



FALL 2006

explore

PUBLISHED BY THE IGNATIAN CENTER FOR
JESUIT EDUCATION AT SANTA CLARA UNIVERSITY

FROM THE CENTER DIRECTOR

I write my inaugural director's column from a Jesuit retreat house overlooking the San Francisco Bay. I'm here with a group of Santa Clara students and alumni on a silent directed retreat. Up the hill from us are faculty and administrators from Jesuit high schools meeting as the "Seminar in Ignatian Leadership." While many question the continuing vitality of the "Ignatian tradition" on contemporary Jesuit campuses, this issue of *explore*, in honor of Jesuit Jubilee 2006, celebrates that vitality. And a closer look at this retreat house scene just might allay the fears of many.

New Yorker by birth, lawyer by training, and most recently, law professor at Georgetown, I'm delighted to be the new executive director of the Ignatian Center for Jesuit Education. It's a challenge though to follow two men of distinction: Dennis Moberg who, as interim director for the past two years, shepherded the Center through its recent reorganization; and the late Bill Spohn who, before his premature death in 2005, brought intellectual *gravitas* and theological insight to every aspect of the Center's operation. This new job excites me because the point of the Ignatian Center—"to preserve and extend the Jesuit and Catholic mission and identity of Santa Clara University"—is an important one.

To be sure, the articles in this issue bring refreshingly new spins to perennial questions about Ignatian tradition, both in general terms and in higher education. But how would I begin to characterize that tradition on contemporary Jesuit campuses? Let me paraphrase from the insights of two Jesuit superior generals—Pedro Arrupe and Peter-Hans Kolvenbach. If the real measure of our Jesuit universities is who the students become, then we must raise our educational standard to ensure that our universities are forming men and women for others by educating "the whole person of solidarity for the real world." Of course, what this all signifies is by no means clear and so much still needs to be done. This is the work of the Ignatian Center.

As I watch students scurrying to chapel for morning prayer, I can frankly attest that the spirit of St. Ignatius is alive and well at Santa Clara. While this is most welcome for us at the Ignatian Center, it is only our starting point.

Peace,

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explore is published two times per year by the Ignatian Center for Jesuit Education at Santa Clara University, 500 El Camino Real, Santa Clara, CA 95053-0454. www.scu.edu/ignatiancenter 408-554-6917 (tel) 408-551-7175 (fax)

The views expressed in *explore* do not necessarily represent the views of the Center. We welcome your comments.

The Ignatian Center for Jesuit Education is dedicated to preserving and extending the Jesuit and Catholic mission and identity of Santa Clara University. As one of three Centers of Distinction at the University, the Ignatian Center touches the lives of students, faculty, and staff, and links the University with its important stakeholders through partnerships, scholarship, and service.

Santa Clara University, a comprehensive Jesuit, Catholic university located in California's Silicon Valley, offers its 8,397 students rigorous undergraduate curricula in arts and sciences, business, and engineering, plus master's and law degrees. Distinguished nationally by the second-highest graduation rate among all U.S. master's universities, California's oldest higher-education institution demonstrates faith-inspired values of ethics and social justice. More information is online at www.scu.edu

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11/06 DP-3,850

contents

The Ignatian Tradition at SCU

5 Our Place at the Anniversary Table: The Jesuit Heritage of Santa Clara University

BY ROBERT SENKEWICZ How has the Santa Clara University community uniquely enriched the overall Jesuit story, and what are our challenges?

12 Acting Upon One Another: Ignatian Tradition and the Arts

BY KRISTIN KUSANOVICH The performing arts and Jesuit spiritual practices both seek to deepen one's communion with the sensual world, and to create a profound state of listening and readiness.

16 Honoring the Jesuit Jubilee: Two Journeys

BY JAMES W. REITES, S.J. An SCU Jesuit recounts his experience with students on a pilgrimage to Jesuit sites in Rome and Spain, and on a 190-mile walk along the Camino de Santiago de Compostela.

20 We Teach Who We Are: Reflections on the Vocation of the Teacher in Jesuit Education

BY KIERAN SULLIVAN An SCU faculty member reflects on how her vocation as a teacher developed, and how it might continue to develop as she works within the Ignatian tradition.

PERSONAL STORIES OF THE JESUIT TRADITION

24 Doing Justice: The Core of a Jesuit Education

BY LEON PANETTA B.A. '60. J.D. '63 The fulfillment of Jesuit education is not just learning about

justice; it is doing justice.

25 Faith That Does Justice

BY KRISTIN LOVE '03 Santa Clara's Jesuit tradition taught this alum to rethink her Catholic upbringing and see it as the "faith that does justice."

26 Here Comes the Fire: My Experience as an SCU Parent

BY DAVID LORENTZ SCU took his son's raw talent, genes, past experiences, Catholic foundation and, like little bits of bright glass, turned him into a spectacular stained glass window.

28 Daniel Germann, S.J.: A Servant-Leader

BY JENNIFER KONECNY A tribute to a quiet, soft spoken, gentle man, who also has a delightful, if not fiendish sense of humor and an absolute knack for celebration.

BANNAN GRANT REPORT

30 Bannan Grant Report: A Guide to St. Clare's Garden

BY NANCY LUCID The designer of SCU's St. Clare's Garden had a deep knowledge of its meaning, and her garden guide and Web site share this knowledge with the broader community.

35 Coming Events and Next Issue

Cover photo by Charles Barry
Statue of Ignatius of Loyola on the
SCU campus



Our Place at the Anniversary Table

The Jesuit Heritage of Santa Clara University



BY ROBERT SENKEWICZ

Professor

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THIS YEAR THE JESUITS ARE CELEBRATING THREE ANNIVERSARIES. IGNATIUS LOYOLA, THE FOUNDER OF THE JESUIT ORDER, DIED IN 1556, 450 YEARS AGO. AND TWO OF THE EARLIEST JESUITS, FRANCIS XAVIER AND PETER FABER, WERE BORN 500 YEARS AGO.

Anniversaries are important celebrations. They are times when families, who might live in different parts of the world, gather together to celebrate an important milestone. More often than not, the various family members have not seen each other in quite some time. As they tell their stories and catch up with each other, it becomes clear that each person's actual experiences have made a distinct contribution to the life of the family and this has enriched the family tradition in a unique way.

I suggest that we, the members of the Santa Clara University community, reflect on our own experiences in a similar fashion as we gather at

the "anniversary table" with many other Jesuit ministries and institutions. This is an opportunity for us to see how we have uniquely enriched the overall Jesuit story. This anniversary celebration calls us not only to reflect on that uniqueness but also summons us to a creative fidelity to the challenges contained in our own story.

Our tale is encapsulated by the Mission Church. Fittingly, this is the first building that visitors see directly in front of them as they enter the campus along Palm Drive. Santa Clara University is the only Jesuit institution of higher learning in the United States that has a church founded by Franciscan missionaries at its very center. This important feature of our landscape is closely related to the core Jesuit experience, that is, the conversion of Ignatius Loyola himself. I would like to begin by describing that core experience, and then offer four themes which I hope can serve to highlight Santa Clara's own place at the Jesuit anniversary table.

CONVERSION

The Society of Jesus began because of a siege, a book shortage, and an encounter.

May 20, 1521 was the day the French were besieging the city of Pamplona, Spain. In comparison to other battles, this could not be considered a major one, for halfway around the world at that very moment, a much more significant siege was being prepared. In the Valley of Mexico, Hernán Cortés was positioning his Spanish soldiers and their Indian allies on the three causeways that were the approaches to the great Aztec capital of Tenochtitlán. The results of that siege would have tremendous consequence for many people, including the future followers of one of the Basque soldiers defending Pamplona—Iñigo López.

In the siege of Pamplona, López was severely injured by a French cannonball that shattered his leg, and had to be evacuated to Loyola, the family property some fifty miles away. His recuperation was difficult because his leg had to be re-broken and re-set when he arrived home. When Iñigo López began to recover and felt well enough to read, he asked for some light reading to help pass the time. For him, light reading consisted of novels of chivalry, a genre that was very popular in the court circles where he had spent a good part of his youth. However, he was told that none of these novels were to be had. For although novels of chivalry may have been all the rage in court, they had yet to penetrate the isolated mountainous region in which Loyola was located. All they could offer Iñigo was a book on the life of Christ and an old devotional book about the lives of the saints.

It was probably then that Iñigo López realized how much his life had changed. He already suspected that he would never be able to walk without a pronounced limp, therefore dashing any hopes he might have had to live the life of a soldier or a courtier. And perhaps worse is that he did not have access to the very books that

would allow him to be in touch with the imagination of his old self.

It is easy to envision Iñigo López stubbornly refusing to read the book about the saints, letting it gather dust on his nightstand for days or weeks. But finally, boredom must have gotten the better of him, and he opened it. Years later, speaking of himself in the third person, he recalled his thoughts after reading it: “He would stop to think, reasoning with himself, ‘How would it be if I did this which St. Francis did?’” Thus, the Society of Jesus began when Iñigo López, better known to history as Ignatius Loyola, encountered Francis of Assisi.

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IGNATIUS: ENGAGEMENT

What Ignatius did next provides us with the first theme of our story. When he recovered from his injury, he set out for Barcelona, hoping to catch a boat for the Holy Land. On his way, he later recalled, he was thinking about the novel *Amadis of Gaul*. This book, published in 1508, was the leading novel of chivalry of the day. The very end of the work describes how Amadis’s son Esplandián and some of his friends spent a significant night:

With Esplandián in the middle position they knelt before the altar of the Virgin Mary and kept vigil over their arms. Just as was the custom of the time, they all had their hands and their heads bare of armament. And Esplandián appeared so handsome in their midst that his face shone like the rays of the sun.... He begged the Virgin Mary to intercede with her glorious Son so that he might aid and direct him so that by serving Him, he might be able to measure up to that great honor he was receiving.

