

LE MOYNE COLLEGE



THE LE MOYNE COLLEGE
GREEN BOOK



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Office of Mission and Identity

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LETTER FROM THE PRESIDENT



Congratulations! You have become a Dolphin!

This book is just one way in which we welcome you to the Le Moyne College community, and to our extended, global family.

The Green Book is designed to serve you during your years at Le Moyne College and well beyond. It weaves prose, prayer and poetry into a portable guide for your spiritual, moral and intellectual journey. Study and reflect upon it in solitude, or share it with your friends, mentors, family and teachers. Turn to it during times of both 'consolation and desolation,' as Ignatius of Loyola termed the natural cycles of human life. Use it to help bring about our OneLeMoyne Vision, which calls for the preparation of persons 'capable of reverential attention to the world and thoughtful examination of their place within it,' graduates distinguished by both critical acumen and compassionate engagement with the world.

But this book is much more than a set of reflections. It is also a vivid expression of the College mission itself, which privileges 'the search for meaning and value as integral parts of the intellectual life.' It situates key texts within the many narratives and stories that the Le Moyne College community uses to make meaning. For example, naming is one of the powerful ways that humans shape reality. Our College bears the name of neither a city nor an idea. It is named for a 17th century Jesuit whose presence in Central New York has taken on an aspect of legend. Why does this matter? Because in our everyday work on this campus, we bear in mind the impressive legacy of Father Simon Le Moyne. As you grow aware of this, you will notice how his traits of eloquence, cultural sensitivity, diplomacy, initiative and peacefulness resonate to this day on the Heights. You will find that even the name of our College yearbook – *The Black Robe* – is significant. It evokes a



Fred Pestello, Ph.D., Le Moyne's first permanent lay president, enjoys a moment with students.

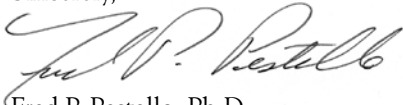
time when Jesuits were called ‘black robes’ by Native Americans. Indeed, in the mid-1650s, the Iroquois called for peace talks on one condition: “A black robe must come to us; otherwise there will be no peace.”

Another example of meaning-making is in the names of buildings. These names are always meaningful on a college campus, and Le Moyne is no exception. Once you learn our stories, you will read the campus map with wholly different eyes; you will enter Foery Hall musing about the determined bishop who sought to combine Catholic social thought with business training, and who led a campaign that raised funds literally from door to door in order to establish our College.

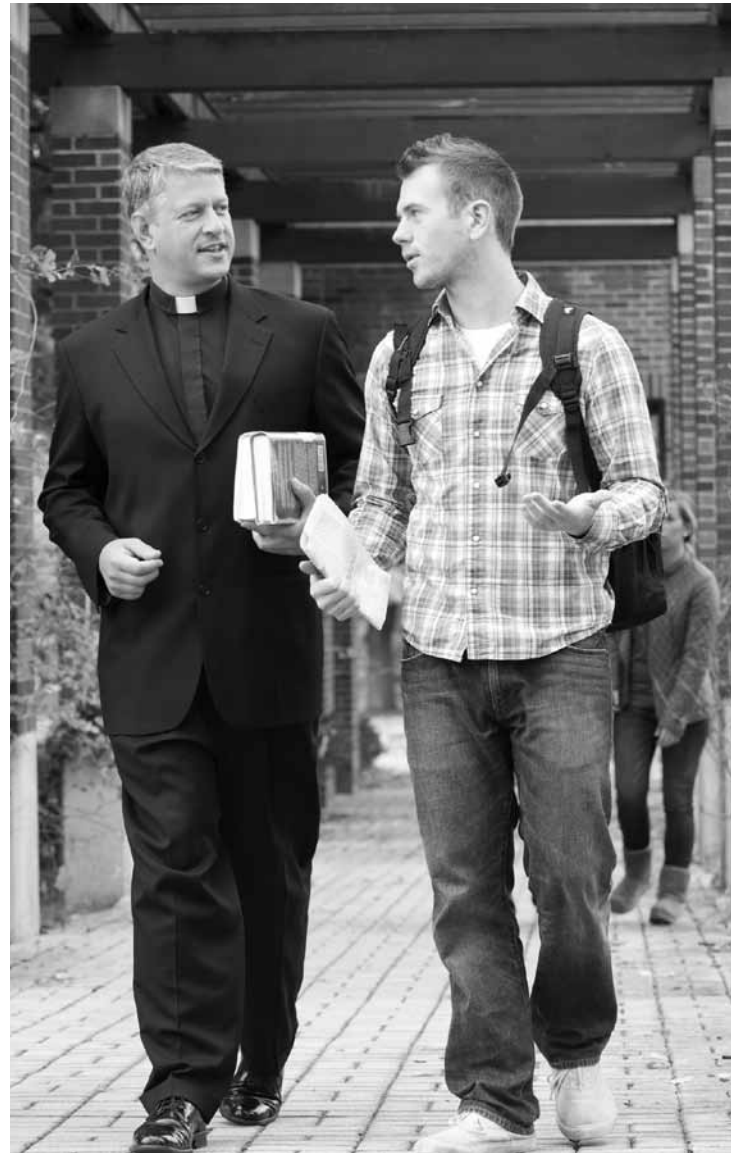
Jesuits are members of a far-flung, transnational brotherhood. They are unified by the initiating experience and ongoing practice of the Spiritual Exercises, developed by Ignatius in founding the order. The Exercises are intended to cultivate habits of mind that include reflection and discernment. And in its own way, this unique book also encourages those habits of mind.

