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Jesuit Ratio Studiorum

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Notes and Comments

The Jesuit Ratio Studiorum

JAMES A. O'DONNELL, S.J.

In November 1981 the Jesuit Educational Association held a congress in Manila attended by seventy representatives of seven Jesuit schools and colleges in the Philippines.¹ During the first plenary session, the phrase "non-negotiables of Jesuit education" surfaced. It was picked up by several in the open forum, discussed in small group meetings and commented upon during the final plenary session. For the most part the lay participants were asking the Jesuits: "What are the non-negotiables of Jesuit education?"

Since the Ateneo de Manila University is celebrating the 125th anniversary of its foundation and since the Ateneo de Manila is a Jesuit school, which operates under a Jesuit philosophy of education in consort with Jesuit universities, colleges and schools in Cagayan, Cebu, Davao, Manila, Naga, and Zamboanga, it might be helpful to trace those enigmatic "non-negotiables" by studying the roots of Jesuit education, in general, and the *Ratio Studiorum*, in particular.

IGNATIUS OF LOYOLA

When one lists the names of men who were influential in the history of education up to the sixteenth century, one does not ordinarily link the name of Ignatius of Loyola with Plato, who wrote the *Republic* in ancient Greece; with Quintilian, who wrote

1. Vitaliano R. Gorospe, S.J., ed. *Proceedings, Jesuit Educational Congress*. (Manila: Jesuit Educational Association, 1982).

the *Education of an Orator* in first-century Rome; with Augustine, who wrote *De Doctrina Christiana* in fifth-century Africa; with Boethius, the first of the Scholastics, who wrote his *Consolation of Philosophy* in a sixth-century Roman prison; with Alcuin, the eighth-century schoolmaster of the court of Charlemagne; with Thomas Aquinas, the Angelic Doctor who taught in thirteenth-century Paris; or with Erasmus, the fifteenth-century humanist who taught at Paris and Oxford.

For one thing, Ignatius came to the university late in life at the age of thirty-six. His resolve to further his education was the result not of an academic but of a *spiritual conversion* that took place at Manresa near the shrine of Monserrat in Spain. He wanted an education not to teach or to found schools but to prepare for the priesthood. It was in order to complement piety with learning, that Ignatius enrolled in the University of Paris.²

In 1540, ten Jesuits presented themselves to Pope Paul III and offered to go wherever he would send them for the defense and propagation of the faith and to work for the salvation and sanctification of souls. Initially, Jesuits were itinerant missionaries with no fixed residence, travelling to various parts of Europe preaching missions and teaching catechism. How did Jesuits get into school-work?

Interestingly enough it was in Asia, that one of these first Jesuits—Francis Xavier—was asked to teach and assigned others to teach the humanities and Christian doctrine in the Portugese colony of Goa.³ Back in Europe, however, Ignatius' early interest in education was pragmatic. He wanted to train the young men of the Jesuit order. It was with this in mind that St. Francis Borgia founded a college for young Jesuits in Gandia, Spain in 1545. The first fully constituted college for lay students was founded at Messina on the island of Sicily in 1548. From then on the growth of educational work was rapid. There were initial problems for the new Society of mobility and poverty but once it became clear to Ignatius what excellent service to the Church could be rendered in the field of education, he recommended that colleges

2. John E. Wise, S.J., *History of Education* (New York: Sheed and Ward, 1964), pp. 222 ff.

3. Horacio de la Costa, S.J., "Saint Ignatius and the Jesuit School Apostolate," a paper presented to the East Asian Jesuit Educational Conference in Jakarta, Indonesia, August 1975.

be inaugurated throughout Europe.⁴ During the last seven years of his life, thirty-five colleges were opened in Belgium, France, Spain, Portugal, and Italy, including the Roman College (1551)—the future Gregorian University in Rome.

At the end of the sixteenth century the Jesuits published the *Ratio atque Institutio Studiorum Societatis Jesu*. (The Plan and Method of Studies of the Society of Jesus). This systematic survey, with its trial editions of 1568 and 1591, was an educational innovation that had no comparable historical precedent for codifying curriculum and method. But when the *Ratio Studiorum* appeared in 1599, St. Ignatius was already in his grave forty years. What connection did he have with the *Ratio*? To answer that question one must go back to two earlier works which he did write: the *Spiritual Exercises* and the *Constitutions of the Society of Jesus*.