When Ignatius arrived in Monserrat, a city outside of Barcelona famous for its altar to the Virgin, he consciously replicated the scene described in *Amadis of Gaul*. As he recounted in his autobiography:



The Society of Jesus began because of a siege, a book shortage, and an encounter among these three men: Ignatius Loyola (at left), Francis Xavier, and Peter Faber.

At night on the eve of the feast of the Annunciation...he went to kneel before the altar of Our Lady. And sometimes in this posture and other times standing, he spent the whole night there with his staff in his hand.

We see that Ignatius was expressing his developing commitment to his new life through the forms of the culture of his day.

Engagement with contemporary culture is one of the hallmarks of the Ignatian approach. The more complicated the culture, the more complicated that engagement is going to be. Ignatius, who lived through the Protestant Reformation, the Catholic-Counter Reformation, and the Age of Discovery, was certainly no stranger to complexity. He engaged all of these cultural currents. In our own day, some forms of the culture in which we live are innocuous, while others can have potentially dramatic effects for both good and ill. Yet, the devotee of Ignatius must engage all of them.

It is sometimes said that a Catholic university ought to concentrate first and foremost on those subjects that demonstrate the university's Catholic identity. There is nothing wrong with that point of view, but too often the underlying message in that argument is that certain controversies, such as those about abortion or stem cell research, should not form part of the curriculum. However controversial or contested a culture may be, it is not reasonable to give up the Ignatian approach of engagement with that culture. If a Jesuit university were to do so, it would not be faithful to the distinctively Ignatian side of its identity.

FRANCIS: ENVIRONMENT AND SIMPLICITY

Francis of Assisi is one of the most attractive figures in the history of Christianity in that he is one of the few Christian saints whose appeal consistently transcends religious differences. For

example, it was no accident that when Pope John Paul II sought to bring together religious leaders from around the globe for a "World Day of Prayer" in 1986, he chose Assisi as the site for this event. Throughout the centuries, artists of all types have been attracted to the figure of Francis. The famous frescoes of Francis preaching to the birds by Cimabue and Giotto, the numerous modern representations of the same theme, and Francis's soaring poetic prayer "Canticle of the Sun" all testify to the intimate connection between the world of nature and Franciscan spirituality. And Francis's well known dialogues with "Lady Poverty" highlight the central role of simplicity of life in his vision. In modern times we see Francis portrayed in cinematic works, such as Roberto Rossellini's 1952 movie *The Flowers of St. Francis* or Franco Zeffirelli's



St. Francis Basilica in Assisi

Amy Kremer Gomersall

Students resonate spontaneously with two elements that are more closely identified with Franciscan spirituality, namely environmental concerns and simplicity of life, than they resonate with elements that are more classically Jesuit, such as discernment. It is interesting that Ignatius respected both of these themes as well.

1972 effort *Brother Sun, Sister Moon*. And, it should not be forgotten that it was Francis who started Ignatius on his spiritual journey.

Over the many years that I have been interacting with Santa Clara students, it has seemed to me that the students resonate spontaneously with two elements that are more closely identified with Franciscan spirituality, namely environmental concerns and simplicity of life, than they resonate with elements that are more classically Jesuit, such as discernment. It is interesting that Ignatius respected both of these themes as well. The final meditation of the *Spiritual Exercises*, the “Contemplation to Attain the Love of God,” emphasizes the divine presence in the natural world. And Ignatius’s urging to his Jesuit brethren to “love poverty as a mother” followed up on Francis’s feminization of that virtue.

Santa Clara University has developed programs that grow out of the Franciscan parts of our story. For example, we now have academic majors in environmental studies and environmental science and the issue of sustainability is a significant part of campus environmental policy. The last issue of *explore* highlighted the many immersion experiences that the University offers. Each of these experiences, whether within the United States or beyond our boundaries, has the crucial component of urging students to reflect on how to develop a more simple and less cluttered lifestyle. My suspicion is that, with global climate change accelerating and global economic inequality increasing, the Franciscan part of our story is going to acquire an even greater urgency in the coming years.

CLARE: LEADERSHIP

There is a unique theme in our story that stems from the Franciscan side. We are the only Jesuit university in the United States named after a woman. There is simply no figure in the Jesuit tradition similar to Clare of Assisi.

Clare wrote to Agnes of Prague with what she called “motherly affection,” and the tone of that connection is difficult to find in the all-male Jesuit correspondence. Ignatius and Xavier sometime signed off their letters to each other with the phrase *todo vuestro*, “completely yours.” Xavier once ended a letter, “Completely yours, without ever being able to forget you,” but these types of emotional connection were more the exception than the norm.

Besides its maleness, Jesuit spirituality is inevitably influenced by Ignatius’s experiences as a soldier. There is a command structure in the Jesuits that is “top down,” and that is one of the things about the Society that outsiders still find most off-putting. Though these aspects of Ignatian spirituality and the Jesuit order can be over-emphasized, they nevertheless are present. The insights of Clare offer an important complement to that characteristic. Her writings are not numerous, yet they are powerful. In her rule, for instance, she placed a great emphasis on the active participation of all the sisters in the governing of the convent. For Clare, leadership was inextricably bound up with service, listening, and consultation:

Let all who hold offices in the monastery be chosen by the common consent of all the sisters to preserve the unity of mutual

love and peace. Let at least eight sisters be elected from the more discerning ones in the same way, whose counsel the Abbess should be always bound to use in those matters which our form of life requires. Moreover, the sisters can and should, if it seems useful and expedient, remove the officials and elect others in their place....The Abbess is bound to call her sisters together at least once a week in the Chapter, where both she and her sisters should humbly confess their common and public offenses and negligences. Let her consult with all her sisters there concerning whatever pertains to the welfare and good of the monastery, for the Lord frequently reveals what is best to the least [among us].

Over the past two decades, Santa Clara, like most colleges and universities in the United States, has placed a great emphasis on “education for leadership.” For us, though, the “Clara” part

of Santa Clara can offer a different model of leadership and a different take on how to achieve it.

One of the elements of the genius of Dan Germann, S.J., whom Jennifer Konecny wonderfully celebrates in another article in this issue, is that, in Campus Ministry, the Eastside Project, and Alumni for Others, he instinctively knew that his own leadership in all these areas consisted largely in helping other people—students, faculty, and staff—to discover their own gifts and abilities. For Dan, to exercise leadership in this vein was, above all, to experience a great deal of joy. It was very appropriate, then, that when Dan led the effort to organize a spring fair of fun and frolic in the Mission Gardens in the 1970s, he named it the Festival of St. Clare.

**XAVIER:
GLOBALIZATION**

Both the Jesuit and the Franciscan traditions share an important aspect. From the beginning, both had a strong outward and missionary focus. In 1219, during a Crusade, Francis himself once went to Egypt and crossed over to the other camp to preach to the sultan, Malek Kemel. According to one account, Francis offered to demonstrate to the Sultan and all who were present the power of Francis’s God by building a fire and then walking through it, unharmed. Perhaps fortunately for Francis, the sultan declined his offer!

The most famous early Jesuit missionary was Ignatius’s companion Francis Xavier. He entered Japan in 1549 and quickly learned that the forms of European spirituality that he had brought with him would not work there. He spent a year studying the language, cultivated diplomatic relationships with local leaders, and began to present himself as a holy man in Eastern, not Western ways. This early effort at enculturation was the forerunner of the later Jesuit efforts undertaken by Mateo Ricci and others in China in the sixteenth and seventeenth centuries.



Xavier

The intercultural impulse at the core of both religious traditions which comprise the Santa Clara story needs to be combined with a tremendous sensitivity to the ways in which intercultural encounters can become disguised forms of domination. Globalization must be critically studied with a deep and genuine respect for other cultures.

The missionary efforts that are a direct part of the Santa Clara story are those in the New World. These endeavors were a long-range effect of the 1521 conquest of Tenochtitlán, which occurred as Ignatius was convalescing. The Franciscans, under the presidency of Junípero Serra, founded Mission Santa Clara in 1777. The Jesuits worked throughout North and South America before Carlos III expelled the Society from New Spain in 1767. At their best, these efforts were instances of creative enculturation, in that the missionaries served as bridges between two cultures and, in some cases, as protectors of the native peoples from exploitation by soldiers, miners, and powerful landowners.

At times, however, the missionaries themselves were guilty of some of the behaviors they condemned in others, resulting in some criticism from within their own ranks. The famous Jesuit missionary Eusebio Kino was once denounced by one of his Jesuit brothers for putting too much emphasis on controlling the Indians. According to Kino's critic, the natives regarded the missionaries as nothing more than "constables." And in California, a series of Franciscans periodically argued that the missionaries' control of large landed estates was inconsistent with the Franciscan emphasis on poverty and should be discontinued.

These parts of our story have important implications for our approach to the study of an interdisciplinary topic that is increasingly important: globalization. The intercultural impulse at the core of both religious traditions which comprise the Santa Clara story needs to

be combined with a tremendous sensitivity to the ways in which intercultural encounters can become disguised forms of domination. Globalization must be critically studied with a deep and genuine respect for other cultures.