I hope you will both enjoy and learn from *The Le Moyne College Green Book*.

Sincerely,

A handwritten signature in dark ink, reading "Fred P. Pestello". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

Fred P. Pestello, Ph.D.
President



WHAT IT MEANS TO BE JESUIT



People often ask, “What is a Jesuit?” The textbook 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 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.” It is a profound and humbling statement: *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?” Most of the Le Moyne College faculty, administration and staff are not Jesuits. Our students are of every religion, and no religion. We are women and men of many faiths and traditions – some of us have dedicated our lives to the pursuit of truth and the service of justice without being religious. So what makes an institution like this Jesuit? The answer lies in our historical mission. There is a tradition here at Le Moyne that stretches back more than 450 years to when St. Ignatius of Loyola and his early companions first founded schools around the world. They sought then, and we still seek today, to educate young people to be intellectually competent, morally conscientious, spiritually mature, and engaged for the betterment of the world. It is a collaborative enterprise that encourages working side by side with women and men of like mind and shared vision. This has been the purpose of Jesuit education over the ages. This is what it means to be Jesuit.

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 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.

.....



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 Aug. 16, 1654.



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



Jesuits are members of the Society of Jesus (hence, the suffix “S.J.” after the names of Jesuits). Its first members were all students in Europe’s best university, the University of Paris, which was a diverse group from mutually hostile parts of France and Spain. They were serious about their work, ambitious for careers in church institutions, but they were students nonetheless. 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. 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 would lead in directions they could never have imagined.

The Society of Jesus was founded “for the greater glory of God” or *ad maiorem Dei gloriam* in Latin. The phrase became the unofficial motto of the Society, and is repeated more than a hundred times in the Constitutions of the Jesuits. Jesuit schools and churches often have “A.M.D.G.” inscribed on their portals.

Ignatius of Loyola

Ignatius is one of the most fascinating figures to emerge at the turbulent border between the medieval and modern worlds. Even by today’s standards, reading the life story of Ignatius Loyola is similar to reading a great adventure, filled with romance, challenge and resilience. The youngest of 13 children, he was born with the name Iñigo Lopez in 1491, into a family of minor nobility in Loyola, the Basque region of Spain. His father had enough connections to secure a position for him in the household of the king’s treasurer where he might make a career. 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. In battle against the French in 1521, during which he fought bravely and even foolishly against overwhelming odds, Iñigo’s leg was shattered by a cannonball. He was carried to his family home in Loyola, humiliated and in agony. His leg healed badly, and not wanting a limp, 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 *Lives of the Saints*. He filled his time reading and daydreaming about what he could have been as a soldier and as a ladies’ man. He imagined outdoing the saints in their austerity and commitment. Through these dreams 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



Sculpture of St. Ignatius of Loyola

awakening began here with what we recognize today as the gift of “discernment.”

On his recovery bed Iñigo learned to distinguish between experiences that nourished his relationship with God and those that diminished it. He discovered an “inner compass” against which he could measure his thoughts and feelings, and recognize those that were in service to God. One overwhelming insight was the realization that God was at work in everything and everyone around him. All things, he realized, could be ways of finding God. He saw that God was teaching him how to make decisions about the way he should live and use his talents in response.

After he experienced a vision of Mary and the infant Jesus, he resolved to serve Christ rather than the princes of Spain. Like many students who choose a career other than the one their parents would have chosen for them, Iñigo told his family that he would not use his skills to bring honor to his family name. Instead, 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, confessed his sins, left his sword before the altar, and donned simple clothing. 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 conversion he was undergoing.

Iñigo 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. 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 the aim of clarifying the direction of one’s life or enriching one’s relationship with God. He developed a deep reverence for the whole process of teaching and learning.

When Iñigo 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 was 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 footloose fanatics, so when his permission to stay ran out, he returned to Europe. 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, helping in hospitals, and talking about God and religious matters with those he encountered. Church authorities criticized his acting as a spiritual guide with no theological credentials. So, Iñigo decided to go to the best university of the day to earn a degree that no one could question. He spent seven years at the University of Paris, where he became a master in philosophy and gathered the group of friends who formed the Society of Jesus in 1534. He was ordained in 1536 at age 45, and adopted the name Ignatius.

The Jesuits

The phrase “to help people” dominated the personal spiritual journey of Ignatius and his first companions, and 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 constant-

ly 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. With Ignatius and his companions ordained as priests, 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 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. This is still the culture of Jesuit universities. 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 hostility. 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.

Jesuit Education

Being “Catholic, Jesuit universities” is not simply one characteristic among others but is our defining character. It makes us uniquely what we are. However, our students, staff and faculty are

made up of people of all faiths. We are 28 academic institutions with all of the essential dimensions of what universities are and do. Our primary mission is to educate and form our students into the persons they become, with wide influence for good in their lives, their professions and in service. We agree with Father Peter-Hans 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.

The 28 U.S. Jesuit institutions of higher education (all members of the Association of Jesuit Colleges and Universities, or AJCU, www.ajcunet.edu) each have their own charter and set of trustees, but they are bound by a shared purpose and values. They often collaborate on projects in which their combined effort will make a greater difference than that of any one institution alone – a sign of the achievement thinking that all Jesuit schools seek to instill in their students. They also collaborate to offer international programs, sponsoring overseas study and faculty exchange programs on five continents. As of this writing, there are nearly 1.8 million living alumni of U.S. Jesuit colleges and universities. Their ability to say “*I am Jesuit educated*” is a quick way to help others understand their commitment to intellectual integrity, critical inquiry and mutual respect. After graduating, many become members of the National Jesuit Alumni Service Initiative that continues to support being *men and women for others* through shared service projects.

