this point that civilizational and cultural development are necessarily interdependent in a variety of ways. For example, a certain degree of civilizational development is necessary to provide the prerequisite leisure for cultural development. On the other hand, once cultural development reaches a certain level—the differentiation of consciousness—greater possibilities of application in the civilizational order are opened up.⁷

2) sin

The second variable of the human good is sin. Sin here is taken to include any type of evil, not only moral and religious. When speaking of

⁶ This notion will be developed more fully later in the paper. However, to avoid possible ambiguity, it will be well to define the terms briefly here. By the *symbolic level* of thought we mean a level which is non-scientific, non-philosophical, which does not concern itself with accurate definitions and logical reasoning. We can call this level undifferentiated consciousness. It is frequently referred to simply as common sense. By *differentiated consciousness* we mean just the opposite: thought characterized by accurate definitions, logical reasoning, etc. This is the level of science. It is called "differentiated" because it abstracts more precisely from sense data and is more purely intellectual.

⁷ It is also worth noting here in passing, because of its broad implications for education, that cultural development in particular does not reject previous levels of development. The symbolic apprehension and expression of reality may be as profound as its philosophical or theological apprehension and expression.

the invariant structure of the human good, we said that the concrete realization of this structure results from man's apprehension and free choice. For this reason evil can enter at any time into any or all of the three aspects of that invariant structure.

In place of particular goods there can be particular evils of every nature and description.

Evil can likewise penetrate into the good of order in as many ways as there are aspects to the good of order—crime waves, war, seditions, revolts, depressions, lack of proper skills, unsuitable and outdated institutions, persons without proper human status, breakdown of personal relations through hatred, jealousy, lust. Sin perverts the social process and results in a continuing series of erroneous insights. The creative elite can come under the dominance of those with wealth and power. These wish to control the intelligent man for their own ends. The ultimate result is standardization, uniformity, fewer and fewer opportunities for creative achievement. The masses demand only security, entertainment, pleasure; while the more thoughtful retreat to an ivory tower, pine for an unachievable return to the past, or dream of a utopia to be achieved by a leap.

Evil can also negate the good of value. When the order is not transparent, evil has triumphed over the aesthetic. The order becomes too complex, too intricate to apprehend; the whole social machinery becomes so vast that man can no longer control what he himself has made. Ethically man can become a drifter, a conformist, the victim of the social engineers, the hidden persuaders, the propagandists. He loses his ability to act with intelligence, freedom, and responsibility. Religiously he can lose the idea of God altogether, deny the idea of sin itself, set up illusions to take God's place—as the illusion of automatic progress or that of the classless society. All this is the result of misdirection on the reflective level in the apprehension of the human good. It led to degrading myths in ancient times and false philosophies in our own. It tends to produce an ever perpetuating series of downward spiraling syntheses of cultural integration or rather disintegration. Cultural, in fact, can become merely the by-product and puppet of the civilizational process and cease to play its proper critical role in society.

The above, then, gives some general and more or less phenomenological idea of what we mean by sin as a differential in the developing human good. It will always be found as a component within the social setup, concomitant with the good. At any given time or place it will have vitiated the human good to a greater or less degree.

3) redemption

The third variable of the human good is redemption. Redemption here is to be taken as any attempt to overcome the evil described above. It can be conceived in various ways. It can be a break with the past through revolution or social reform. It can be an attempt at a new start through emigration or invasion. All are attempts to dominate history by undercutting the aberrations that have built up in the past. Taken in this broad sense Marxism would be an excellent example of redemptive activity.

But we are primarily concerned here with redemption in Christ Jesus, which is the radical answer to sin not only in the next life but also in this. That is, redemption in Christ Jesus undercuts even sin in the wide sense considered above—as it affects the human good. For redemption in Christ Jesus gives man an absolute norm of truth with which to undercut sin as intellectual aberration. That is, through the absolutes of Faith man's reason is liberated to proceed without fear of serious error. This same redemption likewise gives a sound basis of hope by which men can combat the evil in this world which exerts so great and constant a pressure upon their lives. It also gives Charity which cuts through the self-perpetuating nature of evil in this world. The command to "love your enemies" breaks through the hatred, envy, jealousy generated by the evils mentioned above. Thus, through Faith, Hope, and Charity which come through redemption in Christ Jesus man can cut through all the evils which tend to break down the social process and cause aberrations in its development.⁸

⁸ The notions of sin and redemption have been developed much more fully in *Insight*, first in the description of common sense, where Father Lonergan shows how the biases of common sense practicality (the tendency to think, judge, and act on the basis of what is expedient) which result ultimately from the tensions between man's sense appetites and his rationality as he exists in this world, force him into a short-sighted view. The result is that common sense leads to an ever-expanding group of erroneous insights and therefore to social decay. This fact leads to a need for a viewpoint which will transcend the short-sighted confines of common sense practicality. In his treatment of Metaphysics, while indicating that by following out the detached and disinterested desire to know in the intellectual pattern of experience (the pure quest for truth as expressible in clearly defined propositions and logical chains of reasoning) man should be able to achieve this transcendent viewpoint, Fr. Lonergan also demonstrates that *de facto* he does not. The reason is that here again human sensitivity enters the picture, and the result is philosophical counter positions and philosophical differences, in other words, widely varying and mutually exclusive philosophies. While not despairing of the possibility that individual men might remain detached and disinterested enough to actually find the truth, he does despair of redeeming the vagaries of common sense in this way because *de facto* a plethora of differing philosophies will always exist, and men in the practical world of affairs will not know which to follow. Thus, though some philosophers may find the truth, their discovery will have no efficacy in redeeming the social order. The problem of perversity of will, of course, enters here also. Thus, even if judgment is true, right decision does not necessarily follow.

Therefore, man's pure and unrestricted desire to know tells him that he must look for a still higher viewpoint than reason alone can offer. If this world is to be intelligible, and specifically if the social order is to be made intelligible, such a higher integration must exist. Father Lonergan outlines the structure that such a solution to the problem of evil in this world would necessarily have. This solution, of course, is Christianity. Thus Christianity is shown to be the radical solution

In brief, then, man's fallen nature easily leads him into error and self-seeking; and these lead to every possible form of social evil. Reason alone is not adequate to the task of redeeming the social order because it cannot escape the tension within man himself. But through redemption in Christ error can be avoided and man has the motivation to transcend both his tendency to discouragement and his own selfishness. As a result, redemption—through Faith, Hope, Charity—makes man's progress on this earth possible. It is in this sense that grace perfects nature and insures the human good even in this life.⁹

In summary, we have seen that the objective human good will always and everywhere consist in an ordered setup which insures the regular recurrence of particular goods through coordinated human activities, and that this setup will have certain values attached to it by the society in which it exists. We have also seen that the type or level of ordered setup will differ in time and place according to the level of civilizational and cultural development achieved, the degree to which evil has vitiated this setup, and the degree to which redemption has penetrated into the setup to overcome the evil.

It is possible, however, to speak in more detail about the differentials (variables) of the human good, especially the civilizational and cultural differentials. This shall be done in the following section on the integrals of the human good.

C) *the integrals*—(levels of integration)

A historical analysis reveals that at different times in the history of man different levels of intellectual integration of the human good have been achieved. There have been, in fact, four general levels of integration, each being a further development of the former: undifferentiated common sense; differentiated common sense; differentiation of consciousness; application of the differentiation of consciousness.¹⁰

to the problem of evil in this world and the only means of insuring "automatic progress" even in temporal affairs.

⁹ In this same connection, by way of a brief aside, we should like to point out here the solution to a problem which has vexed many Catholic educators in recent years. Is the school's function primarily intellectual formation or is it moral and spiritual formation? The synthesis made here solves the problem by making the question irrelevant. The school's function is to prepare its students to work out their salvation by maintaining and developing the overall good of human society. This cannot be accomplished without intellectual development on a level with the development of the times, and this today necessarily means a very high degree of intellectual development and therefore a great emphasis on the intellectual in the school. But because of the biases inherent in human nature as described above, this intellectual development is doomed inevitably to go awry without the intrusion of the Supernatural—in the form of Faith, Hope, Charity—into the picture. Thus the two apparent opposites of intellectual vs. moral formation are completely reconciled.

