



The Catholic Model of Higher Education in Brazil: Priest Leonel Franca and the Creation of the Catholic Pontifical University - PUC

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ABSTRACT

This paper aims at discussing the implementation of the catholic model of education in the Brazilian higher education. We address the role played by the Jesuit priest Leonel Edgard da Silveira Franca (1893-1948), an intellectual leader responsible for the articulation and institutional viability of the Catholic Pontifical University (PUC) in Rio de Janeiro. When evaluating his trajectory, priest Franca was seen as an important mediator between the Church and the State. In the 1930s and 1940s, he took part, along with the Getúlio Vargas government – in the fight for the reinclusion of the subject religion in regular schools. This discussion is based on sources found in the Archives of the Jesuit Province in Brazil as well as a theoretical background supported by the concepts put forward by the French sociologist Pierre Bourdieu. This documental and theoretical material was used to analyze the disputes in which Franca took part regarding the institutionalization of the catholic higher education. With this purpose, we investigate the priest's actions within his sociability networks to enable the creation of the Higher Education Catholic Institute in 1932. We also reflect on how this action was deepened with the creation of the Catholic Colleges in 1941 and, finally, how the catholic activism was approached with the foundation of PUC in 1948, where Leonel Franca became the rector. The creation of a catholic university in the country was a cornerstone in priest Franca's trajectory. The Jesuit rationality was his distinctive feature in the battles fought in different fields of the social space, which based the construction of alliances to guarantee achievements in the educational area in favor of the Catholic Church.

KEYWORDS

Catholic church. Higher education – Brazil. Leonel Franca.

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O Modelo Católico de Ensino Superior no Brasil: Padre Leonel Franca e a Criação da Pontifícia Universidade Católica – PUC

RESUMO

O objetivo do presente artigo é discutir a implantação do modelo católico de formação no Ensino Superior brasileiro. Destaca-se o papel desempenhado pelo padre jesuíta Leonel Edgard da Silveira Franca (1893-1948), liderança intelectual responsável pela articulação e viabilização institucional da Pontifícia Universidade Católica (PUC) do Rio de Janeiro. Ao avaliarmos sua trajetória, verifica-se que Franca, nas décadas de 1930 e 1940, foi um importante mediador entre a Igreja e o Estado, ao participar - junto ao governo de Getúlio Vargas – da luta pelo retorno do ensino religioso às escolas regulares. Utilizamos, nesta discussão, fontes localizadas no Arquivo da Província dos Jesuítas no Brasil; bem como referencial teórico sustentado nos conceitos do sociólogo francês Pierre Bourdieu, a fim de analisar as disputas nas quais Franca tomou parte no âmbito da institucionalização do ensino superior católico. Para tanto, discute-se como o jesuíta trabalhou junto à sua rede de sociabilidade para viabilizar a criação do Instituto Católico de Estudos Superiores, em 1932; em seguida, como essa ação foi aprimorada com a criação das Faculdades Católicas, em 1941; e, por fim, como o objetivo da militância católica foi alcançado, com a fundação da PUC, em 1948, da qual Leonel Franca se tornou reitor. A criação de uma universidade católica no país foi um marco na trajetória do padre Franca. A racionalidade jesuítica foi sua marca distintiva nos embates travados em diferentes campos do espaço social, base para a construção de alianças, de modo a concretizar conquistas no campo educacional em favor da Igreja Católica.

PALAVRAS-CHAVE

Igreja católica. Ensino superior – Brasil. Leonel Franca.

El Modelo Católico de Enseñanza Superior en Brasil: Padre Leonel Franca y la Creación de la Pontificia Universidade Católica - PUC

RESUMEN

El objetivo del presente artículo es discutir la implantación del modelo católico de formación en la Enseñanza Superior brasileña. Se diferencia el papel desempeñado por el padre jesuita Leonel Edgard da Silveira Franca (1893-1948), líder intelectual responsable por la articulación y factibilidad institucional de la Pontificia Universidade Católica (PUC) del Rio de Janeiro. Evaluando su trayectoria, se verifica que Franca, en las décadas de 1930 y 1940, fue un importante mediador entre la Iglesia y el Estado, al participar – junto al gobierno Getúlio Vargas – de la lucha por el retorno de la enseñanza religiosa a las escuelas regulares. Utilizamos, en esta discusión, fuentes ubicadas en el Arquivo da Província dos Jesuítas no Brasil; bien como referencial teórico apoyado en los conceptos del sociólogo francés Pierre Bourdieu, con la finalidad de analizar las disputas en las cuales Franca ha tomado parte en el ámbito de la institucionalización de la enseñanza superior católica. Para tanto, se discute cómo el jesuita ha trabajado junto a su red de sociabilidad para que se efectuara la creación del Instituto Católico de Estudos Superiores, en 1932; en seguida, como esa acción fue perfeccionada con la creación de las Faculdades Católicas, en 1941; y, por fin, como el objetivo de la militancia católica fue alcanzado, con la fundación de la PUC, en 1948, de la cual Leonel Franca se convirtió en rector. La creación de una universidad católica en el país fue un marco en la trayectoria de padre Franca. La racionalidad jesuítica ha sido su marca distintiva en los choques enfrentados en diferentes campos del espacio social, base para la construcción de alianzas, de modo a concretar conquistas en el campo educacional en favor de la Iglesia Católica.

PALABRAS CLAVE

Iglesia católica. Enseñanza superior – Brasil. Leonel Franca.

Introduction

This article analyzes, from the intellectual trajectory of the Jesuit Leonel Edgard da Silveira Franca (1893-1948), the history of the conception, foundation and consolidation of the Pontifical Catholic University of Rio de Janeiro, concretized in the year 1948. Its central objective is to discuss the implementation of the Catholic training model in Brazilian higher education. Based on Pierre Bourdieu's theory, we understand that the study of an intellectual trajectory gives us interesting analytical possibilities in order to examine the social movement that occurred in a given period. Thus, it is possible to verify that through their actions, the agents organize the social fields in which they are inserted, in order to become decisive in the directions assumed by the social space as a whole.

Our focus is to demonstrate how the actions taken by the Catholic intellectual Leonel Franca, especially in the 1930s and 1940s, have led to the propagation, through different institutions, of the Christian values that in their understanding should be the common basis for the construction of nationality. Thus, as an agent, he played a significant role in the civil, political, cultural and educational organization of the country in the period. The feasibility of a Catholic University in Brazil, in this context, would enable the Church to act even closer to the formation of the ruling elite of Brazilian society, in a real strategy for conforming cadres who could become military in favor of Catholic causes. Opposition to the country's increasing process of secularization, which was under way with the Republic, mobilized intense resistance from the Church hierarchy, which conceived and implemented political and cultural strategies towards a Catholic restoration of the nation.

The Vargas era was characterized as a period of political disputes in which the intellectual movements took a prominent position, taking part in the burning debates about the paths to be followed by the country. In this context, the profile of those who interfered in the social environment was largely reformulated, through a new demarcation of their discourses. In the first decades of the twentieth century the issue of education in the country gained great visibility. The search for detecting their problems and proposing solutions mobilized intellectuals from different perspectives, emphasizing their action as social mediators and organizers of culture.

We used as primary sources of research, documents located in the “House of the Society of Jesus” in Brazil - located in Rio de Janeiro. The archive has personal and administrative documents of priests who are members of the Order who have lived in the country. The archive gathers a vast collection of celebrated and memorable priests, as well as the history of the “Society of Jesus”. In the case of this article, we privilege the focus on documents linked to the Jesuit priest Leonel Franca, highlighting his diary, his correspondence and his notes. Through the combination of these modalities of documentary pieces, we undertook our research, in order to privilege the findings in the archive that leveraged information about our object of study.