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 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* (from the General Congregation of the Jesuits #35 = GC35). We are Jesuit

also in the sense that we share with the Society of Jesus a “commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture,” and we evaluate our work to ensure that it is in alignment with the overall mission of the Society of Jesus.

What follows are additional defining characteristics of Jesuit colleges and universities:

- We believe in the transforming power of the education of our students as whole persons so that they become leaders manifesting these Ignatian values in whatever they do.

JESUIT COLLEGES AND UNIVERSITIES IN THE UNITED STATES



- We engage in formative teaching, conscientious scholarship and public dialogue.
- We are committed to continuing the historic mission of educating first-generation students. Our students come from diverse economic, cultural, ethnic, religious and geographic backgrounds.
- We 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. 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 engage globally. The internationalization of the curriculum and experiences of students, the education of international students, the connections and exchange programs developed with universities (often Jesuit) 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 our global engagement.
- We welcome students of a new mindset, with diverse religions, beliefs and values, and enter into and seek to provide a public forum for informed discussion of controversial issues with civil discourse.

To better understand Jesuit education, it is important to recognize the importance Jesuits place on the *spirit of learning* and on the *habit of discerning*.

The Spirit of Learning

The spiritual growth of Ignatius Loyola was a long process, filled with many challenges. But his experience had a signifi-

cant influence on the schools that Jesuits established and on the philosophy of education they developed. In seeking to clarify the direction of his life, Ignatius became inspired by the learning process. It became “a way of proceeding” – to pay attention to experience, reflect on its meaning, and decide how to act. This three-part process is a foundation of Jesuit education.

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.

We pay attention by observing, wondering, opening ourselves to what is new, allowing the reality of people and things to enter our 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 also happens outside the classroom, for example, in service programs, when we enter into the lives of others. Jesuit leader Peter-Hans Kolvenbach sums it up eloquently with, “When the heart is touched by direct experience, the mind may be challenged to change.”

2. Be Reflective

The outcome of paying attention to our experience may be a complex variety of images, unrelated insights, and 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, and weigh options in light of their possible consequences. In other words, we need 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; 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 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, self-understanding and freedom that we have gained through reflection. How shall we act authentically, consistent with this new self and what it knows and values? But 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. 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.



For Ignatius, 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.

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 to which we belong. We are potentially in love with the 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).

The Habit of Discerning

Jesuit education's three-part process of *being attentive*, *being reflective* and *being loving* 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 college years, 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* (more on the *Examen* in Chapter 4). For Ignatius, a key element of discerning is the exercise of imagination. In doing the *Examen*, 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.

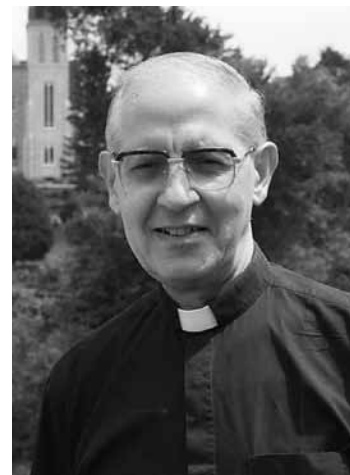
In the practice of discerning, we grow in being able to imagine how we are going to live our lives. **We discover our vocations.** The writer and theologian Frederick Buechner describes vocation as “the place where your deep gladness and the world’s deep hunger meet.” When we arrive at this place, and 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.

Challenges to Jesuit Higher Education Today

There are many advantages to being educated in a Jesuit institution. The reason many students seek out a Jesuit education is to learn more than academics; they seek growth in their minds, hearts and spirits. Jesuit business schools in particular are recognized for their integration of Jesuit principles such as character, integrity, emotional intelligence, compassion and ethics in producing future business leaders.

But there are also many challenges to sustaining Jesuit values and principles in education, not the least of which is a dramatic decrease over the years in the number of Jesuits available to teach.

The superior general of the Society of Jesus, Adolfo Nicolás, S.J., gave an eloquent speech on April 23, 2010, that captured the greatest challenges. What follows are excerpts from his keynote address at “Networking Jesuit Higher Education for the Globalizing World,” an international conference that took place in Mexico City. He does not mince words when he speaks of the challenges inherent to promoting imagination, enhancing service, and bridging faith and culture.



Adolfo Nicolás, S.J.

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 email 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 ... 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 ... 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 ...

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 communica-

tion 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 ...

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 ... 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 ... 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 ... 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?

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 ...

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 ... 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?

Second, our globalized world has seen the spread of two rival “isms”: on the one hand, a dominant “world culture” 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 ... 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 ... 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 ...

Conclusion

According to good Jesuit tradition, the time has now come for a repetitio! – a summing up ... 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 ...



St. Ignatius of Loyola, author of the *Spiritual Exercises*.