¹⁰ The word differentiation is not to be confused with the word differential as previously used to signify variation.

1) undifferentiated common sense

In general, common sense is that level of intellectual development in which a person knows what to do, how to do it, what to say, how to say it; but he does not know why. It is a level which does not involve sharp differentiation of sense and intellect, which involves the whole man without conscious differentiation of various faculties. It does not concern itself with exact definitions, lengthy chains of reasoning, formation of universal principles. It is an accumulation of insights which makes it possible for a man to find the solution to each new concrete problem as it arises, but does not lead him to deduce all further conclusions. It is the common and fundamental development of the human intellect.¹¹

In the development of human history there have been two distinct levels of this common sense integration of human activity. The first we have termed undifferentiated common sense. This is the level of primitive societies in which skills, arts, language, etc. in any given group are common to all the members of the group. Within the group itself no sharp differentiation of skills exists. All the members act and think in the same general pattern.¹²

2) differentiated common sense

The second level is differentiated common sense. This level is characterized by the civilizations of ancient Egypt, Crete, Assyria, the Maya and Inca, and similar societies. In these there existed a *de facto* differentiation of activities. Some members of the community were farmers, some artisans. There were writers, engineers, book-keepers, astronomers. The differentiation was embodied in a division of labor; but the level of integration was still that of common sense because no theoretical integration had been achieved. Each member of the society went about his own allotted task; but no member, if asked, would have been able to tell you precisely why the society was organized in such a way. It simply was and it worked. People knew how to fulfill their functions in the setup as it was, and they performed them.

3) differentiation of consciousness

The third level of integration is characterized by the differentiation of consciousness, the emergence of the intellectual pattern of experience, the pure development of human intelligence. This was the Greek

¹¹ The term common sense is used in the present context in its more traditional meaning—a simple, non-scientific, more symbolic mode of knowing.

¹² It is interesting to note that gang consciousness among teen-agers reflects this level.

achievement. It emerges with Socrates going about seeking definitions of courage, truth, goodness. It is characterized by reflective consciousness in which universal definitions are reached, chains of logical reasoning become possible, discussion and argument thrive. As a result criticism and evaluation of existing institutions takes place, the autonomy of the human spirit emerges. On this level the human good is apprehended not just on the concrete level but is given theoretical formulation as well.

An understanding of this level is of great importance to the modern educator because mankind today still lives on this level. However, it is of the utmost importance to realize that there has been a further development in this third level of integration in modern times which has considerably shifted the center of gravity within it, and which must be comprehended if we are to fashion a timely philosophy of education. This is the development already referred to as the "new learning."

The new learning is essentially a further development of the Greek achievement. But it is an important development, and because of its importance we shall describe here in some detail what it is.

To understand what we mean by the new learning we must first begin with the ultimate expression of the Greek achievement as it is found in the Thomistic synthesis, especially in the explanation of how we gain understanding. The essence of this analysis is that the intellect grasps necessity in the sensible, in the phantasm. In a word, the intellect understands the image. Take the simple example of understanding what a circle is. The intellect grasps what a circle is by seeing the intelligibility of the circle in the sensible representation of it. The definition then proceeds from this act of understanding, and the definition includes all those elements and only those elements which are essential to the notion of a circle.

Now, this pattern of knowing remains the same for all real scientific intellectual inquiry for all ages. But what changes is the *expression*. This is the significant transformation of the new learning. The new learning is a movement towards more rigorous and more explicit definition and more consciously controlled processes of abstraction. To return to the example of understanding what a circle is, the Euclidian definition of a circle is typical of differentiated consciousness as expressed in what we have chosen to call the Greek achievement: A circle is a closed plane curve all of whose points are equidistant from the center. Note that this definition results from a grasp of the intelligible in the sensible representation of a circle, and that it abstracts from such non-essential features as color, size, etc. To this extent it is valid. However, this definition does not satisfy the modern mathematician because Euclid's definition relies

too much upon the imagination and because it does not define its terms with sufficient explicitness. For example, the modern mathematician would ask whether the curve is continuous or whether it might not have empty spaces between the points. Euclid's definition does not answer this difficulty because it relies too much upon one's imaginative picture of the circle, which naturally does not picture any empty spaces between the points on the curve. Likewise, the modern mathematician would object that in his previous axioms and postulates Euclid has not defined what he means by the term "closed" or the term "curve." Again, one can *see in the image* of a circle what these terms mean; yet the fact is that these are implicit insights, and the modern mathematician cannot allow them. He will therefore define the circle in some form such as the following: A circle with center O and radius AB is the set of points X such that OX equals AB. Note that the intellect is still grasping necessity in the phantasm, but the phantasm has been greatly refined so that one no longer pictures the image of a circle.

The point is, of course, that the complexity of modern learning moves one farther and farther away from the possibility of checking his insight with a clearly imagined representation. This calls for absolutely rigorous definitions. One must know exactly what he is doing at each step of the way. This calls for consciously controlled abstractive processes.

The same movement can be seen in the development of natural science. Galileo succeeded because he deliberately abstracted from everything but a fixed and limited set of measurable variables. Newton abstracted from everything but acceleration, and as a result came up with his revolutionary and fruitful laws of motion.

Therefore, what the new learning has really done is this: It has developed the process of exact definition begun by the Greeks. And it has done this by a greater refinement of the abstractive process. This has meant a more conscious control of the operations performed. The process of abstraction has come to be looked upon not as an automatic process, but as one subject to human control. A further and perfectly logical step in this development has been an ever increasing emphasis on *method*. Because modern learning concentrates on the consciously controlled process of arriving at knowledge, it gives far more emphasis to the methodology employed. It is greatly concerned with the operations performed by the knower. In fact, it has come to define sciences in terms of the operations performed by the scientist. Sciences receive their unity from the unified, interrelated group of operations performed within them.

We have used illustrations from mathematics and physics to help

describe what we mean by the new learning. This is fitting because it was primarily in these two areas that the new learning first came into existence. However, the transformation has spread in general into all areas within the intellectual pattern of experience. Modern philosophy since Descartes, who was greatly influenced by the emphasis on method in mathematics and physics in his day, has been largely concerned with method. The newer disciplines which have developed in modern times, modern history, sociology, psychology, anthropology, for example, have all followed this same general pattern: conscious control of the processes employed within the field, defining the field in terms of these processes.¹³

We have dealt with the new learning at such great length here because of its important educational implications. These will be drawn out more fully later, but even at this point we should like to pose the problem and indicate its solution: If through the new learning we have become conscious of the groups of operations performed in any given field of study and if we have come to define that field of study in terms of that group of operations, then it would seem to follow that once one has mastered the group of operations characteristic of the field he is studying he has mastered the field itself. In other words, once he has grasped the basic structure of the subject under consideration, he has really mastered the subject. To take a simple example, once a student has learned to add-subtract, multiply-divide (the basic group of operations in arithmetic), he knows arithmetic and any further work in arithmetic is simply a matter of applying this basic group of operations to concrete instances. Likewise, once one can perform the basic set of operations characteristic of physics, he knows physics.

4) application of the differentiation of consciousness

The fourth level of integration has grown out of the development within the third. Emphasis on conscious control of one's operations in the process of knowing leads naturally to conscious control of things in general. This has led to the application of the third level of integration to the whole of human living. Science, philosophy, economic theory, history are all applied to life in an attempt to control the flow of human history. And this gives rise to historical consciousness understood not so much in terms of knowledge of the past as in terms of possibility for the

¹³ In this connection it is interesting to note a comment by Prof. McClellan in the article already cited: "The emphasis on method served, moreover, to keep modern philosophy rather closely related to the progress of empirical science and mathematics and thus gave it much greater relevance to its time than the continuation of the Scholastic tradition was able to achieve." (McClellan, p. 223). Certainly, it seems that the essence of Father Lonergan's work in philosophy has been to attempt to shift the Scholastic tradition in this direction. One wonders what might have been the results had the shift been made in the 17th century.

future. Man has become conscious that he can do things to control the flow of his own history, and he attempts to apply his science, his philosophy, his psychology to accomplish this control. For example, Marxism is the application of a historico-economic theory in a conscious attempt to remake human history. Psychologists dream of the ideal society that could be achieved, they think, through the universal application of their theories. We are witnessing the beginnings of such dreams even among geneticists. We might ask ourselves how the Christian view of life fits into man's search for a grand scheme that will remake his history. This is the level of consciousness of our day, and is not Christianity itself a view of life characteristic of this level of integration?

