

LE MOYNE COLLEGE



THE LE MOYNE COLLEGE
GREEN BOOK



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Office of Mission and Identity

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CONTENTS



Introduction	iii
Chapter 1: Jesuit History	1
Defining Character: Catholic, Jesuit Universities	7
Chapter 2: A Brief History of Le Moyne College	13
Our Seal	21
Our Mission	22
Our Mascot	22
Our Alma Mater	24
Simon Le Moyne, S.J., (1604 – 1665)	25
The OneLeMoyne Vision	27
Chapter 3: Pursuing Truth, Knowledge and Enlightenment	31
Spirit	39
Inquiry	52
Leadership	66
Chapter 4: Depth, Universality, and Learned Ministry:	75
Challenges to Jesuit Higher Education Today	
<i>Remarks by Adolfo Nicolás, S.J.</i>	
Chapter 5: Finding God In All Things –	97
Prayers and Reflections	
Acknowledgements	117

INTRODUCTION



This monument in Washington Square Park on Syracuse's North Side depicts Simon Le Moyne, S.J., and his missionary work in the 1600s with the Onondaga Nation. Located near where salt springs were discovered, the sculpture, by Gail Sherman Corbett, was originally dedicated on July 1, 1908. It depicts the initial meeting between Simon Le Moyne, S.J., and the Onondaga Nation on August 16, 1654.

People often ask, “What is a Jesuit?” The easy answer is that a Jesuit is a member of a Roman Catholic religious order distinguished by the quality of its educational institutions and its commitment to the service of faith through the promotion of justice. But that factual definition does not capture the essence, the spirit of who or what the Jesuits are. Once when St. Ignatius of Loyola, the order’s founder, was asked this question, he replied, “it is to know that one is a sinner loved by God.” That should be enough to keep Jesuits humble! But it is also a profound statement, that we are loved by God, even as we are, imperfect.

Perhaps the more important question is not, “What is a Jesuit?” but “What is Jesuit?” What makes Le Moyne College Jesuit, given that most of our faculty, administration and staff are not Jesuits, but women and men of many faiths and traditions, and some who have dedicated their lives to the pursuit of truth and the service of justice without being religious? What makes an institution like this Jesuit? One way to answer the question is that there is a history and tradition here at Le Moyne that stretches back more than 450 years, and that, very likely, St. Ignatius of Loyola and his early companions who founded schools around the world would recognize what we do here as essentially consistent – the education of young people to be intellectually competent, morally conscientious, spiritually mature, and engaged for the betterment of the world. This has been the purpose of Jesuit education over the ages. Yet, there is more. From the beginning, this mission of Jesuit higher education has been a collaborative enterprise, one that has always involved Jesuits working side by side with women and men of like mind and shared purpose.

Here at Le Moyne, we are dedicated to continually deepening our commitment to this founding purpose of Jesuit higher education, and to sustaining it far into the future. We celebrate the complementarity of the gifts we bring as a diverse community of educators and we are dedicated to making this College and this community the best it can be for our students.

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Located in the Panasci Family Chapel at Le Moyne, this statue by John Collier is titled *St. Ignatius Loyola: Blessed are those who Mourn for they Shall be Comforted*. It was a gift from the class of 2006, Fred '51 and Aileen Picardi, and the Le Moyne Jesuit community.

CHAPTER 1



IGNATIUS, THE JESUITS, AND JESUIT EDUCATION

The Society of Jesus was born in a university. Its first members were all university students in Paris, a diverse group from mutually hostile parts of France and Spain, ambitious for careers in church institutions, mostly serious about their work but students nonetheless, in the best university of Europe. At the center of the group was Ignatius, a charismatic ex-soldier from Loyola, in the mountainous Basque region of northwest Spain. He challenged his fellow students to think about what they were going to do with the unique gifts and personalities God had given them (to Francis Xavier, a spirited athlete from Navarre, he kept putting the question that Jesus asks in Matthew's gospel, "What does it profit a man if he gains the whole world, Francis, but loses his soul?"). He led them through a program of prayer and reflection that he had learned through trial and error in the long years of his own spiritual education.

The goal of this spiritual program was to achieve the interior freedom necessary to make good life decisions. The decision the group eventually made, in Paris in the summer of 1534, was to commit themselves to a spiritual journey that was to lead in directions they could not have imagined when they began it.

Ignatius of Loyola

Ignatius is one of the more remarkable figures to emerge at the turbulent border between the medieval and modern worlds.

The youngest of 13 children, he was born in 1491, into a family of minor nobility at Loyola, in the Basque region of Spain. His father had enough connections to get him a position in the household of the king's treasurer where he might make a career as an administrator in the royal service. He fought duels, was arrested for brawling, and may have had his share of romantic indiscretions. He hoped to win the hand of a princess. He was trained in weapons and after the king's treasurer died he entered military service under the Viceroy of Navarre. Wounded in battle against the French in 1521, where he fought bravely and even foolishly against overwhelming odds, he was carried home to recover. His leg healed badly and, knowing that a limp would be no advantage at court, he had it broken and reset, without anesthesia. He did not lack determination.

During the long convalescence he asked for books about knights and ladies and romantic adventures, but the only ones available were a life of Christ and a collection of stories of the saints called *The Golden Legend*. Ignatius read these and imagined himself outdoing the saints in their austerity and commitment. Then something happened that gives us an insight into his personality: he noticed and thought about his own responses to these stories. He discovered that when he imagined himself the hero of romantic adventures the excitement soon wore off and left him dissatisfied, but when he imagined himself following Christ and living like the saints he felt happy and his good spirits lasted. His spiritual awakening began here.

One evening he experienced a vision of Mary and the infant Jesus, which made such an impression on him that he resolved to serve Christ rather than the princes of Spain. He set out on a journey across northern Spain to the great Benedictine Monastery of Montserrat. Like a knight in a romance he knelt all night before an image of Our Lady, left his sword before the altar, and donned the simple clothing of a pilgrim. He settled in the town of Manresa, a short journey away, which became his school of the spiritual life. He volunteered among the destitute sick, fasted, prayed, and

slowly began to understand the psychological experiences he was undergoing.

He later said about these months that God was dealing with him the way a schoolmaster deals with a child. As he opened his heart in prayer he found God speaking to him. He learned to distinguish between experiences that nourished this relationship with God and those which diminished it. He learned to trust in the ways God dealt with him in his own unique history and to trust his own experience of this relationship. One of the overwhelming insights he had was the realization that God was at work in everything and everyone around him and in every detail of created reality. All things, he realized, could be ways of finding God. God's activity and God's love of him was continuous, always being disclosed in new ways, ever open to fresh encounter. He saw that God was teaching him how to make decisions about the way he should live and use his talents in response to these gifts of God.

Ignatius also discovered that he had a talent for helping others grow spiritually. He kept notes about his own spiritual pilgrimage and about his experiences with people he was counseling, adding to them in subsequent years. They became the basis for the book he later called *Spiritual Exercises*. These were instructions to be used by Jesuits and others who were helping someone go through an intensive experience of reflection and prayer, usually with a view to clarifying the direction of one's life or to develop a deeper relationship with God. Ignatius' understanding of the growth of the spiritual life gave him a deep reverence for the whole process of teaching and learning. This experience was later to have a significant influence on the schools that Jesuits established and on the philosophy of education they developed.

When Ignatius left Manresa, he thought of himself as a "pilgrim." This was how he described himself later when he looked back on the years when he was learning the spiritual life. He determined to make the arduous journey to Jerusalem, to be in the place where Jesus had lived, and to imitate his life. He reached

Jerusalem, but pilgrims were being kidnapped for ransom and the Franciscan authorities did not want to take responsibility for foot-loose fanatics, so when his permission to stay ran out he returned to Europe. At this point, he decided he needed an education if he was to serve God effectively. He went to Barcelona and, at the age of 33, began to study Latin with schoolboys. While he studied, he continued his custom of begging for food, of helping in hospitals, and of talking about God and religious matters with those he encountered. This led to trouble with church authorities. He was becoming widely known as a spiritual guide but he had no theological credentials. When the same kind of criticism and suspicion followed him to Alcalá and Salamanca, he decided to go to the best university of the day, at Paris. There he would get a degree that no one could question. He spent seven years at the University of Paris. There he became a master in philosophy and gathered the group of friends who became the first Jesuits.

The Jesuits

Ignatius and his first companions were fired by a common desire to help people in the manner of Jesus and the early disciples. That phrase “to help people” dominated the personal spiritual journey of Ignatius and, in turn, became the best descriptive phrase for the work of the men who became the first Jesuits. These men wanted to imitate the itinerant preaching of Jesus and to share the mission of his first disciples. Indeed, they tried to go to the Holy Land and work there, but the political tensions between the Turks and Venice made this impossible, so they decided to go to Rome instead and offer themselves to the pope for whatever work he wanted done. Meanwhile, they were preaching in the streets and squares of Italy, teaching catechism to the young, giving spiritual counsel, and volunteering to help the poor and the sick.

Their method was to be available to people where they were and as they were, to travel wherever there was a need, to constantly devise new ways of making the Gospel meaningful to people.

To do so, they decided that they needed to be free from many of the traditional practices that characterized the older religious orders in the church, such as living in stable communities and praying together at set times of the day. They envisioned living in the middle of the currents of life – in the world. More than anything else, this availability for “mission” characterized how the early Jesuits lived and how they worked.

In 1540, Pope Paul III approved the new religious order. Ignatius and his companions had been ordained priests. Now they could preach formally and hear confessions. They continued to give the Spiritual Exercises and to minister to the poor. Some were sent to teach theology at universities. Others went off to distant parts of the world, as Francis Xavier did when the King of Portugal asked Ignatius for Jesuits to work in India.

Their work reflected the entrepreneurial quality of Jesuit spirituality. It was a spirituality of discovery, of finding the way to do mission by doing mission, of being ready to adapt and to change, of taking risks and learning by trial and error. It was also a spirituality that envisioned God as a laboring God, working within his creation to bring people to life and to love and away from enmity and death. This perspective gave a cosmic sweep to the work Jesuits did, in Europe and the New World. Especially after they opened schools, it led them to see that the arts and sciences, mathematics, architecture, medicine, law, drama, and music could all be vehicles for God’s self-disclosure. They found that in the act of learning, in dedication to research and study, in teaching the next generation how to enter the adult world, one was collaborating in building the Kingdom of God.

Whatever enhanced the mind and imagination of human beings was a kind of prayer, a prayer of tending toward the fulfillment of creation.

DEFINING CHARACTER: CATHOLIC, JESUIT UNIVERSITIES

Being “Catholic, Jesuit universities” is not simply one characteristic among others but is our defining character, what makes us to be uniquely what we are. Our apostolic rationale flows from this defining character.

Our apostolic significance is founded on the fact that we are universities with all of the essential dimensions of what universities are and do. Our primary mission is the education and formation of our students for the sake of the kind of persons they become and their wide influence for good in society in their lives, professions and service. We agree with Father Kolvenbach, “The real measure of our Jesuit universities lies in who our students become.” We carry out this university education through highly qualified professors and colleagues acting with academic freedom for the sake of the full pursuit of the truth and the students’ free attainment of knowledge and values. As colleges and universities, we exercise an intellectual apostolate vital to the Society of Jesus and long a recognized characteristic of its tradition in teaching, in scholarship, and within the community of other scholars and intellectuals for the sake of the advancement of knowledge and the service of society. This unique work of our 28 institutions as colleges and universities in the United States, its impact on the lives of our students, and the access it makes possible to persons of influence in our country and beyond is very significant apostolically both for the Catholic Church and the Society of Jesus.

We are Catholic colleges and universities and see ourselves as an important ministry of the Catholic Church. We are committed to and guided by the official understanding of a Catholic university as articulated in the Church’s document *Ex Corde Ecclesiae* (*From the Heart of the Church*). We do many things which are essential for the Catholic Church to do: educating



and forming an adult Catholic laity, continuing to educate first-generation Catholic immigrant populations, developing a dialogue between Church and culture, providing a forum to address important issues of Church and society, making available scholarly and educational resources to the Church, supporting ecumenical and interfaith dialogue, and making contact with and representing the Church to many persons it would not otherwise encounter. We do all of this within the essential framework of faith and reason, which mutually confirm and advance each other. Our Jesuit colleges and universities are the largest and most united network of Catholic higher education within the United States. From a national, Jesuit perspective this special kind of service to the Church is apostolically invaluable.

As Jesuit colleges and universities, we are a continuation of the Ignatian heritage and of the distinctive tradition of Jesuit education. This means that St. Ignatius, with his charisma and his *Spiritual Exercises*, inspires and gives shape to how we educate in a way that seeks God in all things, promotes discernment, and “engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation”. (General Congregation of the Jesuits #35 = GC35.) We are Jesuit also in the sense of having a clear relationship with the Society of Jesus which is formalized in written understandings, sharing the Society’s “commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture” (GC35), and a willingness to have our mission as Jesuit educational works evaluated as being in alignment with the overall mission of the Society of Jesus.

We prize this Jesuit character, which uniquely characterizes how we are Catholic colleges and universities. We celebrate and honor the fact that we originate from the Society of Jesus with its charisma officially affirmed by the Catholic Church, are served by Jesuits and other persons of Ignatian inspiration, and are part of the overall ministry of the Society of Jesus and the Catholic Church in our country and globally.

Each of our colleges and universities in its own way gives priority of attention to being faithful to, deepening, and applying this Catholic, Jesuit character in what it does. The specific means we use for this run into the hundreds, are well resourced and staffed within our institutions, are coordinated by a person charged with responsibility to further this character, and are shared across our schools and our association so that we learn from and build on the experience of one another. We are committed to and we seek to deepen this Catholic, Jesuit character in collaboration with Jesuit provincials, with bishops and other Catholic leaders, with one another as Jesuit universities, our Jesuit communities, our college and university colleagues, and other Jesuit works. We seek a closer collaboration and dialogue with the Society of Jesus and the Catholic Church in making our defining character as Catholic, Jesuit colleges and universities more real and evident.

Further Dimensions of Our Apostolic Rationale

Some of the other aspects of the apostolic rationale of our colleges and universities are the following:

- a. We believe in the transforming power of the education of our students as whole persons and the inculcation of our Catholic and Jesuit values so that our students become the kind of persons who are leaders manifesting these values in whatever they do. One of the central goals of our education is to form students as adult Catholic leaders. Our primary way of serving faith and promoting justice is inherent in the very kind of education we offer all of our students and in who they become. We believe this impact through our students is apostolically very significant for the Society’s overall mission in the United States.
- b. Essential to our rationale as Jesuit colleges and universities is how we are committed and contribute to the Society’s “apostolic preference” of the intellectual apostolate as reaffirmed by GC35. We recognize that this is a dimension of all Jesuit ministries and we wish to play our part in supporting

them in this as well as learning from them. We believe that endowed with the scholarly and educational resources we have and the significant intellectual dedication of Jesuits assigned to our colleges/universities, we take a lead now and can do more in the future in making the intellectual apostolate of the Society a reality in the United States. We do this through formative teaching, conscientious scholarship, and public dialogue. Analysis of the accomplishments and aims of the intellectual apostolate among us shows that it emphasizes the Society's apostolic priority of the service of faith through the promotion of justice dynamically related to cultural and interreligious dialogue.

- c. The Jesuit colleges and universities of today are committed to continuing the historic mission of educating first generation students. Our students are of a wide diversity of economic, cultural, ethnic, religious, and geographic backgrounds. We prioritize the education of these often vulnerable and underserved students at great financial sacrifice to our institutions for the sake of their access to and success within our Jesuit colleges and universities and their needed influence of Society with our Catholic and Jesuit values.
- d. Our Jesuit colleges and universities serve communities locally, regionally, nationally, and internationally in more particular ways. All of our colleges and universities serve the persistently poor, the homeless, racial minorities, the unemployed, victims of discrimination, immigrants, etc., through our students, alumni, and through a wide range of university/college programs of direct community engagement. We also educate for solidarity with and action on behalf of the globally destitute and hungry, forced migrants and refugees, the religiously oppressed, and others. Through scholarship, advocacy, and participation in associations we actively contribute in understanding and responding to local, national, and global issues and systems, which impact the lives of "the least" in our country and world. We are key participants in engaging the social issues of our

cities, region, and country and we bring our institutional resources to bear on these issues.