CONCLUSION

The basic handbook of Jesuit spirituality is the work composed by Ignatius, the *Spiritual Exercises*. It was not designed as a book to be read, but rather as a handbook for the one-on-one conversation that was the way in which individuals were introduced to the Ignatian methods of prayer and discernment. In his early days, when Ignatius first started giving these Exercises, he was taken before the Inquisition several times. That experience led him to compose this sentence, which he placed near the beginning of the completed volume: "To assure better cooperation between the one who is giving the Exercises and the one who is making them, it is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false."

With only a slight change in wording, this statement has application for a number of human circumstances: "Every person ought to be more ready to put a good interpretation on another's statement than to condemn it as false." It is especially applicable to a university. At Santa Clara, as we try to live out the four themes of the Jesuit/Franciscan story that I have sketched here, this attitude is essential to ensure that our university continues to be a place of true teaching, learning, and scholarship. ■

Acting Upon One Another

Ignatian Tradition and the Arts



BY KRISTIN KUSANOVICH

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THE DAILY RITUAL

AS I WRITE THIS, I HEAR THE MUFFLED, EVER-ASCENDING SCALES OF HANS BOEPPLE. HE IS WARMING UP, AS HE DOES EVERY DAY, WITH COMPLICATED PATTERNS THAT GRADUALLY EVOLVE INTO SCARLATTI OR BEETHOVEN, AT ONE OF TWO GRAND PIANOS HE HAS IN HIS OFFICE ABOVE MINE. FOR SIX YEARS I HAVE FANCIED THAT MY BRAIN HAS BENEFITED FROM THE SECOND-HAND SYNAPTIC CONNECTIONS THAT COME FROM LISTENING TO CLASSICAL MUSIC. That my office is situated in one of my favorite places, somewhere under this grandest of pianos, is a real blessing. For sometimes, unknowingly even, we act upon one another in our daily rituals in profound ways. The sound waves, passing through wood, air, plaster, and creeping down the walls, have left on me an impression of the beauty and dignity of the human spirit. Artistic perseverance is a contagion. When I am around it, I become highly focused and begin thinking

in choreographic terms. I see the trapezoidal space of the proscenium stage (accounting for sight lines) and begin to imagine something that wasn't there before. A dance. And I need the help, as we all do, to create that clearing within the forest of distractions and other pressing business, for the real hard work of artistic creation. Hans has helped me to remember my calling, and his perseverance has on many occasions prodded me to get into the studio, where the truest thing I do takes place.

Thus one ritual transforms into the other. Our spirits are lifted, as they have been since the dawn of humankind, by our ability to dance. The study of the performing arts produces a reverence for life that I believe was at the heart of what Ignatius hoped the *Spiritual Exercises* would foster. When I studied the *Spiritual Exercises* I was impressed with the parallels, not the equivalency, but the way in which the performing arts and Jesuit spiritual practices both seek to deepen one's communion with the sensual world, and to create a profound state of listening and readiness.

While dancing, we leave our troubles outside the door for a short time, and it seems we exit the studio having modified the very definitions of our problems. We feel more hopeful, more energized. We've been conduits for something, instruments through which the dance has come alive. We've explored our limits as we stomp, soar, leap, and turn. The limits we discover keep us humble. The limits we are mistaken about give us a glimpse of our infinite power.

Music is located above dance in the Music and Dance Facility. The sounds of Hans and many others float down staircases and into the lives of those who dance on the first floor. Does anything glimpse the heavenly as profoundly as music? We dancers deal with more earthbound realities: gravity, suspension, and pull. We stumble on the third count of the fifth measure of six, and our mistakes are quite visible. We convey “oiy,” by closing one eye briefly (the one farthest from the imagined audience) so as not to get into the practice of showing large reactions to our mistakes. We try not to swear. We laugh. We drink water. Our students see us eating yogurt, hot and tired, and they see us trying it all again. We accompany each other across the space at break-neck speeds and share moments of a sort of dynamic terror/joy. We live together in stillness too, in difficult balances and contemplative stretches. We actually touch each other and know each other not so much by how we look as by how we move. We care for our students' bodies, minds, and hearts as we push them to new heights. We feel our way together into the art form, into and through that which is ephemeral and truly beautiful in its essence. Dance is communal. It is intimate. It is sacred.

We all need reminders of why we were put on this earth. God's plan for us sometimes seems murky, sometimes crystal clear. Music centers me on both the minutiae of the problem we are solving and the vaster sense of all creation. It allows me to see new possibilities and develop new

lines of inquiry. It is what helps me to a state of consolation and retreat.

All of these hours of practice yield a precious gift. After some time, we no longer have to think about the placement of the ankle or the incline of the head; a thought can become a movement without any intervening process. Pretty soon we are dancing who we are, what we think, what we feel, what we fear—it is all there.

While dancing, we leave our troubles outside the door for a short time, and it seems we exit the studio having modified the very definitions of our problems. We feel more hopeful, more energized. We've been conduits for something, instruments through which the dance has come alive. We've explored our limits as we stomp, soar, leap, and turn. The limits we discover keep us humble. The limits we are mistaken about give us a glimpse of our infinite power. If one can help it, one should never live below dancers.

So the student leaves the Music and Dance Facility (MDF). Let us embed the “oiy” we have sublimated during the inevitable mistakes, mishaps, and misreadings that are a part of the creative process right into our building's title, so that our merely functional acronym can become something much more expansive and descriptive of our mission: to MoDiFy. For, if we are true to the Jesuit tradition which seeks to develop conscience, competence, and compassion, our students will exit this building with a second set of three c's, as changed, charged, and cherished individuals, more fully human than when they entered.

PRIESTS DOING THEATER

Just as the arts reflect and shape the culture of which they are a part, so too did the pedagogy of the Jesuits always maintain a plasticity that could change with the times. After all, if you are committed to making the world better, you must deal wholeheartedly and intimately with the world you are given. You must desire to speak the language of the world as it inevitably changes before you. Art is a means of being fluent with reality, a means of knowing, and a means of re-thinking systems, solutions and ways of proceeding. Without Ignatius's imaginative pedagogy and open-ended thinking, we may not have arrived where we are today: valuing artistic activity as a means of educating the whole person in a Jesuit context.

In seeking better ways to bring about authentic learning, the early Jesuits turned to theater. Powerful, unruly, unpredictable, and free, and not without its enemies in the church, theater nonetheless did prove itself superior to the written text given Ignatius's dilemma—a mostly illiterate public.

Why didn't oratory alone suffice? Imagine that a speaker, quite familiar with his mate-

rial, decides to add a costume piece that helps to indicate his rank or status. He finds a simple prop that shows where he has been or where he is going. It wouldn't be long before he sought a raised platform if he desired more than his head to be seen by a group over twenty in size. Soon he is moving through space, making choices about gesture, emphasizing certain words or passages, playing more than one character, then deciding another person is needed, and then calling in a person to be outside of it, to direct it. A musician is called in to help set a tone, and convey changes of mood. The crowd (because by now there is a crowd), in growing larger, demands new vocal technique from the actor that will project the voice clearly through space, and the overall stage picture becomes important because of that newfound viewing distance. The actors bring the whole scene alive in front of a painted portico done with cunning perspective...and suddenly the learner is no longer a wary pupil, disbelieving the teacher's harangue, but an audience, with all the wonder and surprise and delight that being an audience means. Disbelief is happily suspended until the last bow is taken, and profound learning has



Scene from a dance choreographed by Kristin Kusanovich to Rachmanioff's "Vespers" at Mayer Theatre in 2006.

The performing arts teach us to create space within ourselves. The ability to go somewhere else, to inhabit a new kind of space, can be gotten from immersion into the natural world, or the created world of a brilliant synthesis of light, scenic, costume, and sound elements that also takes us out of our ordinary moments and provides opportunity to wonder, to reflect, to gain insight into ourselves and others. Both are elevating and energizing. Both can bring renewal.

occurred. Storytelling, when pushed to its limits, turns inevitably into theater, music, and dance.

The Ignatian tradition of using theater to teach, has created a symbiotic relationship between Jesuit universities and the arts. Studied in a liberal arts context, the performing arts are enriched by the spirit of inquiry that is a hallmark of Jesuit education. Artists exist to ask questions, are wary of tradition for tradition's sake, and want to probe every aspect of a problem. They must sometimes be irreverent, over the top, and absurd. This openness tends to find a welcome reception within the Jesuit university, and is a healthy addition to a community that is by definition reverent, that values the sacred and demands the ethical.


I hope that I can instill in my students something I learned from the Jesuits, that no course of study is ever wasted. I know I have succeeded when my students reflect on their experience of studying dance as something crucial to their development as a whole person. Then I know I am contributing to the advancement of the overall Jesuit mission, taking on a role William J. Murphy described as a “vital cooperator” when speaking of the importance of lay people to the work of the Jesuit order.

ART AS RETREAT SPACE

Ignatius also understood how important retreat space is for deep reflection and communion. Ignatius was practical and down to earth about our need for respite, among other things. And, he really trusted that a good heart would find

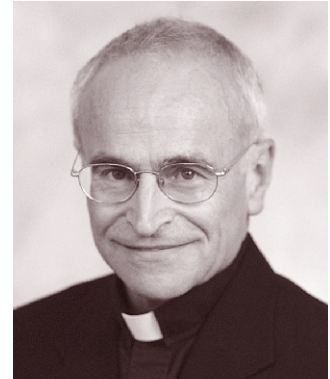
good things if it explored. He would tell retreat directors to trust the work of the spirit. He would avoid telling people how to think, and would rather create an environment in which people felt ready to expand themselves. People would take from it what they would—what they wanted and needed.