As was mentioned earlier, it is the fact of this fourth level of integration, operative in contemporary consciousness, which makes it imperative that we think of the school in terms of society. Dewey was correct when he said that just as philosophy is reflection on the human situation, so education is the great means of transforming that situation. The historical consciousness which has resulted from the application of the differentiations of consciousness makes man more fully aware than ever before of the far reaching effects of education in the making of human history. Control education, and you control to a great extent the flow of history. This has always been true, as Plato saw in the *Republic*; but only in modern times has man become more fully conscious of the fact and taken definite steps to apply it totally.

The preceding, then, has been an analysis of the human good as object, as realized in the objective social order. It has been shown to have certain invariant characteristics. But it has also been shown to be a developing object. It changes from place to place and time to time according to the degree to which certain variables affect it.

Because we have already defined the objectives of the school in terms of society, it follows that the educator must know the concrete structure of the human good as it exists in the society for which he is educating. He is not educating for the welfare of *any* society, but for *this* society. He must therefore know concretely and thoroughly the level of civilizational and cultural development his society has reached, for he must prepare his students to take their active places in that society. Likewise, he must know the degree to which evil has vitiated the development that has been reached or blocked that which could have been reached, and he must know the radical cause of the evil and the means of redemption from it; for he must prepare his students to overcome and transcend the evil as a means of correcting aberration and carrying on the further development of the human good.

But this brings us to an approach to the human good from an entirely different point of view. For the human good considered objectively, as we have considered it, is the product of human activity, that is, of *subjects*. And it is with the subject, the human person, that the educator primarily deals. The human good as object develops as a result of development in the human person. It is the educator's task to take the student at the level on which he finds him and raise him by proper pedagogical means to the level of his time. Therefore, the second portion of our paper will deal with the human good as developing subject.*

* EDITOR'S NOTE: The second portion of this article will appear in the January 1962 issue of the *Jesuit Educational Quarterly*.

WE MUST THINK TOWARD HEAVEN

If we accept the religious view of man's nature, we are compelled to take a very different, a radically different, view of education.

No longer can we think merely of "getting on" in the commercial and materialistic sense. We must now think of getting on in the sense of getting heavenwards. And in everything we learn and in everything we teach to our children or our pupils, we must bear this fact in mind.

We must learn to get on in the world—not as an end in itself, but as a means to getting heavenwards.

Any education which neglects this fact, and to the extent to which it neglects it, is false education, because it is false to man. It is untrue; it is not in accordance with his nature as child of God and heir also.

—Eric Gill

High School Religion Teachers Speak Up

JOHN F. KRAMER, S.J.

In the spring of 1960, Father John A. Hardon of the West Baden College theologate faculty undertook a survey by mail of the religion teaching program in the twelve high schools of the Chicago, Detroit, Missouri and Wisconsin Provinces.¹ Father Hardon sent a letter outlining the project and a set of leading questions to each of the high schools in February, 1960. The letter asked the teachers to "assemble their ideas, problems, suggestions and needs," and mail them to West Baden by March 15.

Five of the twelve high schools had no significant contribution to make, at least at that time. The other seven sent replies and suggestions that serve as the basis of this article. Some replies were in the form of a summary report on a religion department meeting in a given school. Most of the teachers, however, sent in their own personal views and suggestions. Two such contributions ran to four single-spaced typed pages.

It might be asked why the results of this mail survey, now more than a year old, have not been published before this time. The answer is that adequate time had to be taken for weighing and sifting in order to present a balanced view. Besides the views of the teachers, this article will present observations on the teachers' replies to the mail survey by an educational administrator, a dogmatic theologian, a scripture scholar, a liturgist and a moral theologian. It is our hope that this will point up the many complex problems in the high school religion program that still await solution.

¹ In January, 1960, Father Julian L. Maline, Detroit Province prefect of Studies, asked Father Hardon to undertake this mail survey. This action had been recommended by the Central Region Prefects of Study at their meeting at John Carroll University in September, 1959, as the first step toward implementing the resolutions of the "Rockhurst Conference."

The Rockhurst Conference of Midwest Jesuit High School Teachers of Religion was held at Rockhurst College in Kansas City, Missouri, from August 25 to 27, 1959. This conference was the fourth in a series on subjects in the high school curriculum held under the auspices of the Central Region of J.E.A. Present were fifty-eight priests from five provinces representing 437 years of experience in teaching high school religion.

The fourth resolution passed at the Rockhurst Conference reads: "Be it resolved that a committee of Jesuit high school religion teachers be appointed to (a) list the specific problems of priests teaching religion in our high schools and (b) meet with the theologate faculties at West Baden and St. Mary's to discuss what they can do to help orientate theologians for teaching religion in our high schools." Father Hardon's mail survey takes up part (a) of this fourth resolution.

I. PROBLEMS

In their replies to the mail survey, the religion teachers mentioned not a few of their major problems and concerns.² If frequency of mention is any criterion, what troubles our religion teachers most is their sense of need for professional training for their work. One school reported: "Teachers are frequently assigned to teach high school religion chiefly, if not solely, because they are not scheduled for another subject at a time when a religion class is scheduled, rather than because of their interest, ability, or training in high school religion."

Pointing up this problem were the frequent calls for men specially trained to teach religion exclusively. "Scholastics still in theology should be 'earmarked' for the apostolate of full-time high school religion teaching. They could take summer courses in order to learn the kerygmatic approach used by the great catechists of the Church." Another view considered the priest-teachers already in the schools. "Whenever possible, teachers of high school religion should teach exclusively in this one field. . . . Such men would train themselves to be high competent teachers of religion. They would be specialists in adolescent psychology (at least conversant with the psychology of the high school boy), know the religious needs of these boys, and know how to present the Faith in such a way that the boys would respond in terms of self-commitment. They certainly do not do this now in most cases."³

This same concern for a more professional attitude showed itself in a call for "specialists." One teacher wrote: "As an experiment, the following is offered: have one teacher responsible for certain subjects, and have him teach these to a whole division. Thus, for example, one teacher would handle the Scripture for the senior year and be given a full quarter to teach the material. He would teach all the seniors and a fringe benefit of this program would enable him to meet all the seniors."

As a group, the religion teachers proved themselves well aware of the tremendous strides being made in the field of theology. Not only are they calling for specially trained full-time teachers and specialists in certain branches, but at the Rockhurst Conference⁴ they asked for in-service training.⁵

² The fourth resolution of the Rockhurst Conference calls for a listing of "the specific problems of priests teaching religion in our high schools." Most of these problems, it will be seen, were brought up at the Rockhurst Conference and are reflected in its minutes and resolutions.

³ These remarks serve to underline a fact that came to light at the Rockhurst Conference. Of the fifty-two teachers present, only five were teaching religion chiefly or exclusively. The other forty-seven were considered in their schools, and considered themselves, as teachers of Latin, or English, or mathematics, etc., who *also* teach a religion class or two. As a result, their primary professional interest and reading is directed to their "major" field rather than to religion teaching.

⁴ For details on the Rockhurst Conference see footnote one.

