

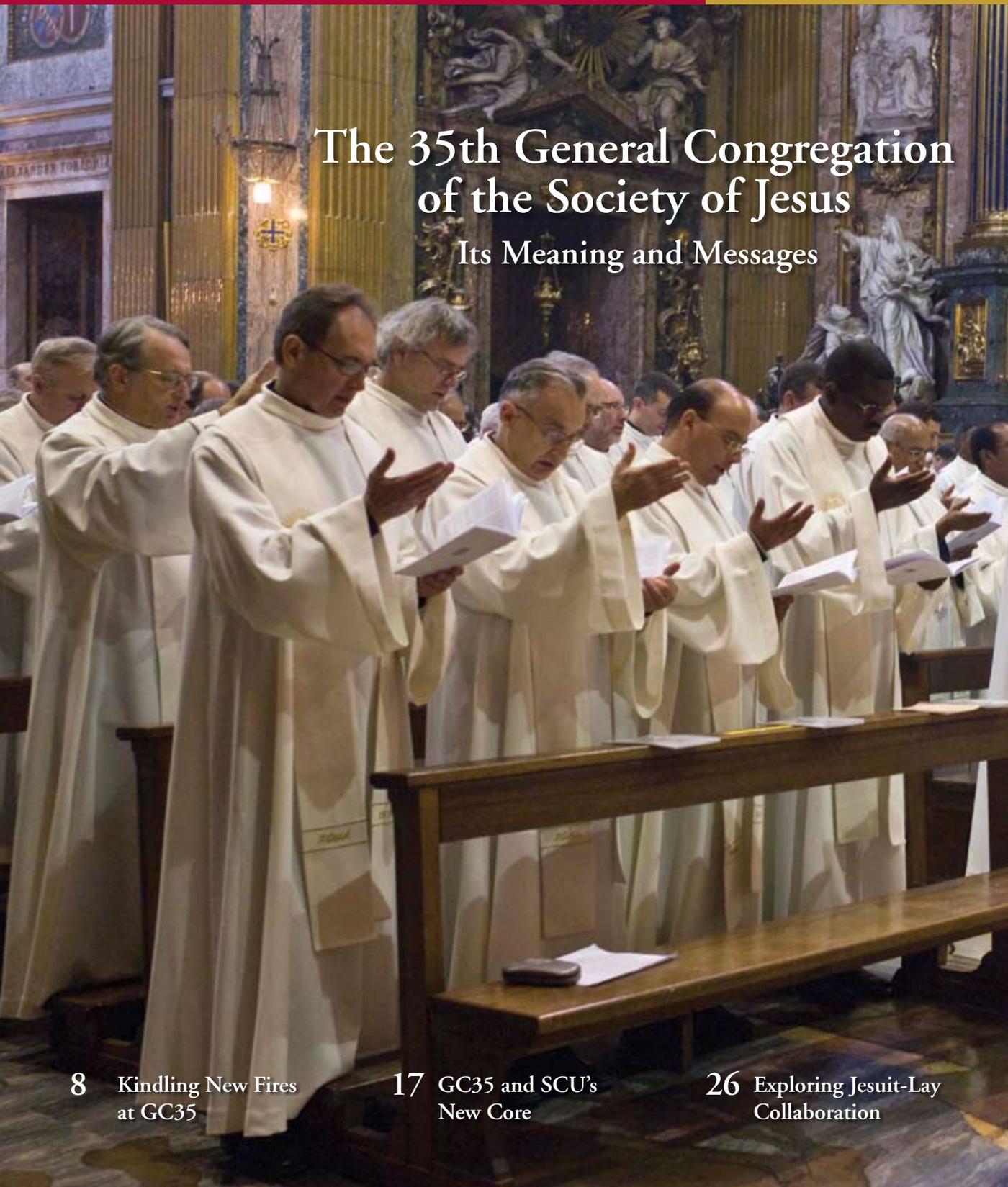
explore

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

PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

FALL 2008 VOL. 12 NO. 1

The 35th General Congregation of the Society of Jesus Its Meaning and Messages



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Collaboration



FALL 2008

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

FROM THE CENTER DIRECTOR

Some 225 Jesuits from around the world gathered in Rome as a “general congregation” this past January to elect a new superior general, Adolfo Nicolás, S.J., and to examine issues central to Jesuit life in the early 21st century. After nearly two months of deliberation, this General Congregation 35 (GC35, for short) promulgated six decrees including three of interest here—on identity, mission, and collaboration. Does what the Jesuits said in these documents genuinely resonate with their partners in ministry on Santa Clara’s campus? We invited several non-Jesuit faculty and staff to respond to that question, and the result is this issue of *explore*.

But first two Jesuit authors set the stage. John O’Callaghan, S.J., a former general assistant to the Jesuit superior general in Rome, presents a primer on “general congregations” and suggests why this recent Jesuit meeting should interest non-Jesuits working in Jesuit-sponsored ministries. University President Paul Locatelli, S.J., elected as a delegate to GC35 from the Jesuit California Province, shares his personal reflections on the election of Father Nicolás and how he understands the overarching theme of the congregation’s writings. Then several non-Jesuit colleagues, invited to read the decrees on identity, mission, and collaboration, react to them both professionally and personally. Diane Jonte-Pace examines Santa Clara’s new Core Curriculum as an “Ignatian work,” M. Godfrey Mungal points out how engineering contributes to the Jesuit higher educational mission, and Theresa Ladriagan-Whelpley explores GC35’s renewed commitment to real Jesuit-lay collaboration. A roundtable discussion in which faculty and staff opine about professional training, student life, and athletics in light of questions raised by GC35 completes the issue.

What Jesuits said in Rome this past winter does matter to their partners in ministry at Santa Clara. And what these partners have to say about SCU’s “Jesuit” future matters, too. Let that conversation continue!

Peace,

KEVIN P. QUINN, S.J.

Kevin P. Quinn, S.J.
Executive Director

Paul Woolley
Associate Director

Elizabeth Kelley Gillogly '93
Managing Editor

Amy Kremer Gomersall '88
Design

Ignatian Center Advisory Board

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Joseph Symkowitz

Catherine Wolff

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The Ignatian Center for Jesuit Education seeks to preserve and extend the Catholic identity and Jesuit mission at Santa Clara University. As a Center of Distinction, the Ignatian Center is dedicated to advancing the University’s strategic vision of “educating men and women to be leaders of competence, conscience, and compassion,” by serving students, faculty, staff, and community partners.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California’s Silicon Valley, offers its more than 8,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering, plus master’s 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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The Point and Usefulness of a Jesuit General Congregation



BY JOHN J.
O'CALLAGHAN, S.J.
*Senior Chaplain,
Loyola University Chicago
Stritch School of Medicine*

THE SOCIETY OF JESUS IS SOMETIMES DESCRIBED AS “A MONARCHY.” IT HAS VERY FEW DEMOCRATIC MOMENTS, THOUGH IT IS FULL OF BROAD CONSULTATION OF ITS MEMBERS. BUT ITS FOUNDER, IGNATIUS OF LOYOLA, WAS A SOLDIER, NOT A DEBATER. HE DID NOT WANT HIS FOLLOWERS—THE MEN LATER CALLED JESUITS—TO WASTE A LOT OF TIME IN ENDLESS DISCUSSION: THERE WAS TOO MUCH WORK THEY HAD TO DO!

So it may seem ironic, to people involved in Jesuit institutions, that not only do meetings of various kinds consume so much of their time and energy, but that the Jesuits seem to regard as so important these big, lengthy meetings they call “General Congregations.” True, they don’t happen very often (since 1541 there have been only thirty-five), but when they do, GCs seem to loom very large in Jesuit life, and are the subject of much discussion in Jesuit institutions.

Why? What’s the big deal about a Jesuit General Congregation? And why should a Jesuit university, for instance, be interested in what results from it?

Well, first of all, GCs are the way the Society of Jesus insures its own future, and the future of institutions under the Jesuit aegis. The most important task this kind of meeting of representatives from all over the Jesuit world must accomplish is to elect the man who will be its leader—its “General”—for the rest of his active life. (Like the Pope, but unlike the heads of other religious orders, the Jesuit General is in “for life.”) So electing the right man is crucial. No wonder it is done in a way far different from what the word “election” brings to mind for citizens of a modern democracy. There is no “electioneering” in this election: no parties, no candidates, no platforms, no slogans—no politics! Instead, four days of prayer and silence, punctuated by one-on-one conversations between the meeting’s participants (some 220 of the world’s almost 20,000 Jesuits) which focus

Today, as these institutions become larger and more complex, we are well aware that Jesuits are far from being the only key figures in their lives. Jesuits are, in fact, a very small minority of the players on the educational teams responsible for “Jesuit education.” That is why what comes out of a Jesuit General Congregation is being explained and examined more than ever before across a broad spectrum of faculty, administration, and staff in our institutions.

on two respectful questions about a third party: “Are you convinced that _____ would be a good general? For what reasons?”

At their best, those days are a microcosm of the kind of consultation that the Jesuit “monarchical” structure must employ if it is to work: deeply reliant on honest self-disclosure and communication, presuming self-knowledge, interior freedom, good listening and mutual trust, and confident of God’s guiding hand in everything.

At the end of those four days of prayerful, discerning communication, and judgment, after an hour’s silence together in the large hall of the meeting, written ballots are conducted in silence and tallied until one man receives a majority of the votes and is declared the new Superior General of the Society of Jesus. I have never spoken to a participant in one of these elections who did not acknowledge the palpable force of the Spirit at work in the process: more than palpable enough to justify the time and effort invested in such a meeting.