To achieve the proposed goal, our text was structured as follows. Initially, fundamental principles of the Catholic formative conception are discussed, as well as the

articulation of the Church with the social framework, in order to concretize in Brazil its first initiative towards a superior formation: the Catholic Institute of Higher Studies, founded in 1932. It is then analyzed how this initiative was consolidated in the form of the Catholic Faculties in 1941. Finally, we discussed the implementation and recognition of the Pontifical Catholic University (PUC) in 1948 in Rio de Janeiro, institution of which Leonel Franca became dean.

Catholic Principles and University Education: the First Steps

The most respected teaching institution for expressing the principles of Catholic formation, and of the “Society of Jesus”, was the Roman College. Founded in 1553 by Ignatius of Loyola, it aimed to form a new class of clergy, with intellectual development capable of facing the most difficult clashes of religious conquest. In 1582, the institution was consecrated to the Gregorian University. After the year 1870, when Rome had already become the capital of the kingdom of Italy, Pius IX instituted the Pontifical Gregorian Universitas - which never ceased to be led by the Jesuits.

Leonel Franca conducted his initial formation by the “Society of Jesus” at the Gregorian University in Rome from 1912 to 1915; and, later, a formative process focused on the level of specialization, from 1920 to 1923. Following his return to Brazil after a few years in Nova Friburgo, a municipality located in the State of Rio de Janeiro, as a teacher of Basic Education, the priest starts to work in the capital - Rio de Janeiro. It exerts, at this juncture, the function of Jesuit intellectual, as defender of the Church was one of the main combatants next to the State, being notable for its work in favor of the Catholic Higher Education in the country. We believe that, because it was part of the intellectual formation of Franca, the Roman institution also served as inspiration for the creation of the Catholic Faculties - an institution established in the first half of the twentieth century, precisely in 1941.

Rodrigues (2005), when discussing the decades of 20s until the 40s of the 20th century, he affirms that the articulated movement at the political and ideological poles was the main responsible for the transformations of the national scenario, as well as decisive for the relationship between Church and State. The author points out that at that time the Church clearly did not establish disinterested relations with political society, but “[...] an exchange of favors, a fact that can be evidenced in the well-known phrase of Cardinal Dom Sebastião Leme: 'Or the State recognizes the God of the people, or the people will not recognize the state' (RODRIGUES, 2005, 114). Notably, the Church directs its positions and actions in the political sphere according to the possibilities of insertion and expansion of its social presence, in order to seek the extension of its scope. (MICELI, 2009; CAMPOS, 2010).

In the period in question, President Getúlio Vargas was an important opponent of communism. In his speeches he affirmed that it was fundamental to stop him to avoid social disorder and guarantee the security of the nation. This “threat”, in its conception, was used as one of the elements to enable a centralizing power. Maintaining its strong position, its

centralizing stance and its constant clashes against Marxist ideals, Vargas was gaining support:

[...] not only in governmental circles, among the military, intellectuals, but also in other segments of civil society, the educational sector, the press, the church and a large part of the population, evidently influenced by government propaganda and the church itself on the 'communist danger' (RODRIGUES, 2005, 116).

The Church and the State were in tune, above all, in the objective of fighting communism and divulgations of their ideas, in the conservation of nationalism. On the basis of this, after the coup of 1937, the State and the Church began to narrow their relations more punctually and noticeably. However, in this contextual context, the Catholic Church does not cease its intentions of intellectual formation through religious organizations to fulfill this objective.

Tania Salem (1982), in his text "From the D. Vital Center to the Catholic University", draws attention to the reconstitution of the path between the foundation of the Dom Vital¹ Center in Rio de Janeiro and the creation of Catholic Faculties. In discussing church and higher education, he states that the two-point meeting of the Catholic ideology, moral and spiritual reform being related to the elite perspective of the religious movement, "[...] already shows why higher education and the creation of their own educational establishment have become, since the decade of 10, priority goals of the reaction movement. " (SALEM, 1982, p.11). We can understand these initiatives as a means of achieving the goal of Christianizing the higher strata of society that would, therefore, become its leaders.

With the change of management from Jackson de Figueiredo² to Alceu Amoroso Lima in 1928, the Dom Vital Center reorganized its principles and presented new points and strategies of Catholic (re) conquest. Salem (1982) states that bodies such as the Association of Catholic University Students (1929) and especially the Catholic Institute of Higher Studies (1932), although with distinct objectives, were the first entities organized by the members of the church to reach a university domain by means of Catholic principles. Both organizations "[...] traced the path between the outbreak of the Catholic movement in 1922 and the founding of Catholic Faculties in 1941." (SALEM, 1982, p.11).

The idealizers of the Catholic Institute were mobilized to play a role that struck social structures through instruction in higher education. Alceu Amoroso Lima and Leonel Franca, directly involved in the functioning of this institution, often presented the discourse that the only higher courses offered at that moment in the society of Rio de Janeiro - engineering, law and medicine - did not materialize in the molds necessary for the type of the man Catholicism

¹ The Dom Vital Center was one of the most important centers of conversion of lay people of the first half of the twentieth century. Its main founder is Jackson de Figueiredo. The center was inaugurated in 1922 and received the name of the bishop of Recife and Olinda, one of the main fighters in the "religious question".

² Jackson de Figueiredo (1891-1928), a lawyer dedicated to politics and journalism, a Catholic intellectual, created the magazine *A Ordem* in 1921 and the *Dom Vital Center* (1922). Both institutions militated in favor of the spreading of the actions of the Catholic League.

needed. Then, they begin to form cadres through the Catholic Institute, although only with presentation of a certificate of completion of the course without official value. Thus, the first objective was to form, even without legal support and validity, people willing to dedicate themselves to the Catholic cause and its principles.

The University Reform presented by Minister Francisco Campos, guided by decree number 19,851 of April 11, 1931, subsidized the need and the criteria for the establishment of a consolidated institution of higher education. Although Francisco Campos presented in his speeches an interest in Catholic formation, 19 days after the promulgation of this decree, religious teaching appears as optional in public schools of regular education. With such events, the Catholic Church is aware that it could not rely vehemently on the state to implement its changes in the organization of national education. The laity, therefore, prepares for the urgency of forming -even more- faithful squires capable of assisting in the dissemination of religious principles in the intellectual elite of the Carioca society; that is, higher education presented itself as a solution to the eradication of secular thought.

As the embryo of the future Catholic University, the Catholic Institute of Higher Studies sought to integrate into the international movement of the Catholic philosophical renaissance and, at the same time, serve as an alternative model of university organization in Brazil. Indeed, the ultimate demand was that higher education should be freed from state tutelage to re-belong to the Church. Claiming that only the Catholic university was capable of performing the organic synthesis of knowledge. (SALEM, 1982, p.14).

It is remarkable that the functions and needs of the establishment of a university remain unchanged in the Catholic ideology. The nine years that separate the creation of the Catholic Institute from the Catholic Faculties were not sufficient to undermine the principles of the Catholic elite, but rather to reinforce them. This route was permeated by attempts at contacts with the federal government, represented by Getúlio Vargas, and congresses that aimed at the greater goal of a Catholic higher education institution.

On one of these occasions and attempts of government affinities with the Catholic ideology, Getúlio Vargas offered a banquet at the Itamarati Palace on July 18, 1939, to the Brazilian episcopate. The dinner "caused" a speech that told the high clergy that the Brazilian nation was organized under the cross of Catholicism, so their priests had freedom of speech and action in the Brazilian lands, in exchange they should contribute with the State. One of the central ideas of this discussion was that only with good citizens, obeying civil law, could it be possible to prevent customs that led to spiritual life from being corrupted (RODRIGUES, 2005).

Support for the Catholic Church, still with the banner of nailed secularism, has made the Vargas government a considerable favorer of the Church. Miceli (2001) argues that the legal criteria that guided the organization of federal and private universities, federal, state and private institutes were directly linked to a group of interests that were part of the government. In a first group were the representatives of the traditional branches of higher education - law, medicine, engineering; in a second group, the high-ranking military, nominated by the "free choice" of the President of the Republic; in a third group, the spokesmen of the new

specialties in the educational area; and, finally, "[...] the presence of Father Leonel Franca, leader of the Catholic intelligentsia, a militant of the organizations of the Church [...]". (MICELI, 2001, p.300). The Jesuit appears as a representative of private and confessional education, which until the year 1929 served 90% of secondary education.