In the *Spiritual Exercises*,⁵ Ignatius enunciated certain practices of the spritual life which have ramifications for education as well. For example, self activity on the part of the retreatant, adaptation of the exercises by the director to the individual needs of the retreatants, as well as repetition of key exercises and mastery of key concepts.

Granted these were the seeds of practice, where did the principles come from? Once the Society was founded, Ignatius started to write another document which links the *Spiritual Exercises* to the *Ratio Studiorum*. He spent the last ten years prior to his death in 1556 composing the *Constitutions of the Society of Jesus*. Part IV of the *Constitutions* is the fundamental Jesuit educational document. It is here that one finds the principles which the *Ratio* put into practice.⁶

PHILOSOPHY OF JESUIT EDUCATION

The educational principles which Ignatius incorporated into Part IV of his *Constitutions* sprang from his experience at the University of Paris. He was not writing, as Plato did, an abstract

4. William V. Bangert, S.J., *History of the Society of Jesus* (St. Louis: Institute of Jesuit Sources, 1972), p. 27 ff.

5. Ignatius of Loyola, *The Spiritual Exercises*, trans. Louis J. Puhl, S.J. (Westminster: Newman, 1951).

6. Ignatius of Loyola, *Constitutions of the Society of Jesus*, trans. George E. Ganss, S.J. (St. Louis: Institute of Jesuit Sources, 1970).

theory of education for an ideal school, but very concrete directives for conducting a school in the sixteenth century.

The *Ratio* intermingles universal principles which are of perennial relevance with particular procedures which were timely for the seventeenth-century school. Thus, any attempt to separate the principles and procedures is difficult. Nevertheless, an analysis of Part IV of the *Constitutions of the Society of Jesus* does disclose Ignatius' major objectives and it is here, if anywhere, that we find his philosophy of education. Fr. George Ganss has enumerated eleven principles which have generally been operative in Jesuit education over the past 400 years.⁷

1. "The end of the Society and of its studies is to aid our fellow man to the *knowledge and love of God and to the salvation of their souls*" that is, in other terms to the intellectual virtue of supernatural wisdom and the theological virtue of charity.⁸ Here Ignatius is treating the ultimate goal of the teacher, which extends beyond the immediate task and to which the actual work of teaching is a means rather than an end.
2. The students should strive to attain *excellence in mastering* their fields of study, both sacred and secular.⁹ Here Ignatius is treating of the specific and immediate end of the act of studying which is a mastery of the subject matter and a firm grasp of the basic concepts in any discipline. This is also the educational equivalent of the *magis* principle: what is *more* to God's glory and honor—a *leitmotif* which runs throughout the *Spiritual Exercises*.
3. The Society of Jesus hopes by means of education to pour capable *leaders into the social order* in numbers large enough to leaven it effectively for good. This aim is expressed with great clarity among Ignatius' norms for choosing works and distributing his personnel.

The more universal the good is, the more it is divine. Therefore, preference ought to be given to those persons and places which can spread the good accomplished to many others. For that same reason, too, preference ought to be shown to great nations or to important cities, or to universities, which are generally attended by numerous

7. George E. Ganss, S.J., *The Jesuit Educational Tradition* (St. Louis: Institute of Jesuit Sources, 1966), pp. 17-23.

8. Ignatius of Loyola, *Constitutions*, Ganss (446) IV, 12, 1.

9. *Ibid.*, (460) IV, 13, 4.

persons who, by being aided themselves, can become laborers for the help of others.¹⁰

This principle of the multiplier effect has often been misinterpreted to say Jesuits work only with the rich or the elite. But the more authentic Ignatian goal of producing leaders who will be "men and women for others" is gradually gaining ground, for example, in the Ateneos throughout the Philippines.

4. The branches of the curriculum should be so integrated that each makes its proper contribution toward the goal of the curriculum as a whole—which is to produce in the student, with the person of Christ as model, a *Christian outlook on life*.¹¹ This finds concrete expression in the tertiary core curriculum at the Ateneos which requires every student to take a certain number of basic liberal arts courses. At the Ateneo de Manila this comes to 60 percent of the units required for a degree.
5. Theology should be regarded as the most important branch in the university, since the light it gives is the chief means of integrating knowledge and imparting a Christian world view.¹² This is the reason why each Ateneo basic education unit places emphasis upon Religious Education and at the tertiary level each Ateneo college requires fifteen or more units of theology for an undergraduate degree. But this importance given to theology is a matter of emphasis and outlook rather than of semester hours or prescribed courses. It is a question of the proper cultural atmosphere in which professors and students alike work under the persuasion that supernatural values are more important than natural values; spiritual values are of greater import than material values and eternal interests are of more significance than merely temporal interests.¹³

10. *Ibid.*, (622) VII, 2, 1. Cf. also the Latin verse:

"Benedictus montes	"Benedict loved the mountains;
Bernardus valles	Bernard loved the valleys;
Oppida amabat Franciscus	Francis loved small towns;
Magnas Ignatius urbes."	Ignatius loved big cities."

