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Jesuit Cooperation in Philippine Education

JAMES J. MEANY, S.J

The final prescription of the Declaration on Christian Education of Vatican Council II was on the subject of *cooperation* among educational institutions:

At the diocesan, national, and international level, the spirit of cooperation grows daily more urgent and effective. Since this same spirit is most necessary in educational work, every effort should be made to see that suitable coordination is fostered between various Catholic schools, and that between these schools and others that kind of collaboration develops which the well-being of the whole human family demands.¹

Within two years after the conclusion of Vatican Council II, the Jesuit schools in the Philippines, in the spirit of cooperation, formed themselves into the Jesuit Educational Association (JEA). There had always been a certain amount of cooperation among Jesuit schools in the Philippines. Though each was completely independent of one another (none was a "branch" of any other), they were all under the same Father Provincial. But the JEA greatly enhanced their cooperation.

The extent of Jesuit education in the Philippines at that time was described in an article simply entitled "Ateneo" in the 1956 Ignatian Issue of this quarterly.² The article provides a brief history of each of the Jesuit institutions or "Ateneos." The Ateneos, with their foundation dates, were then the following: Ateneo de Manila (1859), Ateneo de Zamboanga (1916), Ateneo de Cagayan (now Xavier University, 1928 or 1933), Ateneo de Naga (1940), Ateneo

1. See Walter M. Abbott, S.J., ed., *The Documents of Vatican II* (New York: The America Press, 1966), p. 650, no. 12 of the decree.

2. James J. Meany, S.J., "Ateneo," *Philippine Studies* 4 (1956): 157-93.

de Tuguegarao (1945), Ateneo de San Pablo (1947) and Ateneo de Davao (1948). The Ateneo de San Pablo was a high school with the beginnings of an elementary department; all of the others had a high school and a college and, of these, all also had an elementary school except the Ateneo de Naga.

THE JESUIT EDUCATIONAL ASSOCIATION

In the summer of 1958, representatives of all these schools met in Baguio to consider the formation of the Jesuit Educational Association (JEA). They formulated the constitution of the JEA. A few months later, after the constitution had been submitted to all the Rectors for their comments, it was approved by the Provincial and the JEA came formally into existence.

Jesuit opinion was almost but not absolutely unanimous concerning the desirability of the JEA. There were some who feared that a JEA would interpose an authority between the Provincial and the Rectors or between the Rectors and their deans or principals. But the proponents of the JEA were quick to point out that the decisions of the JEA were not authoritative directives but were recommendations to the Provincial, who alone had authority over all the Jesuit schools. As a matter of fact, this difference of opinion did not inhibit the progress of the JEA in any way. Fr. Meany, the newly appointed Province Prefect of Studies, was executive director of the JEA. Father Provincial was president. The governing body consisted of the Rectors of all the member schools and the heads of the various JEA Commissions.

The JEA effected much through its commissions on elementary schools, on high schools, on higher education, and on special studies. Through many meetings and correspondence, there was much useful exchange of information and planning for the improvement of instruction on the various levels. For example, the JEA obtained governmental approval of a special curriculum different from that of all other high schools in the Philippines. A debated feature of this curriculum was the inclusion of chemistry as a required subject in addition to the biology and physics required in all schools. The officials of the Bureau of Private Schools insisted upon this in place of the two units of general science from which we sought exemption. The subject of

religion was included among the thirty-two units required for graduation in high schools. This, in effect, was an unprecedented governmental recognition of religion in the curriculum.

The production of text-books was another useful function of the JEA. It produced a series of english texts according to the second language approach, which has long been used in the Jesuit schools. A text-book in chemistry for high schools was also produced. It must be admitted that a lengthy attempt to prepare a series of college texts in philosophy was a failure. For four or five years, the JEA prepared and administered "Province exams" for the 4th year high school classes of the Ateneos. These, at the time, were useful for the assessment and motivation of the schools. The commission on special studies contributed lasting value to the Province. Its function was to recommend Jesuits to the Provincial for masteral, doctoral or other "special studies." In this connection, should be mentioned the biennial publication of a list of Philippine Jesuit scholarly publications. It was a partial gauge of the special studies program, and of Jesuit scholarly publication. JEA conventions in 1966 and 1968 were full-scale assessments of educational policy in the Philippines. The most recent convention, that of 1970, was disrupted by the typhoon "Yoling."

