

AN ANNOTATED BIBLIOGRAPHY OF ROQUE J. FERRIOLS, SJ

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A BRIEF BIOGRAPHY

Roque Jamias Ferriols, SJ, was born in the Philippine General Hospital on August 16, 1924, and grew up in North Sampaloc. After his education at San Beda Grade School and Ateneo High School at Padre Faura, he entered the Society of Jesus on May 30, 1941, his Jesuit formation proceeding against the backdrop of the Second World War. He earned his Bachelor of Arts from Sacred Heart College in Novaliches in 1947, and his Master of Arts the year after. He was ordained to the priesthood on June 19, 1954, and he completed his Licentiate in Sacred Theology at Woodstock College, Maryland, in 1955. He then pursued studies in philosophy at Fordham University, New York, graduating in 1959 having written a dissertation under the mentorship of the metaphysician W. Norris Clarke, SJ.

Ferriols returned to the Philippines and taught at Berchmans College, Cebu, from 1959–62. In 1969, he was assigned to teach philosophy at Ateneo de Manila University. He founded the Department of Philosophy and continued to teach until his retirement in 2013. From 1972–75, Ferriols served as editor of *Philippine Studies*. For his contributions to Filipino philosophy, Ateneo de Manila University gave Ferriols the Tanglaw ng Lahi Award in 1989 and named him professor emeritus in 2006.

Ferriols's impact on Filipino philosophy was grounded in the classroom. Generations of Ateneans took his classes in Philosophy of the Human Person, Philosophy of Religion, Ethics, Ancient Philosophy, Indian Philosophy, Metaphysics, Kierkegaard, Marcel, and the occasional seminar in Greek language. His most important writing flows from his teaching, and this fact allows us to discern a through-line in Ferriols's bibliography.

METHOD AND LANGUAGE

Ferriols's dissertation at Fordham University, "The 'Psychic Entity' in Aurobindo's *The Life Divine*," already demonstrates the discipline with which he engages philosophical texts. Ferriols repeatedly tells his students to go back to the primary texts if the vital encounter between philosopher and student is to take place. At the same time, Ferriols insists that whatever wisdom one gleans from the primary text be brought to the context of human experience.

Ferriols, the late Jose A. Cruz, SJ, and the late Ramon Reyes, would eventually introduce a new way of doing philosophy into the curriculum of Ateneo de Manila University, inspired and influenced by the phenomenology they were exposed to in their graduate studies. The essay "Insight" shows Ferriols leading students through philosophical reflection without their realizing it.

Ferriols's work attained a new level of profundity when he decided to teach and eventually write in Filipino. The Filipinization movement of the 1960s inspired Ferriols to make philosophy speak from within the Filipino experience. In "A Memoir of Six Years," Ferriols recounts the cultural and administrative struggles he faced in having philosophy courses taught in Filipino and the unexpected benefits of such. The paper "Theological Aspects of Cultural Adaptation" shows Ferriols arguing for the value of inculturation in the Catholic Church and in the academe. Ferriols's book reviews in *Philippine Studies* also evidence his interest in making cultures dialogue with one other.

Initially, Ferriols's lectures and discussions were delivered in Filipino, but the readings used for class were English translations of French, German, Latin, and Greek texts. Being a polyglot, Ferriols was able to engage both the source texts and their English translations, but he longed to produce a textbook originally written in Filipino. Eventually, *Magpakatao: Ilang Babasahing Pilosopiko*, edited by Ferriols, with contributions from him, Manuel Dy Jr., and Eduardo Jose Calasanz, among others, was produced. It was the first philosophy textbook in Filipino. *Magpakatao* also included excerpts from Gabriel Marcel's *The Mystery of Being*, translated into Filipino by faculty members of the Department of Philosophy. *Magpakatao* was followed by another anthology of translations, the two-volume *Pilosopiya ng Tao*, which includes Ferriols's essay "Meron."

"Meron" would become the first chapter of *Pambungad sa Metapisika*. As Ferriols's textbook in Philosophy of Man (now called Philosophy of the Human Person), *Pambungad sa Metapisika* introduced students to the genius of the Filipino language and its remarkable intuition of existence. Drawing on the insights of Kierkegaard and Heidegger, Chuang Tzu and Teilhard de Chardin, *Pambungad sa Metapisika* leads students to the portal of what Ferriols calls "Meron, ang talagang

totoo't talagang nangyayari," which grounds and surrounds the human person, transcending all abstraction and conceptualization. Chapters of the book were individually mimeographed and distributed to students before they were compiled and published as a single volume in 1991.

