

Academic Convocation by Brother Ernest Miller, FSC, DMin

experience, that it dislodges brains, blocks airways, rips muscle, contracts organs, cracks bones, breaks teeth.... You must always remember that the sociology, the history, the economics, the graphs, the charts, the regressions all land, with great violence, upon the body.

To tell the true truth, as Sister Thea Bowman would say, bodies, born of other bodies, matter. The struggle to create an anti-racist, more egalitarian democratic society impels us to grasp that your body matters.

Traum

social transformation” sedimented in what the ancient Greeks called *paideia*—the grammar of deep education, not mere schooling.

As Cornel West submits, education is not an abstraction. It is something to be enacted every day. Education is a formation to attention, attending to the things that matter not superficiality; it is a cultivation of self so that one knows who they are based on honesty, integrity, and decency; it is mustering the courage to witness love and hope.

More than 50 years ago, Charles Henry Buttimer, FSC, the first American Brother to serve as De La Salle’s successor, offers this striking insight:

[Attacking injustice at its core] consists in educating our students in a sense of justice, in imbuing them with a thirst for justice, in forming their consciences to be sensitive to sins of injustice, in educating them to use the instruments that promote justice and cast out injustice, in educating them to take seriously their future civic, political responsibilities. This requires a carefully prepared curriculum...

with engagement across the whole institution.

The Catholic social tradition affirms not only the inviolable dignity of all people, but also emphasizes the responsibility to protect the human dignity of each person, especially those who society marginalizes, minoritizes, and disinherits. Likewise, the Catholic intellectual tradition promotes the development of an authentic community—a community comfortable with and capable of investigating, questioning, and celebrating differences. Catholic higher education, therefore, ought to help us see through other people’s eyes, as theologian and educator Monica Hellwig states, “other people from other times in history, from other cultures and societies, and other types of experiences” (Monica K. Hellwig, “The Heart of Catholic Higher Education: The Liberal Arts”, 87, 2000).

For Saint Mary’s and the whole Lasallian polity, we must continue to reexamine the fundamental values and commitments that shape our self-understanding, to see where we went wrong and

Saint Mary’s can commit to structural equity, diversity, and inclusion from the center of its character and identity—a distinctive charism, heritage, and educational mission. These are resources to answer why we take up this mission-driven imperative to make the College a better place to learn, work, live and play. Because of our Lasallian and Catholic character, it is possible to advance an anti-racist orientation, to support gender equity, to welcome and love LGBTQ+ persons,

welcome all with sensitivity and compassion, in a spirit of association. To recreate ourselves—a different way of being in the world—considers each other's