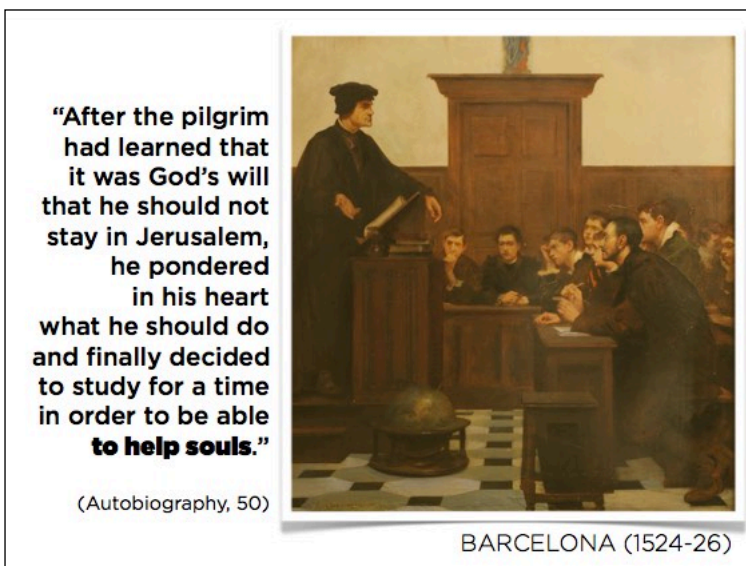


1



2



3

Sunday, October 1, 17

From the start, the First Companions and early Jesuits were involved in education (“any ministrations whatsoever of the word”) as **catechists, preachers, lecturers, teachers, spiritual directors, tutors, academic administrators, confessors, theologians...**



7



But the first Jesuits decided not to undertake any teaching assignments because they believed their primary mission was to be itinerant catechists, preachers, and evangelists.

A teaching job would tie them down to the institution.

8

JESUIT COLLEGES AS COMMUNITY RESIDENCES FOR JESUIT SCHOLASTICS



ST. PAUL'S COLLEGE
GOA, INDIA (1542)
(formerly, a Franciscan seminary taken over by Francis Xavier)

1540
“Colleges” (community residences) for Jesuit scholastics attending public universities: (Paris in 1540, Louvain, Coimbra, and Padua in 1542, Goa in 1543, Cologne and Valencia in 1544, etc.) In 1540 four scholastics left Rome to study at the University of Paris.

1545
“Colleges” for Jesuit scholastics where there were lectures by Jesuits in the community residences (Gandia, Spain). Extern students were later invited.

9

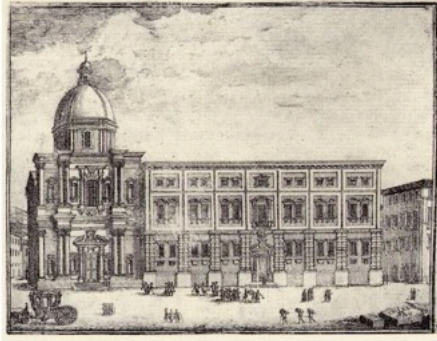
1548

**Collegio del gesuiti
Jesuit College**

Upon the request of
the Viceroy of Sicily

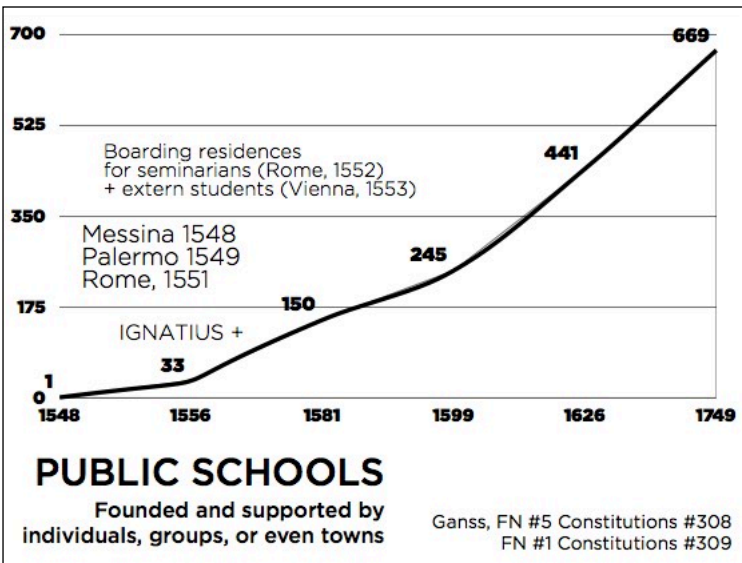


Messina, Sicily



Ten of the most talented Jesuits in Rome,
handpicked by Ignatius
and led by Jerónimo Nadal,
opened the first Jesuit school
for non-Jesuits - "conforming everything
to the method of Paris."