⁵ The third Rockhurst resolution reads: "Be it resolved that a summer institute exclusively for

But if religion teachers are aware of the great advances in their field, the results of the mail survey seem to indicate that they are not always acquainted with the means for keeping abreast of the changes. One priest asked: "Would moral theologians be willing to correspond with high school teachers with regard to modern problems and give the Church's view and opinions on these problems?" The excellent semi-annual "Moral Notes" section of *Theological Studies* and books like *Contemporary Moral Theology* by Ford and Kelly seem adequate for this purpose. Another teacher called for "notes which summarize the teaching of the Church on the Book of Genesis. . . . In general, the Catholic's answer to the non-Catholic's barb of the 'Paradise Myth.'" At once, Father John L. McKenzie's *The Two-Edged Sword* comes to mind, especially the chapter on "Cosmic Origins." Very helpful, too, would be Alexander Jone's *Unless Some Man Show Me* and Bruce Vawter's *A Path Through Genesis*. Another teacher, one who did not attend the Rockhurst Conference, asked: "Where can practical methods of teaching high school religion be found?" At the Conference an eight-page set of "Select Bibliographies on the Teaching of High School Religion" was displayed and made available. Another teacher called for "development of a paperback reading list of supplementary materials that may be used in class or for outside reading." Again, a list of this nature was made available at the Rockhurst Conference. Perhaps what is needed is some sort of teachers' bulletin to keep our religion teachers informed of new books, articles, and teaching aids that are coming out.

Another problem area frequently mentioned was the lack of academic standing and importance given religion as a subject in many schools. As one priest put it: "The boys do not yet have the idea that the school regards religion as important as other subjects. They mention the fact that they have been told that they need spend no more than one hour a week in study on religion; that it does not count in their averages; that they get no real credit for it." Another teacher urged: "Weigh carefully the advantage of giving full credit with state recognition for religion courses as courses in moral guidance or character formation." Teacher after teacher asked for more religion classes, with three per week as the minimum. One said simply, "High school religion should rank in importance with the other subjects in the curriculum." Said another: "I would like to see common semester examinations in religion introduced

Jesuit high school religion teachers be established at one of our Midwest universities in the summer of 1960 in which courses in Scripture, liturgy, adolescent psychology, religion teaching techniques, etc., would be offered." Here, at least, is one conference resolution that bore fruit. Such an institute was held at Marquette University July 4 to 22, 1960, under the direction of Father Bernard Cooke, chairman of Marquette's Department of Theology.

so that there would be fewer occasions when the students say, 'We already had this.'"⁶

A final problem of great concern to our religion teachers is the emotional difficulties and conflicts of their students. More precisely, a good number of teachers do not feel that they are in possession of the knowledge necessary to meet and deal with these problems. One teacher stated simply: "Just because a Jesuit is a priest does not mean that he is capable of handling the emotional problems of boys." Another wrote more at length. "A good teacher must be a good psychologist. He has to understand and adapt himself to the stresses and strains of modern life which our young people encounter. It seems to me that the solution to many of the difficulties experienced in religion as we teach it will be found when our teachers find out and use in their teaching the findings of modern psychology." Taking the viewpoint of the boys' problems, one priest wrote: "We must know the religious problems of the adolescent. Some are fighting for their faith, some for moral strength, some are fighting all authority. . . . How can we prepare these boys to win the battles of masturbation, alcoholism, birth control, mixed marriages?"⁷

In this first section we have tried to give the religion teachers' own view of some of their major problems. Their awareness of these problems and their forthrightness in stating them are indeed heartening.⁸ Further, their replies to the mail survey questionnaire contained some good, practical suggestions for solving the problems, as will be seen later. But now let us see these problems through the eyes of an educational administrator. Is his view of them any different?

⁶ Here again we find the mail survey echoing the Rockhurst Conference and its resolutions. The first Rockhurst resolution reads: "Be it resolved that to increase and maintain student interest in the study of high school religion, the subject of religion be given increased academic standing and importance. Concretely: interested and competent teachers should be assigned to the teaching of religion, and special provision should be made for their specialized professional training where desirable and necessary; a minimum of three hours per week should be given for the teaching of religion; religion periods should not be dropped, curtailed, or invaded without a very serious reason; the least desirable hour of the day should not be assigned for religion; academic credit should be given for religion if possible; homework assignments and the frequency and difficulty of tests should reflect the important place religion holds in the curriculum; there should be stiffer penalties for failing religion."

⁷ These and other remarks in this area again serve to point up the proceedings and resolutions of the Rockhurst Conference. Resolutions five and six of that conference read as follows: (5) "Be it resolved that during the year 1959-60 a competent teacher of high school religion, with the assistance of a competent professional psychologist, draw up a list of the peculiar psychological and religious needs, problems, questions, etc., of high school students in each year of high school for the direction of our high school teachers of religion." (6) "Be it resolved that a professional religio-sociological survey be conducted in several high schools to provide more accurate information about the actual religious values and practices of our students."

To implement resolution six, Father John J. Trainor, S. J. of Xavier University, Cincinnati, conducted a psychological study during the school year 1959-60. Father Trainor presented the results of his study at the Marquette Institute for Jesuit High School Religion Teachers in July 1960.

⁸ The quotations in the preceding footnotes from the resolutions of the Rockhurst Conference show that religion teachers are already at work on solving some of these problems.

Administrators join with teachers in murmuring a fervent AMEN to the first concrete suggestion contained in the first Rockhurst resolution: "... interested and competent teachers should be assigned to the teaching of Religion. . . ." Send them to us, and we shall gladly assign them. Every high school principal would welcome enthusiastically Jesuit priest specialists in the teaching of high school religion, who would take professional care and pride in performing effectively in the Religion classroom. (I confess that I hope they would not become so specialized that they could teach only freshmen or only seniors, or scripture but no moral, etc.; there is a limit to reasonable specialization in the high school curriculum.) But until that happy day when such specialists are sent to the high school—and in sufficient numbers—principals will perforce continue to assign priest teachers of other subjects to one or two classes in Religion. If we really want to improve within the foreseeable future, then we must ask that these part-time Religion teachers themselves become interested and competent and dedicated Religion teachers.

The Jesuit priest, all too frequently, has surprisingly little esteem and less liking for the task of teaching classroom Religion. Scholastics have still less liking for the task, but they do have a legitimate excuse in their lack of theological background. The priest may have no *special* training in the teaching of Religion to adolescents, but he does have a depth of theological knowledge that is, at the very least, comparable with that of specialists in other subjects. The English or Mathematics M.A. has spent precious little time in courses, seminars, or institutes, aimed specifically at teaching. Some specialized training is certainly desirable for all in all subjects; I do not understand why Religion teachers should feel themselves specially handicapped, except in the lack of abundant teaching materials which are readily available in other subjects.

Less-than-enthusiastic teachers might well be helped considerably by better and more abundant materials, including basic textbooks. I heartily agree that we should have a set of textbooks aimed directly, without compromise, at our Jesuit high school boys. But it is encouraging to note the work underway on new texts in high school Religion, both within and without the Society.

Teachers and textbooks can both be improved. Undoubtedly administrative procedures can be improved, too. Religion teachers wish their subject given greater academic prestige in the minds of students. This principal agrees, and knows that principals generally agree, that Religion should be taught three periods per week, that Religion marks should be given the same weight as marks in other subjects (or even greater by giving three-period Religion the same weight as five-period subjects) in computing averages and class ranks, that failures should be treated just as are failures in other subjects, that Religion classes, just as all other classes, should not be subject to interruptions, that no one subject should be stigmatized by being generally assigned the least desirable (last) period of the day, but that all subjects should have their equitable share of first and last, good and bad periods. Academic credit for Religion, however, under this or any other title, is meaningless, unless we are

willing to permit credit in Religion to make up for failures in English, Mathematics, History, etc.—and we are not so willing.

Failures in Religion do pose a special problem because our summer schools are generally taught by laymen and beginning regents. Interested and competent Religion teachers are scarce at all times, but they are all but completely unavailable in summer. The grouping of failures from all four years of Religion into one summer section is an impossible challenge to the most competent specialist. Religion in summer school may be a necessary sanction; it is a painful penalty for the student; but it effects only deep distaste for the subject.

