explore

An examination of Catholic identity and Ignatian character in Jesuit higher education

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Santa Clara University
The Ignatian Center for Jesuit Education

Fall 2005

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From the Center Director

Dear Friends,

Many conceive of philanthropy as noblesse oblige—a preoccupation of the wealthy that earns them coverage in the society pages of the local newspaper. More broadly and accurately regarded, philanthropy is within reach of us all as we share our time, talent, and treasure with those who would do the same if positions were reversed. True philanthropy is not animated by guilt or a desire to help, but rather from the virtue of generosity within reach of any potential benefactor.

One noted philanthropist equated the art of giving with the art of living, and while that may go too far, philanthropy does seem to be an art form. In these pages, you will read the words of generous people intended to be read by generous people. Their gifts include useful distinctions, inspiring narratives, and creative ideas all about philanthropy as art.

Fittingly, we include the artistic genre of poetry in these pages for the first time. Fr. Torrens' moving stanzas remind us of the enormous generosity that our former director, Bill Spohn, gave to our Center. On the very day Bill lost his valiant struggle with cancer, we finished shipping his entire personal library to Africa. Chris Boscia writes eloquently of Bill's passion that we all give ourselves in partnership with our beneficiaries. And certainly, we at the Center continue to draw on the many gifts of Bill's legacy.

Gratitude is the mirror-virtue of generosity, and all of us continue to feel grateful for the philanthropy of Father Lou, Bill, and all our friends and readers.

Peace,

Dennis J. Moberg
Interim Director, Ignatian Center

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Founded in 1982, the Ignatian Center, one of four Centers of Distinction at Santa Clara University, assists in maintaining the University's Catholic and Jesuit character. The center offers grants for faculty, staff, and students. It sponsors retreats, lectures, and conferences, and brings religious scholars and leaders to the University to engage in educational activities.

Santa Clara University, a comprehensive Jesuit, Catholic university located in California's Silicon Valley, offers its 8,047 students rigorous undergraduate curricula in arts and sciences, business, and engineering, plus master's and law degrees. Distinguished nationally by the fourth-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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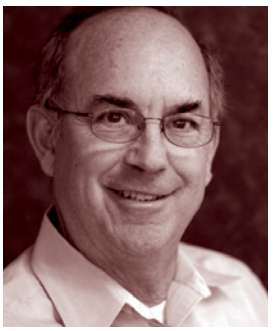
Some Reflections on Philanthropy

When we help others, we experience the power of their personal stories.



By James M. Purcell

Vice President,
University Relations,
Santa Clara University

Dedicated to my brother, Larry Purcell, the greatest storyteller and fund raiser I have ever known...a shining example of competence, conscience and compassion.

The word "philanthropy" comes from the Greek words "philo," meaning "love: having an affinity for" and "anthropos," meaning "humanity." For the purposes of this article, the word will simply mean: "love of humanity."

As Cascione (2003) points out, the research on philanthropic motivation seems to be in general agreement that this motivation is a multi-layered concept. Every fund raiser who has been in the profession for at least a few years has encountered "philanthropists" or donors whose reasons for giving cover a wide spectrum of motivations…a sincere desire to help others, a desire for recognition, a desire to decrease or eliminate the payment of taxes, a desire to "give back," etc. Often, a single donor has a mix of at least some of these reasons for giving.

Many of us in the profession of fundraising are familiar with the "Laws of Giving" articulated by Maimonides more than 900 years ago. One of the foremost intellectual figures of medieval Judaism, Maimonides created a "hierarchy" of givers that reads as follows:

1. The lowest level is the person who does not give. This is unacceptable.
2. One who gives grudgingly, reluctantly, or with regret.
3. One who gives cheerfully but gives less than he or she should.
4. One who provides an appropriate gift, but only after being asked.
5. One who gives significantly before being asked.
6. One who gives without knowing to whom he or she gives, although the recipient knows the identity of the donor.
7. One who gives without his or her identity known.
8. One who gives without knowing to whom the gift is made, and the recipient does not know from whom he receives. This is the highest and greatest level of giving.

When I first read these "Laws of Giving" many years ago, they made a lot of sense to me. The elements of generosity, humility, and privacy in the higher stages of this hierarchy are reminiscent of the gospel story where Jesus contrasts the giving of the rich with the gener-

osity and humility of the widow and her mite (Mark 12:41-44). And the fact that Maimonides does not equate the amount of the gift with the magnitude of one's philanthropic spirit is also appealing to me. His simple concept of giving also fits well with the Ignatian idea of being women and men for others.

However, when I reread these laws a few months ago, I began to question the underlying rationale for their "order." My questioning was prompted by reflecting upon the words of Peter Hans Kolvenbach, S.J., in his historic address at SCU in 2000. Father Kolvenbach challenged Jesuit universities to graduate students who have developed "an educated solidarity."

We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world." Solidarity is learned through 'contact' rather than through "concepts," as the Holy Father said recently at an Italian university conference. When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.

To develop true compassion or solidarity, I believe we have to take the time to listen to and understand the other person's "story."…in the great Christian, Jewish and Muslim religions, the power of the story is at the heart of fostering a common understanding of faith and justice.

Students, in the course of their formation, must let the gritty reality of this world into our lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively.

Although Father Kolvenbach emphasized (and rightly so) the concept of solidarity with those who suffer injustice, it is important to understand that, to be fully human, one must be capable of solidarity (or compassion) with everyone, whether they are rich or poor, free or oppressed, wise or ignorant, healthy or sick, etc.

What Father Kolvenbach is describing is a new way of looking at the meaning of compassion. The word compassion literally means "to feel *with…"* and is very different from the word "sympathy" which means "to feel sorry for…"

To develop true compassion or solidarity, I believe we have to take the time to listen to and understand the other person's "story." In the days before the written word, story telling was the way in which tribal leaders created a sense of solidarity among the members of the tribe…and in the great Christian, Jewish and Muslim religions, the power of the story is at the heart of fostering a common understanding of faith and justice.

In his book, *A Stay of Confusion,* Ron Hansen, Gerard Manley Hopkins, S.J., Professor in the Arts and Humanities at SCU, describes a good story this way:

> A story is a… narrative about characters in conflict that has meaning for our own lives. Within its confines something happens that effects an important change in the characters, often provoking new insights about themselves or others or the ways of the world. (p. 32)

At the end of the same chapter, he writes:

> John Gardner wrote that "The great artist…is the [writer] who **sees more connections** between things than [ordinary people] can see." I finally think our need for stories is **our need to find those connections**, and to have confirmed for us the theology we hold secret in our heart, that even the least of us is necessary to the great universal plot in ways we hadn't imagined. (p.47, emphasis added)

So to return to Maimonides, I would argue that the highest form of giving is a situation in which there is a "connection" between two or more people who become both "givers" and "receivers" and this exchange of gifts is prompted by knowing each other's stories at some level.

Another problem with the Maimonedes framework is its assumption that the "gift" is either money or some other material possession. Some of the greatest expressions of generosity or philanthropy are gifts of time and talent.

Those who volunteer often say that they get back more than they give. They will explain this by telling one or more stories about the people with whom they have come in contact in the course of their volunteering. They will recount some aspect of the lives of these people that inspires them. They might even say how "touched" they were by the experience.

Paul G. Schervish articulates a five-variable conceptual model of the factors that induce philanthropic commitment. The first is what he calls "communities of participation." He points out that many communities of participation directly request and sometimes require time and money from their participants. "But the important point is that being connected to an array of such life-settings is the basis for people becoming aware of needs and choosing to respond." How do we usually express our connectedness to "life-settings"? We do so often by telling a story!

Those who volunteer often say that they get back more than they give. They will explain this by telling one or more stories about the people with whom they have come in contact in the course of their volunteering. They will recount some aspect of the lives of these people that inspires them. They might even say how "touched" they were by the experience.

In a speech at the 2005 World Health Assembly, Bill Gates, the founder and chairman of Microsoft, said:

My wife, Melinda, and I have been fortunate enough to travel to many of your countries—and we have seen some of the heroic health work underway there. But even heroic efforts are not enough when disease is rampant and resources are scarce. I can hardly imagine what it's like for you to go into your ministries every morning—knowing that millions of people are seeking your life-saving assistance and you can meet only a small fraction of that need.

In my view—and there is no diplomatic way to put this: The world is failing billions of people. Rich governments are not fighting some of the world's most deadly diseases because rich countries don't have them. The private sector is not developing vaccines and medicines for these diseases, because developing countries can't buy them. And many developing countries are not doing nearly enough to improve the health of their own people.