10



11



**"The Jesuits ...got
into education
almost by
the back door".**

John O'Malley SJ

12

In the 17th century,
Francis Bacon,
the philosopher and
Lord Chancellor of England,
had advised:

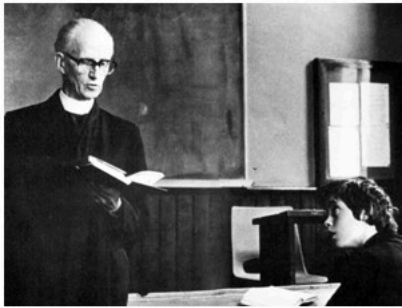
**"For education
consult the schools
of the Jesuits.**

**Nothing hitherto in practice
surpasses this."**

The Advancement of Learning:
Book 1 (1605)



13



**Jesuits:
"the
schoolmasters
of Europe"**

1650

**As the number of Jesuit schools increased,
so did questions about curriculum, pedagogy,
textbooks, and administrative control.**

14



**RATIO
STUDIORUM**

short for: *Ratio atque
Institutio Studiorum
Societatis Jesu--or
"Method and System
of the Society of Jesus"*

1599

a code of laws or a
collection of detailed
prescriptions for the
administrators & teachers
of Jesuit schools

15



RATIO STUDIORUM

The result of many years
of planning and
experimentation

The work not of individuals,
but of the Society,
drawn from the wisdom
of educators & their practices
from all over the world.

16



JESUIT EDUCATION

* Based on
**Spiritual Exercises
& Ratio Studiorum**

* **Humanistic Tradition**
inherited, not invented

JOHN O'MALLEY

17

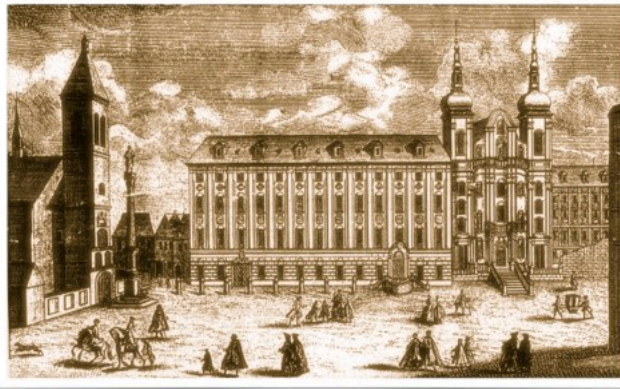


The spiritual goal of Jesuit education

- Not just learning for its own sake
- A means for service and salvation
- Focus on the development of moral character and formation of values

18

**Jesuit Schools and the Humanities
Yesterday and Today**
(John O'Malley SJ)

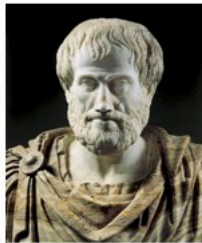
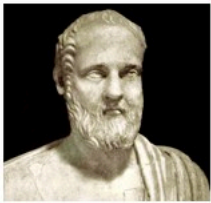


The philosophy of Jesuit education

22

**ISOCRATES' Humanistic School
(The humanistic tradition)**

Human development for the sake of
contribution to the common good



TWO TRADITIONS

**ARISTOTLE's University
(The scientific/professional tradition)**

Intellectual problem-solving for the sake of
career advancement

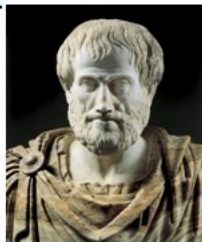
23

**ARISTOTLE's University
(The scientific/professional tradition)**

Intellectual problem-solving for the sake of
career advancement

4 Faculties

- Law
- Medicine
- Theology
- Arts



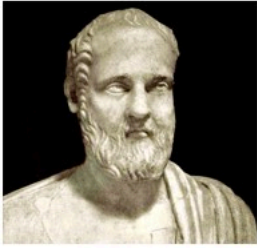
Trivium

Grammar, Rhetoric, Logic

Quadrivium

Arithmetic, Geometry, Music, & Astronomy
Metaphysics, Ethics, & Natural Philosophy