11. *Ibid.*, (442) IV, 12, entire.

12. William J. McGucken, S.J. and Michael P. Sheridan, S.J., *A Catholic Philosophy of Education* (New York: America Press, 1964), p. 30.

13. *Ibid.*, p. 19.

6. In a Jesuit institution, any faculty or department can function, provided only that it contributes to the general purposes of education envisioned in Jesuit aims. From the time of Ignatius up to the present, Jesuit education has been basically a *liberal or humanistic education* which aims through a harmonious development of moral and intellectual virtues to lead students to see God in all things. Thus, the Ateneo de Manila has a liberal arts core of more than 100 units which every student must take in order to gain an Ateneo degree.
7. The formation imparted in Jesuit schools should be both intellectual and moral, providing reasoned motives for moral living. Ignatius wrote that very special care should be taken that "those who come to the universities of the Society to obtain knowledge should acquire along with wisdom good and Christian moral habits."¹⁴ At the Ateneo de Manila, every college senior takes a philosophy course in the Foundation of Moral Value and a reflection course in Contemporary Theological Issues. Even at the level of basic education moral principles are taught less abstractly than heretofore. Frequent reference is made to real-life examples which point out the disparity between principle and practice.
8. The professors should be personally interested in the intellectual and spiritual progress of their students. This interest naturally prompted by charity is intended to lead not only to friendly personal contact, but also to mutual interchange of ideas, helpful counselling, and a sense of Christian presence and community. One of the golden phrases that was incorporated into the *Ratio* was *personalis cura alumnorum* which has been poorly translated as "personal care of students" when in reality it means a continuing interest in and abiding concern for all the aspects of each student's total human development and balanced growth as a person.¹⁵
9. Jesuit educational institutions should transmit the cultural heritage of the past and also provide for those engaged in research. Here in the Philippines, the Institute of Philippine Culture (IPC) and the Human Resources Center (HRC) at

14. Ignatius of Loyola, *Constitutions*, (481) IV, 16, 1.

15. *Ibid.*, (456) IV, 13, 3.

the Ateneo de Manila, the Research Institute for Mindanao Culture (RIMCU) and Museum located at Xavier University and the Mindanao Development Center (MDC) at the Ateneo de Davao are well-known centers of research which operate in a Jesuit university setting.

10. Jesuit schools should be alert to appropriate and adapt and improve the *best procedures* which they see emerging in the non-Jesuit schools of the day.¹⁶ Several of the Jesuit schools in the Philippines have extensive learning resource centers. The former closed circuit educational television station on the Manila campus has been converted into a TV and film production center. And today, computers as well as computer-assisted instruction are commonplace on all Jesuit school campuses. While not running after every new fad in educational technology, the Ateneos have tried to keep in touch with and to evaluate innovative teaching tools and methods.
11. Jesuit schools should *adapt their procedures* to circumstances of times, places and persons.¹⁷ This is the basic adaptability and flexibility that made Fr. Matteo Ricci so acceptable at the court of Peking in sixteenth-century China 400 years ago.

These eleven guiding principles gleaned by Ganss from Part IV of the *Constitutions* furnish the main headings of the Ignatian philosophy of education. That document has been highly influential and many of its elements have reappeared in later non-Jesuit treatises on Christian education. And while some of these elements were creatively original in Ignatius' own era, in the course of time they passed naturally into the theory or practice of other schools, so that today they seem to be common property, with little or no attribution to their Ignatian origins.¹⁸

RATIO STUDIORUM

The chronological order of the principal documents where one finds the development of a Jesuit philosophy of education is:

16. George E. Ganss, S.J., *St. Ignatius' Idea of a Jesuit University* (Milwaukee: Bruce, 1956), pp. 29-31.

17. Ignatius of Loyola, *Constitutions*, (455) IV, 13, 2, A.

18. Ganss, *The Jesuit Educational Tradition*, p. 23.

first, the *Spiritual Exercises* (1540); then, the *Constitutions Part IV* (1556); and finally, the *Ratio Studiorum* (1559).