- e. For several years global engagement has become an essential element of our rationale as colleges and universities. The internationalization of the curriculum and experiences of students, the education of international students, the connections and exchange programs developed with universities – often Jesuit universities – in other countries, the application of scholarship to global issues, and the programs of learning from and bringing educational resources to other countries are part of the global engagement which is now an essential dimension and strength of each of our colleges and universities. We believe our 28 Jesuit colleges and universities – and the growing instances of our networking with Jesuit universities worldwide – provide the largest and most important apostolic opportunity for the Society of Jesus in the United States to actualize the global mission to which it is called.
- f. Pope Benedict XVI and the 35th General Congregation reaffirm the Society's role to be at the "heart" of the Church and yet to work on the "frontiers" where the Church engages culture and the critical issues of our day. Our Jesuit colleges and universities, while faithful to their Catholic character, are a principal apostolate of the Society which engages culture, dialogues with persons of other religions, beliefs, and values, welcomes a generation of students of a new mindset, and enters into and seeks to provide a public forum for informed discussion of controversial issues with civil discourse. In all we do, we seek to bring the gospel which inspires us to our culture, to evangelize and to learn from it, and to live with the tensions which are inherent in walking on the edge of these frontier situations. No apostolate of the Society of Jesus in the United States is better poised or better suited by its nature to fulfill the Jesuit mission of being at the "heart" of the Church and "sent to the frontiers".



The Hiscock Mansion on James Street was used for classes in 1947 before Le Moyne College made the move to the Heights.

CHAPTER 2



A BRIEF HISTORY OF LE MOYNE COLLEGE

The idea for Le Moyne College came about in true Ignatian fashion: seeing a need and responding to it. With the advent of the G.I. Bill (officially titled the Servicemen's Readjustment Act of 1944) and the end of World War II, people, especially veterans, felt that they could now obtain the higher education that had been denied to most of their parents.

The Jesuits, followers of St. Ignatius of Loyola, envisioned an educational process that would develop and form the whole person, rather than one concentrating solely on mastering a trade or memorization of facts. The Jesuits recognized that the spiritual dimension of life is a proper and necessary subject, seeking to develop men and women whose power of intellect and will, memory and imagination, would be so developed and disciplined as to prepare them for future specialized training in the fields of scholarship or business. In short, they desired to create a college that valued the liberal arts and educated young people to be articulate, moral, Catholic citizens.

But in order to build their dream and satisfy the new demand for higher education, the Jesuits of the New York Province and the Diocese of Syracuse needed land and money.

In 1945, Syracuse resident William R. Cahill donated 13 acres of land on the south side of Salt Springs Road to the Diocese. The following month, the Most Rev. Walter Andrew Foery, the fifth

bishop of Syracuse, bought the 103-acre Gifford Farm across Salt Springs Road. He then sold both parcels of land to the Jesuits for \$62,000. The site soon became known as the “Heights.”

The original master plan for the fledging College was ambitious, including nearly 20 buildings: an administration building, science building, student union, six residence halls, a dining hall, faculty residence, chapel, library and gymnasium. By 1996, all but one of those would be built.

The Catholic community in Central New York responded enthusiastically to plans for the new college. In January 1946, the Diocese of Syracuse led a fundraising campaign that generated \$1.5 million in one week – \$500,000 more than the goal.

The new college took the name of “Le Moyne,” after Simon Le Moyne, S.J., who was a Jesuit priest in lower Canada involved in a mission to the Hurons. In the middle of the 17th century, Father Le Moyne, at great risk, set out on an Iroquois mission that brought him to Onondaga Lake, home of the Onondaga, keepers of the council fire of the Iroquois Nation, where he converted a large number of Iroquois, including some chiefs, before returning to Canada. (*Read more about Simon Le Moyne on page 25.*)

The newly named Le Moyne College became the 27th Jesuit institution of higher education in the United States and the first to open its doors as a co-educational institution. (There are currently 28 Jesuit colleges or universities in the U.S.)

Before the current campus location became a reality, Le Moyne had temporary quarters at two sites. In 1945, the former Huntington Club at 254 East Onondaga Street, across from the chancery of the Diocese of Syracuse, became the school’s first headquarters and was renamed Le Moyne Hall. That building also housed the College’s new School of Industrial Relations, the program reflecting the Jesuits’ belief in the need for ethical, educated responses to anticipated post-World War II labor problems.

On Sept. 5, 1947, Le Moyne College opened at 930 James Street, the home of the late Hon. Frank Hiscock, with 450 students. Tuition was \$175 per semester. Le Moyne leased the James Street building for one year, confident that the new campus building would be ready by the following year. The planners were correct – classes moved to the Heights on June 11, 1948.

Le Moyne’s Jesuit community, charged with shaping the minds of the College’s students and instilling the values of Jesuit education, lived in a mansion on James Street in Syracuse until a faculty residence was built in 1957 (now named Mitchell Hall). In the school’s second year, about half of the faculty were Jesuits.

From its beginnings, the College has responded to the needs of changing times. In addition to the industrial relations program, education courses for students seeking New York state teacher certification were offered beginning in 1949. In 1951, a cooperative program in nursing was established with St. Joseph’s Hospital, which lasted until 1981. (It was revitalized and expanded in 2003.)

The first class of 259 students graduated in 1951. The commencement ceremony was held at the New York State Fairgrounds. The Most Rev. Walter A. Foery, so instrumental in the founding of Le Moyne, received an honorary degree and gave the institution’s first commencement address.

In 1956, the administration of the College realized that Le Moyne, if it wanted to enroll academically talented students, would have to become a residential, as well as a commuter, college. To address this need, Nelligan Hall was constructed; for the next 54 years, Nelligan housed only male students, not becoming co-ed until 2011.

By the early 1960s, growing enrollment stretched the physical space limitations. Construction began on a dining hall and two new residence halls – Dablon and St. Mary’s, the first campus housing for women. The Anthony A. Henninger Athletic Center,

named after a Syracuse mayor and College benefactor, was built, creating a venue on campus for indoor sporting events.

No longer exclusively a college for local students, the campus became more vibrant. The drama guild, Boot & Buskin, started. The Le Moyne Glee Club appeared on the Ed Sullivan Show to benefit the College's building fund. With basketball as its cornerstone, Le Moyne's fledgling athletic program prospered.

Despite limited funds, the academic side grew stronger. More and more respected faculty were recruited, including Daniel Berrigan, S.J., noted American poet and peace activist, who arrived in 1957 to teach New Testament studies, the same year he won the Lamont Prize for his book of poems, *Time Without Number*. With a reputation as a religious radical (Paul Simon's song, "Me and Julio Down by the Schoolyard" refers to Berrigan as "the radical priest"), he worked actively against poverty during the six years he spent at Le Moyne, founding International House in 1962, a student community dedicated to Christian social action, which institutionalized the College's commitment to peace and justice.

The 1960s were a time of change, activism and turmoil. People were frustrated by the Vietnam War, students were concerned about the military draft and the spirit of protest was contagious from campus to campus. Le Moyne was not exempt. Many from Le Moyne joined in the Civil Rights March on Washington, D.C., in 1963. Later, a series of Vietnam War protests took place on the campus and, in October of 1966, a recent Le Moyne grad, David Miller '65, became the first person to publicly burn his draft card in a protest in Manhattan.

Vatican Council II, which ended in 1966, let loose a spirit of excitement and creative energy, but also led to a pace of change that was rapid and destabilizing. Le Moyne's liturgy and curriculum changed to reflect the church's new spirit. There was a decrease in the number of religious on the faculty and administration and more laymen and laywomen took on responsible roles. In 1970, the College was separately incorporated from the Society of Jesus.

Laity dedicated to the success of the College and to the Jesuit tradition of education more and more outnumbered Jesuits on the Board of Trustees.

By the 1970s, student life for Le Moyne's 1,800 undergraduates was far different than that of their predecessors. The dress code had been relaxed – seniors were not required to wear black robes and women no longer had to wear dresses at all times on the campus. The Rathskeller, serving food and beer, opened in the basement of Foery Hall. And Dolphy Day, a spontaneous celebration of spring, became an annual tradition, one still going strong today.

In the mid-1970s, women's sports, spurred on by Title IX, took off. Basketball, soccer and, later, softball all achieved significant success. Men's teams also excelled, in particular baseball, which took the campus on an emotional rollercoaster when it came within one run of making it to the 1989 College World Series.

Campus growth continued. The Noreen Reale Falcone Library was built in 1981 with seating for 700 students and space for 250,000 volumes. In 1995, the dedication of the new Panasci Family Chapel served as physical and symbolic proof of the College's commitment to maintaining its spiritual beliefs and community values in an ever-changing world. And, in 1998, the W. Carroll Coyne Center for the Performing Arts replaced the venerable Firehouse, for 30 years home to the highly respected drama program.

Since entering the new millennium, the remarkable record of academic growth and achievement has continued. Today, more than 2,300 undergrads from the U.S. and abroad may choose from among more than 30 majors. Master's degree programs in education, business administration, physician assistant studies and nursing attract a growing number of nontraditional students. Along with the Madden Institute for Business Education, centers such as Peace and Global Studies, the Sanzone Center for Catholic Studies and Theological Reflection, Urban and Regional



Applied Research, and Environmental Change have established Le Moyne as an important place for research and cutting-edge thinking.

In 2004 the men's lacrosse team brought home the Dolphins' first national championship, a feat repeated in 2006 and 2007. In 2009, Le Moyne shocked the college basketball world by defeating crosstown opponent Syracuse University in an exhibition game. Other teams enjoying recent success have been men's soccer and women's lacrosse.

In 2010, following a comprehensive three-year review, the Board of Trustees endorsed the president's recommendation that the College continue to compete at the Division II level, voicing strong support that this divisional classification best fits Le Moyne's mission. Currently, Le Moyne fields 17 NCAA sports and plays as a member of the Northeast 10 Conference. Student-athlete success within the program goes far beyond the playing field – since the 2003-04 academic year, Le Moyne student-athletes have had 15 consecutive semesters with an average team cumulative GPA of 3.0 or higher.

Building on a proud history of service, community-based learning activities have expanded into new areas of study. Programs such as the Le Moyne Scholars Institute, Higher Education Preparation Program and the Higher Education Opportunity Program prepare outstanding yet underserved students for college, furthering the College's rich legacy of attracting first-generation students.

Since 2010, there have been significant campus construction projects, most notably: the Le Moyne Plaza, housing the College bookstore and eating establishments; a multi-use turf field at the Thomas J. Niland Jr. Athletic Complex, and, in early 2011, the return of the Dolphin Den on the first floor of Grewen Hall. In early 2012, a nearly 50,000-square-foot addition to the Science Center will open.

Despite its size, Le Moyne's reputation has grown. In fact, because of its small size it is outstanding for its *cura personalis*, its individual concern for each student. Close personal contact between students and faculty is a hallmark of the College. In 2010, Le Moyne was ranked fifth out of 551 in the Master's Universities category by *Washington Monthly* magazine. In addition, Le Moyne was recognized by *The Princeton Review* in its 2011 "Best in the Northeast" list. Such recognition has helped it achieve remarkable growth – three consecutive record first-year classes have arrived on campus in fall 2009, 2010 and 2011, respectively. From 2000 to 2010, the full-time undergraduate enrollment has grown from 2,089 to 2,361.

The future of the College remains uncharted, but its deep roots in the community and the Jesuit tradition promise endurance and adaptation. Today, Le Moyne continues to exemplify and build on the ideals set forth at its start by Bishop Foery, the founding Jesuits and their lay colleagues. Through its compelling mission, notable alumni, inspirational faculty and high-performing students, the College enjoys a national reputation for academic excellence.

Professor John Langdon, class of 1967 and chronicler of the College's history, assures us of this in the conclusion of *Against the Sky: The First 50 Years of Le Moyne College*:

"Le Moyne College, true to its heritage, will always affirm the importance of excellence in learning and the absence of any intrinsic conflict between reason and revelation, between science and faith. Against the sky she still stands, a beacon to all who believe that education is more than knowledge of facts, and the attention to spiritual and ethical concerns is central to the full understanding of the true meaning of human life."



Our Seal

Five arrowheads are displayed to represent the Hodenosaunee, the People of the Long House, whose central fire-place is located near where Syracuse now stands. Here Father Simon Le Moyne labored and earned from these people the title "Ondessonk" (Chief). The arrowheads are reversed to commemorate the reputation of Father Le Moyne as a peacemaker among the People of the Long House and the Great Peace established by these people through the confederacy. A cross forms a background for these instruments of warfare, since this apostle was ever willing to sacrifice his life for his Master. The circular object in the first quarter is known in heraldry as a fountain, representing the salt springs discovered by Father Le Moyne, and symbolizing the saving waters of Baptism which he brought to the American Indians. The second quarter displays a fleur-de-lys for Beauvais, in the ancient province of Ile-de-France, to honor the birthplace of the titular of the college. The insignia of the Society of Jesus is the central motif of the chief (upper compartment) and is inscribed on a book to designate that Le Moyne is a Jesuit institution of learning.

The College colors, green and gold, are the tinctures of the seal. The cross and upper bar on the shield are green and the four fields formed by the cross on the shield are gold. The device of the fleur-de-lys is green, the fountain green and white, the arrowheads gold, and the book and scroll white with green lettering for the motto. "TOTUS IN DOMINO JESU" [Everything in the Lord Jesus], is a phrase which Simon Le Moyne customarily used at the end of his letters to his superiors.

(Excerpted from Le Moyne's 50-year history book "Against the Sky.")

Our Mission

Le Moyne College is a diverse learning community that strives for academic excellence in the Catholic and Jesuit tradition through its comprehensive programs rooted in the liberal arts and sciences. Its emphasis is on education of the whole person and on the search for meaning and value as integral parts of the intellectual life. Le Moyne College seeks to prepare its members for leadership and service in their personal and professional lives to promote a more just society.



Our Mascot

The dolphin is the symbol and mascot of Le Moyne College. The use of the sign of the dolphin became common among Christians of the second century A.D. It was popularly considered to be friendly toward man and represented both love and tenderness. Noted for its grace and swiftness, the dolphin also symbolizes the desire for knowledge.

A figure of the dolphin appears on the seal of the bishop of the ancient See of Syracuse (the official seat, center of authority, jurisdiction or office of a bishop) in Sicily, as well as the seal of the Bishop of the Diocese of Syracuse. (See top image on page 23.) The Most Rev. Walter A. Foery, the fifth bishop of the Diocese of Syracuse, made one of his priorities the establishment of a Catholic college. On April 14, 1945, Bishop Foery purchased the

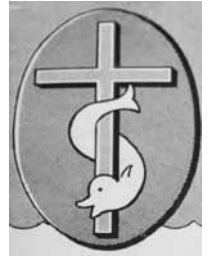
103-acre Gifford Farm and promptly sold it to the Jesuits for \$50,000. The Gifford Farm is now home to the College and Foery Hall is so named in honor of Bishop Foery.

The following text was excerpted from the first volume of The Dolphin (published October 24, 1947).

... While the early Christians were being persecuted at Rome, they would assemble for services at a secret place, usually in the catacombs. They would be informed of a contemplated meeting by the figure of a fish being left in the vicinity of their homes, either scratched in the dust, drawn on paper, or indicated by some other device. Various reasons for the use of the fish symbol have been suggested by historians. Some say that it was selected in memory of the miraculous multiplication of the loaves and fishes; others believe that it was chosen because the Apostles were, for the most part, fishermen. The most plausible and common opinion, however, seems to be the following; the first letters of the Greek phrase for "Jesus Christ, Son of God, Saviour," spelled the Greek word fish.

It was not until the second century that the specific use of the dolphin as a Christian symbol became common. ... With the dolphin also there were associated in the imagination of the early Christians the ideas of love and tenderness. Twin dolphins appearing on funeral monuments symbolized conjugal love and [pointed] toward the central figure of Christ ...

The symbol of the dolphin, therefore, is rich in associations of past and present. It puts us geographically in touch with our ancient heritage of faith unshaken amidst opposition, and it keeps us attuned to the inspiration and guidance of our present-day spiritual leaders ... It will be a sign, too, of hope that out of these small beginnings, in which we have a share and are a part, there



will develop a Le Moyne whose growth will be presided over and protected by the loving care of Almighty God. The symbol of the dolphin is, lastly, a reminder to us that this College of ours, young



though it be, springs from an age-old stock, with traditions and a philosophy and an outlook on life that have already stood the test of centuries.



Our Alma Mater

Against the sky you stand, Le Moyne
A beacon to us all,
And on the Heights our forces join,
We rally to your call.
From loyal hearts our challenge roars
That here we stand allied,
You're ours, Le Moyne, and we are yours
While Heights and Hearts abide.

May your ideal be our command
Your praises ever sung;
So long as on the Heights you stand
Your name be on our tongue.
From loyal hearts our challenge roars
That here we stand allied,
You're ours, Le Moyne, and we are yours
While Heights and Hearts abide.

Simon Le Moyne, S.J. (1604-1665)



This statue of Simon Le Moyne, S.J., appears above the main entrance of Grewen Hall. There has never been found an officially certified portrait of the Jesuit, so any image may or may not resemble what Le Moyne actually looked like.

