The Purple Book

Office of Mission

College of the Holy Cross

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The inner shield contains an open book (symbol of learning) and a cross of gold (symbol of Christian faith). The Latin motto “In Hoc Signo Vinces” (in this sign you shall conquer) has been attributed to Constantine the Great, a Roman emperor noted for his tolerance of Christians. According to some historians, Constantine had a dream or vision of a flaming cross in the sky with this inscription, on the day preceding his decisive victory over Maxentius at the Milvian Bridge (Oct. 28, 312). This victory led to his capturing Rome and convinced him of the importance of Christianity.

The cross divides the lower part of the shield into quarters, which are alternately red and sable, the colors on the ancient shield of Worcester, England.

The upper part of the shield has in its center the emblem of the Society of Jesus, a blazing sun with the letters IHS, the first three letters of Jesus’ name in Greek. On either side is a martlet, reminiscent of those on the ancestral crest of Bishop Fenwick.
# Table of Contents

**The School Seal**

**Mission Statement** .................................................... 2

**St. Ignatius of Loyola and Jesuit Education** ........................................ 7

**The Spiritual Exercises of St. Ignatius of Loyola** ................................ 27

**Jesuit Spirituality** .......................................................... 65

**Holy Cross: Then and Now** ............................................. 85

  **Holy Cross, 1843–1900** ............................................. 89

  **Holy Cross, 1900–1960** ............................................. 129

  **Holy Cross, 1960–** .................................................... 171

**Holy Cross: The Buildings** .............................................. 223

**Index of Prayers and Quotations** ................................. 238

**Acknowledgements** ..................................................... 241
Mission Statement

The College of the Holy Cross is, by tradition and choice, a Jesuit liberal arts college serving the Catholic community, American society, and the wider world. To participate in the life of Holy Cross is to accept an invitation to join in dialogue about basic human questions: What is the moral character of learning and teaching? How do we find meaning in life and history? What are our obligations to one another? What is our special responsibility to the world’s poor and powerless?

As a liberal arts college, Holy Cross pursues excellence in teaching, learning, and research. All who share its life are challenged to be open to new ideas, to be patient with ambiguity and uncertainty, to combine a passion for truth with respect for the views of others. Informed by the presence of diverse interpretations of the human experience, Holy Cross seeks to build a community marked by freedom, mutual respect, and civility. Because the search for meaning and value is at the heart of the intellectual life, critical examination of fundamental religious and philosophical questions is integral to liberal arts education. Dialogue about these questions among people from diverse academic disciplines and religious traditions requires everyone to acknowledge and respect differences.
Dialogue also requires us to remain open to that sense of the whole which calls us to transcend ourselves and challenges us to seek that which might constitute our common humanity.

The faculty and staff of Holy Cross, now primarily lay and religiously and culturally diverse, also affirm the mission of Holy Cross as a Jesuit college. As such, Holy Cross seeks to exemplify the longstanding dedication of the Society of Jesus to the intellectual life and its commitment to the service of faith and promotion of justice. The College is dedicated to forming a community which supports the intellectual growth of all its members while offering them opportunities for spiritual and moral development. In a special way, the College must enable all who choose to do so to encounter the intellectual heritage of Catholicism, to form an active worshipping community, and to become engaged in the life and work of the contemporary church.

Since 1843, Holy Cross has sought to educate students who, as leaders in business, professional, and civic life, would live by the highest intellectual and ethical standards. In service of this ideal, Holy Cross endeavors to create an environment in which integrated learning is a shared responsibility, pursued in classroom and laboratory, studio and theater, residence and chapel. Shared responsibility for the life and governance of the College should lead all its members to make the best of their own talents, to work together, to be sensitive to one another, to serve others, and to seek justice within and beyond the Holy Cross community.
The pages on the right offer a continuous text, divided roughly into six chapters, three about the Jesuit identity of the College: Ignatius of Loyola and the early history of the Jesuits, the spiritual foundations of the Jesuits, and the influence of the spirituality of St. Ignatius on Jesuit education; and three chapters about the the history of Holy Cross as a particular Jesuit institution of higher learning in the United States. The pages on the left offer inspirational thoughts, quotations from sacred texts from the Christian tradition as well as from other religious traditions, and some other wise sayings that are simply intended to provoke reflection in the true spirit of learning and the liberal arts. We hope you enjoy the book.
If you stand on the corner of Broadway and 120th Street (now called Reinhold Niehbur Place) in New York City and look across at the stone facing on the top of what was the Horace Mann School and is now Thompson Hall of Columbia University’s Teachers College, you will see inscribed there the names of the more renowned “visionaries” in the history of Western education. Socrates, of course, and Plato and Aristotle and Comenius and Pestalozzi and so on down the line to the great American philosopher, John Dewey. It is an impressive litany of names carved there in large letters for all to see, and among the names inscribed is LOYOLA.

Now from one perspective, there are few roles which Ignatius of Loyola seems less suited to play than that of an educator. The fact of the matter is that he came very late to an appreciation of the importance of schooling; he was a good student but not at the top of his class, and, more to the point, he never taught a day in his life inside a classroom. Yet, Ignatius of Loyola and the Society of Jesus (Jesuits) are ranked among the more influential educational leaders of his time and ours.

It is never easy nor wise to separate the vision or insight from the visionary, so it is important to
The University remains the place where fundamental questions that touch the person and community can be aired, in the areas of economics, politics, culture, science, theology, the search for meaning. The university should be a bearer of human and ethical values; it should be the critical conscience of the society; it should illuminate with its reflection those who are addressing the problematic of the modern or postmodern society; it should be the crucible where the diverse tendencies in human thought are debated and solutions proposed.

—Peter-Hans Kolvenbach, S.J.
understand a few things about Ignatius of Loyola which have some bearing on how he ultimately came to view the whole business of education—not only the education of future Jesuits, which was his original concern, but education in general.

Iñigo Lopez de Loyola y Oñaz was born in 1491 in the small family castle of Loyola located in the Basque province of Guipuzcoa in northern Spain. This was the Kingdom of Ferdinand and Isabella at the time when Cristóbal Colón (Christopher Columbus) was preparing to sail west to find the Indies, and Gonzalo de Córdoba, El Gran Capitán, was gathering his army for the final assault on Grenada, the last Moorish stronghold in Spain.

Not much is known of Iñigo’s childhood. Soon after his birth, his mother became quite ill. She died before the young boy could know her. Iñigo was put out to nurse with the young wife of the village blacksmith just a half mile from the family castle.

Consequently, early on, Iñigo saw life from the viewpoint of both the ruled and the ruler. A private tutor was hired by the family and the boy Iñigo learned how to read and write, but apparently he showed no inclination toward study. At the age of 16, he was sent off by the family to be a page at the court of the Treasurer of the realm, who was also the Major-Domo for the roving Court of Castile. The young Iñigo, relatively short of stature, hair down to his shoulders in the fashion of the time, became a man “in the king’s service.” The Court of Castile proved to be a place of intrigue, dalliance, and corruption. Iñigo was a typical young courtier
As long as there is life on the earth, human beings will hold on to their concern for the outcome of history. Jesus did not ascend to God’s right hand in order to wait passively while his disciples carried out their mission. Jesus is alive and active among us through his Spirit, drawing and encouraging us to live out the gospel. So also the saints have not transcended their concern for what happens on the earth once they reached God’s presence. Rather, they perceive the mystery of salvation yet unfolding on the earth from the inner side of grace. Unless we believed them to stay concerned about us, it would make no sense to ask their intercession. And if the drama of salvation does have dimensions elsewhere in the universe, the concern of the saints will extend to histories besides our own. It takes no leap of imagination, however, to see that the satisfaction we shall enjoy for eternity can never be dissociated from knowing that we contributed in some small way to the kingdom of justice, love, and peace. If any of us wins salvation without having added anything of value to the human story, it will be on account of the compassion and loving kindness of those who prayed on our behalf.

—Anonymous
of his time, an observer of proper protocol, court ritual, and mannerisms. He became an avid reader of the popular romance literature of the day. Toward the end of his life, looking back at this period in his life, Ignatius describes himself as “...a man given over to the vanities of the world, [who] took special delight in the exercise of arms, with a great and vain desire for winning fame.”

In 1516 Iñigo joined the army of the Viceroy of Navarre, at Pamplona. Spain was in turmoil on a number of fronts and the French were knocking at the door. In 1521, Iñigo found himself at the age of 30 defending the small Spanish garrison of Navarre against a French attack. The French had the best cannons in Europe at that time and they captured the tiny citadel in less than half an hour. Iñigo was hit by a cannon ball which injured his left leg and smashed his right. French doctors attempted to repair the injury and delivered him to the family castle at Loyola. There the Spanish doctors decided that the French doctors did not do a proper job so they broke his right leg again and re-set it. Iñigo almost died of infection.

The leg began to heal, but Iñigo noticed that his right leg was now shorter than the other with an ugly protrusion of bone. The doctors were called in again, and his leg was broken still a third time, the offending protrusion cut off, and the leg placed on a contraption designed to stretch it to a length that conformed to that of his left leg. He was, after all, a man who liked to dance and to wear the tight-fitting and shape-revealing hose of a soldier.
It helps, now and then,  
to step back and take a long view.  
The Kingdom is not only beyond our efforts;  
it is even beyond our vision.  
We accomplish in our lifetime only a tiny fraction  
of the magnificent enterprise that is the Lord’s work.

Nothing we do is complete, which is another way of saying  
that the Kingdom always lies beyond us.  
No statement says all that could be said.  
No prayer fully expresses our faith.  
No confession brings perfection.  
No pastoral visit brings wholeness.  
No problem accomplishes the Church’s mission.  
No set of goals and objectives includes everything.

This is what we are about.  
We plant the seeds that one day will grow.  
We water seeds already planted  
knowing they hold future promise.  
We lay foundations that will need further development.  
We provide yeast that produces far beyond our capabilities.

We cannot do everything  
and there is a sense of liberation  
in realizing that.  
This enables us to do something,  
and to do it very well.

It may be incomplete, but it is a beginning,  
a step along the way,  
an opportunity for the Lord’s grace to enter and do the rest.

We may never see the end results,  
but that is the difference between the master builder  
and the worker.

We are workers, but not master builders,  
ministers, not messiahs.

We are prophets of a future that is not our own. Amen.

—OSCAR ARNULFO ROMERO
Iñigo was sick, incapacitated, discouraged and bored. He asked for some books, hoping to read the sort of romances he enjoyed while he was in service to the King. However, there were no such books in the house. The only volumes available were two: a *Life of Christ* and a book entitled *Lives of the Saints.*

And now something happened. He read and re-read these books. Quite naturally, he day-dreamed. And in his dreaming and musings new images provided by the only two books available to him began to do battle with the images inspired by his desire to return to court life. On the one hand he began to picture himself *imitating* the lives and deeds of Christ and some of the saints, especially St. Francis of Assisi and St. Dominic. On the other hand, he dreamed of returning to his former way of life and especially of winning the attention of “a certain lady.” He began to notice a difference in the way these competing dreams and desires affected him. This is how he described his experience later in his life:

...when he was thinking of things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and unsatisfied. But when he thought of practicing all the rigors that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside, he remained satisfied and
O Eternal Trinity,
my sweet love!
You, light,
give us wisdom.
You, supreme strength,
strengthen us.
Today, eternal God,
let our cloud be dissipated
so that we may perfectly know
and follow
your truth,
in truth,
with a free and simple heart.

—ST. CATHERINE OF SIENA
joyful. Little by little he came to recognize the difference between the spirits that were stirring. This was his first reasoning about the things of God.

Slowly as this erstwhile soldier-knight regained his health and his leg healed (leaving him with a pronounced limp), the “vision,” the insight, began to come into focus: whereas previously he had served worldly kings and powers, now Inigo would give himself in service to God, after the example of Jesus and the saints. In the next two years (1522-24), Inigo underwent a remarkable transformation. He began to pray. He planned to go, as a pilgrim, to Jerusalem where Jesus had lived. Full of goodwill but with little understanding of Christian holiness, Inigo began in earnest—and with excessive earnestness—to imitate the life of the saints. On his own admission, he knew nothing of humility, of charity, patience, prudence, and the other virtues. He was still the caballero, dreaming of fame, glory, and noble deeds.

As soon as he could walk, he set off for the Benedictine abbey of Montserrat. There he made a complete confession of his past sins and on the night of March 24, 1522 he spent the whole night in vigil before the altar of the Virgin of Montserrat and lay down his sword and dagger. In a sense, he shut a door tight against one way of life and opened a door onto a new way of living. From there, he journeyed to a small town, Manresa, intending to stay only a few days. Instead he
Hear, O Israel, the Lord is our God, the Lord is One.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart.

You shall teach them diligently to your children, and you shall speak them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

—Deuteronomy 6:4-9
stayed for almost a year. He started off by living in a shelter for the homeless, begging his bread in the streets, eating no meat, imposing severe bodily penances on himself. Inwardly his spirits ranged from great joy and peace, to deep sadness and discouragement. He began talking about God to other people—anyone who would listen. Gradually he let go of his penances and severities, and began to take better care of himself.

Just as reading spiritual books once aided his “conversion of heart,” so now Iñigo turned to writing. He began to keep little notebooks in which he recorded the words of Jesus or the saints or his own thoughts and observations. Some of the content of his notebooks from this period eventually became the foundation for the book which would become one of the spiritual masterpieces of the Western world, the *Spiritual Exercises*.

In 1523 Iñigo set out for Jerusalem by way of Barcelona and Rome, begging all the way. It was his intention to spend the rest of his life in the Holy Land, but it did not work out that way. When he returned home, he made one of the most momentous decisions of his life. He determined that he needed to get a proper education so that he might better serve God. Iñigo was now 33 years of age and he determined to make his way through the traditional course of schooling: grammar, rhetoric, philosophy, and theology.

For the next eleven years he went to school: first, in Spain, and then, after a few unpleasant skirmishes with the Inquisition that questioned
In the Name of God, the Compassionate, the Merciful, Praise be to God, the Lord of the worlds, The Compassionate, the Merciful, Master of the Day of Judgment. Thee do we worship and from Thee do we seek help. Guide us upon the straight path, The path of those upon whom is Thy Grace, not of those who incur wrath, nor of those who are astray.

—QUR’AN, 1
Translated by Caner Dagli
him, he went to the University of Paris, the premier university in all of Europe at the time. In 1532 he received the Bachelor’s degree there and his name appeared for the first time in the University ledgers as “Ignatius of Loyola.” He was no longer Iñigo. From this point on he is referred to and he refers to himself as “Ignatius.” He stayed on there to earn a Master’s degree.

All that he experienced in himself through these years of study as a mature adult was branded upon his memory and would one day be the object of the reflections and comparisons which would help him formulate his own program of education.

During his years at Paris, he gathered around him six companions, all, without exception, from university backgrounds. All eventually received their MAs from Paris. Eventually this group went and presented itself to Paul III in Rome, asking to be called “Companions of Jesus,” in Latin, Societas Jesu—“The Society of Jesus.” In 1540 formal approval was given. At the age of 50, Ignatius was elected Superior General. He dedicated the remaining years of his life to the task of governing the fast-growing order, the inevitable politics of dealing with kings and popes, the writing of the Society’s Constitutions, the composition of well over 6,000 letters to Jesuits all over the world, and the establishment of more than 30 schools. He lived to be 66 and died on July 31, 1556. Sixty-six years later (1622), he was proclaimed a saint.

We might recognize some “common ground” with this man when we read or hear of his turn-
As pilgrims we are still on the way, unsteadily moving through the preliminary. The fact that we are walking among shadows and analogies in faith’s darkness is our inevitable fate and a beneficial burden, and neither should surprise us much. What is highest is also the farthest away and remains the promised prize of a freely exercised faithfulness in the midst of the preliminary. But we would like to have this highest already, even though and especially since we are walking so as to find it. How else could we be on this pilgrimage unless we knew that the strength of eternity was within, and how else could we hope unless the hoped-for were already near? God can be sought only with the help of God, and we would not be seeking God had we not always known him to be found and had he not allowed us to find him daily. Hence, both must be true: promise and prize, path and destination are here already, and so is God, who is with us yet still hidden beneath the veil of his own creatures.

—KARL RAHNER, S.J.  
Trans. by Annemarie Kidder
ing to books and, eventually, attending one of the major centers of learning in his day, the University of Paris. But it must be said clearly at the outset that the desire of learning for its own sake never motivated Ignatius to pick up books, but rather an intense commitment to the purpose which learning might serve. He saw studies as a means to an end. The focal point of his vision and insight was always the service of God and neighbor.

It has to be said that his view of education stands in sharp contrast to the Christian humanists of his own time. In large part, they were Christian Platonists, intent upon an amalgam of classical culture with the Christian faith. Ignatius embraced a different kind of Christian humanism, i.e., a vision of life with distinctive implications for education. His humanism flowed naturally and directly from all that he had experienced and committed to writing in the Spiritual Exercises.

One of the major themes of the Spiritual Exercises is the dignity of every human being and the pre-eminent role given to each man and woman in the whole design of the created universe. One of the principal insights of the Spiritual Exercises is that God dwells in everything around us; God is in all things. The personal discovery that “God is in this place” or this person or this idea or this bit of reality is what has produced the “fire in the belly” and given energy and zeal to Jesuit explorers and scientists and artists and philosophers. It is why Jesuit astronomers staff the Vatican Observatory and why one of the principal physicists who
O God, lead us from the unreal to the real.
O God, lead us from darkness to light.
O God, lead us from death to immortality.
Shanti, Shanti, Shanti unto all.
(shanti: peace beyond understanding)

—TRADITIONAL HINDU PRAYER
worked on the super-collider was a Jesuit and why there are 35 craters on the moon named after Jesuits, and why the *Encyclopedia Britannica* gives considerable attention to the Jesuit mathematician Boscovitch, and why we can delight in the poetry of Gerard Manley Hopkins, and China still publicly honors the memory of the Jesuits, Matteo Ricci, Johann Schall von Bell, and Ferdinand Verbiest.

The ultimate goal of Jesuit education is to lead individuals to the discovery of God’s presence in all things and all people. Jesuit education sees the human mind as something given us by God for important tasks. It should never be the case that reason is scorned or put aside, because the love of God and the desire for knowledge are two sides of the same coin.

When Ignatius died in 1556, there were some 30 Jesuit schools across Europe. At the time of the American Revolution, there were more than 800 Jesuit schools in Europe, Asia, and Latin America. Prior to the modern era of public schooling, the Jesuit schools constituted the largest system of education anywhere. Moreover, these schools were accessible to rich and poor alike since Ignatius had encouraged the Jesuits to find benefactors and set up endowments so that, wherever possible, no fees needed to be charged.

After the founding of Harvard College in 1636, the next “collegiate” institution in the English-speaking colonies of North America was the Jesuit college established at Newtown, Maryland
May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses. May those frightened cease to be afraid, and may those bound be free. May the powerless find power, and may people think of befriending one another.

—Traditional Buddhist Prayer
in 1677. Had it survived, it would be the second oldest institution of learning in the United States. William and Mary was not founded until 1693.

Today, the Jesuits have the largest, private educational network in the world. There are presently more than 2,000 Jesuit educational institutions in 66 nations worldwide, staffed by thousands of Jesuits, and tens of thousands of laymen and women. In the United States alone there are well over a million graduates of the 28 Jesuit institutions of higher education. In this country the Society also has 47 secondary schools and its latest ventures have been the founding of Nativity schools (small middle-schools for minority students with the goal of preparing them for a good secondary education) and Cristo Rey schools (secondary schools for inner-city students with the goal of preparing them for college or university).

Of the 28 existing Jesuit institutions of higher education in the U.S., one (Georgetown) was founded in 1789; St. Louis University (1818) was the first institution of higher education west of the Mississippi; Spring Hill College (1830) in Mobile, Alabama was one of the first in the South; and Santa Clara University (1851) was the first institution of higher education in California. The College of the Holy Cross (1843) was the first Catholic college in all of New England.
Do not be afraid, for I have redeemed you; 
I have called you by name; you are mine. 
When you pass through the waters, I will be with you; 
and when you pass through the rivers, 
they will not overwhelm you. 
When you walk through the fire, you will not be burned; 
the flames will not consume you. 
For I am the Lord, your God, the Holy One of Israel, 
your Savior... 
Because you are precious in my sight, and honored, 
and I love you.... 
Do not be afraid, for I am with you.

—ISAIAH 43:1-5
General Introduction

Although the Jesuits have been associated with teaching and learning for more than four hundred and fifty years, Ignatius never provided them with an explicit theory of education as such. What he did leave as a lasting gift to the Jesuits and to the Church was a small book that is considered to be one of the classics of Western spirituality: the *Spiritual Exercises*.

Since the sixteenth century the spiritual insights of the *Exercises* have had an enormous impact on the everyday life of countless men and women in all parts of the world. Throughout the world today the *Exercises* are being made by greater numbers than ever before. Though a decidedly Christian and Roman Catholic resource, the contents of the *Spiritual Exercises* have proved to be of interest and help to individuals from other religious traditions as well.

Almost from the time of his conversion at age 30, Ignatius began to refer to himself as a *pilgrim*. A pilgrim is someone who sets out on a journey, someone “on the road,” or “on the path.” Pilgrims are not vagrants or aimless wanderers. They have a set destination, though the roads taken in getting there may be many and varied.
Grandfather Great Spirit,
all over the world the faces of living ones are alike.
With tenderness they have come up out of the ground.
Look upon your children that they may
face the winds and walk the good road to the
Day of Quiet.
Grandfather Great Spirit,
fill us with the Light.
Give us the strength to understand,
and the eyes to see.
Teach us to walk the soft earth as relatives to all that live.

—LAKOTA PRAYER
Pilgrims and the making of pilgrimages are common in many religions. Today people still go as pilgrims to Jerusalem or to Mecca, to Rome, or to Lourdes, and there are secular pilgrims, too, who might go to Graceland or to Cooperstown.

In the long list of men and women who have been and are people on pilgrimage we find Ignatius of Loyola. While he was recovering at the family castle of Loyola, he began to undergo a profound conversion. *Conversion*, in religious terms, is the time-honored word describing the inner experience of a person saying “no” to one way of life and saying “yes” to another. The term, of course, has deep roots in both the Hebrew and Christian Scriptures. It begins in a kind of listening or attentiveness to God and then moves in the direction of a free response on the part of the individual to the generous love of the Creator calling him or her to a life of intimate relationship with God. Genuine religious conversion is not an emotion; it is, rather, a personal *decision*.