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

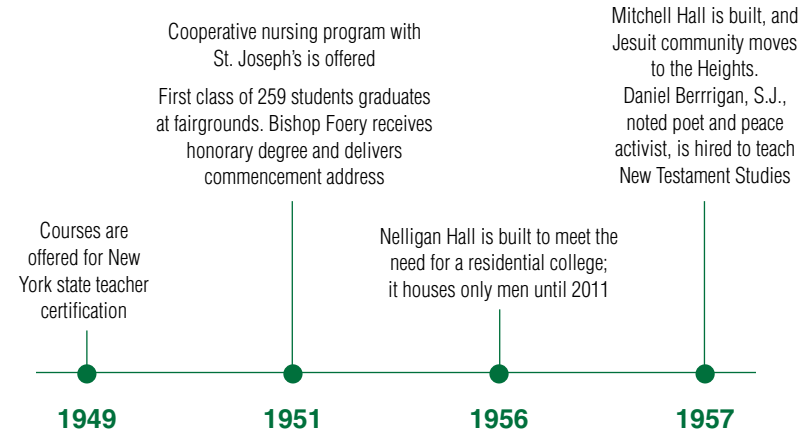
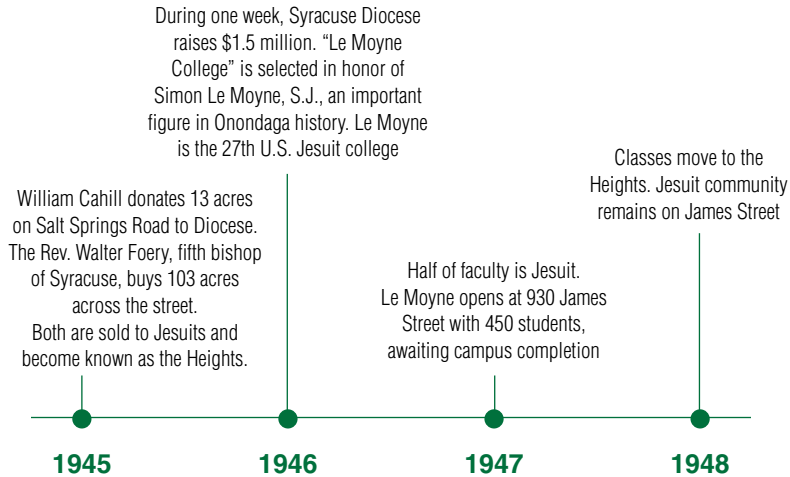
1940s-1950s

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 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. They 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 and moral 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,

1940s-1950s



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 fledgling 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

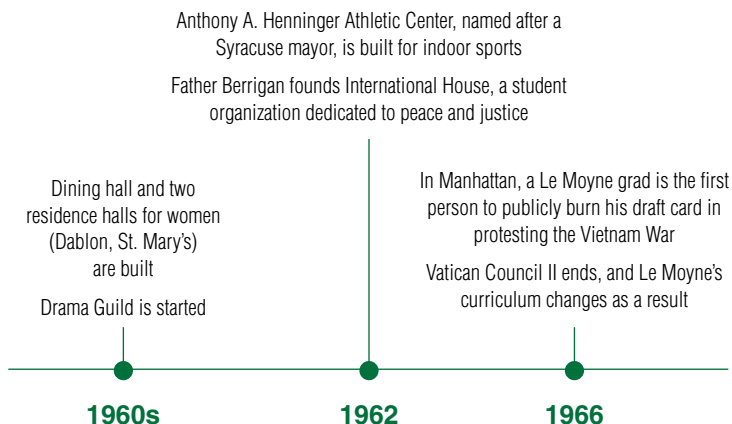
of the council fire of the Iroquois Nation, where he converted a large number of Iroquois, including some chiefs, before returning to Canada.

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.

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.

1960s-1980s



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 55 years, Nelligan housed only male students, not becoming co-ed until 2011.

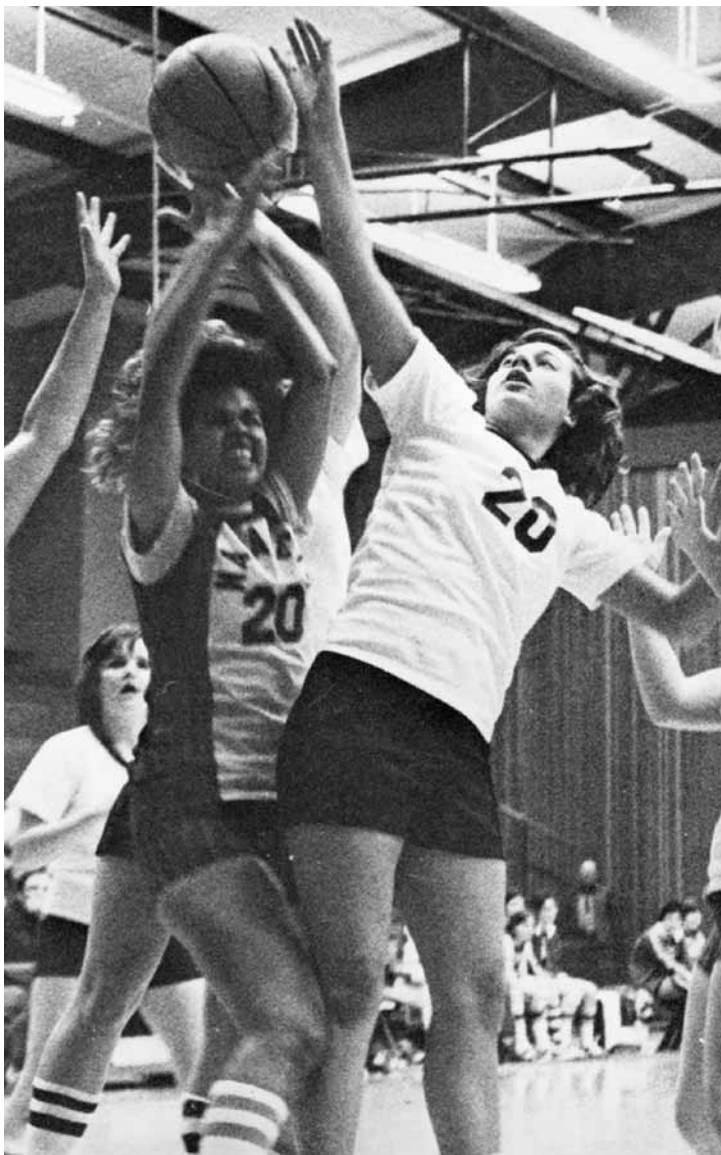


No longer exclusively a college for local students, the campus became more vibrant. The drama guild, Boot and Buskin, started. The Le Moyne Glee Club appeared on *The Ed Sullivan Show* to benefit the College's building fund.