But the election is not the only result of a Congregation. While it is in session, the GC is the highest authority in the Jesuit Order, functioning similarly to a university’s board of trustees. Within the framework of the Society’s Constitutions, it lays out directions, sets policy, develops guidelines for action, and determines priorities. The documents it drafts, and the issues debated in the six to eight weeks of steady, cross-cultural discussion and decision describe

the way contemporary Jesuits are to carry out the evangelical work that is at the heart of our lives. In recent times these documents carry titles like: “Our Mission Today: the Service of Faith and the Promotion of Justice” or “The Union of Minds and Hearts” (GC32, 1975), “Companions of Jesus Sent Into Today’s World” (GC33, 1983), “Our Mission and Culture,” “Jesuits and University Life,” and “Cooperation with the Laity in Mission” (GC34, 1995). The most recent GC, held earlier this year, gave us the three documents that this volume will focus on: “A Fire that Kindles Other Fires: Rediscovering Our Charism,” “Challenges to Our Mission Today: Sent to the Frontiers,” and “Collaboration at the Heart of Mission.”

So a General Congregation is supposed to select the leader and set the direction for the next generation of Jesuits who will be key figures in Jesuit works—key figures, for example, in the sector of Jesuit higher education which operates more than 165 institutions worldwide.

Today, as these institutions become larger and more complex, we are well aware that Jesuits are far from being the only key figures in their lives. Jesuits are, in fact, a very small minority of the players on the educational teams responsible for “Jesuit education.” That is why what comes out of a Jesuit General Congregation is being explained and examined more than ever before across a broad spectrum of faculty, administration, and staff in our institutions. Hence, this issue of *explore*. 

Summaries of Three Decrees From GC35

BY SANDIE CORNISH, LOYOLA INSTITUTE, NORTH SYDNEY, NSW, AUSTRALIA

Editor's Note: We chose to discuss in this issue of explore three of the six decrees of GC35 that have most importance to institutions of higher education (the other three are concerned with Jesuit internal governance). The summaries below appeared in the Australia Province's electronic newsletter, Province Express, on June 11, 2008, www.express.org.au/article.aspx?aid=7589.

Decree Two, *A Fire That Kindles Other Fires: Rediscovering Our Charism*, reflects on the Ignatian charism and what it is to be a Jesuit. This poetic and readable decree shows how Ignatian spirituality leads inexorably to the service of faith and the promotion of justice. It is a very useful document for those who wish to better understand the underpinnings of the organizational culture and ethos of a Jesuit work.

Decree Three, *Challenges to Our Mission Today: Sent to the Frontiers*, reaffirms the last three General Congregations' expression of [the Jesuit's] mission as the service of faith and the promotion of justice, in which enculturation and dialogue are essential elements. Globalization and increasingly urgent ecological issues are seen as important new dimensions of the context of mission today. The response of the Jesuits, and of Jesuit works, is framed in terms of seeking right relationships through reconciliation with God, with one another, and with creation. This gives a stronger place to ecological concerns in mission than previous General Congregations.

Decree Six, *Collaboration at the Heart of Mission*, reflects with gratitude on how the Society has responded to GC34's call to cooperation with the laity in mission. Growth in collaboration with lay people has been limited in some contexts, while in other contexts collaboration includes lay people, other religious, and people who share our values but not our beliefs. The decree asks: "What constitutes and sustains a Jesuit work?", "What are the elements of formation for collaborative mission?", and "What connections might make our work more fruitful?" The recommendations contained in this decree will stimulate reflection and discussion on how best to proceed in [Jesuit] works. *For a link to the complete texts, visit us online at www.scu.edu/explore.* ©



Don Doll, S.J.

On February 21, Pope Benedict XVI greeted the new Superior General of the Jesuits, Adolfo Nicolás, S.J., during a special audience with the members of GC35. SCU President Paul Locatelli, S.J., can be seen just behind the Pope. In his address to the gathering, the Pope said "the church needs you, counts on you, and continues to turn to you with trust."

A Justice of Faith

Kindling New Fires at the Frontiers



BY PAUL L.
LOCATELLI, S.J.
*President,
Santa Clara University*

ON THE DAY WE ELECTED ADOLFO NICOLÁS, S.J., WE, THE MEMBERS OF THE 35TH GENERAL CONGREGATION, REALIZED HOW MUCH HE IS AN INSPIRED CHOICE—A CHOICE THAT WAS GUIDED BY GIFTS OF THE HOLY SPIRIT AND HUMAN WISDOM. In reflecting on that election, I have seen clearly that the three Superiors General—the other two being Pedro Arrupe, S.J., and Peter Hans-Kolvenbach, S.J., both of whom I have also met—were all inspired choices. All three “servant” leaders are exceptionally gifted and deeply spiritual men who have ensured that the mission of the Society is rooted in a faith that does justice in order to advance the more universal good of society—and this will give God greater glory.

Father Pedro Arrupe, with his big heart and keen mind, embraced the task of guiding the Society through the tumultuous waters following Vatican II in the late 1960s and 70s, when we needed to realign our mission to address new realities. Vatican II was the context

for the Society of Jesus while Father Arrupe was the Superior General. Navigating the sea change that Vatican II brought was no easy task; but with new hope and renewal the Church and the Jesuits ventured into a modern world where the integrating principle of the service of faith and the promotion of justice would become Father Arrupe’s lasting legacy.

Father Peter-Hans Kolvenbach, with extraordinary intellectual gifts and a quiet sense of humor, personally lived very simply but managed the complexities of the Order during a rapidly changing, globalizing world—a reality he recognized before many others. He guided the Society intellectually, spiritually, and morally for 25 years. His legacy both expanded and enriched the universal principle of faith doing justice, for he recognized that fashioning a more humane and just world called for a faith and justice that had to be lived in the context of cultures and inter-religious dialogue.

Father Adolfo Nicolás is an inspired choice of GC35. He is the ideal person to provide fresh

*He will initiate a process of extended reflection and renewal of Jesuit religious life to recreate a Society of Jesus for our particular times, global realities, and frontiers, where people, cultures, and the Earth itself are in need of healing. His legacy will be a creativity that inspires an *aggiornamento* in the Society: to bring a justice of faith to diverse peoples, cultures, and faiths and to a justice of ecology that cares for creation, and to discover as we always have that God is already there at work.*

“servant” leadership in an even more critical time in the Church and world. We felt guided by the Holy Spirit in electing him, and our prayer and ultimate decision set a tone and context for subsequent reflections, lively debates, and final decrees. He will initiate a process of extended reflection and renewal of Jesuit religious life to recreate a Society of Jesus for our particular times, global realities, and frontiers, where people, cultures, and the Earth itself are in need of healing. His legacy will be a *creativity* that inspires an *aggiornamento* in the Society: to bring a justice of faith to diverse peoples, cultures, and faiths and to a justice of ecology that cares for creation, and to discover as we always have that God is already there at work.

Following the election of Father Nicolás, the great desire of many members of GC35 was to reflect on and issue writings that would inspire a redefinition of who we are in the world as Jesuits, to be more closely allied with collaborators, and to renew our ministries to effect change in every region of our rapidly globalizing world. Our call is to make the world more humane, sustainable, and just through a lived Christian faith that leads to harmony among all people, while giving preference for those in greatest need, not just economically but also spiritually, educationally, and socially.

Whether we achieve that ideal, others will have to judge. Nonetheless, I’m sure Father Nicolás was an inspired choice. Inspiring also



Don Doll, S.J.

On January 20, 2008, Father Adolfo Nicolás presides at his first service as Superior General of the Society of Jesus in a solemn Mass of Thanksgiving at the Gesu Church.

was the diversity of the Jesuits from all parts of the world, speaking different languages, representing different cultures and socio-economic classes, and reflecting a wide variety of ministries among today’s global realities. Yet we shared a common spirituality and mission. One could hear in each other’s voices the experience of working with indigenous people, teaching the poor through *Fe y Alegria* and *Cristo Rey* as well as in financially well-endowed schools, caring for refugees, serving as theologians in the finest universities, researching social problems to overcome poverty, analyzing climate change, and the list could go on. We learned more about the world through the eyes and hearts of our fellow Jesuits, especially as they reflected the

faces, hands, eyes, and hearts of those they have served.

We grew in our understanding of those realities different from our own experiences and the effects of globalization, both its benefits and perils. We saw globalization as the new context for our mission and ministries. This awareness—together with the realization that global problems need global solutions, but enacted effectively only at the local level—increased our appreciation for the universality of the Society of Jesus—a global order with a universal orientation and outlook. Yet our diverse experiences always brought us back to understanding the importance of and commitment to the local people, cultures, and religions.

We better understood globalization when we listened to each other—as we could see reflections of our own hopes and dreams, our faith and love for our collaborators and for the people we served. The lesson was that our mission is at new frontiers—noting that developing technologies, eco-sustainability issues, and various reasons for, and ways of, people migrating around the world further accelerate and complicate globalization.

One of the most intriguing experiences of GC35 was a sense of renewal of our identity and mission together with the realization that our ministries also define who we are as Jesuits in the world of the 21st century.

At different times and in different ways during the Congregation, we saw Ignatius’s vision at La Storta as the path to understanding our own call, identity, and mission for this century. We saw what he saw for himself and his companions: to be placed by God the Father with his Son and to be sent out to those places throughout the world where the need was greatest and other ministers of God’s saving power, generally, were not present.