In the initiative of the Vargas government's alliance with the Church, under the light of the New State, the interests of the "Holy See" are clear. The Church was not the only one to seize opportunities; perhaps this was Vargas's way of gaining religious support, considering that after the Constitution of 1937, educational matters had not helped in this facilitation. Inspired by this same idea, began the project to create a Catholic college.

Discussions for the construction of a Catholic university, a center for Catholic higher education, were under way since the beginning of the twentieth century. Debates on the need for a Catholic higher education institution appeared at events such as the First Brazilian Catholic Congress in Salvador from June 3 to 10, 1900; First Diocesan Congress of São Paulo, in 1901; Second Conference of Bishops of the Ecclesiastical Province of São Sebastião do Rio, from January 1 to July 7, 1904; Second Brazilian Catholic Congress, July 26 to August 2, 1908; Pastoral Letter of Dom Leme; as well as the Congress of Education of the Dom Vital Center in the 1930s. All events called for and signaled the importance of creating educational institutions, schools and universities that would constitute the formation of the true and perfect Christian.

In the intellectual trajectory of Franca, it is also possible to observe that the foundation of a Catholic faculty was already in its initial plans in the disputes fought by the education. On May 24, 1932, the inaugural conference of the Catholic Institute of Higher Studies was held, with the support of the Dom Vital Center, in the Fine Arts Hall. With the presence of Getúlio Vargas, among the guests, the priest spoke about his ambition, the ideal, the need and the attribution of a Catholic university:

The University, by its nature, in order not to lie to the promises of its name and the demands of its function, must be Catholic; and the Universities that ceased to be Catholic were, in the same proportion, diminished as Universities [...].

We want a university capable of totalizing and hierarchizing knowledge; of merging, in an organic unity, thought and life; faithful custodian of all intellectual property that constitutes one of the greatest riches of our people; a sure guide in the increasingly complex difficulties of the progress of Christian civilization (FRANCA, 1932 apud D'ELBOUX, 1953, pp. 243-244, emphasis added).

Tuned to the same ideal, when delivering discourse on the possible creation of a Higher Institute of Catholic Studies, Franca pronounces:

*Catholic University! How well do you marry the two words! The university, this homeland of science, is the depository of the highest intellectual traditions of a people, this highest affirmation of the culture of a nationality, it was the Catholic Church who created it. He created it, because on his initiative teachers and students of all disciplines of knowledge were associated, in the unity of a great organization was the *Alma Mater* of an uninterrupted dynasty of sages and the tireless instrument of progress of science (FRANCA, 1954, p. 127, emphasis added).*

In the present speech we note his argument for the creation of a higher education center. Among other concerns, it is possible to identify that priority was being given to training leaders of society who would assist in increasing and directing a Catholic elite. He behaved like a Church spokesman, spoke in the name of the Holy See, accepted the title of representative and was allowed to spread his speeches throughout his career. In Bourdieusian theory:

The authorized spokesperson is the one to whom he or she must fulfill or speak in the name of the collectivity; it is at the same time its privilege and its duty, its own function, in short, its competence (in the juridical sense of the term). The social essence is the set of these attributes and of these social attributions that the act of institution produces as a solemn act of categorization that tends to produce what it designates (BOURDIEU, 2008, p.101).

Thus, Leonel Franca behaved like representative of an institution that still would be founded but, nevertheless, spoke by her. In order to put into practice, the goals that were being announced by the Jesuit, a considerable event to think about Catholic education and principles is seen as a strategy. In 1934, the first Catholic Education Congress was held in Rio de Janeiro. The "Catholic triumph" - a term coined by Tristan de Athayde - a pseudonym of Alceu Amoroso Lima - in the constitutions of the 1930s brought up conceptual and doctrinal questions about Catholicism in society. The purpose of the congress was to create a restorative movement for the Church to direct strategies and actions in favor of Catholics. The committee responsible for arguing about the problem of higher education had the objective of making efforts as soon as possible to create a unified university to the Holy See - even if it requested federal support. (SALEM, 1982).

In the book "Intellectual Elite and Restoration of the Church", Alípio Casali (1995) describes, through sources studies, some of the main landmarks that occurred in the Congress, as well as the main issues addressed. The commissions were basically divided into religious teaching; educational sociology; specialized theses (women's education, radio, newspaper, cinema, theater, Catholic publishing house); Catholic University; methodology and didactics; education and proletariat. The presence of the clergy was very discreet in this Congress. The front line of the organization was the Catholic laity. The 4th Commission, for example, in what concerns the Catholic university, had as president Alceu Amoroso Lima and all other religious members, but no clerical hierarchy.

Candido Mendes de Almeida (son of Senator Candido Mendes) was the first speaker of the commission, defending the urgency of organizing a university governed by the Catholic Church. The second lecturer was Francisco de Assis Magalhães Gomes (representative of the government of Minas Gerais) who spoke on the problem of the first step to the construction of a university, he affirmed that if the leading intellectual classes had, in their totality, been schooled in Catholic doctrine, all social problems would be solved. The third lecturer, Lúcio dos Santos, occasionally - rector of the University of Minas Gerais, defended the models of American university and historio about the structure, the central questions and the aims of Catholic higher education (CASALI, 1995). In general lines, the

project of a Catholic university associated to a moral, cultural and social restoration of the Brazilian nation was structured in that Conference.

Casali (1995) indicates that, at the end of the congress, the commission submitted 13 items for plenary approval. The first was about the urgency of the creation of a Brazilian Catholic university, which, on a national level, would benefit all Catholics, so that - completely subordinated to the principles of the Holy See - it promoted an education for the formation of courses necessary for the organization of a society with a Catholic spirit. In 1939, the Pastoral Letter of the Brazilian Episcopate was published on the occasion of the Brazilian Plenary Council. The objective was to address the essential topics related to this event and the discussion on higher education - it was stated: "It is no longer possible for Catholic Brazil to live without this vital artery of its religious organism". (PASTORAL LETTER, 1939).

This realization would require, "[...] like all the works of God, great sacrifices, pure and generous dedications inexhaustible" (PASTORAL LETTER, 1939). In conclusion, the letter reiterated that Brazil "[...] will not be deaf to the confidence of our appeal. The foundation of the Catholic University will be the glory of our generation. " Imbued with this spirit, Leonel Franca began, in fact, his project. The Jesuit partially achieved his first victory through the conquest of the Mother Provincial of the Ursuline Sisters on December 22, 1938. On that occasion he celebrated the foundation mass of the St. Ursula Institute, which began to function the following year, with the Faculty of Pedagogy, Sciences and Letters, in the city of Rio de Janeiro. The Catholic Church, although at a disadvantage, remained with its goal of reversing the secularity and spiritual conquest of society.

Structuring of Catholic Faculties

In 1940, awaiting the possibility of the Vatican allowing Catholic higher education in the country, administered by the "Society of Jesus", Cardinal Leme in Brazil authorized permission, through Pope Pius XI, for the beginning of the foundation of the expected institution. Franca, with Alceu Amoroso Lima, on January 1 of that same year, begins the preparations for that building. On March 19 of the same year, Cardinal Leme went to Franca to assign to the "Society of Jesus", through his representation, the care of the Catholic Faculties:

His Eminence sought me today to expose to the Provincial and to the Consultants his desire to entrust to the Company the Catholic University to be inaugurated in 1941 in Rio. The Company would own and have full freedom of action. Your Eminence would immediately give us 500,000 and promote a great national subscription. Other details in the outline of the letter to Father General (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil).