1960s-1980s

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. 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. Many from Le Moyne joined in the Civil Rights March in 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 vowed 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

1990s-today

Panasci Family Chapel is built, reflecting Le Moyne's commitment to maintaining its spiritual and community values

Establishment of the Madden Institute for Business Education
W. Carroll Coyne Center for the Performing Arts expands drama program

Men's lacrosse team brings home first national championship; repeated in 2006 & 2007

1994

1998

2004

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.

The Noreen Reale Falcone Library was built in 1981 with seating for 700 students and space for 250,000 volumes.

1990s-today

Campus growth continued. 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

Le Moyne Plaza is opened. Multi-use turf field installed at Thomas J. Niland Jr. Athletic Complex

Le Moyne ranked fifth out of 551 institutions in Master's Universities by *Washington Monthly*

New 48,000-square-foot science building opens

Madden School of Business becomes first named school in its 66-year history

Fred Pestello, Ph.D., becomes Le Moyne's first permanent lay leader.

The College receives transformative gift of \$50 million from the estate of Bob and Katherine McDevitt.

Princeton Review includes Le Moyne in "Best in the Northeast"

Dolphin Den returns to Grewen Hall

2008

2010

2011

2012

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 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.

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 January 2012, a 48,000-square-foot addition to the Science Center opened.

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.

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. 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 arrived on campus in fall 2009, 2010 and 2011, respectively. From 2000 to 2010, the full-time undergraduate enrollment grew from 2,089 to 2,361.

In January 2012, the College opened a state-of-the-art, 48,000-square-foot science building, shown on page 32, a centerpiece of the largest construction initiative on campus since the College's founding. The Madden School of Business was launched in April 2012 to honor Michael Madden '71, alumnus

and benefactor, and is comprised of three centers of excellence: Entrepreneurship, Innovation and Creativity; Global Business; and Leadership and Business Ethics.

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 Namesake: Simon Le Moyne, S.J.



Born in Beauvais, France, in 1604, Le Moyne joined the Society in 1622 and, following his ordination, was assigned to the Canadian Mission, arriving in Quebec in

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.

1638. 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.

New France was being threatened by the Iroquois, 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 “Ondes-sonk,” or “Eagle.”

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. Here are 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. It is perhaps serendipitous that Le Moyne College sits on Salt Springs Road.

Le Moyne's 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 of his proficiency 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.

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.

The OneLeMoyne Vision and Strategic Priorities



When President Fred Pestello took office in 2008 as Le Moyne's first lay president, he asked stakeholders, "What must Le Moyne College become?" Ninety members of the community contributed their ideas, and the OneLeMoyne

Vision along with six Strategic Priorities emerged, endorsed by the College's Board of Trustees in February 2011.

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.

In support of its mission and the OneLeMoyne vision, Le Moyne College is committed to the following 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.

Our Seal



Five arrowheads are displayed to represent the Haudenosaunee, the People of the Long House, whose central fireplace was located near where Syracuse now stands. Here Father Simon Le Moyne labored and earned from these people the title “Ondessonk” (Eagle).

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-lis to honor Simon Le Moyne's birthplace, the French city of Beauvais. 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 fleur-de-lis 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], a phrase which Simon Le Moyne customarily used at the end of his letters to his superiors.

Our Mascot



The dolphin is the symbol and mascot of Le Moyne College. It may seem odd that a college in central New York, far away from the mammal's habitat, would have a dolphin as its

mascot. But it was embraced from the beginning of Le Moyne for many reasons. Using a dolphin as a sign 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.

The following text was excerpted from the first volume of The Dolphin (published Oct. 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.

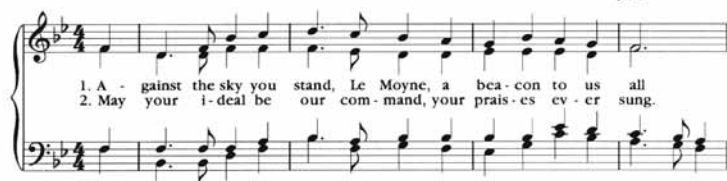
It was not until the second century that the specific use of the dolphin as a Christian symbol became common ... With the dolphin also there were associated in the imagination of the early Christians the ideas of love and tenderness. Twin dolphins appearing on funeral monuments symbolized conjugal love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

Music by John J. Hooper, S.J.



1. A - gainst the sky you stand, Le Moyne, a bea - con to us all
2. May your i - deal be our com - mand, your prais - es ev - er sung.

The first system of the musical score is in 4/4 time with a key signature of two flats (B-flat and E-flat). It features a piano accompaniment with chords and single notes in both the treble and bass staves. The vocal melody is written in the treble staff, with lyrics provided for two verses. The first verse ends with a whole note chord, and the second verse ends with a half note chord.



And on the Heights our for - ces join, we ral - ly to your call.
So long as on the Heights you stand, your name be on our tongue.