The performing arts teach us to create this space within ourselves. The ability to go somewhere else, to inhabit a new kind of space, can be gotten from immersion into the natural world, or the created world of a brilliant synthesis of light, scenic, costume, and sound elements that also takes us out of our ordinary moments and provides opportunity to wonder, to reflect, to gain insight into ourselves and others. Both are elevating and energizing. Both can bring renewal.

When students truly master their instrument, whether musical or bodily, and go through the communal experience of art-making with others, they are a part of something greater than themselves, and they learn that the communal power of creation is always better than the individual looking to succeed absolutely for him or herself. We guide others as others have guided us toward experiences of grace, dignity, and simply noticing. No person who experiences the performing arts should leave the studio unmodified. And it appears that the modifications going on today in the teaching of the performing arts at Jesuit universities hold deep resonance with Ignatius of Loyola's original teachings. 

Honoring the Jesuit Jubilee

Two Journeys



BY JAMES W. REITES, S.J.

*Associate Professor
Department of Religious Studies
Santa Clara University*

WE STOOD IN A CIRCLE AROUND THE ALTAR OVER THE TOMB OF ST. PETER IN THE CAPPELLA CLEMENTINA, THE VERY CENTER OF ST. PETER'S BASILICA IN VATICAN CITY. HERE, JOINED IN PRAYER, CELEBRATING THE EUCHARIST, WE BEGAN TWO JOURNEYS, one a pilgrimage to the Jesuit sites in Rome and Spain, and the other, walking 190 miles from León to Santiago along the ancient Camino de Santiago de Compostela.

One journey honored the memory of three great Jesuits whose Jubilees we celebrate this year—St. Ignatius of Loyola, who died 450 years ago, St. Francis Xavier and Blessed Peter Faber, both born 500 years ago. The other journey celebrated the memory of the apostle St. James, joining countless pilgrims throughout the centuries who have walked the Camino to pray at his tomb in Santiago.

To prepare ourselves, I taught a course on pilgrimage and the history and spirituality of Jesuits, paying special attention to Ignatius, Xavier, and Faber. We read articles on the spiri-

tuality of Ignatius' *Spiritual Exercises* and studied discernment, indifference, consolation, desolation. We saw films and had speakers tell us of their pilgrimages.

The course began with 12 enthusiastic students, but in the end only six were able to make it to Rome: Rachel Manfré, Channing McCabe, Jamie McCauley, Alberto Fonts i Zaragoza, Christopher Fischer, and Patrick Luck. Only the last three and I were able to make it to Spain.

But it was at the end of the long journeys that what we learned in the course took on a deep, rich, experiential meaning. What were just words became questions about the deeper meaning of our lives.

THE JOURNEYS BEGIN

The two journeys began with two ideas—one to make a pilgrimage to the major Jesuit sites in Rome and Northern Spain in honor of the Jesuit Jubilee 2006, and the other to meditate on that experience during a pilgrimage to Santiago de Compostela. These ideas were made a reality because of a generous grant from the Bannan

Center (now the Ignatian Center's Bannan Institute).

We began the two journeys in Rome, honoring the first of the Apostles, St. Peter, visiting his tomb and celebrating the Eucharist there, and ended them at the tomb of another Apostle, St. James.

Along the way we prayed at the tomb of Ignatius and at the altar holding a relic of St. Francis Xavier, reflected silently at the tomb of Pedro Arrupe in the Chiesa del Santissimo Nome di Gesù, and visited the rooms of St. Ignatius where he lived and where he died on July 31, 1556.

We stood on the spot in Pamplona where Ignatius was injured by a cannonball, and celebrated Mass in the room in his ancestral home in Loyola where he recovered from his injuries and experienced the call to change his life and where he himself became a pilgrim. We traveled the road he did from Loyola to Montserrat, and prayed in the cave in Manresa where he wrote the *Spiritual Exercises* and was moved to dedicate his life to "helping souls."

In Rome we prayed at the ornate baroque tombs of three other Jesuit saints, Robert Bellarmine, Aloysius Gonzaga, and John Berchmans in the Church of Sant' Ignazio, and visited the rooms where they lived in the old Jesuit Roman College. We were inspired by the frescoes of Jesuit Andrea Pozzo, who painted the ceiling of Sant' Ignazio depicting the light of Christ reflected from the heart of St. Ignatius to the four corners of the Earth, setting the world on fire with the love of God.

Honoring St. Francis Xavier, we visited his family castle in Navarre, and recalled Blessed Peter Faber as we traveled through Southern France and prayed at Lourdes, drinking the water from the spring in the Grotto and bathing in its waters.

During both journeys we asked questions, prayed, and reflected on our experience.

We visited so many places honoring the dead, tombs and shrines, places holding relics of saints, the three Jubilee Jesuits. Why? We learned that these places were about life, not death. They were about memory and palpable



Photo courtesy James W. Reites

From left, Chris Fischer, Jim Reites, S.J., Patrick Luck, Jamie McCauley, and Spencer Price take in the view from the dome of St. Peter's Basilica in Rome.

presence of great people who are still alive, not only in memory, but in the fullest way. What is written on the shrine of those massacred at El Mazote in El Salvador is also true for these great saints: *Ellos no han muerto, están con nosotros, con ustedes, y con la humanidad entera.* “They have not died, they are with us, and with you, and with all of humanity.”

Yes, we asked questions: “Why is life so difficult?” “What is faith, really?” “Are we really this dependent on each other?” Some answers emerged—a new understanding of what the surrender of faith is, what Ignatian *‘magis’* entails, of how dependant and fragile we really are, and we came to understand better the meaning and reward of letting go and trusting God.

Terms we had all studied and heard many times took on existential meaning: *Age quod agis*, surrender to God, living faith, *agere contra*, the presence of Christ in everyday life, in the people we meet, in ordinary experience, in all our journeys. These became a deeper part of our lives.

THE STUDENTS REFLECT

The two journeys touched the students in countless ways.

Patrick Luck says he was challenged by the physical demands of the hike on the Camino. “I tried to prepare myself mentally for the fatigue that my body would face. I told Fr. Reites that it was like my mind would press the ‘mute button’ whenever my body was screaming with pain,” he explains. “There were times, however, when the mute button stopped working. Sometimes I was overwhelmed by aching feet, twisted ankles, knees buckling, and blisters running down both arms from the shoulder to the elbow from sunburn.”

But the long road also gave Luck the opportunity to think. “There were times when I would fall behind the pack, but I embraced them as moments where I could be alone with my thoughts. I thought a lot about the life that would welcome me back home: a 22-year-old college graduate with no full-time job and as-



Photo courtesy of James W. Reites

From left, Christopher Fischer, Patrick Luck, Alberto Fonts i Zaragoza, and Jim Reites, S.J., displaying the certificates they received on completing the pilgrimage of the Camino de Santiago.

On our journeys, we gained a new understanding of what the surrender of faith is, what Ignatian 'magis' entails, of how dependant and fragile we really are, and we came to understand better the meaning and reward of letting go and trusting God.

pirations of grad school. I recognized that there are plenty of obstacles on my plate for when I returned.... I have just started 'El Camino de mi Vida' [the road of my life] and while I am not sure where it will lead, I am ready to embrace the journey itself."

Luck says his family and friends helped get him through the mental and physical challenges of the journey. "We each had a support system of family and friends back home that were praying for us," he says. "That was strong motivation for me." He also says he felt God was with him on the Camino. "I did experience the grace of God through the journey," says Luck. "God was present every time another *peregrino* passed, offering us well wishes with '*Buen Camino*.' For every volunteer at the *albergues* that assisted us, God was present in them. God was present even in the faintest breeze that was needed during those hot days. In this sense, I felt God's presence constantly through the Camino."

Christopher Fischer says he was drawn to the experience for some specific personal reasons. "I made this journey as a prayer for those in my family that are ill, particularly my sister-in-law who is suffering from cancer. Others kept their loved ones close to mind and heart," he explains. Chris says one thing that impressed him was the camaraderie of the Camino. "Everyone who passed or met you along the way would wish you a '*buen camino*' or a good journey...we were together in this adventure. And so, *I* was not finishing the Camino, *we* were." The lesson of pilgrimage for him was clear: "it is not the destination, but the journey that counts...we should start living that way *here*," he says.



Photo courtesy of James W. Reires

From left, Patrick Luck, Alberto Fonts i Zaragoza, and Christopher Fischer gather around the statue of Ignatius located on the spot in Pamplona where he was wounded.

Alberto Fonts i Zaragoza says the experience taught him a lesson about trust, to let the journey "reveal to me all its hardships and beauties, learning not to anticipate but receive, with my body and mind open to whatever it had to offer and demand."

He adds that the journey encouraged him "to accept my role as a shaping force in a world in which I am not alone, a way in which I need to learn to accept and keep walking."

THE ROAD OF LOVE

These two journeys deeply changed us, and became metaphors of our lives, our journey through life experienced more intensely on the way.

