

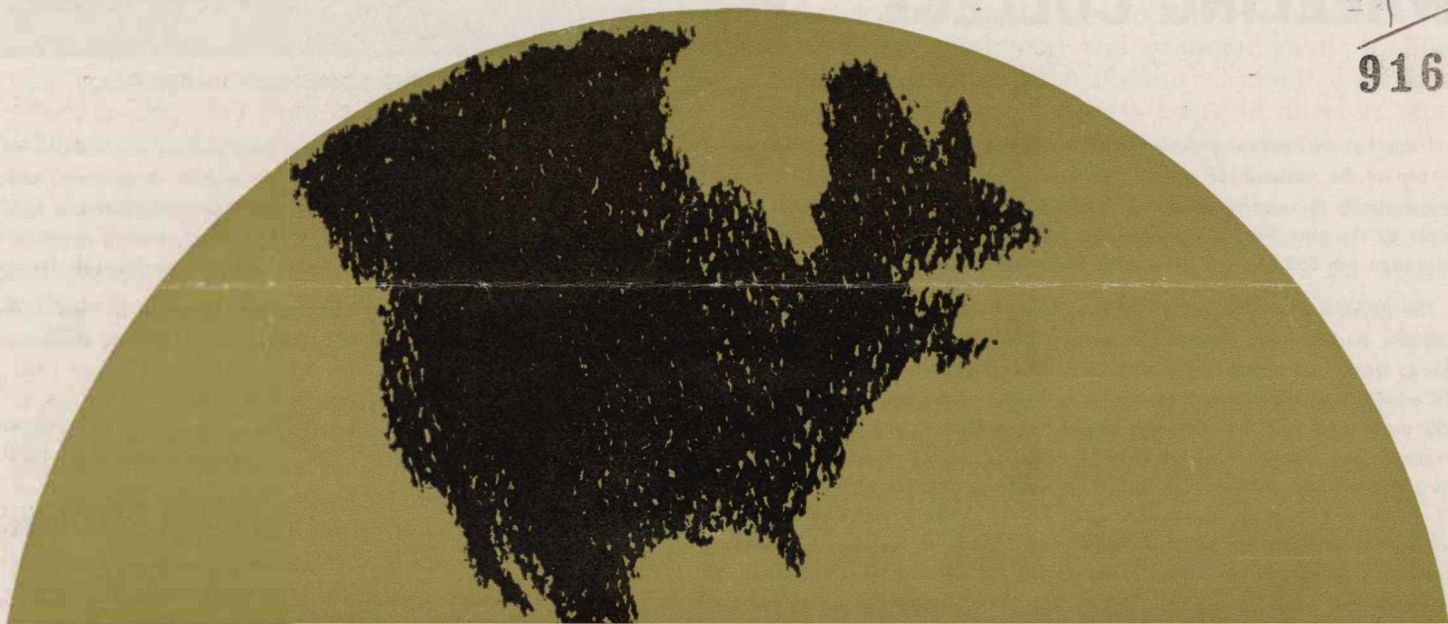
Fitzpatrick

AMERICA

TWENTY-FIVE CENTS

FEBRUARY 24, 1962

F.
916



Bridging a Cultural Gap

Training Center at Cuernavaca



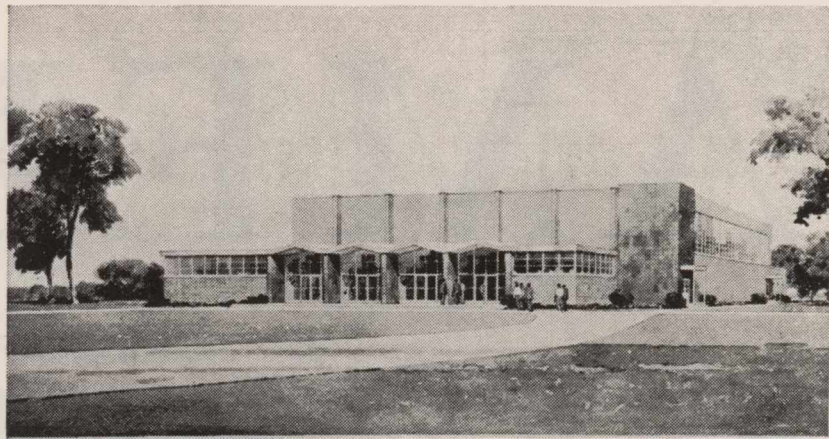
AMERICA'S JESUIT EDUCATION SERIES

SPOTLIGHTS

THE TEN-YEAR PLAN

AT

WHEELING COLLEGE



NEW GYMNASIUM SEATING 2,000, NOW UNDER ROOF

In this age of increasing demands for educational excellence, new institutions cannot be assured of survival without growing quickly, vigorously and imaginatively to complete maturity. Wheeling College, opened in 1955, set ten years as the time for reaching its ultimate goal of a sound, modern, liberal education for 850 students. This plan is being realized on schedule.