What was the *Ratio Studiorum*? Just as the *Spiritual Exercises* are to be prayed and lived rather than merely read, so the *Ratio Studiorum* was not really a book on educational theory so much as a series of guidelines for practice. It was a syllabus of studies, a series of norms for administrators and a treatise on practical teaching methods for the Jesuit *collegium* (secondary school) of the seventeenth century.¹⁹ Coming half a century after the first Jesuit schools were established, the *Ratio Studiorum* codified the best of what several generations of Jesuit teachers and administrators had learned by dint of experience, observation and reflection.

Typically, the Jesuits took a boy at the age of ten, led him in sequential fashion through Latin grammar, classical literature and rhetoric (logic); through philosophy, science and math to the degree of Bachelor of Arts. This is the course that Jose Rizal followed at the Ateneo in Intramuros over a hundred years ago.

The method and order of Paris, on which the *Ratio* was largely modeled, may be summarized as follows: the pupils were solidly grounded in grammar; there was a distribution of classes according to the capacity of the students; there was a progression of studies from the lowest class of grammar through philosophy, mathematics, and science, but only one field at a time and in order. The pupils had to be regular in attendance at classes. The general rule was *pauca praecepta, multa exempla, plurima exercitatio* (a few precepts, several examples, and a great deal of exercises). Daily recitations, disputations, memory lessons, and written compositions were demanded. Student progress and academic advancement were measured not by time but by achievement. The overall goal of the humanistic studies was *eloquentia perfecta* which one commentator has translated as "right reason joined to cultivated expression."²⁰ Perhaps, what twentieth-century Manila has called—with admiration rather than derision—the "Arreneow accent."

19. Edward A. Fitzpatrick, *St. Ignatius and the Ratio Studiorum* (New York: McGraw-Hill Book Co., 1933). The translation of the 1599 *Ratio* is by Mr. A.R. Ball. There is also a translation of the revised *Ratio* of 1832 in William J. McGucken, S.J., *The Jesuits and Education* (Milwaukee: Bruce, 1932).

20. Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education* (Milwaukee: Bruce, 1938), p. 33.

When the Society of Jesus was suppressed (1773), the Jesuits were the schoolmasters of Europe and were operating a network of more than eight hundred schools not only in Europe, but in Asia, in Africa and in the Americas as well. At the time of the suppression there were three Jesuit schools in Manila and one school residence each in Cavite, Cebu, Iloilo, and Zamboanga.²¹

Professor Gilbert Highet, in commenting on Jesuit education, refers to the first 200 years of Jesuit schooling as one of brilliant achievement.²² Are there some principles which we can glean from the *Ratio* as the practical distillation of the two earlier works that served as its inspiration—the *Spiritual Exercises* and the *Constitutions*? Highet singles out three principles for comment in the *Art of Teaching*. They are thorough planning, adaptation to local circumstances and high standards.

A modern scholar teaching education at the Jesuit-run Boston College notes the following five characteristics.²³

1. Jesuit education was *instrumental*. It was not an end in itself but a means to the end. In this case, God. As St. Ignatius says in his Constitutions, "in all things let them seek God."
2. Jesuit education was *student-centered*. The overall goal was to produce an independent and responsible learner who internalized the skills of learning and could operate apart from a formal educational environment. Self activity was stressed and the activities were adapted to individual differences. A recent letter on Jesuit secondary schools underscores this facet of Ignatian education: ". . . it is important to learn; but it is much more important to learn how to learn, to desire to go on learning all through life."²⁴
3. Jesuit education was characterized by a peculiar blend of the *structured and the flexible*. There was both prescription and adaptation. While the course was systematic and sequential, it allowed for significant freedom and improvement.

21. Horacio de la Costa, S.J., *The Jesuits in the Philippines 1581-1768* (Cambridge: Harvard University Press, 1967), appendix.

22. Gilbert Highet, *The Art of Teaching* (New York: Alfred Knopf, Inc., 1950), pp. 195-99.

23. Robert R. Newton, *Reflections on the Educational Principles of the Spiritual Exercises* (Washington, D.C.: Jesuit Secondary Educational Association, 1977), pp. 26-27.

