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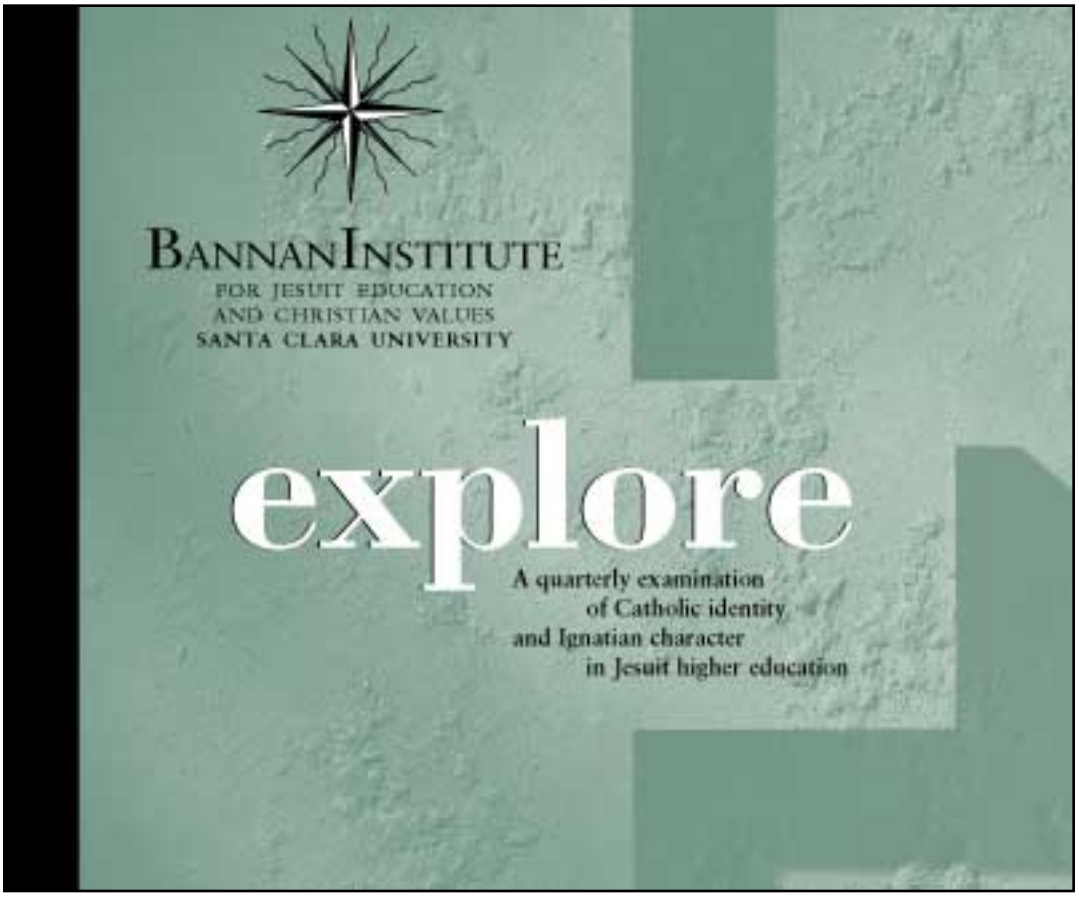

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Letter from the Institute Director

The Canadian philosopher Charles Taylor coined the phrase "the affirmation of everyday life" to describe a cultural revolution that occurred during the sixteenth century. The Reformers moved the search for God out of the monasteries and into the world. Marriage, family, work, political life, the stuff of everyday life—these were no longer the arena of second-class Christians but the prime location where God was to be glorified. At the same time, Ignatius of Loyola and his companions took a similar path. They left the cloister and the lengthy practice of reciting the monastic office in choir in order to preach the Word and "find God in all things." Their Ratio Studiorum embraced Renaissance humanism's enthusiasm for human culture and eloquentia perfecta.