The Physical Plant—Teaching and laboratory facilities are completed for an ultimate student body of 850. Recreational facilities include a baseball diamond, tennis courts, touch football field, and a gymnasium now under roof. An administration building with lounge, activities rooms and cafeteria seating 250 have been realities from the beginning. A library with 42,000 carefully screened and selected volumes already exists. A newly refurbished chapel in the classroom building seats up to 200. A residence capable of accommodating 32 priests and brothers houses the Jesuit faculty, while a men's residence for 160 and a women's for 150 take care of the needs of the present boarding students. Ground will be broken in the spring for an additional residence for 130 men and a dining hall for 350 students. The physical aspect of the ten-year program is nearing completion and lacks only the addition of more housing, library space, and an auditorium to make it ideal.

The Academic Picture—A recent self-survey reveals very satisfying achievement of academic objectives. There is a faculty-student ratio of 1 to 16. The student body has increased steadily to nearly 500 and the faculty to 45, with 40 per cent of the teachers having the doctorate. Nearly \$100,000 in grants, including money for a nuclear technology laboratory, has been received by the science departments. The Chemistry Department has been approved by the American Chemical Society. The Departments of Accounting and Business have followed out the liberal arts recommendations of the Carnegie Report, have a well-equipped statistical laboratory, a highly successful internship program with area organizations and industries, and conduct a senior research seminar. Many of the academic disciplines have integrated with one another through joint participation in intensive study of all aspects of certain cultural periods such as those of the Middle Ages and the Renaissance. A committee on graduate fellowships and scholarships, along with a placement director, facilitates the graduate's contact with the world of employment and graduate and professional study. Two graduates in English are working on their doctorates under Woodrow Wilson fellowships, while many others under various types of grants are carrying on graduate and professional study in nearly a score of fields. Three

members of the College's first four classes reached the finals of the Rhodes Scholarship competition. A guidance counselor rich in experience and academic background is available to direct students and improve their reading speed and comprehension with the aid of modern mechanical devices.

Thus has Wheeling College girded itself for the many decades of service of what should be a fantastic civilization in the century ahead.

Departments

- ALABAMA**
Spring Hill College (Mobile)LAS-C-Ed-N-Sc-Sy-AROTC
- CALIFORNIA**
Loyola University (Los Angeles)
LAS-AE-C-E-Ed-G-IR-L-AFROTC
University of San Francisco .LAS-C-Ed-G-N-L-Sc-Sy-AROTC
University of Santa Clara
LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
- COLORADO**
Regis College (Denver)LAS-Sy
- CONNECTICUT**
Fairfield UniversityLAS-C-Ed-G-Sc
- ILLINOIS**
Loyola University (Chicago)
LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sp-Sy-AROTC
- LOUISIANA**
Loyola University (New Orleans)
LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-RT-S-Sc-Sy-AROTC
- MARYLAND**
Loyola College (Baltimore)LAS-G-AROTC
- MASSACHUSETTS**
Boston College (Chestnut Hill)
LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester) ...LAS-G-NROTC-AFROTC
- MICHIGAN**
University of Detroit
LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
- MISSOURI**
Rockhurst College (Kansas City)LAS-AE-C-IR-Sc
St. Louis University
LAS-AE-C-D-E-Ed-G-L-M-N-PT-S-Sc-Sp-Sy-T-AFROTC
- NEBRASKA**
The Creighton University (Omaha)
LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
- NEW JERSEY**
St. Peter's College (Jersey City)LAS-AE-C-AROTC
- NEW YORK**
Canisius College (Buffalo)LAS-C-Ed-G-Sc-Sy-AROTC
Fordham University (New York)
LAS-AE-C-Ed-G-J-L-P-S-Sp-Sy-AROTC-AFROTC
Le Moyne College (Syracuse)LAS-C-IR
- OHIO**
John Carroll University (Cleveland)LAS-C-G-Sy-AROTC
Xavier University (Cincinnati)LAS-AE-C-G-Sy-AROTC
- PENNSYLVANIA**
St. Joseph's College (Philadelphia)
LAS-AE-G-Ed-IR-Sc-AFROTC
University of ScrantonLAS-Ed-G-AROTC
- WASHINGTON**
Gonzaga University (Spokane)
LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC
Seattle UniversityLAS-C-E-Ed-G-J-N-SF-AROTC
- WASHINGTON, D. C.**
Georgetown University
LAS-C-D-FS-G-ILL-L-M-N-Sy-AROTC-AFROTC
- WEST VIRGINIA**
Wheeling CollegeLAS
- WISCONSIN**
Marquette University (Milwaukee)LAS-AE-C-D-DH-E-Ed-G-J-L-M-MT-N-PT-Sc-Sp-Sy-AROTC-AFROTC