Born in Beauvais, France, Le Moyne joined the Society in 1622 and, following his ordination, was assigned to the Canadian Mission, arriving in Quebec in 1638. He worked on the Huron mission along with Brebeuf, Jogues, Daniel and Lalemant (who were later martyred in the warfare between the Iroquois and the Huron). According to reports, he soon mastered the Huron, Iroquois and Algonquin languages better than any of the 300 Jesuits who were to work in New France during the next 200 years. Following the destruction of the Huron mission by the Iroquois, Le Moyne moved to Quebec.

The existence of New France was being threatened by the Iroquois and so in 1654 Le Moyne was sent by the French governor as an ambassador of peace to the Iroquois and Onondaga. After a month-long journey by canoe, he arrived at the place of the council with the Iroquois at an Onondaga village, near what is now Syracuse, New York. He was respected by the Native Americans, who called him "Ondessonk," or "Eagle." Le Moyne's letters to France have been preserved in *The Jesuit Relations and Allied Documents*.

"At each of my presentations, they uttered a loud shout of applause from the depths of their chest, in evidence of their delight. I was occupied fully two hours in delivering my entire harangue, which I pronounced in the tone of a Captain – walking

back and forth, as is their custom, like an actor on a stage.”

Le Moyne was persuasive – the council accepted his arguments and committed to four propositions: that the governor of New France would be their master; that all future councils would be held at the Onondaga village; that a site could be chosen by the French for a settlement in Onondaga country; and that the French and Iroquois would henceforth live in peace with each other.

Le Moyne then set out for Quebec, where he related his observations of Onondaga Lake:

“We arrived at the entrance to a little lake in a great basin that is half dried up, and taste the water from a spring of which these people dare not drink as they say there is an evil spirit in it that renders it foul. Upon tasting of it, I find it to be a spring of salt water; and indeed we made some salt from it, as natural as that which comes from the sea, and are carrying a sample of it to Quebec. This lake is very rich in salmon, trout and other fish.”

This is the first reference in history to the salt springs of Onondaga, which later became so well known and which contributed more than any other single factor to the growth and prosperity of the once twin villages of Salina and Syracuse.

His reports were favorably received and he made four subsequent journeys to Iroquois country on missions of peace to the hostile Mohawks. He was valued as a diplomat not only because he was proficient in the Huron-Iroquois dialects, but because he was well versed in the subtleties of Native American oratory and diplomacy. His last journey appears to have been in 1662, when he returned to Quebec with a number of French who had been held captive by the Iroquois. He died in 1665 at Cap de la Madeleine, near Three Rivers in Quebec.

The OneLeMoyne Vision

To be a premier Jesuit college where diverse talents meet to foster academic excellence, integrity, and a commitment to justice

As a Jesuit college, Le Moyne dedicates itself first and foremost to developing the full capacity of each student’s mind and heart. At the core of the Le Moyne experience is the Jesuit commitment to the education and care of the whole person, meant to cultivate in its students a quality of keen, compassionate intelligence. Animated by the Jesuit maxim of finding God in all things, a Le Moyne education encourages reflection and discernment that lead to imaginative action on behalf of transformative justice. Summoned to rigorous inquiry and spiritual exploration, Le Moyne students are challenged to devote themselves to academic achievement, generous service, and to creative, responsible leadership.

As a Catholic college, Le Moyne embraces an intellectual tradition rooted in the complementarity of faith and reason. The College strives to be a place where the highest aspirations and deepest convictions of the human person and of the human community can be explored freely and respectfully. Thus, Le Moyne welcomes people of all faiths and those who pursue truth outside of religious traditions as valued members of this learned community.

As a comprehensive liberal arts college, Le Moyne offers a core curriculum and wide range of major and professional programs that build foundational knowledge in the arts and sciences alongside specialized expertise. The College upholds centuries-old ideals of liberal arts education by maintaining the highest standards of excellence, cultivating reason, critical acumen, and eloquence. The Le Moyne community’s values of respect and self-direction prepare students for informed, active citizenship, while building capacities for skillful collaboration.

To achieve this vision, the entire Le Moyne College community directs its energy to the flourishing of our students. At the center of this dedicated effort is a faculty composed of accomplished teacher-scholars, working in close partnership with students to achieve broad learning. Having explored a rich expanse of knowledge and belief systems, Le Moyne students are equipped to navigate complexity, forge powerful intellectual connections, and communicate effectively. They respond to problems with intelligence and purpose and are able to comprehend the world's needs and contribute to its progress.

Le Moyne College is committed to fostering student capacities for success in all endeavors. Informed by a dynamic worldview, Le Moyne alumni craft meaningful lives, distinguished by their compassionate engagement with the world. Le Moyne is justly proud of its graduates, who have earned a reputation for refined moral understanding. Broadly educated men and women of integrity and idealism, they exhibit lifelong dedication to learning and service. Loyal to the College and sustained by their enduring friendships with one another, they are confident in their ability to make a positive difference in the world.



The OneLeMoyne Strategic Priorities

1. Fully and energetically express the College's Catholic and Jesuit mission, identity, and character;
2. Vigorously pursue academic excellence across all programs;
3. Create organizational excellence in resource stewardship and professional practices throughout the College;
4. Maintain an intellectually, socially, and spiritually vibrant College community;
5. Promote greater diversity within the Le Moyne community and increased engagement between the College and other communities regionally, nationally, and internationally;
6. Achieve a national reputation for excellence in Jesuit education

During 2010, nearly 90 members of the Le Moyne professional community worked to elaborate upon the six priorities of the OneLeMoyne Vision. After extensive research and review, a set of strategies was developed to help Le Moyne achieve its vision. The result is the OneLeMoyne Strategic Plan, endorsed by the College's Board of Trustees in February 2011.

Located in Grewen Hall, this bronze statue of St. Ignatius Loyola was a gift to the College by Joseph McShane, S.J., president of Fordham University and a professor at Le Moyne from 1982 to 1994.



CHAPTER 3

PURSUING TRUTH, KNOWLEDGE AND ENLIGHTENMENT

The Spirit of Learning

How does this spiritual vision get translated into an educational vision? The early Jesuits struggled to describe what they called “our way of proceeding.” Their accounts varied but it seems that they thought of their distinctive spirituality as a three-part process. It begins with paying attention to experience, moves to reflecting on its meaning and ends in deciding how to act. Jesuit education, then, can be described in terms of three key movements:

1. Be Attentive

We learn by organizing our experience and appropriating it in the increasingly complex psychological structures by which we engage and make sense of our world. From infancy, learning is an active process, but in our early years it happens without our being aware of it. Once we become adolescents, though, whether we will continue to learn is largely a choice we make.

Conscious learning begins by choosing to pay attention to our experience – our experience of our own inner lives and of the people and the world around us. When we do this, we notice a mixture of light and dark, ideas and feelings, things that give us joy and things that sadden us. It is a rich tapestry and it grows more complex the more we let it register on our awareness.

Ignatius was convinced that God deals directly with us in our experience. This conviction rested on his profound realization that God is “working” in everything that exists. (This is why the spirit of Jesuit education is often described as “**finding God in all things.**”) So, our intimate thoughts and feelings, our desires and our fears, our responses to the people and things around us are not just the accidental ebb and flow of our inner lives but rather the privileged moments through which God creates and sustains a unique relationship with each of us.

How do I pay attention? By observing, wondering, opening myself to what is new, allowing the reality of people and things to enter my consciousness on its own terms. This is why Jesuit schools have traditionally emphasized liberal education, a core curriculum, and the arts and the humanities – studies that can enlarge our understanding of what it means to be human and make us more sympathetic to experiences different from our own. This happens outside the classroom too – for example, in service programs, when we enter into the lives of others. Referring to students engaged in working with the poor, Peter Hans Kolvenbach, former leader of Jesuits across the world, has said, “When the heart is touched by direct experience, the mind may be challenged to change.” The key movement that begins this process of learning and change is paying attention.

2. Be Reflective

The outcome of paying attention to our experience may be a complex variety of images, unrelated insights, feelings that lead in contradictory directions. To connect the parts of our experience into a whole, we need to examine data, test evidence, clarify relationships, understand causes and implications, weigh options in light of their possible consequences. We need, that is, to see the patterns in our experience and grasp their significance.

Reflection is the way we discover and compose the meaning of our experience.

Figuring out our experience can be an inward-looking activity – identifying our gifts and the future they point us toward or confronting the prejudices, fears and shortcomings that prevent us from being the kind of people we want to be – but it can also mean looking outward – at the questions that philosophy and theology pose to us, at subjects like biology and finance and economics and the different ways they organize and interpret the world and help us understand ourselves. In either direction, the goal is the freedom that comes from knowing ourselves, understanding the world, and finding the direction that God is disclosing for our lives in and through our experience.

Reflection is a kind of reality-testing. It takes time and care. Ultimately, it is the work of intelligence, which is why Jesuit education has always emphasized intellectual excellence. There is no substitute for using the minds God gave us, to understand our experience and discover its meaning.

3. Be Loving

Being attentive is largely about us and how God is working in us through our experience. *Being reflective* moves our gaze outward, measuring our experience against the accumulated wisdom of the world. *Being loving* requires that we look even more closely at the world around us. It asks the question: **How are we going to act in this world?**

In part, this is a question about what we are going to do with the knowledge and self-understanding and freedom that we have appropriated by reflection. How shall we act in ways that are consistent with this new self and what it knows and values?

But we can’t move very far in the direction of answering this question without discovering that it is not only a question about how our lives can be authentic. It is also a question about our relationship to the world around us and **what the world needs us to do.** We are not solitary creatures. From the womb, we live in relationship with others, grow up in cultural, social and political

institutions that others have created for us. To be human is to find our place in these relationships and these institutions, to take responsibility for them, to contribute to nurturing and improving them, to give something back.

We can understand this in quite secular terms if we choose to, but through the eyes of faith there is an even more compelling reason for thinking and living this way. Ignatius ends his *Spiritual Exercises* with a consideration of love. For him growing in love is the whole point of the spiritual life. He suggests two principles to help us understand love. One is that love shows itself more by deeds than by words. Action is what counts, not talk and promises. This is why Jesuit education is incomplete unless it produces men and women who will do something with their gifts.

More profoundly, Ignatius says that love consists in communication. One who loves communicates what he or she has with another. Thus, lovers desire each other's good, give what they have to one another, share themselves.

It is easy to see this communication in two people in love. For Ignatius, however, love was most dramatically evident in the relationship that God has with human beings. Two examples of this are central in the *Exercises*. First, God creates the world and gives life to everything in it. People and things come into existence because God communicates God's own self to them. And God continues *working* in each person and thing in its own specific reality and at every moment. God keeps wanting to be in relationship with us, even when we fail to respond. Second, surpassing even the gift of creation is the gift God has given us in the person of Jesus. God's taking on our human nature in order to heal our brokenness is the ultimate evidence of God's love for us. Jesus' life and death are, for Ignatius, the model of how to love in return.

If every human being is so loved by God, then our loving relationships do not stop with the special people we choose to love, or with our families, or with the social class or ethnic group we belong to. **We are potentially in love with the whole world.** So,

for Jesuit education, it is not enough to live authentically in the world. We have to participate in the transformation of the world (the Hebrew phrase *tikkun olam* conveys the same idea, of mending or repairing the world). For more than 400 years, it has been said that Jesuit education educated “the whole person.” Today, we live with an increasingly global sense of what it means to be human. A person can't be considered “whole” without an educated solidarity with other human beings in their hopes and fears and especially in their needs. We can't pay attention to our experience and reflect on it without realizing how our own lives are connected with the dreams of all those with whom we share the journey of human existence, and therefore with the economic, political and social realities that support or frustrate their dreams. This is why Jesuit education is so often said to produce **“men and women for others.”**



The Habit of Discerning

Jesuit education, we have said, is a *process* that has three key parts, *being attentive*, *being reflective* and *being loving*. It results in the kind of good decision-making that Ignatius called “discernment.” **The goal of Jesuit education is to produce men and women for whom discernment is a habit.**

We can think of discernment as the lifelong project of exploring our experience, naming its meaning and living in a way that translates this meaning into action. We can also think of this process as something we focus on with special intensity at particular moments in our lives – during the four years of college, for example, or when we have to make important decisions and want to do so freely and with a sense of what God is calling us to. At these times, we might be especially conscious of using spiritual exercises to help us negotiate the process. But we can also think of these three movements as the intertwined dynamics of daily life, the moment-by-moment activity of becoming fully human.

Arguably, **it is the daily exercise of discernment that grounds the other kinds of spiritual growth** – the regular practice of attentiveness, reflection and choosing through which our lives take on a meaningful direction. In fact, Ignatius thought that the most useful kind of prayer is to spend a few minutes each day deepening our awareness of how God works in the events of the day and how we respond, a practice he called an *examen*. I begin by calling to mind that God is involved in shaping the direction of my life and I ask for light about this. Then, I review the events of the day, especially those where my feelings have been most engaged, positively or negatively. I notice the patterns and the emerging insights about which experiences lead me toward God and which lead away. And I end by looking ahead to tomorrow and asking to live with a growing sense of God’s trust in my future.

For Ignatius, a key element of discerning is the exercise of imagination. In doing the *Examen*, (see page 97) he suggests we use our imaginations to elicit the feelings that have pulled us one way or another during the day and to picture how we might live differently tomorrow. In the *Exercises*, when he is advising us how to pray, he urges us to take a passage from the Gospels and imagine ourselves present in the scene, listening to the words of the people there, experiencing their feelings, and he asks us to elicit our own feelings in response. And, in the account of his very earliest spiritual experiences, he tells us that, while he was recovering from his wounds, he used to lie on his bed by the open window of his room and contemplate the stars, lost in reveries about the great deeds he would accomplish, at first for the princess he was in love with, and then for Jesus. Even in old age, when he spent his days sitting at a desk in Rome administering the affairs of the Society, he would go to the roof of the Jesuit residence in the evening and look at the stars in order to see his life as God saw it. Finding images that embody our dreams can be a lifelong form of prayer.

In the practice of discerning, we grow in being able to imagine how we are going to live our lives. **We discover our vocations.** The writer and theologian Frederick Buechner describes

vocation as “the place where your deep gladness and the world’s deep hunger meet.” When we arrive at this place, and understand the fit between who we are and what the world needs of us, Ignatius urges us to be unafraid to live with the consequences of this realization, to respond with generosity and magnanimity because this is the way we can love as God loves. Jesuit tradition uses the Latin word *magis* or “more” to sum up this ideal, a life lived in response to the question: How can I be more, do more, give more? Jesuit education is complete when its graduates embody this vision of life and work.



A biennial service trip to the Commonwealth of Dominica allows Le Moyne students to connect with individuals of all ages in a personal and meaningful way.



SPIRIT

While the word “spirit” in English comes from the Latin *spiritus*, meaning breath, it is used both metaphysically and metaphorically to describe so much more than the process of respiration. In both Latin and in Greek, the word “spirit” is distinct from that of “soul,” yet is often associated with that which has energy, consciousness, and life. In the Christian tradition, these associations are expressed in the third person of the Trinity, the Holy Spirit, whose presence we can experience in the form of seven gifts: wisdom, understanding, courage, knowledge, devotion, and reverence. Metaphorically, the word “spirit” is used to describe the collective essence of a group or community, as in team spirit, and also to describe the character of the time period, as in the German word *zeitgeist*, the spirit of the age. If someone performs an action powerfully or with a great deal of passion, they are said to be “spirited.”

What does this mean here at Le Moyne? Students often will hear people in the local community say, “We could tell you are from Le Moyne!” They take for granted that you are smart, a critical thinker, and a good student; however, people also recognize something else in the heart of a Le Moyne student. They mean this in the best sense, that there is something that distinguishes the spirit, the essential quality of Le Moyne students as more generous, more personable, more conscientious about the needs of others, more willing to go the extra mile. One expression that St. Ignatius of Loyola used to describe this spirit, is that of *magis*, Latin for “more.” He was not referring to more so much in the quantitative sense, but in terms of quality. The spirit of the *magis* is communicated through a restless discontent with mediocrity or the status quo. It is expressed in a constant commitment to excellence, and a desire to be, know, and do more, not out of arrogant excess, but rather as a way of giving God praise. Translated to the college experience, that spirit of the *magis* is

demonstrated in action through the willingness to stretch beyond our comfort zones, in the quality of the research we do and the papers we write, in our willingness to take intellectual risks, to serve people in the community, and to love and lead from within despite inevitable sacrifices.



What does it mean to be “men and women for others?”

In 1973 Pedro Arrupe, S.J., Superior General of the Society of Jesus, delivered an address to Jesuit College alumni titled “Men And Women For Others.” This has become a Jesuit tag ever since and it is this spirit that appears in the mission statement’s declaration that “Le Moyne College seeks to prepare its members for leadership and service in their personal and professional lives to promote a more just society.”