This issue of explore features a number of articles that look for new ways to bring faith and culture together. How should we teach in our multicultural, increasingly integrated world? Is there a new "pedagogy of engagement" that can express the Ignatian "spirituality of engagement" with the world? Paul Locatelli, S.J., tackled this issue in this year's convocation address. What new kinds of pedagogy will help today's students learn from the many cultures on campus and in our Californian environment? Jim Fleming, S.J., who teaches in the SCU Liberal Studies Department, writes on "service-learning" as an emerging pedagogy that fits our culturally diverse world.

Bob Bozina of the Performance Studies Program describes a trip that he took with several Santa Clara students and faculty to Cuba last summer. Music is a primary expression of that fascinating culture that blends African, Caribbean, and Latino heritages with the last vestiges of state socialism in the Americas. James Torrens, S.J., of America

magazine, focuses on the Jesuits who continue to work there. Ron Hansen, a nationally known writer who holds the Gerard Manley Hopkins Chair in the English Department at SCU, speaks about a very different encounter with culture. In conversation about his latest novel, Hitler's Niece, Hansen expresses puzzlement about Hitler's ability to seduce and enthrall ordinary people, making evil a seamless part of one culture's "everyday life."

Finally, in this issue, I have the pleasure of welcoming Paul Woolley as Assistant Director of the Bannan Institute for Jesuit Education and Christian Values. Paul Woolley comes to us with 18 years experience in social justice and parish council ministry in two (Arch)dioceses. Beginning in 1979 he served in the Archdiocese of Louisville for seven years as the Executive Director of the Peace and Justice Commission and for four years as Director of the Office of Councils. After a year of spiritual renewal at the Jesuit School of Theology at Berkeley, he took a position as Director of the Social Justice Resource Center for the Diocese of Oakland, where he worked for over seven years. Originally trained as a high school teacher, Paul made the shift to diocesan ministerial work after he received his Masters of Pastoral Theology from Loyola University of Chicago. His administrative skills and rich background in working for justice will be called on to coordinate the major conferences on faith and justice in Jesuit higher education that the Bannan Institute will sponsor in the next two years.

William C. Spohn
Director

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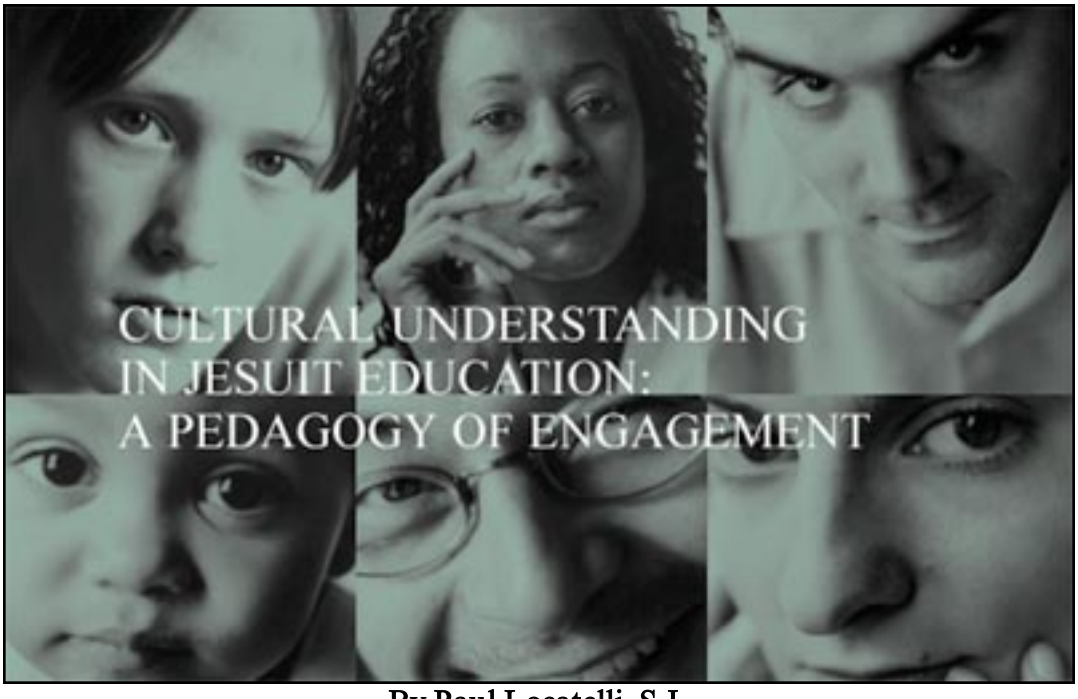

By Paul Locatelli, S.J.