Let's be frank about this. If these epidemics were raging in the developed world, people with resources would see the suffering and insist that we stop it. ***But sometimes it seems that the rich world can't even see the developing world. We rarely make eye contact with the people who are suffering—so we act sometimes as if the people don't exist and the suffering isn't happening.***

All these factors together have created a tragic inequity between the health of the people in the developed world and the health of those in the rest of the world.

I am here today to talk about how the world, working together, can dramatically reduce this inequity.

I first learned about these tragic health inequities some years ago when I was reading an article about diseases in the developing world.…

There is no bigger test for humanity than the crisis of global health. Solving it will require the full commitment of our hearts and minds. We need both. Without compassion, we won't do anything. Without science, we can't do anything. So far, we have not applied all we have of either.

[Emphasis added]

"We rarely make eye contact with the people who are suffering." What Gates is describing reminds me of the gospel of Matthew's portrayal of the last judgment (Matt: 25: 31-46) "Lord, when did we *see* you?"

And the parable of the Good Samaritan (Luke 10:25-37) …the priest, Levite and Sa-

maritan all "saw" the man in the ditch, but only the Samaritan "was moved with compassion…" His compassion led to action: "He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him."

The mission of the Bill and Melinda Gates Foundation is to promote "greater equity in global health, education, public libraries, and support for at-risk families in Washington state and Oregon."

The Foundation's website has a picture of Bill and Melinda Gates sitting with a group of African women. Although the billions of dollars that Mr. Gates has donated through his foundation have gotten most of the publicity, I think the real story about his philanthropy lies in the time and effort he and his wife and family (including his father, who runs the foundation) have taken to "see" and be a part of the lives of the poor in Africa and other places. In other words, his philanthropy is driven, at least in part, by his understanding of and his connection to the stories of the people he is trying to help. And Mr. Gates gives his mother the credit for sowing the early seeds of a philanthropic spirit in him through her involvement in United Way. This willingness to "see and be with" those in need is real solidarity and philanthropy in the best sense of those words. In fact, when Gates reminds us that solving the crisis in world health care will require the full commitment of our hearts and minds and that without compassion, we won't do anything and without science, we can't do anything…what he is really demanding is an "educated solidarity" to solve this problem.

In Silicon Valley, Bill Hewlett and David Packard created a culture at HP that included the importance of being connected to and caring about the community in which the company was located. They took the time to know their community and its needs and that attitude became part of the "HP Way."

Another well-known philanthropist is Gordon Moore, one of the founders of Intel. One of his major areas of interest is the environment, an interest that has been nourished by his personal experience (or connection) with the world of nature. His sense of "solidarity" with our fragile global eco-system comes from a deep understanding of the "stories" of forests, oceans, rivers, animals, birds, etc.

As executive director of Catholic Charities, I worked with the elderly, families in crisis, immigrants, and refugees, and persons with chronic mental illness, and later, when I served as CEO of HOPE Rehabilitation Services, I worked with people with developmental disabilities. All of these experiences helped me understand the important difference between compassion (or solidarity) and sympathy.

A young, strong aboriginal leader Lilla Watson once told a Catholic congregation in Australia: "If you have come to help us you are wasting your time, but if you have come because your freedom is bound up with ours, let us work together".

To put it simply, people don't need handouts…they need a hand "up," and in the process of extending one's hand and "touching" the life of someone else, I become "touched" and, through this exchange, I become a changed and better person.

I have seen this example played out at Santa Clara University when donors and students or faculty who benefit from the generosity of our benefactors come together and share with each other.

Many of the most generous donors to colleges and universities make their major gifts after becoming involved in advisory boards or the governing board as volunteers. As Carscione points out: "These executive groups, at their best, collaborate closely with various deans and faculty and, through this interaction, becoming intimately acquainted with the functioning of the particular academic or administrative unit." (p. 112) To put it another way, these volunteers become intimately acquainted with the compelling stories of faculty and students and the challenges of the teaching and learning processes they face on a daily basis.

One of the fascinating aspects of my work is to interact with some of these major donors and hear them connect their own "stories" of their experience at Santa Clara with the "story" of SCU today. They want to know how we are educating students to look at the world through an ethical lens. They want to know how we are helping students with financial aid so that

When we think about passing on to future generations a spirit of philanthropy that is shaped by true compassion and an "educated solidarity," we need to concern ourselves with the stories we will tell to our children and grandchildren and, even more importantly, consider what kinds of "stories" we will encourage them to pursue as they grow up. But most important of all will be how we encourage them to explore and nourish their curiosity and interest in becoming aware of and involved in a rich diversity of stories that connect them with the lives of other people.

this Jesuit education continues to be available to young people from various socio-economic levels. They want to know how our faculty are teaching students to be critical thinkers…in short, their question is: What's the story?

We have a donor who grew up in a single-parent home. He wanted to help students from single parent families who were academically qualified to attend Santa Clara but who could not afford the tuition, room, and board. But he didn't just give these students financial aid in the form of scholarships. He met with them and shared his story and listened to theirs. He helped them get jobs, and he was inspired by (gifted by) the stories the students shared with him.

When we think about passing on to future generations a spirit of philanthropy that is shaped by true compassion and an "educated solidarity," we need to concern ourselves with the stories we will tell to our children and grandchildren and, even more importantly, consider what kinds of "stories" we will encourage them to pursue as they grow up. But most important of all will be how we encourage them to explore and nourish their curiosity and interest in becoming aware of and involved in a rich diversity of stories that connect them with the lives of other people. If we help them develop the habit of "seeing" the world with an "educated solidarity" we will insure the kind of philanthropists the world desperately needs to stay healthy. And perhaps then we will fulfill the challenge that Christ put to the disciples as told in Luke 6:36-38:

Be compassionate as your Father is compassionate. Do not judge and you will not be judged yourselves; do not condemn, and you will not be condemned yourselves; grant pardon, and you will be pardoned. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and running over will be poured into your lap, because the amount you measure out is the amount you will be given back.

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The "Levels of Giving" from Maimonides was based on text from a poster created by Jerold Panas, Linzy & Partners, Chicago.

Family Philanthropy

A history of the Bannan family and their tradition of philanthropy.

ON AUGUST 18, 1935, PHILIP BANNAN GATHERED HIS FAMILY AROUND HIM AT A REUNION AND THANKED GOD FOR THE BLESSINGS THEY ALL HAD RECEIVED. Present were Teresa, his wife of thirty-five years, their six sons and four daughters. Mr. Bannan had started a gear manufacturing company in San Francisco in 1888, a business that prospered until the devastating earthquake and fire of 1906 left his firm with nothing more than a small drill press. It was then that he realized "that an act of God or nature can wipe out all the efforts of a human being." From that time forward, Mr. Bannan's priorities were reinforced. In the first carload of machinery arriving after the quake were the tools necessary for him to start again. Pacific Gear and Tool Works grew and flourished and subsequently became Western Gear Corporation with plants in Belmont, Los Angeles, Pasadena, Seattle, Houston and South Dakota as well as San Francisco.

Yet, as Philip Bannan counted his blessings in 1935, his attention was on his seventh son, Louis Ignatius Bannan, who had entered the Jesuit order four years earlier. This was the moment at which Louis, having competed his juniorate at Santa Clara, was leaving the Bay Area for his philosophy studies at Gonzaga on the long road to ordination. As the family patriarch wrote at the time, "Our fair-haired boy who has taken on the pious life is really responsible for this family gathering; we can only hope and pray that when he again passes through our midst it will be possible to call our clan together again..."

It was those two ingredients—family togetherness and the catalyst of Louis Bannan, S.J.—that have repeated themselves many times in the generosity of Philip Bannan and his heirs to Santa Clara University.

The resultant imprint is clear. The Bannan Engineering Complex houses all of the offices and labs of the School of Engineering. This complex and an endowed professorship in engineering are named for Thomas Bannan, Philip's first son. Bannan Hall, named for Berchman Bannan (Philip's fourth child) is one of the largest office and classroom buildings on campus. Father Louis Bannan's name is on both the Bannan Institute for Jesuit Educational Mission, and the Bannan Award for Alumni Leadership.

All six sons of Philip Bannan attended Santa Clara at a time when it did not admit women (the four sisters all attended Dominican College

in San Rafael). The second and third generation Bannans, male and female, also attended Santa Clara bringing the total number of alums related in some way to Philip Bannan to a number in the 90s.

The case of the Bannans fits a pattern that one sometimes finds when a family establishes a tradition of giving. It begins when an influential family member experiences an intense set-back which establishes a bond with others whose lives have been dealt a similar blow. Subsequent developments make the family member enduringly grateful and committed to lift up those who are left behind. In the Bannan family, Philip established education, the Church, and those in need as the main targets of the family's generosity.