24. Pedro Arrupe, S.J., "Our Secondary Schools: Today and Tomorrow," 13 September 1980.

4. Jesuit education was *eclectic*. The best methods and techniques were marshalled to achieve a harmonious development of the human faculties, thus making the student a better instrument for the service of God.
5. Jesuit education aimed at *mastery*. The student was encouraged to seek personal mastery and a more profound penetration of essential truths instead of a superficial grasp of a multiplicity of ideas.

At this point, one might ask "are these principles still practiced in Jesuit schools today? One would have to admit that they would be easier to practice if we could afford smaller classes and enjoyed greater freedom from government regulation.

SOCIAL DIMENSION OF JESUIT EDUCATION

While a good number of the principles quoted above are timeless, there are also some that are timely. Perhaps the last of Ganss' principles quoted earlier and drawn from the *Constitutions* might be a good place to begin a discussion of the timely aspect of Jesuit education—the need to adapt to circumstances of time, place and persons. Thus in the past ten years, Jesuit schools in the Philippines have tried to explore the social dimension of Jesuit education.

Basic to the philosophy of Jesuit education is the Christian view of man. Man cannot be man by himself; he can only be man in community. Moreover, the Christian, whose esteem for community stems from his belief in the Trinity (a community of love within the Godhead) and the Mystical Body of Christ (where the individual is saved through and in a divinized society) easily appreciates that education requires a societal setting. The school is essentially a community of scholars—teachers and students united in their common endeavor for the perfection of man and the greater honor and glory of God.

Ignatius, though a nobleman, was also a social activist. The *Constitutions* following his lead indicate that Jesuit schools should be endowed or tuition-free. Unfortunately, Jesuits have not been able to follow that policy in twentieth-century Jesuit schools. Early documents of the Society also state that no distinction should be made between rich and poor, between a nobleman and a son of the working class. One of the early Jesuit aphorisms

was “*puerilis institutio est renovatio mundi*” (the education of youth is the means to renew society).²⁵

While a certain “family likeness” has persisted over 400 years in Jesuit schools from Messina to Manila, the Jesuit school is always an extension of the Society of Jesus itself and a concrete embodiment of the Jesuit apostolate. When the Society of Jesus takes on a new emphasis, Jesuit schools soon follow. The 32nd General Congregation of Jesuits held in Rome in 1974 and 1975 translated the traditional two-fold goal of the Society into new and contemporary terms.²⁶

1540		1975
defense and propagation of the FAITH	became	service of Faith and promotion of Justice which it includes
salvation and perfection of SOULS	became	total and integral libe- ration of man leading to participation in the life of God.

Since Jesuit schools are understood to be extensions of the charism of Ignatius and the internal law of charity of Ignatius’s Society, the schools began to incorporate this new thrust under the phrase “men (and women) for others.” In the words of the Instruction issued by the Jesuit General in 1948, the schools would “strive to prepare outstanding men (and women) for the family, for the nation and for the Church.”²⁷ How does the Jesuit school do this?

In bringing about reforms in the Jesuit schools, the teacher is the single most important educational resource. The teacher is thought of not simply as an instructor but as the animator who directs all those exercises which evoke student activity, and the counsellor who discreetly guides the pupil’s growth in good character. Echoing the *Ratio* tradition, a good teacher needs to

25. John W. Donohue, S.J. *Jesuit Education* (New York: Fordham University Press, 1963), p. 186.

26. *Documents of the 32nd General Congregation of the Society of Jesus* (Bombay: Anand Press, 1976), Decree IV “Our Mission Today.”

27. Matthew J. Fitzsimmons, S.J., “The Instruction 1934-48,” *Jesuit Educational Quarterly* 12 (1950): 69-78.

know his subject, to know the principles of sound pedagogy, and to know certain techniques of classroom management. Nor can the Christian teacher be content simply to teach his subject competently. The discipline as taught should also contribute to the maturation of a distinctly Christian outlook on life. It is not proselytism or empty moralizing but the lived synthesis of Christian life and scholarship embodied in the person that should distinguish the teacher in a Jesuit school. In the words of the seventeenth-century, "magistri sint insignes" (the teachers ought to be outstanding in character).²⁸