I. The Challenge of Integrated Education

The pedagogy of the early Jesuits expressed Ignatius' own spirit. Extremely intelligent and university educated, Ignatius connected spirituality with the world. His most famous writings are eminently practical and experiential: the Spiritual Exercises are about learning to make life choices. People learn to find God in the thick of things, not by retreating to monastic solitude. He believed passionately that God would be glorified by making the world more humane.

To this day, Jesuits and their colleagues want to educate the whole person because the ideal is to integrate faith and reason, mind and body, intellect and culture. They find God in combating ignorance and confronting injustice, in preaching the Word and writing scholarly articles, in debating the comparative merits of political systems and visiting the sick. This spirituality of engagement demands a pedagogy

of engagement: Students should actively participate in the learning process and learn to engage the problems and potential of this world.

II. Integration in a World of Colliding Cultures

When I think about integrated education, I am struck by how much more our students have to integrate than my generation did. When I came to Santa Clara in the late ’50s, it was a simpler world. “Diversity” was not part of our vocabulary or in our campus culture. There were few voices on campus to challenge our assumptions about who we were or where we were going.

We tried to understand this American culture by studying history, philosophy, and some of the literature of other Western cultures, but in many ways those studies reinforced our perspective rather than challenged it. Following the Second Vatican Council and the Vietnam War, our world changed, and it has kept on changing.

Today, California is one of the most ethnically diverse places on the face of the earth. Historic levels of immigration have led to a remarkably multicultural California. Our student body reflects the region’s profile. Over forty percent of our undergraduate student body and a similar percentage of our graduate students come from ethnic groups that are numerically minorities. And, if we reflect California in 2010, we will no longer have a “majority” on campus. There is no longer a single culture on campus. The admission of women in 1961 transformed Santa Clara for the better. In the ’90s the emergence of racial, ethnic, and economic diversity is causing a similar transformation—again for the better. I mention economic diversity because race and ethnicity are not the only factors in our mix of cultures.

Students from the same ethnic background may not share common experiences because they come from different socioeconomic classes. A White or Latino student who grew up in Beverly Hills may have little in common with a White or Latino classmate who grew up in the Central Valley. For students of color, when differences of racial culture and economic class combine, these students are doubly marginalized.

Historically, Jesuit colleges in the United States prepared the sons of immigrants to join the middle class. They succeeded in teaching the skills and discipline needed to have successful careers. Santa Clara, however, does not seek to homogenize our students’ diverse

backgrounds so that they will all fit comfortably into the middle class and the professions. Nor do we want to prepare them for a pluralism that is tolerant but unengaged with other cultures. We do not need a tolerant pluralism that is the cultural equivalent of gated communities.

The new cultural realities of our campus call for a different kind of pedagogy. We have come to realize that what we see depends upon where we stand and whom we listen to. That does not mean relativism, but it does mean a new modesty about our assumptions and a new openness to groups and perspectives other than our own.

We need to develop pedagogies and scholarly evidence that will help us all learn from each other's cultures. Let us admit how challenging this can be for faculty and staff, for you and for me, as well as for our students. Perhaps some of you know that for the past two years students have invited me to "fireside" chats two or three times each quarter. The only consistent concern from students of every ethnic background has been about diversity: the first is not enough diversity, especially among the faculty, despite all of our efforts. And the second is about a climate exemplified by an insensitivity toward people from different ethnic and economic backgrounds. This is seen as a lack of appreciation for people, not only their backgrounds.

Many of us—myself included—not only have to stretch to understand people from other cultures, we also have to recognize the limits of our own cultural perspective. When we engage people from another culture at a significant level, beyond mere conversation, it calls into question our own assumptions and certainties. Often this makes us uncomfortable—we are out of our element. But our ways of doing things are not the only ways, and may not be the best ways, either.1 As a university, we must believe that truth and knowledge will be discovered in dialogue. Dialogue leads to finding new ways of thinking by reflectively engaging people of different cultures. While serious inquiry into today's problems leads people of good will to different strategies and solutions, dialogue is needed to find the common ground and ideals. Dialogue's exploration must begin with an intellectual multidisciplinary analysis, but it must ultimately move us to constructive action. If not, it is like a chatroom on the Internet. It's not real dialogue.