As with most people, this conversion and the discovery of his true vocation in life, did not happen all at once for Ignatius. It happened over a period of years. At first he felt drawn to imitate in all seriousness—indeed, with excessive seriousness—the lives of the saints. Of the many paths that lead to an initial exploration of a way of life, one of the most easily accessible to anyone is the path of *imitation*. As in the case of Ignatius, people often see some attractive quality or ability in another person and decide to “try it on for size,”
When you rise in the morning, give thanks for the morning light.
Give thanks for your life and your strength.
Give thanks for your food and give thanks for the joy of living.
And if you see no reason for giving thanks, rest assured that the fault is in yourself.

—Chief Tecumseh, Shawnee
i.e., they choose to imitate it. It may happen that before a person can be her authentic self, she must first imitate or “try on” other selves. At any rate, Ignatius first learned about the person God was calling him to be by imitation.

While still in the process of this personal conversion, Ignatius compiled written notes of his experiences. Just as reading books had helped initiate a conversion of heart, so next he turned to writing. Perhaps when he was a pilgrim visiting the Benedictine monastery at Montserrat he had learned of the spiritual practice of using rapiaria, little note-books in which an individual recorded the words of Jesus or the saints or his or her own personal thoughts and observations. Ignatius began to set down in writing his reflections on the conversion he was experiencing. These notebooks became the foundation for the *Spiritual Exercises*. It is important to remember that Ignatius was a layman when he compiled these notes on the spiritual life. He was not a cleric and he most certainly was not a Jesuit. He was simply, in his own words, a “pilgrim” in search of God who, when he began to find God, longed to share his insights and experiences with others.

**The Spiritual Exercises: Overview**

The composition of the *Spiritual Exercises* of Ignatius of Loyola is not an isolated phenomenon in the history of spirituality in the West. While the book issued from one man’s personal
Father, thank you for your revelation about death and illness and sorrow.

Thank you for speaking so plainly to us, for calling us all friends and hovering over us; for extending your arms out to us.

We cannot stand on our own; we fall into death without you. We fall from faith, left to our own. We are really friendless without you.

Your extended arms fill us with joy, expressing love, love caring and carrying, asking and receiving our trust.

You have our trust, Father, and our faith with our bodies and all that we are and possess.

We fear nothing when with you, safe to stretch out and help others, those troubled in faith, those troubled in body. Father, help us to do with our bodies what we proclaim, that our faith be known to you and to others, and be effective in all the world.

—Masai Prayer from Tanzania
experience, it is also the result of his knowledge and contact with a long tradition. The ability to hear and respond to God’s call and invitation that the directives of the *Exercises* aim to assist, can be traced back through generations of spiritual authors, directly to the Hebrew Scriptures and the New Testament. Recent scholarly research has helped to identify both those elements of the *Spiritual Exercises* that are specific or original to Ignatius and those that are clearly linked to earlier traditions of Christian spirituality in the West.

The *Spiritual Exercises* is not a book to be read; it is really a book of “exercises” to be done under the guidance of someone who is perceptive and is experienced in making the *Exercises*. Ignatius wrote the book in order to assist the guide or director, rather than for the use of the individual doing the *Exercises*. One can, of course, simply read the text, but it only makes good sense if one is actually doing the exercises.

Ignatius explains at the start what he understands by the term “spiritual exercises”:

By the term Spiritual Exercises we mean every method of examination of conscience, meditation, contemplation, vocal or mental prayer, and other spiritual activities, such as will be mentioned later. For, just as taking a walk, traveling on foot, and running are physical exercises, so is the name of spiritual exercises given to any means of preparing and disposing our soul.
No matter what is going on, never give up.
Develop the heart.
Too much energy in your country is spent developing the mind instead of the heart.
Be compassionate, not just to your friends, but to everyone.
Work for peace in your heart and in the world.
Work for peace, and I say again, never give up.
No matter what is happening, no matter what is going on around you, never give up.

—The XIV Dalai Lama
to rid itself of all disordered affections and then, after their removal of seeking and finding God’s will in the ordering of our life for the salvation of our soul.

The stated goal or purpose of the Exercises is to assist individuals to move from a life experienced as confusion and disarray to a life of order and intentionality, from a life of spiritual darkness to spiritual light. But it is also written with a view to helping someone search and find God’s desires about the direction of one’s life.

As Ignatius said, the Exercises are open to every method and any means that will assist in removing disordered attachments, (for example, choices which are inconsistent with or adversarial to one’s desire to seek God), and, on the other hand, that will assist in fostering choices which allow the person to seek and find God’s desire in freedom. The spirit of adaptability is found throughout the Exercises. The presumption is that each individual is unique and will seek and find God’s desires in circumstances particular to the individual. Ignatius wanted the director to make whatever adaptations are necessary in order to accommodate “the requirements of the persons who wish to make them . . . according to their age, their education, and their aptitudes.”

**Where the Exercises Begin**

Thomas Merton, the Trappist monk, wrote in one of his journals:
Take courage to be alone. Only when you have really managed that, when you have done so from a Christian perspective, can you hope to offer a Christmas-like heart, hence a tender, patient, courageously braced, quietly gentle heart to those to whom you are trying to show love. This offering is the true gift beneath the Christmas tree, for without it all the other gifts are only items of meaningless expense, items that could have been given on any other occasion as well. So, try to stay with yourself for a little while. Perhaps you can find a room where you are able to be alone. Or perhaps you know of a quiet walking path or a silent church.

—Karl Rahner, S.J.

Trans. by Annemarie Kidder
If you want to identify me, ask me not where I live, or what I like to eat, or how I comb my hair, but ask me what I think I am living for, in detail, and ask me what I think is keeping me from living fully for the thing I want to live for. Between these two answers you can determine the identity of any person. The better answer he has, the more of a person he is . . .

Ignatius would have agreed completely. Early on in the text of the Exercises Ignatius presents the Principle and Foundation, a consideration of one’s basic identity as a human being. What do I understand to be the point of my existence? This question, of course, is where every Christian catechism begins:

Q. Who made me?
A. God made me.
Q. Why did God make me?
A. God made me to know Him, to love Him, and to serve Him in this world, and to be happy with him in the next.

But Ignatius was not looking for rote answers to standard questions. The first goal of the individual who makes the Exercises is to be able to ask and answer these questions in all freedom. After that, the goal is to become as interiorly free

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**GOD OF LOVE,** help us to remember
that Christ has no body now on earth but ours,
no hands but ours, no feet but ours.
Ours are the eyes to see the needs of the world.
Ours are the hands with which to bless everyone now.
Ours are the feet with which he is to go about doing good.

—SAINT TERESA OF AVILA
as possible in order to listen more attentively to whatever it is that God is saying and to respond with the greatest possible love and generosity.

There are a couple of key assumptions posited at the beginning of the *Exercises* about the reality and action of God as well as the way the human mind and heart operate:

(1) Ignatius believed fully that God, the Creator and Lord of all things, will deal directly with the person making the *Exercises*. This was his own experience. Ignatius assumes that God regularly communicates with people in any number of ways, e.g., through the created universe, through the Incarnate Son of God (Jesus), through the prophetic word of Scripture, through the dynamics of family and human friendships, through the events of history, and, even more directly, through one’s personal experience of God’s love.

A distinctive and original characteristic of the *Exercises* at the time of its appearance was the attention and respect Ignatius gave to the individual’s own personal experience of God. Ignatius cautioned the guide or director of the *Exercises* to have tremendous respect for the direct interaction between God and the individual, and to avoid getting in the way. Ignatius recognized that though the guide or director of the *Exercises* may propose certain themes or suggestions for prayer (i.e., certain exercises), ultimately each person should experience God through the experiences of his or her own prayer.

(2) Ignatius also assumed that it was of the nature of the human heart and mind to desire to
Took my daily walk at 4:00 p.m. today in eighty-nine degrees of frost...I paused to listen to the silence... The day was dying, the night being born—but with great peace. Here were imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it!...

It was enough to catch that rhythm, momentarily to be myself a part of it. In that instant I could feel no doubt of man’s oneness with the universe. The conviction came that that rhythm was too orderly, too harmonious, too perfect to be a product of blind chance—that, therefore, there must be purpose in the whole and that man was part of that whole and not an accidental off-shoot. It was a feeling that transcended reason, that went to the heart of man’s despair and found it groundless.

—ADMIRAL BYRD
IN THE ANTARCTIC
know and to love. This is the way human beings are made. This human desire to know expresses itself in all sorts of ways, from seeking to explore new worlds and new planets, to seeking to understand the human genome. From a faith-perspective, this desire to know in human beings includes an inborn desire for God. Whether people are consciously religious or not, this desire is their deepest longing; it is what gives meaning and purpose to human existence. The reason why God communicates with people is because of this built-in capacity for God. In this sense, someone experiences a call from deep within her very nature as a human being. She yearns to seek God and to know herself in God.

What strikes anyone making the *Spiritual Exercises*, or simply studying them, is that, from beginning to end, Ignatius assumed that an individual’s experience of God would be a personal encounter that is *conversational*. The encounter happens in the context of *dialogue*. The individual is expected not only to listen to God but to *speak* to God, to *converse* with God. Ignatius referred to such conversation as a *colloquy*.

A colloquy is made, properly speaking, in the way one friend speaks to another... now begging a favor, now accusing oneself of some misdeed, now telling one’s concerns and asking counsel about them.
Keep us, O God, from all pettiness; let us be large in thought, in word, in deed.

Let us be done with fault finding and leave off all self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment and always be generous.

Let us take time for all things, and make us to grow calm, serene, and gentle.

Teach us to put into action our better impulses, straight forward and unafraid.

Grant that we may realize that it is the little things of life that create differences, that in the big things of life, we are as one.

And, O Lord God, let us not forget to be kind!

—MARY STUART, QUEEN OF SCOTLAND
Ignatius expected such intimate dialogue to take place daily throughout the entire experience of the *Exercises*.

The theological point of departure for the *Exercises* is the claim that every human life is created to respond to God’s invitation to enter into God’s own life. While the *Exercises* were regarded as somewhat innovative when first introduced, their implicit theology is firmly rooted in the tradition. The apostle Paul, writing to the Corinthians, says, “The God, who said, ‘Let there be light,’ is the one who has shone in our hearts...” (2 Cor. 4:6) For Ignatius, one’s participation in God’s life was the deep narrative, the *true story* of the life of each person.

Even though the immediate purpose of the *Exercises* is to orient or re-orient the individual toward God, it was the *whole* of humanity that Ignatius had in mind in many of the meditations and contemplations he proposed for consideration. God desires to bring the *whole* world, not just a part of it, to salvation. For Ignatius, all of creation swung out in a great arc from God, the source, and back to God, the goal. People will come to understand their particular *calling* or *way of life* by returning again and again to the larger vision of God’s purpose and desire for the whole of creation. The Archbishop of Canterbury, Rowan Williams, says,

...one clue to our identity is this, the idea of *mirroring* God. We have to find what is our particular way of *playing back* to God his
I asked God for strength that I might achieve,
I was made weak
that I might learn humbly to obey…
I asked for health that I might do greater things,
I was given infirmity
that I might do better things…
I asked for riches that I might be happy,
I was given poverty that I might be wise…
I asked for power
that I might have the praise of persons,
I was given weakness
that I might feel the need of God…
I asked for all things that I might enjoy life,
I was given life that I might enjoy all things…
I got nothing that I asked for---
but everything that I had hoped for…
Almost despite myself,
my unspoken prayers were answered,
I am among all people most richly blessed.

—Anonymous
self-sharing, self-losing care and compassion, the love because of which he speaks and calls in the first place.\footnote{Rowan Williams, \textit{A Ray of Darkness} (Boston: Cowley Publications, 1995), p. 150.}

Creation is not only the context in which I discover my identity, it is also the vehicle for fulfilling my identity. For Ignatius, all of creation is given to human beings as a means of achieving their fundamental goal or purpose in life, namely, \textit{to praise, reverence and serve God}. When people approach the whole of creation with the sort of reverential love Ignatius had in mind, they will enjoy created things as God intended that they be appreciated and enjoyed. This reverential love for creation will manifest itself, to the extent possible, in a “poised freedom” with respect to created things. Growing in this love of God and in freedom from “disordered attachments,” one is invited to participate in the creative action of God who desires to bring all things to their fulfillment in God even as the individual is being brought to fulfillment.

This is the understanding of God and of the role of human beings in the created universe with which the \textit{Exercises} begins. It is also where it ends. There is a circularity to the \textit{Exercises} because of Ignatius’ vision of how everything does, indeed, come from God and return to God.

Starting with this \textit{Principle and Foundation}, the individual is led through a series of exercises divided into four parts. Ignatius refers to
O God,

You created all people in your image. We thank you for the astonishing variety of races and cultures in this world. Enrich our lives by ever-widening circles of friendship, and show us your presence in those who differ most from us, until our knowledge of your love is made perfect in our love for all your children, through your Son, Jesus Christ, our Lord. Amen.

—LUTHERAN BOOK OF WORSHIP
the four parts as “weeks,” though in using the term he is not thinking of exactly seven days; the length of each “week” may be much longer than seven days or much shorter depending on the needs of the individual.

The First Week

Having meditated on God’s design for the whole of creation, Ignatius now proposed a consideration of the history of sin and rebellion against God’s plan. Sin, as presented in the Exercises, is not so much about instances of moral transgressions as it is about whatever frustrates or derails the purpose for which human beings are created. Ignatius, writing from his own life experience, made this observation:

For everyone ought to reflect that in all spiritual matters, the more one divests oneself of self-love, self-will, and self-interests, the more progress one will make.

Ignatius had as his focus here the interior life, the life of the Spirit. However, in speaking of “spiritual matters,” he did not intend a false dichotomy of the “spiritual” from matters of the ordinary, day-to-day life. The First Week focuses on how my selfish, self-protecting illusions, my reaching for whatever offers security, can block the way to answering the invitation to be myself. In the end, sin and disorder are about resisting one’s true desires.
In the beginning was God,

Today is God.

Tomorrow will be God.

Who can make an image of God?

He has no body.

He is the word that comes out of your mouth.

That word! It is no more,

It is past, and still it lives!

So is God.

—Pygmy Prayer
Ignatius expected that the one making the *Exercises* would experience movements of noticeable affect (e.g., feelings, impulses of attraction and recoil which come spontaneously to one’s consciousness) as a result of entering seriously into conversation with God. His advice to the guide or director is to listen intently to what the individual has to report about such inner movements and then to help the individual assess what he or she is experiencing.

For Ignatius, the operative rule or norm throughout the *Exercises* was this: are the feelings or movements that the person experiences leading the individual toward God or away from God. toward his or her true self-understanding or away from it?

The First Week “ends” when the individual recognizes that her relationship with God depends on making the decision to be who she is, and to do this because what she is is already known and loved and accepted by God. This interior knowledge gained during the First Week is recalled at later stages of the *Exercises* and re-visited again and again during a person’s lifetime.

**The Second Week**

The goal of the Second Week of the *Exercises* is two-fold: (1) a deepening of one’s personal relationship and commitment to Jesus, and, at the same time, (2) the making of an Election, i.e., seeking, finding and saying “yes” to God’s desires
Contemplative Prayer

Here is a way of engaging in contemplative prayer that is quiet and simple:

1. Become conscious that you are in the presence of God.

2. Select a gospel passage in which Jesus is interacting with others.

3. Read the passage two or three times so that the details of the story become familiar.

4. Close your eyes and reconstruct the scene in your imagination. See what is going on and watch the men and women in the scene. Imagine how Jesus looks. Pay close attention to how the others react to him. Listen to what the people are saying to one another. What emotions are contained in their words? Does Jesus physically touch anyone? Do you sense a desire in yourself to be there? If so, in what role? As an observer? As the person who is seeking healing? As one of Jesus’ disciples?

5. Make yourself comfortable in the scene. As a consequence of your engagement in the scene with the characters, you may be led to a deeper interior knowledge of Jesus.

6. When it is time to leave the scene, talk to Jesus, telling him honestly how you feel.
for you in the *specific circumstances* of your life. There are always choices in life, choices about what to do and what to be.

Within the Second Week of the *Exercises* there are several set meditations that are regarded as containing key elements of Ignatius’ spiritual teaching when it comes to making important choices. The first of these pivotal meditations is the *Call of Christ the King*.

Once Ignatius’ life had been turned around, once he had been set free of the weight of “disordered attachments” in his life, what he began to see more clearly, what excited him and filled him with energy and zeal was Jesus. Using the vocabulary and images of the world in which he grew up, Ignatius pictured Jesus inviting him to be a “companion,” by living the way Jesus lived and laboring the way Jesus labored. Ignatius could not restrain his enthusiasm to accept this call to be of service to the King and Lord of all creation. He felt powerfully drawn to do whatever might be required of him to be a servant-companion of Jesus.

When Ignatius talked about Jesus as his King and Lord, he was talking about the point where, for him, all the yearnings of his life from the time of his youth, and from the disturbing dreams of his conversion experience, now came together in this utterly compelling figure of Jesus. Just as there is a personal history of each one’s sins over the period of a lifetime, so, too, and even more importantly, each person has a personal history of deep desires and earnest yearnings going all the
My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
    Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.

—WILLIAM WORDSWORTH
“My Heart Leaps Up”
way back to childhood and coming right down to the present. Dreams of what you could do and be, dreams of love and companionship, dreams of service and sacrifice. What is it that you have always been looking to find? To experience one’s deepest personal longings meeting and coinciding with Christ’s, so that one would prefer to be more rather than less like Christ in everything—this is the goal Ignatius intends in the Second Week.

What the individual learns more and more throughout the Second Week (and it is brought home even more forcefully in the Third and Fourth Weeks) is that the direction of one’s life is not something someone conjures up for herself in an egotistical way. People do not “invent” themselves. God invites a person to be her true self and she meets that true self in entering into her deepest longings and desires, given all the particular hopes and challenges of the circumstances in which she lives.

Later in the Second Week, as the one making the Exercises continues to ponder and contemplate the life of Christ, Ignatius made it quite clear what kind of person would most likely persevere as the faithful companion of Jesus. It is the individual in whom useless anxiety and self-absorption have been replaced by humble love. Such an individual knows the truth of Jesus’ words: “Where your treasure is, there your heart is also.” (Mt. 6:21)

The exercises of the Second Week are intended to foster three areas of realization: (1) an understanding with the mind that a free response
Father, in your goodness grant me the intellect to comprehend you, the perception to discern you, and the reason to appreciate you. In your kindness endow me with the diligence to look for you, the wisdom to discover you, and the spirit to apprehend you. In your graciousness bestow on me a heart to contemplate you, ears to hear you, eyes to see you, and a tongue to speak of you. In your mercy confer on me a conversation pleasing to you, the patience to wait for you, and the perseverance to long for you. Grant me a perfect end—your holy presence. Amen.

—Saint Benedict
to God’s creative word is the primary calling of each human being; (2) an attitude of the will to choose what is more in keeping with that calling in preference to other considerations; and (3) a desire of the heart to accept the consequences of this loving choice made in faith. Taken as a whole, the Second Week is an invitation to intimacy with Jesus, but it is also about choosing.

As was mentioned above, the Second Week includes an Election: the choice of a particular way of living or, possibly, some re-ordering of the priorities in the way of life one has already chosen. During the Second Week Ignatius proposed certain helps to the individual for decision-making. The Second Week of the Exercises, whatever its duration, is a period of intense discernment with regard both to choosing and also to discerning the factors that go into the choice. For Ignatius, discernment has both intellectual and affective components. He knew the need not only to go beneath one’s emotions but also to unmask what may, on the surface, appear to be serious intellectual arguments proposed by the mind. It is worth noting that confusion, lack of peace, or troubled spirits are all indications that the time for decision-making has not yet come. There is need for greater peace with oneself and with God.

The Third Week

While there is no question that love is central to a life patterned upon Jesus, when we take a
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. 
“God’s Grandeur”
closer look we see that the embodiment of that love is Jesus on the cross.

In the Third Week Ignatius proposed that the individual making the Exercises contemplate Christ in his sufferings and death in order to gain a deeper interior knowledge of how love suffers all things for the sake of the Beloved. Through one’s accompaniment of Jesus to Calvary one also discovers the true depth of his faith and commitment or lack thereof. In walking with Christ one arrives at a place where it becomes clear that his own response to Christ in his suffering has consequences and there are no easy answers. What one chooses to do depends on his humility and courage to respond to the demands that truth and love make. Until this point, someone may have thought he was open to change, but in the Third Week it becomes clear that this is not just about making amends, modifying one’s behavior, making a minor change here or a substitution there. If one chooses to go forward with Christ, then he will have to resist trying to construct himself according to his own illusions and yield to God’s Spirit at work in him. What matters in the end is not only what the person has been saying to God but what God has been saying to the person.

Ignatius also expected that one’s experiences in the Third Week would confirm again the choices the individual made in the course of the Second Week. This confirmation is not for the sake of verifying the choice made earlier but for the purpose of strengthening the chooser. This strengthening
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.
is critical because in contemplating Jesus’ self-emptying love, a person will become more willing to accept the implications of a love worthy of the name, one which draws the person out of herself. Any part of the person that holds back, that seeks to keep a little something for herself, undermines the love and the commitment, and makes living out one’s choices all the more difficult.

The Fourth Week

If the focus of the Third Week is suffering with Christ, the focus of the Fourth Week is to experience joy with the Risen Christ. The claim of Christian faith in the Resurrection is that God’s desires for creation will prevail. The individual making the Exercises, having made his or her choices in all freedom, is now invited to savor the experience of joy with Christ Risen. It is the joy of experiencing the healing and the restoration of all that had been destroyed or left in shambles by human sinfulness.

The grace or effect of the contemplations of the Fourth Week, in Ignatius’ view, was an inner consolation that moved and strengthened the individual for loving service. In the Fourth Week one experiences an invitation to active participation in the work of redemption, to carry the “Good News” of God’s Kingdom to others. For Ignatius, the authenticity of the experience is always measured in terms of depth and strength rather than emotional exuberance. If the joy was restricted to
Glory be to God for dappled things—
For skies of couple-color as a brinded cow;
for rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches’ wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.