There are many benefits of having a family tradition of philanthropy. It binds generations to the project of working in solidarity with those less fortunate. It models the virtues of compassion and justice that are themselves acted out in family relationships. It builds a collective identity and represents how the family is distinctive from other families. It also reinforces a genuine sense of thanksgiving which is felt many more times than at the holidays. Perhaps most importantly, family philanthropy gives its members a profound sense of following God's law. For the Bannans the inspiration is found in the gospel of Matthew 6:24: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."

Back in 1935 and today, the catalyst for the family tradition of giving was Louis Bannan, SJ, or "Father Lou" as he became known on campus and "Uncle Lou" in the family. Ordained in 1944, Father Lou taught at St. Ignatius High School in San Francisco and at Loyola Marymount before joining the Santa Clara faculty in 1953 to teach philosophy and educational psychology. From the very beginning, however, he was far more than a faculty member. He spent more than forty years as a prefect advisor and chaplain living in various student residence halls around campus. In 1957, Father Lou began

Philip Bannan is shown in the bottom row, third from the right. His wife, Teresa, is on his right with Louis Bannan, S.J. over his right shoulder.

Fifty-five members of the family initially funded a foundation for the purpose of advancing the Catholic character of SCU. Some of the younger cousins even gave their nickels and dimes. In 1997, an additional grant from the Arline and Thomas J. Bannan foundation enabled the family to endow an institute that has come to be named the Louis I. Bannan, S.J. Institute for Jesuit Educational Mission.

work with the Alumni Office where his gentle spirit of giving and wisdom touched the lives of generations of students. As a teacher, Father Lou could dissect difficult subjects into more understandable ones. Yet, it was his generosity toward students that made him so beloved. He was an excellent listener and was never too busy to help the family and his students. With Father Lou at Santa Clara, the University became a central beneficiary of the family's time, talent and treasure even after Philip died on October 7, 1944. It was the first funeral at which Uncle Lou presided.

Uncle Lou officiated over countless baptisms, weddings, and funerals in his life. He did so many family weddings that the cousins called him, "Marrying Sam," which he didn't seem to like very much. But Uncle Lou was a good sport. Every family gathering began with a Mass said by Uncle Lou. His homilies in these occasions were legendary, pleasing especially the youngest family members with their brevity.

On campus and with alumni, he was "Father Lou," an approachable man who always encouraged others to "say 'yes' to the goodness around you." According to Jerry Kerr who worked with Father Lou for years in the Alumni Office, "Father had a great sense of humor and was a positive person who brought out the best in everyone."

Clearly, he brought out the best in his family. In 1981, the family approached their Uncle Lou on the occasion of his golden anniversary with the Jesuits and asked him what he wanted them to do. Family members expected him to tell them he wanted a trip or new set of golf clubs. Instead, he told them that all he wanted was an endowment to foster Jesuit education at SCU. He thought that Santa Clara's greatness was due to its Jesuit tradition, and he was concerned that with fewer Jesuits on campus, that identity was in jeopardy. He didn't want Santa Clara to become just another private university like Stanford or USC. Father Lou wanted students trained in the Jesuit faith tradition.

This once again catalyzed the family. Fifty-five members of the family initially funded a foundation for the purpose of advancing the Catholic character of the university. Some of the younger cousins even gave their nickels and dimes. In 1997, an additional grant from the Arline and Thomas J. Bannan foundation enabled the family to endow an institute that has come to be named the Louis I. Bannan, S.J. Institute for Jesuit Educational Mission. Today, the Bannan Institute continues to help the University keep the Jesuit, Catholic character at the center of everything it does. In a way, that mirrors what Philip had in mind for his own family in August of 1935, that is, to keep the family centered in its faith.

Thanks to the family's philanthropic spirit, Father Lou's legacy lives on, catalyzing generosity in everyone it touches. Teresa Nally, Uncle Lou's niece, puts it this way, "The Bannan family philanthropy is entrenched in tradition, family example, and our Catholic faith. We are grateful for the many blessings in our lives, and it is important for us to share." Philip could not have said it better.

The Virtue of Generosity

How can we define generosity as a virtue?

By Bill Prior

Professor,
Department of
Philosophy
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If I say the word "generous" to you, the first thing that will probably come to mind is a large donation of money. This image has some truth to it; still, it needs to be modified. I shall attempt in the following to situate generosity in the tradition of the virtues. A virtue is a trait of character that enhances the quality of human life—either the life of the person who has that trait, or that of others, or both. Traits of character should be distinguished from personality traits, such as a sunny disposition, and talents, such as the ability to play the violin. Conventional wisdom says that qualities such as courage, wisdom, and justice are virtues. I assume that generosity is also. I shall devote this essay to explaining why this is so, and in so doing I shall attempt to elucidate the nature of generosity.

I shall distinguish at the outset two kinds of virtues: those that are primarily self-regarding and those that are primarily other-regarding. No virtue is *entirely* self-or other-regarding. The most self-regarding virtue (consider temperance as an example) has an impact on people other than the virtuous person. If I do not drink too much I am the primary beneficiary of my sobriety, but you benefit too, when I meet you while driving on the highway. On the other hand, consider justice, which Aristotle characterizes as "another's good" (*Nicomachean Ethics* V.1, 1103a3): you may be the primary beneficiary of my justice, but if justice aims at producing a good society, I benefit from my just acts as well.

Generosity is clearly a virtue that primarily benefits others. There are, I think, two main classes of other-regarding virtues: virtues of justice and virtues of benevolence. They are not the same, and it makes a mess of the other-regarding virtues to treat them as the same. Consider a simple case involving money. I owe you $20. You need this money to buy something you need or desire: groceries, say. You come to me and ask for the money you are owed, and I repay you the money. Is my action generous? Hardly. I only repaid you what was owed. Consider now this variant. You need $20, again for groceries, and you ask if you can borrow that sum from me. I lend you the money; or, better yet, I give you the money and refuse any attempt to repay it. This, I think you will agree, is a generous act. Consider also the mind-set of the giver in each case. I may have no desire to repay you that $20; I may have big plans for it. I may wish I'd

Generosity is an other-directed virtue, a subdivision of benevolence, which aims primarily at the good of another and only secondarily at the agent's own good. Not every act so described, however, is virtuous.

never become indebted to you in the first place, and I may resent your request for repayment. None of that matters, however, provided that I recognize that I owe you the money and I voluntarily return it. On the other hand, it is hard to imagine someone giving $20 to another person generously, yet with a grudging attitude. An act of generosity, we think, is an act of good will, an act of benevolence; it is an act that goes beyond what is owed by one person to another, into the area of gift and grace.

At this point we can begin to discern, I think, the essential features of the virtue of generosity. It is an other-directed virtue, a sub-division of benevolence, which aims primarily at the good of another and only secondarily at the agent's own good. Not every act so described, however, is virtuous. Virtue is governed by practical reason, as Aristotle knew, and there are several ways in which reason is involved in acts of generosity. Aristotle famously claims that virtue in general is a mean between two extremes, a mean relative to the individual, and in accordance with a rational principle (*E.N.* II.6, 1106b36-1107a2). Generosity does not consist simply of giving away money; one must do so "to the right person, to the right extent, at the right time, for the right reason, and in the right way." (*E.N.* II.9, 1109a27-29). It is by no means easy to do this, and "it is for this reason that good conduct is rare, praiseworthy and noble." (ibid., 29)

Let us try to home in on the nature of generosity by considering actions that are *not* generous. First, though the instances are rare, one may be *too* generous with one's own resources, "generous to a fault," and so reduce oneself to poverty. Aristotle calls such a person "extravagant." The extravagant person fails to calculate properly the amount of wealth he or she needs for life. More common is the person who gives less than he or she is able. John D. Rockefeller, legend has it, used to "tip" the various people who provided him with service, such as golf caddies and doormen, a shiny new dime. Often the occasion determines the amount to be given. A dime might be too small a tip for a cab ride, but a tip of $20,000 for a $10 ride would be extravagant, even for Rockefeller, who could certainly afford it.

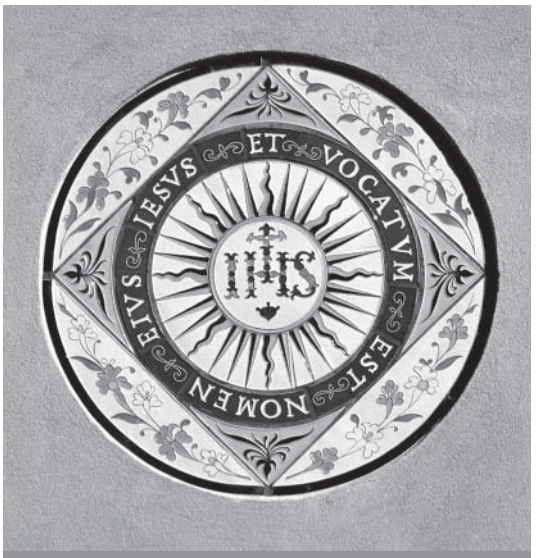
If determining the amount to give is difficult, so is determining the recipient. Like many of you, **I am bombarded with appeals in the mail from charitable organizations. How can I select those that have a genuine need, a need that I might help to meet? How can I tell whether the apparently indigent person begging in a European airport is genuinely in need of my generosity and not a member of an organized society of people who profit from my good will?** Most of us would give money unquestioningly to a family member who needed it, but we all know of instances in which the gift creates an attitude of dependency that actually harms the recipient.