Teachers are reported as desiring more periods per week, with three as the minimum. May I doubt the sincerity of the implied desire for four or five periods per week? Better and more abundant materials may bring about a change in the future, but I am confident that teachers currently find three periods quite adequate. Until other improvements come, the adding of a fourth or fifth period per week would not be a help. More periods will, of course, require still more interested and dedicated teachers.

The presence of even one specially-trained full-time professional in the teaching of high school Religion on the faculty of each school would be a tremendous help, for his vital interest would be contagious, his successful classes would be a challenge to others, and, most especially, his special knowledge of methods and materials would be greatly helpful to other teachers. In other words, one full-time pro would help to make at least semi-pros of the part-time Religion teachers.

II. SUGGESTIONS

Part of the mail survey was a set of leading questions asking for teacher suggestions in the fields of Scripture, dogma, moral and liturgy. For the sake of convenience, replies will be classified under these four headings.

a) Scripture

In this field, opinion was about evenly divided between those who want to increase the scriptural content of the high school religion course and those who would teach only enough Scripture to assure understanding of the dogmas presented.

Those favoring more Scripture pointed to the tremendous progress made in understanding the Bible and the growth of biblical theology. Several pointed out the apologetic value of familiarity with the new understanding of the Bible. Said one: "I believe the boys must be given instruction on the proper place of Scripture in revelation, that is, its relationship to Tradition. They should be taught why the Protestants

emphasize Scripture." Another felt that "Our students must know and understand what the Bible has to say about the origin of man—what is definite, what is allegory, what may be said about evolution." Three teachers called for a schedule of graded Scripture readings to be spread over the four years of high school Religion. One of them wrote: "Why couldn't we get out a volume on the whole Bible that would present only the more important, pertinent texts from the various books of the Bible, and synopsize where necessary?" A second phrased his suggestion this way: "Just as the English course has the *Prose and Poetry* for each year, couldn't the Religion course have a special selection of scriptural and dogmatic readings for each year? The scriptural readings could be prefaced with sufficient commentary, or the commentary could be parallel to the scriptural selections."

Those who opposed increasing the scriptural content of the high school religion course dwelt heavily on the time factor. To teach the Bible as it is understood today requires more time and more preparation than most teachers have at their disposal, they pointed out. One teacher, who seems to express adequately the mind of this group, wrote: "In general, the study of Scripture in high school is an excellent idea; but if introducing more Scripture means dropping or passing rapidly over other topics, I believe we must consider first things first. There are many references to Scripture, Old and New Testament, in our first and second year religion books. Since a chapter has to be covered in about three fifty-minute classes, not much time can be spent on Scripture. To introduce more would be asking too much. . . . I doubt if any detailed study of the Old Testament would be as profitable as having the boys read a life of Christ and discussing it with them. Even now in our crowded schedule the latter is quite difficult to introduce." However, the same teacher admits that "some introduction to the 'new scientific understanding' of the Old Testament can be given in first year when the fall of Adam and Eve and original sin are taken."

We find a division of opinion also concerning the teaching of the life of Christ from the Scriptures. Some feel that a close and careful study of the New Testament is required. For others, the lack of time and sufficient background on the part of both teacher and student preclude more than selective reading. Some prefer using a well written life of Christ to reading the New Testament itself. One teacher would have the life of Christ presented in the text book. "Somewhere in the textbook there should be a fairly profound exposition of the life of Christ—based on the New Testament—with references to the Old Testament as they appear in the New. The 'new scientific understanding' of the Old Testa-

ment should not be taught for its own sake, but rather in reference to the New Testament, as the subject suggests."

After considering the above remarks of the teachers, a professor of Sacred Scripture made the following observations.

For one who has not as yet had the opportunity to teach religion in high school to venture an opinion as to the place of Sacred Scripture in that important apostolate may be presumptuous. If it is, we have only others to blame, a situation unique in our experience.

The word is that there is not enough time given to religion in the curriculum of our schools. Let us assume the general validity of the complaint, while recognizing the pressures which bring about the conditions which give rise to it. With time already so limited, are we to compound the felony by trying to force in more Scriptures?

Well, of course, without statistics on just how much Scripture is *de facto* being taught in the high schools it would be a little gauche for the present writer to start calling for more. One has heard of a fourth-year class where the text is the pertinent number(s) of the *New Testament Reading Guides*; doubtless there are other classes in which Scripture is chiefly employed as the source of an occasional proof-text. Probably the practice of the majority of teachers lies between these two tendencies.

No one would advocate four years of nothing but the Bible. On the other hand, about half of those who responded to the questionnaire would be satisfied with a minimal use of Scripture, on the theory, apparently, that time spent thereon is taken away from the teaching of Catholic doctrine. This is a dichotomy which to an increasing number of theologians is, frankly, unacceptable. The Scriptures, as one of the two fonts of revelation, are substantive to Catholic doctrine, and any presentation of that doctrine which submits the inspired text to a grab-bag handling can only be regarded as a distortion.

There is no doubt whatsoever that the Old and New Testaments, taken as the religious continuum they are, have values for the proper formation of the educated Catholic which are simply not found elsewhere. It is, accordingly, in the opinion of the writer very important that some knowledge of the Bible, in and for itself, be given our students, on the assumption, that is, that we wish to help them to as sound a knowledge and appreciation of their religion as is consonant with their age and ability.

The foregoing has been, of course, merely the statement of a position, not a proof of it. *That* could be had only at the cost of a good deal more space than is presently available. But, certainly, it is a position by no means restricted to Scripture scholars.

Descending from the realm of theory, we may ask if two semesters out of eight given explicitly to the study of the two Testaments is too much. Presumably this would entail revising the syllabus, probably also changing the textbook. These are serious challenges, no doubt, but they do not seem to be insurmountable obstacles. The writer has been shown the second-year book

of the Fides religion series and fully shares the enthusiasm of other Scripture specialists for Father Barrosse's work there and in the Teacher's Manual.

A suggestion of considerable merit is that of a reader for the Religion course—"just as the English course has the *Prose and Poetry*." These readings would be carefully selected to illustrate and complement the efforts of the teacher working from the syllabus, while at the same time and by no means incidentally, putting the student in direct and regular contact with the inspired text.

Father Kramer mentions a few books helpful for the understanding of Genesis; to these may be added Hauret's *Beginnings*, which has a set of what look like good suggestions for the presentation of the matter of the early chapters. On a wider scale, the teacher could do far worse than read thoughtfully through the various pamphlets of the Paulist *Pamphlet Bible Series*, or the Collegeville *New Testament Reading Guides*. Certainly a few hours devoted to each issue (three a year) of *Theology Digest* would help immeasurably to keep a man not only alive but abreast theologically. And finally, for stimulus resulting from close contact with prominent Scripture scholars, there are the various Institutes conducted for a few days each summer, at Glen Ellyn, Ill., for example, or at Collegeville, Minn.

In sum: no experience, perhaps presumptuous, but convinced that to fail to give serious treatment to Sacred Scripture is to fail to open up to our students the richness of their heritage.

b) dogma

The majority of teachers participating in the mail survey mentioned that a course in apologetics is an essential part of the high school religion course. There was not a single dissent. Stressing the purpose of apologetics, one teacher wrote: "High school students should be taught apologetics for the purpose of giving them a foundation for the reasonableness of their supernatural faith. Let's start with reason—after all, high school boys do have a God-given reason that should be developed." Another teacher sees apologetics as the antidote to a very prevalent modern error. "Apologetics seems to be basic to a real understanding of the Church's place among the many religions professed today. To dispel the idea of 'one Church is as good as another' we have to show that the Roman Catholic Church alone can claim to be the one and only. Then the history of the Church will follow logically. The concept of Church History being the life story of the Mystical Body is excellent—but it presupposes some knowledge of what we mean by the Mystical Body, which, by all means, should be part of the course."

The teachers were asked: "Should we aim at having our students leave high school with a clear and profound idea of a few dogmas or a less complete view of the totality of dogmatic truth?" There was practically unanimous agreement that a few key dogmas should be taught in depth.