In a sense this is a shorthand or “CliffsNotes” for the Jesuit college experience. If you had to boil down the wisdom accumulated from seriously applying yourself to the core curriculum, reaching out to others in residence and dining halls and engaging in volunteer service groups you might come out with something like this: Mortality is real, don’t waste your time telling others how to be good, rather conserve it for opportunities to do good for others. It is only through doing this that you can truly come to know and appreciate yourself. The Le Moyne community welcomes, and indeed urges, a search for life’s meaning rather than impose a stock answer – it is not a Baltimore Catechism but rather an exploration in Syracuse.

To know what it means for you to be a woman or man for others requires you to distill your very self to your most useful gifts – after all gifts only become gifts when they are given. When you get there you will have a foundation on which to build the rest of your life.

Frank Ridzi, Ph.D., class of 1998, is an associate professor of sociology at the College.

Finding Wholeness

Perhaps it is a divine coincidence (or more likely my penchant for procrastination) that has led me to begin my reflection on Good Friday. Each year, like many Catholics, I turn inward and seek deeper meaning, with anticipation and a heart full of hope as we again await the Resurrection of Jesus, the promise of a new beginning and a chance to right our paths. I can recall a similar feeling of endless promise and hopefulness with which I began my time on the Heights back in 1993. I could not have imagined all the ways in which I would grow intellectually, personally and spiritually. The seeds that were planted in me throughout those four years continue to yield fruit, most especially in how I choose to live my life today.

One of Le Moyne College’s greatest resources is its faculty, both Jesuit and lay alike. Within the classroom I was always challenged and truly got the sense that my professors cared about more than just my intellectual development, but they valued me as a whole person. In turn, they taught me how to see this value in others. Latin phrases, like *cura personalis* and *magis* actually mean something here. Guided by the principles of St. Ignatius, they inspired me to seek “more” out of life. After four short years, I left with a sense of calling and the desire to be a “person for others” (in the words of Father General Pedro Arrupe, S.J.) in whatever path I chose.

My Le Moyne education extended beyond the classroom as some of my most significant and transformational experiences came through service-learning projects and alternative breaks. I learned to see the world through different eyes, often those of the poor and marginalized. This was often difficult, but through reflection and with the support of many mentors, I came to understand the value in experiencing the dejection and hopelessness in order to gain compassion for others and recognize the need for hope and change in our world. One has to experience the pain of Good Friday in order to appreciate the glory of Easter Sunday.

Throughout my journey at Le Moyne, I had the good fortune of enjoying the guidance of some very wise men along the way. The greatest lesson that I learned from the Jesuits in my life (most significantly from Father Bill Dolan) is the sense that God is in all things and experiences, Christ is in all people, and you don't leave your spirituality or sense of purpose at the doors of the chapel. Since the time of Ignatius, Jesuits have fully engaged in their apostolates. They always have two feet firmly in this world, knowing that this is where we can make a difference; only when we fully engage as Catholics in the modern world can we bring forth God's kingdom.

It's amazing that the wisdom and spirituality of a 17th century Jesuit priest could have such a profound impact on a 21st century woman. The gift of my time at Le Moyne really helped me to discover who I am as a whole person and gave me the confidence and direction to try and make a difference in the lives of others. I am a mother. I am a wife. I am a feminist. I am an advocate. I am a person for others. I am a Catholic. I am a Dolphin.

Stacy Gonzalez, class of 1997, is associate dean for academic advising at Russell Sage College in Troy, N.Y.

When I began at Le Moyne, I understood Jesuit to mean "I get to go to Mass on Sundays on campus." I thought that after four years I would leave Le Moyne older, more learned, and having attended that many more Masses. I did not really internalize the rest of their claim, that they would be educating my whole person, making me a woman for others. I guess I just thought it would be a cool fringe benefit, but it was not something I sought after, not at first.

My whole education has molded me to understand the passage from Luke 12:48: "From everyone to whom much has been given, much will be required; and from the one to whom more has been entrusted, even more will be demanded."

You have been given a college education. You had the privilege to grow up somewhere where obtaining a college education was within your grasp. How will you use it to help all those who may never finish high school or even learn to read? How will you use what you have learned to serve all those around you who suffer every day? A Jesuit education does not answer these questions for you; it helps you to pose them, and begin to understand how you will respond to them. That is what my own education has done for me. I began at Le Moyne by wondering how my education would serve me, but I am leaving Le Moyne wondering how I will serve my education. How can I do justice to what I have learned with what I have learned? This is the question to which I am responding now ...

Rachel Carey, class of 2011, studied chemistry and physics at Le Moyne.

Jesuit education, to me, means true education of the whole person. Not just in the classroom, but in the community on campus, in the city, in the country, and even worldwide. It means being attentive, reflective and loving to ourselves, to God, and of course, all people. Through faith and life experiences, we can learn and grow, answering the questions: What brings us joy? What are we good at (our talents and abilities)? And what/who does the world need us to be?

The experiences I have had at Le Moyne that have shaped my outlook on Jesuit education mostly consist of my involvement in Campus Ministry. These involve the frequent retreats offered to students, our campus's Faith Sharing Community (based in the Christian Life Communities), involvement in the chapel choir and service trips. Enlightening humanities courses (my favorite of the core courses here), and involvement in different areas of the Le Moyne community definitely contribute to shaping my outlook as well: these involve the performing arts, various groups and organizations whose mission is to make a positive difference of some sort.

I can't pick just one! I guess the most significant thing I will take from Le Moyne is the principle of finding God in all things. Second to that, if not equal, is a greater sense of community and belonging – the knowledge and the strong faith that we were meant to love, support, and encourage each other in our journeys in life. I also want to take the three Ignatian ways of being with me into the world (Being Attentive, Reflective, and Loving).

A member of the class of 2013, Tammy Kinney is a French major from Clarks Mills, N.Y.

Christ as the Heart of our Educational Inquiry

On Holy Thursday or Maundy Thursday, as Christians gather to begin the three days of prayer and reflection in preparation for the great feast of Easter commemorating Jesus Christ's being raised from death by his Father after his suffering and death on the cross, churches with a liturgical tradition hold a commemoration of the Last Supper that Jesus had with his disciples. At that liturgical rite the feet of people chosen from the worshiping community present are washed solemnly by the presider. The presider generally goes among the people who have been selected for the rite, kneels before each and washes their feet, towels them dry and moves on to the next. Both presider and those having feet washed feel a bit awkward as normally we welcome people into our lives or to our family tables using different gestures today.

In the Gospel of John the central event of that Last Supper is the washing of the feet. Jesus ties a towel around his waist, pours water into a basin and washes the feet of the disciples with whom he is sharing the meal. In the ancient world of sandals, dusty roads and dirty city streets upon entering someone's home as a guest to share a meal the host or a servant of the host washed the feet of the guest as a sign of welcome, meaning that the guest was a special friend, worthy of being welcomed and cared for. If the host did this it was an especially humbling gesture for both host and guest.

It established the priority and dignity of the guest. After Jesus had finished washing the feet of the disciples, and from the Gospel one gets the clear impression that Jesus washed the feet of everyone present, he asks them, "Do you know what I have done to you? So also you must wash one another's feet as I have set you an example that you should also do as I have done to you."

I think that "the Master" remains at the heart of our educational inquiry here at Le Moyne calling us to acquire, deepen, refine and use the tools of wisdom that may be acquired and nurtured in a Jesuit higher education to go out and "wash feet," that is, recognize, cherish and enhance the God-given human dignity of our fellow human beings by making a difference for the better in their lives and in the world in which they live.

We do this by our pursuit of knowledge and putting it to use as St. Ignatius Loyola said in the Society of Jesus' motto, "For the Greater Glory of God" with the clear understanding that God is honored and served when God's own children, our fellow human beings are honored and served. St. Ignatius said to the first Jesuit missionaries, "Go, and set the world on fire!" Here at Le Moyne, we are all challenged to make a difference for the better in the lives of all whom we touch whether now or in the future. There are many ways of "washing feet" in the manner of Jesus of Nazareth. May we continue to explore them together.

William S. Dolan, S.J., is the rector of the Jesuit community at Le Moyne College.

Academic life at Le Moyne is enriched by the spiritual mission of the College. It's equally true to say the spirits of Le Moyne College members grow through academic pursuits here. These aspects of our lives overlap and complement each other.

I teach chemistry to all levels of students. Lectures and labs require knowledge of facts, gathering data, and drawing conclusions. Things are logical, but that's not all. I strive to help students develop as chemists, but also be better prepared for life. Even in

the sciences, students' growth in public speaking, writing, and working in groups on common projects are necessary goals. I try to hold students to high standards in all areas. The Jesuit ideal of educating the "whole person" is as relevant today as ever before.

In addition, regardless of one's field of study, there are questions we all long to answer. At Le Moyne College, academic growth can be a means of spiritual and personal growth. For example, undergraduate research projects can lead to answers that in turn generate more questions. Such experiences move us toward another Jesuit ideal: finding God in all things. While this is a lifelong pursuit, I believe the opportunities and training provided here for students, faculty, and staff are excellent nourishment and guidance for the journey.

Anna O'Brien, Ph.D., assistant professor of chemistry, has been at Le Moyne since 2007.

Spiritual Life and the Student

Behavioral analysts and social scientists argue that, in a person's life, the most "religious" period is that of late adolescence into early adulthood, those years coincidental with those of the undergraduate. This is the juncture at which weighty human questions arise; inquiries into reality and existence, the meaning of life, the interplay of fate, faith and future. These issues comprise the "angst" found in the human soul. Who am I? Why am I here? Where am I going? How can I most gainfully arrive there? We, the staff and faculty at Le Moyne, support our students as they take up their quest to find informed solutions to these, life's imponderables.

Le Moyne firmly espouses the virtues of family, friendship and community. These play an essential role in unearthing answers to life's most integral questions. As a faith-based institution, our College fosters these virtues. We encourage our students to inculcate them as well as they search for answers. As an academic

community, as one where positive relationships are woven into each other, resolutions and solutions will be found. At Le Moyne young minds develop a rich fabric of relationships that encompass all of life. Through the prism of college experience, young minds better reflect colors that lead to positive, multi-faceted choices to life's challenges. College is never meant to be a ponderous burdensome prison but rather a rich and rigorous road to a new period of life. Le Moyne, with its resources as a humane and spiritual community, paves the way for those aspiring to live moral and ethical and consequential lives.

Although some see themselves not primarily as social and relational beings needing others in order to develop and flourish, but as essentially private and autonomous individuals convinced that relationships are more likely to be an unwanted restriction to our humanization, the thrust at Le Moyne is to encourage the search for meaning through engagement with each other using the lens St. Augustine expressed so well: "Faith seeking understanding."

Louis Sogliuzzo, S.J., serves as director of Le Moyne's Office of Campus Ministry.

The most significant thing I will take away from my experience at Le Moyne will be perspective. This school has pushed me to look at the world and my experiences from every different angle. It has pushed me to look beneath the covers of the situation at hand, even if it is too dark to see what the underlying issue may be. Le Moyne has taught me what it is to fall in love with where I am and how to keep falling in love every day. Most of all, when I graduate, I will walk away from Le Moyne with a calling in my heart to "go forth and set the world on fire!"

Maria Murphy, class of 2014, is majoring in religious studies.

Cura personalis, a beautiful concept from the Jesuit tradition, has been described as a way of being where we have a responsibility to deeply **care** for each and every member of our community. It is a Latin term, and it means “care for the whole person.” It involves an appreciation and respect for the singular uniqueness of each human being; an understanding that each person has a unique life history and personal story; that each person has specific present circumstances that lead to unique challenges, concerns and desires; and lastly, that each individual we encounter beholds very special gifts and talents.

From my perspective as the director of the counseling and health centers, every day we see young men and women who come to us with some form of suffering – whether in their mind, their body, or in their spirit. My staff and I have the fortunate opportunity to be there for them, to be present to them, and to help them know they are not alone. *Cura personalis* acknowledges that we **all** need the companionship of each other along our physical and spiritual journeys.

Cura personalis involves openness and a willingness to engage each other at a deeper level. At Le Moyne College you will see this in action across campus; in the classroom, in the residence halls, in all of the spaces where we engage each other.

When we are intentional in this way of being, we **both** receive blessings and are affected in the process. This reminds me of the Prayer of St. Francis where he said, “For it is in giving that we receive.” I believe that our relationships that embody *cura personalis* are the everyday sacred moments where God’s grace and abundant love flow within us and between us.

Anne E. Kearney LCSW-R, is director of Le Moyne’s Wellness Center for Health and Counseling.

Serenity

Despite the many people who find our office – students in academic trouble, parents worried about the well-being of their son or daughter, incoming students anxious about their schedules, their courses, their futures – despite the pace that I maintain along with a group of wonderful colleagues, I can always find a quiet place or a quiet encounter on campus to re-direct and find calm. There’s a bench in the shade, a slow walk on an evening in summer (when the campus is surprisingly quiet despite a number of programs underway), the chapel in afternoon where I can be absolutely alone, or with God. Invariably, there’s also the student on the way to class – who remembers our past conversation, who takes time to tell me how she is, who centers me for the day and reminds me why I’m here. And the faculty member who feels comfortable to pop in, sit down, and talk, just talk.

I guess, without articulating it, our newest students who made the decision to come here must have sensed this, too: that, despite the unknowns they will face, despite the 24/7 schedule of their new lives, despite their occasional loneliness and inevitable challenges, they must have recognized that there is the potential to find peacefulness at Le Moyne through security, genuine community, calm moments. It is this serenity that I have found here unlike on any other campus. I hope they will find it, too.

Susan Ames is assistant dean in the College’s Center for Academic Advising and Engagement.

Reflections

What is the essential spirit of you? In other words, what animates you and fills you with life? How do you share this with others?

How important is excellence to you in academics, athletics, relationships, and service? What are you willing to sacrifice in order to be and do the best you can?

How do you build the positive spirit of the groups, teams, and communities that you are part of?

How will you feed your spirit here at Le Moyne? What will you do to deepen and enrich your inner life, your sense of well-being, balance, and peace? How will you feed the spirit of others?





While the word “education” is a noun, the process of learning is more than a person, place, or thing. Neither is education a commodity to be purchased or a collection of data to be downloaded. As a verb, “learning” implies dynamism and interactivity. Learning involves constant attention to what is known, and perhaps more importantly, inquiry into what is unknown. Literally, “to question into,” the word “inquire” may remind us of two related words: “quest,” and “investigation.” The process of inquiry begins with reflection on what we need to know, or better understand, and then continues with the formation of questions, the work of investigation and research, critical consideration of what we are discovering and, often, a refining of our original questions. How wonderful that the word “inquiry” shares a root with “quest,” – to go on a significant, and often transformational journey with intention and purpose.

While the content of each discipline you study is important, whether it be history, religious studies, or physics, this content is not an end in itself. And while right answers and expertise are essential, they too are not ends in themselves. The facts, figures, theories, and skills you learn here at Le Moyne are part of a larger whole of what it means to be an educated person in the Jesuit tradition. The integrity, coherence, and value of that larger whole will depend on you – on your love for knowledge, on your resilience in pursuing hard questions, on your willingness to be vulnerable in not-knowing, and your capacity to perceive relationships and connections. As an educated person in the Jesuit tradition, we ask you to consider, “Knowledge for what? For whom?” How will you place your learning in the service of others? In the Jesuit tradition, inquiry is seeking beyond knowledge alone to form deep understanding, and beyond deep understanding to become wise for the betterment of ourselves and the world. In the most ultimate sense, inquiry is the pursuit of meaning, truth, and beauty that Ignatius of Loyola thought of in terms of finding God in all things.

Le Moyne: Where My Thought Adventure Began

I will never forget an exchange between a sophomore student, me, and a teacher, a Jesuit of enormous learning, stature, and as I came to learn, humility.

My question, a statement really: “If matter always existed, Father, there would be no need for God.” The answer, though spoken more than 44 years ago after class on a stairwell by Father Monan, S.J., echoes as if yesterday: “If, Jim, if.”

Here was the dean of the philosophy department pausing to listen, then reply directly to a question challenging the very premise of his lecture about the nature of being just delivered in his Survey of Metaphysics course. A man with a doctorate in philosophy from the University of Louvain, Belgium, intently engaging a student’s query however self-aggrandizing in a way respectful to the student, all the while pointing toward a higher truth that would be the responsibility, if sincerely asked, of the student to discover.

A precious memory: Quiet, unassuming, sincere. “If, Jim, if.”

And where but at Le Moyne in 1969 would I have encountered a semester-long course titled: “The Felt Absence of God in Contemporary Literature.” Taught by an ex-Jesuit, mind you, the first “contemporary” text of this course was the *Book of Job*. I’m still trying to catch up to it, so relevant is the scripture writer to modern times. Job’s wisdom was to know that whatever the injustice he seemed to experience how could he, as a creature, have a higher moral vision than his creator.