III: Rationale for Cultural-based Learning in Jesuit Education

This brings us to my final question: What pedagogies can help us

engage our students, ourselves, and other cultures—to make connections between knowledge, understanding, and experience...to relate what we learn to how we live?2

There is one example of cultural learning in which many of you have participated. Over the past ten years, the Markkula Center for Applied Ethics has sponsored more than a hundred faculty, staff, and students to participate in delegations that have engaged other cultures in our hemisphere. They went to El Salvador, Haiti, Mexico, and Guatemala. Through dialogue with people in these countries, with the poor and the powerful, they have probably experienced a good deal of culture shock. These trips were also experiments in engagement that opened up their own cultural assumptions as they learned from campesinos and finca owners, church workers, labor leaders, government authorities, and university scholars. When these faculty and staff returned to the United States and to campus, they saw this culture with new eyes. Many have testified how these experiences have been used to improve their teaching and research, their relations with students and colleagues here at Santa Clara.

These delegations, by and large, have been successful experiments in learning about ourselves and different cultures. We also have many opportunities—limited only by our imagination—for learning with people from different cultural, racial, and economic backgrounds within the Silicon Valley and on campus, as well as opportunities for communities to learn how to become more liveable and humane.

Service-learning seeks to integrate theory and practice, mutually enhancing both. It connects learning with living, learning with civic responsibility and from the community, learning to learn with learning to live. Integrating critical thinking with personal engagement challenges the illusions of privilege and individualism. It makes learning come alive for students as they start believing they can make a difference in their world. It fulfills academic goals like mastery of communication and analytical skills, building knowledge and cross-disciplinary understanding. Finally, it holds the promise of systemic change in society that improves the lives of people in communities; ideally, it provides them with the means to create a new life.

Reflectively engaging other cultures on and off the campus is a necessary part of a truly integrated education. The pedagogy of cultural learning can help us capitalize on the rich diversity we already have on this campus. Racial, ethnic, and economic diversity does not have to

lead to defensiveness and exclusivity. With creative pedagogy, this diversity can be the source of genuine dialogue among students, staff, and faculty. All this could lead to an integrated and richer education, one that is appropriate to our world of many cultures.

Paul Locatelli, S.J.
President
Santa Clara University

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James J. Fleming, S.J.

Service Learning and the Challenge of Jesuit Education

We Jesuits love teaching! We are alive when we are in the classroom. The art of teaching—and it is an art in the truest sense—is a medium in which we can create. "When it is most radical," as Madeleine Grumet has so eloquently observed, teaching as a "work of art simultaneously draws the viewer to it, engaging expectations, memories, recognitions; and then interrupts the viewer's customary response, contradicting expectations with new possibilities, violating memories, displacing recognition with estrangement." This is what the learning process can be: seductive, surprising, and transforming.

The process of education at our Jesuit institutions and universities will always include challenging students' preconceived notions and forcing them to rethink their long-held conceptions of the world. If our schools are to live up to this potential, they will hang in a continual tension between the old and the new, the comfortable past and the uneasy future. Suspended within this tension, however, the educational experience rests on the idea that our students are capable of a learning brought about by a free and active engagement in the world. As J. Kavanaugh writes in the book Jesuit Higher Education, "the meaning and purpose of education is justice itself. Human dignity is its premise. Human freedom is its goal."

This concept of learning comes from a basic understanding of "epistemology," which is the study of the nature of the grounds of knowledge—the way we know what we know. The word epistemology itself comes from two Greek words: epi + histanai—"to cause" and "to stand." In a very real way, then, when someone knows something, they are able to stand on their own. The learner, after the learning takes

place, is freer (better able to stand on her own). If the learner is not liberated by way of the learning process, then learning has not really occurred.