The next day, for political reasons, of which we are not aware, the decision was revised and amended. We may suppose that, because of the importance and dominion that the "Society of Jesus" historically had over the Church itself, this has been reordered:

His Eminence returned today to propose a modification in the plan exposed yesterday, in order not to seem an exclusive work of the Company. It was founded a society with juridical personality, composed of 5 members, of whom 3 appointed by the Company (Brazilian Society of Education) one by the Cardinal (in the name of the Brazilian Episcopate) another by the Holy See (Nuncio). (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil).

The “Society of Jesus” retained its adversaries, as historic as it. That may have been one of the reasons that excluded her from the absolute leadership of the institution. In addition, we can think of investments. Some orders, already feeling hurt at other times by the company, would not devote themselves to raising funds with the same precision. Other religious orders clashed with the church, considering that the “Society of Jesus”, historically, received favors, especially regarding the educational issue. We can affirm that the conquests of France were not tranquil neither from the political point of view, nor of the catholic one; having been reached within an intense field of disputes.

In May of the same year, Franca entered into an agreement with the Cardinal to put the institution into operation as soon as possible. For this, its immediate installation could be by the “Externato Santo Inácio”. Leonel Franca can be socially characterized as a kind of heir to the symbolic capital of the Church, having even taken command of one of his fraternal houses.

Bourdieu (2008) describes that some sociologists of science attribute the collective recognition, as that of students of the great schools, consecrated writers, to the orders of which they are part. Those who integrate large corporations have a more propulsive, encouraging spring than those that make up simple institutions. Leonel Franca, using all the representation of the Catholic Church, engaged as its spokesman, moves throughout the political field in favor of representing it and conquering the educational field in its advantage.

The motto coined by Bourdieu (2008: 101) “[...] become what you are”, illustrates the achievements of Franca who carried out her work as a Jesuit, fighting for the recatholization of the Brazilian nation. The heir “[...] who respects himself will tend to behave as an heir and will eventually be inherited by the inheritance, according to Marx's formula, that is, invested in things, appropriated by the things of which he himself took over.” (BOURDIEU, 2008, p.101). By telegram, the superior priest of the “Society of Jesus”, Wlodimiro Ledóshowski (1866-1942), responded positively by accepting the responsibility of assuming the functioning of the teaching center at a facility of the “Society of Jesus” in Brazil. On June 18, 1940, Cardinal Leme approved the statutes of the Catholic Faculties presented by Franca.

Three days later, on June 21, 1940, the "Solemn Meeting at the Palace of the Cardinal for the foundation of Catholic Colleges took place. Present: Cardinal, Nuncio, P. Riou, P. Lustosa, Fr Franca, Mons Franca, Alceu, D Alberto Gonçalves was at first then retired because of fatigue ". (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil). It was a “[...] feast of St. Louis (a Jesuit saint in the Catholic tradition of the students), Cardinal Leme presides over a solemn meeting at the S. Joaquim Palace, seat of the Cardinalate in Rio de Janeiro [...]”. (CASALI, 1995, p.137). The solemnity began with the reading of Dom Leme of the Pontifical Letters that would organize the university, denominating it Catholic Faculties

- still needing some legal formalities, the project was made effective. In the same month the building began, the communications and publicity of that work began, including the president of the country who was already aware of such discussions. On August 11, the Jesuit writes:

We went to communicate today the future institution of the Catholic Faculties to Dr Gustavo Capanema who welcomed us very well, calling it a magnificent idea and promising all his support. Dr Leitão da Cunha, Paulo Lyra, Lourenço Filho, good welcome in all, Cesário de Andrade, Samuel Libânio and Anibal Freire was not at home (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil).

On August 16, 1940, the definitive opinion was voted, granting the prior authorization of operation to the Catholic Faculties:

At one or other of these meetings [of the Board of Education] all counselors had an opportunity to speak; there was not a single opposing vote. The fact is unique in the annals of the Council. In one of the votes, Prof. Lourenço Filho, rapporteur of the process, said with a timely delicacy that the granting of authorization to operate Catholic Colleges was still, in its own way, one of the great tributes paid by the teaching authorities and Brazil to the "Society of Jesus" on the occasion of the celebrations of its fourth centenary.

The Council's opinion was, a few days later, was homologated by the His Excellence Minister of Education, and on October 30, feast of our Saint Afonso Rodrigues, the President of the Republic signed the Decree No. 6,409, authorizing the Catholic Faculties to install a Bachelor's degree at the Faculty of Law and seven courses at the Faculty of Philosophy. With this supreme act the first difficulties were overcome, neither few nor small, and thus ended the

In the described report it is possible to observe that, in search of political and fraternal support, Leonel Franca set some goals. After having overcome the difficulties of the authorization to function, the priest began to knock on several doors, explaining and requesting the consolidation of the Faculties. Taking advantage of his participation, in addition to his own contacts, with the National Education Council of which he was a member, he was able to get "[...] unanimously (12 in attendance) [...] the prior authorization of operation for the Catholic Faculties." (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil). He defined, after that, the purpose of the faculties for the Brazilian nation:

Universities and good universities is what Brazil demands right now. To multiply the seeds of superior men by the country, these focuses of intellectual radiance are the work of lucid foresight and sound patriotism. And Brazil now works for the founding of a university and a Catholic university. [...]

Whoever says a Catholic university wants to mean an institution of complete higher education, where instruction and education harmonize in an indissoluble alliance, where, along with a better scientific formation, temperance of character and elevation of moral greatness deserve no less care. [...]. (FRANCA, 1954, p.135).

Given the opinion approved by the Minister of Education, on October 30, 1940, the President of the Republic signed Decree No. 6,409, authorizing Catholic Faculties to install a bachelor's degree at the Faculty of Law and seven courses at the Faculty of Philosophy. We drew attention to the freedom with which the religious transited in the political field and to the way in which he obtained the support of the leaders. On December 22 of this year, "The

Cardinal gave me Provision, naming me Rector of Catholic Faculties" (FRANCA, 1940. In: File of the Province of the Jesuits in Brazil). In the radio program "Time of Catholic Faculties" he speaks:

The Catholic University is inaugurated at this moment, which illuminates the dreams of our hopes.

[...] A University and, above all, an institution of high culture; the highest expression of the intelligence of a population; the organ that, from generation to generation, transmits, with the patrimony of universal science, the own and incommunicable treasure of its history, its literature, its art. (FRANCA, 1954, 134).

When we think of higher education, we return to reflections about how it was conducted. In this case, we speak of a priest, a Jesuit, concerned with the formation of a thinking elite capable of directing the paths of the Carioca society, perhaps of the Brazilian society. Pierre Bourdieu, in discussing higher education in France, reports further incentives on "[...] the faculty of theology, the faculty of law and medicine, which, being able, provides the government with the strongest and most lasting influence on the people" (BOURDIEU, 2011a, p.95), thus we understand the support received by France from the government.

Thus, we note the intentions of Leonel Franca, considering that, with the exception of medicine - pointed out by Bourdieu - those were the first courses created in the Catholic Faculties of the "Society of Jesus". Such 'coherence' is explained by the fact that:

[...] the homogeneity of the habitus tends to grow when one goes from physicists or mathematicians to clinicians or jurists, it is undoubtedly because the need to establish in the social unit of the group the intellectual unity [...] has been more strongly imposed when the scientific coherence is sincerer and the *social responsibility* of the body is greater. (BOURDIEU, 2011a, 98).

The authorization for the operation of the institution was only effective as it was discussed its implementation. From 1940, Dom Leme coordinated the construction and asked for donations to his peers, but, due to his death, did not finalize this project. On March 15, 1941, at the inaugural session of the Catholic Faculties, Minister Gustavo Capanema addressed the need for teacher training and how the Catholic Church was benefiting society. He asserted in his speech the support of the government and congratulated the Jesuits on their mission:

The two faculties that constitute the first nucleus of the future Catholic University of Brazil are inaugurated today [...]. The university mission is to educate the highly educated man. Those who, tomorrow, in the government of the country, in the magistracy, in the public administration, in the priesthood and in the exercise of the liberal professions, will constitute the nervous system of the social organism. [...] Catholic University is not a center of studies where legitimate research freedoms are cut off and the processes of science are replaced by the acceptance of dogmas. The solemnity of today has a symbol, symbol of collaboration of all the living forces that ensure the existence and the radiant grandeur of a higher center of culture. (CAPANEMA, 1941. In: Yearbook of Catholic Faculties, I, 1941, p. 67).