The *Book of Job* was followed by C.S. Lewis’s *Till We have Faces: a Myth Retold*. The narrative explored the very essence of human dignity by confronting the “cruelty” of a loving God who would create a woman, well, pitifully ugly. Follow that up with Elie Wiesel’s holocaust autobiography, *Night*, and Thomas Pynchon’s iconic novel, *V*, where the inanimate becomes the animate, and

I easily discovered college was more than a high-end vocational school.

There was a sea-change taking place in American higher education in the late sixties and the stirrings on campus would rock the broader boat of American culture and Catholic identity. Without belaboring the image, Le Moyne's liberal arts education gave me the "navigational" skills to ride out the high swells pounding on the psyche of my generation. Pitch a value system with the writings of Plato, St. Augustine, St. Thomas, and Shakespeare, and you'll know whether or not you travel on a ship of fools. Reach for the ontological horizon of Teilhard de Chardin's *Phenomenon of Man*, where Alpha and Omega describe God's holy creation, and career choices become subsets to eschatology. Christ calls one to do and be – the epiphany that existence and essence are one.

Le Moyne developed in me the moral substance to complement life's thought-adventure. It led me to the vestibule of the divine. Knowledge is virtue. When sincerely pursued one gets right with God. What a gift. I can never be thankful enough.

Now retired, Jim Bencivenga, class of '69, taught high school English for a decade and was a writer/editor for 20 years for The Christian Science Monitor.

The mission statement of Le Moyne College suggests that education can help to promote a more just society. That may not be the most common way to look at it, but education is necessary to a just society and true education *should* promote social justice.

Education enters today's marketplace as a tool to be used in pursuit of material well-being. Given the substantial financial investment that goes into education it is only reasonable that, in our consumer society, one would expect a profitable return. However, education is about the pursuit of knowledge, even of truth (sometimes a very different thing). All education worthy of the name should awaken a hunger for knowledge and for truth. And

the most essential knowledge is that which serves the most people, that which preserves the best of our world and seeks to improve the lives of the most numerous and least powerful among us.

On the other side of the equation, without education there can be no search for justice or even for rational government. Too often, political ideologies are based on appealing myths and fictional histories that justify the dogmas with which they began. Knowledge, belief, and policy become a tight circle with no objective basis. So, whether in government or searching for justice from government, the necessary starting point is education. That is, an education that is coldly objective in judging and analyzing data and fervently partisan in seeking the best for "the least among us."

That ideal represents the best tradition of Jesuit education and of education that best serves the individual and society.

Bruce Erickson, Ph.D., is an associate professor of history and has been at Le Moyne since 2004.

A Jesuit education opens up the world more than you think is possible. Not only with opportunities which are sure to arise throughout the years of study, but the way it changes how you view things. Being at Le Moyne has made me realize how narrow-minded many of us tend to think, even when we do not realize it. My time has not necessarily changed my opinions of certain issues, but has made me think about them differently. Le Moyne staff, faculty and non-faculty alike, have that deeper sense of understanding in which they try to pass on to the students. The discussions I have personally had with the staff and my fellow peers have had significant influence on me as a person today. The academic disciplines are no longer separate beings, but a combined higher knowledge of its own, known as Jesuit education.

Sebastian Notaro, class of 2013, is majoring in accounting and is from Brewerton, N.Y.

The work of an artist requires persistence, discipline, risk, and creative imagination. As such, artistic endeavor has been part of Jesuit education since the 1550s. Through the centuries that followed, Jesuit universities incorporated theatre, dance, music and visual art into their curricula as potent elements of *cura personalis* – the education of the whole person.

Spiritual and artistic journeys share similar challenges. Each require periods of intense inner reflection and each require energized engagement with others. The artist makes rigorous use of him or herself to create and share objects, compositions, and performances offered to the community as expressions of life’s rich tapestry. In this sense the artist is not a self-involved egotist but a person willing to risk creative effort for the benefit and enjoyment of others.

Le Moyne supports and celebrates its student and faculty artists with academic programs, facilities, and creative activities available to all members of the College community. We also invite our surrounding community to engage with us as members of an audience that appreciates and applauds arts in the Jesuit tradition.

Bill Morris and Karel Blakeley

Morris recently retired after being involved with Le Moyne’s theater program for more than 30 years, while Blakeley currently serves as the program’s director of theater and resident scenic designer.

A Jesuit education allows you to find yourself and reflect on who you are as a person and what you want to become. A common dilemma for incoming freshman is that they are unsure of what major to declare or what profession they want to enter. Because the Jesuit education takes place both inside and outside the classroom, freshmen are able to develop an understanding of their personal values and goals for the future.

A Jesuit education provides a unique curriculum because it requires that students step out of their comfort zone to be exposed

to different classes and content than their major. Taking different classes offers new ways of thinking and approaching problems. This benefits the student by encouraging critical and original thinking, a valuable quality in any field. This exposure is a valuable learning process in taking on the challenge of a class that may initially seem too difficult to comprehend.

This education emphasizes the importance of the development of the mind, spirit, and service to others. I have developed into a person with a strong determination to accomplish my goals. I will continue to be determined to pursue a life-long discovery of knowledge as a successful physician; I am determined to live a life of self-reflection in an attempt to always stay true to my personal values and goals; I am determined to reach out to others in the community, always remembering to live by the *magis*.

Chris Adiletta, class of 2011, continued his Jesuit education at Le Moyne following graduation from McQuaid Jesuit High School in Rochester, N.Y., and is currently enrolled in medical school at Creighton University in Nebraska, another Jesuit institution.

Who are you? I mean, who are YOU? This seems like an easy question. You may have a name like “Ben” or “Annette” and come from Fayetteville or Albany or Boston. You may be 6’ 1” tall or only 4’ 8”. But, you probably want others to know a lot more than your name or hometown or height. For others to know who you really are, they need to know your history, what’s happened to you, where and how you fit into a larger family and community, and what your hopes and dreams might be. In short, knowing who YOU are means that others know something about your own singular **story**, past, present and future.

As a professor of psychology, I have always wondered as much about what makes each person unique or singular as what we may share in common. For the last two decades, I have been fascinated by the way human beings constantly interpret or make sense of their lives by means of stories: their own and those of others. The

fancier word for story is **narrative** and my research focuses on how the human mind is narratively shaped.

As a Jesuit priest, I've come to know that my own story and everyone else's deep down includes a loving God who wants to be an intimate partner in my story. How God is doing that, though, requires listening prayerfully and meditatively in order to hear God speaking and moving within our hearts and inside our lives.

At Le Moyne since 1991, Vincent W. Hevern, S.J., Ph.D., is a professor in the psychology department.

As any educational institution, Le Moyne College endeavors to lead members of its community forward in personal development. Le Moyne answers the dual question that faces all educators, "What is 'forward' in 'personal development'?" and "How do we proceed?" by drawing upon its Catholic and Jesuit tradition. Le Moyne's mission statement charges our community to engage in activities that help us to know and to love Truth, and to put that knowledge and love into action to promote a more just society. All of the College's activities aim at fleshing out the Truth that Christians believe is revealed in all cultures and, in an extraordinary way, in Christ; the Ignatian tradition that inspires Le Moyne offers a practical and spectacularly successful means of discerning how to move forward in personal development through the knowledge and love of that Truth.

Le Moyne's Catholic tradition affirms human freedom: God does not predetermine the events of our lives. Rather, the Catholic tradition understands God's will to mean the fulfillment of creation's development into a community characterized by mutual and dynamic love, a participation in the life of the Holy Trinity. The life that pulses throughout creation originates in God; the call to personal development that we experience is God's own vocation. What we do with that life, how we answer that call through choosing a lifestyle such as marriage, the single life, or celibacy,

through choosing a career, through choosing where to live is entirely up to us. All of us struggle with making those choices: how do we know which one is right? Speaking from his own experience in making choices, Ignatius Loyola, the founder of the Jesuits and the author of the classic of Western spirituality, *The Spiritual Exercises*, believed that we should base our practical choices concerning personal development on their potential to promote the community of love that is creation's fulfillment. The method of making such choices he calls "discernment": normally we should use reason to clarify the practical data involved in our decision and then consider how we feel about the possible choices. Feelings, affects, emotions around choices are important: they're one of the indicators of how to promote creation's fulfillment. Feelings need examination: a feeling of attraction could suggest the way to go, but it could also be inspired by selfishness or a blind spot; a feeling of repulsion could suggest the way not to go, but could also be inspired by fear of making a good but difficult choice. Ignatius recommends stepping back, thinking about where the feeling came from and where it will lead; he suggests talking about the discernment with someone with experience before making a decision.

As a Jesuit, professor, resident chaplain and coordinator of a learning community, I am privileged to be a part of the Le Moyne community that offers an abundance of opportunities to know and to love the Truth, and to engage in fruitful discernment of how to proceed in making practical decisions to promote personal development.

Donald Maldari, S.J., Ph.D., associate professor of religious studies, has been at the College since 1999, and has lived in Nelligan Hall for the past 13 years.

A Reflection on the Topic of Educating the Whole Person

As a teacher educator at a Jesuit college, I continually help my students prepare for their future profession by finding ways to

form relationships with students and parents in K-12 schools. The likelihood is great that Le Moyne-prepared teachers will instruct students with a wider spectrum of backgrounds and abilities. I expect my students to be teachers who are sensitive and responsive to the disparate physical, social and emotional needs of their students, not merely the academic.

Within our rigorous program, I use readings, class discussion and case studies to help them consider the professional decision-making and the resulting impact on every aspect of their students' lives. In order to bring this cornerstone of Ignatian education into action in their future practice, I must tend to *their* needs: intellectual and spiritual, physical and moral. College is often a difficult time for many young men and women, full of stress and anxiety. I don't ask my students to bare their soul and tell me about their personal life, but I do find that modeling a caring and accepting attitude leads to many emails or office conversations about complexities in their lives.

For me, bringing all aspects of the students' lives into a coherent whole helps them see how they can do the same for others. They come to understand that knowledge is only of value to the degree it helps making the world more just and humane for all.

Cathy Leogrande, Ph.D., associate professor of education, has been at Le Moyne since 1990.

Jesuit Pedagogy

Jesuit education is not about "pouring facts" into somebody's head. Jesuit education is about empowering students to take ownership of their learning, to find the common themes between different topics, and to use these themes to devise a workable solution to a particular problem for the betterment of the world. Helping students to understand basic concepts through definitions and biochemical pathways is only the beginning of their educational experience. Once they understand that the same molecule

or chemical process is relevant to diverse problems, they can build the conceptual bridges that are necessary for developing real-life applications.

In-class small groups allow students to explore concepts through discussion and problem-solving. Students see that other group members may be confused by the same issue, and they gain confidence by explaining concepts to the group. Hands-on exercises underscore the importance of effective communication. Students learn that technical prowess in the lab is just the beginning of the experimental process, and that clear explanation of the results is critically important. Finally, students use their science knowledge to deepen their awareness of societal and ethical concerns, especially when the situation is presented in a personal way, *e.g.*, *Would they drink the chemical solution that they just emptied into the lab sink? Would they enroll their child in a clinical trial for a potential pediatric drug?*

Students educated in the Jesuit tradition are confident problem-solvers and collaborators, able to think through a course of action before initiating it.

Theresa Beaty, Ph.D., associate professor of chemistry, came to the College in 1996.

Educating our Students to be Global Citizens in the Jesuit Tradition

Most students learn a second language because of its possible practical applications, at home or abroad. Our department recognizes this need and provides them with the skills necessary to communicate with peoples of the world. However, to prepare our students for citizenship in a multicultural nation in a globalized world, it is crucial that we awaken in them an understanding and an appreciation of the cultures behind the languages those people speak. We want them to understand what people are saying, but also why they are saying it, what are the forces that have shaped their thoughts, their emotions and their experience. Our students

need to realize these are people with concrete needs, problems and hopes.

Moreover, since Americans, in general, tend to hold an ethnocentric and exceptionalist view of their country and, consequently, to think of other cultures as somehow inferior to them, and of the rest of the world as something alien, and even hostile to them, we strive to make students realize the value and achievements of other civilizations. More importantly, I toil to make them aware of the interconnection and interdependence between the two “worlds” and of the fact that policies and actions taken by the most powerful country on the planet have a perhaps unintended, but nevertheless negative effect on the lives of others. Hopefully, I can incite our students to examine the justification for those policies and to assume their share of responsibility in the matter.

Orlando Ocampo, Ph.D., associate professor of Spanish, is chair of the College's foreign languages and literatures department and had been at Le Moyne since 1990.

“At Le Moyne I have all these possibilities!” Every semester I ask my freshman students in Philosophy 101 what brings them to college and to Le Moyne. This year, I remember vividly the young woman who told me that coming to the Heights presented her with opportunities she did not think possible. She had thought about becoming a teacher but now she encountered nursing, the sciences, and English literature as exciting endeavors.

Discovering new abilities and interests is typical for freshman year but at Le Moyne we hope that this spirit of discovery endures longer than the first and even the fourth year of college. After all, a successful education teaches not only vocational skills but enables students to think “outside of the box,” i.e., to be able to find new solutions to problems, to critically assess situations, to apply proven ways of doing things to new challenges. These critical thinking skills give our students a competitive edge at a time when employers complain about a shortage of young people entering the job market with these abilities.

Thinking outside of the box reflects not only a quality that is needed for the workplace, it is also part of the DNA of Jesuit pedagogy. Two core insights motivate this nearly 500-year-old tradition: “God exceeds our grasp” (to translate the Latin phrase *Deus semper major*) and “finding God in all things.” Humans cannot box in the truth about the divine and consequently about ourselves. There is always more to be discovered about the mystery of the divine and about the mystery of our humanity. This desire for discovery leads to a quest to find traces of divinity in all things. Everything and everyone in the cosmos can become an occasion to encounter the truth of who God is and who we are.

Regardless of where we stand in our own faith commitments, these two insights are a gift of the Jesuit tradition to us as students, scholars, and teachers. They propel us inquire and to encounter, to move beyond the familiar boxes of knowledge and to search for new insights and experiences that can enlarge our understanding of who we are as humans. What sounds perhaps as a grand inspiration is in fact the very attitude of “heart and mind” that enables “thinking outside the box” or “critical thinking.”

Developing this attitude requires, however, a teaching and learning that enlarges not only an intellectual horizon but also rouses the imagination and emotions. Such learning requires therefore an environment where students are stimulated by unfamiliar, new, and diverse experiences and thoughts that challenge the intellectual and emotional status quo. You can only learn to think and feel “outside of the box” if you encounter people and situations that don’t fit in it. Be it study abroad experiences; encountering fellow students from cities, cultures, or races different than your own; studying the social and economic realities in foreign countries; analyzing varieties of gender roles; or learning how cultural diversity influences how business is done. The course offerings, student clubs, and learning opportunities that let us encounter human and social diversity help us to stretch ourselves – they help us to move beyond our individual constraining boxes.

Grounded in centuries of Jesuit pedagogy and geared toward today's needs, Le Moyne's commitment to diversity will help you live a larger life. My freshman student was right: At Le Moyne we have all these possibilities!

Ludger Viefhues-Bailey, Ph.D., distinguished professor of philosophy, gender, and culture, joined the College in 2010.

Reflections

What was the most satisfying experience you've had in your life as a learner? What was the context? What was your experience? What did you discover? Why was it important to you?

Do you have the courage to ask hard questions of yourself and others? Do you have the courage to not know, or to be wrong?

Ralph Waldo Emerson, the 19th century philosopher, wrote, "Men love to wonder; that is the seed to science." And Socrates, the great Greek philosopher, once said, "All wisdom begins in wonder." What have been some experiences of wonder in your life? Do you ever pause to reflect upon how something has come to be, or why?



LEADERSHIP

Ever since the time of Plato, the people have tried to understand leadership, and what makes a great leader. The answers usually reflect the values and general ethos of the times, such that in ancient Greece, the focus was on the traits and qualities found in the “great persons” of those times – usually the physical qualities and the moral character of military and political leaders. This focus on specific traits lasted into our own times until after World War II, when many new theories emerged to describe what leadership is and how people lead. The new focus was less on character and more on actions, what leaders do in certain circumstances. From a Jesuit perspective, leadership must always include both character and action, expressing alignment between a person’s being – their morals, values, passion, and conscience, and their doing – the actions that they perform as they lead. And leadership must also include the question, “why?,” and “on whose behalf?” From a Jesuit perspective, the goal or purpose of leadership is always a matter of service, both to the vision of a better world that is associated with Jesus’ Kingdom, a world that is more just and more peaceful, and it is about the service of others. Such a leader must not only be a woman or man of action, but a person who reflects deeply, and who makes wise, loving, and effective decisions rooted in a purpose beyond themselves – service to a greater good.