The philosophical vision introduced in *Pambungad sa Metapisika* is key to understanding Ferriols's later books, essays, and addresses. *Mga Sinaunang Griyego*, the textbook in Ancient Philosophy, features translations of Heraclitus, Parmenides, Xenophanes, Plato, Aristotle, and Homer. Ferriols interprets the first stirrings of Greek philosophy as one's awakenings to the really real. *Pilosopiya ng Relihiyon*, the textbook in Philosophy of Religion, develops ideas already hinted at in *Pambungad sa Metapisika* and the essay "Karanasang Mahal-Banal," from *Magpakatao*. The book includes Ferriols's Filipino translations of Marcel's "Sketch of a Phenomenology and Metaphysic of Hope" from French and of excerpts from Augustine's *Confessions* from Latin. Even his introductions for Tony Perez's collection *Eros, Thanatos, Cubao* lean heavily on the insights expressed in *Pambungad sa Metapisika*.

Ferriols's notes for a textbook in Ethics were published in the festschrift *Pagdiriwang sa Meron*, but his textbooks in Metaphysics and Indian Philosophy remain unpublished. His translations of Joseph de Finance's *Ontologie* from French to Filipino and of Greek poetry also remain unpublished.

These days, Ferriols continues to write, dictating two blogs' worth of his memories of his youth and Jesuit formation. Although he has retired from the classroom, he continues to mentor his former students, inspire his colleagues at the Department of Philosophy, and edify others with his profound wisdom.

What follows the bibliography are facsimiles of his notes on St. Augustine made while he was a student at Fordham University.

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Plotinus, Hieron, Plotinus.

Summing up of a whole civilization on Christian ground
- in name of new pt of view
- w/ new orientation.

- Here, many ambiguities in him.
 - He doesn't know where he is going - The greater he thinks the less he knows where he is going.
 - Commanding ideas that will take thousands of years to unfold.
 - Mystery of great mind that charts his time & yet doesn't belong to all time.
 - Can't interpret Augustine; he'd be hard put to interpret himself.
 - St. Thomas: Aug. is always unprovoked & each many philosophers try to continue him, each in his own way.
- This is true of all thinkers - after all every thought has its own inborn God's seed & so can develop to infinity.
- New opinions, insights, problems since St. A's time & we can't pretend they didn't exist.

In reading St. Thomas you might think it's closed - all medieval minds with these thinkers are closed.

A medieval mind will think Augustine is closed.

GILSON's description contains takes as closed, matters that are open: *cos* - as closed ~~with~~ solution what *h. saw* as problem.

- v.g. In all knowledge we come up on these infinity - St. A. saw it as problem.
- Most people don't like infinity ^{idea} - prefer to be in bounds.
- S. B. S. on mystical premise: the deeper you go into a thing, sooner or later you reach these so called logical walls, logic explodes.
- You can't "manage" St. A. - even if St. Th. can't be "managed" even if some think so.
- St. A. has problems - a thing that can't be shared to vast audience.
- Not out of luck - v.g. not love vs. intellectualism - for him, w/o love no intellectuality v.g. w/ action vs. contemplation - he saw action differently - in a sense, for him contemplation is an overflow of action, & also vice-versa.
- Great thinker is a trail-blazer - has inconsistencies & flat contradictions.
- St. A. has inconsistencies - but through it all is a coherence: the inconsistencies of a great coherent thinker can be fruitful - diff. from those of a madman.
- St. A. is OPEN & HEAVY PROBLEMATIC - guides to deeper understanding of problem towards deeper solutions.
- He gives answers, but his genius is showing question.

- Plato & Aristotle are towers of civilization, that will continue to end of time.
- Augustine at beginning of a new world, a dawn of ecclesia
P.P.: because of it there will be a new logic, new ethics, new physics.
- Fast scientific development of West due to long gestation in Xth century of certain principles - then they "exploded".
- U. G. Franz Hartmann reads - says need to go to St. A. for new metaphysics concerning thought & consciousness.
- 17th cent "age of genius" - scientific genius - characteristic of St. A.
- Medical times were Augustinian.
- No matter how men may think he is ignored, he is never ignored, there is always continuity - there are great forces missing continuity.
- You can see a writer who sometimes is ignored; yet his real difficulty is he doesn't see how much his some of his ideas are.
- v.g. A man can rebel ag. the past not because the past is operative in him like rebels ag. a false interpretation of it.
- [v.g. Nietzsche had a great feeling for value, not strange that Scheller & value philosopher can appreciate Nietzsche.]
- We are all being moulded willy-nilly by historical forces - as rational beings we should know & understand what is making us.

Study St. A. ~~with his own eyes~~ not thru eyes of St. Thomas.

- St. Th. was instinctively closing the book - coming at end of a civilization.
- St. A. has a plasticity, freshness, primitive freshness - all the paths are there.
- To say "thru St. Th's eyes" - only means "thru my eyes".
- Recognizing difficulties, try to see it thru his own eyes.