On the same occasion, Leonel Franca, afterwards, addressed the Minister of Education and thanked him for his support:

When [...] I explained to Dr. Getúlio Vargas my wish, Your Excellency, generously accepting the request, I was told that, for its concrete realization, I should go to the Minister of Education. I went to see you, and I am happy to give my public testimony now, since that day during the almost two years of progress of the process, I have always found in the Minister of Education, along with the friendliness with which he distinguished me, the dedication, the clairvoyance, the good will, the untiring patience, the firmness of purpose that led the process to its long-awaited and auspicious conclusion. (FRANCA, 1954, 318).

Franca spoke on the mission of the Catholic university, on scientific dogmatism and spoke in defense of human formation - aligned with religious questions. His overwhelming criticism of laicization was clear and demonstrated his conception of higher education. Among those who expressed themselves in favor of the Christian family and who rejected questions that were not incorporated by Catholic ideals, were Affonso Penna Jr and Alceu Amoroso Lima.

Father Leonel Franca has definitely taken over the negotiations and created an articulation for the collection of financial funds. In his diary we observed notes mentioning those who attended the inauguration ceremony. The event was attended by a Mass celebrated by the Cardinal Archbishop, the assistance of the Minister of Education, teaching staff and university student, as well as many faithful of the Catholic Church. The Jesuit priest "[...] presided over the solemnity, having on his right His Excellency Mr. Nuncio Apostolico and on his left the His Excellency Mr. Gustavo Capanema, Minister of Education and Health ". (D'ELBOUX, 1953, p.250). In addition to these, intellectual highlights included: the president of the National Council of Education, the Rector of the University of Brazil, representatives of various Catholic and higher religious Orders of the "Society of Jesus", professors of the Faculties, among other authorities. We can observe the group of influential people present at the moment of conquest of the Catholic Church - the rite of institution.

To speak in a rite of institution is to indicate that any rite tends to consecrate or legitimize, that is, to make oneself unaware as arbitrary and to recognize as legitimate and natural *an* arbitrary limit, or rather to solemnly operate the passage of a line that establishes a fundamental division of the social order, the rite draws the attention of the observer to the passage (hence the term rite of passage) when, in fact, what matters is the line. (BOURDIEU, 2008, p.98).

This line is what the institution, the person, is no longer after worship. There is, for Bourdieu (2008), a set defined to the instituted group and whose objective is to insert the beginner. For Leonel Franca, the rite of institution of higher education had as its mission to form a superior, educated man, on whom the cultural level of the nation would depend. This would be his new mission, he becomes - then - an advocate of this cause.

One of the main struggles and clashes after the start of the institution was the conquest of the land for the construction of a university building. The building of the School Santo Inácio, where the institution began its activities, did not allow its expansion. On June 10, 1941, Franca wrote:

It occurred to me the idea of "square meter" - Once the construction plan of the building was made, a large subscription would be opened in which each house of commerce, each family, each institution would take upon itself to pay a square

meter or 500 \$ 000. It would be the contribution directed by the Ladies. (FRANCA, 1941 apud D'ELBOUX, 1953, p.253).

Noting the insufficiency of these resources, even if the idea was accepted, he decided to address the president Getúlio Vargas, and reported on the 20th of the same month:

Feast of the Sacred Heart of Jesus. Dr. Getulio's audience asking for a piece of land for the Catholic University. I highly commended the business to God and had a hunch before the Blessed Sacred Exposed, that Our Lord wanted to make me a grace, notwithstanding all my infidelities.

I was greeted by the President at 4:30 PM. He welcomed me. I explained the request and the reasons for it. After my presentation he said: "*Not only do I have no restriction to make your request, but I agree, and I wish to help Catholic Colleges. Your request is already taken, depending only on agreements with the Minister of Education.*" (FRANCA, 1941 apud D'ELBOUX, 1953, p.253, emphasis added).

Even with the presidential consent, for more than two years, Leonel Franca made great efforts to obtain the donation of land for the construction of Catholic Colleges. Although with the documents duly signed and the support of both the president and the Minister of Education, the path taken wasn't easy. According to the notes in his diary, it is possible to verify that Leonel Franca has been practically all year involved in the requests of this terrain. (FRANCA, 1941. In: File of the Province of the Jesuits in Brazil). Even though with this ongoing process, as the rector of the Catholic Faculties, which was already in operation, the Jesuit organized the first admission examination of the institution. 14 students were enrolled in the Faculty of Law and 70 in the Faculty of Philosophy: in the courses of Philosophy, Classical Literature, Neo-Latin Letters, Anglo-Germanic Letters, Geography and History, Social Sciences and Pedagogy.

Franca did not fail to demonstrate, from her records, that she had close relations with the intellectuals who could help him most. These relationships seemed to go beyond professional contact. On April 5, 1941, he recorded: "[...] In the afternoon, Dr. Capanema called me to show me the definitive wording of the Organic Law, the curriculum and the law of adaptation." (FRANCA, 1941. In: File of the Province of the Jesuits in Brazil). And the next day: "Easter. In the afternoon, Dr Capanema passed by the College; I presented to him the last remarks that were accepted. " (FRANCA, 1941. In: File of the Province of the Jesuits in Brazil). After many comings and goings, many conversations with the Minister of Education, professional and/or personal, on April 13, 1942, Franca reported receiving, in a letter from the secretary of the president, Luiz Vergara, the authorization of the land.

It was a valuable area of 2400 m² on the terrace of the Castle. Although it did not yet solve the problem of the University's location, however, transformed into a source of income, it constituted a good fund for its assets. Fr. Franca knew how to recognize the benefit by writing to the Rev. Fr. Luis Riou, then Provincial. (D'ELOUX, 1953, p.255).

Alceu Amoroso Lima, a faithful squire of Leonel Franca in the conquests for the educational issues related to the university, accompanied him in the clashes for the acquisition of religious materials. On May 26, 1942, the Jesuit recounts: "We were, Dr. Alceu and I with Dr.

Capanema, who promised us to give a definitive solution to the case of the Catholic faculties by the end of June." The struggle for acquisition continued:

June

26. I was with Dr Capanema. He told me that he had instructed Paulo Assis Ribeiro to make the edict for the university city in Manguinhos, and that he would just take everything to the President, thus giving the problem of the campus of the Colleges a solution that would satisfy me.

October

8. Reception of Catholic Action by the present. After reading the message by Alceu and answered by Dr. Getulio, the spontaneous president asked "And the campus of the Catholic University" - "It is in the hands of Your Excellency," I answered. - I've already dispatched everything.

(FRANCA, 1942. In: File of the Province of the Jesuits in Brazil).

In his diaries, since 1942, priest Franca reported constantly soliciting help from his peers, stating that he needed at least six priests for the work developed by him, but only in 1943 he was received as secretary his friend of the magisterium, Father Pedro Belisario Velloso Rebello. The projects of the Catholic Faculties and the schools with which it formed an alliance had the objective of educating boys so that a profile of a Catholic man was created from an early age.

Although the problem of the land seemed to have been solved in the year 1943, again, Franca was focused on this fundamental question for the construction of the university. He reports, on January 15, 1943: "I went to Capanema. He told me that the process of donating the lands of Catholic Colleges had been sent to the Ministry of Finance and that today he would go to the Minister to speed up things. " (FRANCA, 1943. In: File of the Province of the Jesuits in Brazil); 10 days later he visited Capanema again, who said that he would only be able to dispatch the document on March 1. On April 13: "I received today a telegram from the Secretary of the Presidency, Dr. Luiz Vergara, informing me, by order of the President, that a decree was signed today, granting lands to Catholic Colleges. Deo Gratias "(FRANCA, 1943. In: File of the Province of the Jesuits in Brazil).