JESUIT COLLEGES AND UNIVERSITIES

KEY TO ABBREVIATIONS

F-23

LAS Arts and Sciences	ILL Institute of Languages and Linguistics	PT Physical Therapy
AE Adult Education	IR Industrial Relations	RT Radio-TV
A Architecture	J Journalism	S Social Work
C Commerce	L Law	Sc Science
D Dentistry	MT Medical Technology	SF Sister Formation
DH Dental Hygiene	M Medicine	Sp Speech
Ed Education	Mu Music	Sy Seismology Station
E Engineering	N Nursing	T Theatre
FS Foreign Service	P Pharmacy	AROTC Army
G Graduate School		NROTC Navy
HS Home Study		AFROTC Air Force

Training Center at Cuernavaca

Joseph P. Fitzpatrick

ON OCTOBER 6, 1961, the Center of Intercultural Formation at Cuernavaca, Mexico, completed its first course for the training of priests, religious and lay people who are preparing to dedicate themselves to apostolic work in Latin America. Thirty-nine students completed the first course: 20 lay people, ten sisters, one brother, one seminarian and seven priests. Of the 20 lay people, seven were members of the Association for International Development, known as AID; one was from Antigonish; and twelve were Papal Volunteers for Latin America, of a group known as PAVLA.

The presence of these students at Cuernavaca reflects the enthusiasm and generosity with which Catholics from many parts of the world have been responding to the call of the Church for lay apostles as well as priests and religious for Latin America.

This call for apostles has been prompted by the crisis which the Church is facing in Latin America—a crisis which, by this time, is widely known. One-third of all baptized Catholics now live in Latin America. Even at present, many of these have no effective contact with the Church because of the lack of priests. Furthermore, the population of Latin America is growing at an extremely rapid rate, out of all proportion to the increase of priests and religious. Therefore, an already serious situation threatens to become critical unless the effort of the Church is supported without delay by an impressive increase in apostolic workers. This situation is further complicated by the rising threat of communism throughout Latin America.

The apostolate in Latin America, however, is not a simple thing. It requires clear perspective, careful preparation and, in the case of lay people, the possession of specific skills which are needed in Latin America. Furthermore, it brings people of very different ways of life together and consequently involves all the difficulties of people from one culture trying to understand people of a different culture. Finally, this apostolate does not bring Catholics to a mission field of non-Christian people; it brings them to a world that has been Catholic for centuries, and where Catholic traditions have become deeply rooted. All of these factors indicate the need for careful preparation, careful orientation for the generous people who face the unique circumstances of apostolic work in Latin America.

To help provide this preparation, the Center of In-

tercultural Formation was established. This is an independent educational institution, incorporated under the laws of New York State and sponsored jointly by Fordham University and the Bishops' Committee for Latin America. It is governed by a board of directors representing various responsibilities for apostolic work in Latin America: Rev. Laurence J. McGinley, S.J., president of Fordham University; Rev. John M. Considine, M.M., director of the Latin America Bureau, NCWC; Rev. Frederick McGuire, C.M., director of the Mission Secretariat; Rev. Celsus Wheeler, O.F.M., secretary of the Conference of Major Religious Superiors of Men in the United States; and Porter Chandler, member of the Board of Higher Education of New York City. The executive director is Msgr. Ivan D. Illich, of the New York Archdiocese.

Known in Mexico as *Centro de Investigaciones Culturales*, the Center is located at Cuernavaca, forty miles southwest of Mexico City. (Another course is conducted in Anapolis, Brazil, in conjunction with Cuernavaca, for training in Portuguese.) The training program consists of a four-month course which has three major aspects: language, intercultural communication and spiritual formation. The language training is intensive, six hours a day, five days a week, with one instructor devoted to four or five students.

The course emphasizes, however, that language is not the most important requirement to enable a person to communicate effectively. Much more important is an understanding of the nature of culture, of the differences between one's own culture and that of the various areas of Latin America, and the skills of intercultural communication. This is provided by a series of courses, lectures and readings which give the student an orientation for work in a culture that is strange to him.

Finally, the course seeks to bring the student to an awareness of the spiritual formation he needs if he is to adjust to the demands of the apostolate in a foreign culture. Together with these aspects of training, the Center creates an experience of living away from home, in a foreign cultural environment. This can serve as a testing period for the student to help him reach a final decision: whether he has the capability of living and working effectively in a different culture.