The JEA has lost two members, for the Jesuits withdrew from the Ateneo de Tuguegarao in 1962 and from the Ateneo de San Pablo in 1979. But Xavier School and Sacred Heart School (Cebu) entered the JEA in 1966. These two schools, since they belong to the China Province of the Society of Jesus, had not been *eo ipso* members of the JEA. (Other institutions, Loyola School of Theology, Manila Observatory and the Institute of Social Order, not previously mentioned, were also members of the JEA.) Three JEA members have achieved university status: the Ateneo de Cagayan (now Xavier University) in 1957, the Ateneo de Manila in 1959 and the Ateneo de Davao in 1977. The Ateneo de Zamboanga, though it now has a graduate school, is not yet ready to apply for university status.

The JEA has recently been re-organized. On 14 January 1981, Father Provincial approved its new constitution which reduces the JEA commissions to three: the basic education commission, the higher education commission and the Jesuit formation commission. The JEA member institutions are Ateneo de Manila University,

Xavier University, Ateneo de Davao University, Ateneo de Naga, Ateneo de Zamboanga, Xavier School and Sacred Heart School. The advisory council is composed of the presidents of the three universities, the presidents of the other two colleges, one representative each from Xavier School and Sacred Heart School and the president of Loyola School of Theology. Fr. Meany remained as executive director until 1968 when he was succeeded by Fr. Herbert Hezel. Fr. Hezel was succeeded in 1974 by Fr. Miguel Ma. Varela, who remains in the position until now.

THE CATHOLIC EDUCATIONAL ASSOCIATION OF THE PHILIPPINES (CEAP)

There are at present in the CEAP, 1,192 institutions, conducted by 70 religious congregations, by diocesan clergy and by lay people. Numerically, Jesuits are only a small fraction of the membership. But over the years Jesuits have contributed a great deal to the formation and continuance of this cooperative educational endeavour.

The auxiliary board of the Archdiocese of Manila was established in the last months of 1940. It was composed of all the major Superiors of the men religious. Fr. John F. Hurley, Superior of the Philippine Jesuit Mission, was elected president. One of the first activities of the auxiliary board was to establish the CEAP. It called a meeting of representatives of all the Catholic schools in the archdiocese on 6 January 1941 under the chairmanship of Fr. Hurley. At this meeting plans were laid and committees appointed. On 2 February 1941, the representatives met again to adopt the constitution of the CEAP and to elect its officers. Msgr. Jose Jovelanos was elected the first president.

Among the active Jesuit participants in the establishment of the CEAP were, besides Fr. Hurley, Frs. Edward Haggerty, Joseph Mulry, Vincent O'Beirne, Luis Pacquing and Russell Sullivan. Of these, Fr. Pacquing is the sole survivor. At the time of the formation of the CEAP, Fr. Pacquing was the headmaster of the Ateneo de Manila Grade School. He was the first chairman of the CEAP department of elementary schools; today he is still active in the parishes of Mindanao.

At the very first, the CEAP was limited to the archdiocese of Manila. But within a few months, it extended its membership

throughout the Philippines. It soon became truly the "Catholic Educational Association of the Philippines."

The first move of the CEAP was to inaugurate the six-three-three plan. According to this plan, there were to be six years of elementary school, three years of high school and three years of college. All of this was to be liberal education and, after it, the degree of A.B. could be given. It could be followed by university studies. The plan was in essence a shift from the American system of education to the European. The plan was unanimously endorsed by the CEAP and approved for the entire country by President Manuel L. Quezon. It went into effect in June 1941 and remained until the outbreak of the Pacific War. The six-three-three plan did not survive the war.

Among other achievements of the pre-war CEAP were the production of a series of National Language high school textbooks, the promotion of a course on Catholic Action and the preparation of a program of literature. The pre-war CEAP accomplished much in its few months of existence.³

The CEAP was re-established immediately after World War II. By 19 June 1945 it had opened its office in La Consolacion College in Manila. At a general assembly in December, 1945, an Ateneo de Manila alumnus, the Hon Salvador Araneta, was elected president. Another alumnus, Mr. Hermenegildo B. Reyes, was elected president in 1947 and was succeeded in 1949 by Fr. William Masterson, S.J. Atty. Francisco ("Soc") Rodrigo was elected president in 1950.