—GERARD MANLEY HOPKINS, S.J.
“Pied Beauty”
oneself or was merely ephemeral, Ignatius was not inclined to trust it.

Where the *Exercises* End

At the end of the *Spiritual Exercises* there is what Ignatius called *The Contemplation to Attain Love*. In a sense, one is back where one started, caught up in the awareness of how everything turns on the two meanings of the love of God: God’s love for the individual and the individual’s love for God. It is Love that calls us into existence. Love, then is the deepest meaning of a human life.

The *Contemplation* at the end of the *Exercises* touches on the giving and receiving of this love in the now, in each present moment. *Now*, in this moment of time, God gives; one receives the gift of love and one offers, in return, the gift of one’s love. The *Contemplation* is about desire, choice and action all rolled into one.

God’s love is a summons to give ourselves to the only way of life that is worthy of our efforts: loving service in bringing all creation to its fulfillment in God.

Conclusion

What have people over the centuries learned from their experience of making the *Spiritual Exercises*? First, in this intense personal encounter between individuals and God they have registered their deepest desires and hungers to know and be known, to love and be loved. Moreover, they have
Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
all I have and call my own.

You have given all to me.
To you, Lord, I return it.

Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

—IGNATIUS OF LOYOLA
discovered a deeper level of interior freedom that has made it possible for them to appreciate more fully all human existence as the gift of love that it is. In the experience of interior freedom, they have found it possible to say “yes” to God in love and to say “yes” to the on-going work of becoming themselves through the specific choices that life presents.

When a person completes the *Spiritual Exercises*, the journey is only beginning, not ending. To respond to God’s desires, to commit oneself to a work or a direction in life, is not to make a prediction. Ignatius chose to give himself completely to God in loving service, but he could never have imagined the particular circumstances in which he would actually live out his vocation. Over a lifetime, he continued to see himself as a pilgrim on the road to God. It is the same with all of us.

With the drawing of this Love and the voice of this Calling
We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.\(^3\)

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Introduction

What counts for spirituality has become somewhat elastic and the word “spirituality” has been used as an ever-expanding umbrella, but however one defines it, spirituality is currently of considerable interest to lots of people. Some would say that we are all on a “vision quest,” all spiritual-seekers, whether we own up to it or not.

At the present time, there appear to be at least three different levels of meaning given to the word spirituality: (1) it can mean an individual’s or a group’s lived faith-experience; or (2) it can mean the teachings, traditions, or practices that derive from an individual’s or group’s faith-experience; or (3) the word can be used to refer to the study of those teachings, traditions, and practices; for example, one can take a course in spirituality.

People may give all sorts of reasons to explain why they embrace a spirituality, but in the end it seems to come down to desire, a longing to be on the other side of a door that we usually see only from the outside, an awareness that there is something more than meets the eye in everything and everyone around us. And people who embrace a spirituality often make very strong claims for it.
It was his [Ignatius’] greatest consolation to gaze upon the heavens and the stars, which he often did, and for long stretches of time, because when doing so he felt within himself a powerful urge to be serving our Lord. He gave much time to thinking about his resolve, desiring to be entirely well so that he could begin his journey.

—IGNATIUS OF LOYOLA
They say it helps them to get in touch with themselves, to solve problems, to experience healing of physical and emotional hurts, to forgive and to have hope.

Spiritual masters, as well as the sacred texts from almost every religious tradition, give basically the same advice: *go inward in order to go outward*. The treasure you are looking for is much nearer to home than some imagine: in fact, it can be right under one’s nose. As the late Anthony de Mello, S.J. once said, “Both what you run away from, and yearn for, is within you.”

**Christian Spiritualities**

Jesuit spirituality stands in the long and varied history of Christian spirituality. From the very beginnings of Christianity, there have been men and women who felt drawn by the Spirit to withdraw from more populated areas and the busyness of everyday life in order to give themselves more completely to the life of the Spirit. Some lived in solitude (hermits, for example), others in community (monasteries or convents). Conversely, from the beginning, there have been Christian men and women, married and unmarried, professionals and ordinary day laborers, who, without withdrawing from the busy and complex circumstances in which they lived, have found it possible to be deeply united with God.

Over many centuries, Christian spirituality has referred consistently to that aspect of human
And Mary said,

“My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked with favor on the lowliness of
his servant.
Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.
His mercy is for those who fear him from generation
to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts,
He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.
He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants forever.”

—LUKE 1:46-55
life that is characterized by the presence and activity of the Holy Spirit. Christian spirituality is all about living out the implications of one’s Baptism—nothing more and nothing less.

Under the guidance of the Spirit, what Christians are always bringing to heart and mind is the reality that Jesus, the revelation of God, lived, died and rose for our salvation. For Christians, this is the pattern of human existence too: we are always trying to die to sin and rise with Christ to new life.

That is not to say, however, that there is only one form of Christian spirituality. There are many. Each of the four Gospels in the New Testament, for example, reflects a distinct spirituality. As Christianity developed, the number of distinct spiritualities increased, each grounded in a certain understanding of God, God’s relationship with the world, and the role of each human person in the world.

Throughout the ages there have been men and women who have gained a reputation as people who have enjoyed a certain closeness to God. Some of them became well-known for their skill in helping other people to live and pray, and so-called “spiritualities” developed around their teachings and practices. To name just a few: early on there were St. Anthony of the Desert and St. Augustine, Saint Benedict and his sister, St. Scholastica; in the early Middle Ages there were Saint Francis of Assisi and St. Clare; still later in the sixteenth century there were Saint John of the Cross and Saint Teresa of Avila.
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.

—IGNATIUS OF LOYOLA
Jesuit Spirituality

Is the spirituality that has developed from the life and example of St. Ignatius of Loyola, the founder of the Jesuits, radically different from Franciscan spirituality or Dominican spirituality or all the other spiritualities by which men and women, under the inspiration of the Holy Spirit, seek to live out the implications of their baptism in Christ Jesus? Clearly the answer to this question is “no.” For Christians, there is only one Lord, one faith, one baptism. Moreover, there is no fundamental improving on the commitments each Christian makes through his or her baptismal promises.

On the other hand, there is a Jesuit spirituality in the sense of a particular tradition or path that begins with Ignatius of Loyola in the sixteenth century and continues, with changes and developments, until the present.

Ignatius was not a monk, and he was not ordained a priest until he was 46 years old, so his spirituality is, in many respects, a lay spirituality. His spiritual insights came to him as a layman and his spirituality has always appealed to men and women in all walks of life.

A particular embodied form of the spirituality of St. Ignatius is found in the religious order called the Society of Jesus. The founding of the Society of Jesus came later, in the last fifteen years of Ignatius’ life. As a religious order within the Catholic Church, the Jesuits are heirs to the spirituality of
Truly in the creation of the heavens and the earth and the variations of the night and the day are signs for the possessors of insight.

—QUR’AN 3:190
Translated by Caner Dagli
St. Ignatius which derives from the *Spiritual Exercises* but is also given concrete expression in the *Constitutions* of the Society of Jesus.

Understood more generally and universally, Jesuit spirituality can be described as that way of orienting one’s life as influenced by Ignatius of Loyola. Ignatius, who often referred to himself as a “pilgrim,” described his spirituality as a journey toward God. It is a spirituality that is deeply rooted in his *Spiritual Exercises*. At the time of his spiritual conversion in the family castle at Loyola, and later during his stay at Montserrat and Manresa, Ignatius realized that God was actively at work in his life and, similarly, in the lives of all people. This realization became the premise of his *Spiritual Exercises*. Ignatius understood that God is actively at work in people’s lives, loving, inviting, directing, guiding, and supporting them at every moment. Therefore, it is necessary that the journey be a *discerning journey*. It is necessary to learn and discern what are the movements of the Holy Spirit within one’s life, and what are the movements of a spirit that is counter to God’s Spirit.

For Ignatius and for the religious order which he later founded, the Jesuits, the three elements that are of paramount importance when it comes to religious discernment are: the reality of Jesus Christ, the community of the Church, and human experience.
Love proves itself by deeds, so how am I to show my love? Great deeds are forbidden me. The only way I can prove my love is by scattering flowers and these flowers are every little sacrifice, every glance and word, and the doing of the least actions for love.

—ST. THÉRÈSA OF LISIEUX
The Reality of Jesus

In the Spiritual Exercises one encounters Jesus Christ in the Gospels. Ignatius’ desire was to know Christ, to love Christ, and to serve Christ. It is the Spirit of the Risen Christ who invites men and women to read and contemplate the Gospels and, in doing so, to experience more fully God’s loving invitation to become a disciple. In order to contemplate the Gospels, however, one needs to take time, to listen, to pay attention and to respond, to be present to what God is revealing. Attentiveness to God’s actions in the Gospels and in one’s life, as well as a prompt responsiveness to God through one’s own words, choices, and deeds, are primary characteristics of Jesuit spirituality.

Attentiveness is different from thinking. It involves a discerning heart, the ability to reflect on the ordinary events of one’s life, knowledge of one’s deepest desires and reviewing one’s choices in the presence of God. Our minds may offer wise and helpful advice, but the sort of attentiveness and discernment about which Ignatius wrote, happens in the heart.

The daily Examen or Examination of Consciousness is a simple form of prayer proposed by Ignatius to help develop an attentive and discerning heart and open an individual to the various ways in which God approaches and invites one to draw near. Usually it is done at the end of the day, though some may find it helpful to do it at other times and more frequently. There is no right way
It seems to me in the light of the Divine Goodness...that ingratitude is the most abominable of sins...for it is a forgetting of the graces, benefits, and blessings received. As such it is the cause, beginning, and origin of all sins and misfortunes. On the contrary, the grateful acknowledgment of blessings and gifts received is loved and esteemed not only on earth but in heaven.

—Ignatius of Loyola
to do the Examen. The basic point is to use the prayer to go wherever God draws.

Ignatius proposed five steps for the Examen:

- **Recall that you are in God’s presence.** People are always in the presence of the God who loves them and welcomes them, enlightens and guides them. They can ask God to fill them with Light so that they may see as God sees.

- **Give thanks to God for all that has happened to you this day.** Thank God for both the pleasant and the difficult, for family and friends, for what has been easy and what has been a struggle.

- **Examine how you have lived this day.** Where have you experienced God at work in your life this day? Where has God been absent from the day? What has been asked of you? What have you given?

- **Ask for healing and forgiveness.** Ask for repair and reconciliation with oneself and with others. Let God’s forgiveness fill your heart.

- **Offer a prayer of re-commitment.** Renew one’s commitment to follow the path that leads to God and the things of God. “Lead me, guide me, renew me.”

**The Community of the Church**

Historians and other commentators often make the observation that in the process of his religious conversion Ignatius went from being a
Thou hast made me endless, such is thy pleasure. This frail vessel Thou emptiest again and again, and fillest it 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 mortal 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
from GITAN JALI
cultural Catholic to being a devoted man of the Church. That does not mean that he was able to avoid difficulties in dealing with local churchmen or even skirmishes with the Inquisition, but it does mean that, for Ignatius, the following of the Jesus of the Gospels meant availability to serve the on-going mission of Christ in the Church. Ignatius forged a spirituality that would include bringing God’s word to people through preaching, teaching, reconciling, healing, and, especially, ministering to the poor and neglected.

There came a time when the spirituality of Ignatius engaged the world of learning, in particular, the arts and sciences, through the founding of schools. When the Jesuits began to open schools this proved to be the occasion for another deepening of attentiveness and response to God’s word. Education in schools could be another way to help future generations find God in all things.

Jesuit spirituality today retains its commitment to the mission of the Church. Even though Jesuit spirituality is only one movement among others in the contemporary Church, its focus is still the reconciling of faith and culture, world and Spirit, the human and the divine. It should be said, too, that from its early roots, Jesuit spirituality included a concern for dialogue with people of other faith traditions and inculturation in other cultures as an important means of serving the Church.
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
from THE GUIDE FOR THE PERPLEXED
Human Experience

As was said above, *attentiveness* and *response* are two basic characteristics of Jesuit spirituality. The Gospel narratives are not only consoling but challenging, they call for *response*. But how should people respond? In the *Spiritual Exercises*, Ignatius proposed that the key human experience to be desired is *freedom*: freedom *from* everything that enslaves or inhibits men and women from knowing and loving God, and freedom *for* everything that leads them to find their true identity in God. It leaves a person free to experience two other important characteristics of Jesuit spirituality: *gratitude and reverence*. Spiritual freedom, as Ignatius understood it, is an important element in Jesuit spirituality. This freedom leaves a person both free to receive God’s gifts and, at the same time, free to respond, to give oneself generously to the service of others.

Because the *Exercises* are geared, among other things, to help one experience and recognize God’s grace in one’s life, Jesuit spirituality contains within it a strong sense of empowerment for action. Strengthened by grace, one can accept and exercise responsibility for action in the world and among God’s peoples. Jesuit spirituality is a vigorous and world-affirming spirituality. Study, hard work, serving the needs of others, are not incompatible with prayer and contemplation; rather, they are opportunities to be contemplative in action.
The thought manifests as the word.
The word manifests as the deed.
The deed develops into the habit.
The habit hardens into the character.
The character gives birth to the destiny.
So, watch your thoughts with care
And let them spring from love
Born out of respect for all beings....

The Buddha called the practice of mindfulness “the only way.” Always in the present. At this very moment. From moment to moment. In all activity. In this very step...

Slowly, slowly, step by step. Each step is a meditation. Each step is a prayer.

—MAHA GHOSANANDA
Summary

Jesuit spirituality is a journey toward God, deeply rooted in the *Spiritual Exercises* of St. Ignatius. It is a spirituality of attentiveness and response to God’s actions as experienced through the Gospels, in other people, and in one’s own life. Jesuit spirituality is lived out in faith and service, especially service to the poor and neglected. It is a spirituality grounded in the Gospels and in the faith of the Church and characterized by freedom, gratitude, and deep reverence for God and all things. It is attentive to dialogue with other religious traditions and with every region and culture in the world. It is thus a world-affirming spirituality, empowering one to find God in all things and to be a contemplative in action.
Like every college, Holy Cross is more than the sum of its people and programs, buildings and grounds. It is more than a common quest for understanding that energizes faculty and inspires students, more than the generosity of donors, more than athletic victories and prestigious fellowships, more than rankings in national surveys. Beyond the visible assets there is the spirit—the intangible force that unites the community, the complex of traditions, values, and goals that constitutes the special identity of Holy Cross and animates its people.

Psalm 133 extols human fellowship in the familiar phrase: “Behold, how good it is, and how pleasant, where brothers dwell in unity.” That line expresses a consistent ideal for Holy Cross—now for many years broadened to incorporate the harmony of brothers and sisters: excellence in the quest for truth that defines the academic enterprise, respect for faith and God-seeking, and the commitment to work and live “for others” in response to God’s goodness. High standards, they have challenged Holy Cross since 1843.

Talk is cheap; goals are meaningless unless people work to achieve them. What follows is a synopsis of the history of Holy Cross, illustrated
The focus of prayer is not the self. A man may spend hours meditating about himself, or be stirred by the deepest sympathy for his fellow man, and no prayer will come to pass. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of one’s personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which one forgets oneself and becomes aware of God. When we analyze the consciousness of a supplicant, we discover that it is not concentrated on his own interests, but on something beyond the self. The thought of personal need is absent, and the thought of divine grace alone is present in his mind. Thus, in beseeching Him for bread, there is one instant, at least, in which the mind is directed neither to one’s hunger nor to food, but to His mercy. This instant is prayer.

In prayer we shift the center of living from self-consciousness to self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of His tides.

—Rabbi Abraham Joshua Heschel
with stories about the people who have struggled
to express the College’s spirit. Since 1843, there
have been at least three expressions of the ideal
of Jesuit education, modified so as to be faithful
to the principle of adaptability to the contem-
porary world. Holy Cross first emerged in the
mid-nineteenth century and followed traditional
European patterns of education in the humani-
ties. Then, about the turn of the twentieth century,
a vibrant compromise between the older pattern
and the newer, American approach to education,
emerged. Later, beginning about 1960, Holy
Cross tooks steps toward racial and cultural di-
versity, coeducation, a strong endorsement of the
liberal arts within a more open curriculum, and
greatly enhanced participation of lay persons in
the life of the school.

Throughout the years, Holy Cross has been
its most authentic self when its people—teach-
ers, administrators, staff, students, and alumni/
ae—understood the challenges of their times,
and acted on them with confidence that the ide-
als associated with their College communicated
worthiness to their lives. Educational breadth and
excellence, acceptance of the love of God, a refusal
to live selfishly: these goals of Jesuit education
have flourished on Mount Saint James from the
nineteenth century to the twenty-first. The people
who have lived and studied and worked here have
made it so.
These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of loving kindness, and studying Torah.

—Mishnah Peah 1:1
Holy Cross, 1843-1900

Ignatius of Loyola, founder of the Society of Jesus (Jesuits), was born in 1491 at the castle of Loyola in the Basque section of present-day Spain. At first, he aimed for a life of chivalry, but all changed when he was hit in the leg by a French shell during a battle at Pamplona in 1521. During a protracted convalescence, he re-examined his life and experienced a powerful conversion that left him with an ardent desire “to help souls.” Reflecting on how he had been led by God to understand and choose a better option for his life, he published his insights under the title *Spiritual Exercises*—a guide for persons to attain spiritual freedom. At about the same time, he returned to school, eventually concluding his studies at the University of Paris, where he studied philosophy and theology between 1528 and 1535. At Paris, six companions associated themselves with Ignatius after he guided them through the *Exercises*. In 1534 this group joined themselves together with vows of poverty and chastity and a plan to travel to Jerusalem to work in the Holy Land.

When international tensions prevented the Jerusalem trip, the group offered their services to Pope Paul III. The pope accepted their offer, and decided to send them to various places. To preserve their common bond, they united as the Society of Jesus under the leadership of Ignatius, who wrote the constitutions of the new religious order. The document incorporated the principle
With what shall I come before the Lord, 
and bow myself before God on high?
Shall I come before him with burnt offerings, 
with calves a year old?
Will the Lord be pleased with thousands of rams, 
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression, 
the fruit of my body for the sin of my soul?
He has told you, O mortal, what is good; 
and what does the Lord require of you, 
but to do justice, and to love kindness, 
and to walk humbly with your God.

—MICAH 6:6-8
of the *magis*—the “more,” a commitment always to choose the greater good among the available personal options. For his motto, Ignatius chose the Latin phrase *Ad Majorem Dei Gloriam* (For the Greater Glory of God). It expressed perfectly the goal of the *Spiritual Exercises*, his understanding that the freest and happiest life is a generous response to God’s love, directed to give greater glory to God by employing the *magis*.

The need to train and educate a growing number of applicants to the Society gave rise to special schools that began to draw students from outside the Society. Benevolent rulers and municipal governments soon appealed to Ignatius to educate their youth. Before his death in 1556, Ignatius dedicated a considerable amount of time to these first Jesuit schools. He incorporated the best of the learning he had acquired in Paris: subjects were studied in progressive order; books and authors carefully chosen and specified, with an emphasis on Vergil and Cicero; written work, speaking in Latin, and competitive disputation; interactive classroom work and a workload that was moderate to allow for regular recreation. The emphasis on classical languages reflected necessity in the sixteenth century, when knowledge of the humanities, as classics were then called, was the key to the professions. Within this plan, Ignatius incorporated features that emphasized the *magis*—mentoring relationships between students and teachers; religion taught as a catechetical enterprise rather than an academic discipline; regu-
A slender acquaintance with the world must convince every man that actions, not words, are the truest criterion of the attachment of friends, and that the most liberal profession of good-will is very far from being the surest mark of it.

—George Washington
lar retreats to inculcate the spirit of the *Exercises*. Ignatius also insisted that the schools be adapted to specific contexts and local needs. After about fifty years of experimentation and adaptation, the Jesuit *Ratio Studiorum* (Plan of Studies) was given final form and sanction in 1599.

Jesuits introduced the Plan across Europe and in many of their foreign missions. Among the many schools they opened, Saint Omers was designated for the sons of Catholic English gentlemen. Because of penal laws in England, the school had to be located in Flanders, where it attracted students from England and from the colony of Maryland. Charles Carroll of Carrollton, a signer of the Declaration of Independence, was an alumnus; his cousin John Carroll, the first bishop of Baltimore, also studied there and later served on the faculty. When Bishop Carroll founded Georgetown College in 1791, he modeled it on Saint Omers and eventually entrusted it to the Jesuits. These Georgetown men, in turn, became the founders of Holy Cross.

Two Georgetown alumni, in particular, collaborated in the founding of Holy Cross: Benedict J. Fenwick, second bishop of Boston; and Thomas F. Mulledy, first president of the College. Fenwick finished the course at Georgetown in 1801 and joined the Jesuits five years later. He served as president of Georgetown from 1817 to 1818, and again from 1822 to 1825. When he agreed to assume responsibility for the Diocese of Boston in 1825, Fenwick insisted that he would always be a
Earth’s crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries,
And daub their natural faces unaware.

—ELIZABETH BARRETT BROWNING
from “Aurora Leigh”
sincere friend & well wisher to the Jesuits. Before long, he was dreaming of inviting the Jesuits to New England to open a school. But the Jesuits were short of personnel, and the bishop was short of funds. The delay enabled him to clarify his thinking about the sort of school he wanted. Difficulties with anti-Catholic violence, and a sense that a school which admitted only Catholic boys would promote vocations to the priesthood, prompted him to restrict the school to Catholics. At last, in 1842, the bishop obtained an academy for younger boys that had been operated by Father James Fitton on an old hillside farm near Worcester. The charm of the place, located on the decline of a large hill at the foot of which was a little stream, captured his imagination. The hill was originally named Pakachoag (Hill of Pleasant Springs) by native Americans; later Father Fitton changed its name to Mount Saint James in honor of his patron saint. He erected a college on the 52 acre hillside, consisting of a three-story building that housed living and sleeping quarters, a library of several thousand volumes, a chapel, and a recreation room for students. The structure cost Bishop Fenwick $19,000. He was proud of it and visited often before his death in 1846.