Our writings –“A Fire that Kindles Other Fires” and “Challenges to our Mission Today: Sent to the Frontiers”—attempt to capture who we are in the world and where we are to go: “Fundamental for the life and mission of every Jesuit’s mission is an *experience* that places him, quite simply, with Christ at the heart of the world” to labor for good.¹

We reaffirmed clearly and emphatically our commitment to an active justice of faith, but within a new context at new frontiers:

Faith *and* justice; it is never one without the other. Human beings need food, shelter, love, relationship, truth, meaning, promise, hope. Human beings need a future in which they can take hold of their full dignity; indeed they need an absolute future, a “great hope” that exceeds every particular hope.² Following Jesus, we feel ourselves called not only to bring direct help to people in distress, but also to restore entire human persons in their integrity, reintegrating them in community and reconciling them with God.³

The preferences at new frontiers remain but with a new twist for the definitions of the frontiers: the people of Africa and China, refugees and immigrants, the poor and the young of every continent, those with access to technology and the Internet and those without, and those in the intellectual apostolate.

The preferred ministry at the frontier, personal for me, is the intellectual dimension of all Jesuit ministries. More than ever before we realized that rigorous scholarship and critical thinking are absolutely necessary to engage the realities of the world and to overcome the root causes of seemingly intractable problems, such as poverty, the rapid depletion of natural resources and global warming, human rights violations and the problem of fundamentalism, and all other sorts of concerns. The Congregation wished, a wish confirmed by Father Nicolás, to expand the scope and responsibilities of the secretary for higher education to include the “intellectual apostolate.”

We realized our mission was one of reconciliation—building bridges—with God, with other people while also respecting their cultures and faiths, and with creation. Reconciliation of creative tension meant unifying “being and doing; contemplation and action; prayer and prophetic living; being completely united with Christ and completely

More than ever before we realized that rigorous scholarship and critical thinking are absolutely necessary to engage the realities of the world and to overcome the root causes of seemingly intractable problems, such as poverty, the rapid depletion of natural resources and global warming, human rights violations and the problem of fundamentalism, and all other sorts of concerns. The Congregation wished, a wish confirmed by Father Nicolás, to expand the scope and responsibilities of the secretary for higher education to include the “intellectual apostolate.”

inserted into the world with him as an apostolic body.... [These] mark deeply the life of a Jesuit and express both its essence and its possibilities.”⁴

The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests. Our intellectual apostolate provides an inestimable help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems.⁵

In the end, like all Jesuits and their collaborators, our mission is to go with both spiritual vigor and intellectual rigor to “new frontiers” where the “Jesuit identity [and mission are] relational; [they grow] in and through our diversities of culture, nationalities, and languages, enriching and challenging us.”⁶

“Nations” [Frontiers] beyond geographical definitions await us, [these] include those who are poor and displaced, those who are profoundly lonely, those who ignore

God’s existence and those who use God as an instrument for political purposes. There are new “nations,” and we are sent to them.⁷

God is already there, but when we bring love and hope to a world in all its beauty and tragedies, possibilities and contradictions, we together discover God again. The knowledge born of contemplation helps us to realize that God is always working among us. The knowledge born of action teaches us love. To achieve the *magis* and the more universal good, we know that we have received grace under the banner of his Son and are sent to serve the Church and world as did Jesus. e

ENDNOTES

- 1 General Congregation 35, Decree 2, paragraph 4 [hereinafter GC35, 2:4]; cf. GC35, 2, 3, 4, 6, 11; GC35, 3:16.
- 2 Benedict XVI, Encyclical Letter *Spe Salvi* (Nov. 30, 2007). See paragraphs 4 and 35, for example.
- 3 GC35, 2:13.
- 4 GC35, 2:9. Cf. Peter-Hans Kolvenbach, *Sobre la vida religiosa*, (Havana, Cuba, June 1, 2007), 1.
- 5 GC35, 3:28
- 6 GC35, 2:19
- 7 GC35, 2:22. Cf. Adolfo Nicolás, Rome, Homily on the day after his election as Superior General of the Society of Jesus (January 20, 2008).

Exploring the Decrees of the Jesuit General Congregation 35

A Roundtable Discussion with Santa Clara University Faculty and Staff

Editor's Note: For reference in this discussion, readers may want to review the summaries of the decrees, found on page 7. This is a condensed version of the edited roundtable transcript. The entire transcript is online at www.scu.edu/explore.

Participants: Margaret Russell, Associate Professor, School of Law (MR); Jeanne Rosenberger, Vice Provost for Student Life and Dean of Students (JR); Dan Coonan, Director of Athletics and Recreation (DC); and Keith Warner OFM, Assistant Director for Education, Center for Science, Technology, and Society, and Lecturer, Religious Studies Department (KW). Facilitator/questioner is Paul Woolley, Associate Director, Ignatian Center for Jesuit Education (PW).

PW: Decree 2, paragraph 7, states “The commitment to the service of faith and the promotion of justice, to dialogue with cultures and religions, takes Jesuits to limit situations, limit situations where they encounter energy and new life, but also anguish and death.” **What might be examples of these new limit situations in the 21st century?**

DC: For us at SCU, our many student immersion trips come to mind as a powerful example of “limit situations.”

MR: At the law school, we expose students to these “limit situations,” to people who are mistreated, wrongfully incarcerated. And our students work with juveniles who are in trouble and need to get a sense of what their rights are. However, I think we could be clearer and more honest with our students about what lessons can be had from these limit situations. We need to go deeper, in terms of the spiritual and the divine that students might encounter.

JR: I remember talking with a resident minister about a student who had mental health issues. The sense from the other students was “Can’t they go somewhere else? I do not want to encounter them in the hallway because it makes me uncomfortable.” But we helped those students see that we have to find a way to embrace this person in our community. It was an important conversation, and they were clearly uncomfortable. This was a “limit situation.”

KW: The challenge is to grow in compassion and to grow in terms of being able to respond and convey that vision of radical inclusion in the community.

JR: The “other” is an important part of the immersion experience. It is not just going to



1. Margaret Russell, Associate Professor, School of Law (MR); 2. Jeanne Rosenberger, Vice Provost for Student Life and Dean of Students (JR); 3. Dan Coonan, Director of Athletics and Recreation (DC); and 4. Keith Warner OFM, Assistant Director for Education, Center for Science, Technology, and Society, and Lecturer, Religious Studies Department (KW). 5. Facilitator/questioner is Paul Woolley, Associate Director, Ignatian Center for Jesuit Education (PW).

Mexico or building a house or going to a clinic. The question is: How do you prepare yourself to have that encounter with the other?

DC: In athletics, almost all of our teams do some kind of immersion, whether it is with a food bank or a homeless shelter or other groups. I do exit interviews with our athletes, and almost every one of them has a sense of wanting to do better for the world and for each other.

PW: Decree 2, paragraph 20 states: “Globalization, technology, and environmental concerns have challenged our traditional boundaries and have enhanced our awareness that we bear a common responsibility for the welfare of the entire world and its development in a sustainable and living way.” **In this context, how would you describe the new frontiers that face higher education in developing our contemporary world in a sustainable and life-giving way?**

KW: We must help students, faculty, and staff recognize that all of these challenges have serious moral and spiritual implications—globalization, technology, and environmental concerns.

MR: I have really been puzzling over this subject given that I am very interested in the

whole political debate about global warming and theological beliefs and the inevitability of what happens to the earth versus the human responsibility to do something. But I am shocked to realize that people take those two words, moral and spiritual, in very different ways. And so how do we have that conversation with our students without making the focus politics? How do we make the focus ethics and spirituality?

KW: I do not think “political” is the question. I say it has become partisan. And the problem is that in this country it breaks down along partisan lines. The environmental degradation and the negative effects of economic globalization have very severe consequences for the social fabric of society. We have to look at that and the fact that our actions are driving it, especially those of us in the U.S. We need a moral framework that helps us recognize our responsibility and duty to a natural world in the future generations.

PW: **But what do we actually do as a university in terms of our responsibilities to educate young people and ourselves as well? How do we make a contribution to the world in which we live, in terms of the accumulation of knowledge? What kind of courses would be taught? What would our syllabi look like?**

MR: Take for example, a course in environmental law, which might not focus on the moral issue that you pose or any notion of the sacred. It might discuss political interest groups, property interests. One of the new frontiers that faces us is to try to figure out a way to articulate some common ground ethically in a way that does not lose people who think that what we are doing is dictating a partisan position.

KW: That is a cross-cutting issue in our professional programs. How to insert questions about ethics into the professional degree programs is not a trivial question. It is a real one and I think the three realities that are identified in decree 3 are pushing it along faster. How do we respond to globalization from a moral perspective? How do we think about technology and its relationship with our belief in the dignity of human person? How do we think about environmental concerns from the perspective of impacts on the social fabric of communities?

PW: In terms of the buildings on our campus, there is a great sensitivity toward sustainability. The Learning Commons recycled most of the materials from the old library building as it was torn down. The new building is actually consuming no more energy than the original library while it is twice the size.

KW: Just look at the importance of sustainability in the engineering school. They are doing

terrific things to incorporate sustainability across the curriculum of engineers so every student will encounter questions of sustainability and their relevance to engineering.

JR: Our Center for Science, Technology, and Society (CSTS) collaborates with the San Jose Tech Museum in presenting the annual Tech Awards for projects that benefit humanity. SCU has elected to identify, celebrate, highlight, and support those that are using technology for the benefit of humanity.