A generous act is one in which the size of the gift is proportionate to the means of the donor and the need of the recipient. A gift of $100,000 would be beyond the means of most of us, and a very generous gift for others, but it would not be an act of generosity for someone like John D. Rockefeller or Bill Gates. Nor can I make a generous donation, I think, to one who has no need of it. Neither Gates nor Rockefeller could benefit from any amount of money I could give them. It is impossible, however, to provide a general formula that will determine when a gift is generous. In practice we often have no difficulty recognizing a generous act, but that

recognition is conditioned by cultural factors as well as by means and need. A family in a tribal society may share its food with a visitor, and members of a more advanced society might never do so; but they might prove charitable in other ways unavailable to those in the first society.

The most important characteristics, I think, of an act of generosity lie in the manner of the action and the motive of the giver. What is peculiar about generosity and the other virtues of benevolence, such as compassion, is that they perform their actions spontaneously, freely, and that these actions are rooted ultimately in a magnanimous attitude toward humanity. A generous person does not give for some ulterior motive (to bind another more closely to him or her, to gain preference in business or politics, to curry favor with others, or to enhance one's reputation for virtue). A generous person gives simply to benefit the recipient. This does not make the act "selfless," as some would say, for the generous person sees himself or herself as acting in a situation with the aim of improving it. (Virtue does not take the self out of ethics; it engages the self, puts it to work in the world). It rather makes the act unselfish, which is not the same thing. **An unselfish act is one that, at least ideally, grants to the recipient a worth equal to that the agent accords to himself or herself. Human beings are not, it suggests, worthy only of our contempt, or even our pity. Rather, they are worthy of our help. The generous person *wants* to help others in need, perhaps on the basis of "there but for the grace of God go I."**

If the recipient of a generous act is not an individual but a city, a charity, a church, or another social organization, the person performing the act of generosity says in effect, "I want to support this worthy organization. I want to be part of an effort to make my community, and ultimately the world, a better place." The image that is produced by these two kinds of generosity, personal and institutional—an image of individuals helping each other in times of need and of contributing voluntarily to the common good—is attractive, indeed inspiring. It is perhaps the chief reason that generosity and other virtues of benevolence have a special place among the virtues.

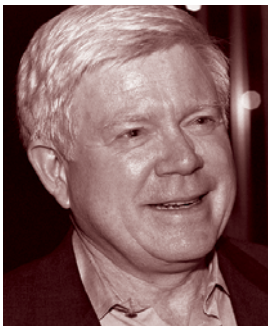


But who am I,
and who are my people,
that we should be able to
give as generously as this?
Everything comes from
you, and we have given
only what comes from
your hand.

—I Chronicles 29:14

Government Spending is a Better Measure of our Generosity

Government must be the primary means by which we demonstrate our commitment to social justice.



By Kirk O. Hanson

Executive Director, Markkula Center for Applied Ethics, Santa Clara University

I spend much of my time encouraging corporations and individuals to give more philanthropically—and the Santa Clara center I direct is dependent on the substantial generosity of enlightened philanthropists.[1] But I would never argue that we can rely on private philanthropy to address all of the extensive and critical social needs in American and global society. Government must be the primary continuing vehicle by which we demonstrate our generosity and our commitment to social justice. It is the primary way we meet the ongoing social needs at home and abroad.

It has become popular for libertarians to argue that private generosity and philanthropy can substitute for government social programs. Americans are indeed a generous people privately, contributing some $248.5 billion last year to charities of all types, including $88 billion to religious institutions.[2] It has estimated that Americans contributed $35 billion of that total overseas last year.

But these numbers are dwarfed by what the United States government, at the federal, state and local levels, contributes to social needs. Social Security, Medicare, and Medicaid are massive programs, with outflows of more than $800 billion in 2005. Other federal social spending may total $500 billion, while state and local governments collectively spend about $800 billion per year on social welfare programs of all types.[3][4] Among these programs are social programs of various kinds, including welfare support, medical services, child services, and special assistance for those in critical need.

Assessing American Generosity

How do we evaluate our own generosity and our commitment to social justice? One measure is the number of poor and needy in our society. The American economic system, which creates winners and losers, includes some who never manage to get into the game, due to lack of education, opportunity, or the reverses of illness or fate. Though our economy is the most productive in the world, we still have 38 million Americans below the poverty line of approximately $19,000 for a family of four. In addition, approximately 43 million Americans will lack health care insurance at some point this year, exposing themselves to the possibility of catastrophic medical costs that will reduce some to poverty in the future.

Are we Americans committed to social justice and economic development elsewhere in the world? Columbia University economist Jeffrey Sachs and others have criticized the United States for having one of the world's most anemic foreign assistance programs, at least as measured as a percentage of the gross domestic product.

That these needs still exist in a nation with the world's strongest economy seems a scandal and a witness to our lack of generosity.

A second measure is the trend in our government support for social services. Unfortunately, this indicator is troubling as well. In real dollars, budget analysts suggest current budget plans will reduce federal expenditures by $20 billion over the next five years while increasing military expenditures by a similar $20 billion.[5] Under President Clinton, direct assistance welfare programs were dramatically restructured and an increasing number of Americans are no longer eligible, having exhausted their now limited benefits.

Are we Americans committed to social justice and economic development elsewhere in the world? Columbia University economist Jeffrey Sachs and others have criticized the United States for having one of the world's most anemic foreign assistance programs, at least as measured as a percentage of the gross domestic product. Whereas countries in northern Europe such as Denmark and Norway give about 1 percent of their annual GDP, the United States government contributes just .068 percent of GDP in economic aid. United Nations Secretary General Kofi Annan and other world leaders have urged the United States to at least double that figure in the near future.

To many Americans, such a call may seem an affront. Aren't we the nation that won World War II and then rebuilt Europe with the incredibly generous Marshall Plan? Aren't we the most generous nation in the history of the world? Yes and No. America's commitment to the economic development of needy areas of the world has atrophied steadily since the 1950s. Domestic and global critics of America's foreign aid program argue that the U.S. will actually benefit economically from building up the poorest economies of the world, just as it did from the massive aid given to Europe through the Marshall Plan. Some Americans argue that the military cost of the wars in Afghanistan and Iraq, and our support for freedom there, constitutes our greatest contribution to the interests of those outside the United States.

The Role of Philanthropy

But what about private philanthropy? Can private philanthropy substitute for the substantial support needed for all those in the United States and abroad who are without adequate education, opportunity, or have illnesses or accidents debilitating to their ability to provide for their families? I would argue no, but I believe philanthropy has a critical role.

Private philanthropy can meet several critical needs. Government, while effective in delivering massive direct aid aimed at massive social needs, is not as effective in developing innovative solutions to those needs. Many of the most effective government programs were pioneered by private organizations supported by private philanthropy.

Second, philanthropy can address critical needs that fall between the cracks, needs that cannot be funded, for bureaucratic or ideological reasons, by government. At times, the urgent and timely delivery of critical social services depends upon private philanthropy unencumbered by bureaucratic or diplomatic barriers.

Third, philanthropy can also sustain a vibrant private nonprofit sector (universities, think tanks, etc.), which do things governments cannot or which help keep government institutions competitive.

Our private philanthropy is also a good measure of our generosity and our commitment to social justice. But prudence suggests we

should direct that philanthropy in strategic ways to have the greatest impact. Two major incidents in the past four years demonstrate the dual roles of private philanthropy and government aid. In the 9-11 disaster, the outpouring of private philanthropy overwhelmed groups such as the American Red Cross, which collected far more than it could productively use to alleviate the immediate suffering of those affected. Further, the U.S. government created a massive program of aid for individuals and businesses affected, making much of the private philanthropy unnecessary. We now need to prepare government and government aid programs to deal even more effectively with future 9/11s, not stockpile private funds in anticipation. The December 2004 tsunami required and still requires massive aid and ongoing logistics that can be provided only by governments. Immediate private philanthropy to grassroots groups such as churches was important, but massive development and logistical assistance from governments must be the primary vehicle for long-term recovery.