One teacher answered: "In general, I think dogma should be kept to a minimum. High school boys without philosophy do not understand nor are they too interested in mysteries. Therefore the Trinity, Incarnation, Redemption, etc. should be stressed again from a practical, understandable point of view." Another teacher answered: "I favor the less complete view of the totality of dogmatic truth. After all, our colleges are supposed to give a more intensive course in theology and can be expected to make up for the lack of thoroughness in the high school."

After considering the above remarks of the teachers, a specialist in dogmatic theology observed:

The commentators make four points with reference to the teaching of dogma in high school:

- 1) A strong course in apologetics is essential.
- 2) Keep dogma at a minimum.
- 3) Better a few key dogmas taught in depth than a sketchy view of the whole field.
- 4) Stress the positive rather than the speculative aspect of dogmatic theology.

I find myself in substantial agreement with these observations. I might only add that I think these objectives can be reached if our high school teachers and textbook authors (1) give the necessary material in apologetics by adapting to the abilities and interests of the high school student the basic propositions found in our *De Revelatione* and *De Ecclesia* treatises, and (2) give a similar account of the five or six most important propositions in the various dogmatic treatises we take in theology.

An enthusiastic presentation of this matter by a high school teacher who is master of his subject, who has strong convictions about its truth and importance, and who has some imagination and some knowledge of adolescent psychology should make dogmatic theology at this level quite acceptable to the high school boy of average good will.

c) moral

The contemporary preoccupation with sex is of great concern to our religion teachers. Many feel that it must be combated by an all-out, four-year effort. Anything less is inadequate. One teacher wrote: "Purity, its positive aspect, should be taught throughout the four year course. Its treatment should vary according to the psychological needs of the developing boy. By its positive aspect the course should contain proper boy-girl relationships for all four years. . . . Steady dating should be

treated in sophomore year with terms clearly defined. Practical suggestions for wholesome social activities for all four years of high school should be taught."

One teacher dwelt on the need for frankness in his reply. "To develop in the boys a positive Christian view of sex we must have teachers who are reverent about this subject but who at the same time can be frank. Too much is left to the student counselor by the religion teachers in this matter. The reason for frankness is that boys do not admire a teacher who is afraid to speak openly. If the teacher is not open, the boys will keep their false idea that something is wrong with sex. . . . The fact that their priest can talk about sex openly and reverently does more to convince them of the positive Christian approach to it than any comparison. . . . They should be convinced that they are ordinary, normal boys when they experience the usual temptations, thoughts, and physical reactions."

Several teachers pointed out that morality means more than sexual morality. There is no lack of current moral problems which, if taken up in class and solved, would instill in the boys a Catholic moral consciousness. "If the approach and method of solution are sound," said one teacher, "the boys' consciences will be correctly formed for life." Some current problems mentioned were: payola, quiz-show fixing, expense-account padding, alcoholism, capital punishment, modern advertising techniques, fee-splitting, racial integration. One teacher called for "a book of moral cases. The student will more effectively learn the principles of moral theology through the study of cases which give circumstances, etc. The English course has the *Writing* series, one for each year. Couldn't we formulate a casebook series, one for each year?"

A number of teachers indicated that the only way to "keep up" in the field of moral theology is to read and study constantly. One asked: "Could the Marquette Institute⁹ mimeograph an explanation of current moral problems and put it into the hands of the members this summer and make them available to all high school Religion teachers?"

Having read this summary of teacher opinion in the field of moral a moral theologian wrote briefly:

While I might disagree with some of the suggestions made by different teachers, these are the men in the work and you are, it seems to me, reporting their opinion.

⁹ The Marquette Institute for Jesuit High School Religion Teachers was held at Marquette University, Milwaukee, July 4 to 22, 1960, under the direction of Father Bernard Cooke, S.J., chairman of Marquette's Department of Theology. Between thirty and forty priests were in attendance at various times, since not all could be present for the full three weeks.

In such a report, the integrity of the quote is more important than any change suggested by an outsider.

d) liturgy

The teachers who took part in the mail survey had little to say about the liturgy. Several admitted that their lack of knowledge in this area kept them from offering any suggestions or comments. A number, however, called for more active student participation at student Masses. Father General's *De Nostrorum in Sacra Liturgia Institutione Instructio et Ordinatio* of December 25, 1959, has a section devoted to this point and to the whole question of the liturgical training of the students in our schools. Now that this document has been translated and circulated, our teachers have definite norms to guide them.¹⁰

One teacher observed: "I believe the liturgy should be taken throughout the course rather than treated at one time and then quickly forgotten. . . . It seems to me that it should be treated in the back of each textbook and used perhaps one class per week." Another wrote: "Develop admiration for the Mass by frequent, beautifully executed solemn Masses. The low Mass will not do because they are too accustomed to it—perforce, sometimes." A third man sees the liturgy as the place where the student meets Christ. He wrote: "What we need is a corps of dedicated young priests trained in kerygmatic theology who will show their students how to meet Christ in the liturgy."

A liturgist writes by way of observation:

The liturgical training of our students may largely hinge upon the coordination between what is done in the chapel and what is taught in the religion classes. Such a coordinated program will have to be worked out by interested and dedicated men actually in the field—with the generous cooperation of administrators. Admittedly the obstacles are great. Too many Jesuits, both teachers and administrators, have had little opportunity to develop sympathetic attitudes towards the values and goals of the Liturgy or the liturgical movement. Nor can a letter of Father General change the patterns of a man's thinking over night. Much of this work will have to be accomplished by a younger core of Jesuit priests who, although little aided by their formal theological course in this matter, have taken the extra effort necessary to put on the mind of the Church and of the modern Society regarding the liturgical life of the Church. Their efforts, however, will only be successful to the extent that older members of the religion faculty will cooperate with a comprehensive school program that will influence, at the same time, both the chapel participation and instruction within the classroom.

¹⁰ In passing it might be noted that this *Instructio* was used as the basic text in the course in liturgical theology taught at West Baden College in the summer of 1960.

III. GENERAL OBSERVATIONS

Nearly half the teachers called for a new textbook, one that will incorporate the latest advances in theological learning and teaching. One school's resolutions called for "A new text, written primarily for Jesuit high schools; that is, aimed at producing Catholics who will try to live the way of life of the *Exercises*." Others pointed out that since our schools are all college preparatory and for boys only, they have need of a specially written text.

The phrase "college preparatory" brings to mind the suggestion that Jesuit high schools and colleges reach agreement on what is to be taught in religion classes at their respective levels. Too frequently the complaint "We already had that" is heard. Along this line, one priest called for a total revision of the high school religion program. "It seems to me that the first question that has to be settled is to determine *what* is to be taught in high school religion courses. When that is decided, a textbook will have to be written which will incorporate this material and divide it over four years. Then, the teachers of religion should be, more or less, specialists in a particular branch. A syllabus should be set up and province exams had covering the matter."

In this connection, one teacher pointed out that attempts to determine what is to be taught, to standardize, to introduce uniformity, will necessarily meet with difficulty. "It is my personal opinion that there is not a common attitude of our teachers toward the teaching of high school Religion. But I am not sure that this variety is really bad. . . . Some of our fathers believe that there is a body of religious knowledge which can be labeled absolutely necessary and which can be taught and tested in rather pat formulae. Some believe that the objective of the Religion course is a wider, less concrete ability to develop spoken or written discourse on religious subjects. Some believe that we have failed in our Religion course to put sufficient effort into developing the devotional life of our students by teaching the Catholic practices such as stations, rosary, Sacred Heart devotion, benediction. There are other approaches—moral, dogmatic, liturgical, social, sociological, historical, etc. And each man has made his own synthesis of attitudes and objectives—all consonant with the province syllabus. I do not mean to imply that these objectives and attitudes are necessarily exclusive; although it is my opinion that no teacher does, can, or will give them all sufficient emphasis in the time allotted."

This teacher's mention of "developing the devotional life of our students" is only one instance of concern for the personal holiness of the

boys in our schools. A typical comment was the following. "A topic that should be treated in each year is that of one's personal spiritual life. It should include the basic minimum of daily prayer. This could be the springboard that would force every teacher and every student to consider at least once a year the transition from theoretical study to the practical application of religion to one's life. This is lacking in the books."