Perhaps the greatest asset of the CEAP during its earlier years was its executive secretary, Atty. Jesus Paredes, Jr., another Ateneo de Manila alumnus. He was executive secretary from the very beginning until he was killed, together with President Magsaysay, in the airplane crash of 17 March 1957. His service to the CEAP was of incalculable value.⁴ He was succeeded by Atty. Vicente de Vera who remained in office until 1976; during the latter years of his incumbency Atty. de Vera was named executive vice-president. He was succeeded, on a part-time basis, by Atty. Tomas V. Santos. The present executive secretary is Mr. Bayani Evangelista.

3. See James J. Meany, S.J., *History of the CEAP, 1941-57* (Manila: Proceedings of the Ninth Annual Convention, 1966), pp. 27-45.

4. See Sr. M. Caridad, O.S.B., *History of the CEAP, 1957-66* (Manila: Proceedings of the Ninth Annual Convention, 1966), pp. 46-58.

After Fr. Masterson (1949-1950), the next Jesuit president of the CEAP was Fr. Miguel Ma. Varela. He was elected in 1974 and remained in office until 1979. He was the first full-time president of the CEAP. Fr. Jose A. Cruz, president of the Ateneo de Manila, was elected president of the CEAP in 1980 and remains in office until the present. Through the years there continually have been Jesuits on the board of governors or board of directors of the CEAP. At present there are, besides Fr. Cruz, Fr. Varela and Fr. Ernesto Carretero. The present writer was on the board almost without interruption from 1948 until 1968.

Through the years the three main functions of the CEAP have been the protection of its member schools and, in effect, of all the private schools, service to its member schools, and the raising of educational standards. The protective function was exercised vigorously from the beginning until the imposition of martial law in 1972. Its main thrust was opposition to increasing government control over all private schools. For example, it opposed the policy of the government to deny permission to open new schools in towns where there already were public schools or other recognized schools, the move to amalgamate the Bureaus of Public Schools and of Private Schools, and the requirement of government examinations in fourth year high school. One can imagine what would have been the response of the CEAP in those days to a move to tax all private schools!

In former years, the service function of the CEAP was its main function and the one most appreciated, especially by the schools in the provinces. The main office of the CEAP in Manila was largely engaged in obtaining for the schools "special orders," permits and other innumerable documents of approval required by the government. But now, the main office has almost terminated this service. As an indication of this, the office staff has been reduced from its former thirty-two persons to about eight.

"Regionalization" of the CEAP, it is expected, will provide a substitute for the service function previously performed by the main office in Manila. Regionalization is not a new concept in the CEAP. It was first proposed in the convention of 1952. Prior to any action by the CEAP, regional associations of catholic schools were established in at least three places: the Bicol Association of Catholic Schools (BACS), the Davao Association of Col-

leges and Schools (DACS) and the Northern Mindanao Association of Catholic Schools (NOMACS). In all these, Jesuits were the prime movers. Also, prior to 1966, there were CEAP regional conventions in Naga, Baguio, Davao, Bacolod and Cagayan de Oro. But now that regional offices of the Ministry of Education and Culture (MEC) have been established in each of the thirteen political regions into which the country has been divided, it is planned that a CEAP regional office will be set up in each of these regions. As the regional offices of the MEC are granted more autonomy in the issuance of permits and other governmental approvals, it is expected that Catholic schools will be spared the necessity of "going to Manila."

The function of raising educational standards was attempted by the CEAP through its various departments or commissions. From the beginning until the present, these bodies have accomplished much, especially by the preparation of syllabi and the production of textbooks. There has also been the work of the planning office of the CEAP. Under, successively, the administrations of Sr. M. Annunciata, I.C.M., Bro. Paul Meuton, F.M.S., and now Fr. Varela, this office has done much to stimulate educational projects and to obtain funds for them.

But the most decisive move of the CEAP towards the raising of educational standards was made in 1953. On May 22 of that year, Msgr. Egidio Vagnozzi, Papal Nuncio to the Philippines, called a joint meeting of the CEAP board of governors and of the Episcopal Commission on Education and Religious Instruction (ECERI). The Papal Nuncio read, one by one, the list of glowing resolutions made by the CEAP 1952 convention. He then asked what had been done to implement these resolutions. It was an embarrassing session, as those of us who were there can recall. It was particularly embarrassing when he asked what had been done to implement the resolution concerning the raising of educational standards. There was dead silence, perhaps because the governors were not aware of the situation or were tongue-tied with fear. The present writer then suggested that the CEAP continue the work which had been begun by the then moribund accrediting association called the Philippine Accrediting Association of Universities and Colleges (PAAUC). Thus the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU) began to emerge.

