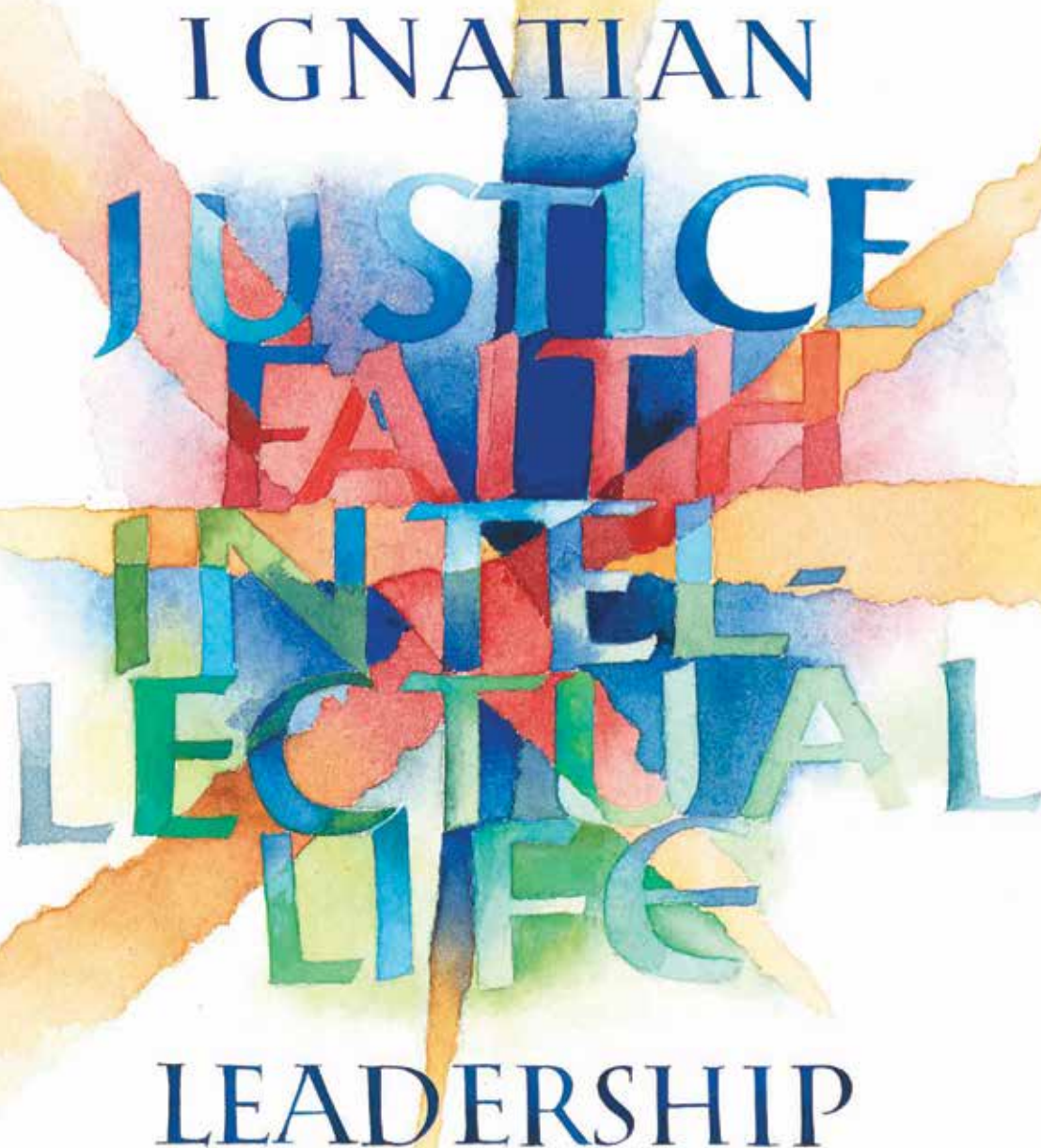


explore

PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

EXPLORING THE
INTEGRATION OF FAITH,
JUSTICE, AND THE
INTELLECTUAL LIFE
IN JESUIT, CATHOLIC
HIGHER EDUCATION

SPRING 2015 VOL. 18



IGNATIAN JUSTICE FAITH INTELLECTUAL LIFE LEADERSHIP

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explore

SPRING 2015

EXPLORING THE INTEGRATION OF FAITH,
JUSTICE, AND THE INTELLECTUAL LIFE
IN JESUIT, CATHOLIC HIGHER EDUCATION

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Ignatian Center for Jesuit Education Vision Statement

The Ignatian Center for Jesuit Education will be recognized throughout Silicon Valley as providing leadership for the integration of faith, justice, and the intellectual life.

Mission Statement

The Ignatian Center for Jesuit Education promotes and enhances the distinctively Jesuit, Catholic tradition of education at Santa Clara University, with a view to serving students, faculty, staff, and through them the larger community, both local and global.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California's Silicon Valley, offers its more than 9,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering; master's degrees in business, education, counseling psychology, pastoral ministry, and theology; and law degrees and engineering Ph.D.s. Distinguished nationally by one of the highest graduation rates among all U.S. master's universities, California's oldest operating higher-education institution demonstrates faith-inspired values of ethics and social justice. For more information, see www.scu.edu.

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artist, Thomas Ingmire, www.thomasingmire.com;
Star inspired by Georgia Deaver (1957-2013), created
for the Bannan Institute.

What Is Ignatian Leadership?

Introduction to Spring 2015 *explore*



Charles Barry

BY THERESA LADRIGAN-WHEPLEY

*Director of Bannan Institutes, Ignatian Center for Jesuit Education,
Santa Clara University*

ALL UNIVERSITIES SEEK TO EDUCATE FUTURE LEADERS. BUT WHAT DOES IT MEAN TO FORM LEADERS IN THE IGNATIAN TRADITION? In the first principle and foundation of the *Spiritual Exercises*, St. Ignatius of Loyola urges: “I ought to desire and elect only that which is more conducive to the end for which I am created.”¹ Leadership in the Ignatian tradition is borne of vocational integration. When we are living into the ends for which we are created, we seek to affect a reality greater than ourselves. Ignatian leadership is not limited to any one cause, school, or organizational theory. It is a way of proceeding that is marked by an ongoing commitment to personal and communal transformation.

Through a dynamic series of lectures, public dialogues, and days of reflection, the Ignatian Center for Jesuit Education at Santa Clara University hosted a yearlong Bannan Institute exploring the integration of justice, faith, and the intellectual life within the vocational practice of Ignatian leadership. The current issue of *explore* includes highlights from this 2014-2015 Bannan Institute and invites further reflection through the responses of faculty, staff, students, and alumni from Santa Clara University and beyond.

Engaging Racial Justice

The first chapter in the issue considers the relationship between Ignatian leadership and

the realization of racial justice. Noted public intellectual and activist, Cornel West, opens up the dialogue with his lecture, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice.” Here, West links the project of Jesuit education with the quest for truth, the willingness to embrace suffering and death, and the prophetic call of social justice—all necessary for the realization of racial justice in the United States. In her essay, “On Being Maladjusted to Injustice,” Brett Solomon from the field of education, expands on West’s message, reflecting a true urgency for cultural competence and compassion-in-action by all leaders today. Considering the way in which the deaths of Michael Brown and Eric Garner stirred national conscience, Jade Agua of Santa Clara University and Karla Scott of Saint Louis University, each reflect on the practices needed to meaningfully address issues of privilege, prejudice, and systematic oppression on our Jesuit campuses.

Witnessing to the Truth of Human Dignity

Ignatian leaders bear witness to the truth of human dignity in the midst of structural injustice. Commemorating the 25th anniversary of the assassination of the Jesuits and their collaborators at the *Universidad de Centroamericana* (UCA) in El Salvador, the second chapter in this issue attends to the living legacy of the UCA martyrs. Lucía Cerna, friend of the UCA Jesuit community and

housekeeper, offers a first-hand account of the killings, accompanied by a reading of El Salvador's history and the intersections of Salvadoran and United States politics by historian, Mary Jo Ignoffo. In light of their testimony, Robert Lassalle-Klein contributes a theological reflection on the suffering servant, the persecuted prophet, and the cry of the crucified people in El Salvador. Ian Layton and Natalie Terry conclude the chapter with stirring vocational reflections on the transformative demands of educated solidarity.

Living a Public Faith


The third chapter explores the centrality of faith within Ignatian leadership. Beginning with an excerpt from this year's Santa Clara Lecture delivered by John O'Malley, S.J., this chapter examines the leadership and spirituality of Pope Francis. O'Malley presents five focal issues from Vatican II that he posits are crucial for understanding what Pope Francis is enacting in the church today: collegiality, the local church, dialogue, reconciliation with other religions, and servant leadership. He then goes on to consider the ways in which Pope Francis' leadership is grounded in the principles and practices of the *Spiritual Exercises* and Francis' vocation as a Jesuit. In his essay, "Interreligious Dialogue and Leadership: Building Relationships as Persons," longtime collaborator and companion of Pope Francis, Rabbi Abraham Skorka, contributes a reflection on the importance of friendship within interreligious dialogue and community. Sally Vance Trembath concludes the chapter with an integrative essay considering how Ignatian leadership at Vatican II has underwritten the vocations of both O'Malley and Skorka, and continues to frame the project of Jesuit and Catholic higher education today.

Discerning the Future of the Liberal Arts College

Deepening the dialogue around Ignatian leadership and education, the final chapter in this issue examines the contributions of the liberal arts college (long a centerpiece of Jesuit higher education) to the flourishing of democracy. Interdisciplinary scholar, Martha Nussbaum,

opens up the chapter with her essay "Citizens and Leaders: The Public Role of the Humanities." Nussbaum argues that the future of robust democracies depends upon the abilities of citizens to think critically, privilege the common good, and imagine sympathetically the predicaments of other persons—each of which she suggests, is cultivated most tangibly through an integrated liberal arts education. Though in agreement with Nussbaum's basic thesis, philosophy professor, Shannon Vallor, inquires if Nussbaum's presupposition concerning the innate valuation of democracy is valid. In her responsive essay, "A Fragile Pedestal," Vallor suggests that cultural appraisements of democracy are increasingly contingent upon democracy's perceived (and perhaps somewhat tenuous) association with economic prosperity. Nicole Kelly concludes this issue of *explore* with a reflection on the way in which her own liberal arts education grounds and inspires her vocational trajectory.

Leadership in the Ignatian tradition is borne of vocational integration. It is a way of proceeding that is marked by an ongoing commitment to personal and communal transformation.

The dialogues we have hosted this year through the 2014-2015 Bannan Institute, and which continue here through this issue of *explore*, invite us to consider Ignatian leadership as a way of proceeding marked by a vocational commitment to personal and communal transformation. We hope that you will be challenged and engaged in reading this issue, as you consider how the practices of justice, faith, and the intellectual life are integrated within your own vocation and leadership. 

NOTES

- 1 Ignatius of Loyola, *Spiritual Exercises*, in George Ganss, S.J., ed., *Ignatius of Loyola: Spiritual Exercises and Selected Works* (New York: Paulist Press, 1991), no. 23.

ENGAGING RACIAL JUSTICE

How can you love someone and
treat him or her unjustly? Take
justice away from love and you
destroy love.

—PEDRO ARRUIPE, S.J.¹

¹ Pedro Arrupe, S.J., “Men and Women for Others,”
remarks, Valencia, Spain, 1973.



Eugenia Alexander



Eugenia Alexander, painter, created this piece for the “Hands up, Don’t Shoot: Artists Respond” 2014 visual art exhibition presented by the Alliance of Black Art Galleries in St. Louis, Missouri. Used with permission.

Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice¹

Excerpts from Fall 2014 Bannan Institute Lecture

Courtesy of Cornel West



BY CORNEL WEST

*Professor of Philosophy and Christian Practice,
Union Theological Seminary*

IT IS JUST MAGNIFICENT TO COME ON THIS CAMPUS AND SEE THE CROSS. HOW RARE IT IS TO SEE THAT SYMBOL OF UNARMED TRUTH AND UNCONDITIONAL LOVE. THE JESUIT TRADITION SAYS THAT A CONDITION OF TRUTH IS TO ALLOW SUFFERING TO SPEAK—AND IT HAS THE AUDACITY TO BELIEVE THAT JUSTICE IS WHAT LOVE LOOKS LIKE IN PUBLIC.

Yes, indeed, 1851 [the founding year of Santa Clara University] those Jesuit brothers years ago had the vision in this space to say we are to engage in a grand exploration of *education*, and thank God they didn't say *schooling*. There's a difference between education and schooling. They understood, as my own tradition always reminds me, that the unexamined life is not worth living—line 38A of Plato's *Apology*. But also line 24A, where Socrates says that the cause of his unpopularity was *parrhesia*—frank speech, plain speech, unintimidated speech, speech that is unafraid but still mindful of its own fallibility.

I want to begin with W. B. Du Bois. He was 89 years old when he emerges from a courtroom,

in handcuffs just a few years before, cast as working for a foreign agent even though he was part of a peace information center trying to wipe out nuclear weapons around the world. But this was 1957, the moment of the Cold War in the history of this country, this fragile democratic experiment, this empire. So he was 89 years old and what does he decide to do? Embark on the writing of three novels. In that first novel, *The Ordeal of Mansart*, he says, "I've been wrestling with four questions all of my life."²

First question: How does integrity face oppression? *Integrity*, that's a word we don't hear too often these days in a market-driven culture obsessed with cupidity and banality, vacuity. Integrity. That's an old school word. Jesuits understand what I'm talking about. St. Ignatius, St. Francis, Santa Clara. Cutting against the grain. Socrates exemplifies it.

Second query: What does honesty do in the face of deception? The culture of vast mendacity often intertwined with criminality, easily hidden and concealed in the name of respectability. Deodorized, sanitized, sterilized discourses that



Edna Patterson-Petty, fiber-artist and art therapist from East St. Louis, created the above piece for the "Hands Up, Don't Shoot: Artists Respond" 2014 exhibition in St. Louis, Missouri. Used with permission.



Dr. Cornel West delivers the opening lecture of the 2014-2015 Bannan Institute on Ignatian Leadership.

Charles Barry

don't allow us to keep track of the funk that's operating on the ground in the lives of precious everyday people—in the language of that genius from Vallejo—"Everyday People," their decency.

Third question: What does decency do in the face of insult? How does one preserve one's decency given the bombardment of insult, attack, assault, sometimes mayhem and murder follows therefrom.

And the last question: What does virtue do in the face of brute force? I want those four queries to set the backdrop of my reflections on *Black Prophetic Fire*, as we begin on this Socratic note. What does it really mean to examine ourselves in light of a deep commitment to education, not just market-driven schooling? The Greek actually says, the unexamined life is not the life of the human. *Humando*, the Latin, means burying. And that's where our word *humanity* comes from, that's where *humility* comes from. We are those particular organisms transacting with our environment who, often like elephants, bury their dead. Meaning also

that we're all on the way to the culinary delight of terrestrial worms. We're candidates of the very thing that we enact. That gives it a certain sense of urgency and emergency, even as we're playful in the short time between mama's womb and tomb.

So in terms of our present moment, we can't talk about fire, let alone prophetic fire, unless you're willing to wrestle with the most terrifying question—what does it mean to be human? What does it really mean to be a featherless, two-legged, linguistically-conscious creature born between urine and feces? Oooh, that's terrifying. People ask me why I spend so much time around funk-masters like Bootsy Collins and George Clinton. They remind us we all, no matter what color, no matter what sexual orientation, no matter what gender, no matter what culture, we emerge from our mama's womb. That love push that got us out. And of course the day we're born, we are old enough to die.

So the question becomes one of a serious wrestling with education—I use the Greek word

Any time I examine a prejudice or prejudgment that I have and I'm willing to give it up, that's a form of death. And there is no maturation, there's no growth, there's no development without death.

paideia—P-A-I-D-E-I-A—that formation of attention. How do we attempt to attend to the things that matter, echoes Plato's *Republic*, the turning of the soul that must take place at any serious *ed-u-ca-tion*. Of course, these days we're bombarded by mass weapons of distraction, consumption, narcissistic indulgence, obsession with money, money, money, as Wu-Tang Clan reminds us—C-R-E-A-M—“cash rules everything around me.” But does it have to rule me? Around me: society, big banks, corporations obsessed with short term gain, obsessed with profit, very little concern with human needs, very little concern with the least of these, especially the children, 22 percent living in poverty, almost 40 percent children of color living in poverty in the richest nation in the history of the world. If that's not a moral disgrace, I don't know what is.

But the question is an existential one, before you get to the politics. What kind of human being are you going to choose to be? What kind of virtues? What kind of visions will be enacted and embodied in your short time from mama's womb to tomb? And it puts at the very center of any talk about leadership, any talk about prophetic fire, talk about faith and justice, wrestling with forms of death.

One of the problems in the history of America's civilization, at our worst, we have been a death-ducking, death-denying, death-dodging empire and civilization. That's why it's so easy to talk about America and hardly say a word about the indigenous peoples who were here before we got here. And all of the forms of attack and assault, a precondition for American democracy.

Why in our U.S. Constitution is there no reference to social death—the American social death—which was U.S. slavery? Twenty-two percent of the inhabitants of the 13 colonies were enslaved human beings. No reference to the institution just a suggestion about slave trade being terminated 1808. Yet their labor was a great precondition of the democracy because their wealth was the foundation, a major part of the foundation, for the possibility of the USA. That is a death-dodging Constitution. Wonderful words, I'm not denying, but a pro-slavery document in practice between 1787 and nearly 1860. We don't like to be reminded. Why? Because you've got to come to terms with death.

I hate to pick on Disneyland and Disneyworld, but it's so quintessentially American. They often brag about nobody dying on their premises. Just fun all the time. Everybody is just feeling so good all the time. Now don't get me wrong, I felt good when I went too. I'm an American too, this is self-criticism. Where there is no death, there is no life, because *paideia* itself is predicated on a meditation, a wrestling, with forms of death. I tell the students who come in my classes now for almost 40 years, the minute you come in and sit down with a smile, you have consented to learn how to die in order to learn how to live. Montaigne, the great Catholic philosopher said, “To philosophize is to learn how to die.” And even Seneca—we don't expect too much profundity from the Romans, they were so busy running an empire. Seneca says, “He, she, who learns how to die, unlearns slavery.”

To come to Santa Clara University in the rich tradition of our Jesuit brothers, is to say, “Yes, I'm

willing to learn how to die.” Because any time I examine an assumption, a presupposition, any time I examine a prejudice or prejudgment that I have and I’m willing to give it up, that’s a form of death. And there is no maturation, there’s no growth, there’s no development without death. So when the blessed students here graduate in June, if you hadn’t experienced that kind of death in order to be reborn, to grow, to mature, to develop—you’re wasting somebody’s money. And that engagement with death as a critical process also has its structural challenges, and that’s why black prophetic fire is crucial.

It’s impossible in America, 400 years, to be a black person and not be on intimate terms with some form of structural death. I already talked about social death—slavery. Two hundred forty-four years, no social status, just a commodity to be bought and sold. Dishonored, devalued, dead at 26, replaced with slave importation. Two hundred forty-four years. Here comes Jim Crow, 90 years of civic death. Part of the social body, no civil rights that allow you to be part of the public life. American lynching, terrorism, every two and a half days some black woman or child or man swinging from some tree. That strange fruit that they made Billie Holiday sing about. And the Jewish

brother, Meeropol, wrote the lyrics. Then there’s the psychic death. You’re taught to hate yourself and told you have the wrong hips and lips and noses and hair texture and skin color. And then the spiritual death. Feeling as if there is no hope, that your history is a curse, your hope is a joke, your sense of freedom is a pipe dream.

Still at work, the new Jim Crow of the day. Still at work in the hood with disgraceful school systems and indecent housing and massive unemployment, and still not full access to healthcare. That’s part of *paideia*. That’s what the Jesuit brothers understood. If you cannot connect the social and the spiritual, the economic and the existential, the personal and the political, and still link it to something bigger than you, where’s that cross, that unarmed truth, that unconditional love? None of us ever fully grasp or fully approximate this in our living. But we fail and bounce back, like lapsed Christian, Samuel Beckett. Fail again, try again, fail better. Fail again, try again, fail better.

You see, from my tradition of black prophetic fire, Socratic questioning means keeping track of the assumptions, not name-calling and finger-pointing, but beginning with what is inside of one’s own self. When I engage and critique the




Over 800 SCU faculty, staff, students, alumni, and community members attended Cornel West’s Bannan Institute lecture.

Charles Barry

white supremacy, I'm not just talking about vanilla brothers and sisters. I'm talking about the white supremacy inside of me. It's impossible to be an American and not be shaped by white supremacy. White supremacy operates in the souls of black people in a very deep way. White brothers and sisters don't have to be around for white supremacy to operate. They've already been shaped and molded by the institutions of the culture. Of course, that's true for sisters—the male supremacy inside of women. Brothers don't have to always be around to see male supremacy. Just look inside of the souls of women that have been shaped by patriarchal institutions. The same is true for homophobia, the same is true for class privilege, and it's certainly true for imperial privilege.

This notion that somehow a baby in Santa Clara has more value and significance than a precious baby in Yemen or Pakistan or Somalia or Ethiopia or Guatemala—only concerned about the nationalist tribe. Jesuit education, each and every one of us is made in the image and likeness of a God who gives no respect to nation, color. Oooh, that sounds revolutionary. It is! It is!

I started on a Socratic note, I'm going to end on a blue note. I started with the notion that forms of death, you can call it catastrophe, ecological catastrophe impending, are closer every day. Nuclear catastrophe still—tens of thousands of nuclear warheads pointed at each other at this very moment. Spiritual catastrophe—empty souls. Moral catastrophe—indifference, callousness for those who suffer. That's where the blues comes in. What you heard in Coltrane's music. B.B. King said the blues ain't nothing but a catastrophe lyrically expressed. Echoing Ralph Waldo Ellison: "nobody loves me but my mama, and she might be jivin' too." That's catastrophic. That's the blues. Black folk are on intimate terms with catastrophe. But what do you get in B.B.? Standing tall, smile on his face, dignity, style, a little help from Lucille, falling back on the tradition of genius? Isn't it gutbucket Jim Crow Delta Mississippi that gave him a fire that said: I got to tell the truth, and if I don't do it, the rocks are going to shout! They're going to cry out! And if I can lift my voice, maybe some other voices can be lifted. If I can lift my voice, maybe I can touch some souls to speak

their truth in the midst of the different kinds of catastrophes coming our way, so that we don't result in paralysis and feel so debilitated that we sell our souls for a mess of pottage. Or we give up and become so well-adjusted to injustice that we think that black prophetic fire is something in a museum rather than something on the street, in the classroom, in the mosques and synagogues, and temple and churches. That's the challenge of black prophetic fire. That's the relation of black prophetic fire to the rich tradition of Jesuit education. 