Another teacher sees the Apostleship of Prayer as the means of broadening and deepening the personal spiritual life of the student. He would make the Apostleship part of the religion course. "The Apostleship of Prayer holds out a way of life and a means of living that way of life which brings the central dogmas of our faith into everyday practice. It also provides an excellent point of departure in presenting these dogmas in Religion class as well as a logical conclusion to a consideration of them. I strongly urge that serious consideration be given to including in our textbooks a good explanation of the Apostleship of Prayer, and that this be used as a focal point for making the theoretical study of religion into a practical part of one's life. Treatment of Catholic Action or the Mystical Body, for instance, finds logical expression in explanations of the monthly intentions, both general and mission intentions. . . . As a part of the Religion course, the Apostleship can be handled more thoroughly and more easily."

Finally, one teacher urged that Jesuit high school Religion teachers share with each other ideas, problems, teaching techniques and the like. Much of this sharing took place at the Marquette Institute¹¹ in July, 1960. More of it is surely desirable. Perhaps the "religion teachers' bulletin" mentioned earlier could serve this purpose also.

CONCLUSION

It would be a mistake to attach too much importance to a mail survey in which only seven Midwest Jesuit high schools participated. On the other hand, when the results of this survey are viewed against the background of the Rockhurst Conference of August, 1959, they take on added significance. In almost every respect they echo and reaffirm the minutes, resolutions and actual proceedings of that conference. We must recall that present at Rockhurst were fifty-eight priests from five provinces, representing 437 years of experience in teaching Religion in Jesuit high schools. Such broad agreement merits careful consideration.

As a group our high school Religion teachers are "anxious and troubled

¹¹ For details on the Marquette Institute see footnotes nine and five.

about many things." But they are also investigating their problems, proposing solutions, refusing to stand pat. From such activity will come real improvement. Some current signs of activity which are known to the writer and which promise abundant fruit are the following.

Several experimental high school Religion textbooks are in the course of preparation by Ours. "Publishers are responsible for the 'manuscript explosion,'" noted one of the authors. "They've got the market, but they don't have the magic formula for the right book, or series of books, just yet." Two of these books are specially designed for use in our own schools.

Three men from two different provinces are to study at the International Center for Religious Education (*Lumen Vitae*) in Brussels in 1962-63.

A special seminar and discussion group for future teachers of religion and theology will be conducted in the theologate at West Baden College during the scholastic year 1961-62. If successful, this may be conducted annually. Seven theologians and two philosophers at West Baden are definitely interested in making the teaching of high school Religion their life's work. They have received heartening encouragement and cooperation from superiors and teachers.

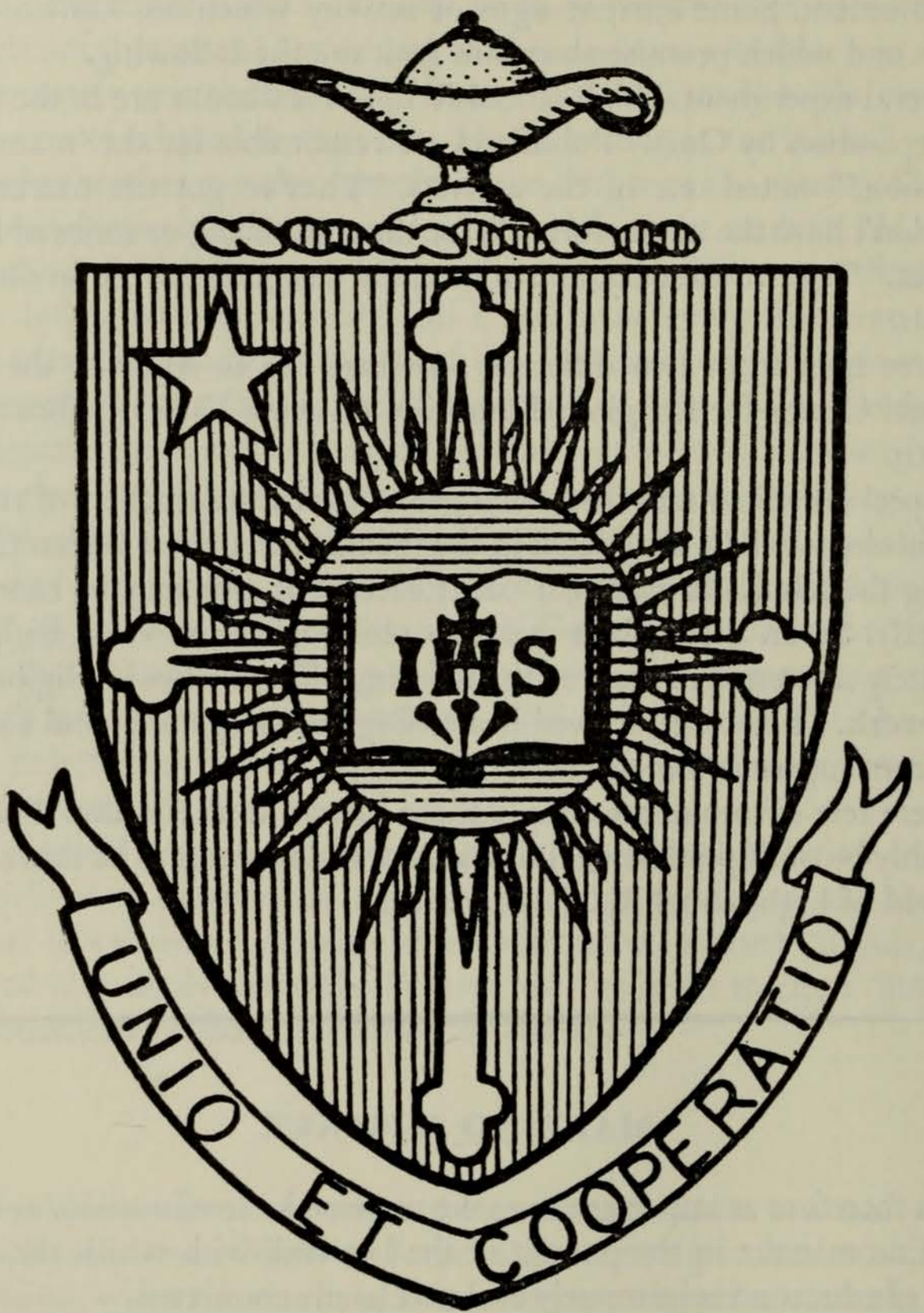
These few examples are simply those known to the writer. They can probably be multiplied several times. A new day seems to be dawning in the field of high school Religion teaching.

MAKE NO MISTAKE

It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected.

In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth, and the life," there can be no ideally perfect education which is not Christian education.

—Pope Pius XI



Jesuit Educational Association

Coat of Arms

OF THE JESUIT EDUCATIONAL ASSOCIATION

BLAZON

Gules, a Latin cross bottonny throughout, in dexter chief a mullet argent, over all on a sun in splendour or, a hurt charged with an open book of the second, garnished of the third and of the field, thereon the Greek monogram of Jesus, a Latin cross issuant from the traverse of the Eta, the letters above three Passion nails in pile of the field. Motto: "Unio et Cooperatio."

SIGNIFICANCE

On a red field, the liturgical color ascribed to the Humanity of Jesus Christ and His love for the souls of men, a silver cross bottonny has been emblazoned as a symbol for the Church which He established. The cross bottonny, one of the several hundred types in heraldry, is particularly appropriate for the shield of the Jesuit Educational Association, because it is derived from the coat of arms of Cecil Calvert, the second Lord Baltimore, and the founder of the Colony of Maryland, named for the Catholic Queen Henrietta Maria, wife of Charles I of England. The Society of Jesus saw its first establishment in Maryland when Fathers White and Altham arrived with the early settlers in 1634. Georgetown University was founded in 1789 in that part of Maryland which is now incorporated in the District of Columbia.