In light of both the needs of our world and the Jesuit mission in higher education (especially the mission of Santa Clara University), service learning offers a potent and engaged pedagogy consonant with the long and successful history of Jesuit education, consistent with the central tenets of Ignatian spirituality, and compatible with the Jesuit focus on educating students for a just society.

Service Learning and the History of Jesuit Education

Throughout our nearly 500-year involvement in education, Jesuit institutions have been noted for their ability to select the more useful pedagogical techniques—ways of teaching—from the contemporary array available. Ours is a history stretching from the Ratio Studiorum (the traditional handbook of Jesuit pedagogy), which brought about the first organized system of education in the Western world, to the current national interest for the integration of service learning into the university curriculum. Santa Clara University (SCU) is one of the many Jesuit universities in the United States that is continuing its fidelity to this tradition of educational excellence by examining the possibility of improving its educational programs by further integrating service learning into the curriculum.

As was true at the founding of the original Jesuit schools, today we continue to employ the best available pedagogical methods of the age. There are several different pedagogical techniques such as lectures, laboratories, or case studies that—depending on the subject matter—may be more appropriate for a particular educational goal. If the educational goal at SCU is to educate students of conscience, competence, and compassion, then what form of teaching will best meet that goal? Service learning seems to fit this need. As Fr. Martin-Baro, one of the Jesuits martyred in El Salvador, once remarked: “The more active, critical, community-oriented, and dialectical that a pedagogical method is, the greater chance it will have of being able to affect consciousness.”

This is not to suggest that we should soften our demand for excellence in education. As Fr. Kolvenbach (the Superior General of the Society

of Jesus) said in Vienna in 1987: “You would not attract outstanding, talented young people if you did not offer them the prospect of academic excellence. But you would not respond to their deepest, though often poorly verbalized, aspirations if you did not carry them beyond academic excellence.”

Service Learning at SCU

The idea of service learning has been a part of American campus life for more than 30 years. At the University of Pennsylvania, it is called “academically-based community service”; at Portland State University it is called “community-based scholarship”; at SCU its closest parallel is the Eastside Project, which was begun more than 15 years ago as a pedagogical tool aimed at fostering “a paradigm shift in the minds of the [SCU] students” to yield a “significantly altered world view. The participants of the Eastside Project go into the community as students, not as volunteers. What they are doing is not community service.” The Eastside Project wants students to “wrestle with questions that are not necessarily in the purview of the volunteer” and to engage in rigorous analysis of the situation in light of the classroom lectures, discussions, and assigned reading for the course. The goal is to link the service in the community with the learning in the classroom.

The Corporation for National Service defines service learning as “a method under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs, that are integrated into the students’ academic curricula, and provide structured time for reflection while enhancing what is taught in school by extending student learning beyond the classroom and into the community.”

Service Learning and Ignatian Spirituality

In the most traditional view of university education, knowledge is generated through experimentation and research and then transferred to the students in lectures and readings. If the community is used at all in college training, it usually serves as a place in which students can apply new knowledge that they’ve learned in the classroom. Service learning offers the community as a setting not only for the application of knowledge but also for its generation. The idea of service learning

grows out of a concept of learning "that takes fuller account of the competence practitioners sometimes display in situations of uncertainty, complexity, uniqueness, and conflict." Theory and practice meet—what students read in class is contemplated in light of the experience they have in the community.

For Jesuits (as stated in the Documents of the 32nd General Congregation), "contemplation flows into action regularly and we realize, to some extent, our ideal of being contemplatives 'in-action'." This concept of contemplation in action also has its parallel in the world of general education. It finds its embodiment in Donald A. Schon's idea of "reflective practice."10 Action—not solutions—is at the heart of reflective practice. Certainty is replaced by paradox. Knowledge deepens with action and is intimately joined to it.

In a similar way, the American educational philosopher, John Dewey, offered one of the clearest articulations of active reflection on experience:

> In unfamiliar cases, we cannot tell just what the consequences of observed conditions will be unless we go over past experiences in our mind, unless we reflect upon them and by seeing what is similar in them to those now present, go on to form a judgment of what may be expected in the present situation.