The two journeys ended in one destination: the road of life, the road of faith...really, the road of love. **c**

We Teach Who We Are

Reflections on the Vocation
of the Teacher in Jesuit Education



BY KIERAN SULLIVAN
*Associate Professor
Department of Psychology
Santa Clara University*

AS PART OF THE CELEBRATION OF THE JESUIT JUBILEE 2006, FACULTY FROM THE 28 AMERICAN JESUIT UNIVERSITIES CONVERGED IN PARIS IN JUNE FOR A CONFERENCE ENTITLED *THE VOCATION OF THE TEACHER IN THE IGNATIAN TRADITION*. IN PARIS WE WERE IMMERSSED IN THE HISTORY OF THE SOCIETY. We saw the crypt where Ignatius and his early companions took their first vows, and the University of Paris where the companions met and studied together. Some of the most respected scholars in Jesuit higher education, including Howard Gray, S.J., of John Carroll University and John O'Malley, S.J., of the Weston Jesuit School of Theology, spoke about the origins of the Society, the Society's foundational documents, and the way the Ignatian tradition is incarnated in Jesuit colleges and universities today. Remarks on American higher education and vocation were offered by Parker Palmer who urged us to reflect on ways that "we teach who we are." Frequent small group discussions allowed us to reflect on how the Ignatian tradition is present in our vari-

ous institutions, our role as faculty, and how we might benefit from and embody the tradition in our work.

I, like many of my colleagues at the conference, am not a Jesuit and have had only sporadic opportunities for formal instruction in the Ignatian tradition. I have, however, long been drawn to many of the core aspects of the tradition, especially the commitment to teaching the whole person, the promotion of justice, and the commitment to rigorous scholarship. I first became a fan as an undergraduate at a Jesuit institution where I personally benefited from the tradition of *cura personalis*. It was a Jesuit professor who took the time to help me identify and pursue my vocation as scholar-teacher in the discipline of psychology. The Paris conference was a welcome opportunity to learn more about the roots of the tradition and to reflect on how my vocation as a teacher has developed and how it might continue to develop as a faculty member working within the Ignatian tradition.

In a keynote speech on Ignatian justice in higher education at the Paris conference, June Ellis of Loyola College in Maryland suggested

As an active scholar in the sciences, I strive to create learning experiences that encourage habits of the mind such as critical thinking, empiricism, and information literacy. It is my hope that students with these habits will go on to become informed clinicians, effective business leaders, and innovative research psychologists, all for the betterment of our world.

that bringing the Ignatian tradition into our classrooms “encompasses not only what we teach but also the way we teach, why we teach, and how we understand whom we teach.” She also emphasized that, as faculty, “we are at the heart of institutions that are called to form men and women for others, to bring university knowledge and resources to bear against social divisions, ignorance and poverty, and environmental destruction.” Ellis urged us to consider how our own development as scholars, teachers, and as persons is key to the education and development of our students. Much of the conversation among the delegates focused on this overlap between our vocations as teachers and our students’ developing sense of their own vocations.

The longer I teach, the more I understand Ellis’s point about this intersection of our own vocation and our students’ vocations. It is closely related to Palmer’s assertion that “we teach who we are.” Certainly, a mastery of my discipline and an active program of research in my field are essential elements of what I bring to my interactions with my students in the classroom and in the laboratory. I conceptualize my primary contribution to the formation of our students as a scientist within my discipline. In fact, one of the first things that attracted me to the Ignatian tradition as an undergraduate was the commitment to academic excellence and disciplinary rigor, which clearly has its roots in the earliest years of the tradition. As Ellis noted, the tradition “endorses faculty commitment to free inquiry, to creative work and disciplined research; more, it honors that commitment as a fundamental part of what makes us human.” As an active scholar in the sciences, I strive to create learning experi-

ences that encourage habits of the mind such as critical thinking, empiricism, and information literacy. It is my hope that students with these habits will go on to become informed clinicians, effective business leaders, and innovative research psychologists, all for the betterment of our world. In Paris I discovered that this goal can be traced back to the earliest Jesuit schools. O’Malley quoted an early Jesuit document attributed to Ignatius: “Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody’s profit and advantage.”

Palmer, Ellis, and others at the Paris conference urged us to be aware of our limitations as teachers, and to be open to personal transformation. I have learned, rather painfully, that even a mastery of my discipline and careful attention to the way I teach does not prepare me for some of the most critical teaching moments in the classroom. As microcosms of culture, our classes will inevitably manifest the unexamined beliefs and the tensions of that culture. These moments often catch me by surprise and I must draw on resources outside my discipline and within myself to create teachable moments for my students and myself. For me, issues of diversity are a prime example of a cultural issue that has not been an explicit part of my curriculum but is inevitably part of the classroom experience. One example:

About two years ago, while giving a case presentation in my advanced clinical course, a painfully shy white student described the homeless man she had assessed as “speaking black English.” The entire class, including me, felt extremely uncomfortable and for a moment we all froze. I felt simultaneous concern for the white student,




St. Ignatius of Loyola

Accepting the invitation to bring the Ignatian tradition into the classroom brings challenges and tensions as well. How do I maintain a rigorous program of research and be the kind of teacher I want to be in the classroom? If caring for young children or aging parents or sick relatives is part of who I am, how do I meet the needs of those I care for with integrity and maintain the quality of my teaching and research?

who looked like she wanted to crawl under the carpet, the single African-American student in the class whom I couldn't read for the moment, and the rest of the class. I struggled to find a way to turn the discomfort into a learning experience for all. In this case, the African-American student chose to speak, explaining in a compassionate and clear way that the man's grammatical skills were based on his level of education, not the color of his skin. Due to her courage, we had the teaching moment I hoped for.

The incident made me aware of my own limitations and was the catalyst for my application for a curriculum development seminar the following summer. In the seminar I learned a great deal about America's racial history and its legacy of racist social structures. More important, perhaps, I had the time to reflect on my own privilege as a white person in America and the personal experiences of a diverse group of colleagues. I came to a deeper awareness that my commitment to "forming students to take responsibility for the real world," in the words of Ellis, is hampered when I lack awareness of systemic injustices that privilege some and disadvantage others. Since the seminar, I have been much better equipped to deal with issues of race and privilege when they emerge in the classroom. As a result of this experience, and as a result of the reflections on vocation invited in Paris, I now believe, like Ellis, that "if we take up the invitation to help form students for the real world, and if in the process we also permit *ourselves* to be transformed, the potential of our universities is practically limitless."

Accepting the invitation to bring the Ignatian tradition into the classroom brings challenges and tensions as well. The potential of our universities may be practically limitless, but our time and energies are not. Many colleagues in the small discussion groups shared frustrations in this regard. How do I maintain a rigorous program of research and be the kind of teacher I want to be in the classroom? If caring for young children or aging parents or sick relatives is part of who I am, and therefore part of the person that teaches, how do I meet the needs of those I care for with integrity and maintain the quality of my teaching and research? How, amidst all these other responsibilities, do I find the time for the self care and reflection necessary to grow as a person and a teacher? How does the focus on faculty development fit with current emphasis on student learning? Perhaps most important, how do I navigate these tensions and challenges, and my own limitations, in a way that is "life-giving" (in the words of Palmer) rather than diminishing for myself, my students, and my colleagues?

Ongoing conversations about the vocation of the teacher are critical in shaping the future direction of colleges and universities who have inherited this rich tradition. John O'Malley spoke eloquently about the struggle to bring coherence to this tradition, especially in light of the current ethos of higher education. "We want to try to plumb the depths of that tradition, appropriate what is life-giving and helpful in it, and then, after due consideration, bid a fond farewell to the rest." 

Doing Justice: The Core of a Jesuit Education



BY LEON PANETTA
B.A. '60. J.D. '63

NOTHING CAN BE EXEMPTED FROM THE CALL TO JUSTICE. THAT FOCUS IS WHAT JESUIT EDUCATION IS ALL ABOUT.

Justice is a matter of education, of learning, of values passed on from others—by parents, by faith, by friends, by teachers, by experience. My Italian immigrant parents brought their old-country values to this nation—the importance of family, faith, loyalty, hard work, caring for one another, common sense. The nuns in my grammar school taught me about faith built on hope and love and charity. My friends gave me the ability to understand others and the special uniqueness of each human being. My teachers, particularly the Jesuits at Santa Clara, reinforced the fundamental concepts of fairness, right and wrong, and the importance of achieving the common good. And my wife and children taught me what love and giving are all about.


I believe that at the core of Jesuit education lies the relationship of education to justice. The Jesuits taught me that it isn't just enough to have a compass, the stars, and knowledge of the currents. To really achieve justice, you have to set sail. You have a responsibility to be an advocate, to be an apostle, to be a force for good. I think the fulfillment of Jesuit education is not just learning about justice; it is doing justice. And justice can be achieved only if it is a destination for all of us.

When I became director of the Office for Civil Rights, I faced a test. It was a challenging

responsibility to try to complete the desegregation of the South and try to get rid of the last vestiges of the dual-school system. Unfortunately, at that time, the Nixon administration had made a compact with Southern party leaders that, in exchange for their support, civil rights laws would not be vigorously enforced. When officials at the White House urged me to back off of enforcement in some key districts, in Georgia and Mississippi, then justice for me became more than just a word or a cliché. Justice became a very terrible dilemma. If I enforced the law, then the chances were pretty good that I would be fired. If I resigned, then clearly the law would not be enforced. If I backed off, I could protect a promising career and a job for myself and my family. I decided to sail into the storm, not because I was brave or courageous, but

I believe that at the core of Jesuit education lies the relationship of education to justice. You have a responsibility to be an advocate, to be an apostle, to be a force for good. I think the fulfillment of Jesuit education is not just learning about justice; it is doing justice. And justice can be achieved only if it is a destination for all of us.

because I couldn't betray everything that others had given me and because I knew I would have to look at myself in the mirror the next morning. That experience braced me for what I would face, not only then, but throughout my public life—the constant challenge of trying to set a strong course for what I believe is right and just, while confronting challenges of every kind.