The Jesuit badge, a blue roundle, emanating golden rays of the sun, is customarily charged with the Greek letters Iota, Eta and Sigma, the monogram of Jesus in that language; in addition, a cross issues from the Eta, and beneath the letters are three nails in pyramid with their points toward the base. But on the shield of the Jesuit Educational Association an open book intervenes between the monogram and the blue roundle to represent the purpose of the Association—education in the arts and sciences. The golden rays of the sun of the Jesuit insignia surrounding the book aptly suggest wisdom and light, the inspiration of those seeking knowledge.

A silver star in the dexter chief (upper left) honors the Blessed Virgin, the Mother of God, under her stellar titles, Morning Star and Star of the Sea.

On a wreath of the principal colors of the shield a crest of a golden lamp symbolizes learning, and heralds Christ as the Light of the world (John 8:12). The lamp as a symbol of Divine light appears constantly in the Sacred Scriptures from the time of Abraham (Genesis 15:12-17) to the last book of the New Testament; "And the city has no need of the sun or the moon to shine upon it. For the glory of God lights it up, and the Lamb is the lamp thereof. And the nations shall walk by the light thereof" (Apocalypse 21:23-24).

The motto, "Unio et Cooperatio," translated "Unity and Cooperation," is composed of the first two paragraph headings in the "Instructio" on Education to the American Assistancy of the Society of Jesus. A motto briefly expresses an ideal, a program of life, and the spirit of the one who selects it.

News from the Field

REQUIESCAT IN PACE: Father James A. King, S.J., well-known in JEA circles for the past thirty years died in Los Angeles on June 8th. Father King was Principal of St. Ignatius High of San Francisco from 1932 to 1945 and Dean of Santa Clara from 1945 to 1958. The many Principals and Deans who remembered his high ideals in education and his abilities in administration are asked to remember his soul in their prayers.

• RECENT CHANGES

PROVINCIALS: Very Reverend Linus J. Thro, S.J. succeeds Very Reverend Joseph P. Fisher, S.J. as Provincial of the Missouri Province. Very Reverend John J. Foley, S.J. succeeds Very Reverend Leo J. Burns, S.J. as Provincial of the Wisconsin Province. Father Thro is the former Rector of the Fusz Memorial House of Studies. Father Foley formerly was Rector at Creighton Prep.

PROVINCE PREFECTS: Father Bernard J. Dooley, a former Prefect of Studies at Georgetown Prep, becomes Prefect of High Schools for the Maryland Province. Father Dooley succeeds the veteran Prefect of Studies, Father John F. Lenny, S.J. who is going to the new Latin school in Pittsburgh. Father Frederick P. Manion, S.J. and Rev. J. F. Sullivan, S.J. are the new Province Prefects for the Chicago Province. They succeed Father Robert F. Harvanek who is going back to the teaching of philosophy at West Baden. Father Paul V. Siegfried, S.J., is Province Prefect for Colleges in the Detroit Province. Father Julian L. Maline, S.J. will remain in charge of the high schools of the Detroit Province. Father James F. Whelan, S.J. has moved from New Orleans to Ponchatoula to assume his new duties as Province Prefect of New Orleans. Father Claude Stallworth, S.J. and Father Edward Doyle, S.J. will remain at their respective jobs, namely Principal of Jesuit High, New Orleans, and Academic Vice President of Loyola University of New Orleans.

NEW RECTORS: Reverend John P. Leary, S.J. at Gonzaga University, Spokane; Reverend Nicholas J. Sullivan, S.J. at LeMoyne College, Syracuse; Reverend Frank V. Courneen, S.J. at Bellarmine College, Plattsburgh; Reverend Joseph P. Fisher, S.J. at St. Mary's College, Kansas; Reverend Vincent G. Savage, S.J. at Milford Novitiate; Rever-

end J. Robert Koch, S.J. at St. Ignatius High, Chicago; Reverend Emmett J. Norton, S.J. at St. Peter's Prep, Jersey City; Reverend Vincent L. Decker, S.J. at Creighton Prep; Andrew H. McFadden, S.J., Cheverus.

NEW SCHOOLS: The Maryland Province is assuming charge of a Preparatory Seminary in Pittsburgh this September. The school is known as the Bishop's Latin School. The address of the school is 7120 Kelly Street, Pittsburgh; the residence is at 322 North Lang Street, Pittsburgh. The Vice-Rector in charge is Reverend William J. Walsh, S.J. The Southern Province is opening Jesuit High at Houston, Texas this September. The address is 7907 Bellaire Boulevard, Houston 36, Texas. The Superior is Reverend Michael F. Kennelly, S.J.; the Principal, Reverend Edward T. Coles, S.J.

September of 1962 will see the Chicago Province opening a new high school at Indianapolis to be named Brebeuf Prep and the New England Province opening Xavier High at Concord, Massachusetts.

FASHION NOTE: On September eighth, in several Eastern and Mid-West Provinces, the Jesuit Brother is going to take on a new look. The black tie and the white shirt are going out of fashion. The new garb, to give the brothers a more distinguishing note as Religious, will be the black rabat and the white pointed collar usually associated with the street garb of the Christian Brothers. So take a good look next time you see that pointed collar over a black rabat, it may be a Jesuit Brother.

THE SECOND YEAR JUNIORS at *Sheridan*, Oregon, presented a series of dramatic readings of Aeschylus' *Persians* during the last school year. The reading, in Greek, was presented before the community at Sheridan, and then before the annual meeting of the Classical Association of the Northwest. The group also staged the reading for the students in the Classics at Jesuit High School in Portland, Oregon. The response from all audiences was enthusiastic and encouraging.

The entire performance has been tape-recorded, and runs for approximately forty-five minutes. Anyone interested in obtaining a reproduction may send a tape for transcription. Address tapes to Father Frederick Reidy, S.J., Jesuit Novitiate, Sheridan, Oregon.

FAIRFIELD PREP won the Baird Memorial bronze cup for finishing first among 182 competing schools in the New York University sight reading Latin contest. The sophomore high school students, coached by Father Edward J. Welch, S.J., has retired the cup with three first places

won since 1956. In addition to permanent possession of the cup, Fairfield Prep won a certificate of merit for the highest average of any school in the New England area.

McQUAID JESUIT HIGH SCHOOL, in cooperation with Bausch and Lomb, Inc. of this city, sponsored a Summer Science Institute for high school students in selected fields of Physics and Chemistry. The Institute began on July 5 and extended through July 21.

49 students from 18 different high schools in Monroe County attended the program. The lectures and laboratory instructors were all employees of Bausch and Lomb. Bausch and Lomb also provided all the instruments and equipment for the Institute. In brief, this was a Science Institute conducted by a local industry, in a local high school, for local science-talented students.

The program began each morning with a lecture from 8:45 to 9:45. A half-hour coffee break enabled students and instructors to talk informally about the lecture material and the laboratory experiments. The lab period extended from 10:15 till 12:00. Homework assignments were given on the lecture material, and all laboratory experiments had to be written up.

The first six lectures given by the B & L scientists were given in common to the Physics and Chemistry Institute members. The topics included the following: Origin of Spectra, Elementary Geometrical Optics, Nature of Dispersing Devices, Spectrophotometry, Color and Statistics and Errors of Measurement. For the remaining part of the Institute the lectures were given separately to the Physics and Chemistry students.

The Physics lecture topics were: Thin Films; Aberrations; Optical Design; Optical Measurements; Optical Tooling; and Interferometry.

The lectures in Chemistry included: Emission Spectroscopy; Molecular Structures; Instrumentation; Biochemistry; Infrared Materials; and Radiochemistry.

Using their new language laboratory, McQuaid also ran a Russian language Institute this past summer. A thirty-hour course, fifteen in class and fifteen in language lab, the course was taught by a native Russian, Mr. Alexey Tsurikov, who teaches French and German on the regular staff at McQuaid.

Addenda to Index

Through an oversight, one article was omitted from the cumulative index of Volume XXIII of the JEQ. Please add the following to your index:

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