The course is designed also to help the student to see his apostolate in clearer focus. Some of the literature on Latin America, in its effort to impress us with the need for help, has painted a very uneven picture of Latin Catholicism and has encouraged the conviction that Catholics from the United States and elsewhere must

FR. FITZPATRICK, S.J., *Fordham University sociologist, has been one of the moving spirits behind this dynamic center in Mexico.*

nantly Indian areas there is an intermingling of Catholic practices and Indian rites and customs which is still a puzzle to many an experienced priest. Catholic scholars are now beginning to point out that, although the Spanish colonizers brought the Indians into the Catholic faith, they never penetrated to the mind and soul of the Indian. This remains a challenge which the modern apostle, whether priest, religious or lay, still faces, namely, an understanding of the deep religious spirit of the Indian and an apostolate that will bring this Indian spirit into a vital relationship with Catholicism.

This perception of the meaning of Latin Catholicism is not something that a person from outside spontaneously develops. To achieve it, the new apostle must be carefully prepared by a suitable orientation to a way of Catholic life very different from his own.

Moreover, the Center at Cuernavaca directs its program toward that significant development in the apostolate in Latin America, the presence of an increasing number of lay people. These lay apostles are members of various lay apostolic organizations such as AID, the Grail, Misereor, PAVLA, etc.; they are recruited and supported by their organizations. The Center will accept as lay students only candidates who are sponsored by a recognized organization; it seeks to help the sending organizations to determine the qualifications which are most necessary for effective lay apostles in Latin America; and it seeks to provide the needed training.

IT IS clear that a lay person who plans to dedicate himself to the apostolate in a foreign culture must have a maturity, stability of personality and motivation greater even than that required of a candidate for the convent or the seminary. Selection and training will have to be very careful. The lay person, unlike the religious, chooses to go to Latin America. He is not sent under obedience as a religious is. The religious always has the great security of knowing that he is doing God's will as manifested through his superior. But the lay person must face the anxiety, which can be harrowing, of wondering whether he is doing the right thing.

The religious is backed up by years of training for teamwork; he generally lives in community, and fidelity to the rule provides a familiar and well-trying life that supports him, wherever he goes. The lay person is on his own. The activity of the priest or religious is, so to speak, marked out for him. People know what to expect of him, and regularly, even when they do not understand him, they accept him and accord him a reverence for his priestly or religious role. The lay apostle is a pioneer, who will have the constant problem of explaining his role to the people among whom he works.

Of course, the lay person will sometimes face the trying situation of working with clergy who do not understand him and who will not be able to accept a relationship between clergy and laity which is taken for granted in the United States. It is clear that the lay person needs much more careful preparation than either priest or religious to face those kinds of insecurity and trial which will be peculiar to his role. This is not a vocation for

someone who is seeking to settle a personal problem, or who allows dissatisfaction with his present way of life to lure him to a new adventure in a foreign field.

Finally, there is the difficult question: What will the lay apostle do in Latin America? Some of the present students at Cuernavaca are agricultural experts; some are nurses; some are teachers; some will work with credit unions or co-operatives. Some have no specialized skill and are offering their natural abilities and their good will, in the trust that they will be useful to the bishops or priests who have invited them to teach catechism, to work with youth groups, etc. It appears, at present, that the lay person who will really be useful is the one with some special technical or professional skill or experience which is needed in Latin America but which is not now available there. Good will and a devout Catholic life are no substitutes for competence.

The Center of Intercultural Formation does not find it possible to train people in special skills. It presupposes that they will be the ordinary equipment of the lay volunteer before he is accepted as a candidate. The function of the Center is to accept a person who exercises a skill successfully in his native country and prepare him to use it effectively in a different culture.

If a person does not possess a special skill, it is not clear what his role would be as a lay apostle in Latin America. Latin America abounds with generous Catholics, and, in some cases, the catechetical work and the apostolic efforts of Latin Catholics are far more impressive than they are in other parts of the Catholic world. There is no point in sending persons to Latin America to do something which Latin American Catholics can do just as well if not better, and at a much lower cost.

There is no doubt that the involvement of the laity can represent a new dawn in the creation of international Christian solidarity. But there is also no doubt that it is not the numbers of those who are sent, but their quality and preparation, which will determine whether this movement will bear the great fruits of which it now gives promise. As in all movements of great potential, there is also great risk—the risk in this instance of committing the Church to mediocrity in a situation where excellence alone will be ultimately effective.

It is in view of these needs for training that the Center of Intercultural Formation has been established and hopes to make a significant contribution. On October 16, as the second course began, 36 new students were in attendance: 14 lay people, all from the Papal Volunteers; 13 priests, four brothers and five sisters. The international tone of the Center was now evident. Ten of the students were from Canada; most do not speak English. Their instruction is given in French.

The opening of the second session was graced by the presence of the representatives of CELAM (Consejo Episcopal Latinoamericano), who were holding their annual meeting in Mexico City. His Excellency Bishop Helder Pessoa Camara, Auxiliary Bishop of Rio de Janeiro, in his address at the opening of the course, expressed perhaps better than anything else the significance of Cuernavaca: "Thank God for the new type of Gringo that is beginning to spring up all over."