CORNEL WEST is Professor of Philosophy and Christian Practice at Union Theological Seminary and Professor Emeritus at Princeton University. He graduated *magna cum laude* from Harvard and obtained his M.A. and Ph.D. in philosophy at Princeton. He has also taught at Yale, Harvard, and the University of Paris. Dr. West has written 20 books and edited 13 books. He is best known for his classics: *Race Matters*, *Democracy Matters*, and his memoir, *Brother West: Living and Loving Out Loud*. His latest book, *Black Prophetic Fire*, co-authored with Christa Buschendorf, highlights six revolutionary African-American leaders and examines the impact they had on their own eras and across the decades. Dr. West appears frequently on the Bill Maher Show, Colbert Report, CNN, and C-Span, as well as Tavis Smiley's PBS TV show. He can be heard weekly with Tavis Smiley on the national public radio program "Smiley & West." Cornel West has a passion to communicate to a vast variety of publics to keep alive the legacy of Martin Luther King Jr.—a legacy of telling the truth and bearing witness to love and justice.

NOTES

- 1 Cornel West, "Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, October 3, 2014, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 2 W. B. DuBois, *The Ordeal of Mansart* (New York: Mainstream Publishers, 1957), 275.

On Being “Maladjusted to Injustice”

A Response to Cornel West



Max Westerman

BY BRETT JOHNSON SOLOMON
*Associate Professor, Liberal Studies Program,
Santa Clara University*

MUCH LIKE ST. IGNATIUS OF LOYOLA DID WHEN HE CHARGED HIS FELLOW JESUITS TO “GO, SET THE WORLD ON FIRE,”¹ DR. CORNEL WEST HAS A SIMILAR CHARGE FOR AMERICA’S YOUNGER GENERATION. WITH OUR COUNTRY’S SOCIAL CLIMATE IN CRISIS, AND THE NOTION OF “LIBERTY AND JUSTICE FOR ALL” IN QUESTION, THERE IS A TRUE URGENCY FOR *CULTURAL COMPETENCE AND COMPASSION IN ACTION* FOR ALL OF OUR CITIZENS. THESE NECESSITIES ARE PARTICULARLY SALIENT FOR OUR NATION’S CHILDREN AND SPECIFICALLY FOR THOSE FROM UNDERREPRESENTED AND UNDERSERVED COMMUNITIES.

I recently had the distinct honor of hosting Dr. Cornel West for a student Q & A session as the kick-off to Santa Clara University’s 2014-2015 Bannan Institute. This very meaningful dialogue underscored the significant role that youth have in implementing change in our country. West

asked our students: “Have we forgotten how beautiful it is to be on fire for justice?”² He argued that, since the assassination of Dr. Martin Luther King Jr., something has died in Black America, and he identified the culprit as the shift from a “we-consciousness” to an “I-consciousness.” Dr. West believes, that in order to resurrect the Black prophetic tradition, we need to move away from individualism in American culture. He stated that the motivation for his latest book, *Black Prophetic Fire*, was to resurrect the fire today, and particularly among the younger generation.³

Throughout West’s visit and thereafter, I pondered the notion of “the fire” and what it represented: conviction, tenacity, collectivism, freedom, equality—the list goes on. Yet more specifically, I questioned how the individualistic nature of American culture has led to the fire’s near extinguishment. While the United States is the most powerful country in the world, we are also the most incarcerated country in the world.⁴ While the United States is home to the most prestigious universities and lucrative industries



Charles Barry

The service extends to challenging our students to consider privilege and to grapple with the expectations and judgments that often coincide with it.

in the world, our K-12 public school system pales in comparison to our Asian and European counterparts.⁵ When constructs such as the “pre-school-to-prison pipeline” become a part of our daily vernacular, and unarmed African-American males are being shot to death by white men who, for the most part, are not held accountable, it is not only obvious that the fire is near extinguished, but that its fading existence is a threat to the Black prophetic tradition. Without the fire, children from underrepresented and underserved communities will continue to be under academic, social and economic duress. Are we “maladjusted to injustice?”⁶

Cultural Competence

“Justice is what love looks like in public.”⁷

Dr. West’s message to students led me to further discern my purpose as a teacher, a scholar, and a mother of two African-American children. As faculty, our role is to educate, guide,

mentor, and support the younger generation of “fire starters.” In doing so, we must consider the tools we give our students, so that they are ideally equipped to experience and understand the injustices experienced by others. I believe the most significant tool that we can give our students is cultural competence. Cultural competence often refers to an ability to interact effectively with people from different cultures and socio-economic backgrounds.⁸ Possessing cultural competence is important for all vocations, including law, medicine, public health, environmental science, and has been a particularly relevant for educators.

“Rich kids get educated. Poor kids get tested.”⁹

Currently, over 70 percent of K-12 teachers are mono-cultural (white, female) and mono-linguistic (English speakers), while the children that they serve are increasingly multicultural and multi-linguistic.¹⁰ Numerous researchers have highlighted the cultural disconnect between teachers and students in public schools today, and

they underscore the necessity of placing cultural competence and culturally relevant pedagogy at the center of teacher education and internship programs. Cultural competence needs to be the thread that connects 21st-century stewards of children (teachers, social workers, police officers, non-profit workers, etc.) with children, families, and their communities.

West refers to the moral disgrace of “22 percent [of America’s children] living in poverty, and almost 40 percent [of] children of color living in poverty in the richest nation of the history of the world”.¹¹ Further, zero-tolerance policies feed the pre-school-to-prison pipeline which continues to funnel the neediest of children out of school, and ultimately into the juvenile detention and adult prison systems. Black and brown children, as well as those with learning disabilities, are disproportionately overrepresented in the pre-school-to-prison pipeline.¹² Are we maladjusted to injustice?



Bailey Solomon



Gabriel Solomon

Photos by Renee Billingslea


Compassion in Action

“...[T]he quality of your service counts in terms of loving kindness to those... who are catching hell.”¹³

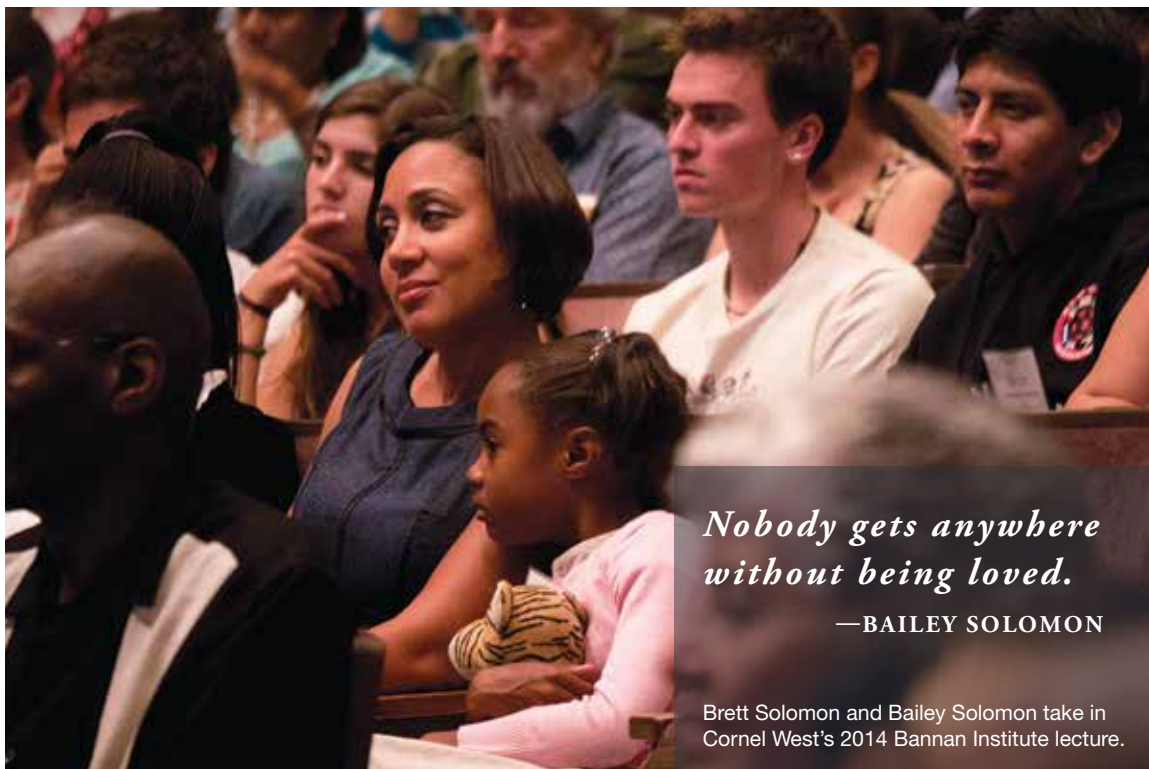
The service begins with faculty, as we mentor our students to vocation, and extends to their role in the community. The service extends to challenging our students to consider privilege and to grapple with the expectations and judgments that often coincide with it. The service continues representing, standing up, and speaking out for those who may not be able to do so for themselves.

The service influences a change in consciousness regarding children who are underrepresented and underserved to children who are now represented and served! Though the service never ends, the above actions serve as a bridge between being maladjusted to injustice, to what love genuinely looks like in public.

“We must recognize we are who we are, because someone loved us.”¹⁴

I was accompanied to the campus events with Dr. Cornel West by my 7-year old daughter. She sat through the student Q&A session, attended the reception and the public lecture, and subsequently had lots of questions about Dr. West and his message. Trying to explain his talks meant exposing her to some realities that I was not ready to expose her to, such as Ferguson. Our conversation underscored the reality that many African-American parents face in an effort to give their children the tools they need to stay alive and out of jail as they navigate their way through life. The above notion is even more salient for my 4-year old son, who is showered with love and nurtured and supported at home, but has to be prepared for a different reality outside of our family. “We need a love and justice renaissance that young folk hunger for, because so many feel unloved, unnecessary, superfluous.”¹⁵ This love and justice renaissance, which can also be called “a fire,” should be fueled by cultural competence and compassion in action. As my daughter and I wrapped-up our conversation, I asked her to tell me something that she learned from Dr. West. It took her no time to respond: “nobody gets anywhere without being loved.” 

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*Nobody gets anywhere
without being loved.*

—BAILEY SOLOMON

Brett Solomon and Bailey Solomon take in
Cornel West's 2014 Bannan Institute lecture.

NOTES

- 1 *Ite, inflammate Omnia*. Nicolas Elffen, S.J., *Scintilla cordis ex libello exercitiorum spiritualium S. P. Ignatii, Societatis Jesu parentis*, 6 October (Latin, 1672; German, 1674, with the title *Fünklein deß Hertzen*).
- 2 Cornel West, Student Q & A Session, 2014–2015 Bannan Institute: Ignatian Leadership series, October 3, 2014, Santa Clara University.
- 3 Cornel West and Christa Buschendorf, *Black Prophetic Fire* (Boston: Beacon Press, 2014).
- 4 Roy Wamsley, World Prison Population List, 10th ed., *International Center for Prison Studies* (21 November 2013).
- 5 “U.S. Achievement Stalls as Other Nations Make Gains,” Report on the Programme for International Student Assessment-PISA 2012, *Education Weekly* (3 December 2013).
- 6 Cornel West, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice,” lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, October 3, 2014, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm.
- 7 Ibid.
- 8 Mercedes Martin and Billy Vaughn, *Strategic Diversity & Inclusion Management* (San Francisco: DTUI Publications Division: 2007), 31–36.
- 9 West, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice,” lecture.
- 10 Gloria Ladson Billings, *Crossing over to Canaan: The Journey of New Teachers in the Classroom* (San Francisco: Jossey-Bass, 2001).
- 11 West, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice,” lecture.
- 12 Children’s Defense Fund, Cradle to Prison Pipeline Campaign (2015), information available at: www.childrensdefense.org/campaigns/cradle-to-prison-pipeline.
- 13 West, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice,” lecture.
- 14 West, Student Q & A Session.
- 15 West, “Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice,” lecture.

Learning How to Die

A Response to Cornel West



Max Westerman

BY JADE AGUA

*Program Director, Office for Multicultural Learning,
Santa Clara University*

“Because any time I examine an assumption, a presupposition, any time I examine a prejudice or prejudgment that I have and I’m willing to give it up, that’s a form of death. And there is no maturation, there’s no growth, there’s no development without death.”

—DR. CORNEL WEST, FALL 2014 BANNAN INSTITUTE LECTURE¹

BLACK PROPHETIC FIRE RADIATED FROM DR. WEST AS HE CARRIED ON THE MESSAGES OF GREAT LEADERS PAST. THE LAST FEW WORDS OF THE EXCERPT ABOVE SIMMERED IN HIS MOUTH BEFORE HE DOLED OUT EACH SYLLABLE, CAREFULLY AND DELIBERATELY. SPARKS FLEW OUT INTO THE AUDIENCE AND LIT FIRES IN OUR HEARTS. WHILE DR. WEST SPEAKS OF A METAPHORIC DEATH HERE, IT IS THE ACTUAL DEATH OF TWO BLACK MEN, MICHAEL BROWN AND ERIC GARNER, AND THEIR EVENTUAL DENIAL OF JUSTICE THAT IGNITED A SERIES OF EVENTS ON CAMPUS AT SANTA CLARA UNIVERSITY (SCU) LAST FALL.

On November 24, 2014, a St. Louis county grand jury did not indict white Officer Darren

Wilson, who shot and killed black unarmed teen Michael Brown in Ferguson, Missouri in August 2014.² As racial tensions exploded in Ferguson, and eventually swept across the nation in the days to follow, various SCU departments collaborated to provide support to our campus community.³ A special intention liturgy was held on December 2, 2014, followed by an interfaith reflection, intergroup dialogue, and a candlelight vigil for Michael Brown. It was a rainy, solemn evening as a group of about 15 students, staff, and faculty gathered to remember Michael Brown.

The next day, on December 3, 2014, a Staten Island grand jury declined to indict Officer Daniel Pantaleo whose chokehold on unarmed Eric Garner led to his death, which had been ruled a homicide.⁴ That decision set off another wave of protests across the country and on



Die-in for Justice, Martin Luther King Jr. Day, January 19, 2015, Santa Clara University

Brandon Jenkins

December 5, 2014 our campus community came together again at 11 a.m. for 11 minutes of silence in honor of Eric Garner for the 11 times he said “I can’t breathe” before he died. This time the number of people present grew to 50.

Campus fell quiet as students departed for winter break. On January 19, 2015 a Justice Matters Rally was held on SCU’s campus, in solidarity with the #BlackLivesMatter movement and in honor of Martin Luther King Jr. Day.⁵ And this time, over 300 community members were in attendance, including many senior campus leaders and visitors. One poignant moment was when everyone in attendance participated in a “die-in” and laid on the ground for 4 1/2 minutes to represent the 4 1/2 hours that Michael Brown’s body laid in the street. As I lay there “dying,” Dr. West’s words were echoing in our community and the fire in my heart was stoked once more.

I often joke that everybody dreads when

I facilitate workshops because I prompt us to discuss uncomfortable, unpopular topics—race, class, gender, sexual orientation—as they relate to privilege and oppression. In our work through the Office for Multicultural Learning, I have discovered that “teaching how to die” is as difficult as “learning how to die.” The process is nonlinear, intangible, and emotionally tolling. At worst, the process can seem extremely hopeless and futile when working with those unwilling, or unready, to acknowledge their privilege or recognize systemic oppression. At best, the process can be incredibly rewarding and indemnifying if you’re fortunate enough to witness a subtle, positive change in someone’s mind or heart.

I humbly highlight three intentional actions which I believe to be critical to “dying” in the way that Dr. West suggests is needed in order for us to mature, grow, and develop as individuals. For social justice educators, there is nothing

May our fires continue to burn away the constructs of privilege and oppression, and make way for a new paradigm of equality and justice.

particularly new or improved about these concepts. But when learning or teaching how to die, it is imperative to:

Light A Fire. Black Prophetic Fire is not something I can ever claim to wield as a Filipino-Chinese American. But there are at least two types of related fires that I have experienced and seek to ignite in others. One is a fire of righteous anger and indignation; the other is a fire of deep love and compassion for others. Both spark the flame. Both can burn away ignorance and fuel a genuine passion for equity and social justice.

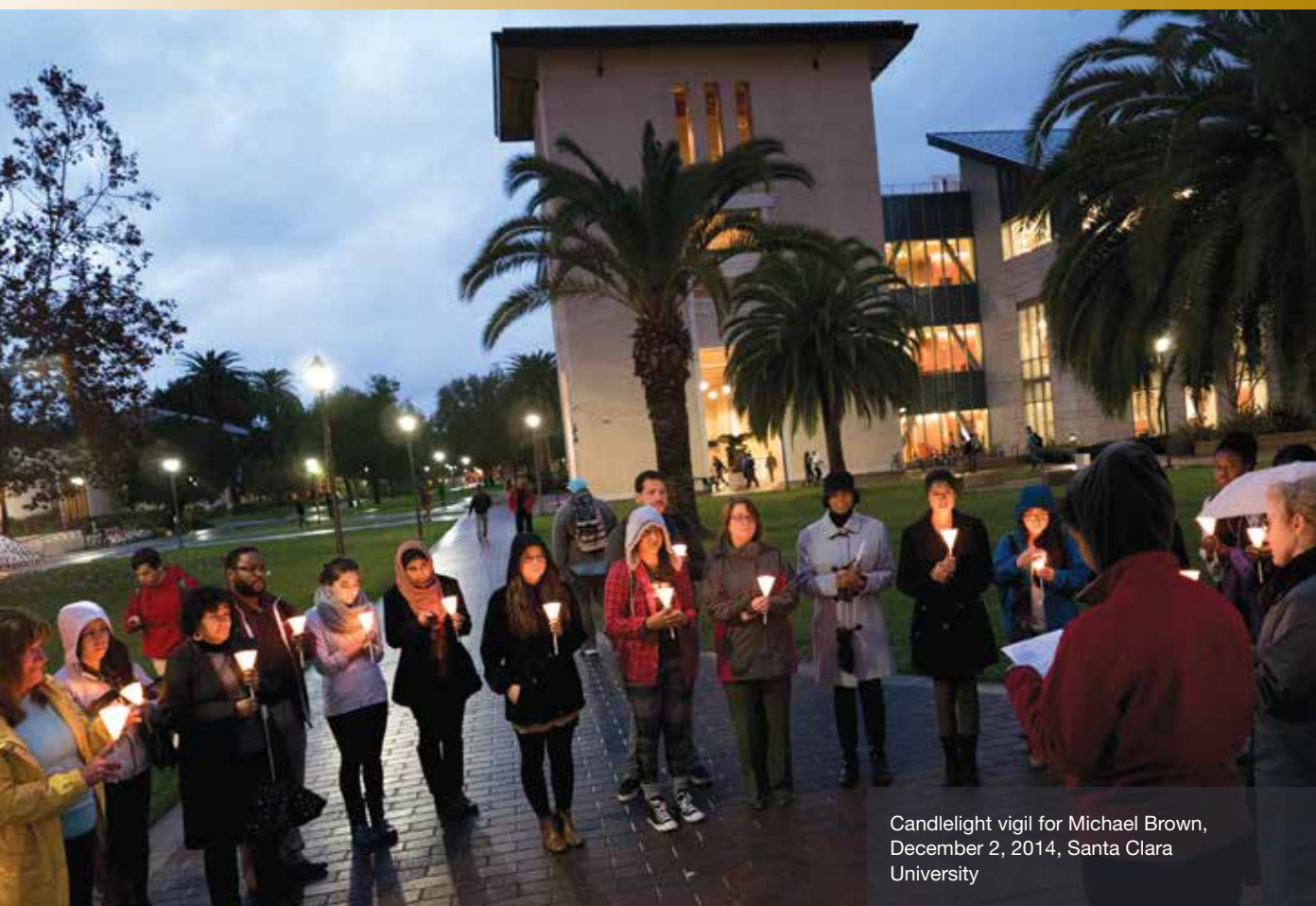
Recognize Your Privilege. Peggy McIntosh describes white privilege as an “invisible knapsack.”⁶ And guess what?—the invisible knapsack comes in different styles including but not limited to: male privilege, straight privilege, upper class privilege, and cisgender privilege, just to name a few. Anyone who denies their privilege is perhaps inadvertently, or potentially intentionally, oppressing others. Self-awareness is only the first step of becoming a social justice ally, hopefully to be followed by gaining more knowledge about what you didn’t know that you didn’t know, and then developing the skills needed to subvert the hegemonic paradigm.

Shift The Paradigm. Post-Civil Rights Act of 1964, discrimination may be illegal but it still remains to be dismantled. The legacies of slavery and segregation live on as 70 percent of all men imprisoned are Black or Latino.⁷ Our (in)justice and (mis)education systems are not broken; they were built to privilege some and oppress others. As social activist

Grace Lee Boggs describes: “We need much more than ‘reform.’ We need a *paradigm shift* in our concept of education.”⁸ We need to think differently, critically, and creatively to be catalysts for change.

Dr. West lit a fire on SCU’s campus and the evidence of that continues to burn on. A coalition of student organizations and university departments launched a campus-wide campaign called “Beyond Guilt: Solidarity through Action” which engages students in “defining, claiming, and mobilizing their privilege.”⁹ Looking ahead, and higher up the administrative ladder, I wonder: How can we further enact the Jesuit values we espouse and upon which all of our institutions are founded? In the words of the 32nd General Congregation of the Society of Jesus, “We can no longer pretend that the inequalities and injustices of our world must be borne as part of the inevitable order of things. It is now quite apparent that they are the result of what man himself, man in his selfishness, has done.”¹⁰ May our fires continue to burn away the constructs of privilege and oppression, and make way for a new paradigm of equity and justice! ☸

JADE AGUA currently serves as Program Director for the Office for Multicultural Learning at Santa Clara University and is originally from East Side San Jose, California. She is a fourth generation Filipino-Chinese American whose family immigrated to the United States through Hawai’i. Prior to coming to Santa Clara University, Jade worked at the University of Southern California in the School of Cinematic Arts and Asian Pacific American Student Services. Jade earned her B.A. in Sociology and Master’s in Public Administration at the University of Southern California.



Candlelight vigil for Michael Brown,
December 2, 2014, Santa Clara
University

Brandon Jenkins

NOTES

- 1 Cornel West, "Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, October 3, 2014, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm.
- 2 Monica Davey and Julie Bosman, "Protests Flare After Ferguson Police Officer Is Not Indicted," *New York Times* (24 November 2014), accessed 9 February 2015, available at www.nytimes.com/2014/11/25/us/ferguson-darren-wilson-shooting-michael-brown-grand-jury.html.
- 3 Santa Clara University's Campus Ministry, Office for Diversity and Inclusion, Office for Multicultural Learning, and Office of Student Life collaborated to provide support to our campus community.
- 4 J. David Goodman and Al Baker, "Wave of Protests After Grand Jury Doesn't Indict Officer in Eric Garner Chokehold Case," *New York Times* (3 December 2014), accessed 9 February 2015, available at: www.nytimes.com/2014/12/04/nyregion/grand-jury-said-to-bring-no-charges-in-staten-island-chokehold-death-of-eric-garner.html?_r=0.
- 5 Santa Clara University's Office of Undergraduate Admission and the Office for Diversity and Inclusion took the lead on organizing this event.
- 6 Peggy McIntosh, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies," print, (Wellesley: Center for Research on Women, 1988), available at: www.collegeart.org/pdf/diversity/white-privilege-and-male-privilege.pdf
- 7 Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2012).
- 8 Grace Lee Boggs and Scott Kurashige, *The Next American Revolution: Sustainable Activism for the Twenty-First Century* (Berkeley: University of California Press, 2012), 136.
- 9 For more information on this coalition see Santa Clara University's student newspaper story on this initiative here: thesantaclara.org/program-seeks-to-go-beyond-guilt-by-empowering-students. This project was organized by Santa Clara University's Multicultural Center and Santa Clara Community Action Program (SCCAP) in partnership with numerous campus programs, groups, and departments.
- 10 General Congregation 32, "Our Mission Today: The Service of Faith and the Promotion of Justice," (1975) in *Jesuit Life & Mission Today: The Decrees of the 31st – 35th General Congregations of the Society of Jesus*, ed. John W. Padberg, S.J. (St. Louis: The Institute of Jesuit Sources, 2009), GC32, D. 4, B.27.