However you define justice, it must be a key factor in your decisions. And if you're really going to implement justice, you have to be willing to take risks. 

Editor's Note: This is an edited excerpt from an address given by Leon Panetta at the international conference, Justice in Jesuit Higher Education, which was held at SCU in 2000. For a link to the complete transcript, visit www.scu.edu/explore.

Faith That Does Justice



BY KRISTIN LOVE '03

AS A PUBLIC HIGH SCHOOL STUDENT, I PARTICIPATED IN A COMMUNITY SERVICE ORGANIZATION THAT SHAPED MY LIFE. IT HELPED ME TO REALIZE THAT I WANTED A CAREER PATH WHERE I COULD WORK FOR THE BETTERMENT OF THE WORLD. When it came time to choose a college, I was drawn to the Jesuit tradition at Santa Clara University, where tour guides used phrases like “Men and Women for Others” and the banner in the Benson Memorial Center proclaimed “Conscience, Competence, and Compassion.”

I quickly found my way into the Santa Clara Community Action Program (SCCAP) office and was welcomed into a group of students with majors ranging from mechanical engineering to psychology to religious studies. Likewise, my fellow SCCAP students had different interests, such as homelessness, environmentalism, and immigrant rights. What brought these different students’ interests together was new to me: one’s faith could be a major motivation for our collective work toward social justice. Of course, I had a great feeling inside, just like in high school, when I woke up at 5 a.m. on a Saturday to go to the Julian Street Inn to prepare breakfast and offer hospitality to homeless people. But through my involvement in SCCAP I learned about people like Dorothy Day and was able to draw a connection between my Catholic faith and my work for social justice.

In Father Paul Fitzgerald’s class, Faith, Justice, and Poverty, I was able to further understand the connections between faith and social justice

when I studied Catholic social teaching and read about our faith’s commitment to serving the marginalized people of society. Pierre Teilhard de Chardin, S.J., writes in *Patient Trust* that “only God could say what this new spirit gradually forming within you will be.” I was growing and changing in my relationship to my family, friends, God, and community. Although change is difficult, I realized that I was becoming myself and the many pieces of my life—faith, social justice, community—were coming together. I was becoming complete through Santa Clara’s “education of the whole person.”

After I graduated from Santa Clara University, I served in the Jesuit Volunteer Corps in Houston, Texas. I worked at Catholic Charities in the Immigrant Legal Assistant department and served as a caseworker for the political asy-

My Santa Clara experience has continued to shape my understanding of faith and commitment to serving marginalized people. In high school I did community service, but Santa Clara’s Jesuit tradition taught me to rethink my Catholic upbringing to see it as the “faith that does justice.”

lum clients and the victims of human trafficking. I was able to use the legal vocabulary from Francisco Jimenez’s Spanish class. When I took that class I never thought I would use language to help people as part of my daily repertoire. I had found my calling!

I am now a third year law student at Santa Clara and pursuing a certificate in Public Interest and Social Justice Law. My Santa Clara experience has continued to shape my understanding of faith and commitment to serving marginalized people. In high school I did community service, but Santa Clara’s Jesuit tradition taught me to rethink my Catholic upbringing to see it as the “faith that does justice.” e

Here Comes the Fire

My Experience as an SCU Parent



BY DAVID LORENTZ
father of Bryan Lorentz '06

“Dad, Mom, I want to live in a monastery in India for a semester.”

“No.”

“Dad, Mom, I need to return to Sri Lanka to help in the tsunami relief.”

“No.”

“Dad, Mom, I want to travel to Tibet and live as a monk.”

“No.”

“Dad, Mom, a Jesuit priest friend has given me a scholarship to study in Beijing.”

“We give up ...”

Actually, each year it has been a different adventure. What’s up with this Santa Clara “experience”? It is more than a university; it is life training for young followers of Ignatius, still being sent to bring peace to the Holy Land, sent as missionaries to China and India, to the soup kitchens of the inner city, to the hostels of the world.

Actually, as Bryan’s father, I needed to say “no” to everything, as a test of his resolution (not to mention how we might pay for anything). But secretly I admired Bryan’s passion, his vision, and wanted him to make the project work. There was always a spiritual mentor behind each wild idea, a professor, a Jesuit, an administrator with connections to grants (and money).

I remember one morning, five years ago, when Bryan and I packed our guitars in the van and headed to the 9:30 a.m. Sunday Mass. We stopped at Starbucks for a quick cup, and Bryan asked his mom and me to say a special prayer for the wisdom to pick the right college for him. “I’m asking for a clear sign. I want God to show me the way.”

Bryan had the opportunity to attend colleges that wanted him for his running talent, and colleges that were paid for with tax money. Kathy and I wanted him to attend a Jesuit University. Our son Paul was at Loyola Marymount, studying philosophy, reading theology, leading retreats, playing at Sunday liturgies, attending peace rallies, working with the Justice Coalition, and becoming the spiritual person that we wanted our children to be (well worth the \$39,000!).

We finished our coffee, and drove toward St. Brendan, our parish in San Francisco. At the first stoplight, Bryan said, “Dad, look at the street sign.” We were at the corner of Portola and Santa Clara.

Does God always make a “sign” a real sign? Bryan made his choice. The University embraced him, and financial help began to arrive (there IS a God).

The Jesuit experience began with the choice of a “dorm theme”: social justice, faith, global-

Santa Clara University took Bryan's raw talent, his genes, his past experiences, his Catholic foundation and, like little bits of bright glass, turned him into a spectacular stained glass window.

ization, or others. Bryan was surrounded with friends who had a common spiritual quest. Tuesday night prayer services at the dorms brought him into contact with different Jesuit priests, and student friends of all ages and levels. He played guitar and sang each Sunday at the 10:00 p.m. Mission Mass. I was close to tears the first time I attended that candlelit mass. A thousand young kids praying and singing—Bryan is in good hands!

Kathy and I have never worried about grade point averages. We wanted sons who were on a spiritual path, sons who wanted to make a difference in the world.

Jesuits to the rescue! Ignatius lives on in his “sons,” and in the institutes where men and women of grace and intelligence inspire our children. The SCU Web site speaks of the Jesuit Advantage: ethics and values add intellectual and spiritual strengths to the educational environment. “Think beyond your career. This is your life.”

Bryan graduated with honors, with degrees in religious studies and in philosophy. Yes, Kathy and I are proud. But we are more proud that he has friends such as Jesuit priests Sonny Manuel, Mark Ravizza, Mick McCarthy, Paul Fitzgerald, James Reites, Mario Prietto, and Paul Crowley, not to mention professor/mentors such as Catherine Bell, and musical mentor/friends like Greg Schultz. Add to that the Bannan Institute and all the other support groups that have blessed Bryan with inspiration, direction, and Ignatian principles of becoming a “person for others.”

So, what did Kathy and I get for \$40,000?

Academic excellence, certainly! “Dad, don’t tell Mom how many all-nighters I have to do to keep up. Our professors are killing us!”

But, as SCU Professor Francisco Jimenez says, “with a unique emphasis on meaning and purpose.”

Leadership training: “Dad, I want to find a parish where I can teach meditation to kids.”


SCU President Paul Locatelli: “We are here to form leaders of competence, conscience, and compassion.”

A spiritual environment: “Mom, I’ll be living in the peer ministry house next year. I’ll have the opportunity to give retreats and minister to the community.”

Inspiration: “I love this place. I love my classes. I love my teachers. I love my friends. I want to teach, sing, be a monk, be a doctor, lead a choir, rescue lost children, get married, have lots of little monks, write books, save the world.”

Ignatius of Loyola: “LOVE ought to manifest itself more by deeds than by words.”

Santa Clara University took Bryan’s raw talent, his genes, his past experiences, his Catholic foundation and, like little bits of bright glass, turned him into a spectacular stained glass window.

I am reminded of a line from the movie, “The Blues Brothers” (1980). “We are on a mission from God,” Jake and Elwood Blues shouted. Nothing could stop them from saving the orphanage. As a dad, I want my children to be on missions from God. Nothing can stop them from saving the world. Ignatius of Loyola handed a torch to SCU, Bryan grabbed it, and watch out, here comes the fire! 

David Lorentz, parent of Bryan Lorentz '06, has taught in the Religious Studies Department at St. Ignatius College Prep in San Francisco for 30 years. His wife, Kathy, teaches prayer and spirituality classes at Sacred Heart Cathedral Prep and is Pastoral Associate at St. Brendan Parish in San Francisco. Together they are raising five sons.

Daniel Germann, S.J.

A Servant-Leader



BY JENNIFER KONECNY
Former Campus Minister at SCU, Member of the SCU Board of Trustees and the Advisory Board for the Ignatian Center

THIS ESSAY IS ADAPTED FROM A PERSONAL REFLECTION GIVEN BY JENNIFER KONECNY IN JULY 2005 AT AN ANOINTING CEREMONY FOR DANIEL GERMAN, S.J., IN THE PRESENCE OF APPROXIMATELY 120 ALUMNI, FRIENDS, FAMILY AND FELLOW JESUITS. THE SCRIPTURE READING FOR THE LITURGY WAS TAKEN FROM THE BOOK OF THE PROPHET ISAIAH.

It is good to be here with each of you as we gather to honor, acknowledge, support, and bless Father Dan Germann.

Just as Isaiah was anointed by the Lord God, so was Dan. He was ordained as a Jesuit priest, and, in 1970, his ministry brought him to the chaplaincy at Santa Clara University.