The Jesuits agreed to stretch their resources to staff the school. To head the enterprise, they sent Thomas F. Mulledy, a native of Virginia who had studied several years at Georgetown before entering the Jesuits in 1815. During the 1820s and 1830s, he served as academic dean
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 Gandhi
and then as president of Georgetown, where he developed a high profile because of his outgoing, hearty manner; he was characterized as a marvelous salesman. Mulledy, who arrived in March of 1843, was impressed with the beauty of the site and with the progress of the building’s construction. In June, Bishop Fenwick announced that the college would be called Holy Cross, the name of his cathedral in Boston, to stress the institution’s role as a project of Catholic New England. For the Jesuits who opened the school, the College was a prodigious achievement, located far from home in the midst of Yankees.

Holy Cross opened on November 1, 1843 with six students. Within three years, the number reached 94, and plans were drawn up for an addition to the building eastward. This new wing opened in 1847. The academic program resembled a European gymnasium or lycée, and, compared with the contemporary American system of organization, was a high school, with a year or two added at the top and bottom. The full curriculum ran seven years, designated from the bottom: Rudiments, Third Humanities, Second Humanities, First Humanities, Poetry, Rhetoric, and Philosophy. Following the Jesuit plan, there was a heavy emphasis on Latin and Greek, with growing attention to Philosophy toward the end. Students also studied some science, English, history, and modern languages. Dancing and band were available for an extra fee. To attract additional enrollment, a set of commercial classes was
Go forth in peace.
Be still within yourself, and know that the trail is beautiful.
May the winds be gentle upon your face, and your direction be straight and true as the flight of the eagle.
Walk in beauty and harmony with God and all people.

—A NAVAHO BLESSING
offered at first, then dropped as being contrary to the spirit of humanistic education. Before the Civil War, students as young as seven were admitted, and as old as 31, but the average age at entry was about 15. Few students remained for the full seven year course.

At that time, the academic year got off to a ragged start. Relatively few students were present for the formal opening in September; many trickled in during October and November after the harvest. Collegiate education was a rare privilege in the nineteenth century, and students were admonished to study hard. Exams were both written and oral, and sometimes produced tears of frustration and anxiety. The first semester ended on Ash Wednesday, when grades were read publicly at a student assembly. Many students were promoted to the next class at that time; a few were demoted in an atmosphere of public censure. Parents received written reports that seldom minced words. In 1845, the parents of Thomas Jenkins learned that their son’s grades ranged from “very good” to “horrible.” He won praise for his conduct in classics, but he stood dead last in French and his conduct was labeled “rascally.” Most students succeeded reasonably well and thereby pleased their parents.

Students slept barracks-style in large rooms, and they studied in study halls supervised by the Jesuits. Before Kimball Hall, there were student dining rooms at various places in Fenwick Hall. Complaining about food was even then a cherished right. James Healy, Class of 1849, bristled
Reflect how God dwells in creatures: in the elements giving them existence, in the plants giving them life, in the animals conferring upon them sensation, in men bestowing understanding. So he dwells in me and gives me being, life, sensation, intelligence; and makes a temple of me, since I am created in the likeness and image of the Divine Majesty.

—THE SPIRITUAL EXERCISES
with disappointment at the culinary offerings of Holy Cross; he described “bread soaked in turpentine, dishwater for soup, meat tough enough to break a fellow’s teeth.” Yet, there were special meals for feast days; Healy appreciated pudding, pie on Sundays, and oyster stew on St. Patrick’s Day. The old bakery, separated from the main building to prevent the danger of fire, remains today on the hillside behind Fenwick and Smith.

Holidays offered a respite from routine. Thanksgiving Day was a novelty for students from outside the Northeastern states. Christmas provided an oasis of merriment at Mount St. James: students were roused from sleep by a spirited rendition of *Adeste Fideles* by the College band; after Mass, they received the parcels that had come from the outside as well as small gifts from the Jesuits. All during Christmas week, there was evening entertainment—minstrel shows, concerts, magic lantern shows, and dramatic performances. Independence Day, at a time when the academic year concluded late in July, offered another opportunity for celebration. In 1846, the band woke the students up with an enthusiastic performance of *Hail Columbia*. Later in the day, faculty and students gathered at the grove at the foot of the hill to hear a reading of the Declaration of Independence and a student oration. After dark, there were homemade fireworks, with rockets, candles, and blazing turpentine balls kicked down the slope.

Although Saturday was a class day, students were free on Tuesday and Thursday afternoons.
Sacred One,
teach us love, compassion and honor
that we may heal the earth and heal each other.

—OJIBWAY PRAYER
Often enough, these were off-campus occasions. Sometimes students walked into town in double columns, a Jesuit at the head of the line and at the end. At the steps of city hall, a “scatter” was initiated for a specified period of time to allow individual errands. Other activities were seasonal—ice skating and sledding in the winter, fishing and swimming and sailing in the summer. On campus, students played cricket, “duck on a rock,” and “town ball,” an early version of baseball. Dramatic and musical societies and debating clubs offered further extracurricular opportunities. Musical and oratorical talents found a valued outlet at the exhibition that stood in place of today’s graduation at the end of the academic year. In 1848, Father James Ryder, at the end of his short tenure as the college’s second president, used the annual exhibition to praise the faculty’s dedication, the students’ talent and energy, and Bishop Fenwick, whose invitation and support had brought the college into being. By then, Fenwick’s grave, conspicuously placed in the campus cemetery, had become a popular place for prayer and remembrance.

The first baccalaureate, or graduation, was held in July 1849. Because the General Court of Massachusetts refused the College’s petition for a charter, the graduates received Georgetown degrees. There were four graduates that year, among whom was James A. Healy, who stood first in his class and delivered the valedictory. Healy and his four brothers (Patrick, Sherwood, Hugh,
If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body to be burned, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends….

—1 CORINTHIANS 13:1-8
Michael) were the sons of Michael Healy, an Irish immigrant plantation owner in Georgia, and of his common-law wife, Eliza, who was a slave. Georgia law mandated a life of slavery for the children of this union, so they were sent to the North to be educated. Because of their legal status, they could never return home. Under these circumstances, James found a new family with his classmates and teachers at Holy Cross. They accepted and affirmed him in ways that were a small miracle in the context of pernicious racism. In his address, Healy praised the mission of Holy Cross, where they learned to practice “the faith of ages” rather than serving the spirit of the age. He thanked the faculty for their constant and consistent kindness. Then he thanked his classmates, to whom he had become endeared in their years of fellowship. Concluding his remarks, he said, “It will be a bond of brotherhood through life, this companionship at college. May it be so for us at least.”

Such feelings for Holy Cross were widespread. The enclosed nature of campus life and the feeling of insularity as Catholics and outsiders among the Protestant Yankees promoted bonding with the place and with each other. Jesuit Samuel Lilly spoke for most when he wrote in 1846: “I retain an attachment and an affection for Pakachoag, and I think that if things were to remain as they have been…, I could happily spend my life on this hill; we have prospered so well & have been so much favored since I have been here that my attachment seems every day to grow stronger for this place.”
Say: “If you love God, follow me, and God will love you and forgive you your sins. And God is Forgiving, Merciful.”

—QUR’AN 3:31

Translated by Caner Dagli
Just as the College seemed to be hitting its stride, disaster struck on July 14, 1852: a fire broke out in the older section of Fenwick Hall. The cistern was dry, and firemen labored for an hour to connect a series of hoses and pumping engines from the river—a distance of nearly a quarter mile and an elevation of 120 feet to the base of the burning building. In the end, they were able to save the east wing, but the original building and many of its contents were lost. There was no insurance. Students were sent home early for the summer; many had lost all but the clothes on their backs. Meanwhile, Father Anthony F. Ciampi, a native of Rome who had volunteered as a young Jesuit for service in America and who was now the college’s president, struggled to make sense of the calamity. Although he was uncertain of the college’s future, he was confident that the God who takes and gives life was present to them.

A year-long debate ensued over whether the College should be re-opened. In an age when four out of five new colleges closed down, the danger for Holy Cross was intense. Many Jesuits preferred day colleges in large cities, and there was considerable sentiment for erecting such a college in Boston in place of Holy Cross. Ultimately, the conviction and leadership of Fathers Mulledy and Ciampi helped to turn the tide in favor of maintaining Holy Cross. Reconstruction of the main building began in the late summer of 1853, and the College re-opened, on a much smaller scale
These are the deeds which yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of loving kindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between man and wife. And the study of Torah is the most basic of them all.

—Based on Babylonian Talmud Shabbat L27a
using only the east wing, in October. At first, only the lower part of the curriculum was offered.

Father Ciampi was at his wit’s end in his effort to fund the reconstruction and run the school until Patrick Healy, a younger brother of James and class of 1850, came to his rescue. Relatively light of skin, Patrick had been accepted into the Jesuits, who practiced civil disobedience by concealing his racial identity and furthering his education at Georgetown in violation of the slave codes. During the next five years, Patrick worked at Holy Cross where he taught Third and Second Humanities, French and algebra, supervised the dining room and study halls, and served as *de facto* dean of discipline. He was popular with the students and so successful that Father Ciampi asserted that Holy Cross had problems with students only because Patrick Healy lacked the gift of ubiquity. He suffered a personal crisis when he overheard racist taunts directed against his younger brother, so he sought out his brother James for advice. James counseled that he should become a real Jesuit…, “a man of interior spirit, of deep religious feelings, a model & leader of souls to God.” The crisis passed. When Patrick’s father died, he transferred his patrimony of $2,300 to Holy Cross. It is the largest gift on record during the nineteenth century.

After the re-opening, Father Mulledy returned for a few years as chaplain to the students. He was at the College when the “Nunnery Committee,” an extension of the anti-Catholic Know-Nothing
Jesus’ “lack of moral principles.” He sat at meal with publicans and sinners, he consorted with harlots. Did he do this to obtain their votes? Or did he think that, perhaps, he could convert them by such “appeasement”? Or was his humanity rich and deep enough to make contact, even in them, with that in human nature which is common to all men, indestructible, and upon which the future has to be built?

—DAG HAMMARSKJÖLD
legislature, visited Holy Cross in a foolish search for weapons presumed to be hidden in the cellar in preparation for a Catholic coup. A far greater challenge arose in the aftermath of the Panic of 1857, when Holy Cross was nearly forced into bankruptcy. At one point during the winter of 1857-58, the treasurer had $1.50 on hand and 25 cents in the bank. Again, Father Ciampi found a way to salvage a desperate situation, as he had done in the wake of the fire, until the economy improved. By 1859, all was well once again.

In the summer of 1861, Holy Cross acquired a new president, Father James Clark. Clark was a native of Pennsylvania and an alumnus of West Point, where he had been a classmate of Robert E. Lee. Early on, Father Clark put his engineering skills to good use by directing a well to be dug up-hill from Fenwick Hall to provide a ready source of water in case of another fire. He also succeeded, in 1865, in gaining a charter for Holy Cross. His ally in that cause was Governor John Andrew, the man whose efforts to involve African-American volunteers in the Union army (the Massachusetts 54th) are presented in the movie Glory. In 1862, Andrew signaled his recognition of the College by attending the baccalaureate exercises—a custom honored by Massachusetts governors for a century. When the governor signed the charter bill, there was high jubilation and a special banquet. Holy Cross was no longer a branch of Georgetown but a chartered college. Not long afterward, news of General Lee’s surrender reached campus. Again,
The best and most wonderful thing that can happen to you in this life is that you should be silent and let God work and speak.

—DAG HAMMARSKJÖLD
there was general jubilation. The north side of Fenwick Hall facing the city was “illuminated”—a lighted candle was placed in each window—while students and faculty celebrated on the front terrace. But Father Clark was absent from the festivities. According to one account, he spent the evening of victory alone, walking behind the building, reflecting and doubtless praying about the conclusion of that tragic conflict and its impact on his old comrades from West Point.

After the Civil War, Holy Cross continued to thrive. Enrollment reached 177 in 1874, declined temporarily, and then surged to 357 by 1896. Fenwick Hall was enlarged between 1868 and 1875 by adding a new wing on the west end, another floor to the height of the structure, and the landmark towers. In 1891, Father Michael O’Kane started another addition at the west end of Fenwick Hall, a plan that ultimately created an L-shaped building. Notwithstanding his ambition for Holy Cross, he proved to be a poor financial manager and the project ground to a halt. A year later, O’Kane was succeeded by Father Edward McGurk, who was able to find the means to finance the project; it included a large lecture hall, a gymnasium, classrooms and laboratories, and two-man rooms for seniors. Although Father McGurk suffered a mild stroke in 1894, he continued to push the project forward. Shortly after the building was completed, he suffered a second stroke from which he never fully recovered. He died a year later and was buried, according to
**When we are** irritated and we say something unkind to our child, we water the seeds of suffering in him. When he reacts, he waters the seeds of suffering in us. Living this way escalates and strengthens the suffering. In mindfulness, calmly breathing in and out, we can practice looking deeply at the types of suffering we have in ourselves. When we do so, we also begin to understand our ancestors, our culture, and our society. The moment we see this, we can go back and serve our people with loving kindness and compassion, and without blame. Because of our insight, we are capable of practicing real peace and reconciliation. When you remove the conflict between yourself and others, you also remove the conflict within yourself. One arrow can save two birds at the same time—if you strike the branch, both birds will fly away. First, take care of yourself. Reconcile the conflicting elements within yourself by being mindful and practicing loving kindness. Then reconcile with your own people by understanding and loving them, even if they themselves lack understanding.

—**THICH NHAT HANH**
his stated wish, at Holy Cross. The building was named O’Kane Hall after its initiator.

Student life in those years reflected the emergence of a national collegiate culture, particularly in athletics. Enthusiasm for track and field and, especially, baseball grew rapidly after 1870; by the 1890s passionate students followed the Holy Cross baseball team in contests with powerhouse teams from Harvard, Yale, and Brown. Pandemonium erupted in 1891 after a 10–2 victory over Brown: the students started a bonfire, set off fireworks, played drums and music, and held parades. That event proved to be only a warm-up for the next victory. The students celebrated a victory of their ball team over Harvard with a bonfire so large that it illuminated the southern section of Worcester, while groups of students paraded the streets, cheering and blowing horns while their breath lasted. They caused an air of enthusiasm throughout the city. A high point for baseball came in 1895, when the team compiled a record of 17–5–2. Crowds of 4,000 watched the games at a playing field built in 1893 on the lower terrace, the present-day site of Carlin and Stein Halls.

Football emerged later. It is first mentioned in the College annals in 1884, when Holy Cross defeated Worcester Tech, 36–6. The first regular season came in 1896, the year of a disputed game with Boston College. That game ended with a disputed play involving a 4-point touchdown, as the game was then scored. To this day, both schools claim victory. Already football was engaging strong
“Gandalf! I thought you were dead! But then I thought I was dead myself. Is everything sad going to come untrue? What happened to the world?” “A great Shadow has departed,” said Gandalf, and then he laughed, and the sound was like music, or like water in a parched land; and as he listened the thought came to Sam that he had not heard laughter, the pure sound of merriment, for days upon days without count. It fell upon his ears like the echo of all the joys he had ever known. But he himself burst into tears. Then, as a sweet rain will pass down a wind of spring and the sun will shine out the clearer, his tears ceased, and his laughter welled up, and laughing he sprang from his bed. “How do I feel?” he cried. “Well, I don’t know how to say it. I feel, I feel,”—and waved his arms in the air—“I feel like spring after winter, and sun on the leaves; and like trumpets and harps and all the songs I have ever heard!”

— J.R.R. TOLKIEN

Lord of the Rings
feelings; the disputed game began a long athletic rivalry between Holy Cross and Boston College.

Student culture also included theatre and music groups for artistically gifted students; billiards grew so popular that the use of tables had to be strictly limited. Other organizations included the Camera Club, Reading Room Association, and Scientific Circle. Debate remained strong, with separate societies for younger and older students. In 1894, *The Purple* was founded as “a representative journal containing notes of interest, gathered from every pathway of Holy Cross life, a journal filled with useful articles and official college news.” Campus dogs—“Danger,” and then “Pluto”—provided the students with canine companionship; and “Little Pete,” a canary, serenaded them in the dining room. There were free days for sleighing, skating, outings to Lake Quinsigamond, hikes to Mount Wachusett, and even apple picking. Holidays were important, too. Washington’s Birthday brought a special meal, a reading of the Farewell Address, and a party in the evening. In the 1880s, the Juniors’ Banquet (first called the Rhetoricians’ Banquet) emerged as an annual tradition. Members of that class arranged a catered dinner for the students and faculty and waited on tables. After dinner, younger students received boxes of candy and older students, cigars, as the sponsoring class presented a play. At 10:30 p.m., after the other classes had retired, the juniors enjoyed dinner and cigars with invited members of the faculty.
When life is peaceful and without trouble, it is difficult to distinguish the true from the false friend. Only when difficulties arise do the true feelings of a friend reveal themselves. For in a time of crisis, true friends will draw closer, and false friends will become increasingly scarce.

—Matteo Ricci, S.J.
The College’s Golden Jubilee, held in November of 1893, was a night few of the celebrants—whether graduates, students, or friends—ever forgot. Professional decorators draped the study hall chandeliers and arranged potted palms to frame a large portrait of Bishop Fenwick. The bishop of Springfield, Thomas Beaven, Class of 1870, presided at a solemn High Mass; another alumnus, Bishop Dennis Bradley of Manchester, NH, delivered a sermon that was noteworthy for its length. At mid-day, the students enjoyed a banquet, with menus printed in Latin. Alumni and honored guests dined at 3:00 p.m. Over cigars and café noir, they listened to speeches and reminiscences that concluded with a special Jubilee Ode written by Father Lehy to the tune of Maryland, My Maryland:

Tonight we pledge our loyalty
To God, to Country and to thee
Holy Cross, —Old Holy Cross.

Not all entertainment was innocent, however, and, as the average age of entering students rose toward 18 after the Civil War, disciplinary matters drew more attention. In 1899, 140 students ran off campus without permission after a victory over Yale. They lost town privileges for an extended period of time and were charged for broken band instruments. Drinking was a capital offense. In 1880 a student returned to campus after a concert and was sent home the next day. “This College stands up for temperance,” wrote the dean of students. Later in the year, another five students were dismissed.
If, by chance, I happen to encounter a wise friend, even if we only clap hands once and part, it is never so little that it does not reinforce my will to do good.

—MATTEO RICCI, S.J.
Dismissal was also the penalty for a student accused of “enticing students to visit bawdy houses, frequenting such places himself and...strong suspicion of more infamous conduct.” Father O’Kane expelled one student in the presence of a police officer, who ordered the offender to leave the state and never return. The penalties were harsh, and delivered swiftly; the Jesuits were worried about the reputation of the school. In an era and an area where Catholicism was largely identified with the Irish, and the Irish were commonly stereotyped as ignorant drunks, it was important to challenge those assumptions by proving them wrong.

Religious life at the still all-Catholic school was a conscious part of the common identity. Daily Mass, annual retreats, and catechetical instruction were accepted as a given. Two Sodalities—religious confraternities for students particularly interested in applying the ideals of St. Ignatius to their lives—were established, one for younger boys and the other for older students. About thirteen percent of the alumni, 523 individuals, entered the priesthood in the nineteenth century: religious faith was taken seriously. Preaching was a common, though not universal, source of benefit. James Healy once praised a sermon “on the absurdity of giving our youth to the devil and our poor old age to God.” Father Mulledy’s detailed denunciation of the consequences of idleness was intended to frighten some students into more diligent behavior. Another famous sermon invoked the power of good
In times of trouble, the only thing that makes me happy is to see the face of a friend. Since this is so, either when troubled or when rejoicing, is there any time when a friend is not a benefit? When I am distressed, a friend decreases my distress. When I am joyous, a friend increases my joy.

—MATTEO RICCI, S.J.
example, holding up Peter Claver, a seventeenth-century Jesuit who labored among African slaves in South America. Claver counseled that “when you see someone in need of your assistance, either for body or for soul, do not ask yourself why someone else did not assist him, but think to yourself that you have found a treasure.”

Beyond sports and religion, Holy Cross remained a strong promoter of the Jesuit Plan of Studies. Gradually, courses in natural and social sciences rounded out the program of classics, modern languages, history, English, and philosophy. By the 1890s, however, it was becoming clear that the traditional organization of classes was mismatched to the emerging American organization of grammar school, high school, college, and graduate school. By the end of the century, colleges were beginning to function as training grounds for advanced studies in medicine, law, and other professions. In this altered context, the academic program of Holy Cross’ earliest years did not fare well. By 1898, Harvard University had dropped Holy Cross (and other Jesuit colleges) from its preferential list for candidates for the law school. Interpreted by many as an act of anti-Catholicism, the decision was really a blessing in disguise. The president, Father James Lehy, had no choice but to respond by separating the lower and upper course of studies, effectively dividing the curriculum into a preparatory school and a college. At the same time, courses were added at the top of the academic ladder to prepare students more adequately
**God is** the Light of the heavens and of the earth. The likeness of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as a shining star kindled from a blessed olive tree, neither of the East nor of the West. Its oil would well nigh shine forth, even if no fire had touched it. Light upon light. God guides unto His Light whomsoever He will, and God sets forth parables unto mankind, and God knows all things. It is in houses which God has permitted to be raised and wherein His Name is remembered. He is glorified therein, morning and evening.

—QUR'AN, 24: 35-36

Translated by Caner Dagli
for graduate schools. The antiquated designation of classes was dropped in favor of the American nomenclature: freshman, sophomore, junior, and senior year. More work remained to be done, but the die had been cast. By the end of the century, administrators and faculty were again adapting according to Ignatius’ desire that Jesuit schools be suitably conformed to persons, places, and times.

Promoting the growth and development of Holy Cross from its founding until the beginning of the twentieth century were a host of generous people who are mostly now forgotten—true women and men for others who modeled for students the fact that integrity and generosity are more important qualities than fame; early-day Crusaders who modeled dignity and responsibility to hundreds of students whose lives were still green. Among the Jesuits, the giant of the early years was George Fenwick, who worked at Holy Cross from 1845 to 1852. His sometimes harsh remarks when grades were read betrayed his sincere concern for the student’s progress. “Dad” Fenwick was the first faculty member to be adopted by students through the medium of a nickname; his room was dubbed the “Horse Guards”—a place where appreciative and sometimes homesick students sought him out for conversation and a game of checkers, always with a piece of candy as the prize. Until he died, he was a friend and spiritual mentor to many.

Father Joseph O’Hagan was another memorable campus figure. He left the faculty in 1861 to
Look at the stars! look, look up at the skies!
O look at all the fire-folk sitting in the air!
The bright boroughs, the circle-citadels there!
Down in dim woods the diamond delves! the elves’-eyes!