The Fires of Fall 2014: Lessons, Leadership, and Transformation

A Response to Cornel West



Courtesy of Karla Scott

BY KARLA SCOTT

*Associate Professor, Department of Communication,
Assistant Dean for Diversity and Inclusion,
Saint Louis University*

AS A JESUIT INSTITUTION COMMITTED TO SOCIAL JUSTICE WE TELL STUDENTS WHEN THEY CHOOSE SAINT LOUIS UNIVERSITY (SLU) THAT THEY WILL BE A PART OF SOMETHING SPECIAL. MORE SPECIFICALLY OUR MISSION STATES WE “DEVELOP MEN AND WOMEN WITH AND FOR OTHERS” WHO WILL “TRANSFORM SOCIETY IN THE SPIRIT OF THE GOSPELS.”¹ WHEN THE CLASS OF 2018 ARRIVED ON CAMPUS IN FALL 2014 THEY HAD NO DOUBT HEARD ABOUT THE MISSION, BUT CERTAINLY COULD NOT HAVE ANTICIPATED HOW THE FIRES OF FERGUSON, 20 MINUTES AWAY, WOULD CHALLENGE IT.

When the August 9, 2014 killing of Michael Brown ignited the smoldering embers of racial injustice across the country with protestors demanding “No justice, no peace,” and “Black lives matter,” it was clear that fall term on our

campus could not be business as usual. Under the leadership of our new President, Dr. Fred Pestello, we responded to the challenge. We held prayer vigils and dialogue sessions, and faculty in our College of Education and Public Service even sponsored a “Teaching Ferguson” forum for local educators. In my Introduction to Human Communication and Culture course, most of my 35 students were members of the Class of 2018 and the majority White. I knew my 25 years teaching and dialogue facilitation training would help me in this challenging term but on October 8, 2014 when another young Black male, Vonderrit Myers Jr., was shot and killed about one mile from our campus, the challenge intensified.

What happened soon after on our campus is captured quite poignantly in the October 3, 2014 remarks of Dr. Cornel West at Santa Clara University: “It is just magnificent to come on this campus and see the cross. How rare it is to see that symbol of unarmed truth and unconditional love.



October 2014 demonstration at St. Louis University

Photo Courtesy Saint Louis University

The Jesuit tradition says that a condition of truth is to allow suffering to speak. And it has the audacity to believe that justice is what love looks like in public.”² Nine days after his visit to Santa Clara, Dr. West spoke at Saint Louis University and the evening ended with a protest in the city and occupation of The Clocktower—a central campus icon. President Pestello led efforts for a peaceful resolution to what would come to be known as *OccupySLU*, allowing the “suffering to speak” while defending his decision to let protestors stay. One response to the protestors resulted in the “Clocktower Accords,” 13 items SLU committed to implement to redress poverty and social inequality in St. Louis. There has been tremendous support for President Pestello’s leadership but also criticism—reminding us of the history of SLU

The Jesuit tradition says that a condition of truth is to allow suffering to speak. And it has the audacity to believe that justice is what love looks like in public.

—CORNEL WEST

leadership challenging social inequality in the name of mission. In 1944 Fr. Claude Heithaus, S.J. delivered a homily condemning racial segregation at SLU. Though his words angered many, later that year SLU became the first white institution of higher learning in a former slave

The fires of fall 2014 forever changed our country, our city, and the SLU campus where leadership—and love—in the Jesuit tradition of education became visible.

state to admit Black students. For transformation to occur, fear cannot interrupt our commitment to invite the suffering to speak. After *OccupySLU* I asked my class what good might be present here. The first comment from a student was: “What was the point? It did nothing but disrupt midterms.” Some students were supportive, some angry, and many White students expressed confusion about the concept of White privilege itself. I asked my students: “If this was the first time you heard the voices, the anger, and the pain of Black people living in America in-person, not on YouTube, in a movie, or through rap song—but in real time, raise your hand.” Practically all the White students raised hands. Class dialogue continued the remainder of the term and while not always easy, it happened. At the conclusion of the term, my students expressed appreciation, many of them relieved to be able to honestly acknowledge how hard it is to have a conversation about race.

Several other faculty at SLU hosted meaningful dialogues this year as well, including Dr. Robert Wood, the White male chairperson of the biology department who created the space and place for conversation on race in his course *on fish*. He told me students were surprised when they entered the classroom and learned what was about to happen that day. He said he was nervous, but determined. What he did not know was that one of his students, Sibani Mangal, had taken a SLU Intergroup Dialogue course on race and was in facilitation training at the time.³ He told me when he “got stuck” she helped keep dialogue going. I am a strong advocate of Intergroup Dialogue for social justice education and believe it

can be a critical component in the Jesuit tradition. This young woman’s experiences with Intergroup Dialogue demonstrated the power of pedagogy designed to cultivate understanding across social identities and inequality—an education to develop leaders who can affect transformation. As Dr. West noted about the Jesuits: “Yes, indeed ... Those brothers years ago had the vision in this space to say we are to engage in a grand exploration of education, and thank God they didn’t say schooling. There’s a difference between education and schooling.”⁴

The fires of fall 2014 forever changed our country, our city, and the SLU campus where leadership—and love—in the Jesuit tradition of education became visible. During *OccupySLU* I was actually visiting Santa Clara University, speaking on the transformative practice of Intergroup Dialogue for the Bannan Institute. While there I met many faculty and staff members who were graduates of Santa Clara and I remarked how inspiring it must be to our students to have alumni return. Reflecting further, I recalled how many of my own students had returned to SLU after graduation—and how many faculty I knew who had attended Jesuit institutions—including me. Perhaps we return because it is how we can meet the challenge of St. Ignatius of Loyola to “go forth and set the world on fire,” to affect change. Perhaps we return because this is where we first learned about educating the whole person—mind, body and spirit—and we want to be a part of that ongoing transformative work. ©



Karla Scott and St. Louis University President, Fred Pestello, engage in dialogue at *OccupySLU*.

Courtesy of St. Louis University

KARLA SCOTT is Associate Professor of Communication and Assistant Dean for Diversity and Inclusion in the College of Arts & Sciences at Saint Louis University. Her scholarship focuses on the communicative contexts of Black women's lived experiences and the role of Intergroup Dialogue in communication across racial divisions. She received her B.A. in Communication from Saint Louis University and her Ph.D. in intercultural communication from the University of Illinois Urbana-Champaign.

NOTES

- 1 Mission Statement, Saint Louis University, available at: www.slu.edu/x5021.xml
- 2 Cornel West, "Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, October 3, 2014, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm.
- 3 Intergroup Dialogue is a community building approach to social justice education that integrates educational theory and research to bridge understanding across social and cultural identities. The goal is to create a space and place where the invitation to speak and be heard facilitates shared understanding. The pedagogy and strategic communication practices of Intergroup Dialogue can support the Jesuit tradition of education to transform self, others, and society. For more on Intergroup Dialogue consult the National Intergroup Dialogue Institute at the University of Michigan: igr.umich.edu/article/national-intergroup-dialogue-institute.
- 4 West, "Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice," lecture.

WITNESSING TO THE TRUTH OF HUMAN DIGNITY

If they kill me
in you I will be reborn.

The garden will open her arms,
I will rest among the roses,
I will become the grass itself.

If they kill me
I will be a free river,
I will run to kiss
the sand of the ocean,
I will ascend to the clouds in the sky,
I will return to you as kind rain.

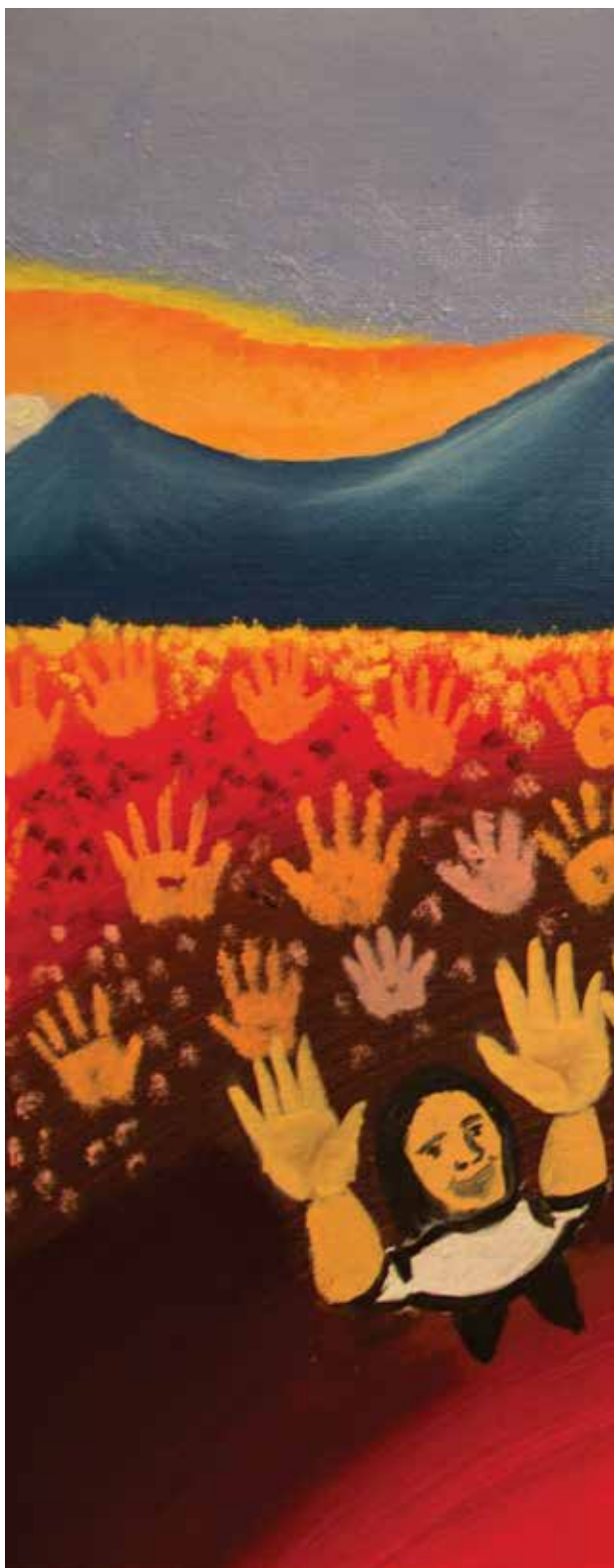
If they kill me
my eyes will become flowers,
my light will touch the blinking stars.

If they kill me
I won't be forgotten.
Look into the face of the peasants,
the tears of a mother,
the smile of a happy child.

If they kill me
in you I will be reborn.

—JUAN VELASCO¹

¹ Juan Velasco, "*Se Me Matan* (If They Kill Me)." Professor Velasco of SCU's Departments of English and Modern Languages composed this poem following his participation in a faculty/staff immersion trip to El Salvador.





Gina Pasquali '15, SCU Religious Studies and Studio Art major, created this painting following her experience at SCU's Casa de la Solidaridad in El Salvador. Used with permission.

Truth in the Service of Justice¹

Excerpts from *La Verdad: Witness to the Salvadoran Martyrs*

Michael Kohl



BY LUCÍA CERNA AND MARY JO IGNOFFO '78
co-authors of *La Verdad: Witness to the Salvadoran Martyrs*

IN COMMEMORATION OF THE 25TH ANNIVERSARY OF THE ASSASSINATION OF THE JESUITS AND THEIR COLLABORATORS AT THE *UNIVERSIDAD DE CENTROAMERICANA* (UCA) IN EL SALVADOR, SANTA CLARA UNIVERSITY CO-PUBLISHED WITH ORBIS PRESS, *LA VERDAD: WITNESS TO THE SALVADORAN MARTYRS*. *LA VERDAD* IS THE FIRSTHAND ACCOUNT OF THE MARTYRDOMS OF THE JESUITS AND THEIR COLLABORATORS BY LUCÍA CERNA, A SALVADORAN WOMAN WHO SERVED AS A HOUSEKEEPER AT THE UCA. Cerna's account of the martyrdoms and her own life story is accompanied by a reading of El Salvador's history and the intersections of El Salvador and United States politics by local scholar and SCU alumna, Mary Jo Ignoffo. *La Verdad: Witness to the Salvadoran Martyrs* was Santa Clara University's common reading book for all first-year undergraduate students in this 25th anniversary year of the UCA martyrs.

My Blood Went Cold²

I woke in the night, hearing a tremendous uproar inside the Fathers' home. I heard shooting, shooting at lamps, and walls, and windows. I heard doors kicked, and things being thrown and broken in the living room. I thought the war must be inside the campus. How could that be? I wondered. We saw soldiers earlier, so how could guerrillas get inside? The soldiers must be drunk, I thought. They were shouting bad words. I went to see what happened.

I got up to stop them. I want to say, "Why do you do this to the priests' home?" Jorge said no. Until that moment I did not think that they might kill me too. I would be dead now if Jorge did not say, "Don't go!" My God, I realized, they would kill us too. Shooting and shooting, I needed to stay and not move. There was only one wooden door between us and them. All they had to do was kick the door down and they could come to shoot us. We had no protection, but they believed nobody was there. That was our safety.



This stone marks the site where the UCA Martyrs were killed on November 16, 1989 in El Salvador.

Charles Barry

Padre Nacho was yelling—really, really, yelling—on the path behind the house where we were. The shooting did not stop. It was serious. My blood went cold, like ice. I wished to go to stop the situation. I felt I had no hands, no arms, no power. I could do nothing to help Nachito, and he was yelling. My blood turned to ice, from the top of my head all the way down to my toes, and back up again. Then Padre Nacho yelled they are all *carroña* [scum] and “this is an injustice!” Now I wonder if he was yelling *carroña* and injustice because he knew I was in that room and he knows me. He knew I would hear, and I would tell. I would not let anything stop me from telling. After his words there was only quiet, very deep quiet. Then a huge bomb exploded and the garage and cars were destroyed. The house where we were shook with the bomb. Jorge put his hand on Geraldina [our daughter], patting her back so she would not cry. He wanted to keep her silent. If they knew only a door separated us from the campus, they would have killed us too. In the quiet we went to look out the window again. There were soldiers there, with camouflage uniforms, and visors on their caps. I was afraid. How are the Fathers? I think I knew.

What Are You Living For? What Would You Die For?³

When Ignacio Martín-Baró, S.J.—Padre Nacho—snapped a photograph of Lucía Cerna as she cleaned his office at the UCA (University of Central America José Simeón Cañas) in the spring of 1988, he captured an image of her at her happiest. She loved her job as a housekeeper at the UCA because she felt respected and trusted, for her a rare and new experience. At that moment in 1988, as civil war shattered El Salvador, she knew a little peace. Against all odds she owned a home, her husband had established a small business, and the two had a healthy baby daughter. Lucía recalls, “I wish I could explain how *happy* we were!”

The happy photo of Lucía sounds a disturbing alarm though. A small sign propped against Nacho’s many books reads *Tortura Nunca Mas* (no more torture). Civil war raged barely outside the campus walls, and in fact, bombs had been detonated at University buildings on at least fourteen occasions between 1977 and 1986. Lucía’s employers, the Spanish Jesuit priests who

worked as university administrators, persistently lobbied for better living and working conditions for the majority of Salvadorans.

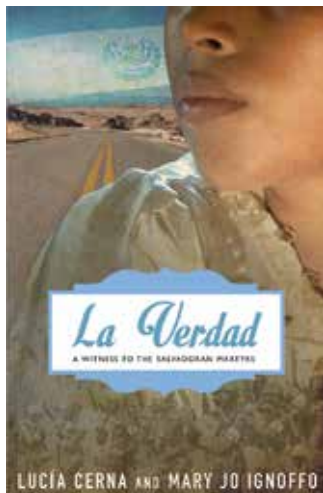
El Salvador, among the smallest Central American nations, has simmered in class struggle throughout most of its history. The fundamental conflict from the late 19th through the 20th century lay in the fact that a relative few own most of the land—planted for coffee and sugar exports. For generations, almost-starving Salvadorans worked the land to fill the pockets of the growers. Full-out war erupted on the occasions when the poor protested and took up arms, most notably in *La Matanza* (the slaughter), an insurrection in 1932 to which the government responded by slaughtering an estimated thirty thousand people, and during the civil war the 1980s, when the civilian death toll at the hands of the military rose higher than seventy thousand.

The president of the UCA during the latter conflict, Ignacio Ellacuría, S.J., placed himself squarely in the middle of the country's conflict by speaking to both the political right—the

government—and the left—guerrillas seeking an overthrow of that government. He was labeled a communist because he called for the military to halt atrocities in the countryside and was highly critical of the billions of U.S. dollars supporting the brutal military regime. Between 1977 and his death in 1989, Ignacio Ellacuría suffered death threats, had been expelled from the country, was forced into hiding, and heard bounties for his head announced over Salvadoran radio. He was specifically targeted for elimination.

Ellacuría and others at the UCA followed the mission of the University: to act as an intellectual conscience for the nation. He often reiterated the need to speak for the oppressed. “Our university’s work is oriented,” he said, “on behalf of a people who, oppressed by structural injustices, struggle for their self-determination—people often without liberty or human rights.”⁴

The commitment to speak out in favor of the majority of the people placed some of the Jesuits at the UCA in a corrosive political environment that ended up costing their lives. [e](#)



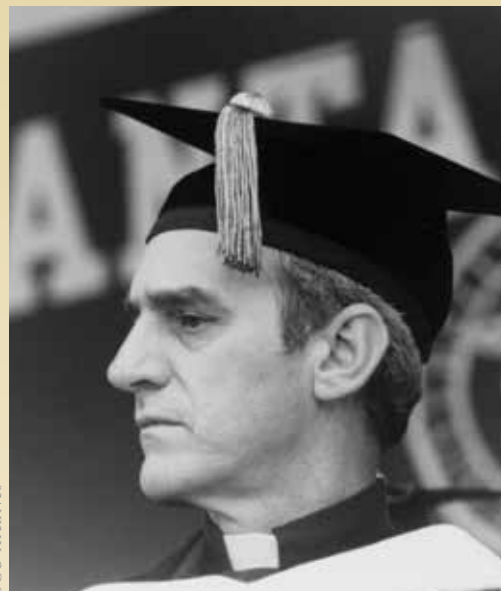
Lucía Cerna engages in a campus dialogue with *La Verdad* co-author, Mary Jo Ignoffo, Professor Luis Calero, S.J., and Director of Campus Ministry, Maria de la Luz (Lulu) Santana, at a November 2014 panel discussion at Santa Clara University.

LUCÍA CERNA is a native of El Salvador and during the 1980s worked as a housekeeper in the administration offices of the Jesuits at the *Universidad de Centroamericana* (UCA), San Salvador. When a battle of that country's civil war made it too dangerous to remain in her home, she and her family sought refuge from the Jesuits of the UCA. On the same night she arrived at the campus in 1989, six of the Jesuits and two women were shot by Salvadoran military personnel. Cerna was the only witness willing to come forward to report what she had seen. As a result of her testimony, she had to leave El Salvador, and upon entering the US, was detained and interrogated by the US State Department and the FBI. Her witness and the subsequent interrogation are reported in *La Verdad*. In the U.S., she and her husband raised their daughter, and she earned certification as a nursing assistant, eventually rising to a training position. Cerna retired after 20 years in the healthcare field.

MARY JO IGNOFFO teaches history at De Anza College in Cupertino, California, specializing in modern U.S., California, and local history. She has authored six books, and her *Gold Rush Politics* was the California State Senate's commemorative book in honor of California's Sesquicentennial. *La Verdad*, her latest book, is based on oral history interviews with her friend and co-author Lucía Cerna, the only witness to come forward to the 1989 murders of six Jesuit priests and two women on the campus of *Universidad de Centroamericana*, San Salvador. Ignoffo received her B.A. in Religious Studies from Santa Clara University and her M.A. in U.S. History from San Jose State University.

NOTES

- 1 Lucía Cerna and Mary Jo Ignoffo, "La Verdad: Witnessing Truth in the Service of Justice," panel dialogue, 2014–2015 Bannan Institute: Ignatian Leadership series, November 12, 2014, Santa Clara University. A video of the full dialogue is available online at: scu.edu/ic/publications/videos.cfm.
- 2 Excerpt authored by Lucía Cerna from Lucía Cerna and Mary Jo Ignoffo, *La Verdad: Witness to the Salvadoran Martyrs* (Maryknoll, NY: Orbis Books, 2014), 83–84. Reprinted with permission.
- 3 Excerpt authored by Mary Jo Ignoffo, from Lucía Cerna and Mary Jo Ignoffo, *La Verdad: Witness to the Salvadoran Martyrs* (Maryknoll, NY: Orbis Books, 2014), xvii–xviii. Reprinted with permission.
- 4 Ignacio Ellacuría, S.J. commencement address, Santa Clara University, 1982, Archives and Special Collections, Santa Clara University, Santa Clara, California.



What then does a university do, immersed in this reality? Transform it? Yes. Do everything possible so that liberty is victorious over oppression, justice over injustice, love over hate? Yes. Without this overall commitment, we would not be a university, and even less so would we be a Catholic university.

—IGNACIO ELLACURÍA, S.J.,
1982 commencement address
delivered at Santa Clara University
seven years before his death

Voice of the Suffering Servant, Cry of the Crucified People

A Response to Lucía Cerna



ROBERT LASSALLE-KLEIN

*Professor of Religious Studies and Philosophy, Chair of Religious Studies,
Holy Names University*

I BEGIN THIS BRIEF RESPONSE TO LUCÍA CERNA'S HISTORIC TESTIMONY WITH WHAT MAY SEEM LIKE AN OUTRAGEOUS SUGGESTION: LUCÍA'S IS THE VOICE OF THE SUFFERING SERVANT OF ISAIAH, THE PERSECUTED PROPHET OF GOD'S WORD, THE CRY OF THE CRUCIFIED PEOPLE WHO INNOCENTLY BEAR THE BURDEN OF OUR SINS, THE HISTORICAL CONTINUATION IN OUR DAY OF GOD'S SELF-OFFER IN JESUS CHRIST. IN 2007 POPE BENEDICT XVI PUBLISHED THE FIRST INSTALLMENT OF A THREE VOLUME STUDY OF JESUS OF NAZARETH IN WHICH HE INVITES READERS TO ASK, "WHAT HAS JESUS REALLY BROUGHT ... IF HE HAS NOT BROUGHT WORLD PEACE, UNIVERSAL PROSPERITY, AND A BETTER WORLD?"¹

The answer is that Jesus has offered us salvation through the poor and rejected majorities of our planet. He sends us people like Lucía Cerna: people who speak for millions of Salvadorans and the poor majorities of the globe; people who struggle heroically each day to provide life for their families and communities; people who cherish the

simple values and hopes of those who yearn for a life of dignity and peace; and people who speak the truth that God has given them with courage and simplicity.