The Role of Government

Government is in a unique position to bring enough resources to bear on a social problem when needed, and to "insure" across the entire society against disasters and personal need. Disaster relief is appropriately the concern of government, rushing resources into areas hit by tornadoes, hurricanes, and earthquakes. There is still an immediate and limited role for private philanthropy through organizations such as the American Red Cross, but the fundamental role of relief and reconstruction is best handled by governments.

Government, put bluntly, is in a position to coerce all of us to take advantage of this "insurance," contributing our fair share to insure ourselves and to provide for the needs of the poor and those affected by disasters. Economists and game theorists have proven time and again that we would all under-invest in public goods such as these if we were not forced to do so by taxation.

One can fault government for poor planning and for "wasting money," but private philanthropy can never substitute for the mechanism of society-wide social programs funded and administered by government.

Making Personal Decisions About Philanthropy and Government Programs

Our commitment to social justice requires that we both support government policies that fund social services and also engage in private philanthropy. Both are essential to meeting the needs of the poor and afflicted.

The difficulty even conservative leaders have in reducing government spending on social programs is illustrated by trends under President George W. Bush. While his rhetoric and his future budget plans have called for substantial cuts in government social programs, actual expenditures have continued to rise. The simple answer is that government, at all levels, does important things and does them relatively well. The American people are generous, and are not willing to let their Congressional representatives cut those social programs dramatically. Our role is to support government spending aimed at meeting genuine social needs.

We all also have an obligation, in justice, to give private philanthropy from our personal wealth to those in greater need. And the greater our resources, the greater our obligation is. But we should use those funds strategically, paying the same attention that we do when investing for our retirements. Our giving should go to helping pioneer new ways of meeting and delivering social needs, and to sustaining institutions like private universities that provide a critical balance to publicly-supported institutions. And of course to issues like ethics which are not addressed easily by public institutions!

(ENDNOTES)

[1] Hanson serves on the board of directors of the Skoll Community Fund and the advisory boards of the Entrepreneurs' Foundation and Community Foundation Silicon Valley. He raises funds each year to support the work of Santa Clara University's Markkula Center for Applied Ethics.

[2] Giving USA 2005 Report, American Association of Fund Raising Counsel.

[3] "Status of the Social Security and Medicare Programs," A Summary of the 2005 Annual Reports, Social Security and Medicare Boards of Trustees.

[4] "Spending on Social Programs in Rich and Poor States," Department of Health and Human Services, June 2004.

[5] Center on Budget and Policy Priorities, March 2004.

For Love is Lord of All:

Human sympathy can inspire private giving and create social justice.

BY FRED E. FOLDVARY

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SOCIAL JUSTICE AND THE COMMON GOOD INDEED COMPEL SOCIETY TO ALLEVIATE SEVERE ECONOMIC DEPRIVATION. The question to be examined here is whether social justice morally requires that government play the primary role in financing programs to help the needy. One possible rationale for government is that all members of society have social justice obligations, and the way to meet those obligations is to oblige all who can to share the expense via taxation.

Why poverty?

But that proposition begs the question: Why do need and poverty exist in the first place? Economic analysis shows that poverty is mostly iatrogenic, a disease caused by doctors. As the American economist and social reformer Henry George stated over a century ago, "There is in nature no reason for poverty."[1] Massive poverty is neither the fault of the poor nor of any deficiency of natural resources. Human institutions cause poverty. The social choice is therefore whether to treat the effects with perpetual governmental assistance, or to eliminate poverty by changing the institutions that cause poverty.

Imagine a nationality called "poorlanders" who are legally prohibited from working or saving money. They are not allowed to leave their ghetto. To save them from starving to death, the government provides poorlanders with social workers and welfare: housing, food, and medical aid. There are continuous arguments about how much aid to provide, and about whether the aid is better provided by government agencies or by private charities.

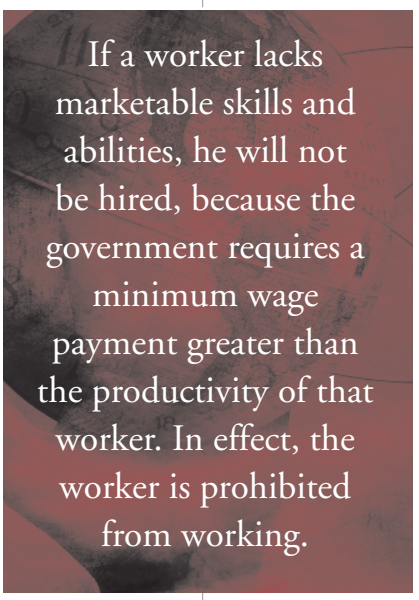
A visitor from abroad would exclaim that this situation is absurd: social justice is best served by removing the shackles on the poorlanders' enterprise and labor! Then they would be able to earn a living, and no longer need assistance.

Poverty today is similar to the situation of the poorlanders. If a worker lacks marketable skills and abilities, he will not be hired, because the government requires a minimum wage payment greater than the productivity of that worker. In effect, the worker is prohibited from working.

Taxes that fall on labor, whether on their income or on their purchases, are partly borne by the worker and partly by the employer. Fewer workers are employed, while workers take home less pay. Regulations on enterprise—restrictive zoning, costly permit requirements, limits on

competition, costly reporting, and excessive litigation—additionally increase the cost of production, while taxes on profits reduce the gain. The loss of production and investment creates a deadweight loss or excess burden on the economy, which has been estimated to be over a trillion dollars per year,[2] and much more considering that the economy would be much more productive if it had been allowed to grow faster in the past.

People also face high costs for housing, which are also iatrogenic, caused by governmental economic doctoring. Government services such as security, fire protection, streets, public transit, schooling, and welfare for the poor, all increase the benefit from living and working in the locations served, increasing rents and land values. Landowners get an implicit subsidy, since much of the financing is from income and sales taxes. Worker-tenants pay twice for public services, once as higher rent, and again with taxes. Ironically, aid to the poor enables landlords to raise the rents paid by the poor, requiring even more aid, enriching landlords even further at the expense of taxpayers.



Social justice also requires morally just sources of public revenue. Good outcomes do not offset evil means. If a thief donates his loot to the poor, this does not eliminate the evil of the theft. The social good of helping the needy does not morally justify the coercive taking of wages from workers. The taxation of wages implies that society owns everyone's labor, and thus that all individuals are slaves to the majority. In contrast, land is a gift of nature or the Creator, and its value stems from community benefits, so tapping land value does not enslave human beings.

Our outside observer would point to the same remedy as with the poorlanders. Let wages rise to their natural, free-market level. Shift taxes off of wages and enterprise and onto land value, so that landowners pay for the increase in rent and land value they receive from governmental infrastructure and services, and workers do not get double billed. The deeper social justice is not to perpetually aid the needy but to permanently abolish poverty.

The supply of philanthropy

The question of whether private philanthropy is sufficient for social needs also begs the question, since the supply of charity is not fixed, but can be stimulated. There are two fundamental human motivations: self-interest and sympathy. Adam Smith in *The Wealth of Nations*[3] investigated the provision of goods by the "invisible hand" of the market, motivated by narrowly self-interested behavior.

In *The Theory of Moral Sentiments*, Smith investigated sympathy. He wrote: "How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure in seeing it."[4] These principles are manifested in "sympathy," a feeling of affinity, solidarity, accord, generosity, and empathy with a person, group, culture, organization, or other entity. "Nature, therefore, exhorts mankind to acts of beneficence, by the pleasing consciousness of deserved reward."[5] Sympathy can apply to an idea or project, like a religion, wildlife conservation, or helping the needy.

There are also of course self-interested motivations for helping people. A donor may seek the prestige that comes from being recognized as a philanthropist. Another motivation is a sense of moral duty. The dutiful and prestige-seeking motivations are complementary to the sympathetic motives, so the self-interested motivations are also worth cultivating. Benevolent sympathy overcomes the problem of free riders unable to cooperate in the provision of a public good. If a

person has benevolent sympathy for a community and its goods, he will not wish to free ride; the act of contributing itself provides satisfaction, or even joy.

Sympathy is generated by social entrepreneurship. A philanthropist might not only provide charity but also stimulate others to give. He creates institutions—traditions, festivals, symbols, organizations,—that elicit greater sympathy from a community.

Philanthropy is usually more effective than governmental aid, for several reasons. Private social services are decentralized, less subject to rigid bureaucratic rules and less subject to fraud by the beneficiaries. However, if the private service is contracted out by government, the private providers, including faith-based organizations, are possibly more subject to fraud by the contracting agencies than government agencies. Such contracting still basically involves the financing and provision of aid to the needy by government, and therefore by taxpayers who are coerced into aiding the poor. The greatest social justice occurs if poverty is reduced to such a tiny level that philanthropy is more than sufficient to alleviate any suffering by the needy.