Jacques Pavidé Vol II - a great St. A. philosopher

- R. W. N. - modern phil. does not begin w/ Desc., but w/ St. A. even St. A.
- Both St. A. & St. Th. are greatest in a certain way
- modern mind is aware it functions in contexts - a statement means nothing away from its context.

→ R. Confessions & compare w/ Marcus Aurelius - A, PROPHET OF PERSONALITY

- Middle Ages - didn't seem to have been impressed by A's realization of need of self-reflection for knowledge - the deeper the experience of the know, the deeper is the knowledge.
- Nothing like this (self-examination) in ancient world, nothing clearly like this in St. Th.
- W. James was impressed by St. A.
- sense of consciousness & of process, development.
- Alchemy of genius - St. A. was influenced, but he created something

new, "X nihil" - something always or rights in history - sudden mutations, discontinuity.

HISTORY HAS CONTINUITY + DISCONTINUITY

- Discontinuity - mark of creativity - all human creativity has to go back on Divine Creativity - genius often does know where his creation comes from - The Transcendence of Divine Creativity, making in time.

ALSO write CITY OF GOD:

Prophet of Permeability - phenomenology of the given of man (Klein admits St. Th. didn't have talent to follow up on it in this.)

Also first given of human race - being elevated by grace, somewhat race being released in time - PROPHET OF HISTORY

Two parts of history - the indiv. man & the race in its mysterious trajectory thru time.

- Mysterious innovator - that not only the indiv. but the race has a meaning in its movement thru time & so to live a Catholic life is to lead a historical life.

LVDAC: Catholicism - arbitrary of something old & lost.

PIVOTAL PTS OF ALL XTIAN THINKING - THE PERSON & THE HUMAN RACE.

St. Th. - a radical reaction to St. A. that clarifies St. A. & at the same time makes possible a deeper Thomism.

2 contents of West

1. sense of person - developed by West (discovered by India)

2. sense of history

Read Bk II of City of God.

CONF. - discovery - emergence of personality - promise - bringing personality down to earth - The true Promethean is St. Th. giving grace to earth.

- St. A. was a philosopher in a certain sense was not - "you can have some skills & I will have my fire"

- He brought down fire too as Civitate Dei - former Middle Ages - Challenge slept on it - great influence in western Political Philosophy

- Perfect Society not in heaven for Plato, but for A. it is moving thru time & being developed in it, being formed in it - but not millenarianism

- Perfect Kingdom can't be a church but can be built a church - Eternity is being built in time.

Any is so root & meaningful that it is easy for heretics to appeal to his authority.

- This makes it diff. for Catholics to study him - dogmatic - because of boldness, audacity, freshness of his vision.

E I Wrote: Human sociological view on St. A. - but St. A. "incomprehensible" history used.

i.e. see human race going as one being those times

SHOULD KNOW CONFIDENT WORK
 OR CITY OF GOD Bk XI to the end } + 2 Dialogues

some of DE TRINITATE
 DE DOCTRINA CHRISTIANA
 ENCHIRIDION
 SOLILOQUIA,
 → DE LIBERO ARBITRIO
 etc. etc. etc. *in book*

Cours. de Philosophie, *Metaphysics, Introduction, Metaphysics, Metaphysics*

Term Paper: a Report (semi-critical) on some author.

- 1) Contrast of St. A. + M. Aquinas
- 2) St. A's doctrine of freedom, could something more & what we say in class. compare w/ v.g. Aquinas + Platon.
- 3) why St. A. is not only a Platonist, but also a Stoic, neo-Platonist. - He never really excluded anything - He taught the ~~medieval~~ Catholic mind (& the medieval mind) to live by assimilation. "spoiling the Egyptian" - P.P. began this - not a contracting spirit - a much more expanding spirit, to be universal in actual fact. + St. A. mind on this

Aug. is a temporalist - will have nothing to do w/ creation at certain - safe
 differs from Platonist admires him - admires diff - but still admires
 him + got much from him - In a sense he was the real Platonist,
 got real truth of Platonism - smoothly - (like St. Th. w/ Aquinas - his
 playing down of differences can be misleading)

St. A. was a stoic so greatly that we can miss it - many have
 St. A. criticized better - because his writings were part of a stroller way
 of life that was wrong - but he was a Ciceroian to his dying day.

Now we begin we have gone to extreme that we are afraid to say things ^{his part}
 just because someone, somewhere some idiot might misunderstand what we say & do

- Remember St. Aug. was not only a Thinker & Mystic, but also a Bishop,
 continually involved in polemics w/ worldly business - ^{and that} that he
 says can have political consequences

- Pelagius: Responsible to people, not to their faith, pushed into death.
- Aug never betrayed truth as he saw it.
- Truth has to be said, w/ all the constitution, but still it has to be said.
- Life in Confessionals. RETRACTATIONS - a mental biography.