The Suffering Servant of Isaiah

In 1978, Ignacio Ellacuría, S.J., rector of the *Universidad de Centroamericana* (UCA) in El Salvador, argued that the traditional reading of the suffering servant texts of Isaiah as a "prefiguration" of the passion of Jesus² "should [not] close our eyes" to their power as "a real description of ... the vast majority of humanity" today.³ The servant is "shattered ... brought low and humiliated" by the consequences of "sins that he has not committed." But the innocence of her suffering exposes the guilt of her persecutors and offers a saving demand to conform to "the will of the Lord" for justice and right relationship. In a similar way the Suffering Servant today "is anyone who discharges the mission described in the Songs—anyone unjustly crucified for the sins of human beings" whose suffering produces a kind of "expiation" through its demand for a "public" and "historical" return to "righteousness and justice."⁴



Charles Barry

Faculty and administrative leaders from *Universidad de Centroamericana* (UCA) visited Santa Clara University to commemorate the 25th anniversary of the UCA Martyrs whose crosses mark the SCU campus.

Framed in this way, as a migrant, a domestic worker (literally a *servant*), and a mother abandoned by her first husband who then stole her children, Lucía must be seen as a modern version of the Servant. The United Nations reports that half of humanity is poor and that one-in-seven people on the planet is migrating, mostly in search of work.⁵ A simple story captures something of Lucía's reality as servant and migrant when she recalls her shock one day at being addressed by name by a wealthy benefactor of the Jesuit retreat house in San Salvador. "Oh, I was so proud. She knew me. She knew my name! In El Salvador ... when a poor person knows a rich one you feel good knowing such an important person."⁶ This is the story of a servant who knows and can testify to the truth about El Salvador, the United States, and the God of the UCA martyrs.

Persecuted Prophet of God's Word: Bearing the Burden of Our Sins

Both Lucía Cerna and Major Erik Warren Buckland offered damning testimony about the role of the Salvadoran armed forces and U.S. personnel in the murder of the UCA Jesuits and their collaborators, as well as its cover-up.

Major Buckland, senior U.S. military advisor to Salvadoran Psychological Operations, testified to the FBI on January 11, 1990, that his Salvadoran counterpart, Colonel Carlos Armando Avilés Buitrago, had revealed a week or two before the assassinations that a group of high-ranking Salvadoran military officers was planning to murder Fr. Ellacuría and other UCA Jesuits and that one month after the murders Avilés had disclosed an active cover up was underway.⁷ The Major came under intense pressure from the U.S. Embassy, the FBI, and his own military superiors to back away from his story and a week later he recanted the portion admitting prior knowledge of the plot. *Newsweek* later reported, "'The [George H. W. Bush] administration didn't want that story to come out,' sources said, because it 'wasn't productive to the conduct of the war.'"⁸

What we know of Buckland's experience, complete with intimidating military tactics and the FBI interrogation, is eerily similar to Lucía's. But unlike Buckland (as far as we know), Lucía and her husband were subjected to psychological abuse and threatened with violence and deportation. Major Buckland was rewarded with a quiet assignment in

the Bush White House while Lucía was deprived of access to the children from her first marriage, and her home and her husband's business were taken away. She was forced to struggle with depression and fear hidden in a foreign culture far from family and home. Yet she says, "Deep in my heart I felt complete because I acted for the priests. They deserved help from somebody When they first gave me respect, I appreciated it If something happens in your home to your family, you go to get help. You tell. They were my family, and I told. I told."⁹



Jesuit community reflection at the UCA, 1987.
Center: Ignacio Ellacuría, S.J. and Jon Sobrino, S.J.

The US government, however, did not tell. Rather, they paid the bill for the assassinations and they did their best to silence both Lucía and Major Buckland. The logic of these actions appears in a 1991 Pentagon report, which argues that during the 1980s the Salvadoran government, the right-wing landowners, and the Salvadoran military "had America trapped" in a kind of "pact with the devil."¹⁰ The goal was to insure that "El Salvador not fall to the FMLN," utilizing a variety of "means unsettling to ourselves ... humiliating to the Salvadorans, and at a cost disproportionate to any conventional conception of the national interest." Thus, the martyrs died as collateral damage for what the Pentagon report describes as a twisted episode of U.S. foreign policy and Lucía was persecuted as their witness.

The truth of Lucía's testimony exposes the brutality and senselessness of this effort by soldiers with guns to silence the voice of the UCA martyrs, professors and administrators who defended the poor majorities of Salvadoran civil society against state-sponsored violence. Her innocence and love for the martyrs mirrors their recognition of the risen Jesus, vibrant and alive, in the crucified people of El Salvador for whom they became bearers of Jesus' Holy Spirit and living signs of his resurrection. Unfortunately, the executioners came, as they always do. But Lucía's courageous and prophetic witness has given God's word the final say.

The Crucified People: Historical Continuation of God's Self-Offer in Jesus Christ


The earliest Christians turned to Israel's traditions of the rejected prophet¹¹ (and the suffering righteous one) in order to make sense of Jesus' shameful persecution and death. Building on this tradition, eight months after Archbishop Romero addressed the terrorized peasants of Aguilar (following the murder of Fr. Rutilio Grande, S.J.) as "the image of the pierced savior ... who represent Christ nailed to the cross and pierced by a lance,"¹² Ellacuría argued that Jesus, understood in light of the Suffering Servant, is present today as the *crucified people*. He defines the crucified people as the "vast portion of humankind that is literally and actually crucified by ... historical, and personal oppressions." He says they are "the continuation in history of the life and death of Jesus," and he asserts they must be regarded as the "principal" sign of the times "by whose light the others should be discerned and interpreted."¹³

Lucía is a member of the crucified people, a domestic worker and a servant, a refugee from political violence and intimidation, and an immigrant mother torn from her children and her community. As such, she bears the burden of our sins and is a historical continuation of God's self-offer in Jesus Christ. The truth of her words and the price she has paid (despite her innocence) to utter them, invite and demand a compassionate response from those who claim to believe in the

Monsenor Romero Pastoral Center

Lucía's innocence and love for the martyrs mirrors their recognition of the risen Jesus vibrant and alive in the crucified people of El Salvador.

God of Jesus and the God of the Reign that he announced. She tells us that there were people along her way who accepted this invitation. Fr. Dan Germann, S.J., the campus ministry director when I was an undergraduate at Santa Clara University, was one. He accompanied Lucía and her family as they began the process of resettlement in the United States. This is how God saves us from our inhumanity, through concrete invitations to love the neighbor who only belatedly we realize as the risen Jesus (Mt 25:31-46). In the end, the disciple who responds to the grace-filled call to take the crucified people down from the cross becomes a living sign of faith in Jesus Christ, the sending of the Spirit, and the ongoing work of the Trinity in the world.

Thank you, Lucía, for your courage and your faithful witness (μαρτυρία, *marturia*) to the Truth of the martyrs! 

ROBERT LASSALLE-KLEIN is chair of Religious Studies and Professor of Religion and Philosophy at Holy Names University and a board member of the Jesuit School of Theology's Instituto Hispano and a consultant for the SCU Graduate Program in Pastoral Ministries. Lassalle-Klein did his dissertation with Jon Sobrino and recently published *Blood and Ink: Ignacio Ellacuría, Jon Sobrino, and the Jesuit Martyrs of the University of Central America* (2014), which Orbis Books calls "the definitive account," and Kevin Burke, S.J. describes as "sweeping in its scope, unsettling in its political and historical implications, and profound in its theological depth." Lassalle-Klein recently completed a sabbatical at SCU, and his sabbatical projects included *The Spiritual Writings of Jon Sobrino* (Orbis) and early work with the Kino Border Initiative on *Jesus the Immigrant: Contextual Christology and the Signs of the Times*. He is a co-founder of the Oakland Catholic Worker immigrant center, where his daughter, Kate (SCU junior and 2014 Jean Donovan Fellowship recipient) spent the first two years of her life.

NOTES

- 1 Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (New York: Doubleday, 2007), 44.
- 2 See Isaiah 42: 1-7; 49: 1-6; 50: 4-9; 53.
- 3 Ignacio Ellacuría, S.J., "The Crucified People: An Essay in Historical Soteriology," in Michael Lee, ed., *Ignacio Ellacuría: Essays on History, Liberation, and Salvation* (Maryknoll, NY: Orbis Books, 2013), 216.
- 4 Ellacuría, 212-218.
- 5 United Nations Development Programme, *Human Development Report 2009, Overcoming Barriers: Human Mobility and Development* (New York: Palgrave Macmillan, 2009).
- 6 Lucía Cerna and Mary Jo Ignoffo, *La Verdad: A Witness to the Salvadoran Martyrs* (Maryknoll, N.Y.: Orbis Books, 2014), 39.
- 7 Sworn statement by Eric Warren Buckland, January 11, 1990, handwritten addendum, Washington, DC, 10 (on file at Lawyers Committee for Human Rights). Cited in Martha Doggett, *Death Foretold: The Jesuit Murders in El Salvador* (Washington, DC: Georgetown University Press, Lawyers Committee for Human Rights, 1993), 225.
- 8 Doggett, *Death Foretold*, 143-45, 166-68, 221-36, esp. 228.
- 9 Cerna and Ignoffo, 147.
- 10 Benjamin C. Schwarz, *American Counterinsurgency Doctrine and El Salvador: The Frustrations of Reform and the Illusions of Nation Building* (Santa Monica, CA: National Defense Research Institute, 1991), 84.
- 11 See 1 Thessalonians 2:15-16; Luke 11:49-51; 6:22-23; Acts 7:51-53.
- 12 Oscar Romero, "Homilía en Aguilares [June 19, 1977]," in *La voz de los sin voz: La palabra viva de Monseñor Oscar Arnulfo Romero* (San Salvador: UCA Editores, 1980), I, 208.
- 13 Ellacuría, "The Crucified People," 208; Ellacuría, "Discernir el signo de los tiempos," *Escritos teológicos*, II (San Salvador: UCA Editores, 2000), 134.

Witnessing to *La Verdad*: The Demands of a Jesuit Education

A Response to Lucía Cerna

Max Westerman

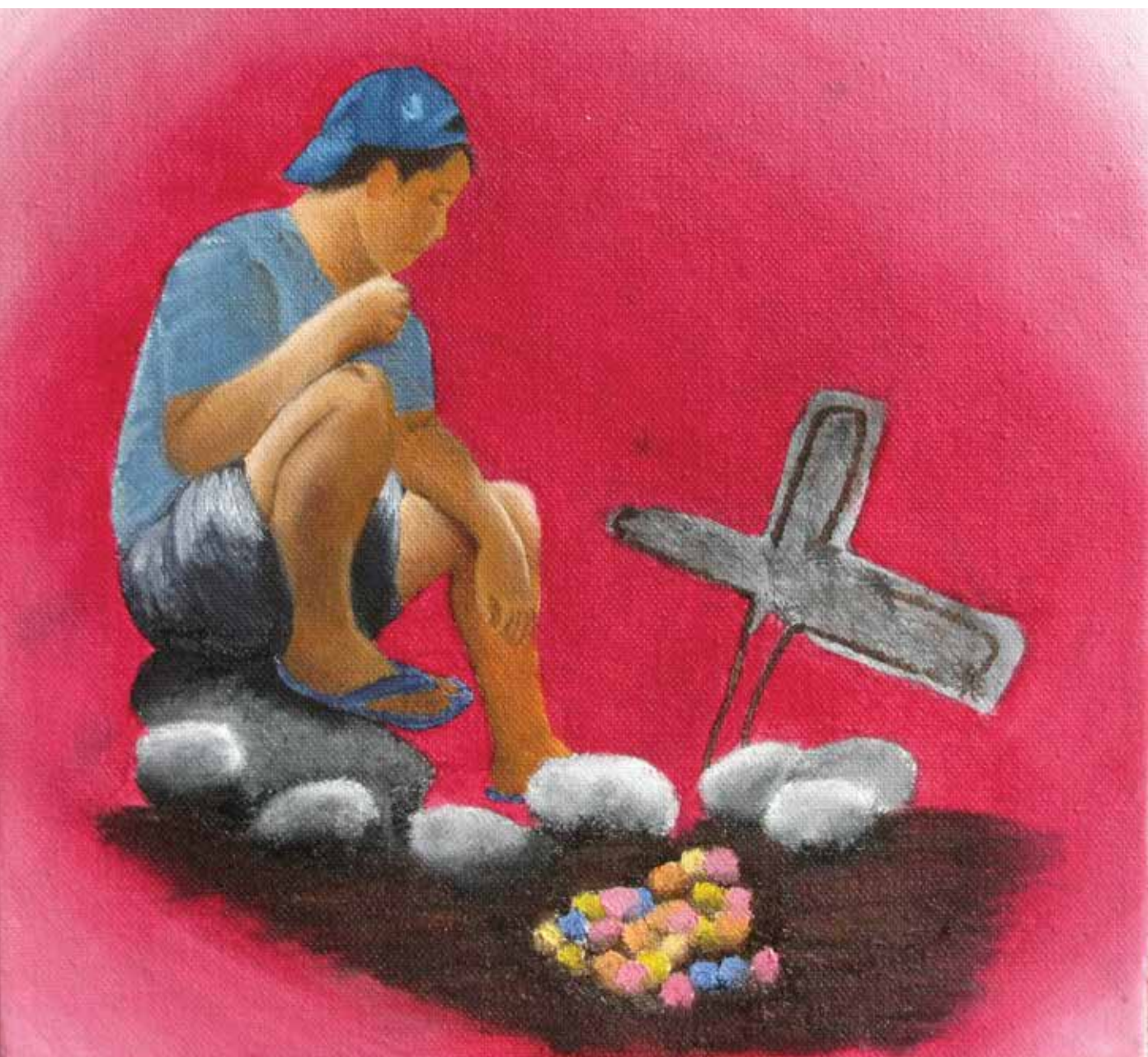


BY IAN LAYTON '15
*Political Science and Religious Studies Major,
Santa Clara University*

“I FELT SICK. I ALMOST FELT LIKE AN ANIMAL JUST WALKING AND WALKING... THAT IMAGE, WHAT I HAD SEEN THAT NIGHT, JUST KEPT REVERBERATING IN MY HEAD AND JUST NOTHING, NOTHING.”¹ THESE ARE THE WORDS OF LUCÍA CERNA, WITNESS TO THE MURDER OF SIX JESUIT PRIESTS, THEIR HOUSEKEEPER AND HER DAUGHTER IN EL SALVADOR. THE JESUITS AT THE *UNIVERSIDAD DE CENTROAMERICANA* (UCA) IN EL SALVADOR COURAGEOUSLY SIDED WITH THE POOR AND PERSECUTED SALVADORANS WHO DREAMED OF A BETTER LIFE, FREE FROM WAR AND POVERTY. THE JESUITS HAD BEEN MESSENGERS OF HOPE AND ADVOCATES FOR JUSTICE. Their martyrdom at the hands of the Salvadoran military forces left a scar on the country and deeply impacted Lucía, who was the sole witness of the killings to come forward. In a way, the sorrow and grief that Lucía expressed reflects the greater struggle for liberation by marginalized Salvadorans, a struggle that continues today.

During the fall of 2013, I was a student in Santa Clara University’s Casa de la Solidaridad study abroad program in El Salvador.² One aspect of the study abroad experience which impacted me profoundly was the community engagement component. Along with my “praxis” partner Emily, I spent two days a week accompanying members of the La Valencia community. La Valencia is located on the side of the San Salvador volcano and weaves in and out of the coffee farms that the residents work throughout the year. The members of the community are some of the most impoverished in the country, working long hours picking coffee beans in the sweltering heat for a meager five dollars a day.

One woman’s life story in particular brought me face-to-face with the daily suffering endured by the majority of Salvadorans. Her name is Blanca. She lives in a small home located in La Valencia about forty-five minutes from San Salvador—the center of national commerce and the capital of El Salvador. A few years ago her son, Albertito, was infected with meningitis and became paralyzed and ultimately, unable to speak or feed himself. Blanca is a very determined and intelligent woman



The sorrow and grief that Lucía expressed reflects the greater struggle for liberation by marginalized Salvadorans, a struggle that continues today.

Gina Pasquali '15 created this painting following her time at SCU's Casa de la Solidaridad in El Salvador. Used with permission.

Just as it was a responsibility for Lucía to expose the Salvadoran military for what it had done to her Jesuit friends, it has become my responsibility to share Blanca's story.

and had been training to become a nurse. Her future employment prospects in health care would have offered her large family a more comfortable income than picking coffee and selling vegetables could provide. Unfortunately, Albertito's condition left her with no choice but to abandon her opportunity in order to care for him full-time. Hiring someone, or trusting his care to a medical facility, was economically impossible.

I vividly remember the moment when the weight of her suffering fully penetrated my being. It was a moment that broke down the barriers that I had constructed around my heart. Emily and I were sitting between Blanca's home and the shed where she cooks beans and tortillas. We were served a plate of rice our community coordinator, Maria Teresa, made for us and a few of Blanca's young nieces and nephews that she cares for as well. Suddenly, Blanca wheeled Albertito out of the dark home and parked him across the table from us. She pulled up a chair next to him and began feeding him a mix of rice and beans. After pausing for a moment, she looked up at me and cracked a tender smile. My eyes welled up, not simply because I was sad for her situation, but because I was overwhelmed by an intense hope that had suddenly arisen in me. Never before had I witnessed such a profound moment of love shared between a mother and her son. Moments like these have remained present in my heart. What continues to surface daily in me, even today, is not only the reality of struggle and poverty that Blanca and her family face, but also the faith and courage they exude in their fight to support each other and seek out a more dignified reality.

Lucía's courage has also inspired and challenged me. In recounting to the FBI the

traumatic events of the martyrdoms that she had witnessed, she chose to tell *la verdad*. It was a truth that the governments of both El Salvador and the United States did not want to hear. At the time, the U.S. government was giving millions of dollars of aid to the Salvadoran military in the name of anti-communism. The FBI abused Lucía in an attempt to silence her, yet day after day she told the truth. She told the truth knowing that her truth would eventually be heard by the world. Lucía recalled the inspiration she drew from the Jesuits to be bold: "The priests have always taught me to have faith and to have confidence in what I believed, and that there was a responsibility in being able to believe and hold onto what I knew was right."³


Lucía speaks with such inspirational conviction and simplicity. Her witness stirs me to be a vocal witness of injustice. Just as it was a responsibility for Lucía to expose the Salvadoran military for what it had done to her Jesuit friends, it has become my responsibility to share Blanca's story. There is no turning away from the encounters that I have been blessed to have. Being in the presence of Blanca and other companions in El Salvador has broken my heart but also charged me to work for justice. Blanca's strength and faith have revealed to me the true potential that we, as humans, have to endure suffering and to love. Her reality makes visible unacceptable systems of oppression that exist in Salvadoran society, the United States, and beyond. These are systems that keep families in inescapable cycles of poverty and deny human beings their most fundamental right: the right to dignity.

As my time at Santa Clara University comes to a close, I ask myself and my peers: "How



Blanca and Albertito, La Valencia, El Salvador

Ian Layton

will we walk with the poor?” This is what a Jesuit education demands of me, of us. Today, I walk with undocumented immigrants of the United States locally through the Day Workers’ Center in Mountain View, California. Here on Saturday mornings, with a group of SCU students, I have sought to cultivate relationships with local day laborers—many of whom left their homes in Central America in the search of a more dignified life. Additionally, I have been inspired to join a young group of Latino students at Santa Clara University who have founded a student organization called “Creating Progress at Home,” dedicated to addressing the root causes of immigration in México. Blanca and Lucía continue to challenge me to respond to their lives, their witness, through the commitments of my own life. How will I walk with the poor? How will I advance the cause of justice and bear witness to our shared human dignity? This is what a Jesuit education demands of me, of us. 

IAN LAYTON is a senior at Santa Clara University, double majoring in Political Science and Religious Studies. He is passionate about current issues in Latin America, as well as the history and diverse array of culture throughout the region. Upon graduation he plans to return to Central America to engage in service and accompaniment of a local community.

NOTES

- 1 Lucía Cerna and Mary Jo Ignoffo, “La Verdad: Witnessing Truth in the Service of Justice,” panel dialogue, 2014–2015 Bannan Institute: Ignatian Leadership series, November 12, 2014, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 2 For more information on Santa Clara University’s Casa de la Solidaridad program in El Salvador visit scu.edu/casa/
- 3 Lucía Cerna and Mary Jo Ignoffo, “La Verdad: Witnessing Truth in the Service of Justice,” panel dialogue.

The Salvadoran Martyrs Risen in Us

A Response to Lucía Cerna



Max Westerman

BY NATALIE TERRY, M.Div. '14

*Licentiate of Sacred Theology Graduate Student, Jesuit School of Theology
Graduate Assistant for Immersion Programs, Ignatian Center for Jesuit Education,
Santa Clara University*

DEATH IS AN UTTERLY HEARTBREAKING REALITY. WE FACE IT ALL OF THE TIME—AS OUR DEAR ONES GROW OLDER; AS YOUNG ONES LEAVE THIS WORLD TOO SOON; AS PEOPLE ARE RAVAGED BY ILLNESS; AS VIOLENCE CASTS A SHADOW OVER OUR WORLD; AS ATTEMPTS ARE MADE TO SILENCE AND ERASE VOICES, MINDS, AND HEARTS OF PROPHETIC ONES. WE MOURN. WE LAMENT. WE CRY OUT.

Death brings us to our knees. It affects every part of us. We ache and weep. We toil and lament. It is not an easy thing, this whole business of dying. Unfortunately, our modern age has built up an actual “business of dying.” We cure disease, but design cocktails for lethal injection. We hope for peace, but build weapons of mass destruction. We seek equality, but construct walls and boundaries. We lose ones we love, or ones we should love, at the hands of this “business.”