—Gerard Manley Hopkins, S.J.
from “The Starlight Night”
serve as chaplain in the Union Army. A Protestant fellow chaplain described him as “a bright, happy wit; no discomforts could overcome his cheerful temper, and his generosity was boundless.” In 1872, he returned as president of the college. Later he met Mark Twain, who described him as “a most jolly and delightful Jesuit priest.” Worn out from his duties, he was sent on a sea voyage to California via Panama in 1878 to regain his health, but he died at sea off the coast of Nicaragua. His remains were interred in the campus cemetery; as late as 1891, grey-haired veterans limped to his grave on Memorial Day with flowers and a flag.

A great many unsung heroes of those years were ordinary people who accounted it an honor to be part of the enterprise that was Holy Cross. Jane Agnes Angus and Mrs. Salvo were the first laundresses, working in the old farmhouse at the foot of the hill. Tom Connolly, remembered as “an old and faithful servant of the college,” worked on the construction of Fenwick Hall, and then later helped out in the kitchen and dining room. Samuel Reeves Leland and George P. Burt, band directors, climbed the hill in the darkness to lead their young musicians in the rousing wake-up serenades on special holidays; Orville H. Blood, the first campus dentist, offered pain and relief to students in equal measure; Orestes Brownson, labor leader, journalist, and Catholic convert, publicized Holy Cross in his monthly journal and excoriated the foes of the charter petition; Andrew Carney, Irish immigrant and philanthropist, gave Holy Cross its first large
There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle.

—Albert Einstein
gift, $1000, in 1844. More eminent people assisted the College by association, enhancing Holy Cross by their connection with it. Irish leader John Redmond visited and delivered a lecture, and Henry Adams ate dinner with the faculty and spoke to the students about education.

Among the sons of Holy Cross, none stood higher in the first generation than Bishop Healy. Over the years, he assisted the College as its first graduate in every possible way, from presiding at public ceremonies, to recruiting students and student-athletes in his diocese. Toward the end of his life, he even contributed to the construction of Fitton Field. At the Commencement in 1899, he was invited to address the graduates as the school’s first golden jubilarian. Facing the graduates as he had fifty years earlier, he warned against a false optimism driven by personal vanity. More than a loyal alumnus, he was a symbol of the earliest days of Holy Cross—its particular learning and piety, its human dimensions, its achievement and spirit and seasoned traditions.

Holy Cross, 1900-1960

More than anyone else, Father Joseph Hanselman was responsible for Holy Cross’ trajectory after the turn of the century. During the 1890s he served for several years as both academic dean and dean of students and helped reform the curriculum into the preparatory and collegiate divisions. Nicknamed “Honest Hans” by the students, he
Hold a true friend with both hands.

—Nigerian Proverb
was a campus presence they never forgot. Joseph C. Fleming, S.J. said of him: “His dominant personality found expression in his spirit of great seriousness and austere integrity. He was unvaryingly amiable and simplicity itself. He said little but there was something about his presence that spoke constantly.” Besides his work on the curriculum, he helped re-found the alumni association, hosted President Theodore Roosevelt’s campus visit, and built Alumni Hall. When the students and faculty heard the unexpected announcement early in 1906 that Hanselman was being replaced after less than five years at the helm, their consternation was universal. Later that day, they stood in the cold, many crying, as they bade farewell from Fenwick porch to this man whom they loved and revered. Hanselman, it turned out, had been named Jesuit provincial, the head of all Jesuit works in America from Virginia to Maine. In that capacity, he continued to promote the college to which he had given many of the best years of his life.

During those years the old Jesuit curriculum of classical languages, philosophy, and other liberal arts disciplines were re-fashioned according to the norms of American higher education. Laboratory courses were opened and strengthened to better prepare candidates for medical school and careers in the sciences, but tradition still defined the content of the curriculum. Advertisements belittled schools that offered an open and ever changing curriculum in favor of the time-tested approach of
Nothing is more practical than finding God, that is, 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, what you read, who 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.
the Jesuit plan that produced “profound thinkers, safe guides, clear writers, and cultured gentlemen.” B.A. candidates were required to take courses in Latin, Greek, philosophy, and the liberal arts, with a few elective courses toward the end of the four years. The only compromise was the introduction of a Bachelor of Philosophy degree, the Ph.B., for the few students who were deficient in Greek, or mathematics, or science.

At that time, administrators decided to eliminate the lower, preparatory division and let the College fly with its own wings. It was a bold move; Holy Cross was the only American Jesuit boarding college to do so. The issue was forced by the popularity of the College, whose 414 students in 1910 represented over 17 percent of all students enrolled in the 24 American Jesuit colleges. Starting in 1906, the prep school, really a classical high school, was eliminated in stages by dropping years from the bottom of the program. In 1908, Father Thomas Murphy, Hanselman’s successor as president, advised parents that if they wanted Holy Cross to be the one Catholic college to which…a preparatory department was not attached, then they needed to send a large freshman class the following year. Parents and alumni responded; the last group of prep seniors graduated in June of 1914. By then 532 students were enrolled at Holy Cross. It was the largest Catholic college in the country.

During the 1920s, academic majors were introduced for the first time, and Holy Cross began to advertise itself as a College of Arts and
There are two ways of spreading light: To be the candle or the mirror that reflects it.

—Edith Wharton
Sciences. Students majoring in the sciences were now eligible for a B.S. degree, which substituted classes in psychology and German for Greek. Still, classics were favored; in 1926 an outdoor production of Euripides’ *Hecuba* in Greek drew 5000 spectators to Fitton Field. Grades were still read publicly at a monthly assembly; and deficient students were “conditioned” (permitted fewer privileges, and required to attend extra study halls) until they restored their standing. Not all students accepted the situation easily; in 1924, students hissed certain faculty members as they processed to the stage for the monthly assembly. There was little freedom in the schedule; everyone still rose at 6:25 for Mass and attended classes from 9:00 to 2:45, with a mid-day break for lunch and a brief rest. After supper, there was a mandatory chapel visit, followed by a long study period until lights out at 10:00 p.m. Class attendance was mandatory, as the academic dean made clear in a letter sent to parents in 1925. Wednesday and Saturday afternoons were free for visits to the city; night permission on Saturdays ended at 10:15 p.m. for freshmen and 11:15 p.m. for other students.

After more than ninety years, in 1935 College authorities finally dropped compulsory Greek for the B.A. degree. After that time, Greek was required only of candidates for the B.A. degree with Honors. The Bachelor of Science (B.S.) Degree was given to students who had no Latin or Greek. Editors of *The Tomahawk*, the school newspaper that preceded *The Crusader*, praised the changes as
How far that little candle throws its beams!
So shines a good deed in a weary world.

—William Shakespeare
consistent with changing educational conditions that pervaded the country. Nevertheless, Jesuit authorities worried that the alterations in the curriculum were departing recklessly from the old Jesuit plan, particularly in the popular (and possibly less demanding) major in Economics, a program derided as “the lumber room of the college,” where the “dead wood” presumably gathered. In years to come, other academic programs acquired the reputation of being the lumber yard, whether they deserved the criticism or not.

Extracurricular activities continued. Debating involved over 25 percent of the students during the 1920s, and the Sodality remained popular. In February of 1925, the first issue of *The Tomahawk* appeared to report on campus activities. From that time, *The Purple* served as a literary magazine. Dramatic and musical groups remained as popular as ever, and movies became a regular feature of campus life after 1930, when the first sound projector was installed. Class dinners and dances rounded out the social life during those years. Intramurals extended to soccer, football, hockey, handball, basketball, and baseball. By the 1930s there were additional teams in bowling, swimming, horseshoes, pool, and contract bridge. In 1943, Father Francis Hart became director of the intramural athletic program, a position he held almost until his death in 1986.

Between 1900 and the Second World War, an amazing physical expansion transformed the campus. As late as 1900, the only major building
And when we give each other Christmas gifts in His name, let us remember that He has given us the sun and the moon and the stars, and the earth with the forests and mountains and oceans—and all that lives and moves upon them. He has given us all green things and everything that blossoms and bears fruit—and all that we quarrel about and all that we have misused—and to save us from our own foolishness, from all our sins, He came down to earth and gave us Himself.

—Sigrid Undset
was Fenwick-O’Kane. Much of the campus was utilized for farming; a large barn stood at the present-day site of Loyola Hall, with a residence (Campion House) for the farm workers located uphill. Father Hanselman was responsible, in 1904, for the building of Alumni Hall. Whereas nineteenth century construction consisted of a gradual enlargement of a single central building, the first building of the new century was built on the lower terrace, connected by a bridge to the upper level. The building was designed in the shape of a capital I, and brick dust was mixed with mortar to make the building look older. Although Alumni Hall was wired for electricity, lights in the students’ rooms were controlled by Jesuit prefects who lived on each corridor. Because of a “Lights out” regimen, late studies sometimes took place in the lavatories, where lights were on all night.

In less than ten years, the school was overcrowded again. Bishop Beaven, a dedicated alumnus who had been a frequent visitor to campus since becoming bishop of Springfield in 1892, came to its rescue. In 1911, he proposed to the clergy of central and western Massachusetts that they contribute $100 annually for three years to assist Holy Cross. The clergy complied readily, and another residence hall was built. Although it was to be named “The Memorial of the Clergy of the Diocese of Springfield,” everyone began to call it Beaven Hall. Then, at about the same time, the Class of 1907 commissioned an ornamental gate for Linden Lane, with a fence along College
If you go toward Him walking, he comes to you running.

None of you truly believes until he wishes for his neighbor what he wishes for himself.

—from the Hadith, the Sayings of the Prophet Muhammad
Translated by Caner Dagli
Street. The gate erected was stately, and proclaimed in its twin pillars the purpose of College, that is, to provide education for both Church and State. A few years later, a second gate was erected, this one for Fitton Field. It was designed with lively ornamentation so as to promote the festivity associated with baseball and football.

Starting in 1920, Father James Carlin initiated a fund drive that ultimately raised $1,000,000 and made possible the three buildings constructed in the 1920s—Carlin Hall, the memorial chapel, and the library. Carlin campaigned energetically among alumni, promoting Holy Cross as a place that educated “Christian young men who could give intelligent, loyal service to the Church and the state.” Father Joseph Dinand, who served two terms as the College’s president (1911-18, 1924-27), also pleaded with alumni to be generous. Construction of a new residence hall and classroom building in the lower quad, designed to match Alumni Hall, began in 1921. At first named Loyola, Carlin Hall was renamed in 1941 in honor of its builder.

The chapel came next, a memorial to the Holy Cross men who had died in World War I. The group included Father William Davitt ’07, who was struck by a stray shell while attending to pastoral duties on the morning of Armistice Day. He was the last American officer to be killed in action in the war. The chapel, with its barrel vaulted ceiling rising 57 feet above the floor and a nave that was 132 feet long, could accommodate
1000 people. The gilded baldachin over the altar featured the characteristic Jesuit design of a cross breaking through the pediment. The entablature at the main entrance carried a line from Psalm 43 used in the opening rite of the Latin Mass: IN-TROIBO AD ALTARE DEI AD DEUM QUI LAETIFICAT JUVENTUTEM MEAM [I will go in to the altar of God, to God who gives joy to my youth]. The day of the chapel’s dedication in April of 1924 the students had a holiday from school. They used the occasion to win a number of athletic events, for example, they beat Clark in tennis, the Freshmen team beat Brown in baseball and the Holy Cross basketball team beat Princeton 3-2. Two years later, stained glass windows were added in the chapel.

In 1927, the library opened, the third major edifice built in six years; it was fronted by eight Ionic columns, 35 feet high. Above the doorway was carved a line from the Gospel of John that summarized the College’s mission: UT COGNOSCANT TE SOLUM DEUM VERUM ET QUEM MISISTI JESUM CHRISTUM [That they might know you, the one true God, and Jesus Christ, whom you have sent]. The library had space for over 300,000 books and was named for the Jesuit president who built it. By the 1970s, the building had become overcrowded and wings were added with the help of a generous contribution from Jacob Hiatt, then a member of the board of trustees. The Joshua and Leah Hiatt Wings memorialized Hiatt’s parents and other victims
One day a Brahmin priest came across the Buddha sitting in contemplation under a tree and was astonished by his serenity, stillness and self-discipline. The impression of immense strength channeled creatively into an extraordinary peace reminded him of a great tusker elephant. “Are you a god, sir?” the priest asked. “Are you an angel…or a spirit?” No, the Buddha replied. He explained that he had simply revealed a new potential in human nature. It was possible to live in this world of conflict and pain at peace and in harmony with one’s fellow creatures. There was no point in merely believing it; you would discover its truth only if you practiced his method, systematically cutting off egotism at the root. You would then live at the peak of your capacity, activate parts of the psyche that normally lie dormant, and become a fully enlightened human being. “Remember me,” the Buddha told the curious priest, “as one who is awake.”

—Anguttara Nikaya 4.36
Karen Armstrong’s translation
of the Holocaust. Dinand Library, at the center of campus, powerfully joined a remembrance of the sacrifice of Jesus Christ, with the sacrifice of the Jews whose story was the greatest tragedy of the twentieth century. After the wings opened, sculptures were set in place to represent that juxtaposition. Near the front entrance of the library is Enzo Plazotta’s *Hand of Christ*, pierced by a nail. On the terrace between the new wings and the campus center stands Chaim Gross’ sculpture of the prophet Isaiah. It contains the inscription, “They shall beat their swords into plowshares.”

Two more buildings were added to campus before the Second World War. The larger building, named Kimball Hall after Father Charles Kimball, opened in 1935 and enclosed 1.3 million cubic feet of space. Besides a formal dining room that seated 900, it held a cafeteria, kitchen, laundry, post office, bowling alleys, day students’ lounge, visitors’ locker room, garage, and boiler room. Kimball, the memorial chapel and the library are the crown jewels of the pre-war building frenzy. The final pre-war building project was Wheeler Hall, an I-shaped residence hall that opened in 1940, with classrooms and residential space for 240 students.

Beyond the buildings lay Fitton Field, the product of an effort to excavate and fill the lower part of campus next to the river. Father Lehy initiated the project in 1899 and accepted a contribution of $100 from Bishop Healy. Thanks to an arrangement with the American Steel & Wire
One evening an old Cherokee told his grandson about a battle that goes on inside people. He said, “My son, the battle is between two ‘wolves’ inside us all.

One is Evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

The other is Good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith.”

The grandson thought about it for a minute and then asked his grandfather:

“Which wolf wins?”

The old Cherokee simply replied, “The one you feed.”

—两名狼

TWO WOLVES
Company across the river, a bridge was erected, and the cinders that were a by-product of the wire works were dumped on the marshy flats, up to a depth of six feet, then covered with topsoil. The baseball field was dedicated in the spring of 1905, at a game against Yale. The two captains hoisted a new emblem, a large purple banner that carried the words FITTON FIELD. By 1908 the football field was also ready, complete with new wooden stands.

The opening of the lower fields signaled that athletics was assuming more prominence on campus. Crowds of 10,000 and more attended baseball games as college boys and local citizens joined to cheer the team. An early victory over Yale in 1902 galvanized the entire community. At 10:30 p.m. that night, a large crowd from the city and the student body gathered for a campus bonfire that was topped off with fireworks prepared by Father Albert Ulrich, a professor of Chemistry. However, not all games had happy endings. In 1901, when the Holy Cross prep and varsity teams played a home doubleheader against Boston College in football, both games were suspended when brawls erupted. In 1905, a varsity football player was deliberately kicked in the face by an Amherst opponent. That year, Father Hanselman participated in the founding of the NCAA to introduce sportsmanship and balance in place of an ambition to win that was often too aggressive and violent.

In the mid-1920s, Holy Cross acquired a new seal and a new nickname for its athletic teams.
The capacity to give one’s attention to a sufferer is a very rare and difficult thing; it is almost a miracle; it is a miracle. Nearly all those who think they have this capacity do not possess it. Warmth of heart, impulsiveness, pity are not enough.

In the first legend of the Grail, it is said that the Grail (the miraculous vessel that satisfies all hunger by virtue of the consecrated Host) belongs to the first comer who asks the guardian of the vessel, a king three-quarters paralyzed by the most painful wound, “What are you going through?”

The love of our neighbor in all its fullness simply means being able to say to him, “What are you going through?” It is a recognition that the sufferer exists not only as a unit in a collection, or a specimen from the social category labeled “unfortunate,” but as a man, exactly like us, who was one day stamped with a special mark by affliction….

For an adolescent, capable of grasping this truth and generous enough to desire this fruit above all others, studies could have their fullest spiritual effect, quite apart from any particular religious belief.

Academic work is one of those fields containing a pearl so precious that it is worthwhile to sell all our possessions, keeping nothing for ourselves, in order to be able to acquire it.

—Simone Weil

“Reflections on the Right Use of School Studies with a View to the Love of God”
Father Carlin proposed a new seal that featured a gold cross on a field representing Worcester, England, with an open book, standing for education, superimposed across the cross. The College motto, *In Hoc Signo Vinces* [In This Sign You Will Conquer] was inscribed on the book. The seal also carried the IHS of the Society of Jesus, with the same bird that was on Bishop Fenwick’s coat of arms on each side, a European martin.

College officials left the choice of a nickname for the athletic teams to the students. They voted by a large margin to replace the informal moniker “Chiefs” (a reference to Native Americans who once lived on the hill), with “Crusaders.” The symbol of a crusader mounted on horseback had been used for alumni meetings since the 1880s, but the immediate impetus came from a Boston *Herald* sportswriter, who had used the word in a story on Holy Cross baseball.

The Holy Cross baseball team enjoyed unprecedented success during the 1920s, especially under Coach Jack Barry, who had studied at Holy Cross from 1904 to 1908. Between 1912 and 1927, College teams compiled a record of 306-74-4, including an undefeated season in 1924 and five Eastern Intercollegiate Championships. The athletic program’s success attracted large crowds: 22,000 fans were present for the Boston College game on Memorial Day in 1922. Starting in 1934, there was an annual exhibition game at Fitton Field with the Red Sox. The series was interrupted by the war and concluded with a final game in 1947. Ted Williams
It is always a terrible thing to come back to Mott Street. To come back in a driving rain to men crouched on the stairs, huddled in doorways, without overcoats because they sold them, perhaps the week before when it was warm, to satisfy hunger or thirst, who knows. Those without love would say, “It serves them right, drinking up their clothes.” God help us if we got just what we deserved.

—DOROTHY DAY
hit his first New England home run at Fitton Field in 1939.

Track, hockey, and basketball made their debuts as varsity sports in the first half of the century, though both hockey and basketball started slowly. Basketball was canceled twice before its revival in the 1940s. Throughout the era, College authorities took care to avoid athleticism. The Catalogue stated the point unambiguously: “The students are not permitted to neglect their studies no matter how proficient they may be in any branch of sports.” That point was echoed by a Worcester reporter: “‘Study and play’ seems to be the shibboleth at the college, but great emphasis is placed on study.”

The fortunes of the football team improved dramatically in 1933 when Dr. Eddie Anderson became head coach; he had played professionally for the Chicago Cardinals while working on his medical degree. Anderson’s teams compiled a six-season record of 47-7-4 before he left for the University of Iowa. A devout Catholic, Anderson influenced his players by modeling the ideal of being a person for others. Anderson’s teams played to huge crowds: 58,000 in Cambridge for the Harvard game in 1931; 23,000 at Fitton Field for the Colgate game in 1938. An opening game victory at LSU in 1941 prompted a crowd of 30,000 to line the streets of Worcester for a victory parade when the team returned.

Boston College figured in the most memorable game of the era, a 55-12 upset victory for Holy
Cross at Fenway Park in 1942. Going into the game, BC was undefeated, had outscored their opponents by a margin of 249-19, and seemed assured of an invitation to the Sugar Bowl. Holy Cross had a mediocre record of 4-4-1, and the seniors had already lost three times to Boston College. However, the Holy Cross team had talented players who had improved during the season. In the locker room before the game, Coach Scanlan, finishing out his first season with the Crusaders, said simply, “This is my first visit to Fenway Park. You seniors have been here before.” There was a moment of silence as his words sank in. That afternoon, five players scored touchdowns and captain Ed Murphy kicked seven extra points while providing inspiring leadership on offense and defense. For BC, the loss was a blessing in disguise; that evening the Cocoanut Grove, the Boston night club where their victory party was to have been held, burned with a loss of 492 lives. There was talk of a bowl game for Holy Cross in Chicago or Birmingham, but the loss of players to the armed forces after the BC game, and official requests that non-essential travel be curtailed during the war, stopped the effort. So the victory of November 28, 1942 stands alone, a splendid signature to prewar athletics, an enduring landmark in the College’s athletic history.

One of the Crusaders’ most enthusiastic fans during these years was David I. Walsh, a graduate of 1893. He was elected lieutenant governor in 1912 and governor in 1913—the first Catholic
What I would ask—because the word “demand” sounds too strong—involves two things. First, that you look with your eyes and heart at these people who are suffering so much—some from poverty and hunger, others from oppression and repression. Then, because I am a Jesuit, I would bid you pray the colloquy of St. Ignatius from the first week of the Exercises before this crucified people, asking yourself: What have I done to crucify them? What am I doing to end their crucifixion? What should I do so that this people might rise from the dead?

—Ignacio Ellacuria, S.J.
to achieve the top office in the commonwealth. In response to the news of his victory, Father Dinand wired: “Alma Mater rejoices with her heart and congratulates with warmest affection her noble son.” To an alumnus, he wrote, “I know how the heart of every Holy Cross man must feel today over Dave’s success, for his glory is ours and every one of us participates in his happiness.” Two months after the election “Walsh Night” honored his victory on campus. After a lively reception at the O’Kane porch, Governor Walsh shook each student’s hand and then addressed them. That evening, 400 alumni, joined by four former presidents of the College, enjoyed a banquet at the Bancroft Hotel. Father Dinand characterized it as “a night on which we were glad we were Holy Cross men.”

Walsh ran successfully for the U.S. Senate in 1918, becoming the first Democratic senator from Massachusetts since 1851. Defeated in 1924, he staged a successful comeback in 1926 and remained in the Senate for twenty more years. As head of the Senate’s Naval Affairs Committee during World War II, he was helpful in securing for Holy Cross a Naval program that kept the all-male College solvent at a time when most able-bodied men of college age were at war.