At Le Moyne, there are opportunities to lead all around – in the classroom, in athletics, in the residence halls, on service trips and retreats, just to name a few. In every case, leadership involves being and doing one’s best to bring out the best in others for the sake of the goal, whether that goal is learning, the completion of project, the winning of a season, or the service to the community. While it takes inner confidence to lead, we often have to discover this in the doing. If you’ve never thought of yourself as a leader before, the time is now to step up and give it a try. The world is filled with challenges these days, and needs leaders who see these

challenges as opportunities to make a difference. Learn how to lead here at Le Moyne.



Exposure to the Jesuit tradition has helped deepen my understanding of leadership. Leadership includes, but goes beyond, the important set of skills and methods associated with familiar or technical problems, e.g., rational analysis, decision making, and delegating as a basis for getting others to do what you want them to. Leaders must continually adapt to changing situations which cannot be readily defined. So, using Le Moyne’s entire motto, I would define leadership from a Jesuit perspective as organizing people to tackle complex and interconnected challenges with spirit and inquiry.

Inquiry is critical in an increasingly turbulent world, since all key problems and opportunities span numerous boundaries, both internal and external. Leaders need to continuously engage and connect the various stakeholders in a co-inquiry to add dimensions to a collective comprehension by testing underlying assumptions and models of the situation. This will be emotional and confusing, so leaders must also be able to reflect on their actions both afterward and while in it. Ignatius saw daily action and contemplation as foundational disciplines.

Good leaders also bring forth spirit in others as they seek to expand, enrich, and enact deep and systemic understandings. They believe in the capacity of the individual and the system to develop. Such leaders are down-to-earth, but also seek to elevate the conversation by connecting to higher purpose resulting in the meanings that anchor and motivate us. Positive spirit creates the emotional space where shared visions can emerge and clarify. Positive vision generates the creative tension and energy absolutely essential to move forward in uncertain waters.

Dennis O’Connor, Ph.D., is a professor of management and has been at Le Moyne since 1986.

Jesuit education goes beyond studying; it's about making connections to others and processing knowledge and putting that knowledge into action. I think that's the most important thing I'll take away from Le Moyne.

More than 2,000 students attend Le Moyne, but I have seen tremendous care in helping students make a name for themselves. Positively. If you are willing to do something about it. Just a little ambition and courage is what it takes. But after finding that, what you want is yours. Maybe not always. But in my experience ... I feel like they care. I must have stated an interest in music on some sort of form, and was contacted by the orchestra director to join. It isn't just that I get an opportunity to play, I've been a part of playing for 10 years now, but I got to speak my voice there, too! During our first concert, our road trip concert, we were asked to speak about our favorite road trip experiences on a short clip between songs. I got to share with the entire orchestra and the audience an experience that is a part of my memory, that nobody would otherwise know or even care to ask about. In doing so, people knew me a little more and knew how warm our group was.

Secondly, I feel they care at Campus Ministry ... I got to be a part of Faith Sharing, a group that meets every week. And every week anyone can open or close the program in whatever way they would like. That led me to know more about the lives of those people I work with each day. And they got to know me. They would ask me to come on retreats where I was asked to bring in a song in particular that reminded me of a special time or place to share. They want people to feel a part of a life while making connections to the life we lived before college.

Finally, it's similar to the way the classrooms are run. Although I don't always love it at 8:30 in the morning, the professors want us to understand and engage in the subjects of study. It's definitely not all lecture, and the classes go smoother when people are willing to contribute, even if you're not completely familiar with the material. They want you to know. They want you to try.

Julia Grant, class of 2013, is from Owego, N.Y.

Nursing education is an ideal fit on the Le Moyne campus with the Catholic and Jesuit mission of preparing students for service and leadership to promote a more just society. In the Ignatian tradition, the concepts of *cura personalis*, care of the whole person, and *magis*, excellence beyond expectations, are reflected in the theory and practice of nursing.

Grounded in the liberal arts and sciences, nursing education programs at both the undergraduate and graduate level emphasize intellectual growth, skill attainment, and leadership development of its students for the provision of comprehensive care to the people they serve. All nursing theories focus on holistic care to meet the physical, psychosocial, and spiritual needs of human beings. These theoretical underpinnings are translated into practice as nurses strive to promote health, prevent disease, maximize well-being, and ensure a peaceful death. This holistic nursing paradigm directly parallels the Jesuit mission of men and women for others.

Without a doubt, nursing is a service profession. It also is a profession of leaders who function collaboratively with an interdisciplinary team of providers for the delivery of safe, quality health care. Nursing education at Le Moyne represents a discipline in which theory and practice converge in a way that is profoundly aligned with the Catholic and Jesuit tradition of academic excellence, commitment to lifelong learning, and dedication to serve the College and the greater community.

Susan Bastable, Ed.D., R.N., is chair of Le Moyne's Department of Nursing. She has been at Le Moyne since 2004.

Jesuit education is a rich and profound experience that allows one to grow and develop the intellect, the spirit, and the desire to become a leader in one's own ways. Through an education at a school founded on the principles of St. Ignatius of Loyola, one receives a gift that will keep on giving throughout his or her lifetime. Jesuit education opens wide the doors of opportunity for each student, as he or she is able to take part at an institution

of higher learning that is committed to stimulating the mind, strengthening the heart and desire to become a servant of others, and cultivating leaders who will make changes in the world. Jesuit education provides one with a solid foundation of knowledge in the classroom in order to prepare students for their future careers and allows them to reach their utmost goals in life. It grants unending opportunities to serve our fellow brothers and sisters in Christ, as we become increasingly aware of the challenges faced by those in our communities, the injustices that take place in the world, and the need to work toward providing a better life for our fellow man. Jesuit education strengthens one's faith, as it provides students within this enriching community with a multitude of opportunities to grow in spirit as a member of the Society of Jesus.

Jesuit education is a gift that one receives. It allows one to grow in all phases of life in order to be shaped into a good citizen and samaritan. Jesuit education will lead you to new insights, help you do things you never knew you were capable of doing, and uncover the desires that you have for life. Jesuit education can help you be the change you want to see in the world.

After majoring in religious studies, Daniel M. Jason, class of 2010, is currently pursuing a master's degree in education at Le Moyne.

Intercollegiate Excellence at Le Moyne

On the surface, excellence in intercollegiate athletics seems pretty straightforward. For example, teams that win championships or consistently win a very high percentage of their games or contests are considered to have had excellent seasons. Individuals who get selected to All-Conference and All-American teams and who have great individual statistics are considered to have had excellent seasons.

However, here at Le Moyne excellence in intercollegiate athletics is viewed quite differently. Excellence is a process. It is not a static, numeric evaluation of outcomes. This does not mean that

we do not value winning, championships, and great individual successes. We certainly do! We know that our young people care deeply about success and achievement in their respective sport endeavors. What we don't do is confuse success with excellence.

The development of our young people in mind, body, and spirit is a mission-centered approach that requires time, nurturing, and the contributions of our entire Le Moyne community. We achieve excellence here in athletics, due to the commitment of our campus to each individual and his or her potential to contribute significantly to a more just society when they leave us for the 'real world.' The temptation is to get comfortable with the successes of our teams and individuals as a barometer of our excellence. The challenge for us is to stay anchored and committed to our purpose as an institution in coaching and educating our young people in the Jesuit tradition, and to recognize excellence in our programs and our athletes by viewing the entire landscape at the end of the journey.

Matt Basset is Le Moyne's assistant vice president and director of athletics. He has been at Le Moyne since 2007.

The Jesuit philosophy is the "education of the whole person." One of the primary purposes of Le Moyne College is to provide a total learning environment whereby curricular and co-curricular are seen as having a relationship with each other. The classroom experience provides a starting point for this endeavor and the co-curricular and extra-curricular experiences of students extend learning beyond the classroom. It is stressed that the learning that takes place outside the classroom is just as important as learning that takes place inside the classroom. This philosophy is achieved by providing a broad spectrum of activities and programs for students to grow and develop academically, spiritually, culturally and socially.

We encourage students to be active learners and to become

leaders in their various communities. By enhancing and developing leadership skills, students embrace the Jesuit ideal of *cura personalis* and the ultimate goal of student involvement is for students to become “men and women for others” and citizens in our global world.

Barb Karper serves as assistant vice president for campus programs and multicultural affairs. She started at the College in 1974.

Reflections

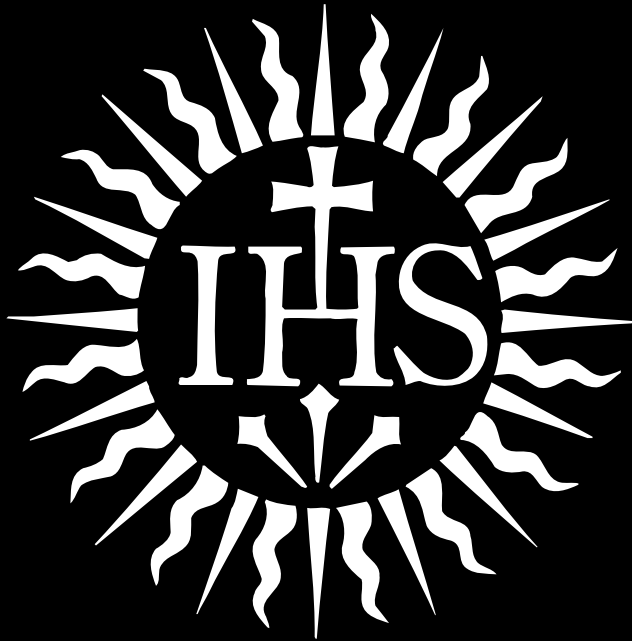
Nelson Mandela, the former president of South Africa, once said, “It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership.” As a leader, are you someone who knows when and how to celebrate the work of others? How do you lead by example?

When you see a need, or a problem to be solved, or a gap to be addressed, do you feel the desire to act with others to make a difference?

As you reflect on your experience, who have been the best leaders, coaches, teachers, or team captains? What qualities do you see in them? Do you have these qualities in you, or other gifts and abilities that can be put in service of others?



DEPTH, UNIVERSALITY, AND LEARNED MINISTRY: CHALLENGES TO JESUIT HIGHER EDUCATION TODAY



The following remarks were given by Adolfo Nicolás, S.J., superior general of the Society of Jesus, on April 23, 2010. Father Nicolás was delivering the keynote address at “Networking Jesuit Higher Education for the Globalizing World,” an international conference that took place in Mexico City.

I am very happy to be with you this morning, on this remarkable occasion, as colleagues of nearly all of the roughly 200 institutions of higher education operating under the banner of the Society of Jesus gather to consider the importance of Jesuit education and its future. I am happy to greet all of you – collaborators in the mission and ministry of the Society, Jesuits, friends of the Society and of Jesuit higher education, and any students who might be present ...

I. Promoting Depth of Thought and Imagination

I will begin quite forthrightly with what I see as a negative effect of globalization, what I will call the globalization of superficiality. I am told that I am the first Jesuit General to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and communication technologies and their many positive contributions and possibilities.

However, I think that all of you have experienced what I am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one's reactions so immediately and so unthinkingly in one's blogs or micro-blogs; when the latest opinion column from the *New York Times* or *El Pais*, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking work of serious, critical thinking often gets short-circuited.

One can “cut-and-paste” without the need to think critically or write accurately or come to one's own careful conclusions. When beautiful images from the merchants of consumer dreams flood one's computer screens, or when the ugly or unpleasant sounds of the world can be shut out by one's MP3 music player, then one's vision, one's perception of reality, one's desiring can also remain shallow. When one can become “friends” so quickly and so painlessly with mere acquaintances or total strangers on one's social networks – and if one can so easily “unfriend” another without the hard work of encounter or, if need be, confrontation and then reconciliation – then relationships can also become superficial.

When one is overwhelmed with such a dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than to study, to pray, to risk, or to discern a choice.

I think the challenges posed by the globalization of superficiality – superficiality of thought, vision, dreams, relationships, convictions – to Jesuit higher education need deeper analysis, reflection, and discernment than we have time for this morning.

All I wish to signal here is my concern that our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

We need to understand this complex new interior world created by globalization more deeply and intelligently so that we can respond more adequately and decisively as educators to counter the deleterious effects of such superficiality. For a world of globalized superficiality of thought means the unchallenged reign of fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many. Shallow, self-absorbed perceptions of reality make it almost impossible to feel compassion for the suffering of others; and a contentment with the satisfaction of immediate desires or the laziness to engage competing claims on one's deepest loyalty results in the inability to commit one's life to what is truly worthwhile. I'm convinced that these kinds of processes bring the sort of dehumanization that we are already beginning to experience. People lose the ability to engage with reality; that is a process of dehumanization that may be gradual and silent, but very real. People are losing their mental home, their culture, their points of reference.

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

I have no doubt that all our universities are characterized by the striving toward excellence in teaching and learning and research. I want to put this in the context of the Ignatian tradition of “depth of thought and imagination.” This means that we aim to bring our students beyond excellence of professional training to become well-educated “whole person[s] of solidarity,” as Father Kolvenbach noted.¹ Perhaps what I mean can be best explained

by reflecting a bit on the “pedagogy” in the contemplations on the mysteries of the life of Jesus in the Spiritual Exercises – which pedagogy Ignatius later applied to Jesuit education.

One might call this “pedagogy” of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the Exercises. The English term used for the acts of the faculty of memory – *to remember* – is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member – through the active, creative imagination – to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, We are RE-membering. It is an exercise. At the end of the process – when the jigsaw puzzle is formed again – the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God’s love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that imagination is not the same as fantasy. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination grasps reality.

In other words, depth of thought and imagination in the Ignatian tradition involves a profound engagement with the real, a refusal to let go until one goes beneath the surface. It is a careful analysis (dismembering) for the sake of an integration (remembering) around what is deepest: God, Christ, the Gospel. The

starting point, then, will always be what is real: what is materially, concretely thought to be there; the world as we encounter it; the world of the senses so vividly described in the Gospels themselves; a world of suffering and need, a broken world with many broken people in need of healing. We start there. We don’t run away from there. And then Ignatius guides us and students of Jesuit education, as he did his retreatants, to enter into the depths of that reality. Beyond what can be perceived most immediately, he leads one to see the hidden presence and action of God in what is seen, touched, smelt, felt. And that encounter with what is deepest changes the person.

A number of years ago, the Ministry of Education of Japan conducted a study in which they found that modern Japanese education had made great advances in science and technology, mathematics, and memory work. But, in their honest assessment, they saw that the educational system had become weaker in teaching imagination, creativity, and critical analysis. These, notably, are three points that are essential to Jesuit education.

Creativity might be one of the most needed things in present times – real creativity, not merely following slogans or repeating what we have heard or what we have seen in Wikipedia. Real creativity is an active, dynamic process of finding responses to real questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control.

When I was teaching theology in Japan, I thought it was important to begin with pastoral theology – the basic experience – because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: What makes a pastor creative? I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don’t know what to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear

to be dilemmas because we don't want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination. It requires the ability to see other models, to see other patterns.

In studying that issue, I found one concept developed by psychologists particularly helpful: floating awareness. Psychologists study Sigmund Freud, Erich Fromm, and others from different schools of psychology to develop what they call "floating awareness." When psychologists encounter a patient and diagnose the person, they choose from different methods of helping people, deciding on the process that is going to help most. I think this is exactly what a Spiritual Father should do. And I wish we had this floating awareness when we celebrate the liturgy: the ability to see the community and grasp what it needs now. It's a very useful concept when it comes to education as well.

It strikes me that we have problems in the Society with formation because, perhaps, our floating awareness is not so well developed. For about 20 years or so, we have been receiving vocations to the Society from groups that we didn't have before: tribal groups, Dalit in India, and other marginal communities. We have received them with joy because we have moved to the poor and then the poor have joined us. This is a wonderful form of dialogue.

But we have also felt a bit handicapped: How do you train these people? We think they don't have enough educational background, so we give them an extra year or two of studies. I don't think this is the right answer. The right answer is to ask: From where do they come? What is their cultural background? What kind of awareness of reality do they bring to us? How do they understand human relationships? We must accompany them in a different way. But for this we need tremendous imagination and creativity – an openness to other ways of being, feeling, relating.

I accept that the dictatorship of relativism is not good. But many things are relative. If there is one thing I learned in Japan, it is that the human person is such a mystery that we can never grasp

the person fully. We have to move with agility, with openness, around different models so that we can help them. For education, I would consider this a central challenge.

Our universities are now teaching a population that is not only diverse in itself; it's totally unlike the former generation. With the generational and cultural change, the mentality, questions, and concerns are so different. So we cannot just offer one model of education.

As I said, the starting point will always be the real. Within that reality, we are looking for change and transformation, because this is what Ignatius wanted from the retreatant, and what he wanted through education, through ministry: that retreatants and others could be transformed.

Likewise, Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed? And the meaning of change for our institutions is "who our students become," what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The experience of reality includes the broken world, especially the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence and the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to ensure that we are not simply populating the world with bright and skilled superficialities?