The second system continues the musical score. The piano accompaniment provides harmonic support for the vocal melody. The lyrics for the first verse end with a half note chord, and the lyrics for the second verse end with a whole note chord.



From loy - al hearts our chal - lenge roars that here we stand al - lied!


The third system of the musical score features a piano accompaniment with a long note in the bass staff. The vocal melody continues with lyrics for the first verse, ending with a half note chord.



You're ours, Le Moyne, and we are yours while Heights and hearts a - bide.

The fourth system concludes the musical score. The piano accompaniment provides harmonic support for the vocal melody. The lyrics for the first verse end with a half note chord, and the lyrics for the second verse end with a whole note chord.





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

SPIRIT, INQUIRY AND LEADERSHIP

Phrases you will find throughout Le Moyne's brochures and website include: "we educate the whole person" and "we nourish mind, heart and soul." We capture that in our tagline:

Spirit. Inquiry. Leadership. Jesuit.

The concepts of Spirit (soul), Inquiry (mind), and Leadership (heart) underlie everything we present, teach and do at Le Moyne. Abdul Kalam, scientist and 11th president of India, captured our philosophy beautifully when he said: *Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model.*

Le Moyne faculty and staff pay close attention to how the decisions we make affect not only your education, but also your character. It is worth investing some pages on what these three descriptors mean to the Le Moyne student. Descriptions of each of three words and some related reflective questions are followed by excerpted writings of others – Jesuits, students, staff – who have captured the essence of each word in short essays.

SPIRIT

Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit.
– Mahatma Gandhi

I have come to believe that a great teacher is a great artist and that there are as few as there are any other great artists. Teaching might even be the greatest of the arts since the medium is the human mind and spirit.
– John Steinbeck

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, reverence and fear of the Lord. Metaphorically, the word “spirit” is used to describe the collective essence of a group or community, as in team spirit. It is also used to describe the character of a time period, as in the German word *zeitgeist*, the “spirit of the age.” And if someone performs an action powerfully or with a great deal of passion, they are said to be “spirited.” So many positive and powerful meanings for one word!

What does spirit mean 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 evident in a Le Moyne student. Meant in the best sense: 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” 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.

Applying, Reaching, Engaging

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.

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

Finding Wholeness

I recall a 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.

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, and to seek “more” out of life. Some of my most significant and transformational experiences came through service-learning projects and alternative breaks. 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.

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.

Serving One’s Education

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.”

How will you use [your college education] 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 educa-



tion 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?

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

Christ as the Heart of our Educational Inquiry

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, 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. 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.

William S. Dolan, S.J., works in Campus Ministry and teaches history at Le Moyne College.

What Does the World Need Us to Be?

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?

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

The Gift of Perspective

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.

Spirit in the Sciences

Academic life at Le Moyne is enriched by the spiritual mission of the College. It’s equally true to say that 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. 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.

Caring for Others

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 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. It 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.

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, 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 re-



members 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.

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

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? We at Le Moyne support our students as they take up their quest to find informed solutions.

Le Moyne firmly espouses the virtues of family, friendship and community. These play an essential role in unearthing answers

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.



to life's most integral questions. As a faith-based institution, we encourage our students to develop these virtues 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 students 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, as a humane and spiritual community, paves the way for those aspiring to live moral and ethical and consequential lives.

Louis Sogliuzzo, S.J. is former director of Le Moyne's Office of Campus Ministry.

Questions to Ponder About Spirit

What is the essential spirit of you? 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 of which you are a part?

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?

INQUIRY



A subtle thought that is in error may yet give rise to fruitful inquiry that can establish truths of great value.

– Isaac Asimov

A university's essential character is that of being a center of free inquiry and criticism – a thing not to be sacrificed for anything else.

– Richard Hofstadter

While the word “education” is a noun, the process of learning is more than a person, place or thing. An education is not 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: “investigation” and “quest.” 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 research, critical consideration of what we are discovering and, often, a refining of our original questions. 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 when seeking God in all things.



Education and a Just Society

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.

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

A Jesuit Education Combines Disciplines

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 be, 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 which they try to pass on to 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.

We Are Our Stories

Who are you? I mean, who are YOU? ... 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.

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.



The Artist's Challenge

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 the education of the whole person.

Spiritual and artistic journeys share similar challenges. Each requires periods of intense inner reflection and each requires 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, who recently retired after being involved with Le Moyne's theater program for more than 30 years, and Karel Blakeley, who currently serves as the program's director of theater and resident scenic designer.

Learning the Truth and Using Discernment

Le Moyne's Catholic tradition affirms human freedom: God does not predetermine the events of our lives. The life that pulses throughout creation originates in God. What we do with that life, how we answer that call through choosing a lifestyle, 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? The method of making such choices Ignatius 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. But emotions around choices also 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.

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 14 years.

A Thought Adventure Begins

I will never forget an exchange between me, a sophomore student, and a teacher – a Jesuit of enormous learning, stature – as I came to learn humility. My question, a statement really: "If matter always existed, 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, and reply directly to a question challenging the very premise of his just-delivered lecture about the nature of being. A man with a doctorate in philosophy from the University of Louvain, Belgium, intently engaging a student's self-aggrandizing query in a respectful way – all the while pointing toward a higher truth that would be the responsibility, if sincerely asked, of the student to discover.

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, the first "contemporary" text of this course was the *Book of Job*. 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? Next was 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 pitifully ugly woman. 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.

Le Moyne's liberal arts education gave me the "navigational" skills to ride out the high swells pounding on the psyche of my generation ... 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 1969, taught high school English for a decade and was a writer/editor for 20 years for The Christian Science Monitor.