But where is the social dimension in the curriculum? First, the seventeenth-century Jesuits argued that studies in grammar and in literature have great social utility because language and communication skills are at the very base of human society.²⁹ Second, character formation and the exercises of moral virtues are inseparable from the cultivation of the student's potential for fruitful participation in community. In other words, a good bit of morality is social morality. Thirdly, there is the question of training leaders who will become influential in ordering or changing societal structures either from the top down or from the bottom up. This is done through various student activities. Finally, within the school community itself there are constant occasions for developing the pupils' awareness of their social responsibility. Student government activities, teaching catechism, tutoring their peers or the less fortunate (*tulong-dunong*), visiting prisons or hospitals and participating in guided exposure programs are some of the means of conscientizing young minds and hearts. Thus, from within the school community the student is led to look outside the school and to see his responsibility for the welfare of the many communities in which he is destined to play a role: the extended family he will live in, the vocational group he will join; the political unit where he will vote; and the Church unit where he will worship and serve.

One caution should be noted. Some modern philosophies of education have taken the democratic or social response to an extreme and equated it with a naive egalitarianism or made an

28. Donohue, *Jesuit Education*, pp. 196, 211.

29. Francois Charmot, S.J., *La Pédagogie des Jésuites* (Paris: Éditions Spes, 1951), p. 50.

absolute out of majority rule. Jesuit education, however, sees authentic concern for one's neighbor as a legitimate extension of Christ's command for fraternal charity when he said to his disciples "Love one another as I have loved you" (John 13:34). Father General Janssens stressed this when he wrote to the entire Society of Jesus in 1950:

It is our aim above all in educating the young men we have accepted in the name of the Church, to instill in their hearts the *charity of Christ* as it is applied to modern problems We should not allow the prejudices which they have perhaps learned at home to take deeper root There should be no distinction in our colleges between rich and poor Let them learn to hunger and thirst after justice, the justice that sees to it that all men receive the due reward of their labors, and that there is a just distribution of temporal goods Let the young men learn to hate social evil . . . and to love the virtues that have wider scope. Let them practice these at once within the modest limits of their own family, school, friends, with the desire to cultivate them on a broader scale later on.³⁰

The Jesuit schools in the Philippines are selective. The Ateneo de Manila is highly selective (890 Freshmen from 5,115 applicants or 17 percent in 1984). But being bright and talented brings its share of responsibility, too. One is reminded of the words of the Gospel: "The man to whom much is given, of him much is required. The man to whom more is given, of him much *more* is required" (Luke 12:48). And this "more" is echoed in the oft repeated *magis* of the *Spiritual Exercises* and the key meditations where Ignatius exhorts those who would be outstanding (*insignes*) in following Christ the King to "make offerings of greater value and of more importance."³¹

The former General of the Society, Pedro Arrupe, who visited the Philippines just three years ago, interpreted the social thrust of the *Ratio* when he spoke to an International Congress of Jesuit alumni and said:

Today our prime educational objective must be to form *men-for-others*; men who will live not for themselves but for God and his Christ . . . men

30. John B. Janssens, S.J., *The Social Apostolate* (Woodstock: Woodstock College Press, 1950), pp. 14-16.

31. Ignatius of Loyola, *The Spiritual Exercises*, (97) The Kingdom of Christ.

completely convinced that love of God which does not issue in justice for men is a farce.³²

What is justice in the concrete? Fr. Arrupe answered that, too, when he spoke of developing a simpler life style, of not profiting from injustice, and finally, of trying to change the unjust structures of society. Today, the paramount objective of the philosophy of Jesuit education, whether basic, advanced or continuing, is—beyond academic excellence—to form men-and-women-for-others. This is the prolongation into the modern world of the *Ratio Studiorum*'s humanistic tradition as derived from the *Constitutions* and the *Spiritual Exercises* of St. Ignatius.

To end this note on the *Ratio Studiorum* and the Jesuit philosophy of education where it began—as a question regarding the “non-negotiables of Jesuit education”—let us remember that a school, for all its intrinsic worth, is not an end in itself. It is an instrument for the attainment of the larger purpose of life. As far as Christians are concerned, life is so to be lived as to conduct man to eternal union with God through fidelity in time to His love and service—preeminently the service of others. This was the motive which led Ignatius of Loyola to education in the first place more than 400 years ago. This is how Jesuit schools in the twentieth century hope to serve best the people of the Philippines. They strive to imitate the God who, by becoming man, became, beyond all others, a Man-for-others.

32. Pedro Arrupe, S.J., “Men for Others,” address to the 10th International Congress of Jesuit Alumni of Europe held in Valencia, Spain on 13 July 1973.