Walsh was not the only political visitor in the first half of the twentieth century. In 1905 President Theodore Roosevelt visited the campus. Father Hanselman invited Teddy to speak at the Holy Cross commencement when he learned that Roosevelt would be visiting Clark University. The
God is love, and so we too love. God is mercy, and so we too show mercy. God is good, and so we too desire to be good. If we do not love, we really do not have anything to say. Here we discover the root and source of our identity and our mission.

—Adolfo Nicolás, S.J.
president spoke to the 37 graduates and 6,000 spectators at the first Fitton Field graduation. In his address, the president joked that “Holy Cross had taken the *summa cum laude* in baseball” that year by defeating the Harvard team. More seriously, he endorsed the connection between education and religious faith: “It is eminently characteristic of our nation that we should have an institution of learning like Holy Cross, in which the effort is made to train not merely the body and mind, but the soul of man so that he shall be made a good American and a good citizen.” Roosevelt advocated active citizenship that combined “the power of efficient action with the power of fealty to lofty ideals…, the spirit which makes a man decent, and sends him out into actual life, able to hold his own.” As he left campus, the President planted a tree near the present site of the lower tennis courts. A few years later, during the presidential campaign of 1912, both Woodrow Wilson and his running mate, Thomas Marshall, visited campus; their visit was a clear bid for support from the Bay State’s Irish-American Democrats.

The routine of academics, extracurriculars, athletics, and distinguished visitors was interrupted by wars during the years between 1900 and 1960. The First World War awakened deep patriotism on campus. After war was declared in April of 1917, Father Dinand informed officials in Washington that the College had 600 mostly able-bodied men and was willing to adjust the schedule in the interest of military training. But there were
I hope you come to find that which gives life a deep meaning for you. Something worth living for—maybe even worth dying for, something that energizes you, enthuses you, enables you to keep moving ahead. I can’t tell you what it might be—that’s for you to find, to choose, to love. I can just encourage you to start looking and support you in the search.

—ITA FORD, M.M.
no college military programs at first. On Patriots’ Day, the whole student body followed a local brass band in procession down Linden Lane and College Street to the centerfield flag pole, where a sixteen-gun salute was given. The large crowd was eerily silent during the ceremony; school was dismissed early that year so that students could assist in farms or industry; the baseball team played out their schedule and worked on the campus farm between practices and games. During the 1917-18 school year, students slipped away into the armed forces until there were 400 stars on the College service flag.

In the fall of 1918, the federal government authorized for Holy Cross a branch of the Student Army Training Corps (SATC), an early version of ROTC. About 750 students enrolled in Army and Navy units, but the war ended three weeks later, before the organizational phase was complete. Altogether 960 alumni served in the First World War. Twenty-four died in action; twenty-three were wounded.

When war clouds gathered again in 1941, Senator Walsh helped Holy Cross obtain a Naval ROTC program. Before long, Naval courses had been added to the curriculum, and the basement of the chapel had been transformed into an armory with a drill area for use in inclement weather and an antiaircraft gun. After Pearl Harbor, the academic calendar was accelerated by shortening vacations and adding a summer session. In 1943, Holy Cross was one of the first five schools selected for the
Mi Shebeirach

Mi shebeirach avoteinu
M’kor habracha l’imoteinu

May the source of strength who blessed the ones before us,
Help us find the courage to make our lives a blessing
And let us say: Amen.

Mi shebeirach imoteinu
M’kor habracha l’avoteinu

Bless those in need of healing with refuah sh’leimah
The renewal of body, the renewal of spirit
And let us say: Amen.

—SONG LYRICS BY DEBORAH FRIEDMAN
AND DRORAH SETEL
Navy’s V-12 program, an officer candidate school for high school graduates. 600 men participated in the first program; they carried a workload of 17 hours per week, plus mandatory physical training. Military Masses became the order of the day. Dormitories were transformed into Navy “ships”; students were referred to as “hands”; stairways became “ladders”; and the 24-hour clock was in use. Victory was at stake and, with the military atmosphere on campus, every hand was warned to push himself. For the first time, religious services were held on campus for non-Catholic students; Balfour Brickner, later a rabbi in New York City, was among the College’s first Jewish students.

By the war’s end, another constellation of blue and gold stars testified to alumni service. Of the 3,900 alumni and faculty who served in the war, 109 gave their lives. Among them, Lt. John Vincent Power ’41 received a Congressional Medal of Honor posthumously for single-handedly destroying a Japanese pillbox in the Marshall Islands. Today he is honored with a statue near the Worcester City Hall. Father Joseph T. O’Callahan, a professor of Mathematics before the war, received the Congressional Medal for his heroism aboard the “U.S.S. Franklin” after it was struck by a Japanese dive bomber. He was honored again in 1968 when the Navy commissioned a destroyer escort, the “U.S.S. O’Callahan,” whose ship’s clock is now included with other memorabilia in the College’s Naval ROTC office.
Miriam’s Song

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we’ve exalted.
Miriam and the women danced and danced
the whole night long.

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand
she crafted her delight.
A woman touched with spirit, she dances
toward the light.

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we’ve exalted.
Miriam and the women danced and danced
the whole night long.

As Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the promised land.

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we’ve exalted.
Miriam and the women danced and danced
the whole night long.

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice with song.
She sang with praise and might,
We’ve just lived through a miracle, we’re going to dance tonight.

And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we’ve exalted.
Miriam and the women danced and danced
the whole night long.

—MUSIC AND LYRICS BY DEBORAH LYNN FRIEDMAN
The end of the war brought a surge of students as veterans took advantage of the educational benefits included in the “G.I. Bill of Rights,” passed by Congress in 1944. 1,500 students enrolled in 1946; by 1948, the number of students topped 1,800, including a large number of veterans. The large enrollment created an atmosphere of crisis on campus as double rooms were converted into triples and students were lodged in every available space. Gradually the density was alleviated as the dining hall and chapel proved capable of handling the increase through flexible scheduling, and new buildings relieved the overcrowding.

The first addition to campus was the fieldhouse. College authorities had been trying to get authorization for an athletic building near Fitton Field for years, but the shortage of steel caused by the war and its aftermath made the project impossible. Finally, in 1947, Father William Healy, in the second year of his presidency, secured a surplus hangar from Camp Endicott, Rhode Island, as a “temporary” fieldhouse that became permanent when bricking was added to the outside walls in 1955. The Biology Building, later named O’Neil Hall, came next. Then, since some students were living in a large barracks-style room in Fenwick 4, and others in over-crowded rooms in Fenwick and O’Kane, housing became the next priority and finally forced the issue of the permanent size of the College. Eventually the objection that a larger enrollment would erode the quality of the educational experience was overridden, and Lehy and Hansel-
You visit the earth and water it,
You greatly enrich it.
The river of God is full of water;
You provide the people with grain,
for so You have prepared it.
You water its furrows abundantly,
settling its ridges,
softening it with showers,
and blessing its growth.
You crown the year with your bounty,
Your wagon tracks overflow with richness.
The pastures of the wilderness overflow.
The hills gird themselves with joy.
The meadows clothe themselves with flocks.
The valleys deck themselves with grain.
They shout and sing together for joy.

—Psalm 65:9-13
man Halls opened in the fall of 1954. The decade’s final building, a home for the Physics, Chemistry, and Math departments, was dedicated in 1959 and named for Msgr. Richard J. Haberlin ’07.

Postwar student life featured a growing gap between the rhetoric of discipline and tradition, and the reality of student life. The schedule was still disciplined, with rising at 6:45 a.m. for mandatory Mass at 7:00 a.m. There was chapel again after supper, with an evening study period, and lights out at 11:00 p.m. Women, even mothers and sisters of students, were forbidden in dormitory rooms; intoxication or the possession of alcohol meant automatic expulsion. Catalogs admitted that life at Holy Cross was subject to close supervision, closer than at most large colleges; the restrictions were mitigated, however, by professors who lived with the students, and related to them as friends rather than as taskmasters. Clearly, the presence of veterans who were older and more experienced had a strong impact on campus discipline because their perspective was so different. Pranks and horseplay further mitigated the disciplined atmosphere. Early one morning in the late 1940s, a Worcester city bus was discovered on the library stairs; other episodes involved relocating cows that were still pastured on campus, and regular efforts to paint the Boston College eagle mascot purple. An unpopular Jesuit corridor prefect even found himself bricked into his room one morning. At its best the system inculcated an admirable self-discipline and contributed to a strong esprit de corps among students.
God turns the desert into pools of water, the parched land into springs of water. And there, God lets the hungry live; they established a town to live in. They sow fields, plant vineyards, and get a fruitful field.

—Psalm 107:15-17
After the war, varsity athletics resumed with great enthusiasm. Swimming and lacrosse emerged as varsity sports, but much of the emphasis remained on the older programs. In 1946, the Holy Cross football team, aided by the V-12 program in its final year, played in the Orange Bowl and lost to the University of Miami on the last play of the game when a Crusader pass was intercepted and run back for a touchdown. In those years, the basketball program emerged as a national powerhouse, winning the 1947 NCAA Tournament and the National Invitational Tournament in 1954. 30,000 people lined the streets for a parade and civic celebration after the NIT tournament. Bob Cousy ’50 was named All American and Associated Press and United Press International Player of the Year in 1950; Tom Heinsohn ’56 was chosen first-team All American in his senior year. Meanwhile, varsity baseball also maintained a splendid tradition, winning the NCAA championship in 1952.

The College’s athletic programs enhanced its prominence, but thoughtful observers understood that success in sports was not an accurate guarantee of academic excellence. As late as 1953, an observer noted that Holy Cross was constantly spoken of as being the best Catholic College in the country. Although the statement was probably true, there were concerns: a significant proportion of accepted students were starting to enroll elsewhere; applications from the top end of the academic pool were decreasing, and the quality of teaching was uneven. To challenge the brighter,
more ambitious students, the Study Abroad program was established in 1956, and an Honors program was initiated in 1959. Meanwhile, the attractiveness of classical languages and philosophy was diminishing as more and more students opted for the B.S. degree.

Part of the problem stemmed from the qualifications and ambitions of the faculty. During the 1950s, only one quarter of the faculty had a Ph.D. degree, and the percentage wasn’t rising. The Jesuits, who still constituted a substantial majority of the faculty, were aging. Too many were comfortable with the old traditions and expected that what had worked well in the past was good enough for the present. There was a pressing need for more scholarly attainments.

Neither the Jesuit Provincial nor the College president could alter the reality that Holy Cross, an institution where an overwhelmingly Jesuit administration and faculty had expertly grafted the American mode of organization to the old Jesuit Plan of Studies, was not as strong as it used to be. Appropriately proud of all that had been achieved, faculty and administrators were less certain about how the potential of Holy Cross could be achieved in the future. Thoughtful participants in the life of the College and well-wishers from the outside advocated the sort of progress that respected honored traditions. Their major points included more effective collaboration between the Jesuits and the lay faculty and administrators, higher admissions standards, stronger emphasis
“Tell me one last thing,” said Harry. “Is this real? Or has this been happening inside my head?”

Dumbledore beamed at him, and his voice sounded loud and strong in Harry’s ears even though the bright mist was descending again, obscuring his figure.

“Of course it is happening inside your head, Harry, but why on earth should that mean that it is not real?”

—J. K. ROWLING

Harry Potter and the Deathly Hallows
on academics, a better library, and an improved faculty. These goals, seemingly unattainable in the 1950s, became the College’s agenda after 1960.

**Holy Cross, 1960-**

The Sixties! So much changed between John Kennedy’s election in 1960 and Richard Nixon’s resignation in 1974. Assassinations, riots, a controversial war in Asia, student protests, public cynicism associated with the Watergate scandal—these devastating episodes succeeded each other with bewildering speed. Good things happened, too: gender roles expanded, civil rights were extended, federal support for higher education brought millions of dollars to higher education, and a “war on poverty” aided the lives and stimulated the dreams of the poor. Through it all, Holy Cross prospered as its leaders re-examined and re-structured the means that would best serve its time-honored goals. Father Raymond Swords, ’38, College president from 1960 to 1970, introduced a genuine partnership between Jesuits and their lay colleagues throughout the College. He also reformed the curriculum and facilitated the commitment to coeducation. He saw to it that students gained new freedom and more responsibility for their personal conduct and became active participants in setting policies for their school.

Curriculum reform had been on Father Swords’ mind even before he became president. As a professor of Mathematics, he found the academic
“It is my conviction that if we are neutral in situations of injustice, we have chosen the side of the oppressor. ... The world must learn about respect, listening and forgiveness.”

—ARCHBISHOP DESMOND TUTU
requirements too rigid, too heavy if a student was to be able to stop and think once in a while. As president, he quickly set about curricular reform. By 1966, for the first time, students could receive the B.A. degree without taking Latin; two years later, the B.S. degree was eliminated completely and all subsequent graduates received the B.A. The curriculum changed, too, when the faculty voted to replace the old credit-hour approach with a system of four courses per semester. The goal was greater depth in course work, enhanced flexibility and experimentation. During these years, the remnants of the old core curriculum were dropped in favor of stronger academic majors and a strong system of academic advising. These changes proved temporary, however; in the 1980s the concept of guided electives was replaced with distribution requirements (refined later as common requirements), and mandatory language study.

As required courses in philosophy and theology were reduced, the Department of Theology (later, Religious Studies) was reorganized as a regular academic department and the first non-Jesuit and non-Catholic professors were hired to teach. As Theology Chair, Father Brooks defended the changes by pointing out that religious instruction was the responsibility of chaplains and others who collaborated in campus ministry, while the Theology Department should be dedicated to “examining religious concepts and phenomena in order that the student might be assisted in his un-
derstanding of man, and in his own grappling with questions of ultimate concern and significance.”

Other facets of student life were also in transition. Although hippie Abbie Hoffman called Holy Cross a “minimum penitentiary,” the disciplined tone of life was changing. Mandatory daily Mass was dropped, following guidelines sent from Rome and student resistance. During those years, student resident assistants began to replace Jesuits in the residence halls. The increasing demands on the Jesuits’ time for teaching and scholarship fueled the change. Students were, for the first time, allowed to have women as guests in their rooms for limited periods that were soon extended. At the same time, the lights-out policy ended, as did the prohibition against alcohol in student rooms. Until 1970, jackets and ties were “recommended” for classes, chapel, and meals. Thereafter, a dress code disappeared from the student handbook, and Kimball moved from sit-down meals served by student waiters, to cafeteria-style service. These changes were an effort to emphasize personal responsibility in an atmosphere with fewer rules, a move away from the old understanding that the College functioned in loco parentis (in place of a student’s parents).

Public lecturers and musical groups brought the spirit of the sixties to campus. Martin Luther King, Jr. led the parade of speakers in 1962. After dinner with the Jesuits, King inspired the audience in a crowded fieldhouse with a message filled with courage and conviction. Two years later,
Do not depend on the hope of results. When you are doing the sort of work you have taken on, you may have to face the fact that your work will be apparently worthless and even achieve no worth at all, if not perhaps, results opposite to what you expect. As you get used to this idea, you will start more and more to concentrate not on the results, but on the value, the rightness, the truth of the work itself.

—Thomas Merton
President Lyndon Johnson challenged graduates and a crowd of 14,000 to dedicate themselves to the service of humanity and to find new ways to improve the lives of human beings. Major concerts expressed another part of student culture. In 1969, “The Who” performed at Homecoming, followed a few months later by “The Fifth Dimension,” at Winter Weekend, and later by the rock group “Chicago.” Campion House provided a venue for conversation and refreshments with its pizza parlor and, later, with a coffee house named Limbo. There was even a rope tow on the back of the hill for skiers.

All across the country, the times were marked by student protest, and Holy Cross was not immune. The first spark of student activism was a protest in 1965, when a senior appealed a grade of D he had received for a philosophy exam. After being directed by the academic dean to review the exam, the irritated professor changed the grade to F. Organized under the name “Ban Against Retroactive Flunking” (BARF, for short), a thousand students rallied on the library steps against “the heavy hand of paternalism, of in loco parentis discipline, of authoritarianism which at times evinces the attitude that a decision is just...due to the status of the person who made it.” Father Swords handled the incident by promising the students that he would cooperate in their current search for a new understanding of the “position of the students at Holy Cross.” Father Swords honored his promise by facilitating the inclusion
O God, I find myself at the beginning of another day. I do not know what it will bring. Please help me to be ready for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to sit quietly. If I am to lie low, help me to do it patiently. If I am to do nothing, let me do it gallantly. I pray just for today, for these twenty-four hours, for the ability to cooperate with others according to the way Jesus taught us to live. “Your kingdom come, your will be done on earth as it is in heaven.” May these words that he taught us become more than words. Please free my thinking and feelings and the thinking and feelings of others, from all forms of self-will, self-centeredness, dishonesty, and deception. Along with my brothers and sisters, I need this freedom to make my choices today according to your desires. Send your Spirit to inspire us in time of doubt and indecision so that, together, we can walk along your path. Amen.

—Adapted from an unknown source by JOHN VELTRI, S.J.
of student representatives in the Faculty-Student Assembly. By 1971, student representation had risen to 48, about 20 percent of the group that bore responsibility for College policy.

Allegations of racism triggered the next student protest, a walkout by African-American students in 1969. Although the College was professedly open to students of all races, there were only about a dozen minority students at Holy Cross as late as 1965. Then, prompted by the civil rights movement and by a stern directive from the Jesuit general, the College adopted proactive measures in recruitment and in campus life, including a black corridor in Healy Hall and the organization of the Black Student Union (BSU). Father Swords supported these developments enthusiastically, condemning racism. The College, he insisted, expected and even demanded that its sons be committed to racial justice. By 1969, the number of minority students had risen to 68.

A serious difficulty arose that December, however, when a campus demonstration prevented representatives of the General Electric Company from recruiting applicants in the Hogan Center. The protest violated the policy of an “open campus”—a principle that had passed the Faculty-Student Assembly by a wide margin. It held that “any device which allows a majority of the community to prevent a minority of students from securing access to career counselors, representing legitimate…business firms or government agencies, constitutes an infringement upon the
The maxim of illusory religion runs, “Fear not; trust in God and He will see that none of the things you fear will happen to you.” That of real religion, on the contrary, is, “Fear not; the things that you are afraid of are quite likely to happen to you, but they are nothing to be afraid of.”

—John Macmurray
rights and privileges of that minority.” Nevertheless, 54 students, including five blacks, blocked the corridor and refused access to the recruiters. When the matter was referred to the College Judicial Board, twelve white students (24 percent of the white demonstrators) and four black students (80 percent of the participating blacks) were charged with violating the open campus policy. The judicial board recommended suspension.

The sense that Black students had been disproportionately targeted for punishment led to a walkout soon after the decision was announced. Theodore V. (Ted) Wells ’72 condemned the decision in an open meeting at the Hogan ballroom and characterized Holy Cross as racist. Then sixty black students (including Wells and future Supreme Court Justice Clarence Thomas ’71) tossed their student ID cards on a table and walked out. For some, it was an excruciating decision, made over the objections of parents who warned them not to jeopardize a good education. Only 200 students attended class that Friday, as a crisis atmosphere enveloped the campus and the ballroom remained open for an ongoing town meeting. The solution was tricky because of the responsibility to sustain the “open campus” policy, while at the same time avoiding institutional racism. As a condition for returning to campus, the sixty black students demanded amnesty for the four targeted students. Eventually Father Swords decided to extend a pardon to all the demonstrators—Black and White—because of the racial
Lord Jesus, we ask you now
to help us to remain with you always,
to be close to you with all the ardor of our hearts,
to take up joyfully the mission you entrust to us,
and that is to continue your presence
and spread the good news of your resurrection.

—Carlo Maria Martini, S.J.
disparity involved in the judicial proceedings. This solution proved acceptable and ended the walk-out. A few days later, Swords penned an analysis for the record: “It was only when the students felt an injustice had been inflicted on the blacks that they protested—and then in such an orderly fashion that they attended discussion sessions for four days, even though they could have left early for their Christmas holidays. Instead of disunity on campus there was evident solidarity as a result of the disturbance. There was no ‘we’ll bring them to their knees mentality,’ nor post factum boasting about victory over the administration, but rather a sense of unity.”

Campus unity was tested again five months later, after the American invasion of Cambodia and the student deaths at Kent State University and Jackson State College. On May 4, 1970, the Assembly voted to suspend classes for a week and replace them with symposia, panels, and workshops on issues associated with the war. One evening during the week, about 200 students, some with torches, gathered in front of the Air Force ROTC building (now part of the Millard Art Center) as Father Brooks, the academic dean, stood at the door to bar their way. Further confrontation was avoided when Father Swords agreed to expedite a study of the appropriateness of ROTC programs at Holy Cross. Later, after long discussion, the ROTC programs were sustained because of their value in training Holy Cross students to become military officers.
A friend is one
to whom one may pour
out all the contents
of one’s heart,
chaff and grain together,
knowing that the gentlest of hands
will take and sift it,
keep what is worth keeping
and with a breath of kindness
blow the rest away.

—ARABIAN PROVERB
A lasting reminder of the demonstrations at the AFROTC building is the peace sign that adorns the roof of the Millard Art Center, facing Clark and Hanselman residence halls. During these years, the Air Force program was housed in a wooden building near Loyola Hall; a rear building, similar in appearance and located just uphill, was used as a storage shed. In an effort to assert their agenda, activists painted the peace sign on the storage shed, probably thinking that they were painting it on the Air Force building. A cross was then painted in the upper right section of the design. The peace-sign-with-cross remains to this day, a reminder of the intensity that has characterized campus dialogue in the past.

Many developments contributed to the sense that the years 1969 and 1970 were the fulcrum of change for the College. The most important, in terms of student life and the future of Holy Cross, was the vote for coeducation. The topic had been under discussion at least since 1938, when a campus debate yielded a favorable vote on a hypothetical question. By the 1960s, the topic was permanently in the air, and in 1968 a special committee of the Assembly unanimously endorsed the admission of women. During an experimental Co-Ed Week in 1969, about 250 women shared a week of classes, discussions, and athletic events, living on corridors made available by generous students who camped out in other students’ rooms. Despite the success of the week, opponents of change raised last-ditch objections
that exaggerated the needs of female students and inflated the projected cost of preparing the campus for women. Nevertheless, in spite of their efforts to prevent the admittance of women, by a vote of 95 to 53, the assembly recommended the change to the trustees in May of 1969. After a delay associated with a change in presidents, the trustees voted to introduce the change in the fall of 1972. Holy Cross was the last of the Jesuit colleges to adopt coeducation.