PW: Decree 3, paragraph 23 states: **“We need to walk with young people, learning from their generosity and compassion so as to help each other grow through fragility and fragmentation to joyful integration of our lives with God and with others.”**

MR: I have a comment about this based on teaching graduate students who are entering a very competitive field and who are very concerned to cover over their joyfulness and their fragility. This year, for example, we had a panel during orientation that was titled “Professors are People.” And the professors thought, “Of course they know we are people.” But, they did not. And so we just answered very simple questions and showed them our humanity and vulnerability. About two weeks after that there was a very tragic and sudden death of a student in the first-year class. The



Charles Barry

“In terms of the buildings on our campus, there is a great sensitivity toward sustainability. The Learning Commons recycled most of the materials from the old library building as it was torn down. The new building is actually consuming no more energy than the original library while it is twice the size.”

—Paul Woolley

combination of those two experiences was the first time in a long time I had realized that these students are fragile. And so when I read this part of the document, I thought, “How do we help them keep the joy in the face of academic pressure and life pressure?”

KW: I think community is essential to help with this integration process. And I think that is what draws a lot of our students here. We just need to be clearer about the fact that that is where people find healing and that is where people find the resources to do the integration, to overcome some of the fragmentation.

PW: Decree 3 notes that “We live in a culture that shows partiality to autonomy and living in the present.” We can get so caught up in “me, me, me,” and taking care of myself, and getting ahead and not building a sense of community. That is where the fragmentation can come in.
Question: How do we help them build community?

JR: We are becoming more competitive in recruiting students. Our students are sitting in a classroom with many others who were also at the top of their class. This may be the first time somebody is not there to jump in and tell them they are great. It is probably different with athletes because they experience competitiveness a little differently. But many of our students have not been disappointed in their life until they get here, and that is difficult. How do we help them manage that?

DC: I see it with the athletes. Parents are more involved and there is a sense of entitlement that was not there in earlier generations. To that point, all the needs in their life have been met. When they see that first disappointment, whatever form it takes, it can be tough.

KW: Disappointment is an essential learning experience. Can we be there to create a sense of community that can help them hold that experience so they do not try to deny or run away from it? And can we support each other as faculty and staff in making ourselves available to mentor students? Because often, even those

bitter experiences for the students are often the best experiences, in terms of their ongoing transformation.

PW: When you read student reflections on their immersion experiences, that is one of the common themes that come out. They recognize that they have been privileged. And they also see people who live in abject poverty who have such a deep faith and sense of community and joy.

DC: In terms of what we can do in athletics, we have an advantage. We have coaches whose message is “How you handle this adversity will define you as a person.” And when a student hears that idea, they start to get it.

JR: We recognize that the developmental level of 18-year-olds today is different from what it was 15 to 20 years ago. I was thinking about commencement day. While it is a very joyful day, I see how frightened and terrified some students are. To leave this safe community of supportive mentors and friends where I have learned to be myself, figured out who I was—this is a challenge to a joyful integration. Can I go and make a life for myself outside of an environment that I felt very safe and protected in?

KW: Being able to make a good decision based on self-knowledge is an even more pressing need in our culture now than it was 20 years ago. We need to help students know who they are, know what gives them joy, and know how they might be able to make a positive impact on the world with their gifts. Those are really essential gifts that we can help our students grow in. And that, to me, is the exercise of a moral agency, being able to make good choices.

JR: And if you make a bad choice, to be mature enough to deal with the consequences of your choice. There is learning and growth in that as well, as opposed to having someone else come in and be your referee or your savior.

PW: Decree 3, paragraph 35 states: “We should find ways in which our experiences with refugees and the displaced on one hand, and people who work for the protection of the environment

on the other hand, could interact with those institutions so that research results and advocacy have effective political benefits for society and the environment.” **Question: This article seems to call for interdisciplinary efforts between research and advocacy. What might be the nature of this kind of research and advocacy? And who might the interdisciplinary collaborators be?**

KW: I will talk about this as a faculty member. This suggests that there would be incentives for faculty to do research that addresses the mission of the university. We could consider networking the centers of distinction with our faculty and their research that would have some potential for practical application towards questions of social justice, community development, sustainable development, and environmental protection.

MR: And including students in the research would be a great way to mentor and model for them.

DC: One good model is Florida State’s Human Rights Institute which they started six years ago. They deal with issues of human trafficking and torture, and they are viewed as experts now. They grant undergraduate and graduate degrees in human rights and they get faculty from many different disciplines, e.g. law, criminal justice, and sociology. Through their program, they get students placed all over the world.

PW: Decree 6 on “Collaboration at the Heart of the Mission” reflects with gratitude on how the Society has responded to General Congregation 34, the preceding Congregation’s call to cooperation with the laity in mission.

Question: If we are lay collaborators at Santa Clara University, a Jesuit university, how do the Jesuits share this mission with the lay collaborators?

PW: One way is through the Ignatian Faculty Forum, which consists of monthly four-hour meetings throughout the academic year. The sessions are designed to explore and demystify the Jesuit ethos. In it, participants read about and explore Ignatian spirituality in the context of their own development as teachers/scholars. We also have Staff Luncheon Reflection sessions.

In six sessions, once a month, we do readings and meet to discuss them, and it is meant to help staff explore what it means to work at a Jesuit university. How do we get connected within Ignatian tradition?

JR: I think there would be a tremendous response to offering more of the Ignatian *Spiritual Exercises* in some form. There are not a lot of sustained opportunities.

Paul Locatelli kept a blog when he was at the General Congregation. Once the word got out that he was keeping this blog about what it was like every day and what he was experiencing, there was so much interest and curiosity about what the Jesuits were doing.

DC: I think that for both students and staff, there is a lot of interest in the Jesuit values and in the community service and social justice elements of the University’s mission.

KW: One issue is that our campus is multi-religious. A lot of the things that are spoken about in a Jesuit school may not even apply here because the majority of our students do not necessarily come from Catholic backgrounds.

JR: There is more we could be doing to help new faculty and staff integrate. And the whole notion of being lay partners and collaboration is critical here at SCU, because there are not that many Jesuits left. I think they are reaffirming in this decree the need to sustain a lay partnership.

PW: People’s point of entry into the Ignatian tradition is different. Some people who tend to be of a social justice bent tend to enter into the Catholic and Jesuit mission through justice and service and then once they get there they realize there are deeper spiritual values.

Some people enter into the tradition through their faith life. Their interest is spiritual, but then when you start teaching them about a spirituality that calls them to action, they see the social justice dimension to the tradition. 

Walking Different Pathways

Coming to Know Our Own Journey Better—
The “Core Vision” of GC35



BY DIANE JONTE-PACE

Director of New Core Implementation, Vice Provost for Undergraduate Studies, and Professor in the Department of Religious Studies

SANTA CLARA’S NEW CORE CURRICULUM, SCHEDULED FOR LAUNCH IN FALL 2009, RESONATES POWERFULLY WITH THE VISION OF GENERAL CONGREGATION THIRTY-FIVE. GC35 represents a call to the Jesuit community and those who share their goals to participate in “Ignatian work” that “engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation.”¹ The new Core Curriculum can be seen, in a sense, as an “Ignatian work”: the Core aims to support students in a project similar to that outlined by GC35—engaging the world, through analysis in dialogue with experience, using reflection, action, and evaluation.

GC35, of course, is not directly comparable to the Santa Clara Core Curriculum. GC35 is a statement approved by Jesuit leaders after much negotiation, sketching out a vision for

Jesuit mission and identity in relation to the sufferings of the world. Santa Clara’s Core Curriculum, although it too was approved after much negotiation and many votes, is not a statement or text,² but rather a work in progress taking shape in the teaching of our faculty and the education of our students. There are, nevertheless, many points of connection. In this essay I’ll outline key components of the Core Curriculum that resonate with what I’ll call the “core vision” of GC35.

STARTING POINTS: GOALS, VALUES, IDENTITIES

Both the Santa Clara Core Curriculum and GC35 begin by looking toward the future and asking fundamental questions about goals, values and identities. The faculty team who developed the Core Curriculum asked “Who are our students? What kind of people will our graduates become? How will they live in community with others? How will they engage

The new Core Curriculum can be seen, in a sense, as an “Ignatian work”: the Core aims to support students in a project similar to that outlined by GC35—engaging the world, through analysis in dialogue with experience, using reflection, action, and evaluation.

with the world?” This focus on foundational questions about goals, values, and identities is echoed in the words of GC35: the lives of Jesuits “must provoke the questions, who are you, that you do these things, and that you do them in this way?”³ And how do you live relationally, as “persons of collaboration”?⁴

THE PARADOXES OF GLOBALIZATION

GC35 answers the question “Who are you that you do these things?” by emphasizing the engagement of Jesuits with a faith that does justice, with dialogue and discernment, and, in particular, with the paradoxes of the globalizing world. Globalization has “given birth to a world culture affecting all cultures...some have greatly benefited, while others have been marginalized and excluded.”⁵ Mindful of the benefits of globalization, GC35 nevertheless mounts a strong critique, identifying globalization as, too often, “a massive force that excludes and exploits the weak and the poor, which intensifies exclusion on the basis of religion, race, caste, and gender.”⁶ GC35 calls the Jesuit community to analyze the paradoxes of globalization, to listen to the needs of those who suffer from the inequities that come in its wake, and to engage with the world in a way that brings solace, healing, or change.