In July 1943, finally, the contract of transfer of the ground donated by the government to the Catholic Faculties was signed. On August 14, he received a visit from the president, according to the priest, to the "census service":

After going through the various sections of the service, we went up to the meeting room and talked to the President, Ambassador José Carlos de Macedo Soares and myself, isolated from the others. In the middle of the conversation, after a few moments of silence, Dr Getulio said: "I really like Priest Franca, if I ever had to take a priest by model, I would take him." Model probably meant confessor or spiritual director. The Ambassador interrupted, saying that the visit could be soon et. etc. The President smiled and the incident did not, for the moment, progress. Is God working more intensely in the soul of Dr Getúlio?

(FRANCA, 1943. In: File of the Province of the Jesuits in Brazil).

Through the writings, Franca felt flattered and honored by Getulio's admiration and wondered what work God might or might not do to the president's soul so that he could support the Catholic university more intensely. In the same year of 1943, taking a greater

institutional proportion, he founded the Faculty of Law and the Francisco Soares Seminary, a possibility of union between State and Church. For Franca, the purpose of a school to prepare jurists would lead to a government and an administration of the country that would solidify Catholic culture.

In the year 1944, Leonel Franca had as auxiliary and director of the School of Law and Social School Father Eduardo Magalhães Lustosa, who assisted him, but he died three years after taking office. Lustosa was a seminary friend who helped him, fundamentally, in the consolidation of the university. With the administrative support of a trusted partner, Franca had more time to devote herself, in fact, to adjusting the donation granted by the government. The project would be to swap it, or sell it and get a more suitable, well located space. Franca writes on June 9 that he was "[...] in the bank “Caixa Economica” with Dr. Carlos Luz and Dr. Ariosto Pinto, discussing the possibility of a loan to acquire all the land from Itapemerim Street to the Faculties. Great welcome from both and a promise to give a favorable solution. " (FRANCA, 1944. In: File of the Province of the Jesuits in Brazil).

Franca sought to surround herself with various financial securities to achieve the goal of conquest of the land, not only the support of bank branches, but loans from the Church itself. The strength of these achievements did not leave him unscathed, for his health was very limited, he suffered from severe arrhythmia and lay dormant for weeks, several times a year - a problem that had accompanied him since childhood. In July 1944, for example, he wrote that he had been sick for ten days, with flue, bronchitis and pneumonia. After rising once more, from his illnesses, he dedicated the month of August of 1944 to the sale of the land in the Esplanade and to the request of exemption of taxes to any and all donation that the Catholic Colleges received³. On August 25, he reports:

I went to Capanema to deal about the lot on Itapemerim street. He received me very well. He told me that he considered the interests of the Catholic University on the same footing as those of Pedro II; that a Catholic University was absolutely necessary in the capital of the country. The Official University by its own organization and administration would always present deficiency that only the Catholic could avoid. He promised to resolve the matter with satisfaction from both sides. (FRANCA, 1944, In: File of the Province of the Jesuits in Brazil).

Direct government support for the Church is evidenced. It is not by chance that the conquests, even if disputed and with some effort, were struck by Franca. Also, as a benefit to the university, on September 11, the secretary of the Ministry of Justice calls and informs that the institution would be exempt from taxes. With almost unconditional support from the government, on November 28, Franca reports that he was summoned by Capanema:

[...] to deal with the campus of the Faculty. He promised: a) to go with me to the Provider of the Holy House to ask him, on behalf of the Government, to sell to the Faculties of the land near Santa Terezinha; b) to offer the Holy House an area where asylums could be built; [...] d) to give to the Catholic Faculties a strip of land for the

³ In order to understand in more depth, the undertakings and assets of the “Society of Jesus”, especially in Brazil, we indicate the book: ASSUNÇÃO, Paulo de. **Jesuit business**: The daily administration of divine goods. São Paulo: EDUSP, 2004.

construction of Pedro II. (FRANCA, 1944. In: File of the Province of the Jesuits in Brazil).

It is evident that these favors of the government did not fit with the secular school, nor did they give continuity to this project. On March 26, 1945, Franca would speak with the mayor of the Federal District, affirm that the governor "[...] said he had received from the president of instruction to reception me and to facilitate what was possible in the solution of Catholic University, in Jardim Botânico street. I left him a memorial in hands, summarizing what seemed feasible to me. " (FRANCA, 1945. In: File of the Province of the Jesuits in Brazil).

President Vargas, in correspondence with the Jesuit in 1945, stated that he would promote the exchange of the land for a better location, however, two months later, on June 22 of that same year, Franca had to request again that was done. D'elboux (1953) points out that the tiredness of the priest's countenance and his overworked health were evident. Finally, the Franca process disappeared from the cabinet, and, in reformulating it to President Dutra, waited for more than two years and did not see it accepted, since it coincided with the date of his death.

Consolidation of the Catholic University

Throughout the process of implementation and consolidation of the Catholic University, which had among its objectives to form a Christian intellectual elite capable of managing and coordinating the State, it is evident that administrative problems were not the only ones needing attention. Pedagogical issues, or related to educational organization, also took up space and assumed relevance. The Jesuit himself affirmed in his reports how his tired body and weakened health prevented him from exercising too many functions. Still, gradually, the conquests materialized. After many confrontations and limitations, on September 28, 1945, the Didactics course at the Faculty of Philosophy was approved. In December, of the same year, the first class was formed, with 43 bachelors graduated in philosophy; Father Franca was the paranymph.

In January 1945, the Jesuit priest received from the Apostolic Nuncio a letter from the Congregation of Seminaries and Universities, which, although sent nine months earlier, was slow to reach its final destination due to World War II. The content made mention of the contentment with the development of the Catholic Faculties, in order to exalt that a great work materialized, thanks to the commitment of the Father Franca. He also reported his happiness for the support received from the federal government, as well as for the way in which the Catholic Church was relating to the existing powers. After the investments in the Catholic Faculties, Father Franca finally reached his initial desire and, writing to Cardinal Dom Jaime, reported that:

The year 1946 will mark a time in the history of our institution. On January 15, [the President, Dr. José Linhares] signed the Decree-Law that authorized the Catholic Faculties [of Philosophy and Law and the School of Social Service] to organize

themselves in University. In October of the same year the statutes were unanimously approved by the National Council of Education and, shortly thereafter, by a decree of the President of the Republic [Eurico Gaspar Dutra]. Thus, after five years of existence, the Catholic Faculties had reached maturity and entered the university regime, in full jure, according to the Brazilian legislation. (FRANCA, 1946 apud D'ELBOUX, 1953, p. 266, emphasis added).

On November 9, the Vatican transmitted to the rector a blessing from the pope on the dogma of the Assumption, made on behalf of the university. After being recognized as a university at the federal level, Franca then applied for the crowning of the university in an ecclesiastical forum. On November 11, 1946 he sent a request to Cardinal José Pizzardo:

[...] Having thus achieved a development that places her as a younger sister, alongside the other Catholic Universities, it would be for us consolation and encouragement if the Holy Father could grant her also the canonical erection with full University Pontifical rights.

This is the request that we place in the hands of Your Eminence, a request that is also of our Cardinal Archbishop and of all of Catholic Brazil ... (FRANCA, 1946 apud D'ELBOUX, 1953, p. 268, emphasis added).

In addition to this request, he reaffirmed the need to obtain this authorization, considering that Brazil was behind, since it was one of the only countries that did not yet have a Catholic higher education institution. Anxious for this achievement, the priest stated in his diary of personal notes: "And until now we did not have a Catholic University! They already have it in Latin America, Chile, Peru, Colombia! More than 25 are already in the United States!" (FRANCA, 1954, p.136). It encouraged the faithful to work intensely in the consolidation of the institution in order to make up for lost time, promoting a Catholic university reality in its grandiose and fruitful conception.