THE PHILIPPINE ACCREDITING ASSOCIATION OF SCHOOLS, COLLEGES AND UNIVERSITIES (PAASCU)

The Philippine Accrediting Association of Universities and Colleges (PAAUC) was begun in January 1951. Of its *ad interim* board of directors, Dr. Prudencio Langcuaon, a former Secretary of Education, was president, Fr. Meany was vice-president and Dr. Antonio Isidro was secretary. The board worked very hard for a year and formulated the evaluative criteria for accreditation. But then there ensued a number of controversies with the government, with the Philippine Association of Colleges and Universities (PACU) and with others. Most of the PAAUC members lost heart and the PAAUC quietly died.

In October of 1954, the general assembly of the CEAP empowered an accreditation committee, chaired by Fr. Meany, to establish an accrediting association of Catholic colleges. Initially they were only to be colleges of liberal arts, education and commerce, as in the case of the former PAAUC.

The accreditation committee revised the evaluative criteria prepared by PAAUC and made survey forms for the application of the criteria. It then invited Catholic colleges to make their self-surveys according to the criteria and survey-forms and to invite external teams of accreditors to be appointed by the accreditation committee. It was decided that the colleges which by 1 November 1957, would have completed their self-surveys and have been judged worthy of accreditation by the accreditation committee would become the "charter members" of a permanent accrediting association.⁵

By 1 November 1957, eleven colleges had been judged worthy of accreditation and thus became charter members of what was named the Philippine Accrediting Association of Schools, Colleges and Universities (PAASCU). The charter members were Ateneo de Manila, De la Salle College, Holy Spirit College, St. Joseph's College, Maryknoll College, St. Paul College of Manila, St. Scholastica's College, St. Theresa's College of Cebu, St. Theresa's College of Manila, San Beda College and San Carlos University. The CEAP accreditation committee then passed out of existence and the

5. For the history of the PAAUC and of the beginnings of the PAASCU, see my account in "Accreditation of Private Schools," *Philippine Studies* 3 (1955): 237-59.

representatives of the charter members constituted the governing body of the PAASCU. The PAASCU was incorporated in December 1957, and thus became distinct from the CEAP.

Fr. Meany was elected the first president of PAASCU and remained in office until 1968. He was succeeded in 1968 by Bro. Paul Hebert, F.S.C., who remained until 1973. Fr. Herbert Hezel was president in 1974. Bro. Paul Hebert was president again in 1975 and 1976, and was succeeded in 1977 by Dr. Felixberto Santamaria who remains until the present.

The first seven years of the PAASCU were lean and difficult. Only two new members were admitted during that period; much time and effort were successfully spent in healing the wounds which had been caused by a few unpleasant incidents that occurred during the initial period of accreditation; part of this effort was the re-accreditation of the charter members during 1960; conferences were held throughout the country to explain accreditation and emphasize its need. In 1965, the PAASCU began the accreditation of high schools. In 1967 came the "break-through." From the beginning, the PAASCU had requested from the government some measure of autonomy for its accredited programs; it had insisted that by granting some supervisory functions to the PAASCU, the Department of Education could better use its scant resources in the supervision of non-accredited schools. In 1967, the Secretary of Education, the Hon. Carlos P. Romulo, exempted PAASCU programs from the necessity of obtaining "special orders" prior to graduation ("special orders" are governmental documents granting approval of graduation of all candidates in private schools.) In that same year, programs accredited by PAASCU were relieved by the government of the necessity of obtaining prior approval for summer school. In 1968, the Bureau of Private Schools issued a circular which stated that "courses duly accredited by PAASCU are not to be supervised without prior instruction from this Office."

The PAASCU now entered a period of expansion. Accreditation was extended in 1971 to elementary schools. Whereas the PAASCU at first accredited only colleges of liberal arts, education and commerce, it now accredited many other programs: agriculture in 1973, nursing in 1975, law in 1976, engineering in 1977 and graduate education in 1979. It is now about to begin the accreditation

of schools of social work. From the initial membership of eleven charter members, it has grown to a membership of 105 institutions. All of the members of the JEA are accredited by PAASCU. Fr. Meany remains on its board of directors, as does also Fr. Varela. Fr. Varela is the president of the PAASCU Research Foundation.