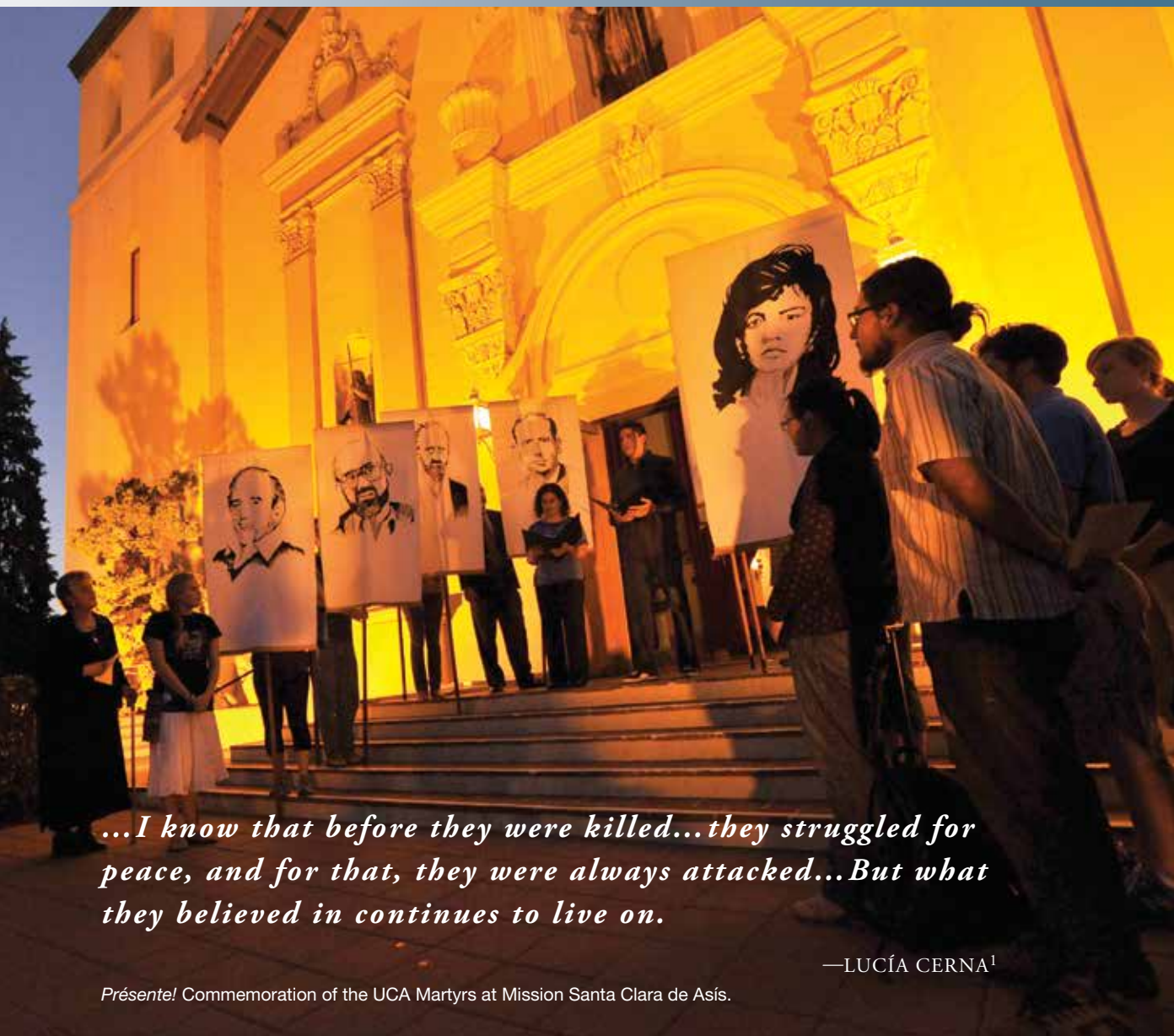
Ignacio Ellacuría, S.J., Amando López, S.J., Joaquín López y López, S.J., Ignacio Martín-Baró, S.J., Segundo Montes, S.J., Juan Ramón Moreno, S.J., Celina Ramos, and Elba Ramos lost their

lives at the hands of this “business of death” on November 16, 1989. Lucía Cerna was there. In her work as a housekeeper at the Jesuit residence of the *Universidad de Centroamericana* (UCA), she witnessed the lives of these eight people, and on that night, she witnessed their suffering and death.

When we lose the ones we love, we know well that we hold the memory of their life close to us. It becomes a living memory. We carry on in their absence and come to know their presence. Something of them remains with us. We carry the light of their lives in our hearts, and we seek to share it with the world.

Lucía carries the light of these eight people. Her witness that night granted her a serious responsibility. She would be keeper of their story. She would hold the truth of their lives and shed light on the tragedy of their death, all of this altering the course of history for the Salvadoran people. When Lucía told the truth about their death, she became witness to their resurrection.

In the Gospel story of Jesus’ death, we hear of a group of women who accompany Jesus on his way to the cross and witness his death and burial.



...I know that before they were killed...they struggled for peace, and for that, they were always attacked...But what they believed in continues to live on.

—LUCÍA CERNA¹

Présente! Commemoration of the UCA Martyrs at Mission Santa Clara de Asís.

Charles Barry

These same women, when they return to the tomb to anoint Jesus' body, find the tomb empty. They remember Jesus' promise of resurrection and go on their way to share this news with the apostles. The apostles do not believe them.²

Some people didn't believe Lucía either. She and her family suffered on behalf of the truth. Amidst that suffering they managed to find hope. Lucía says, "the truth always has good consequences."³ This is the paradox of our faith. We find hope in darkness. We lose our life in order to find it.⁴

Lucía sheds light on the call of Christian life in the wake of the resurrection. The life of

Jesus and the lives of the Salvadoran martyrs are characterized by profound vulnerability. In their own cultural-religious context, these individuals associated themselves with the plight of the marginalized. They broke bread with tax collectors and spoke up for those whose voices were silenced by injustice. In their love for their communities, they became vulnerable to the powers and principalities of the world.⁵

In our modern era, those who are vulnerable are often perceived as weak and unworthy. These dynamics play out in every facet of our lives; from economic poverty to mental illness; from race to immigration status; from gender identity to

sexual orientation. The Christian tradition flips the meaning of vulnerability, based on the life of Jesus. His power, rooted in love, is defined by vulnerability—the very thing that deems people powerless in our socio-political context.⁶ In his life, Jesus chooses never to embody certain false forms of power. In other words, He never enters into the ranks of the powers and principalities. His life, which we witness and remember, shares with us a way to live our lives. This way is characterized by prophetic vulnerability.⁷

*Those whom we love and lose
are no longer where they were
before. They are now wherever
we are.*

— ST. JOHN CHRYSOSTOM

We know that when we enter into a relationship with another person, with God, our family, or community, we need to muster the courage to let them into our lives in an intimate way. Giving space for someone else to know us has the potential for us, and for them, to experience great transformation. In sharing ourselves with another, we can discover our truest selves. Openness to transformation characterizes the prophetic vulnerability that we are invited to embody by Jesus, the Salvadoran martyrs, Lucía Cerna, and all those people who share their lives with us.

In our experience of death, we mourn and cry out. In the experience of our carrying the memory of those whom we have loved and lost, we know well that “they are now wherever we are.” In encountering the story of Lucía Cerna’s witness, the Salvadoran martyrs rise in us. In their rising, we must act. Lucía offers us simple and challenging wisdom for our journey: “...if you see something,



These portraits of the UCA Martyrs were composed in 2006 by Mary Pimmel-Freeman as part of her undergraduate thesis at Rockhurst University following an immersion experience in El Salvador. Pimmel-Freeman currently works at Casa Romero, an urban, multicultural, and bilingual spirituality center in Milwaukee, Wisconsin. Used with permission.



Fritz Eichenberg, *Christ of the Breadlines*, 1950. Art © The Fritz Eichenberg Trust/Licensed by VAGA, New York, NY. Used with permission.

and you see that it's not right, that someone's being harmed, well, say something."⁸ Imagine if we all did just that. The Salvadoran martyrs have risen in us. Lucía has spoken to us her truth. May we have the courage to find power in vulnerability. For in our vulnerability we will be transformed, and the world along with us. [e](#)

NATALIE TERRY is a Licentiate of Sacred Theology student at the Jesuit School of Theology (JST) and a Graduate Assistant for Immersion Programs in the Ignatian Center for Jesuit Education at Santa Clara University. She served as a ministry fellow with the Forum for Theological Education from 2012-13 and completed a ministerial research project on creating space and opportunities for vocational discernment for lay women in the Roman Catholic Church. She holds an M.Div. from JST and a B.A. in Religious Studies from John Carroll University in Ohio. Before coming to JST in 2011, Natalie served as a full time volunteer at the Villa Maria Education and Spirituality Center and Farm with the Sisters of the Humility of Mary in Pennsylvania. She is working on her thesis project about the role of liturgical celebration and contemplative prayer in the renewal of sacramental theology.

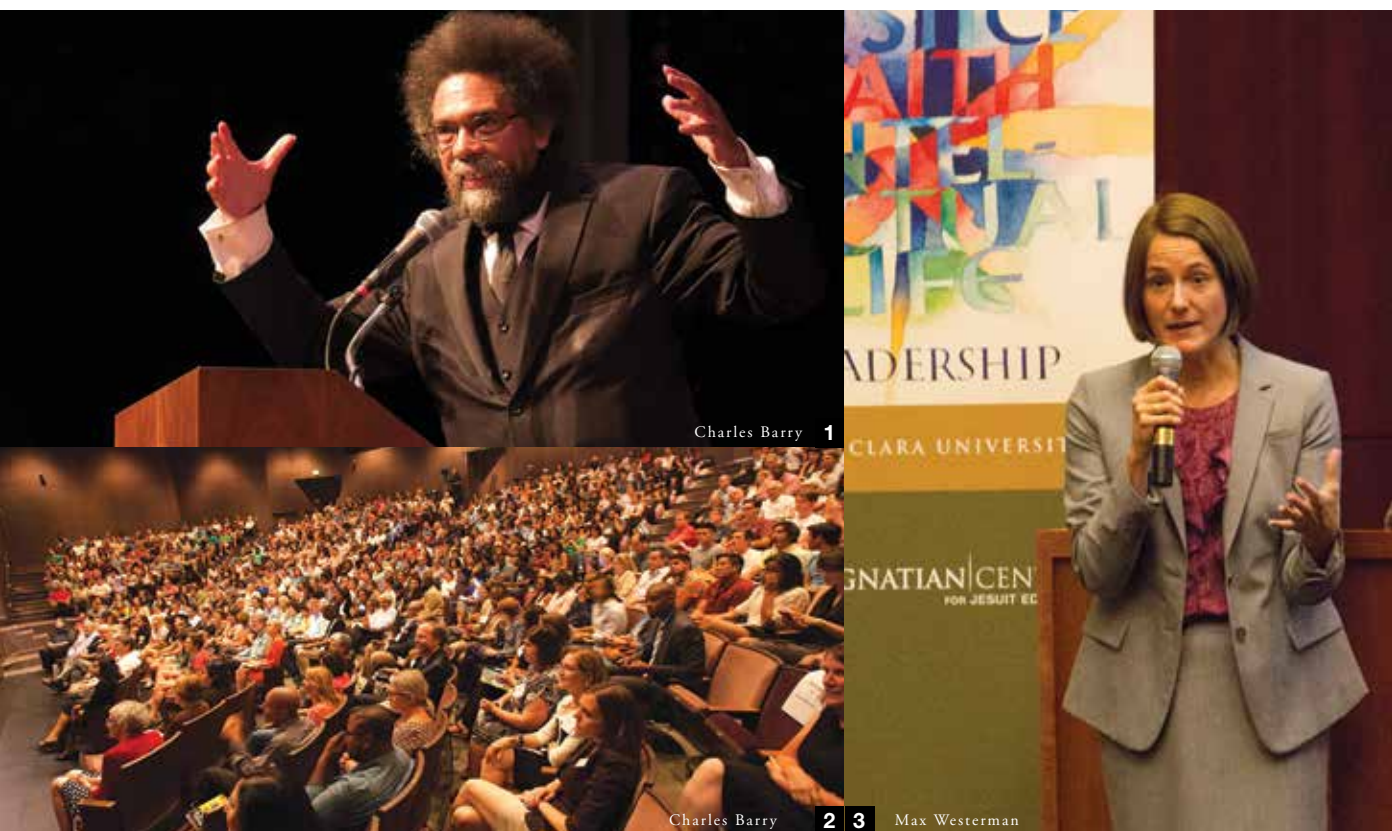
NOTES

- 1 Lucía Cerna and Mary Jo Ignoffo, "La Verdad: Witnessing Truth in the Service of Justice," panel dialogue, 2014–2015 Bannan Institute: Ignatian Leadership series, November 12, 2014, Santa Clara University. A video of the full dialogue is available online at: scu.edu/ic/publications/videos.cfm.
- 2 Reference to Luke 23:49-24:12.
- 3 Cerna, "La Verdad and La Justicia: Witnessing Truth in the Service of Justice," panel dialogue.
- 4 Reference to Matthew 10:39.
- 5 Reference to the work of Walter Wink, *The Powers that Be: Theology for a New Millennium* (New York, Doubleday, 1999).
- 6 Sarah Coakley, *Powers and Submissions: Spirituality, Philosophy and Gender* (Oxford, Blackwell Publishers, 2002), xiv.
- 7 Coakley, 7-14.
- 8 Cerna, "La Verdad and La Justicia: Witnessing Truth in the Service of Justice," panel dialogue.

Ignatian Leadership Photo Essay

2014-2015 Bannan Institute

What is the end for which you were created? Inspired by the *Spiritual Exercises* of St. Ignatius of Loyola, the founder of the Jesuits, the 2014-2015 Bannan Institute explored the theme of Ignatian leadership as a vocational practice that seeks to affect personal and communal transformation. In the fall quarter, we began our exploration of Ignatian leadership with a focus on leadership and justice, considering how commitments to solidarity and social justice ground the work of Ignatian leaders and shape the work of Jesuit higher education as a *proyecto social*. In the winter quarter, we focused on the role of faith in Ignatian leadership, reflecting on the foundational witness of Jesus, the catalyzing leadership of Pope Francis, and the import of interreligious dialogue and encounter in transforming and healing our world. We then closed the year with a spring series considering the role of the intellectual life within Ignatian leadership, reflecting on the dynamic mission and means by which Jesuit, Catholic universities seek to form whole persons, engaged citizens, and accountable leaders.



1. Cornel West, Professor of Philosophy and Christian Practice at Union Theological Seminary, launched the fall 2014 Bannan Institute lecture series with a lecture entitled: "Black Prophetic Fire: Intersections of Leadership, Faith, and Social Justice."

2. Over 800 faculty, students, staff, alumni, and community members attended this opening Bannan Institute lecture. An excerpt from West's lecture is included in the current issue of *explore*, along with response essays from SCU faculty and staff.

3. Professor Maureen O'Connell of LaSalle University introduced a renewed model for Catholic Social Teaching in her Fall 2014 Bannan Institute lecture: "Encounter, Engage, Create: Moral Imagination and Ignatian Leadership."



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4. In a panel dialogue entitled “Already But Not Yet: Diversity, Inclusion, and the Call of Justice in Jesuit Higher Education,” SCU faculty and staff reflected together on the ways in which the Jesuit, Catholic mission of SCU shapes our commitments to dialogue, diversity, and inclusion.

5. As part of the fall 2014 Bannan Institute’s focus on educated solidarity, Dr. Karla Scott of Saint Louis University facilitated a series of Intergroup Dialogues for SCU faculty, staff, and administrators to meaningfully engage issues of identity and difference within the SCU community.

6. Anna Sampio, Associate Professor of Ethnic Studies at SCU, co-facilitated a well-attended Ignatian Day of Reflection on “Immigration, Justice, and Community” for SCU students.

7. Commemorating the 200th anniversary of the restoration of the Society of Jesus, Thomas Lucas, S.J. of Seattle University, offered an informative Bannan Institute lecture entitled: “A Jesuit Tragicomedy in Two Acts and an Interlude: The Suppression and Restoration Controversy.”

8. To mark the 25th anniversary of the assassination of the Jesuits and their collaborators at the *Universidad de Centroamericana* (UCA) in El Salvador, the Bannan Institute hosted a panel event reflecting on the leadership of Rutilio Grande, Ignacio Ellacuría, and Jon Sobrino, considering how their examples might inform our own lives, work, and commitments to justice today.

9. James Martin, S.J., editor at large for *America Magazine*, offered (via livecast) the opening winter 2015 Bannan Institute lecture entitled: “Encountering Jesus: Who Do You Say That I Am?” Fr. Martin also participated in a Google Hangout following his lecture with SCU students reflecting on “Who is Jesus for Me?” The recordings of both events are available in our video library at scu.edu/ic.



Photos by Max Westerman



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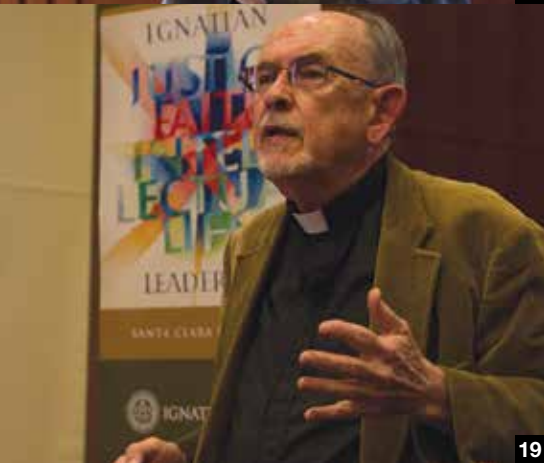




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10. Simone Campbell, S.S.S., Executive Director of NETWORK, called the Bannan Institute audience to action in her January 2015 lecture entitled: "A View from the Bus: Reflecting on the Axels of Faith and Justice."

11. Over 3,500 faculty, staff, students, alumni, and community members participated in the 2014-2015 Bannan Institute offerings in-person and via livecast.

12. The Bannan Institute, the Jesuit Community of Santa Clara, and the Diocese of San Jose co-hosted a dinner celebrating Catholic women and men religious, and associates, to open the Year of Consecrated Life.

13. Renowned Jesuit historian and scholar, John O'Malley, S.J., enjoys the company of the SCU community at a dinner following his 2015 Santa Clara Lecture: "Looking at Vatican II with Pope Francis' Eyes: Leadership and Spirituality."

14. Rabbi Abraham Skorka reflects on the significance of his friendship and ongoing dialogue with Pope Francis following his winter 2015 Bannan Institute lecture: "Interreligious Dialogue and Leadership: Building Relationships as Persons."

15. Each quarter, several SCU courses are thematically designed around Bannan Institute lectures. A student in a linked religious studies course on Ignatian Spirituality, dialogues here with Rabbi Skorka.

16. The first laywoman university chaplain at Yale University, Sharon Kugler '79 engages with Lulu Santana and Tom Massaro, S.J. at the Bannan Institute Ignatian Leadership Symposium.

17. Zoe Lofgren, J.D. '75 and U.S. Representative for California's 19th Congressional District, reflects on the relationship between her commitment to comprehensive immigration reform and Jesuit values.

18. The spring quarter series of the Bannan Institute focused on the theme: "Leadership and the Intellectual Life: Tradition, Innovation, and Transformation." Stephanie Russell of Marquette University offered a dynamic lecture on the topic of shared governance and collaborative leadership at Jesuit universities.

19. SCU Emeritus Professor of History and University Historian, Gerald McKevitt, S.J., shares his research and wisdom on "Unfinished Business: The Past and Future of Jesuit Higher Education."

20. André Delbecq, faculty member in SCU's Leavey School of Business and founding director of SCU's Ignatian Faculty Forum, dialogues with panelists on "The Bottom Line of Contemplative Leadership."

LIVING A PUBLIC FAITH

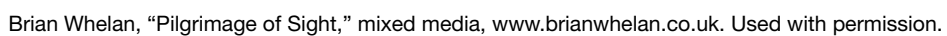
Every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit.

—ADOLPHO NICOLÁS, S.J.¹

¹ Adolfo Nicolás, S.J., “Depth, University, and Learned Ministry: Challenges to Jesuit Higher Education Today,” remarks for “Networking Jesuit Higher Education: Shaping the Future for a Human, Just, Sustainable Globe,” Mexico City, April 23, 2010.



Brian Whelan



Looking at Vatican II with Pope Francis' Eyes: Leadership and Spirituality¹

Excerpts from 2015 Santa Clara Lecture

Courtesy of John O'Malley, S.J.



BY JOHN O'MALLEY, S.J.
*University Professor, Department of Theology,
Georgetown University*

THE BIG NEWS IS POPE FRANCIS. POPE FRANCIS HAS CAPTURED THE IMAGINATION OF ALL KINDS OF PEOPLE. *FORTUNE* MAGAZINE FEATURED A LONG ARTICLE ABOUT HIS MANAGEMENT STYLE. THE CURRENT ISSUE OF THE *NEW YORK REVIEW OF BOOKS* HIGHLIGHTS POPE FRANCIS ON THE COVER. MY OWN EXPERIENCE, AND I'M SURE THIS CORRESPONDS WITH YOURS, IS THAT SO MANY PEOPLE COME UP TO ME AND SAY "FATHER, I'M NOT A CATHOLIC, BUT I LOVE YOUR POPE AND I THINK HE'S DOING A GREAT JOB." POPE FRANCIS IS RECOGNIZED AS A REAL LEADER, NOT JUST RELIGIOUSLY, BUT SOCIALLY AND POLITICALLY TOO, A PERSON VERY MUCH CONCERNED WITH THE GOOD OF ALL. HE'S BOLD, SAVVY, HONEST, TRANSPARENT, AND FREE.

Part One: Pope Francis and Vatican II

It is often remarked that when compared with his predecessors, Pope Francis refers, cites, and quotes Vatican II rather infrequently. That is true. I think he doesn't do that because it's so much a part of him. It's the way he is. It's how he sees the Church.

In 2008 I published a book on the Second Vatican Council, and I received a lot of invitations to lecture on it, and was very happy to do that, but when I finished the lectures I would think to myself, "I'm really talking about something dead in the water. It's an interesting thing that happened, but it's gone." And then beginning in 2012, with the anniversaries of the Council, more invitations came, and I felt the same way. However, I don't feel that way today. I don't feel that way at all. I think the Council, with Pope Francis, is almost as alive as it was in 1965.



Today I will identify five focal issues of Vatican II that I think are crucial, and crucial for understanding what Pope Francis is doing. First: collegiality; second: the local church; third: dialogue; fourth: reconciliation with other religions; and fifth: servant leadership.

So first, collegiality. What is that? That's the teaching that the bishops have a responsibility for the whole church, as well as for their own diocese, in union with the Roman pontiff. So, it's a principle in the Council first annunciated for the relationship between the bishops and the pope. But if you go through the Council documents, it's a theme, it's a principle, that descends to all levels in the church: bishops with their priests, and priests with their people. Collegiality requires a participatory church, a People of God church. We're all in it. We all have a voice. We all don't have the same level of voice, but we all have a voice. How about Francis? Well, one of his first moves was to create that inner circle of nine

cardinals from around the world with whom to consult. That's one level. It's maybe a modest step, but it's a very significant one, a very symbolic one for him. And then there's the whole issue of the event of the Synod on the Family—part one—which we just had this last October. What's so special about that? It was so different from the synods that preceded it. Prior to this synod, a questionnaire was distributed to all the laity. It may not have worked as well as intended, but really, it was a very symbolic gesture. Then in the Synod itself, Pope Francis exhorted all present to speak freely, to honestly say their mind. That's what you do when you're collegial, people don't need to hide their viewpoint. And, there was no prepared statement for the Synod. In past synods, the bishops have come to Rome and they found out that, under the table, they were going to be told what they had said.