Conclusion

Governmental welfare aid to the poor can be regarded as compensation for government interventions that deprive the poor of economic opportunity and diminish the wage they would otherwise obtain. Given today's dysfunctional tax system, to the extent that there is greater reliance on private philanthropy and less on government, the excess burden of taxation is reduced, and society is better off. A shift that untaxes labor and instead taps land rent would make the public financing of government aid less damaging to society, and the removal of the tax intervention on labor would reduce the need for such assistance.

If poverty were extirpated, the need for massive government aid programs for housing, food, and medical care would vanish. Private charities could then concentrate on those who are needy because they are mentally unable to work, and those who have relational, psychological, and behavioral problems that need treating. There would be a greater supply of philanthropy, because society would be richer, and a lower demand, as the economic causes of poverty would have been eliminated. Private services would include the mutual-aid fraternal societies which flourished during the 1800s and early 1900s, before they became preempted by governmental programs[6]. As stated by Henry George:[7]

> If you would move men to action, to what shall you appeal? Not to their pockets, but to their patriotism; not to selfishness, but to sympathy. Self-interest is, as it were, a mechanical force—potent, it is true; capable of large and wide results. But there is in human nature what may be likened to a chemical force; which melts and fuses and overwhelms; to which nothing seems impossible. "All that a man hath will he give for his life" [Job 2:4]—that is self-interest. But in loyalty to higher impulses men will give even life.

Once the causes of poverty are eliminated, the sympathetic impulses of human beings would take society beyond justice to much greater social benevolence. As expressed in the Irish song My Lagan Love,[8] "For love is lord of all."

ENDNOTES

[1] George, Henry. Social Problems. (New York: Robert Schalkenbach Foundation, 1883 [1966]), 78.

[2] Tideman, Nicolaus, with Ebere Akobundu, Andrew Johns and Prapaiporn Wutthicharoen. "The Avoidable Excess Burden of Broad-Based U.S. Taxes." Public Finance Review 30, no. 5: (2002) 416-41. <economics.uchicago.edu/download/aeb.pdf>, accessed 15 Feb. 2005.

[3] Smith, Adam. The Wealth of Nations. (Indianapolis: Liberty Classics, 1776 [1981]).

[4] Smith, Adam. The Theory of Moral Sentiments. (Indianapolis: Liberty Classics,1790 [1982]), 9.

[5] ibid., p. 86.

[6] Beito, David. "'This Enormous Army': The Mutual-Aid Tradition of American Fraternal Societies before the Twentieth Century." In *The Voluntary City.* Eds. David Beito, Peter Gordon, and Alexander Tabarrok. (Ann Arbor: University of Michigan Press, and Oakland, CA: The Independent Institute, 2002), 182-203.

[7] George, Henry. Progress and Poverty. (Rpt. NY: Robert Schalkenbach Foundation, 1879 [1975]). 462.

[8] Campbell, Joseph. "My Lagan Love." 1904. < Accessed 22 July 2005.

Business Compassion: Helping the Needy File Tax Returns

By Steven Wade

Lecturer, Department of Accounting, Santa Clara University

Jim lives on $179.00 per month, which was recently cut from $1,000 because the IRS is deducting taxes and interest he owes from 1994. Jim didn't file his 1994 tax return because he was dying from AIDS and taxes were a low priority. He survived, though, and is now wondering how he can have his benefits restored so he can at least eat properly. Carlos and Jacinta were married in 1987 and, because Jacinta believed they would need to have tax returns current in order to buy a house, she convinced Carlos to complete a return on his gardening business. The return was improperly completed in favor of the IRS and indicated he owed $3,500. Fifteen years later, this amount had grown to $23,000 with penalties and interest and there was no way they could pay it or ever buy a house.

Preparing other people's taxes may seem rather mundane and not a very inspiring way to contribute to the needy in our community. Many of our clients could go to a commercial service and pay about $60.00 to get their returns done. But that is a lot if you earn $20,000 and have three children. Some places charge a lot more and many offer "services" such as refund anticipation loans with effective annual interest rates of over 2,000%.[1] No one helps with old problems like Jim and Carlos have for anywhere near what they can afford to pay. After five years of a program with Santa Clara students to find and help such needy clients, I believe we have found a way that business students can practice the compassion that we at SCU seek to instill in all of our students.

Early in my business career I was privileged to help refugees in Toronto who had been forced to leave Chile after Salvador Allende's government was overthrown. While helping these folks with their first tax returns, I got to know them and was inspired by their courage and dignity. They had been forced out of a comfortable life in Chile by a military junta and now had to start over with nothing in Canada. I was forever changed by this experience—not just having the opportunity to meet these quiet, strong refugees but by the euphoria I felt at the end of each session. I've been frustrated by my inability to articulate that feeling, but my introduction to Ignatian educational program at Santa Clara coupled with the DISCOVER seminar sponsored by the Bannan Institute for Jesuit Educational Mission last summer has helped me to understand it in a Jesuit framework that I find helpful.

After five years of a program with Santa Clara students helping the needy file tax returns, I believe we have found a way that business students can practice the compassion that we at SCU seek to instill in all of our students.

A business education is designed primarily to help the students maximize their wealth, and the contrast between that objective and the Jesuit values we hope to inspire in our students has always been troubling for me. Ultimately we must be judged on what we give away rather than how much we accumulate in our lives. I hope that by introducing our students to the needy in our community they will be inspired to give of themselves and their wealth throughout their lives.

Footnotes

[1] Shipler, David K. *The Working Poor*, (New York: Knopf, 2004), 17.

Friendship and Philanthropy: The Friday Night Shoebox Fund

By Laurie Laird

Associate Director, SCU Ignatian Center—Arrupe Partnerships for Community-based Learning

The word philanthropist is relatively new to my vocabulary and something I never believed I would call myself. When I was growing up, our family lived on a tight budget, and though my parents gave regularly to the Church, they saved every penny they could and gave time rather than money to various community efforts. I thought that giving money was something only wealthy people did—they were philanthropists. After college I began working for a women's fund and was introduced to other foundations and individuals of varying means who regularly gave money to causes they cared about. And I learned how powerful grant making could be. The women who turned dreams into reality and better lives for their families with the grants they received were an inspiration, and I valued being a part of their work through my small contribution. I came to understand that philanthropy at its best is a partnership between people with different gifts to offer. The donor and grantee are equals who share a common goal, each contributing what s/he is able to give, be it time or money. Being a part of this kind of relationship is immensely rewarding and something I wanted to continue after leaving my work at the foundation. So when some friends decided to form a small donor's circle, I was quick to join.

After six years and $12,500 in grants, the Friday Night Shoebox Fund is still making contributions to organizations working for social change and justice locally and abroad. The Fund is an informal group of friends who give money collectively. What brought us together was the belief that sharing in our philanthropy would allow us to become more engaged and better informed about the issues we care about and make a greater impact. We each give what we might spend on a Friday night out. The amount each person donates is not known to the other members and is not important: we are all equal partners. The money goes to a donor-advised fund at the East Bay Community Foundation who directs our money as we decide.

At first we focused on organizational issues and identified common interests. We now gather bi-monthly over potluck brunch to discuss issues and organizations that different members bring to the group. We invite representatives of these organizations to come to our meetings when possible and we often make grants of $1,000. Among the groups we've supported are United for a Fair Economy, Afghan Institute for Learning, Mi Familia Vota, Mangrove Action Project, and Youth Philanthropy Worldwide.

The donor and grantee are equals who share a common goal, each contributing what s/he is able to give, be it time or money.

Being a part of the Friday Night Shoebox Fund has allowed me to build partnerships with others who share my values. I continue to give time and money outside of my donations to the Shoebox Fund, but it is through the Fund that I explore new organizations and issues to support. With so many worthy organizations and so much urgent work to be done, donating with others helps me focus and learn.

So now I call myself a philanthropist. I don't give a lot, but that's not what's important. It's how and why we give that matters.

Spending Time: Philanthropy Through Service and Friendship

By Kat McAvoy

senior sociology major, Santa Clara University

Time is a precious commodity in the United States. Our fast-paced lives often force us to sacrifice a peaceful lifestyle. As an undergraduate at SCU, my days are so dictated by my planner that I am hardly able to squeeze in coffee with a friend. Instead of taking a step back and slowing down, it seems we continually put more things on our "to-do" list, leaving little time to spend with others.

When I entered Santa Clara University in 2002, I was fortunate to not have to work during the school year. This privilege allowed me to look for ways to get involved on and off-campus. I'm not sure why I wanted to volunteer; I hadn't come to Santa Clara specifically for the Jesuit philosophy on social justice. I had gone to public schools and had only been exposed to community service and volunteering through service requirements.