24



ISOCRATES' Humanistic School
(The humanistic tradition)
 Human development for the sake of
 contribution to the common good

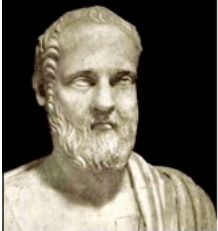
The art of the word

Grammar & rhetoric over logic

Studia humanitatis

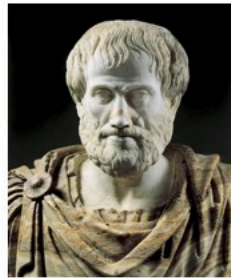
Study of humanity through poetry, drama,
 oratory, & history

25



- * personal development
- * the common good
- * active life in a democracy
- * the art of the word
- * a sound mind and body

- * dispassionate analysis
and critical thinking
- * restless questioning
of received wisdom
- * the exploration
of every aspect
of the physical world



26

**Jesuit
Education**

**Professional/
Scientific
Tradition**

**Humanistic
Tradition**

27

Five elements of the humanistic tradition

“THE FLY IN THE BOTTLE”

“HERITAGE AND PERSPECTIVE”

“WE ARE NOT BORN FOR OURSELVES ALONE”

“ELOQUENTIA PERFECTA”

“THE SPIRIT OF FINESSE”

28

“THE FLY IN THE BOTTLE”



- To expand awareness beyond our comfort zones, to escape the confines of our own experience and the bondage of unexamined assumptions and prejudices, and to be exposed to other cultures and other modes of thought
- To use one’s imagination to make the leap beyond the quotidian and its accepted paradigms
- To befriend the *other*--the different and the strange

29

“HERITAGE AND PERSPECTIVE”



- To acknowledge that we are the product of the past and to understand ourselves in light of our histories
- To remain rooted in culture
- To be familiar with and involved in the great ongoing conversation of humanity

30

“WE ARE NOT BORN FOR OURSELVES ALONE”



- To direct one’s skills and talents to the benefit of one’s country and fellow citizens
- To foster a sense of agency (that one can make a difference)

31

“ELOQUENTIA PERFECTA”

PERFECT ELOQUENCE



- To master the art of the word/logos through the study of the great literature in one’s own language and others
- To develop the skill to say precisely what one means with grace, clarity, and conviction
- To fit word to thought so as to sharpen thought (the Ciceronian grace)

32

“THE SPIRIT OF FINESSE”

- To embrace the ambiguities of life experiences and to reflect upon them (against the geometric spirit)
- To be discerning, weighing options and assessing relative merits of competing probabilities and competing values in the conflict of human situations
- To develop prudence and good judgment (through discernment through a sense of history, of moral and political philosophy, of drama, etc.)
- To make humane decisions for themselves and others



33

spreading our wings



the fly in the bottle

34

deepening our roots



heritage & perspectives

35

extending a hand



we are not born for ourselves alone

36

training our tongue



eloquentia perfecta

37

opening our heart



the spirit of finesse

38

spreading
our wings



extending
a hand



deepening
our roots



training our
tongue



opening
our heart



39

Five elements of humanistic tradition

“THE FLY IN THE BOTTLE”

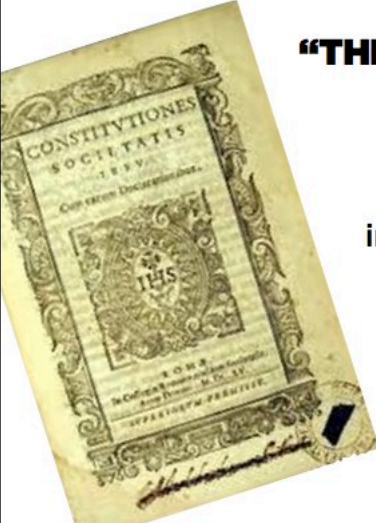
“HERITAGE AND PERSPECTIVE”

“WE ARE NOT BORN FOR OURSELVES ALONE”

“ELOQUENTIA PERFECTA”

“THE SPIRIT OF FINESSE”


40



“THE HELP OF SOULS”
ayudar las animas

To help persons,
people, individuals
in their full humanity,

41



“Do not fool yourselves. Let no one think that in the Society God helps him for himself alone... Learning, skill, virtue, talent for preaching or hearing confessions, for giving the Spiritual Exercises, for conversing, for lecturing, and other graces of God—do not take pride in these, brothers.

- Jerome Nadal, S.J, entrusted to promulgate the Constitutions, excerpt from Exhortations in Alcala, 1561

“the help of souls”

42