Second, the issue of the local church. That's another focal issue in Vatican II that cuts across

Ignatius says in the Exercises, ‘Those who want to give greater proof of their love and to distinguish themselves, will offer themselves entirely.’ It is an utter commitment, a boldness, a full press, you might say. I think that is another correlation with Jesuit spirituality within the leadership of Pope Francis.

the board different ways, beginning with the decree on the liturgy, which makes the claim that churches have some say in how liturgy is done on the local level. This is a big change from what went on before, and the Council also very much encouraged the development of episcopal conferences, and so forth. So Francis: how does he introduce himself on March 13, 2013, the day of his election? He names himself, first, as the Bishop of Rome. He highlights his place within the local church. And just recently, last week I guess it was, he made a little sort of liturgical change. The archbishops, as you may know, receive a pallium, a small vestment woven partly from lamb’s wool when they are vested into office. Until last week the archbishops came to Rome and were all invested by the pope. Last week, Pope Francis said, “No, I’ll bless the pallium, but the archbishops will be invested in their own diocese, because it’s an affair of the local church.” So it’s a very simple thing. We can’t make a great deal of it, but it says a lot about Pope Francis’ mindset, and the significance of the local church, it seems to me.

Third, the principle of dialogue. This was a word introduced into the Council by Pope Paul VI himself, and he wrote an encyclical during the Council in which that word occurs again and again and again. The Council took it up so much, that it became almost the symbol of the Council, almost a caricature of the Council— dialogue this, dialogue that, dialogue the other thing. So it’s open to abuse and so forth, but still it’s a church of dialogue, not monologue, a church of not just speaking, but also of listening. And how does Pope Francis take this up? Next week Rabbi Abraham Skorka is coming to Santa Clara. While

Pope Francis was Archbishop of Buenos Aires, as you know well, he carried on an ongoing dialogue with the Chief Rabbi of Buenos Aires, Rabbi Abraham Skorka, and they talked about a wide variety of topics uncensored, and the translation was published in English. That is incredible. It is incredible, in the history of the Roman Catholic Church, for a bishop or archbishop to sit down for week after week, or month after month, and have an open, free-flowing discussion with a rabbi. To put it in minimal terms, it never was done before. It’s absolutely earth-shaking. Moreover, as Pope Francis describes it, the purpose of this dialogue is not to come to an agreement necessarily. It is not, “I’ll compromise a little bit, if you compromise a little bit.” It’s not that at all. It’s simply to get to understand the other person, to be able to sympathize with where that person is coming from, and that’s the whole purpose of it. Presumably, in the long-run, this dialogue will have a good effect. So again, it’s the listening church, and the dialogical church, and Pope Francis is an excellent example of that.

Fourth, reconciliation with other religions. Of course, reconciliation with other Christian bodies, but especially, reconciliation with non-Christian religions was hammered out at Vatican II in the document eventually called *Nostra Aetate*, meaning “In Our Times.” It is the shortest document of the Council, and it dealt principally with Muslims and Jews. It had terrible difficulty getting through the Council, so much so that at one point the commission that sponsored it thought they would withdraw it from the Council agenda. So what did this document do? It is also earth-shaking, I think. It gave the church a new mission. It was a mission

to be an agent of reconciliation in the world. Well that's the Gospel, right? But if you look at church history and so forth, that's not always been the concept of the mission of the church. I have to say that Pope John Paul II and Pope Benedict XVI, really took this seriously and promoted it, but Pope Francis has taken it to another level altogether. I just keep coming back to this dialogue with Rabbi Skorka, and Pope Francis washing the feet of the Muslim woman on Holy Thursday.

Finally, the fifth principle, servant leadership. All through the Council this triad occurs: prophet, priest, king. This triad traditionally, at least since the 16th century, has been applied only to the clergy. Prophet, the one who speaks on God's behalf; priest, the one who prays for the people; and king, the one who governs. Well, Vatican II takes that triad and applies it to bishops; it applies it to priests; and it applies it to laypeople, of course, with a slightly different nuance at every level. And in this application, the Council offers a radical redefinition of "king," namely as servant ... a very important and radical move. This goes back to the Gospel, Jesus washing the feet of his disciples. This is how the church is called to govern. The church is the servant, the church is the one who goes out and helps. How about Pope Francis? Well, servant leadership is certainly how he looks at his office, his duties. He has, as you know, a real contempt for princely trappings. His refusal to live in the apostolic palace was a very dramatic gesture and a very symbolic gesture. We had at Georgetown a young student whose name was Luca Giani (he graduated two years ago), and he had a very interesting passport. His passport was from Vatican City, and his father is General Giani, the head of security in Vatican City. So I had the occasion to meet General Giani. At any rate, the story goes that when Pope Francis was about to take possession of his cathedral, he was in a procession from St. Peter's Basilica over to the Basilica of St. John Lateran. Before setting out in the procession, he went up to General Giani and said "Can I ride with you?" Giani supposedly replied: "Sure. Do you want to drive too?" These are small gestures, but they mean a lot. When Pope Francis was made cardinal, there is a wonderful quotation from him and it really touched me

deeply. It's very simple and very short. He said: "Every ascent implies a descent. You must go down if you want to serve better."

A participatory church, a local church, a listening church, a reconciling church, a serving church: five focal issues from Vatican II crucial for understanding what Pope Francis is enacting in the church today.

Part Two: How is the leadership of Pope Francis shaped by Ignatian spirituality and his life as a Jesuit?

I have three qualities of leadership that I would like to explore here. The first is that a good leader chooses the right people to be around him or around her to give advice. We recognize this instinctively with any executive we know, any university president, any president of the United States. Whom does he listen to? Whom does she talk to? So that, I think, is the first quality of a



Georges Rouault, "Christ and Disciples," 1936-39, oil on canvas, Art Institute of Chicago. Used with permission. © 2011 Artist Rights Society, ARS, New York.

good leader, and to do that you have to have a good dose of humility. You have to be able to say: “I am not omniscient. I need help. I don’t know. I have to go to people and ask them to help me.” The second quality of a good leader is inner freedom—to not look over one’s shoulder before making decisions. A good leader needs a great level of self-possession and the ability and willingness to make moves that challenge convention—not to be afraid of criticism. Third, a good leader has to have a vision and boldness in implementing this vision. He or she has to be able to move the agenda, move the institution, or move the whatever-it-is, along.

So what about Francis? Now I’d like to make a correlation between these three qualities of leadership and the Ignatian spiritual tradition, the experience of Pope Francis as a Jesuit. First, humility and choosing the right people. Here we go to the First Week of the *Spiritual Exercises*, and before that, to the history of the Jesuit order. I think one of the most striking characteristics of Ignatius of Loyola’s leadership of the Society of Jesus was the way in which he chose two people to be his closest collaborators because they complemented his gifts and made up for certain lack of gifts. One of these was his brilliant executive secretary, Juan de Polanco, S.J. In Ignatius’ writings when he was superior general, it’s really difficult to

sort out where Ignatius ends and where Polanco begins. Even within a document like the Jesuit *Constitutions*, Ignatius was able to let this better educated man and, in many ways, in terms of practical issues, more gifted man, guide him and collaborate with him. And the same thing occurred with Ignatius’ second great assistant, Jerónimo Nadal, S.J., to whom Ignatius gave plenary potentiary powers, *carte blanche*, to go out to all of Europe, to visit the Jesuit houses, and tell them what it meant to be a Jesuit. The result was, that by the time Ignatius died, Nadal knew the Society of Jesus better than Ignatius did. So again, for Ignatius, that was fine. This is a good example of the significance of humility and the willingness to choose people that are more qualified than oneself within the history of the Society of Jesus, within which Pope Francis has been formed.

Correlation number two, inner freedom. Inner freedom is basically what the *Spiritual Exercises* of Ignatius of Loyola are trying to accomplish. I think we need to realize that not only has Pope Francis been a Jesuit for many, many years, he was also master of novices. He made the *Spiritual Exercises*, the full 30-day retreat, twice in his life, and as the master of novices, he led novices of the Society of Jesus in making the *Exercises* too. So Pope Francis knows the *Exercises* well and he



Max Westerman


Professor John O'Malley, S.J. delivered a captivating Santa Clara Lecture on the leadership and spirituality of Pope Francis.

knows that inner freedom, finding out God's will and being ready and willing and able to do God's will, to leave things behind, to move ahead, to be your own person, is one of the big fruits of the *Spiritual Exercises*.

Finally, the third correlation with the Jesuit tradition, boldness and courage. A key meditation in the *Spiritual Exercises* is the meditation on Christ the King, introduced within the Second Week of the *Exercises*, the week that begins to look at the public life of Jesus Christ. And at the end of this meditation, the person making the retreat is to ask himself or herself: "So what am I going to do?" Ignatius says in the *Exercises*, "Those who want to give greater proof of their love and to distinguish themselves will offer themselves entirely."² It is an utter commitment, a boldness, a full press, you might say. I think that is another correlation with Jesuit spirituality within the leadership of Pope Francis.

Now I want to conclude with an unusual piece about boldness and Jesuit leadership. I've mentioned already the *Constitutions*. They were written by St. Ignatius along with his secretary, Juan de Polanco, S.J. ... The ninth part of the *Constitutions*, just before the end, has to do with the superior general of the order, and the qualities needed in the general. In one way it's a portrait of the ideal general. You can broaden that and say it's also a portrait of the ideal Jesuit. The ideal Jesuit should have these qualities: he needs to be a person of prayer; he needs to be a person of solid virtue; he needs to be a person who knows how to combine severity and mildness. But then it goes on to speak about magnanimity, great soul, great soulfulness. This is unique—the very fact that this is considered a characteristic that the general should have. The second thing that's interesting is a particular paragraph, a long paragraph, and I would like to share a part of it with you to conclude. It is not a paraphrase of the New Testament. It's not a paraphrase of the Fathers of the Church. It's not a paraphrase of St. Thomas Aquinas. It's not a paraphrase of any papal document. What is it? It is a paraphrase of the Roman statesman and orator, Cicero, a pagan. I find it very inspiring myself and I think this also

helps us understand Pope Francis, the kind of person he is, and his Jesuit style of leadership.

Magnanimity and fortitude of soul are likewise highly necessary for him because he must bear the weakness of many, to initiate great undertakings in the service of God our Lord. He must persevere in them with constancy, without losing courage in the face of contradictions (even though they may come from persons of high rank and power). He must not allow their entreaties or threats make him desist from what reason and the divine service require. He should rise above all eventualities, not allowing himself to be exalted by those that succeed or depressed by those that go poorly, being altogether ready to suffer death itself, if it is necessary, for the good of the Society in the service of Jesus Christ, our God and Lord.³ 

JOHN O'MALLEY, S.J. is University Professor in the Theology Department at Georgetown University, Washington, D.C. A native of Ohio, he is a specialist in the religious culture of early modern Europe, especially Italy. His best known book is *The First Jesuits*, which received both the Jacques Barzun Prize for Cultural History from the American Philosophical Society and the Philip Schaff Prize from the American Society for Church History. He currently has two books in press. John O'Malley has lectured widely in North America and abroad on both professional and more popular topics. He is past President of the American Catholic Historical Association and of the Renaissance Society of America. He is a correspondent for the Vatican's Pontifical Committee for Historical Sciences and holds a number of honorary degrees. He is a Roman Catholic priest and a member of the Society of Jesus.

NOTES

- 1 John O'Malley, S.J., "Looking at Vatican II with Pope Francis' Eyes: Leadership and Spirituality," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, Santa Clara Lecture, February 5, 2015, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 2 Ignatius of Loyola, *Spiritual Exercises*, no. 97.
- 3 "The Kind of Person the Superior General Should Be," *Constitutions of the Society of Jesus*, Part IX, Chapter 2, no. 5 [728].

Interreligious Dialogue and Leadership: Building Relationships as Persons¹

Excerpts from 2015 Bannan Institute Lecture

Courtesy of Rabbi Abraham Skorka



BY RABBI ABRAHAM SKORKA

*Rector, Seminario Rabínico Latinoamericano,
Buenos Aires, Argentina*

THE PROPOSED THEME FOR THIS LECTURE, “INTERRELIGIOUS DIALOGUE AND LEADERSHIP: BUILDING RELATIONSHIPS AS PERSONS,” REQUIRES AN ANALYSIS OF THE TERMS WHICH APPEAR IN IT. WHAT DOES INTERRELIGIOUS DIALOGUE ACTUALLY MEAN? IN MY UNDERSTANDING, INTERRELIGIOUS DIALOGUE IS NOT A STATIC REALITY, BUT A DYNAMIC, ACTIVE PROCESS. DIALOGUE BEGINS WHEN INDIFFERENCE TOWARDS THE OTHER IS BROKEN. THIS ATTITUDE NECESSARILY LEADS TO LEARNING ABOUT THE IDENTITY OF THE OTHER, AND COMING TO KNOW THE BELIEFS AND WAYS OF THINKING OF THE OTHER.

In the Scriptures, knowledge is often presented as a synonym for love, as in the most intimate relationship between a man and a woman, or referring to the love between the human person and God. Love without knowledge

is merely a superficial passion. Knowledge without love is an incomplete relationship between people, which easily leads to misunderstandings and clashes. To love is not a simple concept easily defined. The development of a real dialogue requires being sympathetic and empathetic with the other, which means knowing and loving the other.

The beginning of the dialogical relationship between the then Archbishop [Bergoglio] of Buenos Aires—now Pope Francis—and myself was through invitations from one to the other to interreligious events. These invitations included: prayers for peace in the world in dramatic moments of the past; my invitation to him to assist in delivering a message to my congregation at the beginning of the recitation of the *selichot*—the preparatory prayers for the Jewish high holidays of Rosh Hashanah and Yom Kippur; his invitation to me to give a lecture in the seminary of Buenos Aires; his writing the preface for a 2006 book I wrote about religious experience in our time



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(I suppose this must have been the first time in history that an archbishop wrote a prologue to a book written by a rabbi!); and, in 2010 Archbishop Bergoglio told Sergio Rubin and Francesca Ambrogetti, the two journalists who worked together in the writing of his authorized biography, that he wished for me to write the prologue of his biography.

Everything Bergoglio and I did in our dialogue was in accordance with our beliefs and understandings of the relationship between Christianity and Judaism. He was, and is, coherent in his ideas and actions. In his apostolic exhortation, *Evangelii Gaudium*, Pope Francis devotes a whole paragraph to the theme of relations with Judaism:

We hold the Jewish people in special regard because their covenant with God has never been revoked ... The Church, which shares with Jews an important part of the sacred Scriptures, looks upon the people of the covenant and their faith

as one of the sacred roots of her own Christian identity ... With them, we believe in the one God who acts in history, and with them we accept his revealed word. Dialogue and friendship with the children of Israel are part of the life of Jesus' disciples. The friendship which has grown between us makes us bitterly and sincerely regret the terrible persecutions which they have endured, and continue to endure, especially those that have involved Christians.²

In the last point, I understand the expression "Jesus' disciples" in a literal and in a metaphorical way. Jesus is Pope Francis' paradigm for his own thinking and his acting. When he calls upon the clergy not to be self-referential, but to go out of their churches, to reach out to those who have abandoned the church for several reasons, he is just imitating Jesus. When he approaches homosexuals and other people who previously, in one way or another, have been rejected by the church, he's just

The main challenge for all religious leaders is to establish the subject of real, genuine dialogue as the first and most vital point in their agendas, because the future of humankind depends on it.

imitating Jesus. And when he approaches the Jews in a dialogue and friendship, he is just imitating that singular master who 2,000 years ago had discussed with his colleagues, but never abandoned his friendship, love, and loyalty to his brothers [and sisters].

In his apostolic exhortation, *Evangelii Gaudium*, Pope Francis goes on to reflect:

God continues to work among the people of the Old Covenant and to bring forth treasures of wisdom, which flow from their encounter with his word. For this reason, the Church also is enriched when she receives the values of Judaism. While it is true that certain Christian beliefs are unacceptable to Judaism, and that the Church cannot refrain from proclaiming Jesus as Lord and Messiah, there exists as well a rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God's word.³

Pope Francis and I have read and analyzed together the Holy Scriptures on many occasions. Some of our exchanges around Scripture appear in the programs that we recorded for the Archbishop's television channel in Buenos Aires. Through different relevant actions, Pope Francis has stressed the claim that the teachings of the Jewish masters are relevant for Christians. In all of our personal encounters, we used to ask each other: "What is our next action?"

We understood that once a personal relationship of trust and empathy was established between us, a consolidated message had to emerge from it. We understood that the deep challenge of each encounter in our lives is to perform some

relevant action, through which we can carve out a message that can serve as an inspiration to others in the present time, and for generations to come. As Catholic and Jewish leaders, we understood that an answer must be given to the long history of clashes between our communities.

In Argentinian society, anti-Semitic sentiment, that in the past had been expressed by certain members of the church, demanded an answer. This answer came from Cardinal Bergoglio through his words and his dialogical actions with his Jewish friends. As he comes to the anti-Semitism of the present, [Pope Francis] condemns it in sharp and unequivocal terms. A dialogue without a deep commitment to address the unsolved problems of the past and present, to face the gaps, is not a real one. Dialogue demands us to project changes in life and to search for the creation of turning points in order to build up a new reality with less conflictive situations.


The first edition of our book, *On Heaven and Earth*, written by me and the then Archbishop of Buenos Aires, only sold a 2,500 copies.⁴ After Cardinal Bergoglio was elected pope, the book was translated into 10 languages: Portuguese, English, French, Italian, German, Polish, Czech, Hebrew, Chinese, Korean, and was a bestseller in some of them. When we prepared the book, we did it with great humility, in the silence of our studios, and paying attention to our hearts and our consciences. The chapters were not written with the inspiration of leadership, but with the hope that we were serving God in this ideal of goodness, love, and justice.

One of our main aims in writing the book and recording of the 31 television programs together, was to teach Argentinian society, within which a real sense of dialogue is dramatically absent, that a



Rabbi Skorka engages with Bishop Patrick McGrath (Diocese of San Jose) and Rabbi Dana Magat (Temple Emmanu-El, San Jose, CA) on the role of friendship within interreligious dialogue and community at a February 2015 Bannan Institute event.

priest and a rabbi, despite their differences in the perception of faith, are able to build a language of mutual understanding and friendship.

All leadership needs a dialogical attitude. When this element is not one of the basics of a leader's behavior, we are in the presence of a dictator. The dictator does not need dialogue. He or she considers that his or her word is the truth. Even the Almighty, the one who knows the truth completely because he is the truth, found himself with a need to maintain dialogical relationships with human beings. The main challenge for all religious leaders is to establish the subject of real, genuine dialogue as the first and most vital point in their agendas, because the future of humankind depends on it. 

RABBI ABRAHAM SKORKA is rector of the Seminario Rabínico Latinoamericano in Buenos Aires, the rabbi of the Jewish community Benei Tikva, professor of biblical and rabbinic literature at the *Seminario Rabínico Latinoamericano* and honorary professor of Hebrew Law at the *Universidad del Salvador*, Buenos Aires. Rabbi Skorka graduated from the *Seminario Rabínico Latinoamericano* in 1973 with ordination as a rabbi and also received the degree of Doctor (HC) from the Jewish Theological Seminary of America in New York. In 1979 he also earned his doctorate in Chemistry at the University of Buenos Aires. In 2010 the *Universidad Católica Argentina* awarded

him a doctorate *honoris causa*, marking the first time in Latin America that a Catholic university had given this title to a rabbi. With then Archbishop of Buenos Aires, Jorge Mario Bergoglio (Pope Francis), Rabbi Skorka held a series of interreligious conversations on topics such as God, fundamentalism, atheists, death, holocaust, homosexuality, and capitalism. They were published in 2010 in a book titled *Sobre el Cielo y la Tierra (On Heaven and Earth)*. Most recently, Rabbi Skorka accompanied Pope Francis and Omar Abboud (a leader of Argentina's Muslim community) to Jordan, the West bank, and Israel.

NOTES

- 1 Rabbi Abraham Skorka, "Interreligious Dialogue and Leadership: Building Relationships as Persons," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, February 10, 2015, Santa Clara University. This essay is an excerpt from the lecture; a video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 2 Pope Francis, *Evangelii Gaudium, The Joy of the Gospel*, n. 247–248, available at w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html.
- 3 Pope Francis, *Evangelii Gaudium*, n. 249.
- 4 Jorge Mario Bergoglio [Pope Francis] and Abraham Skorka, *On Heaven and Earth* (New York: Image/Random House, 2010).

The Legacy of Ignatian Leaders at Vatican II

A Response to John O'Malley, S.J. and Rabbi Abraham Skorka

Courtesy of Sally Vance Trembath



BY SALLY VANCE TREMBATH
*Lecturer, Department of Religious Studies,
Santa Clara University*

GOOD LEADERSHIP IS EFFECTIVE—VISIONARY LEADERSHIP PROLIFERATES. GOOD LEADERSHIP CAN BE MEASURED, QUANTIFIED, SUBSTANTIATED—VISIONARY LEADERSHIP CANNOT BE CAPTURED BY METRICS BUT WE KNOW IT WHEN WE SEE IT. THE THEME OF IGNATIAN LEADERSHIP IS CENTRAL TO MY WORK AS A TEACHER AND AS A PUBLIC THEOLOGIAN WHO STUDIES THE CATHOLIC CHURCH. INDEED, MY PARTICULAR INTEREST IS THE SECOND VATICAN COUNCIL. THAT GREAT COUNCIL IS SATURATED WITH VISIONARY, IGNATIAN LEADERSHIP. The Bannan events with Rabbi Skorka and Professor O'Malley put me in mind of several influential Jesuits who exercised such leadership at Vatican II. One could argue in fact, that without Cardinal Augustin Bea, S.J.'s leadership, the Council might not have made it to a second session; that is a speculation that I have used in the classroom to animate the conversation about the crucial debate around the relationship between the Bible and the Catholic teaching tradition. It is not speculative to say that without Cardinal Bea's shrewd leadership, Pope John

XXIII's intention to heal the tragic relationship between the Catholic and the Jewish communities would not have flowered in the transformative way that it did.

Good Pope John's leadership was visionary because he knew that he could not direct it. He knew that his vision was meaningless unless it became the *Council's vision*, that is, the shared intention of the worldwide pastors of the Church. At both Bannan events, I witnessed the effects of Ignatian leaders from the great Council from 1962-1965.

In crafting the event where the topic was dialogue and leadership, the conveners displayed canny insight. Rabbi Abraham Skorka did indeed give a talk that described his remarkable conversations and relationship with Archbishop Bergoglio, now Pope Francis.¹ Yet Rabbi Skorka did not just talk about dialogue. He willingly



Cardinal Bea, S.J. and Rabbi Abraham Heschel

American Jewish Committee



Second Vatican Council, 1962-1965.

Giancarlo Giuliani / CPP

entered the circle of the ongoing relationship between two leaders of their own Jewish and Catholic communities: Rabbi Dana Magat of Temple Emanu-El in San Jose, CA and Bishop Patrick McGrath of the Diocese of San Jose. Both pairs of leaders have built relationships of care and friendship. It was a compelling image: the rabbis and the bishop. Even more compelling for me however was the introduction by Santa Clara University's recently tenured Jewish scholar, Professor Akiba Lerner. Without the visionary leadership that occurred at Vatican II, we would not have well-trained scholars from multiple religious traditions teaching at our Catholic universities. Professor Lerner elegantly summarized the foundation of the Council document that made Jewish-Catholic dialogue possible, *Nostra Aetate*, the "Declaration on the Relation of the Church to Non-Christian Religions." It is not neutral cultural exchange but rather a commitment to "the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and towards which we tend."² Today, the presence of a Jewish scholar is essential in any Catholic theology faculty that is

worthy of the name. Before Vatican II, Catholic universities did not give positions, let alone tenure, to scholars of Judaism. If the tradition was taught at all, it was usually under the topic "The Old Testament" and most likely taught by a Roman-trained Catholic scholar, usually a priest. Here at Santa Clara, the religious studies department is the academic home for a young Jewish scholar who is honing his scholarship and teaching while raising his family in our own circle of dialogue. When we pass in the hallway around Holy Days in our department, we hear "Happy Hanukkah" as comfortably as we do "Merry Christmas." Thus has the leadership of Cardinal Bea, S.J. proliferated.