During winter quarter my freshman year, I got involved with a non-profit organization and soon found myself spending two hours a week at Homesafe, a transitional housing community for women and children survivors of domestic violence. On Wednesday afternoons I walked to Homesafe to hang out with kindergarteners, first graders, and second graders for their after-school program. We worked on their homework, snacked, and left time to play outside on the jungle gym or inside in the playroom. As we spent more time together our relationships grew to more than volunteer and child; we were friends. Though we all came from very different backgrounds, we had been sewn together by a common thread—friendship. We shared with each other good days and bad days and learned to trust each other. Yes, I gave them a little of my time—helping them with addition or sitting and reading a book—but they shared with me their hugs, laughter, and toothy smiles.

Spending time with people in the community had become an integral part of my life, so when the opportunity came for me to study abroad, I broke from a family tradition of studying in Florence, and opted to study at the Casa de la Solidaridad in El Salvador where I knew as much time would be spent learning with the people as studying in the classroom. I didn't go to help the people of El Salvador, but to learn of their history and listen to their stories. This humbling experience taught me of *la realidad*, the reality, of the Salvadorans, a reality that I never imagined I would experience. Over and over I was showered with love and affection from the families I stayed with and the friends I made even when it seemed they hardly knew

At Homesafe, I gave the kids a little of my time—helping them with addition or sitting and reading a book—but they shared with me their hugs, laughter, and toothy smiles.

What I've learned most through my experiences of engaging in the community is that, as with good friends, the giving and receiving is mutual. I don't think of myself as giving time; I'm spending time with people who motivate me and who share their time and lives with me.

McAvoy with her friend Carmen Alvarado.

PHOTO COURTESY OF KAT MCAVOY

me. To some it might appear that I was giving my time and helping the people in the community of San Ramon, but in reality, they were giving their time to teach me what it's like to be human and to work toward ending social injustices in our world.

I remember one experience when Carmen, a university scholarship student, invited me to her house in the countryside. Carmen was the only person studying at the university from her town. It was her dream to study at the University, and if she hadn't received her scholarship, she would have left for the United States. It made me realize how much I took for granted my university education—for so many in El Salvador, it is an opportunity of a lifetime. Because of the lack of jobs available the choices for life in Carmen's town, and in the rest of El Salvador, are to go to the U.S. to find work, or, as a woman, be a housewife and raise children, as Carmen's sister was doing.

What I've learned most through my experiences of engaging in the community is that, as with good friends, the giving and receiving is mutual. In each experience I have, I don't think of myself as giving time; I'm spending time with people who motivate me and who share their time and lives with me. I'm receiving love in all forms. I am being reminded how blessed I am to be a part of this world. I am constantly receiving more than I could ever possibly give.

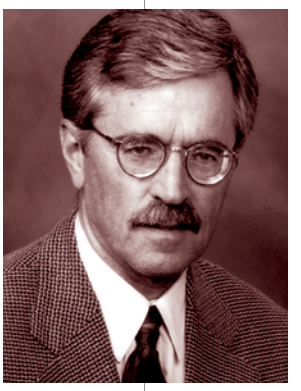
In Memoriam: William Spohn

(1944-2005)

By Chris Boscia

Internal evaluator, DISCOVER program, Santa Clara University

My second encounter with Bill Spohn was far more memorable than the first. The second encounter occurred as I taught Ignatian spirituality to seniors at Regis High School in Manhattan. The language of Saint Ignatius' primary texts needed to be translated to meet a contemporary audience. Alas, Bill Spohn was the man for the job!



William Spohn

Bill's book, *Go and Do Likewise: Jesus and Ethics* (Continuum, 1999), was the perfect companion text for the course. It mirrored the movements of Ignatian spirituality from conversion through discernment to commitment. I found out later that the book was intended for a graduate student audience. As my high school students slogged through the text, it came to be known simply as "Spohn," a sort of expletive.

Midway through the course, I received a voicemail from "Bill Spohn at Santa Clara University." This "Bill Spohn" invited me to return his call to discuss my future. I knew my students were savvy enough to look up Bill's location and number on the Internet, so I suspected a set-up. Soon, they would waltz through my door chuckling, inquiring about any unusual phone calls. So, I waited them out. A few days later, there were no giggles and no follow-up calls. Was the ruse real?

I split the difference between "call" and "no call" with an email. My message to Bill was simple: "you probably don't remember meeting me six months ago at Boston College, but someone claiming to be you left a message on my voicemail. And I think my high school students are playing a trick on me because I've assigned your book to read." He called a few hours later and, in characteristic Bill fashion, immediately inquired how it was going teaching his book. We laughed about my failure to return his call right away. Bill told me later that he was not sure whether to be happy that someone was using his book or distressed that I was using it with high school students. As he wrote in the introduction to that text, "Probably by temperament more than by deliberate design, I read through a hermeneutics of generosity rather than suspicion." I learned that day that he read people in the same way. He assumed the best of me and all others I saw him encounter.

Why does Bill mean so much to me and others? In addition to being a great friend, colleague, mentor, theologian, and visionary, Bill placed trust generously and believed in people. I was 25 years old when he asked me to join the team at Bannan Center to write a multimillion dollar grant to the Lilly Endowment. Despite my youth, he made me feel like I had his complete confidence at all times. Any one of my colleagues could finish off this paragraph with their own stories of Bill's trust. Today we all pray for the grace to be at least half as trusting, half as generous, and equally as willing to believe in people as Bill did.

Two "Bill" moments keep coming back to me as I pray and think about him. The first was at his wife's 50th birthday party. I remember being quite touched by the speech he gave when we toasted Marty. Earlier this year, he wrote, "One lesson I take away from all of this is: marry the right person. It makes all the difference in the world." Bill was most profound when talking about his love for Marty.

The second moment happened one day in the office. Bill was on the phone, running late for a meeting. As I waited in the outer office, Bill's voice drifted out. I heard him talking to someone on the phone, most likely a priest. Bill was giving this man a homily about God's abundant love for us, even in our sinfulness. I mean, *Bill was delivering this homily on the phone*. It was beautiful, eloquent, and from God. On that day, God spoke through Bill into that phone and to some unknown congregation where many benefited from His wisdom. As Bill said in his intellectual autobiography, delivered to the Pacific Coast Theological Society in 2001, "I started to do theology as a preacher in an atmosphere of lively religious experience, and that beginning has shaped me ever since." When Bill got sick and he slowly lost his ability to read, write, and see, he died doing theology as a husband, friend, and mentor. He told us that he grew more acutely aware of the mystery of God revealed through those of us who were close to him.

We, at the Bannan Institute, were privileged to work with Bill Spohn. We experienced him as teacher, mentor, colleague, and friend. He remains alive today, fulfilling the promise that Christ's resurrection secured for us all.

GETTING MY BOOKS IN ORDER

By James Torrens, S.J.

I have been moving all my wealth
with my own two arms.
"All those books!"
my visitors say with their eyes.

Poetry, psychology, scripture, nature,
many a treasure still unopened.
My riches leave me heavily indebted,
I will have an account to give.

Handling, dusting them,
I feel the urge to divest.
"Books have to keep on moving,"
a pal says.
They're not for safe deposit.

The books plead, Be a good steward,
bestow what you are fondest of.
My gardeners can hardly read,
can I open some pages to them?

Authors of all this stock,
I'm penning my warm thanks.
What a fountain of good you are,
but my last move will be without you.

Bannan Center Grant Report

Staff Community Service in the Jesuit Tradition

By James I. Briggs and Paul D. Woolley

James Briggs is executive assistant to the SCU president, and Paul D. Woolley is the associate director, Ignatian Center—Bannan Institute for Jesuit Educational Mission, Santa Clara University

The idea for this program came out of a conversation among three staff members at a Bannan Center retreat in February 2004. They were asking themselves this question: How do we as staff members respond to the challenge of "faith and justice" that we have been hearing about for the past four years?

In October of 2000, when he inaugurated Santa Clara's sesquicentennial year, Father Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, noted that "Tomorrow's 'whole person' cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world." Calling for a new Jesuit educational standard, "to educate the whole person of solidarity in the real world," Father Kolvenbach captured the challenge of acting justly and said, "the whole person will strive to fashion a more humane and just world for all people, particularly the poor." As we strive to encourage our students to be educated, active, and in solidarity with the real world, so we, as staff of a Jesuit university, are called to the same ideal.

In the words of SCU President Paul Locatelli, S.J., "the ideal of solidarity is not a private feeling of empathy or friendship with people who are just like us, but a call to be in solidarity with all people as equal in dignity and love."

How often, when we hear about and support, conceptually, the ideal of solidarity, do we feel we are not doing enough to be involved and in "contact" with the injustices and sufferings experienced by others, most of whose lives do not intersect with our own? As many of us try to balance work and family responsibilities, we feel constrained by time and opportunity—and the commitment to be in solidarity, especially with the poor, goes unfulfilled.