Preparing Whole Teachers

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.

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Jesuit Learning in the Lab

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. 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 critical. 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.

Endless Possibilities

Every semester I ask my freshman students in Philosophy 101 what brings them to college and to Le Moyne. 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 ... critical thinking skills that 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.

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.

Questions to Ponder About Inquiry

What was the most satisfying experience you've had in your life as a learner? What did you 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

Leadership and learning are indispensable to each other.

– John F. Kennedy

Management is doing things right; leadership is doing the right things.

– Peter Drucker

Ever since the time of Plato, people have tried to understand 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 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 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 questions “why?” and “on whose behalf?” The Jesuit view is that 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 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, athletic field and residence hall, and 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, completing

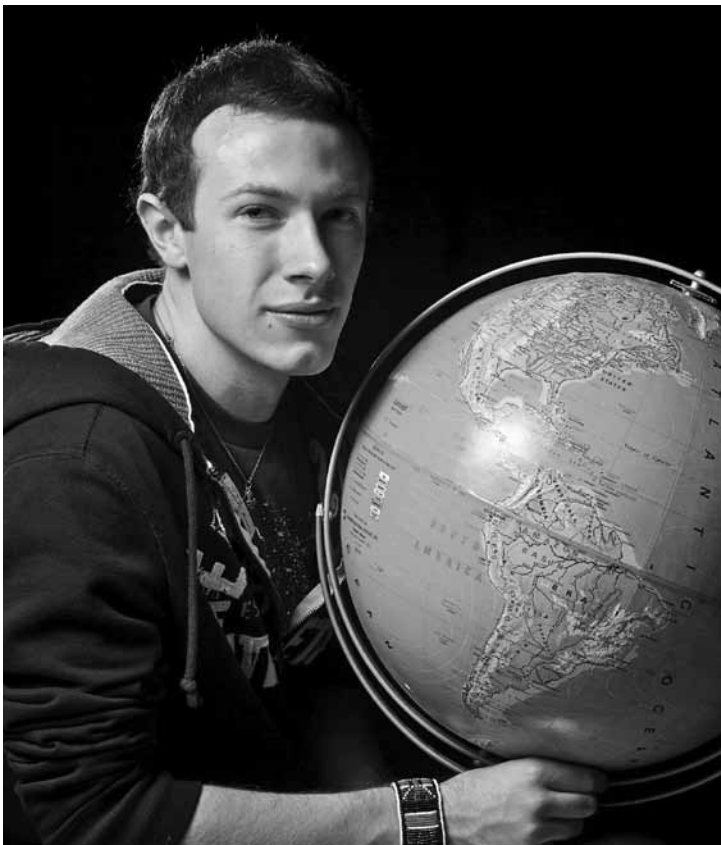
a project, having a winning season, or serving the community. While it takes inner confidence to lead, we often have to discover this in the doing. If you’ve never thought of yourself as a leader before, the time is now to step up and give it a try. The world is filled with challenges and needs leaders who see these challenges as opportunities to make a difference.

Leadership Requires Spirit and Inquiry

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 do. Leaders must continually adapt to changing situations that cannot be readily defined. 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.

Whole Leaders in a Jesuit Business School

Rooted in the heritage of the Catholic intellectual tradition of Christian humanism and the liberal arts, the Jesuit approach to business education begins with *cura personalis*, the attention to the whole person. While other approaches to education focus on intellectual formation, or the development of vocational skills, ideally, a Catholic, Jesuit education engages the affective and moral sensibilities of the heart as rigorously as it does this intellect. And this education is oriented toward a purpose beyond itself, for the service and transformation of society.

As an endeavor of humankind and a benefit to human society, the Jesuit educator understands that business is one of society's most influential institutions, and that business leadership properly understood is a calling to service, not only to corporations or shareholders, but also to the wider community, especially to those who are poor. For this reason, a Jesuit-educated business leader sees the marketplace, not only in terms of consumption and competition for the sake of profit, but as an opportunity for wealth creation and as a means of directing resources to those in need.

David McCallum, S.J., '90 is the director of mission and identity and teaches management and leadership at Le Moyne.

Growing Into a Leader

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. It 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 is a gift that one receives. It 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 '10, earned a master's degree in education at Le Moyne in 2012.

Nursing Education Aligns with the Jesuit Tradition

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.

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.

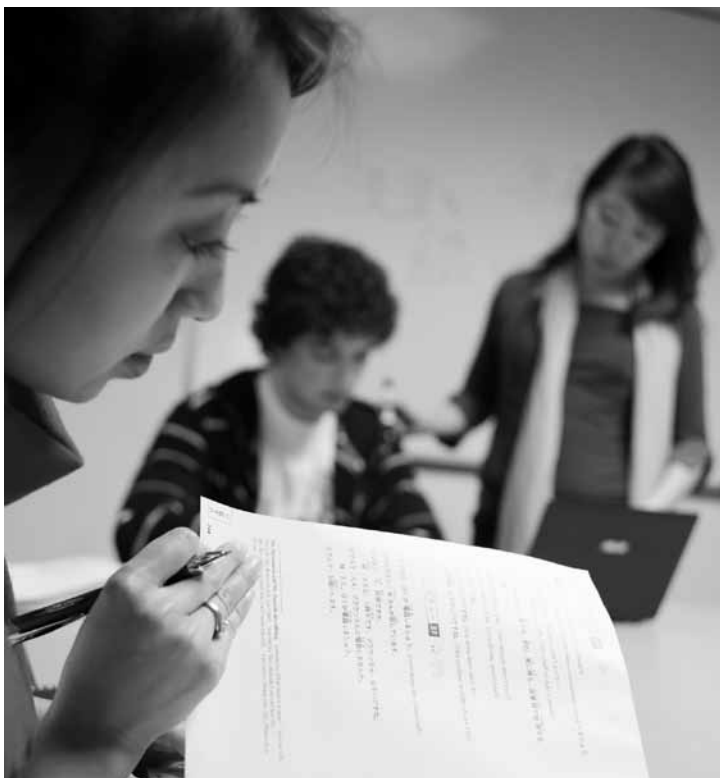
Susan Bastable, Ed.D., R.N., is chair of Le Moyne's Department of Nursing. She has been at Le Moyne since 2004.