Another tactical Jesuit genius at the Council was John Courtney Murray, S.J. If Bea's influence was essential for propelling the Council to the theological cruising altitude where its progressive trajectory was not as vulnerable to the small but bureaucratically powerful regressive faction, Murray's leadership helped the Council navigate the very challenging final sessions of the Council where the great *Pastoral Constitution on the Church in the Modern World* was threatened until the very end. Plagued by heart disease, Murray

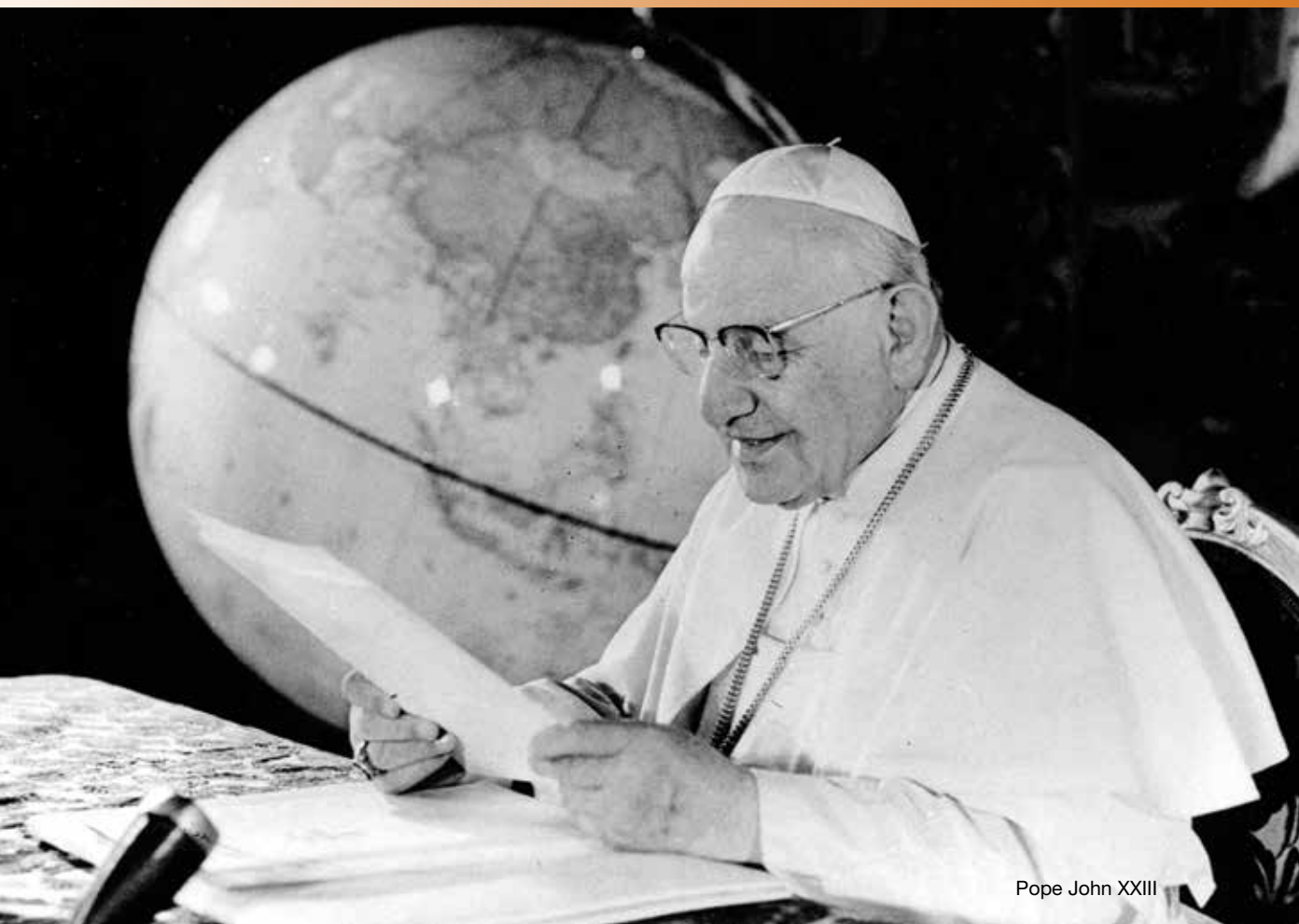
Today, the presence of a Jewish scholar is essential in any Catholic theology faculty that is worthy of the name. Before Vatican II, Catholic universities did not give positions, let alone tenure, to scholars of Judaism.

was in a hospital bed in Rome when the deeply discouraged Archbishop Marco McGrath came to see him. The regressive faction was trying to block the formulation of the *Pastoral Constitution* by flooding the committee with an unmanageable number of proposed revisions. McGrath told Murray that even if they could get through the revisions, the document would be long and cumbersome; it would look nothing like the elegant *Dogmatic Constitution on Divine Revelation* or the beautiful *Dogmatic Constitution on the Church*. Murray reassured the Archbishop, telling him that what mattered was that the document be accepted and sealed by the Council. The details mattered less than the form and vision of the document. For the first time a council of the Catholic Church was issuing a document that was pastoral in tone. Instead of condemning “modernism” as an anti-Catholic erroneous way of thinking, the Church was officially affirming the “modern world” and seeking to serve the entire human community.

The Jesuit, John O’Malley, S.J., has been exercising Ignatian leadership by making the vision of the Council come alive for decades. I knew I was in the presence of outstanding scholar when his remarks off-the-text were as illuminating as his prepared speech. My ears perked up even more when he said that over the last several years when he has been asked to speak about Vatican II he came away thinking, “I am really talking about something dead in the water.”³ I recognized that thought and the flattened feeling that accompanies it. But then he looked up and said intently, “I don’t feel that way today. I don’t feel that way at all. I think the Council with Pope


Francis is almost as alive as it was in 1965.”⁴ Again, I experienced the legacy of visionary leadership embodied by this Jesuit scholar. But it was his insights about the extraordinary Jesuit *Constitutions* that made me sit higher in my seat. When he described how St. Ignatius of Loyola made use of the writings of a pagan, Cicero, to describe leadership, my eyes started to fill with tears. O’Malley noted the quality of magnanimity. The word rang like a bell in my head because that was the essential quality of the best leader I have ever known. The tears threatened because that leader, Fr. Richard McBrien, had died just the week before. It was fitting that Richard McBrien would move to the foreground of my thoughts as I listened to O’Malley. Both men have contributed significant scholarship on the life and mission of the Catholic Church. Though he was ordained a priest of the Archdiocese of Hartford Connecticut, McBrien earned his doctorate at the Jesuit Gregorian University in Rome. He often referred to himself as an honorary Jesuit. When he was hired by Fr. Hesburgh (then President of the University of Notre Dame) to bring his vision to the Department of Theology at Notre Dame, one of the first things he did was to write to the superior general of the Society of Jesus and ask that several Jesuits be appointed to teach for him. The Jesuits have always been deeply committed to Catholic education, so went his argument, and so the Society had a responsibility to contribute to building a world-class theology program at Notre Dame. The permission was granted and the Jesuit scholars came.

It may have become a commonplace that the qualities of a good leader will saturate an



Pope John XXIII

Associated Press

institution, but that does not mean such leadership is common. Sadly, especially in the institutional church of the last several decades, many people who hold powerful positions influence by way of contraction. Not so McBrien, Murray, and Bea. They led with expansive vision. Not so Pope John, and certainly not so Pope Francis. In his opening remarks, O'Malley described Pope Francis as "bold, savvy, honest, transparent, and free."⁵ Where will Ignatian leadership invite us next? 

SALLY VANCE TREMBATH is on the faculty of Santa Clara University's Department of Religious Studies, and earned her Ph.D. at the University of Notre Dame with a focus in ecclesiology, the theology of the Church. She has appeared frequently on television and radio to talk about Catholic issues. A native of Iowa, she and her family moved to San Francisco in 2001.

NOTES

- 1 Rabbi Abraham Skorka, "Interreligious Dialogue and Leadership: Building Relationships as Persons," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, February 10, 2015, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 2 Austin Flannery, ed., *Vatican Council II: Vol. 1 The Conciliar and Post-conciliar Documents, Nostra Aetate*, "Declaration on the Relation of the Church to Non-Christian Religions" (Northport, NY: Costello Publishing, 2004), 738.
- 3 John O'Malley, S.J., "Looking at Vatican II with Pope Francis' Eyes: Leadership and Spirituality," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, Santa Clara Lecture, February 5, 2015, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm
- 4 Ibid.
- 5 Ibid.

DISCERNING THE FUTURE OF THE LIBERAL ARTS COLLEGE

What our students want—and deserve—includes but transcends ‘worldly success’ based on marketable skills. The real measure of our Jesuit universities lies in who our students become.

—PETER-HANS KOLVENBACH, S.J.¹

1 Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education,” *The Santa Clara Lectures* 7, no. 1 (Santa Clara University: October 6, 2000), 10.



Charles Barry



Santa Clara University, a comprehensive Jesuit, Catholic university, is California's oldest operating higher education institution, founded in 1851.

Citizens and Leaders: The Public Role of the Humanities¹

Excerpts from *Not for Profit: Why Democracy Needs the Humanities*

Courtesy of Martha Nussbaum



BY MARTHA NUSSBAUM

*Ernst Freund Distinguished Service Professor of Law and Ethics,
University of Chicago*

RADICAL CHANGES ARE OCCURRING IN WHAT DEMOCRATIC SOCIETIES TEACH THE YOUNG, AND THESE CHANGES HAVE NOT BEEN WELL THOUGHT THROUGH. THIRSTY FOR NATIONAL PROFIT, NATIONS, AND THEIR SYSTEMS OF EDUCATION, ARE HEEDLESSLY DISCARDING SKILLS THAT ARE NEEDED TO KEEP DEMOCRACIES ALIVE.² WE SEEM TO BE FORGETTING ABOUT THE SOUL, ABOUT WHAT IT IS FOR THOUGHT TO OPEN OUT OF THE SOUL AND CONNECT PERSON TO WORLD IN A RICH, SUBTLE, AND COMPLICATED MANNER; ABOUT WHAT IT IS TO APPROACH ANOTHER PERSON AS A SOUL, RATHER THAN AS A MERE USEFUL INSTRUMENT OR AN OBSTACLE TO ONE'S OWN PLANS; ABOUT WHAT IT IS TO TALK AS SOMEONE WHO HAS A SOUL TO SOMEONE ELSE WHOM ONE SEES AS SIMILARITY DEEP AND COMPLEX.

The word "soul" has religious connotations for many people, and I neither insist on these nor reject them What I do insist on, however, is what ... [is] meant by this word: faculties of thought and imagination that make us human and

make our relationships rich human relationships, rather than relationships of mere use and manipulation. When we meet in society, if we have not learned to see both self and other in that way, imagining in one another faculties of thought and emotion, democracy is bound to fail, because democracy is built upon respect and concern, and these in turn are built upon the ability to see other people as human beings, not simply as objects.

Given that economic growth is so eagerly sought by all nations, especially at this time of crisis, too few questions have been posed about the direction of education, and, with it, of the world's democratic societies. With the rush to profitability in the global market, values precious for the future of democracy, especially in an era of religious and economic anxiety, are in danger of getting lost. The profit motive suggests to many concerned leaders that science and technology are of crucial importance for the future health of their nations. We should have no objection to good scientific and technical education, and I shall not suggest that nations should stop trying to improve in this regard. My concern is that other abilities, equally crucial, are at risk of getting lost in the competitive flurry, abilities crucial to the health



Professor Martha Nussbaum offered a compelling May 2015 Bannan Institute lecture, challenging all present to re-invest in the liberal arts to ensure the future of robust democracies.

Max Westerman

of any democracy internally, and to the creation of a decent world culture capable of constructively addressing the world's most pressing problems.

These abilities are associated with the humanities and the arts: the ability to think critically; the ability to transcend local loyalties and to approach world problems as a “citizen of the world”; and, finally, the ability to imagine sympathetically the predicament of another person.³

The Importance of Argument

Socrates proclaimed that “the unexamined life is not worth living for a human being.” In a democracy fond of impassioned rhetoric and skeptical of argument, he lost his life for his allegiance to this ideal of critical questioning. Today his example is central to the theory and practice of liberal education in the western tradition, and related ideas have been central to ideas of liberal education in India and other non-Western cultures. One of the reasons people have insisted on giving all undergraduates a set of courses in philosophy and other subjects in the humanities is that they believe such courses, through both content and pedagogy, will stimulate students to think and

argue for themselves ... and they believe that the ability to argue in this Socratic way is, as Socrates proclaimed, valuable for democracy.⁴

Socratic thinking is important in any democracy. But it is particularly important in societies that need to come to grips with the presence of people who differ by ethnicity, caste, and religion. The idea that one will take responsibility for one's own reasoning, and exchange ideas with others in an atmosphere of mutual respect for reason, is essential to the peaceful resolution of differences, both within a nation and in a world increasingly polarized by ethnic and religious conflicts.

Socratic thinking is a social practice. Ideally it ought to shape the functioning of a wide range of social and political institutions. Since our topic is formal education, however, we can see that it is also a discipline. It can be taught as part of a school or college curriculum. It will not be well taught, however, unless it informs the spirit of classroom pedagogy and the school's entire ethos. Each student must be treated as an individual whose powers of mind are unfolding and who is expected to make an active and creative contribution to classroom discussion

But how, more specifically, can a liberal education teach Socratic values? At the college and university level, the answer to this question is reasonably well understood. As a starting point, critical thinking should be infused into the pedagogy of classes of many types, as students learn to probe, to evaluate evidence, to write papers with well-structured arguments, and to analyze the arguments presented to them in other texts. It seems likely, however, that a more focused attention to the structure of argument is essential if these relatively mature students are to get the full immersion in active Socratic thinking that a liberal arts education makes possible. For this reason, I have argued that all colleges and universities should follow the lead of America's Catholic colleges and universities, which require at least two semesters of philosophy, in addition to the theology or religious studies courses that are required There is no doubt that even well-prepared college undergraduates need this type of class in order to develop more fully their capacities for citizenship and respectful political interaction.⁵

Citizens of the World

We live in a world in which people face one another across gulfs of geography, language, nationality. More than at any time in the past, we all depend on people we have never seen, and they depend on people we have never seen, and they depend on us. The problems we need to solve—economic, environmental, religious, and political—are global in their scope. They have no hope of being solved unless people once distant come together and cooperate in ways they have not before. Think of global warming; decent trade regulations; the protection of the environment and animal species; the future of nuclear energy and the dangers of nuclear weapons; the movement of labor and the establishment of decent labor standards; the protection of children from trafficking, sexual abuse, and forced labor. All these can only truly be addressed by multinational discussions. Such a list could be extended almost indefinitely.

Nor do any of us stand outside this global interdependency. The global economy has tied all of us to distant lives. Our simplest decisions as

consumers affect the living standard of people in distant nations who are involved in the production of products we use. Our daily lives put pressure on the global environment. It is irresponsible to bury our heads in the sand, ignoring the many ways in which we influence, every day, the lives of distant people. Education, then, should equip us all to function effectively in such discussions, seeing ourselves as “citizens of the world,” to use a time-honored phrase, rather than merely as Americans or Indians or Europeans.

Human beings need meaning, understanding, and perspective as well as jobs. The question should not be whether we can afford to believe in such purposes, but whether we can afford not to.

—DREW FAUST

In the absence of a good grounding for international cooperation in the schools and universities of the world, however, our human interactions are likely to be mediated by the thin norms of market exchange in which human lives are seen primarily as instruments for gain. The world's schools, colleges, and universities therefore have an important and urgent task: to cultivate in students the ability to see themselves as members of a heterogeneous nation (for all modern nations are heterogeneous), and a still more heterogeneous world, and to understand something of the history and character of the diverse groups that inhibit it.⁶


Does global citizenship really require the humanities? It requires a lot of factual knowledge, and students might get this without a humanistic education—for example, from absorbing the facts in standardized textbooks ... and by learning the basic techniques of economics. Responsible citizenship requires, however, a lot more: the ability to assess historical evidence, to use and think critically about economic principles, to assess accounts of social justice, to speak a foreign

language, to appreciate the complexities of the major world religions. The factual part alone could be purveyed without the skills and techniques we have come to associate with the humanities. But a catalogue of facts, without the ability to assess them, or to understand how a narrative is assembled from evidence, is almost as bad as ignorance, since the pupil will not be able to distinguish ignorant stereotypes purveyed by politicians and cultural leaders from the truth, or bogus claims from valid ones. World history and economic understanding, then, must be humanistic and critical if they are to be at all useful in forming intelligent global citizens, and they must be taught alongside the study of religion and of philosophical theories of justice. Only then will they supply a useful foundation for the public debates that we must have if we are to cooperate in solving major human problems.⁷

Cultivating Imagination

Citizens cannot relate well to the complex world around them by factual knowledge and logic alone. The third ability of the citizen, closely related to the first two, is what we can call the narrative imagination. This means the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have.⁸

Innovation requires minds that are flexible, open, creative; literature and the arts cultivate these capacities. When they are lacking, a business culture quickly loses steam. Again and again, liberal arts graduates are hired in preference of students who have had a narrower professional education, precisely because they are believed to have the flexibility and the creativity to succeed in a dynamic business environment. If our only concern were national economic growth, then we should still protect humanistic liberal arts education.⁹

"Human beings need meaning, understanding, and perspective as well as jobs. The question should not be whether we can afford to believe in such purposes in these times, but whether we can afford not to."¹⁰ 

MARTHA NUSSBAUM is the Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago, and she received her B.A. from NYU and her M.A. and Ph.D. from Harvard. Nussbaum has taught at Harvard, Brown, and Oxford Universities and currently serves as an Associate Professor in the Classics Department, the Divinity School, and the Political Science Department, a member of the Committee on Southern Asian Studies, and a Board Member of the Human Rights Program, all at the University of Chicago. She has published and edited many books, including *Not For Profit: Why Democracy Needs the Humanities* (2010). From 1986 to 1993, Dr. Nussbaum was a research advisor at the World Institute for Development Economics Research, Helsinki, a part of the United Nations University. She has chaired the American Philosophical Association's Committee on International Cooperation, the Committee on the Status of Women, and the Committee for Public Philosophy, among many others. She has received a number of awards, including the 2009 A.SK award from the German Social Science Research Council (WZB) for her contributions to "social systems reform," the American Philosophical Society's Henry M. Phillips Prize in Jurisprudence, and the 2012 Prince of Asturias Prize in the Social Sciences.

NOTES

- 1 Martha Nussbaum, "Citizens and Leaders: The Public Role of the Humanities," lecture, 2014–2015 Bannan Institute: Ignatian Leadership series, May 8, 2015, Santa Clara University. A video of the full lecture is available online at: scu.edu/ic/publications/videos.cfm. This lecture draws largely upon Nussbaum's 2010 book excerpted here, *Not for Profit: Why Democracy Needs the Humanities*.
- 2 Martha Nussbaum, *Not for Profit: Why Democracy Needs the Humanities* (Princeton: Princeton University Press, 2010), 2. All excerpts reprinted with permission.
- 3 Nussbaum, 6–7.
- 4 Nussbaum, 47–48.
- 5 Nussbaum, 54–56.
- 6 Nussbaum, 79–80.
- 7 Nussbaum, 93–94.
- 8 Nussbaum, 96.
- 9 Nussbaum, 112.
- 10 Drew Faust, "The Universities Crisis of Purpose," *New York Times Book Review* (6 September 2009), 19. Cited in Nussbaum, 124.

A Fragile Pedestal—How Strong is Our Commitment to Democracy?

A Response to Martha Nussbaum

Courtesy of Shannon Vallor



BY SHANNON VALLOR

*Associate Professor and Chair, Department of Philosophy,
Santa Clara University*

MARTHA NUSSBAUM'S 2010 BOOK, *NOT FOR PROFIT: WHY DEMOCRACY NEEDS THE HUMANITIES*, DESCRIBES AN UNFOLDING CRISIS IN EDUCATION THAT THREATENS TO UNDERMINE THE PRACTICAL CONDITIONS FOR FUNCTIONING DEMOCRATIC INSTITUTIONS, BOTH NATIONALLY AND GLOBALLY. MORE SPECIFICALLY, THE BOOK HIGHLIGHTS A DISTURBING GLOBAL TREND TOWARD DEVALUING AND DEFUNDING EDUCATION IN THE ARTS AND HUMANITIES, IN FAVOR OF MORE NARROWLY INSTRUMENTAL AND VOCATIONAL SUBJECTS SUCH AS THE STEM FIELDS—DESPITE THE COMPELLING CASE THAT EDUCATION IN THE LIBERAL ARTS IS ESSENTIAL TO THE CULTIVATION OF CITIZENS CAPABLE OF MEANINGFUL, POLITICAL PARTICIPATION AND EFFECTIVE SELF-GOVERNANCE.

As a philosopher who writes extensively on the subject of how contemporary techno-scientific cultures can continue to cultivate the moral and civic virtues essential to human flourishing, I

happen to share many of Nussbaum's philosophical commitments. Like Nussbaum and many before her, at least as far back as Aristotle, I believe that democratic citizens are not born but must be made. Democracy requires the widespread exercise of specific human capabilities that must be nourished, encouraged, and refined through a variety of cultural practices, of which educational institutions are a primary example. I share Nussbaum's alarm at the global trend toward short-sighted educational policies that ignore the need to cultivate effective citizens, and seek only to train more efficient producers and consumers.

Unfortunately, Nussbaum's argument in *Not for Profit* relies heavily upon a critical premise stated as a bland truism—a trivial claim that can be assumed without argument or supporting evidence. Yet this premise is so far from being a *trivial* truth that I fear that it may not be true at all. Worse still, if this claim is not true, then much of Nussbaum's argument for educational policy reform is placed in jeopardy. The key claim is stated at the end of chapter one, "The Silent Crisis:" "Most of us would not choose to



Chip Somodevilla, istock

live in a prosperous nation that had ceased to be democratic.”¹ From this premise, combined with other, very compelling premises concerning the link between the liberal arts and the cultivation of democratic capabilities, she draws the conclusion that declining public support for liberal arts education is an undesirable, even dangerous trend that must be reversed. But this conclusion only follows if it is true that this trend conflicts with a standing desire to enjoy, *above* other goods, *including* prosperity, a democratic way of life. But *do* ‘most of us’ still have this standing desire, as Nussbaum assumes? Or is this pedestal of the project of education for democratic character more fragile than we realize?