Athletics, and particularly football, was a flashpoint of controversy in the late 1960s. The issue pitted alumni who were proud of the College’s athletic traditions and emphasis, against faculty and some students who wanted to develop a higher academic profile by diverting resources and attention from sports. Intercollegiate football, the largest and most expensive program, attracted the most attention. The program suffered a serious blow in 1969 when the entire team developed hepatitis and the last eight games of the season had to be canceled, with an estimated revenue loss of over $100,000. Hanselman Hall was converted into a temporary hospital, and radio station WCHC broadcast special programs to address the concerns of worried students. Researchers eventually discovered that the water system on the hilltop practice field had been contaminated by a neighborhood child who carried the disease.

Father Swords had changed along with Holy Cross. In his last address to the Worcester County Alumni, he remarked: “If anyone has changed in
“I’ll either give Him all or nothing. My people are made that way.”
“Give everything.”
“Oh, you don’t understand. You think you’ve managed to make me docile. The dregs of my pride will still be enough to send you to hell.”
“Give your pride with all the rest. Give everything!”

—GEORGE BERNANOS, Diary of a Country Priest
the course of this decade it was I.... I’m not only involved in educating young people; these young people have been educating me.” Not all the alumni appreciated this transformation. Father Swords told members of student government: “I returned from this last trip, bloody and beaten after a couple of those evenings. The principal point of my talk to parents and alumni has been that you are very different from the students of ten years ago, and you should be treated differently.” Despite the anger that had been directed against Father Swords, a survey indicated that 70 percent of alumni were highly or moderately satisfied with the changes, and the students agreed. The Class of 1970 invited Father Swords to give the commencement address at which he urged them to live “for life, for peace, for justice....” He assured them that “there is no turning back, no coping-out.” It was an amazing moment: throughout an intensely difficult decade, Father Swords had modeled the advice he now offered. And he was right. For Holy Cross, there would be no turning back.

It fell to Father Brooks to steady the course when he assumed the presidency in 1970. Athletics, coeducation, and an unbalanced operating budget were the immediate issues; the long-range goal, as he frequently described it, was “to make Holy Cross the best Jesuit, undergraduate, liberal arts college it can possibly be.” As president, he worked energetically to accomplish these goals for 24 years. During his first year, he balanced the budget. His biggest achievement in the early years
Today our prime educational objective must be to form men [and women] for others; men [and women] who will not live for themselves but for God and His Christ—for the God-man who lived and died for all the world; to form men [and women] who cannot even conceive of a love of God which does not include love for the least of their neighbors; men [and women] completely convinced that a love of God which does not issue in justice is a farce.

—Pedro Arrupe, S.J.
was to introduce coeducation, a move he frequently praised as the most important decision ever made regarding Holy Cross apart from the decision to open the College. The women admitted in the fall of 1972 as transfer students and as members of the Class of 1976 constituted about 10 percent of the student body. With the Class of 1984, gender parity was achieved; and an even ratio has been fostered by the Admissions Office since.

Adjustment issues for women were handled primarily through the Dean of Students Office, thanks particularly to the efforts of Marilyn Boucher. The Women’s Organization (later Women’s Forum) was organized to integrate women more successfully into campus life. A series of firsts marked the progress of women’s integration and leadership: 1974—first Crusader editor; 1975—first Commencement speaker; 1976—first valedictorian; 1980—first woman to head Student Government. Gender barriers fell slowly but regularly in the faculty and administration: in 1974, Caren Dubnoff became the first woman to chair an academic department, and in the same year, Sister Anna Marie Kane, SSJ became the first woman chaplain. In 1986 Kim McElaney became the first woman to head the Office of College Chaplains. In 1990, Victoria Swigert became first female class dean; in 1997, Jacqueline Peterson became Dean of Students, the first woman and African-American to hold the rank of vice-president; in 2000, Mary Morton became the first woman to serve as Associate Academic Dean. Adjustment
The meaning of having been created in the image of God is veiled in a mystery. It is impossible to say exactly what it means to have been created in the image of God. Looking at man, one should be able to sense the presence of God. But instead of living as a witness, man, in so many ways, has become an imposter; instead of becoming a symbol, he became an idol. In man’s presumption he has developed a false sense of sovereignty which fills the world with terror.

—Rabbi Abraham Joshua Heschel
wasn't always easy. Social and institutional issues of gender equality and fairness were the concern of the *ad hoc* Committee on the Status of Women that worked from 1980 to 1984 to design or strengthen policies that concerned gender-inclusive language, maternity leave, and sexual harassment. Even with such efforts, occasional episodes of harassment and violence required strong responses, including the installation of a more effective security system. Coeducation served Holy Cross and its students well. Successful graduates soon assumed their places in the wider world as authentic daughters of the Cross.

Racial and ethnic diversity proved a more difficult challenge. In 1972, members of the BSU occupied Fenwick and O’Kane Halls for one day to draw attention to their circumstances at Holy Cross. Among the goals they sought were more Black students and faculty members—priorities that were soon endorsed by the Assembly and energetically promoted by Ogretta McNeil, Black Student Advisor and member of the Psychology Department. But Holy Cross had to compete with wealthier schools that could offer more attractive financial aid packages, and the small size of the African-American group itself became an issue in attracting new students. In fact, the proportion of African-American students in 1972 was less than five percent, and many years it was less than that. When the administration’s proactive measures on behalf of minority students engendered a backlash, Father Brooks issued a letter characterizing
Dear Jesus, help us to spread your fragrance everywhere we go.

Flood our souls with your spirit and life.

Penetrate and possess our whole being so utterly that our lives may only be a radiance of yours.

Shine through us, and be so in us, that every soul we come in contact with may feel your presence in our soul.

Let them look up and see no longer us but only Jesus!

Stay with us, and then we shall begin to shine as you shine; so to shine as to be a light to others; the light, O Jesus, will be all from you, none of it will be ours; it will be you, shining on others through us.

Let us thus praise you in the way you love best by shining on those around us.

Let us preach you without preaching, not by words but by our example, by the catching force, the sympathetic influence of what we do, the evident fullness of the love our hearts bear to you.

Amen

—CARDINAL NEWMAN, “Radiating Christ,”
A daily prayer used by the late Mother Teresa and by the Sisters of the Missionaries of Charity
campus tensions as “deeply rooted in racism…, the most destructive sin.” Years later, in 1985 and again in 1992, other episodes of racism plagued the campus. The latter episode started when two Black students received an anonymous voice mail from on-campus, with an obscene message threatening violence. The response was nearly universal revulsion as students stayed up all night to discuss the issue on corridors, and another group staged an overnight sleep-in on the Ciampi Hall lawn as an expression of solidarity.

Because issues of racism are embedded in the American culture, Holy Cross has not been immune from their effects. Clear priorities and policies have been needed to address the situation. The Admissions Office added special counselors for minority students. The Odyssey program was developed to offer a special program to which all minority students are invited before the fall semester—in order to help them bridge the gap between high school and Holy Cross. Minority students have the opportunity to participate in a special mentoring program during their first year at the College. Affirmative action was adopted as an institutional priority that included faculty hiring. The BSU remained a vibrant force in the life of the College. And, in the late 1990s, with the help of an on-campus chair, the Bishop Healy Committee of the Alumni Association re-intensified its efforts to recruit and sustain minority students while also recruiting influential alumni to support the program.
Then said a teacher, Speak to us of Teaching.

And he said:

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God’s knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.

—KHALIL GIBRAN
In the mid-1970s, College authorities also began to recruit and to track Asian and Hispanic students. Slowly their numbers have grown and support organizations have been developed—LASO (the Latin-American Student Organization), and ASIA (All Students Interested in Asia); new academic courses extended the traditionally Eurocentric curriculum. The ALANA (African-American, Latin American, Asian American, Native American) coalition coordinated the activities and efforts.

One avenue of progress has been the expansion of the Study Abroad program, which attracts more than 125 students each year. Curricular changes began to reflect a global consciousness. An Indonesian gamelan brought the music of the Far East to campus.

As he worked to diversify the campus, Father Brooks had to face the perennial question of balance between academics and athletics. Although he refused early appeals to drop athletic scholarships, he promised to find ways to move toward need-based aid to athletes. In 1978, in response to Title IX legislation mandating gender equality in collegiate athletics, Holy Cross dropped athletic scholarships in baseball and track. By 1983, league affiliation had become a necessity for basketball scheduling, and Holy Cross joined the Metro Atlantic Athletic Conference (MAAC). Then, between 1983 and 1986, Father Brooks participated in organizing the Patriot League—a group of schools dedicated to the primacy of
**This is how** you are to pray:

Our Father, who art in heaven,
hallowed be thy name;
thy Kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.
Amen.

—*Matthew 6:9-13*
academics in intercollegiate sports. The idea was to develop an alliance that would “speak loudly and clearly to the academic community.” Schools in the new league agreed to emphasize the ideal of the student/athlete, to play their non-league games with Ivy League schools and to forego athletic scholarships. For Holy Cross, this meant moving to need-based aid for football athletes in 1989, and for basketball players in 1990 when the Patriot League expanded beyond football. When sports writers criticized the concept behind the league, Father Brooks struck back: “The press, with its narrow vision, has failed…to understand that I have no intention whatsoever of jeopardizing the well-earned academic reputation Holy Cross now enjoys by adopting a ‘bread and circus’ attitude toward our sports programs.” On September 13, 1986, in the first-ever Patriot League game, Holy Cross defeated Lehigh, 17-14.

From the start, women’s basketball had enjoyed spectacular success, especially after becoming a Division I program in 1982. That record has been associated with the early coaching of Togo Palazzi ’54 and the long tenure of Bill Gibbons, appointed head coach in 1985. During the next seventeen years, the Lady Crusaders compiled a record of 356-149 (.705), with eight Patriot League championships and eight appearances in the NCAA Tournament, including an upset victory over Maryland in the first round in 1991. In men’s basketball, Coach George Blaney ’61 took teams to the NCAA Tournament in 1977, 1980, and
Grant, O merciful God,
that I may ardently desire,
prudently examine,
truthfully acknowledge, and
perfectly accomplish
what is pleasing to Thee, for the
praise and glory of Thy name. Amen.

—Saint Thomas Aquinas
1993. The declining success of its basketball teams prompted the Patriot League to allow its members to reinstate basketball scholarships in 1998.

Excellence continued to be a factor in new construction on campus. During the Swords’ and Brooks’ administrations, a series of buildings enhanced the quality of campus life. Using low-cost federal loans, Father Swords completed the set of hill dorms with the construction of Healy and Clark Halls (1962) and Mulledy Hall (1966). He also constructed Loyola Hall (1965), which contained an infirmary as well as living space for the many Jesuits who moved out of Fenwick Hall and student residence halls. The campus center (1967) was named for Henry M. Hogan ’18 and designed to function as “the living room of the campus” and to provide space for a “broad social, cultural and intellectual program, planned and organized by the students.” The Campus Center Board of Directors is one legacy of that vision. In addition to the expanded library, Father Brooks was responsible for the Hart Center (1976, expanded in 1981), Swords Hall (1985), Edith Stein Hall (1988), and Ciampi Hall (1991). The Brooks years also saw the remodeling of Beaven Hall so that it could house the Departments of Psychology and Sociology; other renovations improved Alumni, Carlin, and Loyola Halls, and the buildings that became the art center named in memory of Father Daniel Millard ’47.

The declining number of Jesuits led to increased collaboration with lay women and men. During
God, take me by Your hand.
I shall follow You faithfully,
and not resist too much,
shall evade none of the tempests
life has in store for me,
I shall try to face it all as best I can….
I sometimes imagine that I long
for the seclusion of a nunnery.
But I know that I must seek You
among people, out in the world.
And that is what I shall do….
I vow to live my life out there
to the full.

—Etty Hillesum
the 1960s, Father Swords initiated two projects that have made the process work. The first was the gradual adoption of a governance policy that de-centralized the administration and made the Faculty-Student Assembly responsible for the academic policy of the school, directly and through its committees. At the same time, students gained an important role in the hiring and promotion of faculty through the Student Advisory Committees (SAC), a group of students elected by the majors in each academic department. SAC members have four main responsibilities. They participate actively in the hiring of new faculty. They administer the confidential course evaluations at the end of each semester. They read the course evaluations of faculty members who are under review and assist the tenured professors in assessing the teaching. Finally, they may be called upon to participate in the process of instituting and changing requirements and policies within an academic department. Service on an SAC is a major contribution to alma mater, another opportunity to improve the College by taking seriously the need to use personal talents and insights for others.

Under the charter granted to Holy Cross by the Commonwealth of Massachusetts, the board of trustees holds the ultimate responsibility for the College. Until 1969, all of the trustees were Jesuits, and the president also served as rector, or head, of the Jesuit community. By 1960, the limitations of this structure were obvious: the
I believe, O Lord, but strengthen my faith.
Heart of Jesus, I love Thee; but increase my love.
Heart of Jesus, I trust in Thee; but give greater vigor to my confidence.
Heart of Jesus, I give my heart to Thee; but so enclose it in Thee that it may never be separated from thee.
Heart of Jesus, I am all thine; but take care of my promise so that I may be able to put it in practice even unto the complete sacrifice of my life.

—BLESSED MIGUEL PRO, S.J.
responsibilities of being both president and rector were too time-consuming for one man to carry; the limited expertise of the Jesuit trustees served as a brake on institutional progress; and the Jesuits-only management reduced lay professors and administrators to a secondary status. With these difficulties in mind, Father Swords facilitated a lengthy process that culminated in a lay board of trustees in 1969. At that time, the Jesuit community was “separately incorporated” as a non-profit charitable corporation that had a formal agreement with the College trustees about the identity and mission of the College and the specific role the Jesuits and the trustees would play in supporting that mission. The preamble to the agreement set the tone: “The College of the Holy Cross, through its trustees, recognizes the debt owed to the Society of Jesus for the origin, purpose, and development of the College; declares its intent and desire to retain the link between the College and the Society of Jesus...so that the College will remain a Catholic College conducted by Jesuits.”

The first layman to chair the board of trustees was attorney Charles Horgan ’33. He and his successors on the board have helped the College immeasurably through their expertise, their gifts, and their personal contacts. Edward Bennett Williams ’41, a well known Washington attorney, was chairman of the board during the 1980s. His network of contacts brought a galaxy of major figures to campus—Ben Bradlee, Art Buchwald, Mario Cuomo, Helen Hayes, George
... Gather gladness from the skies;  
Take a lesson from the ground;  
Flowers do ope their heavenward eyes  
And a Spring-time joy have found;  
Earth throws Winter’s robes away,  
Decks herself for Easter Day.

Beauty now for ashes wear,  
Perfumes for the garb of woe.  
Chaplets for disheveled hair,  
Dances for sad footsteps slow;  
Open wide your hearts that they  
Let in joy this Easter Day.

Seek God’s house in happy throng;  
Crowded let His table be;  
Mingle praises, prayer, and song,  
Singing to the Trinity.  
Henceforth let your souls always  
Make each morn an Easter Day.

—GERARD MANLEY HOPKINS, S.J.  
from “Easter”
Will, Eunice Kennedy Shriver, Sargent Shriver, Lane Kirkland, Joe DiMaggio, and Alexander Solzhenitsyn, among others.

One of the consequences of separate incorporation and the diminished number of Jesuits was the need to be more specific about the mission of Holy Cross, to draw up a vision and goal statement that hadn’t been necessary earlier, when the responsibility for the College rested exclusively with Jesuits. Accordingly, in 1988 Father Brooks established the Committee on the College Mission. Its responsibility was “to formulate and carry out the process by which an institutional mission statement is developed…, one that reflects the determination of this College to remove, to every extent it possibly can, the shameful and abhorrent cultural and economic inequalities [that] are responsible for the wholesale destruction of a significant segment of God’s people.” Committee members were asked to articulate the mission in a manner that was respectful of the College’s history and of the goals and purposes of Jesuit education. The product of many hours of conversation and debate, the statement expressed an invitation to dialog, educational excellence, service, and justice. The Mission Statement was almost unanimously adopted by the Faculty-Student Assembly and by the Trustees in 1992. Today, it continues to summon Holy Cross to be its better self as a Jesuit liberal arts college—sustaining dialog about fundamental issues, promoting justice, aspiring to academic excellence, nurturing each individual’s
If you disagree with me,
you have something to give me,
if you are sincere
and seek the truth
as best you may,
honestly, with modest care,
your thought is growth
to mine, correction,
you deepen my vision.

—DOM HELDER CAMARA
search for faith, offering opportunities for encounter with the life and heritage of Catholicism, and challenging the men and women of Holy Cross “to make the best of their own talents, to work together, to be sensitive to one another, to serve others and to seek justice within and beyond the Holy Cross community.”

Father Gerard Reedy (1994-1998) succeeded Father Brooks as president. During his presidency the wellness center and varsity training room were added to the Hart Center thanks to a generous gift from Carol and Park B. Smith ’54. Frank Vellaccio served as acting president between the administrations of Father Reedy and Father Michael McFarland. He was the first layman to head the school.

Ultimately, it falls to the president to animate the enterprise and articulate the vision that binds the community together. When Father Michael McFarland assumed the presidency in 2000, he rearticulated the College’s mission, stating that the purpose of Holy Cross “is to produce people who believe in something worthwhile, and who believe strongly enough that they will hold to it and live it out, even in the face of distraction, temptation and opposition. That belief requires...something that is worth believing in, a love and appreciation of one’s own humanity, a strong sense of moral principles, a more personal encounter with the divine mystery.”

Father McFarland’s commitment to the College’s Mission has been a hallmark of his presidency. The New England Association of Schools and Colleges
Take courage to be alone. Only when you have really managed that, when you have done so from a Christian perspective, can you hope to offer a Christmas-like heart, hence a tender, patient, courageously braced, quietly gentle heart to those to whom you are trying to show love. This offering is the true gift beneath the Christmas tree, for without it all the other gifts are only items of meaningless expense, items that could have been given on any other occasion as well. So, try to stay with yourself for a little while. Perhaps you can find a room where you are able to be alone. Or perhaps you know of a quiet walking path or a silent church.

—Karl Rahner

Translated by Annemarie Kidder
(NEASC) recognized his success in their 2010 re-accreditation report, the beginning of which reads: “The mission-driven, thoughtful, loyal and engaged culture of Holy Cross was evident in every aspect of the team’s visit. This is an educational community that is justly proud of its special character and accomplishment, and one that has stayed deeply and pervasively true to its mission.”

In the course of four years, most Holy Cross students accept the mission, not as an either/or condition for inclusion in their College’s special culture, but because they come to experience and accept its impact. They find it in the dedication of their teachers, and in the record of graduates, like Nobel laureate Dr. Joseph Murray ’40, sports writers Dave Anderson ’51 and Dan Shaughnessy ’75, Supreme Court Justice Clarence Thomas ’71, Poet Laureate Billy Collins ’63, Pulitzer Prize cartoonist Jack Higgins ’76, Ms. Magazine publisher Fayne Erickson ’77, CEOs like Michael Collins ’77, Maggie Wilderotter ’77, and Mary Berner ’81, oncologist Dr. Joyce O’Shaughnessy ’78 and countless others whose lives have made a difference. They see the spirit in each other as they study and eat, practice and play together, and as they volunteer in SPUD, Habitat for Humanity, Big Brothers, and Appalachian service projects.

In March of 2002, Father McFarland dedicated Memorial Plaza to the seven graduates who were victims of 9/11. He called this hill a place of community and a place of memory. The sense of community links us together in common effort,
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.

—Adolfo Nicolás, S.J.
he said; while memory joins us through time with all those who have represented the ideals of Holy Cross, spending and sometimes sacrificing their lives for others. Alumni/ae who died in New York that day “were consumed in the defining event of this generation,” and will forever belong to history. But because the tragic circumstances of their deaths left no identifiable remains, he concluded, their *alma mater* would honor them in a personal way: “As long as Holy Cross stands on this hill, they will be remembered.”

Within the first year of Father McFarland’s presidency, Smith Hall was dedicated, made possible by a very generous $10 million gift from Carol and Park Smith. Other needed building projects followed. They were made possible, in part, by a very successful $216 million capital campaign. The College needed an additional residence hall. This was dedicated in 2003 to Edward Bennett Williams, a loyal alumnus, a conscientious trustee, and a generous benefactor. The college also needed to update its science facilities. We could not continue to guarantee the excellence to which we aspire for our science majors and our pre-medical students in facilities that were not just outdated, but almost unsafe. Thus began the college’s largest building endeavor ever, a $64 million science complex that was dedicated in 2010 and named The Linda and Park B. Smith Laboratories. It is the first LEED certified building on campus. Another residence hall, also LEED certified, opened in Fall, 2011.
In America today, you can murder land for private profit. You can leave the corpse for all to see, and nobody calls the cops.

—Paul Brooks, *The Pursuit of Wilderness*
In 2007, Father McFarland signed the American College & University Presidents’ Climate Commitment, earning Holy Cross charter member status. This visionary commitment has energized the campus to move in a new direction with the greater good of the community and environment as a priority. Holy Cross is committed to reducing its carbon emissions over the coming decades; our commitment to a 20 percent reduction by 2015 has already been achieved. We have committed to become carbon neutral by or before 2040.

Much remained to be done in the quest to have Holy Cross reflect, and benefit from, the diversity that characterized America at the start of the twenty-first century. Early in his presidency, Father McFarland appointed a Task Force on Diversity to develop “a specific plan for increasing the percentage of students of color in the student body and improving the quality of their experience” at Holy Cross. Annually, the Bishop Healy Committee sponsors a town meeting for ALANA members and their invited friends. Their discussions surface enduring frustrations about small numbers, financial aid, and lack of interaction between minority and majority students. Even so, the students praise Holy Cross for its academic reputation, its spirit of helpfulness, and the inclusion of social justice in the school’s mission. Progress has been made. The College will have in place a Chief Diversity Officer who is a member of the President’s Cabinet, and about one fourth of the class of 2015 is reputed to be ALANA students.
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 the 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.