On January 19, 1947, the general priest of the company wrote requesting the documents of the university, request answered on the 30th of the same month. However, he returned questioning the content of the documents that, because of Latin origin, were difficult to understand. Father Franca fell ill and was prevented from doing so. With the death of Eduardo Lustosa, the bureaucratic activities of the institution overwhelmed the priest of work, but still Franca carries out the translations of the statutes in the month of July, considering that the Vatican already sent complaints without understanding the delay of the archives.

After forwarding the reports to his superiors, Franca was criticized by letters dated August 3, 1947, by Provincial General priest Artur Alonso, speaking about carelessness and several slips with the legal and financial situation of the university. The general official of the Ignatian order accused him of having been benefited by friends of the Company to keep confidential the difficulties faced by the institution. D'elboux (1953) reports that Franca had never been so dejected, for obedience was fundamental to the principles of the religious Order to which he belonged. Then he wrote to the superior asking him to indicate the errors so that they would be corrected. The Pontifical title came with the decree "*Laeta Coelho Arriens*", dated January 20, 1947. The solemnity of this event took place in the auditorium of the University with the presence of members of the great Brazilian intellectual elite, made up of representatives of the most various sectors of society, in addition to the institution's teachers

and students. On December 16, 1947, Father Franca gave a speech on the solemnity of the Catholic University of Rio de Janeiro:

A consoling reward for works and efforts, but still a definite consecration of a spiritual vocation. The title of PONTIFICAL that from now on our University can adorn itself, ratifies and authenticates the term of CATHOLIC that designated from the cradle. And this title does not only sound like a superficial qualification but presents a programmatic option of culture [...].

The last centuries have brought to an end a nefarious work of divisions and disruptions. Breakthroughs between the positive sciences and philosophy, between the socio-economic sciences and morality, between profane life and religious consciousness. Let us now reap the storms that these winds have sown (Franco, 1954, 223).

The Chancellor, by acclamation, was Leonel Franca, indicated by distinction by the Holy See. France held the last annual opening, speaking about the sadness and joys of the previous year, and communicated its initiative to install, next to the university, the Institute of Comparative Law, first in all Brazil. On November 9, 1947, in search of new buildings, the Jesuit visited the Minister João Neves da Fontoura: "I explained to him the plan for the foundation of the Institute of Comparative Law. I made him the invitation to the presidency. He welcomed the initiative he felt was very timely. He accepted the presidency willingly and was soon in the service of the Institute. " (FRANCA, 1947. In: File of the Province of the Jesuits in Brazil). Carrying, literally, the title of rector, undoubtedly, brought to France a unique prestige. The consecration of his trajectory went to the apex with such a title, for:

The institution of an identity, which can be either a title of nobility or a stigma [...], is the imposition of a name, that is, of a social essence. To institute, to attribute an essence, a competence, is the same as imposing a right to be which is also a must be (or a duty to be). It is to make someone see what he is and, at the same time, make him see that he has to prove himself by that identity. In this case, the call sign is an imperative (BOURDIEU, 2008, p.

After the conquest of the religious and institutional consecration of a center of formation of superior education with declared Catholic principles, in February of 1947, France had, for 10 days, a cardiac crisis that took him, again, to the verge of death. However, he did not stop planning and writing about the direction and consolidation of the university. He wrote on March 19: "I promised to St. Joseph that if the matter of the University campus is resolved, a statue will be erected in the university city, inside or outside the buildings." (FRANCA, 1947. In: File of the Province of the Jesuits in Brazil). Although with the health crises, Franca did not leave to exercise the paper entrusted to him, nor to be seen as such. This can be evaluated in the terms proposed by Bourdieu, namely:

The investiture (of the knight, the deputy, the president of the Republic, etc.) consists in sanctioning and sanctifying a difference (pre-existent or not), making it *known and acknowledged*, making it exist as a social difference, known and recognized by the agent invested and by others. (BOURDIEU 2008, p. 99; emphasis added).

At the same time, the creation of the Polytechnic School of the Catholic University was discussed. After several engineers met with Franca and discussed the problem of not having enough engineering technicians in the country, the priest decided to listen to

them and had the initiative, in July 1947, to also create it annexed to the operation of the Pontifical institution. In his diary, already in 1948, on January 21, he reports the "[...] signature in the Catete of the Decree authorizing the operation of the Polytechnic School of the Catholic University." (FRANCA, 1948. In: File of the Province of the Jesuits in Brazil). At the inauguration, he delivered a speech in the Catete Palace:

[...] In the headlines of the folder of Education we have only found words of animation and gestures of comfort. The Head of the Nation has always been to the University a friend and protector.

We feel that today, with the founding of a Polytechnic School, our responsibilities increase. But we do not scare the work committed to good causes. [...] For us, we want no other reward but the awareness of having served Brazil well. (FRANCA, 1954, p. 142).

It is possible to observe the praiseworthy comments made by Franca to the President of the Republic - by virtue of his constant support for the Catholic Church, as well as his contentment in reaching the goal of building Catholic institutions to form a model of religious man. When analyzing the intellectual position of Leonel Franca, the way he relates and constitutes his network of contacts; and, as he worked for the "Society of Jesus", we can consider aspects of Bourdieusian theory, which assert that the way the subject acts in society is closely linked to the way in which he received his educational training.

[...] the school institution establishes *social frontiers [it can present separation]* marked, firstly, by the very conditions of life, by the opposition between the prisoner's inner life and the student's free life, then by conduct and, above all, (BOURDIEU, 2011b, pp. 37-38, emphasis added).

In the case of Franca, his proposal was to give to the lay society and to the secular school a formation very close to that which he received in Catholic institutions. Pierre Bourdieu (2011a, pp. 115-116) argues that in the university field there is a solid reproduction structure, so if we consider how Franca arrived at the rectory of the Catholic University, we can appreciate that "capital university education is obtained and maintained through the occupation of positions that allow the domination of other positions and their occupants [...]".

In all reports sent to the general priest of the company, or to the provincial priest, Franca was concerned, first and foremost, with pointing out religious questions, even before the educational ones. There were 2,000 university students enrolled in the university and the lack of help did not discourage them.

Even before any monument is erected, the unmistakable image of Fr. Leonel Franca remains at the heart of the Catholic University of Rio de Janeiro, the perfect ideal for teachers and students. His death, says Prof. Américo Jacobina Lacombe, unlike a catastrophe, was: "the fixation of the intellectual and moral physiognomy that Father Franca impressed on our activity - that set of firmness and softness, energy and courtesy, which made him a flower of culture and of Brazilian Catholic civilization." (D'ELOUX, 1953, 278).

Leonel Franca was consecrated as the great responsible, founder and first rector of the Pontifical Catholic University. It marked the construction of this institution and, through its position in the political and religious fields, led the struggles that enabled it, consolidated it

and expanded it. In view of the appropriations of the Catholic religious habitus, proper to orders such as the “Society of Jesus”, Franca remained firm in his ideals, preoccupied with forming a Brazilian elite, born of a nation of Catholic tradition, in order to lead society from the essential values of Christianity.

Understanding social phenomena is something complex. For Bourdieu (2008), culturally, in our society, a diploma has to do with magic, just like amulets. Science, then, must take into account the force, or impression, symbolic of the rites inherent to it, its representation of the real. We may think that in the inauguration of a post as rector of the university his symbolic power is consecrated as he effectively changes his position:

[...] at first, it accomplishes this effect by transforming the representation that the other agents have of that person and by changing above all the behaviors they adopt in relation to it (the most visible of all these changes is the fact of granting respect and respect actually associated with such enunciation); then, because the endowment transforms at the same time the representation that the invested person makes of itself, as well as the behaviors that it believes to be obliged to adopt to conform to such representation. (BOURDIEU, 2008, p. 99).