Education Inside and Outside the Classroom

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 freshmen 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.

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 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, another Jesuit institution.



Intercollegiate Excellence at Le Moyne

On the surface, excellence in intercollegiate athletics seems pretty straightforward ... 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 he or she leaves 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 Bassett is Le Moyne's assistant vice president and director of athletics. He has been at Le Moyne since 2007.

Becoming Men and Women for Others

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 the 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 the 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 student development. She started at the College in 1974.

Educating Students to be Global Citizens

Most students learn a second language because of its possible practical applications, at home or abroad. 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. 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.

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.

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?



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 4



GUIDANCE AND PRAYERS FOR THE LIFELONG LEARNER

“*Examen*”

One cannot read about Ignatius or the Jesuit tradition without coming across the powerful reflection called the *Examen*. St. Ignatius discovered God in all things through a regular practice of contemplation. Now suggested by Jesuits as a 15-minute quiet self-reflection typically at day’s end, the *Examen* is a method for taking stock of experiences about which we feel gratitude and regret, and guiding us to a more mindful approach to similar situations in the future.

The *Examen* is part of a more extensive self-exploration called the Spiritual Exercises. Margaret Silf, who writes about and facilitates the spiritual journey, describes the Spiritual Exercises as helpful in:

- discovering who you are
- directing yourself toward God
- responding to your heart
- making choices in line with your truest self

The *Examen* is at the heart of the Spiritual Exercises. Students entering college often find great reward in regularly practicing the *Examen*. It is an opportunity to be mindful, meditative, introspective. In the bustle of student life, the *Examen* winds us down and enables us to simply sit with the doings of the day. The purpose is to help us find God in all things; to recognize God’s presence in

our created world and in our relationships. Presentations of the Examen may differ slightly in language and instruction, but fundamentally there are five steps.

1. **Quiet yourself.** Get into a comfortable, yet alert, posture and focus on the present. Perhaps close your eyes, pay attention to your breath, and be aware of the gift and blessing of your life at this moment. If you meditate or practice yoga, this is similar to how you begin.
2. **Review the day,** from the time you woke – hour by hour – up to this moment. Rather than thinking about the events, simply observe them. Focus on your feeling of appreciation and gratitude; savor the moments for which you are thankful. Also ...
3. **Notice your emotions without judging them.** Recognize the moments where you felt regret, anger, sadness, impatience, etc. Sit with these moments, in self-awareness. Be kind to yourself.
4. **Learn from your moments.** Consider ways to grow from them. Perhaps focus on just one event. If you are experienced with prayer, pray about that event. Ask for forgiveness or guidance or enlightenment.
5. **Look toward tomorrow.** Resolve to proceed differently. This may involve choosing a different response to a similar situation in the future; it may mean apologizing to someone. Feel gratitude for this awareness; this chance to draw insight, wisdom, and grace from your experiences.

The *Examen* helps you recognize who you truly are, where you want to go, and what's holding you back. Its power lies in the path it carves for you to let go of old thoughts and behaviors, and achieve spiritual freedom. Those on a spiritual journey often ask: *What is God calling me to do?* The *Examen* integrates reason with prayer to help you recognize that *God is waiting for you to decide what to do, and will join you there.* It helps you look at your day and consider: What went well? For what am I grateful? What didn't go as well as it could have? How can it be different? These are choices for you to make each day.

In trying on the *Examen* for size, the flow may not feel intuitive. For example, you may find it easier to recognize what you are grateful for before you do anything else. One author described the *Examen* as praying to God to simply *help me know my day as you know it; help me to see what you see.* The order of thinking is less important than including moments of stillness, gratitude, awareness of your daily actions, and a commitment to changing for the better.

For more study on the *Examen*, see:

- Gallagher, Timothy; *The Examen Prayer: Ignatian Wisdom for Our Lives Today.* Crossroad Publishing 2006. The author presents a rich historical context for the Examen along with several examples of how real people “stumble” through the process.
- Manney, Jim; *A Simple Life-Changing Prayer: Discovering the Power of St. Ignatius Loyola's Examen.* Loyola Press 2011. Manney presents a useful tool for self-inquiry, with suggestions for how to adapt it to your personal style.
- Silf, Margaret; *Inner Compass: An Invitation to Ignatian Spirituality.* Loyola Press 1999. With a decidedly modern perspective, Silf describes ways to look inward using imagery, story-telling and other devices. She pays particular attention to recognizing and responding to feelings of consolation and desolation.

PRAYERS AND PASSAGES

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.

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

Meister Eckhart, German theologian and philosopher

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



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 reck 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*

.....

Surely I shall be with you, hearing and seeing.

Qur’an 20:46

.....

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 sat 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**

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

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.

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 justifies;

Keeps grace: 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.

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.

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

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.



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 1913.

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.

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, S.J., (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.

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.

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

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

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

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.