The Santa Clara Core Curriculum answers the question of what kind of people our students will become similarly, outlining the knowledge, the habits of mind and heart, and the practices of engagement with the world that students will develop. The phenomenon of globalization, the analysis of its structures, and the engagement with its effects are three central elements of the knowledge, habits,

and practices emphasized in the Core. Three courses taken during the first year, and at least one additional course taken later, will provide opportunities for students to develop and master an understanding of globalization and of the intertwined development of global—including western—cultures. These courses include three in “Cultures and Ideas” and one in “Religion, Theology, and Culture.”⁷

KNOWLEDGE, HABITS OF MIND AND HEART, AND ENGAGEMENT WITH THE WORLD

Our students need other kinds of knowledge as well: as citizens of a globalizing world they not only need knowledge of global cultures, but also knowledge of diversity, power and privilege; knowledge of the rights and responsibilities of citizens; and knowledge of humanities, arts, sciences, and technology. And they need skills, or “habits of mind and heart”: critical thinking, religious and ethical reflection, mathematical reasoning, and communication. Several of these “habits” are echoed in the “core vision” of GC35, in its emphasis on dialogue, discernment, analysis, and reflection. Our students also need to develop attitudes and values leading to engagement with the world through justice, civic engagement, collaboration, and through an awareness of the limits of their own perspectives.⁸ GC35 also focuses on engagement with an explicit call to “building a future in solidarity”⁹ for a globalizing world.

Several courses currently under development for the Santa Clara Core exemplify an integration of knowledge of global cultures with the habit of critical thinking and the practice of reflective awareness of the limitations of one’s



own perspective. And some highlight writing, communication, and an appreciation for complexity as well. Among these are “Concepts of Justice and the Just Society,” “Contested Worlds: Slavery and Unfreedom,” “Identity, Community, and (Active) Engagement,” and “Gender and Transnational Identities.” Each is a two-quarter sequence of courses in “Cultures and Ideas” or “Critical Thinking and Writing” that will provide first year students with opportunities to comprehend the complex and rapidly changing world they have inherited and to consider how they might transform it for the better.”¹⁰

EXPERIENTIAL LEARNING FOR SOCIAL JUSTICE

To foster a disciplined sensibility toward power and privilege, an understanding of the causes of human suffering, and a sense of personal and civic responsibility for cultural change, all students take a Core course involving experiential learning for social justice. Embedded in courses in modern languages, religious studies, and other fields, the experiential learning courses are characterized by sustained face-to-face contact with the marginalized and oppressed. GC35 shares the vision behind this component of the Core, urging experiential and active engagement in educational contexts: “Volunteer work with and for the poor helps young people to live in solidarity with others and find meaning in and direction for their lives.”¹¹

CIVIC ENGAGEMENT; RELIGIOUS AND ETHICAL REFLECTION

The new Core emphasizes knowledge, habits, and practices of engagement in other areas as well. Among these are ethical reasoning, religious reflection, civic life, and awareness of complexity. One course in civic engagement, one in ethics, and three in religion, theology, and culture provide the context for some of these learning goals. GC35 also contains these emphases: the document speaks of the need for an examination of ethics and values; for serious and rigorous research in theology;¹² for a “dialogue of religions and cultures”;¹³ for a practice of listening with respect to members of other faith communities and to persons without a religious affiliation;¹⁴ for pedagogies involving active, collaborative experience; and for the pursuit of practical solutions to social problems through research institutes and universities.¹⁵

THE SCIENCES, TECHNOLOGY, AND SOCIETY

Through other courses in the Core, Santa Clara students will apply the methods of scientific inquiry and mathematical reasoning in the natural and social sciences. And through a course titled “Science, Technology, and Society,” students will develop an understanding of the social impact and ethical consequences of scientific and technological development. A concern over the paradoxes of science and technology is also expressed in GC35: the

The emphasis in the SCU Core Curriculum on the knowledge, habits, and practices of engagement that our students will need to make our world more just, humane, and sustainable is deeply resonant with what I have called the “core vision” of GC35.

document describes “this new world of instant communication and digital technology” in which “we have better ways of communication but often experience isolation and exclusion” and in which scientific knowledge has reached “the deepest mysteries of life” but remains incapable of solving problems of the natural and social worlds.¹⁶ GC35 also reflects the curricular emphasis on the social impact of technology, recommending that new communication technologies are put at the service of education and of those at the margins. The new technologies, in the vision of GC35, can become “powerful instruments for building and supporting international networks,” in the world of education and beyond.¹⁷

PATHWAYS

Santa Clara students take four thematically linked courses from different disciplines across the University to create a pathway through the Core. Pathways provide students with opportunities for intentional learning and integrative thinking. “Environmental Sustainability,” “Human Rights,” “Applied Ethics,” and “Food, Hunger and Poverty” are among the pathways proposed by faculty. Each of these echoes calls in GC35 to “take responsibility for our home, the earth” which is increasingly “degraded and plundered,”¹⁸ to attend mindfully to the plight of refugees and the phenomenon of forced migration, and to study the problem of poverty.¹⁹ GC35 urges universities and research centers to embrace “an engagement that is long-term...in the education of youth...in intellectual research, or in the service of refugees.”²⁰ This “core vision” is activist and applied: “research results and advocacy [must] have effective practical benefits for society and the environment.”²¹

While the proposed pathways noted above are clearly aligned with the vision of GC35 for research centers and educational institutions, the core vision of GC35 is reflected in other proposed pathways as well. A pathway in “Justice and the Arts” incorporates courses from music, art, literature, theater, the social sciences, and other disciplines. Identifying the “multiple images” of a fragmented culture that compete for our attention, taking control of our feelings without our awareness,²² GC35 calls for a kind of visual literacy informed by ethics and justice. And a proposed pathway in “Vocation” resonates clearly with the historical Ignatian practice, reaffirmed in GC35, of being and doing, mysticism and service, contemplation in action.²³ In a powerful comment relevant to both, GC35 states “there is no reality that is only profane for those who know how to look. We must communicate this way of looking and provide a pedagogy, inspired by the *Spiritual Exercises*, that carries people—especially the young—into it. Thus will they be able to see the world.”²⁴

DISCERNMENT AND ASSESSMENT: OPENNESS TO EVALUATION

The faculty team that developed the Core Curriculum proposal often stated that the Core represents not only the best practices in Jesuit education and liberal education but also the best practices in assessment. Assessment in the academic context involves supporting student learning through a cycle of articulating clear objectives, asking whether students have achieved those objectives, and making adjustments as needed. A multi-year assessment plan for the Core is currently under development. GC35 encourages this attention

to evaluation and assessment at several points, most notably in the passage with which I began these reflections, in a reference to an “openness, always, to evaluation” embedded in analysis, experience, and reflection.²⁵ This openness to evaluation emerges from the Ignatian tradition of discernment, development of the inner life, and careful self reflection. “Openness to evaluation” and discernment are not far from what we now call assessment.²⁶ They are practices that remind us of our goals; they are practices deeply embedded in both the “core vision” of GC35 and Santa Clara’s Core Curriculum.

WALKING A DIFFERENT PATHWAY; KNOWING OUR OWN JOURNEY BETTER

The emphasis in the Core Curriculum on the knowledge, habits, and practices of engagement that our students will need to make our world more just, humane, and sustainable is deeply resonant with what I have called the “core vision” of GC35. This “core vision” involves a deep sense of responsibility for the welfare of the world and a commitment to seeking justice, in community, and through collaboration. As GC35 states, “Globalization, technology, and environmental concerns have challenged our traditional boundaries and enhanced our awareness that we bear a common responsibility for the welfare of the world and its development in a sustainable and living-giving way.”²⁷ Discernment, dialogue, and openness to evaluation chart a path to analysis and action in this vision.

Using the metaphor of the pathway, GC35 articulates this “core vision” in a passage that can be applied directly to Santa Clara’s curriculum: “In collaboration with others, in respectful dialogue and shared reflection, in labour alongside those similarly engaged who walk a different pathway, we come to know our own journey better and to follow it with new zeal and understanding.”²⁸ Santa Clara students will walk different “pathways” through the Core Curriculum, coming to know their own educational journeys better, and following them with new zeal and understanding. 