For over 30 years he brought “glad tidings” to all he met in his various ministries at SCU. He proclaimed “liberty to the captives,” especially those of us trapped in pre-Vatican II thinking. He “healed the brokenhearted,” a task of epidemic proportions among students. He also comforted us in our mourning as we buried loved ones. When it came to “listless spirits,”

Dan was able to create the spontaneous party or the institutional celebration; one of my favorites is the annual St. Clare’s Festival.

We are gathered today to recognize the many blessings and sacraments Dan has brought to our lives and to the liturgical life at Santa Clara University. We are also gathered to be a sacrament, God’s presence, for Dan. We are here to bless and anoint him at this stage of his life. We bless him in Jesus’ name and celebrate our solidarity with him in his burdensome struggle with Parkinson’s disease.

In reflecting on Dan and his ministry, I am struck once again by the wonderful and holy qualities Dan brought to everything he did. He was and remains the epitome of the servant-leader.

The late Pedro Arrupe, Superior General of the Society of Jesus from 1965-83, said in 1973, “The prime educational objective of Jesuit institutions must be to form men and women for others.” Dan has understood this mandate and incorporated it into every aspect of his life. Dan, through your actions you have been the perfect role model of a “person for others.” This

Daniel Germann, S.J., is a quiet, soft spoken, gentle man, who also has a delightful, if not fiendish sense of humor and an absolute knack for celebration. These qualities enable him to be a wonderful community builder. Maybe the core of everything Dan does centers on his ability to bring diverse people together and build a community based in faith and love.

modeling has influenced generations of students. Dan, your legacy will remain alive in the hearts and actions of all of us here and the others who couldn't be here but who have been blessed by coming in contact with you.

Your inclusivity, which is so genuine and non-assuming, has touched us all in many different ways. Throughout your ministry, you have understood and championed the views of the disenfranchised whether they are young adults turned off by an outdated religion or the day workers of San Jose shut out of an economic system.

As we all know, Dan is a quiet, soft spoken, gentle man, who also has a delightful, if not fiendish sense of humor and an absolute knack for celebration. These qualities enable him to be a wonderful community builder. Maybe the core of everything Dan does centers on his ability to bring diverse people together and build a community based in faith and love. Dan, you enabled many communities to come together in liturgical celebrations and you educated us all to the active role of the laity in the life of the Church. You brought life, diversity, and relevance to the Masses in the Mission Church and many communities you touched.

These communities are in the best of the Jesuit tradition. As Peter-Hans Kolvenbach, the current Superior General of the Jesuits, commented to the Santa Clara University community in 2000, "Students at Jesuit universities should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed." Dan not only taught the University community to think,


judge and choose, but he also created spaces for us to act on behalf of others. In the '70s, when it wasn't very popular, Dan cared about the role of women and the laity in the Church and at Santa Clara University. Later in his ministry, he started the Eastside Project (which evolved into the Arrupe Partnerships), now a central piece of the Ignatian Center, to address the needs of the disadvantaged in San Jose. Dan was also instrumental in creating the "Alumni for Others" program enabling the extended University community to continue to choose and act on behalf of the needy in Silicon Valley.

Dan, this gathering is a tribute to your leadership and community building skills. All walks of your life are represented here, and each of us represents the many more people who wanted to be here as well as countless others who have been touched by your life's work.

In preparation for our blessing of Dan, I would like each of us to take a quiet moment to think of one of your favorite times with Dan.

St. Ignatius once said, "Consider that God our benefactor is present in all creatures and in yourself. If you look at every step of the visible creation, in all, you will meet God."

Dan, you have brought God's creation alive for each of us. You have taught us about the God within us. You have shown us the God within yourself.

Dan, in you, we have met God and been blessed! 

Editor's Note: Daniel Germann, S.J., is currently living at the Jesuit Center in Los Gatos. He can receive letters at Sacred Heart Jesuit Center, PO Box 128, Los Gatos, CA 95031.

Bannan Grant Report

A Guide to St. Clare's Garden

BY NANCY LUCID

IN 2004 I RECEIVED A \$5,000 GRANT FROM THE BANNAN INSTITUTE TO DEVELOP A GUIDE TO ST. CLARE'S GARDEN, WHICH IS LOCATED BETWEEN DESAISSET GARDEN AND THE ARTS AND SCIENCES BUILDING. As the garden's designer, I had a deep knowledge of its meaning and wanted to share this knowledge with the public. With this grant money I developed a printed brochure and a comprehensive Web site for those seeking more information about the garden and its namesake. An unexpected product of this research was the online five-credit course, *Clare of Assisi and the Spirituality of Gardening*, that I offered during summer sessions 2005 and 2006.

THE BROCHURE

With the help of Orange Frog Design, I created an attractive and informative four-fold brochure, "A Guide to St. Clare's Garden at Santa Clara University." The brochures are available in a box attached to the rose trellis in the garden. Volunteers at the nearby de Saisset Museum keep the box stocked; a total of 2000 copies were printed.



Nancy Lucid

Colossal statue of St Clare at Santa Clara Civic Center Park by Anne Van Kleeck, 1965.

On one side of the brochure is a diagram of the garden, a brief account of the life of St. Clare, and the features of a medieval garden. The other side of the brochure provides an ecological perspective by listing the features of a sustainable garden, that is, a garden designed, managed and maintained as an interdependent living system to be inherently stable with minimum inputs and outputs (fertilizers, green waste, etc.). The brochure includes three photos of the garden taken by me, three photos of butterflies and of the central basin by local artist and occasional Santa Clara art instructor Edward Rooks, and



Nancy Lucid

Entrance to St. Clare's Garden. The rose trellis frames the central feature, which is a basin from the mission period carved by Ohlone Indian craftsmen.

two medieval woodcuts of women in gardens. It also refers the reader to the University Web site for more information.

THE WEB SITE

The Web site, www.scu.edu/stclaregarden, consists of nineteen separate pages with seven downloadable PDF files of plant lists and diagrams of the garden. All the topics mentioned in the brochure are enlarged upon and there are also pages about the donor, Bill Nicholson, and the maintenance worker who cares for the garden, John Vieira. At the bottom of every page is an acknowledgement of the support of the Bannan Institute and a link to its Web site. There are also links to more than 50 other relevant Web sites and many photos I took of the garden and its plants and local sculptures of Clare. It also features copies of contemporary icons painted by Father William Hart McNichols, and Brother Robert Lentz, OFM. That I was able to create the Web site was due largely to the imagination and assistance of Gloria Hofer, the technology

trainer for Santa Clara staff and faculty. She showed me how to set up and organize my pages using CommonSpot, the Web-creating tool used by the University.

THE ONLINE COURSE

A beneficial result of the research for these guides to the garden was an online course I taught during Santa Clara University's 2005 and 2006 summer sessions about the place of gardening and nature in the writings and traditions of Clare of Assisi in light of current ecological and sustainability issues (Hist 129/ TESP 190 Clare of Assisi and the Spirituality of Gardening). We read and discussed writing by and about Clare, medieval gardening, eco-spirituality, and sustainable landscaping techniques. The spiritual writings were quite eclectic. In addition to St. Clare and St. Francis, we read works by Pope John Paul II, Richard Rohr, the ancient Desert Fathers and Mothers, and many others. We studied the principles of biodiversity and examined the differences between environ-



Nancy Lucid

Statue of St Clare, facade of Mission Santa Clara

The students admitted they had known virtually nothing about Clare before they started the course and they were touched by her life and Francis' life. One student wrote, "I consider courses where I deepen my own spirituality and understanding of the world the most important of all my classes, and this class has contributed more to my growth as a person than any other class."



A white lily from the SCU garden, symbol of both St. Clare and the Virgin Mary.

mentalists, deep ecologists, and eco-feminists. The course covered the connection between the environment and religious life from the time of the Desert Fathers and Mothers, through the Franciscan movement of the 13th century, and onward to the foundation of the Santa Clara Mission and Santa Clara University. We also read about medieval sustainable techniques still used today such as permaculture and rammed earth building.

In preparation for their final project, students carried out hands-on, individual spiritual gardening/observation exercises for two weeks. Their final paper was an examination, observation, and analysis of the garden of their choice. The paper had to include a physical description of the garden and explain how a landscape architect would classify its style or tradition. Then the student had to attempt an environmental analysis: Was the garden sustainable? Did it seem healthy? Were a diversity of life forms living in it? Were inputs (fertilizer, watering, weeding, mowing) kept to a minimum? Finally, the paper had to conclude with a spiritual/symbolic analysis of the garden. Students chose quite a variety of gardens, including Hakone Gardens in Saratoga, the Japanese Friendship Garden in Kelley Park in San Jose, the San Jose Municipal Rose Garden, the Japanese Tea Garden in San Francisco, and even the lovely Victorian garden at the Winchester Mystery House in San Jose, among others.

The online format (and a stipend from summer session dean Paul Fitzgerald) enabled Karen Fredette, the author of one of our books, *Clare, Her Light and Her Song*, to be a guest discussant for three days in July 2005. Karen was a Poor Clare contemplative for 30 years, then a hermit for six years, and now is married and in the mountains of North Carolina writes a newsletter for hermits (www.op.org/ravensbread/).

The following summer I did not have a guest discussant but the students themselves were spread across the globe. Two were Santa Clara seniors studying abroad in Australia and France. One was home in Hawaii for the summer. Another was working at an organic mussel farm in Puget Sound. Another had graduated a few years earlier (minus a religion class!), and was working in advertising and public relations, and living on a boat in Sausalito. Another was able to take a long car trip with her parents from the Bay Area to the Black Hills of South Dakota to attend her grandparents' memorial service and still keep up with the course. Thus the online course format was a boon for these students in particular, and the diversity of the students' summer experiences added richness to the course for all of us.