Social credit titles, such as those of nobility or school titles, in the case of dean, multiply the value of their bearer, as they also multiply the extent and intensity of what is believed to be attributed to him as value. Therefore, we consider it essential to describe its intellectual trajectory. To exemplify this statement, we report that, in 1947, in the process of full operation of the university, Leonel Franca was not surprised by his illness, which was already frequent. Death, of course, was already familiar to the priest who had so often been close to the final moments of his life, since he had received extreme unction at least four times. In 1942, among all the notes, he made an act of thanks in his diary:

Close my life with a big thank you to God for all the benefits:
Benefit of life ... more than 50 years - health, activities.
Benefit of faith!
Benefit of vocation - Death in the company of Jesus!
Priesthood Benefit - More than 7,000 Masses. More than 100,000 confessions ...
Benefit of the apostolate
Multitudo misertaionum !! (FRANCA, 1942 apud D'ELBOUX, 1953, p.301).

The priests of the company always pointed out the organization of Father Franca and how he left what was his responsibility. Near his death, his table was full of correspondences, and he told the seminary brothers that it seemed a mess, but it was an organization, everything was divided and everything in its proper place - to what it seems to the Jesuit did not intend to assume his debilitated condition. (D'ELLOUX, 1953). In the last year, in 1947, Father Franca was even more limited in all his activities. He was hardly going to university, since he needed to make up to four stops before arriving at his final destination, whether it was his home or his own institution. His nurse, in many reports and posthumous testimonies, said that Franca did not complain at all. He never complained and respected all the norms and schedules that his impediment of health demanded. (D'ELLOUX, 1953).

On July 26 he celebrated 25 years of priesthood. The mass of commemoration was held in his room, with the prestige of his brother, Father Leovigildo Franca, and his nephew,

Father Edgard. On the 29th of the same month, a Sunday, he celebrated his last Holy Mass. On September 1, Franca barely ate, his next masses were postponed and the nurse contacted his brother, Leovigildo Franca, although with resistance from Franca. The nurse pointed out that Franca insisted on the last two days that, even with the limitations, he could stay alone. He spent half a day in the armchair and half in bed. It indicated that the two nurses who slept with him in the room left him alone and went about their exercises. (D'ELOUX, 1953).

In analyzing the trajectory of Leonel Franca, we find that his writings made it clear that Catholic doctrine should be openly preached - this made him the "polemicist" of the twentieth century. In the scholastic system in which Leonel Franca wrote all his work, his religious intellectualism provided him with security, even though his Jesuit rationality had not always been victorious in the clashes, perhaps because "[...] naivety is serious when it is supposed political engagement comes from lucidity. [...] it is necessary to note that in this engagement, feeling and affectivity sometimes prevailed over Reason. " (SIRINELLI, 2003, p.260). Reason can move to intervention, but it is not always that which stands out in political acts, both in individual and collective representations. Arguing that his achievements were in the name of God and in the service of the people, Leonel Franca consecrated his legacy, becoming one of the Catholic intellectuals who most intensely worked in the social and political spheres of the first half of the twentieth century, acting in order to expand the influence and reach of the Catholic Church in different spheres of social space, with great emphasis on the educational field.

Final Considerations

This article had as a concern to discuss the process of constitution of the Catholic higher education model in Brazil. Thus, in dealing with the history of Catholic higher education in our country, the process of creation of the Catholic University of Rio de Janeiro and the action of Father Leonel Franca became more prevalent. The narrative gave visibility to the course of creation of this institution in the capital of the Republic, while noting that it was a strategy that emanated from the Vatican and was organically associated with the organizational fronts of the Catholic Church in Brazil that, since the beginning of the Republic invested in the formation of cadres of intellectuals to form the ranks of political and religious leadership. On the formal level, the Republic declared itself secular, since it prefigured the separation between State and Religion. However, this new condition has left the field open for the growing presence of religious institutions in the most diverse spaces of the social world, especially in the educational sphere.

The Catholic Church invested in primary education but gained visibility in secondary education. In higher education, with the exception of courses in seminary that, as a priority, attended the clergy, it was not yet present. Until the early twentieth century, only the state (federal government) could open universities. This monopoly changed with the Rivadavia Corrêa Law (1911), by allowing all Brazilians to create universities in Brazil. In 1915, however, the Maximilian Law created a series of obstacles to the opening of universities,

among which all should follow the state model that was only created in 1920 (University of Rio de Janeiro). This picture changed in the early 1930s, when the Francisco Campos Reform (1931) established the university statutes, opening the way for private initiatives to invest in higher education.

From this legal status and the Catholic Church's interest in demarcating its presence in higher education, its proposal to establish a typically Catholic university in a country formed by a population that professed, for the most part, this religious belief, gained strength in politics. But it did not have higher education institutions to form the main cadres of the political and cultural elite. One of the strategies of the Catholic Church was to invest in the formation of an intellectual elite in the service of the political-pastoral project. In this sense, the Dom Vital Center represented the main intervention in the beginning of the 1920s. In this social space the agglutination of this intellectual elite was concentrated and actions were established to form new members. From this place, as we have seen, the Catholic Church invested in courses of intellectual formation, especially in the Catholic Institute of Higher Studies, culminating in the creation of Catholic Faculties (1940) and Pontifical Catholic University of Rio de Janeiro (1948).

This experience constituted the first national expression of the Catholic model of university, starting to work in the formation of political and cultural elites, alongside state universities and other private groups. The Catholic Church acted on two fronts. On the one hand, it sought to demarcate the presence of its ideology in state university institutions, as, for example, in the case of the University of Brazil. On the other hand, it has centralized its strength to create its own universities. In this text, the discussion focused on the second strategy. This Catholic project counted on the work of the clergy and the laity, in which the figure of Father Leonel Franca was centered. Analyzing the trajectory of the intellectual Leonel Franca implied, jointly, in the examination of the paths taken to the feasibility and the implantation of a Catholic University in Brazil, since its main actions are confused, at all times, with the milestones that have gradually built the institution. The Jesuit formation of Franca, once articulated to the web of social relations established by it, either due to its permanence and performance in the religious Order, or due to the contact that it had with important officials of the state bureaucracy in the name of the Church, were capitals for the feasibility, the construction and the consolidation of the project in different fronts.

When we looked at the archives located in the Province of the Jesuits in Brazil, located in the city of Rio de Janeiro, we observed that the documents that belonged to Franca, the administrative documents, the correspondence and the notes in the personal journal, supported our arguments in the sense of the close link between the trajectory of the Jesuit and the establishment of the Pontifical Catholic University in Brazil. This analytical movement has allowed the article to go beyond the already consolidated bibliography about the origin of the University in question, by bringing information that contributes to this history being taken up again from the perspective of one of the main agents responsible for its realization, a history composed by clashes both in the religious sphere and in the governmental sphere, within the context of the expressed conjuncture.

By appropriating Pierre Bourdieu's concepts as conceptual tools, in order to interpret Father Franca's network of contacts, we seek to envisage his transit and articulation in the social, political and religious fields, in order to understand how successful his success was sustained by its Jesuit *habitus*, the result of its rigorous formation within the Company. Franca circulated in the groups of the Carioca intellectual elite and, with this, obtained entrances by means of which he obtained support of agents linked to the governmental sphere. In fact, he obtained the clear support of President Getúlio Vargas in favor of the project of a Catholic higher education institution in the country.

From his Jesuit rationality and with the support of his network of sociability, Leonel Franca made possible strategies in the religious, civil and political fields, consecrating his intellectual trajectory in the educational field, with the recognition of the Pontifical Catholic University, of which he became Rector. Supported by a large part of the intellectual layer, which believed that education was the way to the country's cultural reorganization, a condition for its growth in different spheres, Father Franca played the role of mediator and acted intensely in the process of constructing a model Catholic formation in the country, to be generalized by the different institutions linked to the Church and, certainly, finding its paroxysm in the PUC. His intellectual trajectory thus reached one of his moments of greatest expression and social reach, namely, the construction of a Catholic institution whose religious principles and Catholic teaching methods could, at least in theory, form the political and cultural elites responsible for conforming the nation.

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