ENDNOTES

- ¹ General Congregation 35, Decree 6, paragraph 9 [hereinafter GC35, 6:9].
- ² The core curriculum can be “read” as a text on the Core2009 web site and in the 2007 Core revision proposal drafted by a faculty committee chaired by Chad Raphael. See www.scu.edu/provost/ugst/core2009/index.cfm. I am grateful to Chad Raphael, Juliana Chang, Michael Zampelli, S.J., Leilani Miller, Paul Crowley, S.J., Alex Zecevic, and Michael Kevane for their visionary work. I’m also grateful to the Core Curriculum Implementation Team, Phyllis Brown, Barbara Molony, Carol Ann Gittens, Bob Senkewicz, Bill Sundstrom, Phil Kesten, and Kathleen Schneider for accompanying me on a journey of interpretation and implementation.
- ³ GC35, 2:10.
- ⁴ GC35, 2:19, “Jesuit identity is relational.” GC32, 6:17. The text refers to “men of collaboration.”
- ⁵ GC35, 3:10-11.
- ⁶ GC35, 3:25.
- ⁷ In the Core, each learning goal is embedded in several core areas: students have multiple opportunities to encounter, practice, and master these skills throughout their Core courses.
- ⁸ This is a partial list. A full list of the learning goals and objectives can be found at www.scu.edu/provost/ugst/core2009/goals.cfm.
- ⁹ GC35, 3:11.
- ¹⁰ Chad Raphael, et al., “Proposal for the Santa Clara University Core Curriculum” (2007), www.scu.edu/provost/ugst/core2009/upload/CoreRevisionProposal-2007.pdf. For the complete list of 2008-09 Pilot courses in “Cultures and Ideas” and “Critical Thinking and Writing,” see the Core web site.
- ¹¹ GC35, 3:23.
- ¹² GC35, 1:7.
- ¹³ GC35, 2:20, 6:10.
- ¹⁴ GC35, 3:22-23, 6:15-18.
- ¹⁵ GC35, 6:9; 3:35.
- ¹⁶ GC35, 3:11.
- ¹⁷ GC35, 3:29.
- ¹⁸ GC35, 3:31; 2:24.
- ¹⁹ GC35, 3:39.
- ²⁰ GC35, 2:13.
- ²¹ GC35, 3:35.
- ²² GC35, 2:26.
- ²³ GC35, 2:9.
- ²⁴ GC35, 2:10.
- ²⁵ GC35, 6:9. See also GC35, 5, which provides guidance to leaders with responsibilities over others, and promises instruments for the evaluation of effectiveness.
- ²⁶ The *Spiritual Exercises* might, in fact, be considered an early precursor of an “assessment” exercise.
- ²⁷ GC35, 2:20.
- ²⁸ GC35, 6:15.

Engineering at a Jesuit University

Reflections on GC35



BY M. GODFREY MUNGAL

*Dean, School of Engineering,
Santa Clara University*

AS THE NEW DEAN OF THE SCHOOL OF ENGINEERING HERE AT SANTA CLARA UNIVERSITY, MY FIRST YEAR HAS BEEN MARKED BY SOME PERSONAL OBSERVATIONS AND SOME RECENT BROADER EVENTS. AMONG THE KEY OBSERVATIONS IS MY ASSESSMENT OF THE ROLE OF ENGINEERING IN JESUIT EDUCATION IN GENERAL, AND ITS ROLE AT SCU IN PARTICULAR. Among the notable events I witnessed was the occurrence of the Jesuit's General Congregation 35 (GC35) during the early part of 2008 and the subsequent announced departure of Paul Locatelli, S.J., after 20 years as president of SCU. In the following I will provide my impressions of how this range of issues impacts my view of engineering at SCU and how we might move forward in the context of a Jesuit liberal arts institution.

My first observation of engineering at SCU was the rather small size of its undergraduate class. Traditionally, engineering has represented 15 percent of the undergraduates here—a

small percentage in my opinion—having just arrived from my previous institution where the percentage was 25 percent. Practically, this means that only 1 in 7 of the undergraduates are engineers. In the context of a liberal arts school, I suspect there are many conversations occurring around and about the campus among the undergraduates that would not include engineers or their inputs to the conversation. A second observation was that, of the 28 Jesuit colleges and universities in the U.S., there are only eight which offer the engineering option. Why does the smallness of both of these numbers surprise me?

First, it is clear that Jesuit education is deeply involved in the life of the mind. This has been true from the very beginning when the first Jesuit schools were formed by St. Ignatius and his companions, and the teaching of arts and sciences was the central theme. Second, Jesuit education, after having engaged the mind, seeks to touch the heart, so that students feel a sense of compassion towards those less fortunate. However, it does not stop there, for the desired

Jesuit education, after having engaged the mind, seeks to touch the heart, so that students feel a sense of compassion towards those less fortunate. However, it does not stop there, for the desired outcome is achieved only when intellect and heart guide the hands towards action, in a cycle where thoughts become words, and words become deeds. This final part of the cycle, where actions become manifest and impact people, is actually, in my opinion, a main tenet of engineering.

outcome is achieved only when intellect and heart guide the hands towards action, in a cycle where thoughts become words, and words become deeds. This final part of the cycle, where actions become manifest and impact people, is actually, in my opinion, a main tenet of engineering. I do not wish to imply that engineering is the only answer, for there are many possible ways to impact lives, but if such action is a goal, then engineering is certainly an answer. Furthermore, if an additional goal is to lift immigrants, first-generation families, and the poor (GC35, Decree 1) to a higher standard of living, then engineering is certainly a rocket launch in that direction, as it has been for countless individuals, myself included.

In GC35 there are several themes which are of direct consequence to engineering. However, these must be taken in the context of SCU's location at the heart of Silicon Valley, arguably one of the most innovative, beautiful, and affluent locations in the world. Here, contrasts abound, for while incredible wealth has been created up and down the Valley, such wealth is not well distributed among the local inhabitants, and we witness top-performing school districts being located mere miles from grossly under-performing ones. The Valley has been home to many outstanding engineers from SCU, educated in the finest Jesuit tradition, several of whom have risen to positions of high

accomplishment. Like the rest of the campus, we attract students who feel the pull of faith and action. How then does engineering fit to the specific calls of GC35?

The approach to advance the ideas of GC35 and engineering that I envision lies in three directions: (1) a voice within the University, (2) service to the Valley, and (3) engagement with the world. Let me examine each below.

Above, I have commented on the small size of the engineering department within SCU and within the 28 Jesuit institutions. I believe that engineering can advance the Jesuit cause by its ability to produce products, services, and devices that directly improve the lives of many. My favorite current example is that of the cell phone. Initially invented to allow ease of communication, this leapfrog technology has bypassed the infrastructure of land lines and opened up vast regions in developing countries to a new form of communication. A poor farmer can now price products competitively with the push of a button, making wise decisions based on market conditions. It is but a small example of how technology can fight against the forces of globalization. The awareness and discussion of examples like this will allow our students to see the positive impact of engineering on the lives of many.

On the other hand, engineering is not a cheap endeavor. The engineering curriculum

is marked by a significant number of hands-on laboratories that require considerable capital investment, and even then can handle only a limited number of students primarily due to the quality of instruction and the required safety in the class or laboratory. With 38 full-time faculty at SCU, our system is becoming saturated as we attempt to increase engineering enrollment, with the consequence that new students will find a less than ideal experience unless faculty lines and facilities can be proportionately increased. This will require a concerted effort by the administration to move in this direction, providing the quantity and quality of resources that this will require.

The second thrust will be to nurture and increase our engagement with the Silicon Valley. We are extremely fortunate to have the location that we do, as nearly ideal as I can imagine, in the most innovative place on earth. Graduates from engineering who remain and work in the Valley have an opportunity to impact the most exciting and challenging problems that the country and the world now face. In particular, GC35 Decree 3 speaks to the care of the environment and the protection of the world's resources for all of the world's people.

The Silicon Valley has moved into the forefront of this effort with renewable energy becoming a primary direction for both established companies whose past products were aimed at the semiconductor industry, and numerous start-ups. The integrated circuit, the computer, and the Internet have greatly changed the world, but we now sit at the cusp of a new thrust which will have even greater impact upon the planet and its health, namely the fight against global warming.

Our efforts are occurring at both the undergraduate level and graduate levels. Our undergraduates have benefited from participating in the DOE-sponsored Solar Decathlon 2007 contest, and we currently have a new group of students actively engaged in the SD 2009 effort. This new generation of engineers will be fully engaged with the Valley and its companies as renewable energy takes hold. The global impact can be enormous, far exceeding the impact of the Internet. At the graduate level, we are initiating new efforts in quantifying sustainability, which will use the analytic thinking and analysis skills for which engineers are so well trained, to make quantifiable and measurable our impact upon the environment. Additionally, at the graduate level we are



Ed Maurer

For their Senior Design Project, SCU engineering students traveled to Nicaragua to help create water distribution systems. The group tracked the proposed route of a new water pipe through dense brush, thick mud, and other obstacles, including this small river in the community of Liquia Los Olivos, near the point where an elevated pipe will cross the river.

In the past, SCU engineering has had a particular connection to El Salvador through the CASA program and various hands-on senior design projects designed to improve local communities. Examples include intelligent solar-powered water pumping systems and easily produced human-powered transportation systems. Lately we have expanded these projects to include recent water distribution projects in rural Nicaragua and water purification systems for India.

initiating a new graduate core which will allow the Valley's engineers to acquire a set of values more closely aligned to the Jesuit mission.

Our third initiative which fits to GC35, Decree 3, is the engagement with the world at large and China in particular. In the past, SCU engineering has had a particular connection to El Salvador through the CASA program and various hands-on senior design projects designed to improve local communities. Examples include intelligent solar-powered water pumping systems and easily produced human-powered transportation systems. Lately we have expanded these projects to include recent water distribution projects in rural Nicaragua and water purification systems for India. We have current requests to become engaged in projects with Africa in a similar vein and we are actively engaged in discussion on the costs and logistics of this effort. This thrust can be viewed as part of our Jesuit-inspired solidarity with the poor.

However, to all engineers, a stunning development in our field is the recent meteoric rise of China as it re-emerges onto the world stage. If one considers the fact that for the first 1800 of the last 2000 years, the combined economies of India and China exceeded more than 50% of the world's economy, the most recent 200 years, with colonialism and communism driving the combined economies into single digit performance, seem an aberration rather than the norm. In any event, China, by sheer population and sheer will, has indicated that it will become a dominant

player from this time forward. SCU, like the rest of the U.S., cannot be a mere observer to this development, but must participate and be engaged in its evolution, more so given our Jesuit values. To this end we have recently visited five campuses in China and intend to establish working relationships with two of these. We also plan to take a group of faculty for a two-week immersion to the Beijing Center to be more fully engaged in the understanding of China.