All of the students admitted they had known virtually nothing about Clare before they started the course and they were touched by her life and Francis' life. One student wrote that it was the most valuable class he had taken at Santa Clara:

I hope that more classes at Santa Clara University will use the garden as a spiritual, ecological, aesthetic, and historical resource now that a detailed Web site about the garden is available. And via the Web site, the garden and its spiritual meaning are now available to the entire world.

“I consider courses where I deepen my own spirituality and understanding of the world the most important of all my classes, and this class has contributed more to my growth as a person than any other class.”

The students agreed that the course succeeded in encouraging them to develop a personal praxis of ecological spirituality, the intended goal of the course.

A PERSONAL NOTE

Learning the technology to create a Web site and a distance learning course transformed my life in an unexpected way. I am now using these newly acquired skills in a new career doing data analysis in strategic marketing at a software communications firm in Santa Clara. It’s quite a leap from being a medieval historian or a landscape designer but one I was able to make through what I learned in working on this guide

to Clare’s Garden. It is stimulating, extremely rewarding work that allows me to occasionally teach a class or design a garden when I feel like it. I know in my heart that Clare was behind this successful job transition. She gave me the courage and strength to embark on a career change and to stick with it through the rough spots (I had been job hunting with increasing desperation for more than a year). And what could be more appropriate than ending up with a career in high tech communications, since Clare is the patron saint of the modern communication tool, the television?

CONCLUSION

I hope that more classes at Santa Clara University will use the garden as a spiritual, ecological, aesthetic, and historical resource now that a detailed Web site about the garden is available.

And via the Web site, the garden and its spiritual

meaning are now available to the entire world. In the spirit of the Ignatian ideal of “finding God in all things” and the Jesuit tradition of “educating the whole person,” the brochure and Web site for St. Clare’s Garden will contribute to the intellectual, aesthetic, and spiritual education of the viewer, wherever he or she may be.

For more information, please visit: www.scu.edu/stclaregarden. ©



Nancy Lucid

Shady bench by the potted Greek Bay Laurel in St. Clare’s Garden.



Charles Barry


coming events

More to explore

PANEL PRESENTATION

TUESDAY, NOVEMBER 28, NOON—1:00 P.M.

**Campus Ministry Conference Room,
Benson Memorial Center**

Come discuss the Ignatian tradition at Santa Clara University with authors from this issue, including Bob Senkewicz, Kieran Sullivan, Kristin Love, Kristin Kusanovich, and James W. Reites, S.J. 


next issue

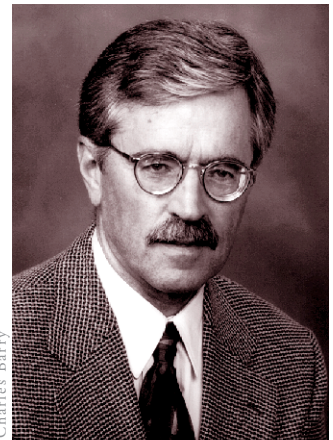
SPRING 2007

William Spohn's Contributions to Theology

In our next issue, we will reflect on the theological scholarship of William Spohn (1944-2005), who served as director of the Bannan Institute from 1998-2005.

The issue will feature a series of articles based on presentations made at a special panel organized by Tom Leininger for the annual meeting of the Catholic Theological Society of America, which was held in June. Written by Spohn's friends and colleagues, the articles were designed to situate the corpus of Spohn's work within disciplines to which he made a contribution: biblical theology/scripture and ethics (featuring a piece by John Donahue, S.J.), American philosophy and theology (with an article by Anne E. Patrick, SNJM), and Roman Catholic moral theology (with an article by Jim Bretzke, S.J.). In addition, Richard M. Gula, SS, will share some thoughts as to how those left behind can take the conversation forward.

Together, these articles help demonstrate how Spohn's work had a way of placing various disciplines in conversation with one another. Bill moved seamlessly from one discipline to another. Such an ongoing conversation would be very rich indeed. 



Charles Barry

William Spohn (1944-2005)

Santa Clara
University

Callings

Some people spend a lifetime
looking for theirs...



A Conference at Santa Clara University
March 15–17, 2007

www.scu.edu/callings

Callings: Fostering Vocation Through Community-based Learning is a national conference sponsored by the Ignatian Center for Jesuit Education at Santa Clara University. This conference and the Web-based conversation leading up to it will provide a space where academic and community colleagues can explore the impact community engagement can have on students' sense of what to do with their lives, and how they might encourage reflection on where students' gifts and desires meet the world's needs. Along with speakers, panels, and paper presentations, the conference will provide ample opportunity for workshops and informal conversation.

In advance of the conference, we encourage you to visit www.scu.edu/callings to join in the Web-based conversation.



**Santa Clara
University**

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Jesuit Education

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PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

AN EXAMINATION
OF CATHOLIC
IDENTITY AND
IGNATIAN
CHARACTER IN
JESUIT HIGHER
EDUCATION

FALL 2006 VOL. 10 NO. 1

Inside This Issue:

Ignatian Tradition

5 The Jesuit Heritage of
Santa Clara University

12 Ignatian Tradition
and the Arts

16 Honoring the Jesuit
Jubilee: Two Journeys

20 The Vocation of
the Teacher in Jesuit
Education

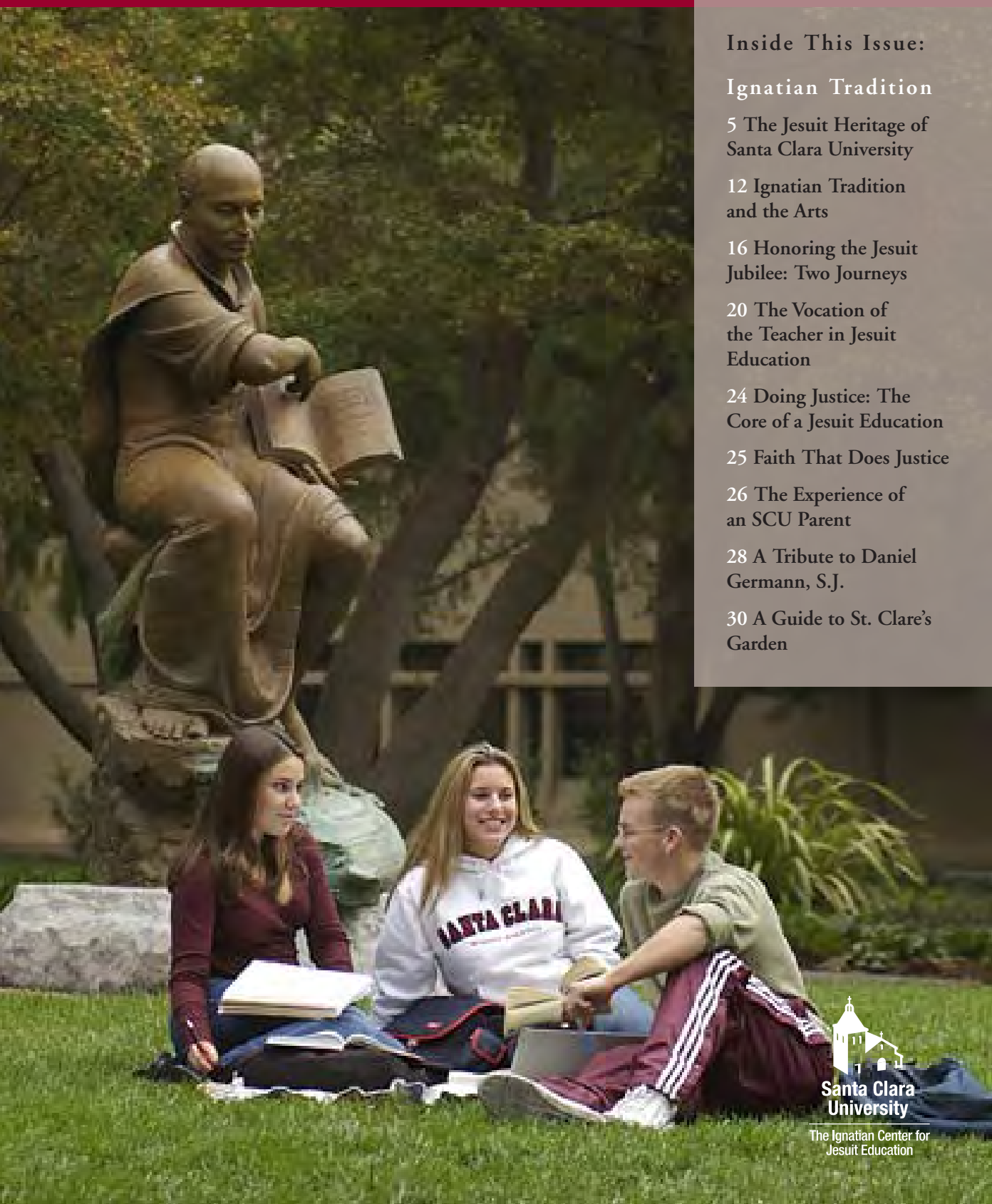
24 Doing Justice: The
Core of a Jesuit Education

25 Faith That Does Justice

26 The Experience of
an SCU Parent

28 A Tribute to Daniel
Germann, S.J.

30 A Guide to St. Clare's
Garden



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Jesuit Education