First we must ask, who is the ‘us’ to whom her claim is addressed? If Nussbaum is addressing educated readers in democratic, mostly Western nations, that *should* make her claim more plausible than if her claim were addressing all of humankind. After all, for citizens of a country like the United States, in which democratic principles and values are deeply entrenched in our founding documents and woven into our national narrative, it is easy to read past the claim without taking pause. *Of course* we would not surrender our democracy for mere prosperity. I myself would be greatly relieved to discover that her claim was true, even if its scope were limited to citizens of democratic nations. Yet my intuition is that

the truth of this claim is actually *very much in question*, even and perhaps *most of all* for citizens of ostensibly democratic nations, and that the very educational trends that Nussbaum calls out as problematic for democratic societies are indicative of the claim's possible falsehood.

As an initial test of this intuition, I presented the claim to my freshmen honors students at Santa Clara University, who are currently working through the political philosophies of Hobbes, Locke, and Rousseau, and are therefore well-primed to reflect on the depth of their own philosophical commitments to democratic values. Upon first consideration, they thought the claim unproblematic. Then I drew their attention to its implications—‘So, if given a choice between a prosperous society in which you enjoyed material comfort, perhaps even luxury, but lacked the right or power of self-governance, and a society that was manifestly *less prosperous*, but robustly democratic, you would certainly prefer the latter?’ At this point things exploded into controversy and questioning.

Some had not considered that democracy and prosperity could pull apart, and proposed that democracy was valuable simply *because* it was the most reliable road to prosperity. Yet, recent sharp rises in the prosperity of undemocratic nations, such as China, undermined this merely instrumental defense of democracy.

One student observed, “Well, it’s not like our society is truly democratic anyway—I don’t believe that I have any real political power to influence elections or laws, so I’m not sure what I would really be losing.” Others noted the widespread disinterest of Americans in voting and other forms of active political participation, especially in years where economic prosperity and growth does not seem to hang in the balance. Nor were they sure how much they would value living in a ‘real’ democracy, despite the fact that we spent weeks discussing the more direct democracy of Athens, and Aristotle’s definition of a citizen proper as an agent of full political participation. Though many were clearly disturbed by the discussion’s



Students from a wide range of academic disciplines engaged in dialogue with speakers through the 2014-2015 Bannan Institute on Ignatian Leadership.

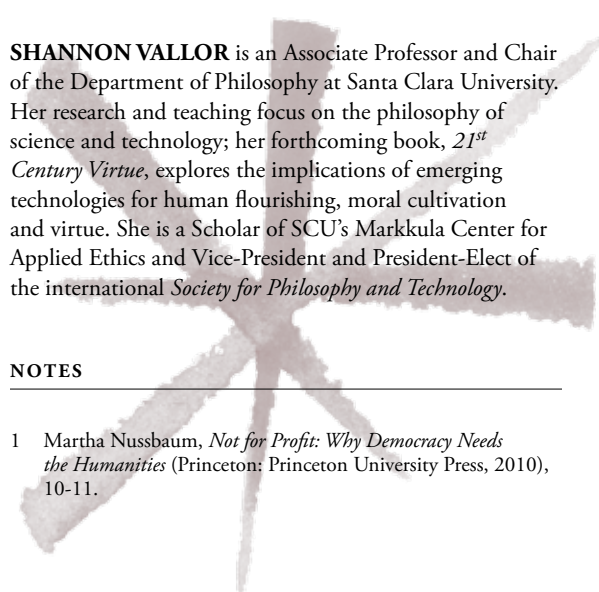
Max Westerman

Democracy requires the widespread exercise of specific human capabilities that must be nourished, encouraged, and refined through a variety of cultural practices, of which educational institutions are a primary example.

implications, these students' own intuitions called into serious question Nussbaum's assumption of a stable and widespread commitment to democratic ideals, even among educated, highly intelligent, and comparatively privileged young citizens.

Perhaps newly minted citizens cannot be expected to reliably embrace or defend democratic ideals. After all, these students are only now being introduced to the very form of higher education that Nussbaum believes so conducive to the maturation of their democratic capabilities. But later conversations with friends, relatives, and colleagues, most highly educated, did little to assuage my worry that, far from 'most of us' having an unassailable and articulate commitment to democracy, most of 'us' may in fact be able to say little about why democracy matters more than prosperity.

Rare were the responses I most expected: Enlightenment-style appeals to the accordance of self-rule with human dignity, or to the public use of one's own reason as a condition of moral and intellectual maturity and courage. No one spoke of the civic responsibilities of self-governance engendered by our democratic liberties. I suspect that to say such things with robust sincerity in our post-Enlightenment era would seem quaint, even unsophisticated to many. If these conversations have any bearing upon Nussbaum's claim (and given the entirely unscientific sample, they may not), then the voices of Rousseau, Kant, Locke, Mill, and even Rawls, are little more than muted whispers in many ears, and no other impassioned defense of democratic ideals waits on the tip of our tongues. Perhaps this stands as an indictment of our traditional way of teaching these ideals—even in the liberal arts.

If so, then our educational policies and priorities cannot be turned back to the path of democracy-building simply by pointing out that we are now veering away from it. Indeed, those who are pushing the most egregious programs of educational 'reform' away from the liberal arts (while decimating legal protections for voting rights and other conditions of political participation) are plausibly *counting on* these new educational trends weakening whatever thin public allegiance remains to robust democratic values—values that, in Nussbaum's words, not only "lead to cultures of equality and respect" but produce thoughtful, engaged (and demanding!) citizens rather than mere "useful profit-makers." To bring our systems of education back to building the democracies we used to cherish, perhaps we must first ask, "how do we bring *ourselves* back to cherishing democracy?" 

SHANNON VALLOR is an Associate Professor and Chair of the Department of Philosophy at Santa Clara University. Her research and teaching focus on the philosophy of science and technology; her forthcoming book, *21st Century Virtue*, explores the implications of emerging technologies for human flourishing, moral cultivation and virtue. She is a Scholar of SCU's Markkula Center for Applied Ethics and Vice-President and President-Elect of the international *Society for Philosophy and Technology*.

NOTES

- 1 Martha Nussbaum, *Not for Profit: Why Democracy Needs the Humanities* (Princeton: Princeton University Press, 2010), 10-11.

Breath and Inspiration: The Value of a Liberal Arts Education

A Response to Martha Nussbaum



Grace Ogihara

BY NICOLE KELLY '13

*Communications and Operations Specialist, Ignatian Center for Jesuit Education,
Santa Clara University*

"Education is not the filling of a pail, but the lighting of a fire."

— WILLIAM BUTLER YEATS

REMEMBER TO BREATHE. WHILE PREPARING TO DELIVER MONOLOGUES AS PART MY THEATER CLASS'S FINAL EXAM, MANY OF MY CLASSMATES AND I FELT VICTIM TO OUR NERVES, FORGETTING TO BREATHE WHILE DELIVERING OUR LINES. "REMEMBER TO BREATHE," OUR PROFESSOR REMINDED US. "BREATHE IN THE WORDS. THEY SERVE AS YOUR INSPIRATION." I HAD NEVER CONSIDERED THE RELATIONSHIP BETWEEN BREATH AND INSPIRATION UNTIL THAT MOMENT.

In-spiration. Like respiration? I was struck by the connection. In-spire: to create a feeling in, to animate, to inhale. To receive the words in front of you, to be moved by them, and to breathe them back out anew. This odd little realization offered a key to my education. The best professors I had at Santa Clara University encouraged me to breathe in the words we read, to pause and think critically about them, and to breathe them out in a new way.

As an undergraduate student earning a history degree, I would invariably be asked the dreaded question: "So what can you do with that?" A man once even went so far as to warn me: "Be careful.

A history degree is not very marketable." These often well-meaning comments highlight the general misgivings today about the purpose of a liberal arts education. Studying the liberal arts cultivates critical thinking, and reading and writing skills that are necessary to be successful in most careers. Nevertheless, unlike students majoring in fields such as engineering, finance, or computer science, I did not have a clear career path set out in front of me after graduation. It is true, I did not choose to study history for the job prospects or the marketability; I studied history because it allowed me to take a deeper look, ask bigger questions, and seek to understand the world and my place in it. I studied the liberal arts because of the way it *inspired* me to critically engage with questions about who we are and how we ought to live.

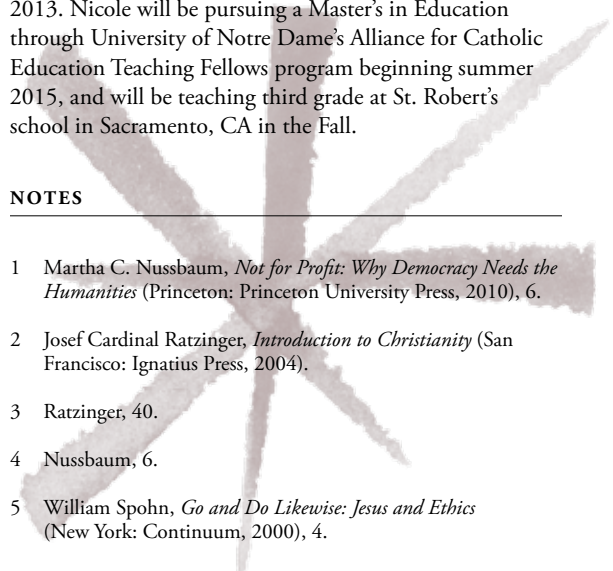
With the growing emphasis on professional degrees over the liberal arts, Martha Nussbaum asserts: "we seem to be forgetting about the soul, about what it is for thought to open out of the soul and connect person to world in a rich, subtle, and complicated manner."¹ In my senior year at Santa Clara, a history professor of mine finished out

the last day of class by asking us: “What do you love?” After 10 weeks of study, his final note was not a summary review of our course themes, or the methodological skills we had learned to apply throughout the quarter. Instead, his final word was a question, inviting us to pay attention to what it is we love, because this is how we will begin to understand ourselves and our place in the world. At the time, graduation was fast approaching, and I was overwhelmed with insecurity and fear. Had I ultimately made a mistake studying history? I had visions of my life being defined by debt and unemployment, and I longed for a clear career path to present itself on the uncertain horizon ahead. And then, this question: “What do you love?” This invitation reminded me to breathe and helped me to re-focus on what I had learned.

I did not choose to come to Santa Clara because of its Jesuit, Catholic mission. Faith and religion were far removed from my life growing up, and I was dismissive of the significance of Santa Clara’s Catholic identity. However, during my time in college, I found myself reconsidering the world of faith I encountered in the classroom and on the campus. During my senior year, I read an excerpt of *Introduction to Christianity* for a class and was deeply moved and stirred by the questions this text and class presented.² Having spent my life without belief in God, the thought of a divine reality rattled me to my core. I found myself sitting alone in Santa Clara’s Mission Church, considering what all of this meant, and what my place in it might be. Pope Benedict XVI called such considerations the “penetrating ‘perhaps’ which belief whispers in man’s ear.”³ I began reading theology books and openly asking questions about faith outside of class, and this whisper of ‘perhaps’ turned into a full shout. I believed in God, and this changed everything in my life. While faith was quite foreign to me, I found my professors and peers welcomed these conversations and validated the importance of my questions. Jesuit, Catholic universities are uniquely poised to prompt and host such inquiry and considerations, for a liberal arts education is centrally concerned with the human experience and search for truth.

For me, studying the liberal arts had allowed me to examine how my life might fit within

the greater story, to discern how my localized questions are rooted in a reality bigger than myself. Nussbaum suggests that humanities studies enrich our “ability to transcend local loyalties and to approach world problems as a ‘citizen of the world’... to imagine sympathetically the predicament of another person.”⁴ The education we breathe in ultimately points us beyond ourselves and moves us to seek a greater good, a common good.

Where is my path pointed? My heart lies in the world of education, particularly in working with children. This is not something I have always known, but a realization that has unfolded gradually, as I reflected upon my experiences and those things that I love. I will soon begin a master’s program through the Alliance for Catholic Education at the University of Notre Dame and spend the next two years teaching third grade at a small Catholic school in Sacramento, California. It is strange and wonderful to see the transition ahead where I am not just the student in the classroom, but am charged with the education of others. My education at Santa Clara has challenged me to build something greater than my own resume, it has *inspired* me. My hope is that I can, in turn, “go and do likewise.”⁵ 

NICOLE KELLY graduated from Santa Clara University in 2013, with a B.A. in History. She has worked on staff as the Communications and Operations Specialist at SCU’s Ignatian Center for Jesuit Education since September 2013. Nicole will be pursuing a Master’s in Education through University of Notre Dame’s Alliance for Catholic Education Teaching Fellows program beginning summer 2015, and will be teaching third grade at St. Robert’s school in Sacramento, CA in the Fall.

NOTES

- 1 Martha C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities* (Princeton: Princeton University Press, 2010), 6.
- 2 Josef Cardinal Ratzinger, *Introduction to Christianity* (San Francisco: Ignatius Press, 2004).
- 3 Ratzinger, 40.
- 4 Nussbaum, 6.
- 5 William Spohn, *Go and Do Likewise: Jesus and Ethics* (New York: Continuum, 2000), 4.

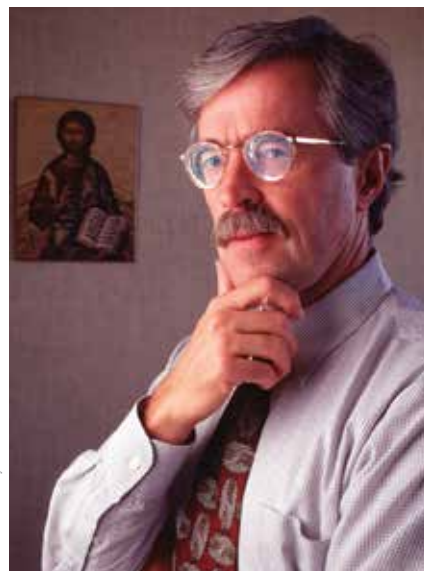
William C. Spohn Religion and Public Life Grant

"The basic command that Jesus gives at the end of the Good Samaritan story invites [us] to think analogically: 'Go and do likewise' (Luke 10:37). The mandate is not 'Go and do exactly the same.' ... And it is decidedly not 'Go and do whatever you want.' ... Jesus did not come teaching timeless moral truths or a uniform way of life to be replicated in every generation. Rather his words, encounters, and life story set patterns that can be flexibly but faithfully extended to new circumstances."

—WILLIAM C. SPOHN¹

How can we meet the challenge to "go and do likewise," within our 21st-century context? How are we called to "spot the rhyme," and respond to God's invitation to become co-laborers in the healing and transformation of our world today?

The William C. Spohn Religion and Public Life Grant is awarded annually to one undergraduate or graduate student at Santa Clara University interested in exploring a vocational project in religion and public life. The grant was established by friends and family of William C. Spohn, former director of the Bannan Institute, whose work, leadership, and scholarship were animated by a deep commitment to "go and do likewise."



Charles Barry

William C. Spohn (1944-2005)



Christopher Wemp

Christopher Wemp '12

This year's Spohn Grant was awarded to Christopher Wemp '12, current SCU graduate student in educational administration. Wemp is a liturgical composer, pianist, and music director, and has done extensive research on liturgical music in El Salvador, Peru, and Colombia. In addition to his graduate studies at SCU, Wemp currently serves as the program manager and an instructor for SCU's Innovations in Catholic Education program, which supports Catholic School teachers, principals, and clergy in the Diocese of San Jose. ©

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- 1 William C. Spohn, *Go and Do Likewise: Jesus and Ethics* (New York: Continuum, 1999) 4, 49.

“Go and Do Likewise”

2014-2015 Spohn Grant Report



Max Westerman

BY CHRISTOPHER WEMP '12

*Graduate Student, School of Education and Counseling Psychology,
Program Manager, Innovation in Catholic Education Program,
Santa Clara University*


GUILLERMO CUÉLLAR IS A SALVADORAN COMPOSER AND COLLEAGUE OF THE LATE ARCHBISHOP OSCAR ROMERO, AS WELL AS NUMEROUS RELIGIOUS AND LAY PEOPLE KILLED DURING THE SALVADORAN CIVIL WAR. FOR WRITING AND COMPOSING WHAT THE SALVADORAN MILITARY CALLED “INFLAMMATORY RHETORIC”—SONGS THAT ECHOED ARCHBISHOP ROMERO’S URGINGS TO END THE WAR AND BRING JUSTICE TO THE OPPRESSED, CUÉLLAR NARROWLY ESCAPED DEATH HIMSELF. Through generous support of the Spohn Grant, I had the opportunity to reflect with Cuéllar on his music. He shared: “I’ve always had the idea of projecting an image that was painful, but, in the end, carried a message of hope—the message of Jesus.”

Cuéllar’s songs indeed express a pain of loss. In a song called “Aguilares,” he recounts the death of Fr. Rutilio Grande, S.J. in 1977: “Death kicked you in the face...the beast...devoured you.” Yet, he ends with a message of hope: “It will be the voice of the prophet, not the cry of the war, that all will heed.” Cuéllar’s music is strikingly relevant today, in a world full of violence and injustice; I wish to share it, as well as my own compositions, many of which have been inspired by my studies and immersion in El Salvador, more broadly.



Christopher Wemp

Through the support of the Spohn Grant, Chris Wemp traveled to El Salvador to collaborate with Salvadoran composer, Guillermo Cuéllar.

Underwritten by the William C. Spohn Religion and Public Life Grant, I created a set of 20 songs in bilingual sheet music format. Several have now been used in university liturgies at the Santa Clara’s Mission Church, most notably during our recent commemoration of the 25th anniversary of the Jesuit and lay person martyrs of El Salvador. SCU Spanish professor, Marc Accornero, assisted with translations, and I received feedback from Cuéllar and SCU composer, Gregory Dale Schultz, as well. One piece I composed, “Alleluia, Praise to the Savior,” echoes the spirit of Professor Spohn in a particular way. “By his love, Christ calls us to be sowers of peace; each of us to our own ability.” In fall 2015, I will begin an M.T.S. program at the Jesuit School of Theology of Santa Clara University and plan to explore ways this, and related music, can inspire justice and community building locally and internationally. 

Thriving Neighbors Initiative

University-Community Participatory Action Research Grant Reports


The SCU Thriving Neighbors Initiative actively promotes strategic ties between Santa Clara University and the Greater Washington community of San Jose, California in order to advance prosperity and education within SCU and Greater Washington. The Ignatian Center for Jesuit Education invited faculty-student-community partner teams to submit grant proposals for projects that advance the aims of the Thriving Neighbors Initiative in its inaugural year. The following four grants, awarded in 2014-15, supported education and health projects that were collaboratively designed, developed, and evaluated. For additional information on the Thriving Neighbors Initiative and the 2014-2015 grant projects, please visit scu.edu/ic/tni.

Madres Walking to Health / *Camino a la Salud*

SCU Faculty Partners: Laura Chyu, Public Health, and Katherine Saxton, Biology

Washington Community Associates: Yazmin Ballesteros, Juana Escamilla, Jessica López, Eva Marrón, and Arcelia Ramírez

SCU Student Contributors: Mariam Khan and Misja Ilcisin


Through the “Madres Walking to Health” grant project, Professors Katherine Saxton and Laura Chyu of Santa Clara University’s Public Health Program joined community members to develop a sustainable health initiative for the parents and children of Washington Elementary in San Jose. Walking groups are a relatively simple, cost-effective way for parents to promote physical activity, and have consistently demonstrated significant health benefits. In partnership with five community leaders, the “Madres Walking to Health” grant program kicked-off with its first event in November 2014, with over 60 participants. The grant-funded team hosted numerous subsequent, regular walking group events. Following the 18-month grant, the walking group activities will be managed, evaluated, and sustained by the parents of the *Madre a Madre* group at Washington Elementary. 

Resilient Families Project: Parents Helping Children Build Resilience

SCU Faculty Partners: Barbara Burns, Liberal Studies

Washington Community Associate: Adriana León

SCU Student Contributors: Katherine Strong '15 and Brenda Arellano '15

The parents of Washington Elementary have voiced concern about the prevalence of gangs and want to do all they can to help their children withstand gang pressures. Professor Barbara Burns proposed the “Resilient Families Project (RFP),” a community-based intervention program in which parents learn to strengthen self-regulation skills and a resilient mindset in their children. Studies suggest that the most powerful factors for gang prevention are healthy parenting and strong familial ties. RFP consists of six workshops in which facilitators share with parents strategies to help their children build strong resilience. In fall 2014, Barbara Burns and Adriana León, a mother of three in the Washington community, recruited 15 parents from kindergarten classes to participate in the program on a weekly basis. The results of this program will inform future RFP initiatives in Greater Washington and beyond. 



Charles Barry



Max Westerman

Adult Education Center/*Centro para Educación de Adultos*

SCU Faculty Partners: Lucía Varona and Maria Bauluz, Modern Languages

Washington Community Associates: Elena Barba, Maria Claudio, and Elizabeth Molina

SCU Student Contributors: Emilio Sanchez and Cynthia Calderon

Professor Lucía Varona initiated an adult education program to provide a space for ongoing discussions and reflections on personal identity and community for parents in the Washington community. In fall 2014, joined by Professor Maria Bauluz, the Adult Education Center began hosting meetings to discuss various themes, such as *Ser Immigrante* (Being an Immigrant), *La Familia*, and *El Viaje a EE.UU* (The Trip to the USA). Formal discussions took place with two community groups every Friday, and intermediate SCU Spanish students scheduled one-on-one meetings with the parents. Both through group discussions and a written survey, participants have expressed gratitude and joy for the discussions and friendships they have formed within their groups. [e](#)

Abriendo Puertas: Opening Doors to Early Childhood Education via iPads

SCU Faculty Partners: Marco Bravo '94, Education and Counseling Psychology

Washington Community Associates: Patty Lozano, Elizabeth Molina, Marlen Monroy, Beatriz Pérez, and María Tovar

SCU Student Contributors: Lino Gutierrez '15, Sonia Gonzalez '15, and Victoria Barragan '15

While attending a *Madre a Madre* meeting with the parents of Washington Elementary, Professor Marco Bravo heard mothers express a need for programs to prepare their youngest children for academic success. Studies show many Latino children begin school six months behind their non-Latino peers with regard to academic readiness. The “*Abriendo Puertas*” grant project worked with five parents in the Washington Community to support literacy and math development among children between the ages of three and four by using related apps on iPads for about 20 minutes per day. Parent participants commented on the positive experiences they have shared with their children, as well as the growth they’ve seen in their children’s language skills. Following the initial roll-out, the program was expanded to include families with children of a wider age range. Bravo hopes that promoting easy access to such resources will encourage even more families in the Washington community to utilize these tools to support early childhood education. [e](#)

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explore
www.scu.edu/explore



This cross was commissioned in 2014 to commemorate the 25th anniversary of the UCA martyrs. It was designed by Rubén Darío Villa, SCU '10, and hand-made and hand-painted in El Salvador by members of *La Cooperativa La Semilla de Dios*.

At the center of the cross stands California's Mission Santa Clara de Asís, which sits at the heart of SCU's campus. Surrounding the Mission are eight simple, white crosses that were placed there following the killing of the UCA martyrs on November 16, 1989 and have remained ever since.