Finally, in the international arena we have recently reciprocated visits from Jesuit schools in Cordoba, Argentina, and Montevideo, Uruguay. While a global Jesuit network exists, it has been largely untapped to date. Thus, engineering will be finding collective ways to improve collaborations between SCU and selected foreign Jesuit schools. Any progress to positively impact or improve a foreign campus will surely pay dividends in the lives of the locals, and it is in this spirit that we have begun our engagement.

Lastly, there is a final new unknown with the arrival of a new SCU president. Will engineering be a priority? Will it remain small or grow? What are the costs of expansion? Who should be our targeted students? How affordable is SCU education to recent immigrants? These are just a few of the difficult questions to which answers will come slowly and, of course, be impacted by a new president. As dean, I can only argue that whatever the outcome, engineering has much to contribute to the Jesuit mission and GC35 can bring us one step closer to that reality. ☐

Men and Women for Others— Men and Women with Others

Exploring the Shape and Substance of
Jesuit-Lay Collaboration within GC35 and
Jesuit-Affiliated Institutions



BY THERESA LADRIGAN-
WHELPLEY

*Director of Resident Ministry,
Santa Clara University*

I AM A CATHOLIC LAY WOMAN AND I SERVE AS THE DIRECTOR OF RESIDENT MINISTRY AT SANTA CLARA UNIVERSITY. AS ONE OF THE “OTHERS” WORKING WITH AND ALONGSIDE JESUITS IN MISSION AT A JESUIT INSTITUTION OF HIGHER EDUCATION, I TOOK SPECIAL NOTICE OF THE MOST RECENT GENERAL CONGREGATION OF THE SOCIETY OF JESUS (GC35). Specifically, I was interested in the ways in which the published decrees of GC35 called upon its Jesuit members to renew their commitment to collaboration and to examine the shape and substance of this collaboration.¹ “We wish especially to reflect upon the way in which collaboration in mission calls us to a new and often challenging renewal of our ministries...From the earliest stages of Jesuit formation and throughout our lives as Jesuits, training in collaboration must be experiential...molding our identity as men for

others who are also men with others.”² What does it mean for Jesuits to be “also men with others”? And what does it mean to be one of the “others”?

In this essay I will reflect upon my own experiences of Jesuit-lay collaboration within a Jesuit institution of higher education and explore how the decrees of GC35 might invite a renewed understanding of this collaboration.

UNION OF MEMBERS AND SHARED MISSION

The second decree of GC35, “A Fire that Kindles Other Fires: Rediscovering our Charism,” begins with an examination of the many ways in which the Ignatian charism has been kept alive through the union of its members. “Despite our differences in culture and context...we have again and again been privileged to know ourselves as *one* in the Lord: one united, apostolic body seeking what is best for the service of God in the Church and

Over the past 450 years, Jesuits have established multiple retreat centers, parishes, colleges and universities, high schools, and service and solidarity organizations in response to the Ignatian imperative to “go forth and set the world on fire.” However, as the numbers of lay persons working with and alongside Jesuits in these Jesuit-founded institutions continue to grow, a greater openness to the shared worldly mission of lay colleagues and Jesuits must be fostered.

for the world.”³ In this most recent General Congregation, the Society of Jesus reaffirms that participation in the Ignatian charism means, first and foremost, joining oneself to the love of Christ and making real the indwelling of God in all things and in all people. As a lay partner in a Jesuit institution of higher education, this articulation is an exciting one for me, because it is something that I can seek to live out alongside my Jesuit and lay colleagues. The notion of a union of members seems to be characterized more by a common mission than a common membership; it requires a shared faith commitment rather than a shared state of life.⁴

The Constitutions of the Society of Jesus, written by Ignatius of Loyola in the 16th century, put it this way: “The chief bond to cement the union of the members...is...the love of God our Lord. For when the superior and the subjects are closely united to his Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other human beings, and particularly into the body of the Society.”⁵ As I reflect upon Ignatius’ charge today, I find myself desiring a deeper union with the Divine and Supreme Goodness of God and charged to make this union manifest in the world. Insofar as Jesuit and lay colleagues seek out and respond to this invitation of relationship, we will “find our identity not alone but in companionship: in companionship with the

Lord, who calls, and in companionship with others who share this call.”⁶ The second decree of the General Congregation not only highlights the significance of a union of members within the Ignatian charism, but it also emphasizes the ways in which any realization of the Ignatian charism must bear witness to God’s presence in the world and God’s responsiveness to the needs of the world. “In what we do in the world there must always be...a strong sense of the sacred inseparably joined to involvement in the world. Our deep love of God and our passion for his world should set us on fire—a fire that starts other fires!”⁷ Over the past 450 years, Jesuits have established multiple retreat centers, parishes, colleges and universities, high schools, and service and solidarity organizations in response to the Ignatian imperative to “go forth and set the world on fire.” However, as the numbers of lay persons working with and alongside Jesuits in these Jesuit-founded institutions continues to grow, a greater openness to the shared worldly mission of lay colleagues and Jesuits must be fostered.

Former Superior General of the Society of Jesus, Peter-Hans Kolvenbach, S.J., in his October 2007 address in Malta, charged: “We Jesuits need to be not only friends and companions of the Lord and each other, we must be friends and companions of our partners in mission...Moving beyond simply inviting lay persons to join Jesuits in Jesuit sponsored works...Jesuits must think of ‘our’ parish, our

retreat center, our school in a new way. It is ‘ours’ now, referring to a larger group, because it is a mission for which all of us—Jesuit and lay—are co-responsible.”⁸ In order for there to be a full union of members, Jesuits and lay colleagues alike must be free to claim shared ownership over the common mission of their institutions, and free to realize their own particular vocations within the mission of these institutions.

One of my first and most memorable experiences of this partnership in mission within my own work at Santa Clara University came three and a half weeks into my position when I learned that the resident ministry fall formation retreat had been scheduled for the following week and that I was responsible for planning it. I knew almost no one on campus; I had not even met one of my two Jesuit supervisors who was slated to begin his own new position the following month. As I set out to prepare the details of this retreat with more questions than resources, my first thought was to plan a concluding liturgy, a kind of sending forth into the year that would affirm the pastoral role of resident ministers in their work with students and charge them (in the Ignatian spirit) to live as men and women for others within our undergraduate residence hall communities. But I thought, who could mission the resident ministers into the year in this way? Who did I know at the university who might have the capacity to embody this sense of the union of members and be available to drive up to the retreat house to join us next weekend? The only person that I could even name as a possibility was the president of the university, Paul Locatelli, S.J., and of course I was guessing that his schedule would almost certainly be booked for the following weekend. Nevertheless, I emailed him that afternoon, e-introducing myself and inviting him to join the retreat to bless the resident ministers for their work in the new year. Ten minutes later my office phone rang. “Hi Theresa, this is Paul, Paul Locatelli. Thank you for coming to work at Santa Clara. I am so glad you are here. I got your email and I think I can make this work. What time were you thinking for the retreat liturgy?” We proceeded to have a conversation about the Scripture readings scheduled for that Sunday

and how they were (and were not!) related to the Ignatian charism and the work of resident ministry. As our conversation progressed it was clear that Fr. Locatelli’s vision for the liturgy was not one of top-down scripting; rather, he hoped to involve as many members of the resident ministry team as possible and asked if I might call the resident ministers forth by name for the closing blessing. I knew them best, he insisted, and I would serve as their minister as the year unfolded. Paul Locatelli’s way of proceeding, his collaborative generosity and sense of shared mission empowered me to be a full partner in ministry. As I invited him to be a person for others that day, he invited me to be a person with others, extending the support and spirit of the union of members, and charging me to live into the freedom and authority of my own lay vocation within this Jesuit institution.

IGNATIAN VERSUS JESUIT WORKS AND SUBSIDIARITY

Though my experience in planning the resident ministry opening liturgy suggests otherwise, one significant challenge I have faced in my work is the difficulty of developing religious-lay partnerships that honor the particularity of both the vowed and the lay vocations while inviting shared ownership within the institutional mission. In his 2001 address to the International Meeting of Jesuit Higher Education in Rome, former Superior General Peter-Hans Kolvenbach, S.J. noted, “Lay people are not called to be mini-Jesuits, but rather to live their own lay vocation. Respecting the way in which the Lord leads each person is fundamental to Ignatian spirituality. This having been said, a collaborator of an institution of higher education in the Society should identify in some manner with the institutional mission.”⁹ How is it possible for lay collaborators in Jesuit-founded institutions to claim the Ignatian charism of the institution as their own? What might a distinctively lay form of this shared Ignatian charism look like?

The sixth decree of the recent General Congregation of the Society of Jesus, “Collaboration at the Heart of Mission,” offers a few concrete ways of proceeding. For the freedom of Jesuit-lay collaboration

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to be realized, GC35 suggests that we must distinguish between Jesuit works and Ignatian works. That is, not everything that manifests the Ignatian charism need be a Jesuit work, but all Jesuit works ought to manifest the Ignatian charism. To distinguish the Ignatian charism from a Jesuit work allows lay persons in particular to have a degree of freedom in how they understand the realization of their own vocation within the Ignatian charism. “Any work may be said to be *Ignatian* when it manifests the Ignatian charism...Such a work does not rely necessarily on the Society of Jesus for its Ignatian identity, though it may affiliate with the Society in partnership through networks and other structures.”¹⁰ Christian Life Communities and Jesuit volunteer organizations are two examples of what would be considered Ignatian works under this GC35 taxonomy, as they are two “autonomous associations with whom [Jesuits] share a spiritual bond” but they do not rely on the Society of Jesus directly for their particular Ignatian identity.¹¹ Such autonomous lay associations are free to seek out the support and cooperation of the Society of Jesus as they make manifest their Ignatian charism, but their realization of the Ignatian charism does not require this support and cooperation.