—Martin Luther King, Jr.
From a curricular perspective, The First Year Program that was originally established to create a living and learning community was by application and could service only one fourth of an incoming class. In 2007 the College established the Montserrat Program, designed for all first year students. The program works by connecting three parts of college life — learning, living, and doing. Each student is enrolled in a small, yearlong seminar that explores a specific topic while developing critical thinking, writing, and communication skills. The seminars are grouped into five thematic, interdisciplinary clusters (Core Human Questions, Divine, Global Society, Natural World, and Self). All the students in each cluster live together in the same residence hall to facilitate the discussion of ideas from multiple perspectives in informal settings outside of class. Each semester a number of stimulating activities and events bring the seminars in each cluster together.

The program, named after Ignatius of Loyola’s life-changing experience at Montserrat in Spain, is meant to introduce students to the life-changing experience that is college. It is meant to foster a sense of belonging to a lively intellectual community, encourage passionate and reflective engagement with a broad range of themes and issues, and fuel an enduring quest for intellectual, personal, and spiritual growth.

The future of Holy Cross depends, in large measure, upon our students. Will each new class
Teach me to listen, O God,
to those nearest me,
my family, my friends, my co-workers.
Help me to be aware that
no matter what words I hear,
the message is,
“Accept the person I am. Listen to me.”
Teach me to listen, my caring God,
to those far from me—
the whisper of the hopeless,
the plea of the forgotten,
the cry of the anguished.

Teach me to listen, O God my Mother,
to myself.
Help me to be less afraid
to trust the voice inside—
in the deepest part of me.

Teach me to listen, Holy Spirit,
for your voice—
in busyness and in boredom,
in certainty and in doubt,
in noise and in silence.
Teach me, Lord, to listen. Amen.

—Adapted by John Veltri, S.J.
understand and appreciate the special traditions and values that make Holy Cross Holy Cross? As students and then as graduates, will they sustain academic excellence, pursue the quest for truth and transcendence, and remain committed to an enhanced diversity that incorporates an ever wider and richer sense of their common humanity? Will this generation of newcomers be able to value Holy Cross, not just for what it gives them, but also for what it asks of them? The answers unfold in the corridors and classrooms, the labs and playing fields, the city and the chapel—wherever students gather. The old, ornate gate on Linden Lane stands sentry over the process. One of its stone pillars bears the seal of Massachusetts; the other pillar bears the papal coat of arms, and the iron arch linking the two carries the seal of the Jesuits. The three—the seals and coat of arms—symbolize Holy Cross beautifully: a Jesuit education that joins the challenge of understanding and serving the world to the ability to believe in something and to live for something greater than one’s self. To be a daughter or son of the Cross, then and now, is to personify that gate.
My brothers and sisters let us close on a quiet note, so that God’s gentle but powerful word of grace within us is not drowned by our loud and weak human words. Let us pray: “Lord, help my unbelief,” give me the grace of faith in Jesus Christ, our Lord, in his gospel and his saving power.

—KARL RAHNER, S.J.
Names & Places

The place is dignified by the doer’s deed.

- WILLIAM SHAKESPEARE

All’s Well That Ends Well
Holy Cross: The Buildings

The St. Joseph Memorial Chapel

St. Joseph Chapel was built as a memorial to all of the College’s war dead, who are honored on wooden tablets near the doors. The Chapel opened in 1926; the large stained glass windows were added that same year and the small windows in 1940. The Latin inscription on the frieze over the entrance to the Chapel is taken from Psalm 43 and can be translated, “I will go up to the altar of God, to God who gives joy to my youth.” In 1985 a new organ, built by Taylor and Boody, was installed.

The lower space, originally an auditorium, was converted into the Mary Chapel in 1955 and renovated into the Mary Chapel and the McCooey Chapel in 2002.

The Academic and Administrative Buildings

Beaven Hall

Thomas Beaven, alumnus of the Class of 1870 and Bishop of Springfield, MA, in which diocese Holy Cross was then located, proposed to the clergy of the diocese that, to alleviate overcrowding, they raise funds for a new residence hall at Holy Cross that would also house classrooms. The building was opened in 1913. No longer a residence hall, it currently houses the departments of Psychology, and Sociology and Anthropology.
The Carol and Park B. Smith Hall

Park B. Smith ’54 heads Park B. Smith Ltd., a company that imports home fashion products and emphasizes a safer global environment and consumer education for environmentally safe products for the home. In 2000, Park and his wife Carol gave a gift of $10 million for the large building that bears their name and is attached to Fenwick Hall. It was the largest gift in the history of Holy Cross. Currently it houses the departments of Religious Studies and Philosophy, the Rev. Michael C. McFarland, S.J. Center for Religion, Ethics and Culture, and several administrative offices.

Dinand Library

Father Joseph N. Dinand was President of Holy Cross from 1911–1918 and again from 1924–1927. During his administration Beaven Hall, the gate and fencing along College Street, and the library were built. In 1927 he was appointed bishop of Jamaica. His successor as president, Father John Fox, at the library’s dedication, announced that it would be named for Father Dinand.

Fenwick Hall

Benedict J. Fenwick, second bishop of Boston, founded the College, the first Catholic College in New England, and entrusted it to the Jesuits. He is buried in the campus cemetery. The central structure of Fenwick Hall was built in 1843, and
the east wing in 1854. When the central structure was rebuilt after a fire, it was enlarged and the towers were added. The porch is known as Commencement Porch because, well into the twentieth century, graduation ceremonies were held there. It houses several administrative offices, including the Office of the President and the Office of the Vice President for Academic Affairs, as well as the departments of English, Political Science, Visual Arts (history), and Music.

**Haberlin Hall**

Monsignor Richard J. Haberlin, not a Jesuit but an alumnus, was president of the General Alumni Association at the time of his death in 1959, the year Haberlin Hall, a new science building that housed the Physics and Chemistry Departments, was dedicated. Since Monsignor Haberlin had made Holy Cross the beneficiary of a life insurance policy, the timing was felicitous for naming the new building after him.

**Millard Arts Center**

Located opposite Loyola Hall in reconstructed buildings that had once been used for Air Force ROTC and for storage, the Millard Art Center was dedicated in 1993. It houses the studio art section of the Visual Arts Department and is used for course work and student projects in painting, drawing, printmaking, design, sculpture and photography. The center was a gift from the family of
trustee Charles E. F. Millard ’54 in memory of his brother, Father Dan Millard ’47.

O’Kane Hall

Michael A. O’Kane, S.J. (1849-1917) attended Holy Cross from 1865 to 1867, then entered the Jesuits. He served as president of Holy Cross from 1889 to 1893. In 1891 he started the building that bears his name. The project stalled due to lack of money and was completed by his successor in 1895. The tower clock was added in 1994. The building currently houses the department of History, Iris and B. Cantor Art Gallery, the Theatre department, Advancement offices, the Administration and Finance department and several administrative offices.

O’Neil Hall

A facility to house the Biology Department and to sustain the school’s excellent pre-med program, the biology building opened in 1951, with additional classrooms for chemistry and physics and a science library. In 1959, the trustees voted to name the building for William F. O’Neil ’07, a generous benefactor. He had received an honorary LL.D. from his alma mater in 1938.

Stein Hall (Edith Stein Hall)

A T-shaped building that houses the departments of Economics, Education, and Modern Languages and Literatures, Edith Stein Hall
opened in 1988. Stein Hall memorializes St. Teresa Benedicta of the Cross. Born Edith Stein to Jewish parents in Breslau, Germany, St. Teresa Benedicta converted to Catholicism in 1922 and entered the Carmelite Order in 1933. She was martyred in Auschwitz in 1942. Pope John Paul II beatified her on 1 May 1987, and canonized her on 11 October 1998.

**Linda and Park B. Smith Laboratories**

Dedicated in 2009, the Smith Laboratories provide an integrated science complex that links together the departments of Mathematics and Computer Science, Physics, Biology, Chemistry and Psychology. Using the latest technology in its laboratories, the building also utilized environmentally responsible materials and design in its construction. It was the first building on campus to become LEED certified (Leadership in Energy and Environmental Design).

**Swords Hall**

Built between Haberlin and O’Neil Halls, and linked to them with atriums, Swords Hall opened in 1985. It houses the department of Mathematics, classrooms, the science library, a greenhouse, and laboratories. It is dedicated to Father Raymond J. Swords, S.J.’38 (1918-1984), who joined the faculty in 1952 and served as president from 1960 to 1970.
The Residence Halls

Alumni Hall

In 1904 Father Joseph Hanselman proposed that alumni each pledge one hundred dollars toward the construction of Alumni Hall. The building, the first on the campus to be wired for electricity, was opened in the fall of 1905 with its cornerstone attesting to the devotion of the alumni.

Carlin Hall

President of Holy Cross between 1918 and 1924, Father James Carlin was responsible for much college expansion including new stands at Fitton Field, a new memorial chapel, and a new dormitory. Originally named Loyola Hall, the residence was later renamed Carlin Hall in his honor.

Clark Hall

Paired with Healy, Clark Hall opened in 1962. Father James Clark, S.J., a West Point graduate and classmate of Robert E. Lee, taught mathematics and chemistry at Holy Cross and became the College’s seventh President. He expanded the size of the campus and gained a charter for the College from the Commonwealth of Massachusetts in 1865, twenty-two years after the College opened.

Figge Residence Hall

Dedicated in honor of John Figge, a beloved trustee of the College, in October, 2011, this resi-
dence hall is the last of Father McFarland’s building projects. The environmentally-friendly residence hall provides additional housing for seniors, many of whom prefer to reside on campus.

**Hanselman Hall**

President of the College from 1901–1906, Father Joseph F. Hanselman had previously served as dean of students and academic dean. He organized the modern alumni association and erected Alumni Hall. After his presidency, he became Provincial of the New England Province of Jesuits and then an assistant to the General (head) of the Jesuits in Rome.

**Healy Hall**

Healy Hall, like Clark, opened in 1962. Bishop James A. Healy, the son of an Irish immigrant planter and his common-law slave wife, was sent to the North to escape slavery and to be educated. James was the College’s first graduate and first valedictorian. He became a priest and eventually, the Bishop of Portland, Maine. A loyal alumnus, Bishop Healy returned to the College to speak at Commencement in 1899 as the College’s first 50-year alumnus.

**Lehy Hall**

Paired with Hanselman, Lehy Hall opened in 1954. President of the College between 1895–1901, Father John ("Jeff") Lehy is credited with
beginning to pay off the debt accrued to the College for the building of O’Kane Hall. He is also credited with separating the college from the prep school and enhancing the college’s academic program.

**Loyola Hall**

Named after the founder of the Society of Jesus, Ignatius of Loyola, Loyola Hall has been a student residence since 1991, although it was originally built in 1965 to house the Jesuit Community and the campus infirmary. Currently in its basement it also houses a state-of-the-art health and fitness center.

**Mulledy Hall**

The last of the “hill dorms,” Mulledy Hall which opened in 1966, is named after the first president of Holy Cross, Thomas F. Mulledy, S.J. He served as president from 1843-1845 and later returned to the College to serve as chaplain and dean of studies.

**Wheeler Hall**

Though not a president of Holy Cross, John David Wheeler, S.J. served at the College for many years in various capacities. He came to the College while still a seminarian and later returned to serve for fourteen years as Prefect of Discipline (Dean of Students), and then as treasurer, chaplain, and moderator of athletics.
Williams Hall

Williams Hall, a residence hall for seniors, was named for Edward Bennett Williams, class of 1941. Williams was a generous benefactor to Holy Cross. He served as a member of the Board of Trustees from 1978-1985 and as Chairman of the Board of Trustees from 1985-1988.

Other Campus Buildings

The Jesuit Residence: Ciampi Hall

President of Holy Cross between 1851-1854 (and then later between 1857-1861 and 1869-1873), Anthony F. Ciampi fought to keep Holy Cross open after the disastrous fire of 1852. Later in the decade under his presidency, he helped to nurture the school back to health. The Jesuit Residence named after this former president opened in 1992.

The Chaplains’ Offices: Campion House

This building, named after Edward Campion, S.J., a Jesuit martyr of the Reformation in England, is thought to have housed the original academy built by Father Fitton in 1836 and later to have housed Jesuits, until the expansion of Fenwick Hall. In 1876 the building was moved, and then enlarged to provide housing for workers on the campus farm. In 1936 Campion was converted to student housing. Currently it houses the offices of the College chaplains.
The Campus Center:
Henry M. Hogan Campus Center

Alumnus Henry M. Hogan was Vice President and General Counsel of General Motors and chaired the College’s fund drive in the 1960s. The Center, dedicated in 1967, currently houses the ballroom, the post office, activities’ and other offices, meeting rooms, eateries, the bookstore, banking services and informal social spaces.

The Main Cafeteria: Kimball Hall

Named for Father Charles Kimball who served at Holy Cross for 24 years as librarian and professor of literature, Kimball Hall was opened in 1935. The building currently houses an upper and lower dining area as well as Seelos Theater.

Sports Facilities

Carol and Park B. Smith Wellness Center

In 1997, during the presidency of Father Reedy, Park B. Smith and his wife Carol donated $1.5 million to Holy Cross for construction of the two-story fitness and wellness center that was incorporated into the design of the Hart Center.

Fitton Field

The property was donated to Bishop Fenwick for Holy Cross in 1842 by Father James Fitton; it was made level and opened as an athletic field
in 1905. The present stands were constructed in 1924 and renovated in 1986. It is the site of the College’s football games and other sporting events.

**Hart Recreation Center**

The Hart Center opened in 1975 with basketball and hockey arenas. In 1983 a swimming pool, rowing tank, training room and locker rooms were added. Other improvements included an artificial turf field in 1987 and the Smith Wellness Center in 1998. The building’s namesake, Father Francis Hart, S.J., was a much-loved campus figure who for decades directed the intramural athletic program and worked as a chaplain and counselor.

**Linda Johnson Smith Soccer Stadium**

Built in 2005 and officially opened in 2006, the $3 million, 1320-seat illumined field is located behind the Hart Center and was made possible by a generous gift of Linda and Park B. Smith.

**The Fieldhouse**

The Fieldhouse has volleyball courts, three full basketball courts, an indoor track, wireless internet, locker rooms and a conference room. It is also used for varsity practices during inclement weather, as well as housing indoor recreation and intramural athletics. In 1946, when postwar federal regulations prevented the construction of a gymnasium on campus, Holy Cross acquired the facility from Camp Endicott in Rhode Island. In
addition to hosting athletic activities, the versatile structure has been used for dances, public lectures and other large group events. The Field House received a brick facade in 1955 and was renovated in 1992.

**Special Places**

**The John E. Brooks Center for Music: Brooks Concert Hall**

Dedicated in 1994 in honor of John E. Brooks, the College’s 29th President, the space had originally been a chapel, first for the students (1875-1924) and then for the Jesuits (1925-1965). It was renovated into a concert hall in the early 1990s. Under John Brooks’ leadership the department of Music and the music major were introduced.

**Iris and B. Gerald Cantor Art Gallery**

In 1983 the gallery, made possible by Iris and B. Gerald Cantor, was created in a space on the first-floor of O’Kane Hall that had formerly held a switch-board and student lounge. Mr. and Mrs. Cantor were collectors of sculpture and philanthropists who gave a number of Rodin sculptures to the College, including *Eustache de S. Pierre* from *The Burghers of Calais*, *The Shades*, *Orpheus*; and *The Head of John the Baptist*, as well as Enzo Plazzotta’s, *The Hand of Christ*. 
The Campus Cemetery

The campus cemetery was opened soon after the Jesuits arrived in Worcester. Bishop Fenwick was buried there in 1846. The markers bear the IHS (the name of Jesus) with the cross and three nails from the Jesuit seal. Three dates are given: 

_Natus_ (Born); _Ingressus_ (Entered the Society); _Obiit_ (Died). The lower R.I.P. stands for _Requies-cat in Pace_ (Rest in Peace).

Father William A. Donaghy, S.J. ’31, Holy Cross president from 1954 to 1960, penned a sonnet in memory of these dead.

These are not headstones merely; milestones more Small Stonehenge with no myth or mystery, Rosetta slabs whose hieroglyphs are three “Born,” “Entered,” “Died,” — meagre sum and score To mark a man, compress his very core Between the I.H.S. and R.I.P., His mind, his heart, his hopes, his high esprit, His surging always toward a distant shore.

But “death be not proud”; for Kimball is a torch, And Wheeler is a scowl; and Carlin, now as then, Hears Dinand thunder from Commencement Porch— All buildings now that were such verdant men. They sleep beyond the students, books and bell, Beneath the cross, who served the Cross so well.

The Hiatt Wings of Dinand Library

Jacob Hiatt was a benefactor and trustee of Holy Cross, a philanthropist who promoted education as an antidote to the ignorance and hatred that produced the Holocaust whose victims
included his parents. The wings of the library were dedicated in 1979 as the Joshua and Leah Hiattt Wings in honor of his parents and all victims of the Holocaust; they house a special collection of books and materials related to that tragic event.

The 9/11 Memorial Plaza

The plaza is dedicated to the memory of the seven Holy Cross alumni/ae who were victims of the terrorist attacks on September 11, 2001. Six months after their deaths, they were memorialized on campus in this plaza enclosed by Fenwick, O’Kane, and Smith Halls. A plaque bearing their names was placed at the entrance. At the center of the plaza is the Vellaccio Fountain, a gift of Carol and Park B. Smith, to thank Dr. Vellaccio for his service as the College’s interim president between 1998 and 2000. Atop the fountain is a sculpture of one of Auguste Rodin’s Burghers of Calais, presented to the College by Iris and B. Gerald Cantor.

Rehm Library

Jack D. Rehm ’54, former president and CEO of the Meredith Corporation, which publishes family-friendly magazines and owns about a dozen television stations, has been an active supporter of Holy Cross since his graduation. As the plans for Smith Hall unfolded, he offered $2 million to the College for the large library/lecture hall that provides a common meeting ground for people to explore the interrelationship of religion, ethics and culture.
The Rev. Michael C. McFarland, S.J.
Center for Religion, Ethics and Culture

Made possible by a generous gift from Michael and Maureen Ruettgers, the parents of two Holy Cross graduates, Abigail ’03, and Chris ’99, the Center is named in honor of Rev. Michael C. McFarland, S.J., the College’s 31st president. The Center was in its very early stages of development when Fr. McFarland arrived on campus. He embraced it, seeing the Center as important to the College’s Jesuit identity and mission, which he was committed to strengthening during his tenure as President.

Seelos Theater

The theater is named after Blessed Francis Xavier Seelos, a Redemptorist priest who felt inspired by the story of his Jesuit patron saint to work in the missions. In 1842, he therefore came from Bavaria to the New World where he spent the next twenty-four years serving the poor and destitute while stationed at Baltimore, Annapolis, and Cumberland in Maryland, Pittsburgh, Detroit, and New Orleans. He trained seminarians, and also worked as a popular itinerant mission preacher. He died in 1867 at age 48 in New Orleans, and was beatified by Pope John Paul II in 2000.
Index of Prayers and Quotations

<table>
<thead>
<tr>
<th>Prayers and Quotations</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anguttara Nikaya 4.36</td>
<td>144</td>
</tr>
<tr>
<td>Anonymous</td>
<td>10, 44</td>
</tr>
<tr>
<td>Arabian Proverb</td>
<td>184</td>
</tr>
<tr>
<td>Pedro Arrupe, S.J.</td>
<td>132, 190</td>
</tr>
<tr>
<td>Babylonian Talmud</td>
<td>108</td>
</tr>
<tr>
<td>Saint Benedict</td>
<td>54</td>
</tr>
<tr>
<td>Georges Bernanos</td>
<td>188</td>
</tr>
<tr>
<td>Paul Brooks</td>
<td>214</td>
</tr>
<tr>
<td>Elizabeth Barrett Browning</td>
<td>94</td>
</tr>
<tr>
<td>Traditional Buddhist Prayer</td>
<td>24</td>
</tr>
<tr>
<td>Admiral Byrd in the Antarctic</td>
<td>40</td>
</tr>
<tr>
<td>Dom Helder Camara</td>
<td>208</td>
</tr>
<tr>
<td>St. Catherine of Siena</td>
<td>14</td>
</tr>
<tr>
<td>Contemplative Prayer</td>
<td>50</td>
</tr>
<tr>
<td>1 Corinthians 13:1-8</td>
<td>104</td>
</tr>
<tr>
<td>The XIV Dalai Lama</td>
<td>34</td>
</tr>
<tr>
<td>Dorothy Day</td>
<td>150</td>
</tr>
<tr>
<td>Deuteronomy 6:4-9</td>
<td>16</td>
</tr>
<tr>
<td>Albert Einstein</td>
<td>128</td>
</tr>
<tr>
<td>Ignacio Ellacuria, S.J.</td>
<td>154</td>
</tr>
<tr>
<td>The <em>Spiritual Exercises</em></td>
<td>100</td>
</tr>
<tr>
<td>Ita Ford, M.M.</td>
<td>158</td>
</tr>
<tr>
<td>Deborah Lynn Friedman</td>
<td>160, 162</td>
</tr>
<tr>
<td>Mohandas Gandhi</td>
<td>96</td>
</tr>
<tr>
<td>Maha Ghosananda</td>
<td>82</td>
</tr>
<tr>
<td>Khalil Gibran</td>
<td>196</td>
</tr>
<tr>
<td>The Hadith, Sayings of the Prophet</td>
<td>140</td>
</tr>
<tr>
<td>Dag Hammarskjöld</td>
<td>110, 112</td>
</tr>
<tr>
<td>Thich Nhat Hanh</td>
<td>114</td>
</tr>
<tr>
<td>Rabbi Abraham Joshua Heschel</td>
<td>86, 192</td>
</tr>
</tbody>
</table>
J.K. Rowling ................................................... 170
Drorah Setel ................................................... 160
Mary Stuart, Queen of Scotland ...................... 42
William Shakespeare ............................. 136, 221
Rabindranath Tagore ..................................... 78
Chief Tecumseh ........................................ 30
Saint Teresa of Avila ...................................... 38
St. Thérèsa of Lisieux .................................. 74
Saint Thomas Aquinas .................................. 200
J. R. R. Tolkien ............................................. 116
Archbishop Desmond Tutu .......................... 172
Sigrid Undset ............................................ 138
John Veltri, S.J. ............................................ 178, 218
George Washington ...................................... 92
Simone Weil .............................................. 148
Edith Wharton ............................................ 134
Two Wolves ................................................ 146
William Wordsworth ................................... 52
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