The charter members no longer govern the association. Instead, beginning in 1968, the general assembly of PAASCU, comprised of a representative of each accredited program, annually elects a fifteen-member board of directors. The charter members, as such, no longer exercise special influence on PAASCU; they remain only of historical interest. As the CEAP, the PAASCU also relies greatly upon the competence and diligence of its office staff and, particularly on its Executive Secretary. Mrs. Alice Hernandez Reyes, appointed in the early 60s, was its first executive secretary. Mrs. Concepcion Pijano now holds the office.

In its earlier years, the PAASCU was supported solely by the admission and annual membership fees of its member institutions. Now it has received much financial aid from the Asia Foundation, the Ford Foundation and, especially from the Fund for Assistance to Private Education (FAPE), which channels its funds through the Federation of Accrediting Associations of the Philippines (FAAP). But the fees of its member institutions remain the chief source of income. It is worth noting that the generous and painstaking services of the numerous "accreditors" remain completely gratuitous.

The PAASCU is now, indeed, flourishing. An education bill, now pending in Batasang Pambansa will, it is confidently expected, add much to the recognition and incentives of PAASCU.

It had been the policy of PAAUC to accredit all types of institutions: Catholic, Protestant, non-sectarian and State. The PAASCU has now reverted to this original policy. It includes in its membership Catholic, Protestant and even one state institution.

OTHER AREAS OF COOPERATION

Consortia are permanent forms of cooperation, usually in a particular discipline. A prime example of these is the consortium of the Ateneo de Manila University and De la Salle University in

establishing and conducting the Asian Institute of Management (AIM), founded in 1968. The Ateneo de Manila University is also in consortium with De la Salle University and the University of the Philippines in the areas of mathematics, physics and chemistry, and with the Philippine Normal College and De la Salle in, at first, linguistics, and now in bilingual education. The Ateneo de Davao University, in a program for the doctorate in education, is in consortium with Mindanao University. Together with a Catholic hospital, a Protestant hospital and the Development of Peoples Foundation, the Ateneo de Davao has established the Davao Medical School, the only medical school in Mindanao. Xavier University is in consortium in marine biology with four other universities, two in Mindanao and two in the Visayas.

Jesuits are also active in many professional organizations. Here we give only a few examples; it is not an exhaustive list, for we are not always aware of Jesuit external professional activities. This is particularly true of the lay teachers and administrators of the Ateneos, of whose professional activities we give here only samples.

The late Fr. Frank Lynch was a founding father of the Philippine Social Science Council (PSSC) in 1968 and was very active in it until his death in 1978. Fr. Jaime Bulatao was also a founder, and Frs. Alberto Ampil and John Schumacher have been active members. The Institute of Philippine Culture (IPC) of the Ateneo de Manila of which Dr. Perla Makil is the Director, is a member of the PSSC as are all the other Ateneos.

Fr. Jaime Bulatao has been, from the beginning, the prime mover in the Psychological Association of the Philippines which was founded in 1962. Fr. Bulatao was president in 1965, 1968, and again from 1980 until the present. Dr. Patricia Licuanan, of the psychology department of the Ateneo de Manila, is a past president. Dr. Rita Carandang, of the same department, is the executive secretary. A related organization, the Philippine Guidance and Personnel Association, was founded in 1964; Fr. Bulatao was a founding father and a past president. Fr. Pierre Tritz has been a pillar of this organization from the beginning, with Frs. Kenneth Bogart, Benjamin Carlos and James Culligan as active members. Dr. Carmen Diaz-Tañedo, university registrar of the Ateneo de Manila, was a founding member. Dr. Noemi Ruiz of the Ateneo de Manila has also been active in it.

It would be good to mention here that Fr. Tritz was the founder and still a very active member of the Balik Paaralan ("Return to School") which, as its name indicates, promotes continued education of out-of-school youth.

Fr. Renato Puentevella was president of the College English Teachers Association (CETA, founded in 1950) from 1976 to 1979. Frs. Miguel Bernad and Joseph Galdon have been active in CETA.

The Philippine Association for Graduate Education (PAGE) was founded in 1962. Its main thrust has been to moderate the numerous government regulations of graduate schools. A past president of the PAGE and now a member of its Board of Directors is Dr. Diaz-Tañedo. Frs. Francisco Araneta, Francis Madigan and Pacifico Ortiz were active in its foundation.

Fr. Bienvenido Nebres was president of the Association of Philippine Colleges of Arts and Science from 1976 until 1980. This is an association of Deans of Colleges of Arts and Science and was founded in 1976. Fr. Nebres remained president until his term as Ateneo dean expired. Fr. Nebres has also been president of the Mathematical Society of the Philippines from its foundation in 1973 until the present.