On the other hand, “An *Ignatian* work can be said to be *Jesuit* when it has a clear and definitive relationship with the Society of Jesus and when its mission accords with that of the Society.”¹² In many Jesuit-founded institutions, such as my own Jesuit-affiliated institution of Santa Clara University, some lay persons might be specifically collaborating in a Jesuit work (rather than an Ignatian work more broadly) within their university position. However, even in these instances, GC35 suggests that a certain amount of freedom and autonomy ought to be

ensured. A lay person collaborating in a Jesuit work might consult regularly with a major Jesuit superior; however, “subsidiarity serves to promote discernment, accountability, and a clearer sense of collaboration for mission.”¹³ The principle of subsidiarity suggests that decision-making and responsibility ought to rest at the most localized grass-roots level, with those in positions of higher-order authority intervening only when necessary to support the common good. The Pontifical Council for Justice and Peace considers the principle of subsidiarity to be a cornerstone principle within Catholic Social Teaching, as it helps to ensure “intermediate social entities can properly perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place.”¹⁴ Thus in Jesuit-lay collaboration within a Jesuit work the principle of subsidiarity helps to promote and preserve the full vocational freedom of all persons involved, particularly that of lay persons who are serving under the supervision of a Jesuit superior.

In my own work as director of resident ministry at Santa Clara University, I offer formational support and supervision for the sixteen resident ministers living on campus in our undergraduate residence halls. These sixteen resident ministers are graduate students and staff members at the University, both Jesuits and lay persons, who are charged with promoting vocational reflection in their communities (via small group offerings), serving as a resource and mentor for students (through specific hospitality hours as well as after-hours), and modeling Jesuit and Ignatian values. Historically, all resident ministers were Jesuits at Santa Clara

University, as was and is the case for many Jesuit intuitions of higher education. However, as the number of lay persons in this position is now often significantly greater than the number of Jesuits (with fourteen lay persons and two Jesuits on our staff this year), it has been important in my work to empower both lay persons and Jesuits with the understanding that we are “co-workers in the vineyard.”¹⁵ That is, we all have both the capacity and the freedom to incarnate the Ignatian charism in our ministry, according to our own particular gifts and abilities, as well as the responsibility to discern and value the ways in which we are participating in a Jesuit-founded work. Furthermore, because resident ministers and the Jesuit community at Santa Clara University now share the common goal of making visible Jesuit and Ignatian values on our campus, I have found it helpful to create concrete opportunities for sharing and exchange between our lay resident ministers and members of the larger Jesuit community. For example, with the support of many collaborators, we recently organized a joint liturgy, dinner, and discussion for the resident ministers and the larger Jesuit community at the Jesuit residence. While resident ministers and Jesuit community members may claim different states of life as well as diverse theological perspectives and denominations, this gathering served to support our union of members and honored the shared Ignatian mission present in our individual Jesuit and lay vocations. Finally, in keeping with the nature of resident ministry as a dual Ignatian and Jesuit work, it has been essential for me to meet regularly with my own Jesuit supervisors around any issues of concern, and I am grateful for the ways in which open dialogue, trust, and subsidiarity have informed this collaboration. I have been able to exercise the freedom of decision-making (most often) at the local departmental level and have found much institutional support for holding all resident ministers accountable to the expectations of the position, regardless of their lay or religious status.

MEN AND WOMEN FOR OTHERS... MEN AND WOMEN WITH OTHERS

As I was setting up for one of the information sessions that we held last year for staff and graduate students who might be interested in applying to become a resident minister, I had a young woman ask me: “Is this the Ignatian department? I was interested in applying to become one of the Ignatians on campus.” In the spirit of GC35, may we each work to foster an environment where lay persons can uniquely name themselves as “Ignatians” alongside their Jesuit colleagues so that a true union of members within the Ignatian charism may be made possible for all those collaborating in the shared mission of *our* Jesuit-founded institutions. 

ENDNOTES

- 1 I speak of a renewed commitment to collaboration because the Society of Jesus has prophetically voiced its commitment to fostering greater lay collaboration even prior to this most recent General Congregation, most especially following the reforms of the Second Vatican Council in General Congregation 31, Decree 33 [hereinafter GC31, 33] (1965-66), as well as in GC34, 13 (1995).
- 2 GC35, 6:8,16.
- 3 GC35, 2:2.
- 4 The shared mission of Jesuits and lay collaborators who are not Christian is also explicitly supported in GC35, 6:18, where the recommendation is made for specific formation programs that invite “each person—whether employee or volunteer, newly arrived or veteran, Christian believer or member of another faith community, or person without a religious affiliation—into a deeper awareness of his or her place in the Ignatian and Jesuit mission.”
- 5 Ignatius of Loyola, “Selections from the Constitutions of the Society of Jesus,” in *Ignatius of Loyola: The Spiritual Exercises and Selected Works*, ed. George E. Ganss (New York: Paulist Press, 1991), 310.
- 6 GC35, 2:3.
- 7 GC35, 2:10.
- 8 Peter-Hans Kolvenbach, S.J., “Jesuit-Lay Partnership,” *Address to the Jesuits in Malta* (October 8, 2007), 16-17.
- 9 Peter-Hans Kolvenbach, S.J., “The Jesuit University in the Light of the Ignatian Charism,” *Address to the International Meeting of Jesuit Higher Education in Rome* (May 27, 2001), 44.
- 10 GC35, 6:9.
- 11 GC35, 6:28.
- 12 GC35, 6:10.
- 13 GC35, 6:12.
- 14 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, (October 25, 2004), 186.
- 15 Referencing the Scriptural allusion used by the Committee on the Laity of the United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* (December, 2005).

Bannan Institute Retreats

Join us for these day-long retreats, held 9 a.m.–4 p.m., in the Multi-Faith Sanctuary in St. Joseph Hall, SCU.

ENNEAGRAM RETREAT

SATURDAY, JANUARY 24

Clare Ronzani and Bruce Lescher, a wife-husband team, offer an introduction to and workshop on this personality typology that many people have found helpful for self-understanding, personal growth, and understanding personality differences in others.

DAY OF MINDFULNESS AND ZEN MEDITATION

SATURDAY, MAY 30

Join Zen Master Bon Soeng for teachings on Zen sitting, practice, and walking meditations, as well as talks on compassion, being a contemplative in action, and the search for peace within and in the world.

DISCOVER Luncheon Speaker Series— The Search for What Matters

This series aims to foster discussion of personal experiences and values among SCU faculty, students, alumni, and staff. Held in the Williman Room in Benson Center at SCU, these events begin at noon and a light lunch is served. Please register; see below.

WEDNESDAY, MARCH 11

Kathy Potter, Director, Career Center, Santa Clara University



Potter



Williams

WEDNESDAY, MAY 13

Ingrid Williams, Associate Director, Human Resources, Santa Clara University

For more information and to register for these events, visit www.scu.edu/ignatiancenter/events/calendar.

NEXT ISSUE: SPRING 2009

SUSTAINABILITY AT SANTA CLARA UNIVERSITY

IN OUR NEXT ISSUE, WE WILL FOCUS ON SUSTAINABILITY AT SANTA CLARA UNIVERSITY—THE PROGRESS WE HAVE MADE AND THE CHALLENGES THAT REMAIN. Borrowing from SCU's own "sustainability policy," we will attempt to develop a common definition of sustainability, and explore how our sustainability efforts involve teaching and research as well as institutional behaviors. We will highlight how SCU's sustainability efforts are truly cross-disciplinary, spanning areas as varied as theology, ethics, philosophy, science, arts, engineering, business, and law. We hope our articles will promote a spirituality and ethic of concern for our natural environment as well as reflection on how we might contribute to sustainability by changing our personal behaviors. **e**



A Vote For the Future

“In reading the names, fairly soon it became clear that ‘Adolfo Nicolás’ would become our new General. When he received the 109th ‘ballot,’ there was a spontaneous, several minute applause. We were extremely happy with the choice, and we felt that the Holy Spirit was truly at work in our midst.

“Adolfo...is a marvelous, warm, and holy person, a man of God and of the world, a man of the Society and the Church, who will inspire us and expand upon the excellent foundation that Father Kolvenbach has established. His election is a vote for the future; a vote of hope; a vote of confidence in our mission of faith, culture, justice, and dialogue (GC34); a vote for renewal of our spiritual and apostolic life grounded in the Spiritual Exercises, the Constitutions, the spirit of VCII [Vatican Council II], and the needs of Church and of society on the front edge of the rapidly changing and globalizing world. He is a Jesuit for all seasons. I am excited about working with him.”

—From A Letter to the Jesuit Community by SCU President Paul Locatelli, S.J., 1/21/08, during the 35th General Congregation, held in Rome. For a link to Locatelli’s blog from the event, visit www.scu.edu/explore.



**Santa Clara
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The Ignatian Center for
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Santa Clara University
The Ignatian Center for Jesuit Education
500 El Camino Real
Santa Clara, CA 95053-0454

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