II. Re-discovering universality

I would now like to turn to a second challenge of the new globalized world to Jesuit higher education. One of the most positive aspects of globalization is that it has, in fact, made communication and cooperation possible with an ease and at a scale that was unimaginable even just a decade ago. The Holy Father, in his address to the 35th General Congregation, described our world as one “of more intense communication among peoples, of new possibilities for acquaintance and dialogue, of a deep longing for peace.” As traditional boundaries have been challenged by globalization, our narrower understandings of identity, belonging, and responsibility have been re-defined and broadened. Now, more than ever, we see that, in all our diversity, we are, in fact, a single humanity, facing common challenges and problems, and, as GC 35 put it, we “bear a common responsibility for the welfare of the entire world and its development in a sustainable and life-giving way.”² And the positive realities of globalization bring us, along with this sense of common belonging and responsibility, numerous means of working together if we are creative and courageous enough to use them.

In today’s university world, I know that many of you experience this breakdown of traditional boundaries in the contemporary demand that you internationalize, in order to be recognized as universities of quality – and rightly so. Already many of you have successfully opened offshore or branch campuses, or entered into twinning or cross-border programs that allow your students or faculty members to study or work abroad, to engage and appreciate other cultures, and to learn from and with people of diverse cultures.

When I travel, I am often asked why the number of Jesuits fully involved in social centers or social apostolate has come down; we are far less than we were before. This is true. But also in our schools we have far fewer Jesuits. And yet, at the same time, in our universities and our schools, we have many more programs than before with a social relevance. When I visited California last

year – my first visit to the United States – I was greatly encouraged to see that in every one of our schools there was an outreach program, a broadening of horizons: bringing students to other countries, to other continents, to heighten their awareness and concern.

You have also been able to welcome more international students into your own universities, and all of these cross-cultural encounters and experiences surely enrich the quality of scholarship and learning in your institutions, as well as help you to clarify your own identity and mission as Catholic, Jesuit universities. Internationalization is helping your universities become better.

It is not this, however, that I wish to emphasize at this point. What I wish to highlight flows from your discussions yesterday. I will break down my argument into three points.

First, I am sure that all of you will agree with Pope John Paul II who, in *Ex Corde Ecclesiae*, observed that in addition to quality teaching and research, every Catholic university is also called on to become an effective, responsible instrument of progress – for individuals as well as for society.³ For Ignatius, every ministry is growth, transformation. We are not talking about progress in material terms but about progress that supposes the person goes through a number of experiences, learning and growing from each of them. I know that, in different ways, every Jesuit university is striving to become what Ignacio Ellacuría, the Jesuit rector of the Universidad Centroamericana Simeon Cañas, who was martyred 20 years ago, called a *proyecto social*. A university becomes a social project. Each institution represented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society. We could say every university is committed to *caritas in veritate* – to promote love and truth – truth that comes out in justice, in new relationships, and

so forth. We would be here all day if I were to list all that you do for your regions or countries, all the programs and initiatives in public education, health, housing, human rights, peace and reconciliation, environmental protection, micro-finance, disaster response, governance, inter-religious dialogue, and the like.

Second: however, thus far, largely what we see is each university, each institution working as a *proyecto social* by itself, or at best with a national or regional network. And this, I believe, does not take sufficient advantage of what our new globalized world offers us as a possibility for greater service. People speak of the Jesuit university or higher education system. They recognize the “family resemblances” between Comillas in Madrid and Santa Dharma in Jogjakarta, between Javeriana in Bogota and Loyola College in Chennai, between St. Peter’s in Jersey City and St. Joseph in Beirut. But, as a matter of fact, there is only a commonality of Ignatian inspiration rather than a coherent “Jesuit university network”: Each of our institutions operates relatively autonomously of each other, and as a result, the impact of each as a *proyecto social* is limited. The 35th General Congregation observed that “in this global context, it is important to highlight the extraordinary potential we possess as international and multicultural body.”⁴ It seems to me that, until now, we have *not* fully made use of this “extraordinary potential” for “universal” service as institutions of higher education. I think this is precisely the focus of many of your presentations and your concerns here.

This brings me to my third and main point: Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius’ vision of the Society? Isn’t this the moment to move like this? Surely the words used by the 35th General Congregation to describe the Society of Jesus as a whole apply as well to Jesuit universities around the world:

“The new context of globalization requires us to act as a universal

body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community – and, simultaneously, as a network of local communities – that we seek to serve others across the world.”⁵

To be concrete, while regional organizations of cooperation in mission exist among Jesuit universities, I believe the challenge is to expand them and build more universal, more effective international networks of Jesuit higher education. If each university, working by itself as a *proyecto social*, is able to accomplish so much good in society, how much more can we increase the scope of our service to the world if all the Jesuit institutions of higher education become, as it were, a single global *proyecto social*? So it is expanding already the awareness that you and we all have.

Before coming here, I met with the Provincials of Africa in Rome; some other Provincials from Latin America were passing through as well. A couple of them mentioned, “Since you are going to Mexico for this meeting, can you tell the directors and the deans and the universities to *share* the resources they have? We who have only beginning institutions – if we could access the libraries and resources that are offered in universities with tradition and know-how and resources that we cannot afford, that would be a great, great help.”

As you know, the Society of Jesus is moving from having a historical institute in Rome to having branches or small historical institutes around the world. I hope that these branches can network, because this is the time that every culture, every group can have its own voice about its own history – and not have Europeans interpreting the history of everybody else. In Rome, we are going to work in our own archives to copy, digitalize, and do whatever we can so that this can be shared with other centers. Likewise, it would be a tremendous service if the universities possessing tremendous resources of materials, libraries, etc., could open these to universities that could not hope to build a library in 10 years.

Your presence at this conference indicates your openness to a more universal dimension to your life and service as universities. My hope, however, is that we can move from conferences and discussions like those we had yesterday to the establishment of operational consortia among our universities focused on responding together to some of the “frontier challenges” of our world which have a supra-national or supra-continental character. The three discussion groups you participated in yesterday could serve as the start of three such consortia.

First, a consortium to confront creatively the challenge of the emergence of aggressive “new atheisms.” In Europe they don’t use this term. They use “new aggressive secularism” and it is very anti-Church. Interestingly, Japan has been secular for 300 or 400 years, with total separation of church and state, but they have a secularism that is peaceful and respectful of religions. In Europe I have found a very aggressive secularism, not peaceful. Secularism without peace has to be anti-something or against somebody. Why have we come to that? We see it particularly in countries that have been most Catholic: Spain, Italy, Ireland. There, secularism goes against the historical presence of a church that was very powerful and influential. These new atheisms are not confined to the industrialized North and West, however; they affect other cultures and foster a more generalized alienation from religion, often generated by false dichotomies drawn between science and religion.

Second, a consortium focused on more adequate analyses and more effective and lasting solutions to the world’s poverty, inequality, and other forms of injustice. In my travels, a question that comes up over and over again is: What are the challenges of the Society? The only answer is: the challenges of the world. There are no other challenges. The challenge is looking for meaning: Is life worth living? And the challenges of poverty, death, suffering, violence, and war. These are our challenges. So what can we do?

And third, a consortium focused on our shared concerns about global environmental degradation which affects more directly

and painfully the lives of the poor, with a view to enabling a more sustainable future for our world.

This third consortium could further network the already existing ecology network currently under the direction of the Secretariat for Social Justice and Ecology of the *Curia Generalizia*. We have been very blessed with a very imaginative and active Secretary, who is here. And we are now developing a section on social justice and ecology. So this would also be a point of reference in this networking.

Let me end this section by reminding you that universities as such came very late into Ignatius’ understanding of how the Society of Jesus was to fulfill its mission in the Church. What is striking is that, in the Constitutions, Ignatius makes clear why he is won over to the idea of what he calls “Universities of the Society”: the Society of Jesus accepts “charge of universities” so that the “benefits” of “improvement in learning and in living ... be spread more universally.”⁶ The more *universal good* is what prompts Ignatius to accept responsibility for universities. With all the means globalization makes possible, then, surely more effective networking in the manner I have described will allow us to spread the benefits of Jesuit higher education more universally in today’s world.

III. Learned Ministry

In a sense, what I have described thus far as challenges to Jesuit higher education in this globalized world correspond to two of the three classic functions of the university. Insofar as universities are places of instruction, I have stressed the need to promote depth of thought and imagination. Insofar as universities are centers of service, I have invited us to move more decisively toward international networks focused on important supranational concerns. This leaves us with the function of research – the genuine search for truth and knowledge – but what is often called today “the production of knowledge” – a theme that, in today’s university world, has generated much discussion on questions

like the modes of research and its communication, the centers of knowledge production, areas of study, and the purposes of research.

I am sure you will agree that, if we are true to our Ignatian heritage, research in our universities must always ultimately be conceived of in terms of what the 34th General Congregation calls “learned ministry” or the “intellectual apostolate.” (This is Jesuit jargon. And a tangential but important point to note is that the intellectual apostolate, sometimes a confusing term, applies to all Jesuit works and apostolates.)

All the virtues of the rigorous exercise of the intellect are required: “learning and intelligence, imagination and ingenuity, solid studies and rigorous analysis.”⁷ And yet, it is always “ministry” or “apostolate”: in the service of the faith, of the Church, of the human family and the created world that God wants to draw more and more into the realm of His Kingdom of life and love. It is always research that is aimed at making a difference in people’s lives, rather than simply a recondite conversation among members of a closed elite group. Again, I am sure that if I were to enumerate all the serious scholarly work and discussion being done in Jesuit universities to address “the serious contemporary problems” Pope John Paul II enumerates in *Ex Corde Ecclesiae* – that is, “the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world’s resources, and a new economic and political order that will better serve the human community at a national and international level”⁸ – if I were to enumerate all that is being done, my allotted time would not be enough, and both you and I would faint in the process!

In keeping with my approach throughout this reflection, I would now like to ask what challenges globalization poses to the “learned ministry” of research in Jesuit universities? I propose two.

First, an important challenge to the learned ministry of our universities today comes from the fact that globalization has

created “knowledge societies,” in which development of persons, cultures and societies is tremendously dependent on access to knowledge in order to grow. Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and excluded? We also need to ask some specific questions of faculty and students: How have they become voices for the voiceless, sources of human rights for those denied such rights, resources for protection of the environment, persons of solidarity for the poor? And the list could go on.

In this connection, the work-in-progress of the “Jesuit Commons,” which you will discuss tomorrow, is extremely important, and it will require a more serious support and commitment from our universities if it is to succeed in its ambitious dream of promoting greater equality in access to knowledge for the sake of the development of persons and communities.

Second, our globalized world has seen the spread of two rival “ism’s”: on the one hand, a dominant “world culture”⁹ marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world’s great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain “faith” divorced from or unregulated by human reason. And, as Pope Benedict points out, both “secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith.”¹⁰

The Jesuit tradition of learned ministry, by way of contrast,

has always combined a healthy appreciation for human reason, thought, and culture, on the one hand, and a profound commitment to faith, the Gospel, the Church, on the other. And this commitment includes the integration of faith and justice in dialogue among religions and cultures. The training of the early Jesuits, for example, included the study of pagan authors of antiquity, the creative arts, science and mathematics, as well as a rigorous theological course of study. One only need consider the life and achievements of Matteo Ricci, whose 400th death anniversary we celebrate this year, to see how this training that harmoniously integrated faith and reason, Gospel and culture, bore such creative fruit.

Many people respond, “Please, don’t compare me to Matteo Ricci. He was a genius.” I take the point. But at the same time, the formation he received gave him the tools to develop his genius. So the question is: The formation that we give today – does it offer such tools? Are we that integrated? Are we that open in our training?

As secularism and fundamentalism spread globally, I believe that our universities are called to find new ways of creatively renewing this commitment to a dialogue between faith and culture that has always been a distinguishing mark of Jesuit learned ministry. This has been the mission entrusted to us by the Papacy in the name of the Church. In 1983, at the 33rd General Congregation, Pope John Paul II asked the Society for a “deepening of research in the sacred sciences and in general even of secular culture, especially in the literary and scientific fields.” More recently, this was the call of Pope Benedict XVI, to the Society of Jesus, its collaborators and its institutions during the 35th General Congregation. The Holy Father affirmed the special mission of the Society of Jesus in the Church to be “at the frontiers,” “those geographical and spiritual places where others do not reach or find it difficult to reach,” and identified particularly as frontiers those places where “faith and human knowledge, faith and modern science, faith and the fight for justice” meet. As Pope Benedict observed, “this is not a

simple undertaking” (Letter, No. 5), but one that calls for “courage and intelligence,” and a deep sense of being “rooted at the very heart of the Church.”¹¹

I am convinced that the Church asks this intellectual commitment of the Society because the world today needs such a service. The unreasoning stance of fundamentalism distorts faith and promotes violence in the world, as many of you know from experience. The dismissive voice of secularism blocks the Church from offering to the world the wisdom and resources that the rich theological, historical, cultural heritage of Catholicism can offer to the world. Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?

Conclusion

According to good Jesuit tradition, the time has now come for a *repetitio!* – a summing up. I have sought to reflect with you on the challenges of globalization to Jesuit universities as institutions of learning, service, and research. First, in response to the globalization of superficiality, I suggest that we need to study the emerging cultural world of our students more deeply and find creative ways of promoting depth of thought and imagination, a depth that is transformative of the person. Second, in order to maximize the potentials of new possibilities of communication and cooperation, I urge the Jesuit universities to work toward operational international networks that will address important issues touching faith, justice, and ecology that challenge us across countries and continents. Finally, to counter the inequality of knowledge distribution, I encourage a search for creative ways of sharing the fruits of research with the excluded; and in response to the global spread of secularism and fundamentalism, I invite Jesuit universities to a renewed commitment to the Jesuit tradition of learned ministry which mediates between faith and culture.

From one point of view, I think you can take everything I

have said and show that the directions I shared are already being attempted or even successfully accomplished in your universities. Then, one can take what I have said as a kind of invitation to the “*magis*” of Ignatius for the shaping of a new world, calling for some fine-tuning, as it were, of existing initiatives, asking that we do better or more of what we are already doing or trying to do. I think that is a valid way of accepting these challenges.

I would like to end, however, by inviting you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

Already in 1995, General Congregation 34 saw that the universities were growing in size and complexity, and at the same time, the Jesuits were diminishing in number within the universities. In 1995, when GC 34 spoke about the diminishing number of Jesuits in universities, there were about 22,850 Jesuits in the world. Today, in 2010, there are about 18,250 – about 4,600 fewer Jesuits. I need not go into further statistics to indicate the extent of this challenge. I am very aware of and grateful for the fact that, in the past 15 years, there has been much creative and effective work aimed at strengthening the Catholic and Ignatian identity of our institutions, at creating participative structures of governance, and at sharing our spiritual heritage, mission, and leadership with our collaborators. I am also very aware of and delighted to see how our colleagues have become true collaborators – real partners – in the higher education mission and ministry of the Society. These are wonderful developments the universities can be proud of and need to continue as the number of Jesuits continues to decline.

I believe we need to continue and even increase these laudable efforts of better educating, preparing, and engaging lay collaborators in leading and working in Jesuit institutions. I can honestly say that this is one of the sources of my hope in the service of the

Society and of the Church. If we Jesuits were alone, we might look to the future with a heavy heart. But with the professionalism, commitment, and depth that we have in our lay collaborators, we can continue dreaming, beginning new enterprises, and moving forward together. We need to continue and even increase these laudable efforts.

I think one of the most, perhaps *the most*, fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and – with their energy, creativity, and freedom – ask their basic question afresh: What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves, not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God’s call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would – or how would – running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? Or perhaps, the question should be: What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today’s world? I am inviting, in all my visits to all Jesuits, to re-create the Society of Jesus, because I think every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit.

In the Gospels, we often find “unfinished endings”: the original ending of the Gospel of Mark, with the women not saying a word about the message of the angel at the tomb; the ending of the parable of the prodigal Son, which ends with an unanswered question from the Father to the older brother. These ambiguous endings may be unsettling, and precisely meant to provoke deeper, more fundamental questioning and responses. I therefore have

good precedents to conclude my talk in this open-ended way. I hope I leave you reflecting to what extent the challenges I have offered this morning are about improving our institutions and the mission and ministry to help shape a more humane, just, faith-filled, sustainable world or are calls to, in some sense, re-found what Ignatius called “the universities of the Society.”

Notes

- 1 The Rev. Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education,” lecture at Santa Clara University, Oct. 6, 2000. See also Kolvenbach, “The Jesuit University in the Light of the Ignatian Charism,” unpublished lecture from the International Meeting of Jesuit Higher Education, Rome, May 27, 2001.
- 2 GC 35, Decree 2, n. 20.
- 3 Ex Corde Ecclesiae, n 32.
- 4 GC35, Decree 3, n. 43.
- 5 GC35, Decree 2, n. 20.
- 6 Constitutions of the Society of Jesus, n. 440.
- 7 GC 34, Decree 26, n. 20.
- 8 Ex Corde, *ibid.*
- 9 Cf. GC 35, Decree 3, n. 10, n.20.
- 10 Caritas in Veritate, n. 56.
- 11 GC 35, Decree 1, n. 13.