Fr. Robert Suchan is a past president of the Philippine Library Association, Inc., which was founded in the 1920s. In southern Philippines, Frs. Jose Bacatan and Rafael Borromeo have been active in this and other library associations.

There have been numerous attempts to launch theological and philosophical associations but none have had lasting success.

With a few exceptions, the Jesuits of the Philippines have not been notable in international educational associations. The Ateneo de Manila University was for some time a member of the International Federation of Catholic Universities (IFCU) and of the Association of Southeast Asia Institutions of Higher Learning (ASAIHL) but has lately withdrawn from both organizations. Xavier University and Ateneo de Davao University are members of IFCU. The present writer represented the JEA in the IFCU for eleven years and during the same period was active in the International Office of Catholic Education (OIEC). The present focus of the Ateneo de Manila's international efforts is the Association of Christian Universities and Colleges in Asia (ACUCA). Fr. Jose Cruz represents the Ateneo de Manila University, which is one

of the founding members. Frs. Thomas Fitzpatrick, Vitaliano Gorospe and Antonio Samson have been consultants of the ACUCA. In international mathematics associations the Philippines has been represented by Fr. Nebres. Fr. Nebres was president of the Southeast Asian Mathematical Society in 1977-78 and a member of its executive council from 1973 until the present. He represents the Philippines in the International Mathematical Union, and southeast Asia on the Scientific Council of the International Center for Pure and Applied Mathematics. He also has been active in mathematical exchange with foreign countries.

CONCLUSION

Let us return to the three large organizations which we discussed at some length: JEA, CEAP, PAASCU. As has been mentioned, the PAASCU is flourishing. Because of the increasing number of applications for accreditation, its main problem now will be to maintain its standards. It is now in dialog with two recently formed accrediting agencies, that of the Philippine Association of Colleges and Universities (PACU) and of the Association of Christian Schools and Colleges (ACSC). The three agencies have formed the Federation of Accrediting Associations of the Philippines (FAAP). In these discussions, the fate of the FAAP and perhaps also of the PAASCU are at stake. The prospects of the PAASCU are bright. For the past ten years, the JEA has been generally inactive. Perhaps the formation of a consortium by the three Mindanao Jesuit institutions, Xavier University, the Ateneo de Davao University and the Ateneo de Zamboanga, which form a substantial part of the JEA, has cast doubt upon the need of a JEA. The CEAP is in difficulty with its membership because of the discontinuance of its service function and some doubts concerning the efficacy of its protective function. Both the JEA and the CEAP are now in the process of re-organization. There is solid hope that this will lead to their re-vitalization.

It is not so long ago when rivalry among Catholic schools, particularly in the Manila area, amounted almost to scandal. The situation now has changed. To Jesuits belong much of the credit for the improvement. This should dispell the misconceptions concerning the "individualism" of the Jesuits within the fastnesses of their Ateneos.

The Jesuit Apostolate of Education

The intention of this decree is, in the first place, that the Society may think with the Church concerning the paramount importance and effectiveness of the educational apostolate, particularly in our times.

Secondly, it is intended that our schools be outstanding not so much for number and size as for teaching, for the quality of instruction, and the service rendered to the people of God.

Thirdly, we should be receptive toward new forms of this apostolate particularly adapted to the present age.

Lastly, for those laymen who generously spend themselves with us in this apostolate, the way should be opened to a wider collaboration with us, whether this be in teaching or administration. (no. 4)

Let the Jesuits have a high regard for the apostolate of education as one of the primary ministries of the Society, commended in a special way by the Church in our time. For the transmission of human culture and its integration in Christ significantly contribute to realization of the goal set by our Lord "that God may be all in all things." (no. 6)

We should try in a special way to imbue our students with the true charity of Christ according to the social doctrine of the Church. Let them learn to honor and be grateful to laboring men . . . to hunger and thirst for that justice which aims to provide all men with an adequate recompense for work, that the distribution of wealth be more equitable, that the sharing of spiritual goods be fuller and more universal. (no. 12)

Let the apostolate of education be really and continually adapted to the circumstances of men, time, and place. . . . The education of our students should be in conformity with the general cultural tradition of their nation or region . . . let them be helped so that they may grow in firmness of mind, uprightness of judgment and sensibility, aesthetic sense, a capacity to express themselves orally and in writing, a sense of community and of civil and social duty, and depth of understanding. (nos. 8, 20)