The result of the germinal conversation at the February retreat was the initiation of a collaborative effort to encourage greater involvement of University staff in community service. This community service program developed by staff for staff was designed to provide a new incentive and vehicle for Santa Clara employees to experience broader participation in community service opportunities.

Following on the words of Fr. Kolvenbach, the program promotes "a culture of service … to society in general and to its most disadvantaged members" and advances "an engaged concern for the common good . . . of the local community," both of which are among the fundamental values of our University community. The collaboration

Following on the words of Fr. Kolvenbach, the program promotes "a culture of service . . . to society in general and to its most disadvantaged members" and advances "an engaged concern for the common good . . . of the local community," both of which are among the fundamental values of our University community.

includes Alumni for Others, Action Community Teams (ACT), the Pedro Arrupe, S.J., Partnerships for Community-based Learrning, and the Bannan Institute for Jesuit Educational Mission. Working in collaboration we hope to encourage broader staff participation in service opportunities.

The proposed program is not a substitute for or a competitor with existing programs engaged in community service. Rather, working in collaboration with these programs, it provides a new incentive and vehicle to encourage broader staff participation in such service opportunities. In the process, it helps meet the strategic challenge to "draw upon the faith perspectives of all members of the University community in order to foster a common conversation about issues of injustice and a collaborative search for just solutions to social problems." (SCU Strategic Plan 2001, p. 9)

As a part of this initiative to increase staff participation in community service there will be a pilot program that provides paid release time from work. In conjunction with existing University programs, it builds community relationships while addressing community needs, advancing University goals, and satisfying the desire of staff to serve the community. It is a new kind of commitment on the part of the University to the ideal of solidarity—a commitment that benefits the local community, the staff participants, and the University.

A pilot implementation committee has been formed to coordinate the program, to follow up with participant and agency evaluations of the program, and to submit a report and recommendations to University leadership groups at the end of the program. Members of the committee will include current members of other University community service-focused organizations.

As a new undertaking, this pilot program will require some amount of education and orientation of key leadership constituencies on campus. Upper-level administrators, the Administrative Leaders Group, and the many campus managers and supervisors need to be well educated on the various facets and implications of the new program. Meetings with upper-level administrators, the Staff Affairs Committee, and the Staff Assembly Council have been held. These groups are generally in support of the pilot and offered advice and suggestions for strengthening the program, many of which have been incorporated into the program design.

Shirley Okumura of the Arrupe Center, in collaboration with Mary Smoker, Alumni for Others, and Kathryn Dunn, ACT and working with the Center's current community partners, has identified potential placement opportunities. Opportunities eligible for the pilot program of paid release time will meet the following criteria:

- Have goals that the University would deem ethical and consistent with the University's mission.
- Involve acts of service that help others in an immediately personal way and make a tangible difference in the daily struggle for justice, dignity, or human rights.
- Put staff in direct contact with the underserved, most of whose lives do not intersect with our own.

The Ignatian Center for Jesuit Education will serve as the central coordinating department for the program. Using the extensive contacts in our community that the Arrupe Partnerships have developed over the years, we have identified additional community service opportunities. These

Reflection is an important component of any SCU community service program and will be a mandatory part of participation in the pilot program. This reflection will provide an opportunity for program participants to talk with each other about their motivations for participating in the program, what they have learned from the experience, and how they believe they have made a difference.

opportunities will complement those already developed by Alumni for Others and Action Community Teams. (ACT).

Examples of these service opportunities are

- Helping at **homeless shelters** by serving meals, sorting and distributing donated clothing, and providing hospitality at reception areas.
- Helping at **free "kitchens"** by preparing and serving meals to the poor.
- Participating at **multi-service centers** by serving meals, teaching English to immigrants, distributing food and/or clothing, assisting in adult classes or pre-school, interpreting, providing client follow-up, providing IT support.
- Tutoring and working with elementary school children **in after-school homework and enrichment programs.**

Opportunities not originally identified as part of the program must be approved by the Pilot Implementation Committee to be eligible for the program.

The pilot program for paid release time, one year in duration, will be comprised of up to 25 staff members, who need approval from their supervisors to participate. The schedule of community service hours will be mutually agreed upon by the supervisor, the community service placement, and the participant. No more than one employee from the same department (or from the same divisions within larger departments) will be eligible to participate in the pilot program.

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Regular full-time employees who participate in the pilot program will be granted up to 40 hours with pay per calendar year for this service and for the reflection components associated with it. Part-time staff will receive release time on a pro-rated basis. As in scheduling vacation leave, employees will need to obtain prior written supervisor approval to participate. Program participants will be responsible for any expenses (e.g. travel, parking, and meals) associated with their community service assignment.

REFERENCES:

Corporate Volunteerism, Boston College Center for Corporate Community Relations, 1999.

Kolvenbach, S.J., Peter-Hans, (2000) "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," *The Santa Clara Lectures*, Vol. 7, No. 1., Santa Clara University, Santa Clara, Calif.

Paul Locatelli, S.J. (2004), from "Two Traditions," a speech delivered at the University of Detroit-Mercy on September 30, 2004.

Santa Clara University Strategic Plan, 2001, p. 9.

coming events

Fall Retreat

Compulsions, Traps, and Freedom: Choosing to be Awake and Alive, One Day at a Time

November 4-6, 2005

Come to the beautiful Santa Cruz Mountains and explore the adventure of being present. We will look at some of the awful places adults can find themselves in with relationships, work, and health, and a practical way of finding a way out of those traps. We will discuss the practical method of the 12 Steps, and we will share some tools that enable people to be emotionally and spiritually mature and grateful. The retreat is open to SCU faculty, staff, graduate students, alumni, and their partners.

Tom Weston, S.J. has been involved with people in Twelve Step Programs since 1976. A former teacher who has also served as director of the Jesuit Volunteer Corps, he has degrees in counseling, education, and theology. He lectures, counsels, and conducts workshops and seminars internationally.

Location: Presentation Center in Los Gatos

Cost: $110 single and $87 double for SCU faculty, staff, graduate students, and alumni; $220 single and $174 double for all others.

For more information or to register, contact Jane Najour at 408-551-1951, email jnajour@scu.edu, or visit www:scu.edu/ignatiancenter/bannan/retreats. e

DISCOVER Luncheon Speakers

Sponsored by the Ignatian Center at SCU, this series aims to provide a space on campus for a discussion of personal experiences and values among faculty, students, alums, and staff of the University.

October 10, 2005

Benson Parlors, noon–1 p.m.

Aldo Billingslea
Assistant professor, Department of Theatre and Dance

November 8, 2005

Williman Room, noon–1 p.m.

Nancy Unger
Assistant professor, Departments of History, Environmental Studies, and Women's and Gender Studies

NOTE: Winter Quarter Speakers will include Fred Parrella, associate professor, Department of Religious Studies, and Peggy Tritto, administrative assistant, Campus Ministry. Please visit our web site for the latest dates and times. e

next issue

Spring 2006

Kolvenbach Solidarity Program

In our next issue we will focus on the SCU Ignatian Center's Kolvenbach Solidarity Program. Honoring the current Superior General of the Society of Jesus, Peter-Hans Kolvenbach, S.J., the program offers students, faculty, staff, and alumni extended immersion experiences into the gritty reality of our global world. Through this program, we seek to realize the Jesuit Higher Education Mission—restated and renewed by Father Kolvenbach at the 2000 Justice Conference—of forming women and men of well-educated solidarity.

Talk by James Keenan, S.J.

Church Leadership, Ethics, and the Future

Tuesday, March 7, 2006

Benson Center, Williman Room, 7:30 p.m.

Most Roman Catholic clergy and bishops receive little if any professional ethical training. While they are taught how to govern and make ethically accountable the members of their congregations, they are not taught by what reasoning, insights, or norms, they should govern themselves ethically.

James Keenan, S.J., has been a Jesuit in the New York Province since 1970, and an ordained priest since 1982. He holds Boston College's Gasson Chair and is professor of moral theology at Weston Jesuit School of Theology. He earned his bachelor's degree from Fordham University, his master's of divinity from the Weston Jesuit School of Theology, in Cambridge, MA, and his licentiate in sacred theology and doctorate of sacred theology from Gregorian University, Rome.

He is the author and/or editor of numerous books, including *Virtues for Ordinary Christians,* and *Moral Wisdom: Lessons and Texts from the Catholic Tradition.* His research interests include fundamental moral theology; history of theological ethics; Thomas Aquinas; virtue ethics; HIV/AIDS; Genetics; and church leadership ethics.

For more information, contact Jane Najour at 408-551-1951 or email jnajour@scu.edu.

This series is free and open to the public.

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