Father Pedro Arrupe, S.J., 28th Superior General of the Society of Jesus, was serving in Hiroshima when the atomic bomb fell in August of 1945, calling it “a permanent experience outside of history, engraved on my memory.” Located in the Noreen Reale Falcone Library, this bust of Father Arrupe was created by Le Moyne Professor Emeritus Jacqueline Belfort-Chalat.



CHAPTER 5



FINDING GOD IN ALL THINGS – PRAYERS AND REFLECTIONS

“Examen”

St. Ignatius of Loyola founded a religious order that was intended for action in the world, not cloistered life behind monastery walls. At the same time, his own experience of discovering the divine presence in all things depended on practicing a sort of contemplation or mindfulness even in the midst of action. As a way of fostering this habit or practice of reflection in action, he encouraged a daily practice of reflection on one’s experience and actions. This is the Examen. Not intended to take more than 15 minutes, the Examen is a method for taking stock of what experiences we’re grateful for, as well as of ones we regret or wish we could learn from. It involves just a few steps and is useful at the end of the day.

1. I take a comfortable, yet alert posture and become present to myself, perhaps closing my eyes, paying attention to my breath, aware of the gift and blessing of my life at this moment.
2. I begin a review of the day from the time I woke up to the time of this reflection, pausing to savor with appreciation and gratitude all those moments for which I am thankful.
3. I then bring some intention to exploring the moments that I may regret, or feel ungrateful for, or that may have left me angry, sad, impatient, etc. The intention I bring is the willingness to learn from these moments, and that through my growth in self awareness, to grow in inner freedom from attachments or other obstacles to love, creativity, generosity.

4. With patient confidence, I review those moments and draw fruit from them.
5. Looking toward tomorrow, I make some practical resolutions to how I might proceed differently if needed, and I express thanks for this chance to draw insight, wisdom, and grace from my experience today.

So, what went well today, for which you feel grateful?
 What did not go as you would have liked or expected?
 And how might things have been different?

Glory Glory/Psalm 19

The heavens bespeak the glory of God.
 The firmament ablaze, a text of his works.
 Dawn whispers to sunset
 Dark to dark the word passes; glory glory.

All in a great silence,
 no tongue's clamor –
 yet the web of the world trembles
 conscious, as of great winds passing.

The bridegroom's tent is raised,
 a cry goes up: He comes! a radiant sun
 rejoicing, presiding, his wedding day.
 From end to end of the universe his progress
 No creature, no least being but catches fire from him.

Daniel Berrigan, S.J. (b.1921) is a poet and longtime activist for social justice and peace. From 1957 to 1963 he taught New Testament Studies at Le Moyne.

Teach us, good Lord, to serve You
 as You deserve;
 to give and not to count the cost;
 to fight and not to heed the wounds;
 to toil and not to seek for rest;
 to labor and not to ask for any reward,
 save that of knowing that we do Your will.

St. Ignatius Loyola

“We are not human beings having a spiritual experience. We are spiritual beings having a human experience.”

“Someday, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, man will have discovered fire.”

Both quotes from Pierre Teilhard de Chardin, S.J., French philosopher and Jesuit

Surely I shall be with you, hearing and seeing.

Qur'an 20:46

“If the only prayer you say in your entire life is thank you, it is sufficient.”

Meister Eckhart, German theologian and philosopher

God's Grandeur

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; Bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs —

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

Gerard Manley Hopkins, S.J., English poet and Jesuit

Religion begins in wonder, flourishes in relationship, and is realized through living with an awareness of holiness.

Rabbi David Wolpe, "Why Faith Matters"

Fall in Love

Nothing is more practical than

finding God, than

falling in Love

in a quite absolute, final way.

What you are in love with,

what seizes your imagination, will affect everything.

It will decide

what will get you out of bed in the morning,

what you do with your evenings,

how you spend your weekends,

what you read, whom you know,

what breaks your heart,

and what amazes you with joy and gratitude.

Fall in Love, stay in love,

and it will decide everything.

Attributed to Pedro Arrupe, S.J. (1907–1991).

That which God said to the rose, and caused it to laugh in full-blown beauty, He said to my heart, and made it a hundred times more beautiful.

Rumi

Rumi was a 13th-century Persian Muslim poet, jurist, theologian and Sufi mystic.

I Choose to Breathe the Breath of Christ

I choose to breathe the breath of Christ
that makes all life holy.

I choose to live the flesh of Christ
that outlasts sin's corrosion and decay.

I choose the blood of Christ along my veins and in my heart
that dizzies me with joy.

I choose the living waters flowing from his side
to wash and clean my own self and the world itself.

I choose the awful agony of Christ
to charge my senseless sorrows with meaning
and to make my pain pregnant with power.

I choose you, good Jesus, you know.

I choose you, good Lord;
count me among the victories
that you have won in bitter woundedness.
Never number me among those alien to you.

Make me safe from all that seeks to destroy me.

Summon me to come to you.

Stand me solid among angels and saints
chanting yes to all you have done,
exulting in all you mean to do forever and ever.

Then for this time, Father of all,
keep me, from the core of my self,
choosing Christ in the world. Amen.

Joseph Tetlow, S.J., professor of spiritual theology.

This prayer is a contemporary paraphrase of the Anima Christi – a favorite prayer of St. Ignatius which he placed at the beginning of his book of Spiritual Exercises. He frequently suggested that the retreatant conclude a prayer period by reciting this prayer.

The Incarnation

Once upon a time, there was a little girl who was having trouble sleeping. Night after night she would demand that one of her parents hold her for hours until she fell asleep.

They realized they couldn't go on like this forever. One night, they sat her down and tried to convince her that she was not really alone in her bedroom. "God is with you, beside you, watching out for your every minute, sweetheart," they said. "You're never alone."

She listened thoughtfully, nodding the whole time. But at the end of their passionate plea she said patiently, "Could you still stay with me? I know God is here, but right now I really need someone with a little more skin."

A newcomer to my church, a young woman who had not been raised in any religious tradition, was baptized this year. At the time of her baptism, she didn't understand intellectually what baptism was all about, but just felt a strong spirit leading her to do it anyhow.

When we sit down to talk about it, she said: I feel like this is the right place to be, but I'm just not sure what I believe about Jesus.

I summed up for her what it means to me that Jesus is the incarnate – literally, en-fleshed – version of God. "This is what I believe: God made us part of the long, epic process of Creation; made us, in fact, because nothing else that God had made had satisfied the loneliness God felt. So God made us, and loved us, but it wasn't quite enough. God couldn't get close enough, still. So God took on human skin to entirely share our experience, to learn total empathy by sharing every iota of what it means to be a human fully alive, to be as close to us as possible: hugging, crying, eating. The incarnation is not more complicated than that."

**The Rev. Molly Phinney Baskette, First Church Somerville (Mass.),
United Church of Christ**

This being human is a guest house. Every morning a new arrival. A joy, a depression, a meanness, some momentary awareness comes as an unexpected visitor ... Be grateful for whoever comes, because each has been sent as a guide from beyond.

Rumi

A.M.D.G.

Ad Majorem Dei Gloriam

The Society of Jesus was founded “for the greater glory of God,” an idea repeated more than a hundred times by Ignatius in the Constitutions of the Jesuits. The phrase became the unofficial motto of the Society. Jesuit schools and churches often had “A.M.D.G.” inscribed on their portals. In James Joyce’s *A Portrait of the Artist as a Young Man*, Stephen Daedalus writes the initials on his school papers in nineteenth century Dublin, a practice some students in Jesuit schools still follow.

First Principle and Foundation

The goal of our life is to be with God forever.

God, who loves us, gave us life.

Our own response of love allows God’s life to flow into us without limit.

All the things in this world are gifts of God, presented to us so that we can know God more easily and make a return to love more readily.

As a result, we appreciate and use all these gifts of God insofar as they help us develop as loving persons.

But if any of these gifts become the center of our lives, they displace God and so hinder our growth toward our goal.

In everyday life, then, we must hold ourselves in balance before all these created gifts insofar as we have a choice and we are not bound by some obligation.

We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one.

For everything has the potential of calling forth in us a deeper response to our life in God.

Our only desire and our one choice should be this:

I want and I choose what better leads to God’s deepening his life in me.

St. Ignatius Loyola, paraphrased by David L. Fleming, S.J.

St. Ignatius Loyola begins his Spiritual Exercises with a statement of the situation we find ourselves in as created beings.

We ask you, Lord, to help orient all our actions by your inspiration and carry them on by your gracious assistance, so that every prayer and work of ours may always begin from you and through you be happily ended.

A variation of a prayer included by St. Ignatius Loyola at the beginning of the Spiritual Exercises, which Jesuits have often used at the beginning of any undertaking.

Take, Lord, and receive

all my liberty, my memory,
my understanding, and my
entire will, all that I
have and possess.
You have given all to me.
To You, Lord, I return it.
All is yours.
Dispose of it wholly
according to Your will.
Give me Your love and Your
grace. This is sufficient for me.

St. Ignatius Loyola

As Kingfishers Catch Fire

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same;
Deals out that being indoors each one dwells;
Selves – goes itself; *myself* it speaks and spells,
Crying *What I do is me: for that I came.*

I say more: the just man justices;
Keeps gráce: that keeps all his goings graces;
Acts in God's eye what in God's eye he is –
Christ – for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

Gerard Manley Hopkins, S.J.

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—for the God-man who lived and died for all the world; to form men who cannot even conceive of a love of God which does not include love for the least of their neighbors; men completely convinced that a love of God which does not issue in justice is a farce.

Pedro Arrupe, S.J., was superior general of the Jesuits from 1965 to 1983. He made these remarks at a gathering of graduates of Jesuit schools at Valencia, Spain, in 1973. Many in the audience were critical of Arrupe's words. This passage is the source of the motto frequently used to describe the outcome of Jesuit education, "men and women for others."

Hear, O Israel: The Lord our God, the Lord is One. Praised be His glorious sovereignty throughout all time. Love the Lord your God with all your heart, with all your soul, with all your might. And these words which I command you this day you shall take to heart. You shall diligently teach them to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

Deuteronomy 6:4–9

The twice-daily recitation of the Sh'ma is one of the fundamental elements of Jewish worship. Its recitation is an affirmation of the unity of God and a reminder lovingly to infuse one's life, in all its aspects, with God's word.

God is the light of the heavens and the earth, His light may be compared to a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star kindled from a Blessed tree, an olive that is neither of the East nor of the West whose oil would almost shine forth though no fire touches it. Light upon light, God guides to His light whom He will. God speaks in metaphors to me. God has knowledge of all things.

Qur'an 24:35

Hadith or Sayings of the Prophet Muhammad

If you walk toward Him,
He comes to you running.
None of you truly believes until he wishes for his brother what he wishes for himself.

Muhammad, the key figure in the founding of Islam, known by Muslims as the Prophet and Apostle of God. Born in Mecca c. 570, he was a merchant as a young man. In a period of intense prayer in the desert, he experienced the first of a series of revelations from the Angel Gabriel, which were subsequently collected as the Qur'an. He undertook the mission of establishing a just social order and of proclaiming the worship of the One True God, in Arabic Allah – the word also used by Jews (Elohim) and Arab Christians (Allah). He died in Medina in 632.

Thou hast made me endless, such is thy pleasure.
This frail vessel Thou emptiest again and again, and
fillest it ever with fresh life. This little flute of a reed
thou hast carried over hills and dales, and hast
breathed through it melodies eternally new. At the immortal
touch of thy hands my little heart loses its limits
in joy and gives birth to utterance ineffable. Thy infinite
gifts come to me only on these very small hands of
mine. Ages pass, and still thou pourest, and still there
is room to fill.

Thou hast made me known to friends whom I knew
not. Thou hast given me seats in homes not my own.
Thou hast brought the distant near and made
a brother of the stranger. I am uneasy at heart when I
leave my accustomed shelter; I forget that there abides
the old in the new, and that there also thou abidest.
Through birth and death, in this world or in others,
wherever thou leadest me it is thou, the same, the one
companion of my endless life who ever linkest my heart
with bonds of joy to the unfamiliar. When one knows
thee, then alien there is none, then no door is shut. Oh,
grant me my prayer that I may never lose the bliss of
the touch of the one in the play of the many.

Rabindranath Tagore. These songs are from *Gitanjali*, the collection
for which the Indian poet Rabindranath Tagore won the Nobel Prize
for Literature in 1912.

There is in each of us – whatever our religion, even in a bishop
– a believer and a non-believer. These two exchange views and try
to convince each other.

Carlo Maria Martini (b.1927) is a Jesuit, a cardinal, and retired
archbishop of Milan, Italy. He is widely known for his dialogues with
European intellectuals around the theme of belief and non-belief.

God, may he be exalted, cannot be comprehended by
the intellect. None but He Himself can comprehend
what He is ... Thus all the philosophers say: We are
dazzled by His beauty, and He is hidden from us because
of the intensity with which He becomes manifest,
just as the sun is hidden to eyes that are too weak to
apprehend it. This has been expounded upon in words
that it would serve no useful purpose to repeat here.
The most apt phrase concerning this subject is the
statement in the Book of Psalms, Silence is praise to
You (65:2). Interpreted, this means, Silence with regard
to You is praise. This is a most perfectly put phrase regarding
this matter. In regard to whatever we say intending
to magnify and exalt, we find that while it may
have some application to Him, may He be exalted, it
does have some deficiency. Accordingly, silence is more
appropriate.

Rabbi Moses Maimonides, 1135–1205, after fleeing Muslim perse-
cution in Spain, eventually settled in Egypt where he became the
private physician of the caliph and the leader of the Jewish commu-
nity in Cairo. He is remembered as a codifier of rabbinic law and as a
theologian steeped in Aristotelian philosophy. This selection from his
philosophical work, *The Guide of the Perplexed*, I:59, discusses his
concept of ideal prayer.

I believe that unarmed truth and unconditional love will have the final word in reality. This is why right, temporarily defeated, is stronger than evil triumphant.

I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men.

I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality, and freedom for their spirits.

I believe that what self-centered men have torn down, men other-centered can build up.

Dr. Martin Luther King, Jr., Nobel Prize speech

In Buddha, Dharma and Spiritual Community,

We go for refuge until we fully awaken.

By the power of generosity and all other virtues,
may we realize Buddhahood for the sake of all beings.

Atisha

A prayer of refuge and resolve to awaken to a Buddha's enlightenment, transmitted to Tibet by the eleventh century Indian sage Atisha, recited daily by many Tibetans today.

Holy lotus born Buddha, please empower me through the spontaneous unfolding of bliss-emptiness wisdom to become the sacred guide to ultimate liberation for countless living beings in this world of suffering.

Patrul Rinpoche

A prayer of aspiration to awaken fully for the sake of beings, by the 19th century Tibetan master Patrul Rinpoche.

God completes the divine signs both in stormy, active individuals as well as in gentle individuals so that people will not turn away and say that God carries out the divine wonders only in mild individuals.

Hildegard of Bingen (1098–1179) was abbess of a monastery at Bingen in Germany and a visionary mystic. Her reputation for wise counsel drew many who were in need of advice. A great writer of songs and letters, her famous mystical work is the Scivias.

Say: follow me, if you love God; He shall love you, and forgive you your wrong actions. He is the Forgiving, the Merciful.

Qur'an 3:31

Perseverance in Prayer

Our prayer brings great joy and gladness to our Lord. He wants it and awaits it.

By his grace he can make us as like him in inward being as we are in outward form. This is his blessed will.

So he says this, “Pray inwardly, even though you find no joy in it. For it does good, though you feel nothing, yes, even though you think you cannot pray. For when you are dry and empty, sick and weak, your prayers please me, though there be little enough to please you. All believing prayer is precious to me.”

God accepts the good-will and work of his servants, no matter how we feel.

Julian of Norwich (1342–1416) was an English Benedictine nun and a mystic. Her major work, the *Sixteen Revelations of Divine Love*, develops the theme that all things are held in being by the love of God. T.S. Eliot quotes her in the conclusion of his *Four Quartets*.

.....

What I want to achieve – what I have been striving and pining to achieve these thirty years – is self-realization, to see God face to face, to attain Moksa [Liberation]. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end.

I worship God as Truth only. I have not yet found God, but I am seeking after God ... Often in my progress I have faint glimpses of the Absolute Truth, God; daily the conviction is growing upon me that He alone is real and all else unreal.

Mohandas K. Gandhi, renowned as the father of Indian independence, was also a seeker who wanted very much to see the face of God – and who found God in his life of sacrifice and service.

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This statue of Mary is located in front of Grewen Hall.