This active reflection may take place in seconds. It may proceed in leisurely fashion over the course of several weeks or months. It may even ebb and flow for years. As Schon describes, "the pace and duration of episodes of reflection-in-action vary with the pace and the situations of practice." Students come to understand by doing, by being involved in the activity, and by reflecting on their experience in light of the readings used by the professor and the class discussions. Reflection on experience has always been basic to Jesuit pedagogy. According to John English, S.J., "the Ratio Studiorum was just a technique to move people through experience to reflection, to articulating, to interpreting, and to deciding."

Service Learning and the Jesuit Focus on Education for Justice15

The Ratio Studiorum was and remains a very important document for Jesuits who are involved in education. There are other documents of equal importance. From time to time, over the course of life of the Society of Jesus, representatives of the different provinces from around the world meet in Rome to discuss the work of the Jesuits—these meetings are called General Congregations. Following each of these international meetings documents of the proceedings are published, which help to guide the work of the Society of Jesus around the world. On a worldwide scale most of the documents of the 31st and 32nd General Congregations (GC 31 & GC 32 —in 1965 and 1973 respectively) were accepted without much question. However, there was one decree, Decree 4 of GC 32, that touched off heated debates at most Jesuit institutions. This Decree states that:

The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement....There is a new challenge to our apostolic mission in a world increasingly interdependent but, for all that, divided by injustice: injustice not only personal but institutionalized: built into economic, social, and political structures that dominate the life of nations and the international community.

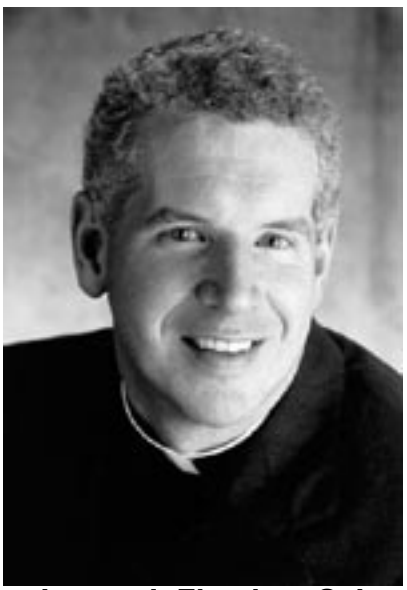
This is not to say that we should walk out of our existing educational apostolates because they might have institutionalized some injustices. Quite the opposite; these schools can be the vehicles for change in the world. Continuing our commitment to education at all levels can be a very effective way to help reform social structures in favor of justice. We can not simply expect justice to happen, we must work for it. Consciousness-raising education needs intentionality, and if such education is taken for granted it is likely not to take place. Our hopes are not that people simply understand justice, but that they live justly. The history of Jesuit education, while connected with the scholastic method, is also intimately tied to the humanistic ideal that “education was to prepare the individual for the ‘active life’ of service to the common good of society and, in a Christian context, of service to the church”.

Service learning can be a useful tool in this task. Students at SCU are challenged to view the world through another person’s eyes. They are given an academic structure in which reflection and action intermingle. They are encouraged to focus both theory and practice on questions of justice.

An Engaged Pedagogy

Knowledge gained from participation in service learning classes at SCU is a special type of knowledge: a critical/emancipatory knowledge which necessarily leads the learner to a greater freedom after the learning. It requires challenging power, seeing both sides of an issue (especially the side of the oppressed), critical self-reflection, and discourse. Students' preconceived notions are tested by what they discover through their experience.

In her book, Teaching to Transgress, bell hooks calls this an "engaged pedagogy"—a liberatory education that "connects the will to know with the will to become."19 This inclusion of the will in the learning process makes the experience a transforming one—the learner is changed after the learning has taken place. As hooks argues, when this ontological change occurs, "when our lived experience is fundamentally linked to a process of collective liberation, no gap exists between theory and practice."20 Service learning that includes reflective practice is a form of engaged pedagogy by which the students of Santa Clara University are continuing the long tradition of Jesuit education for justice.



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Global appreciation for Cuban music and dance continues to grow. Cuban artists and ensembles jet the globe performing for sold-out crowds, leaving audiences clamoring for more. Perhaps it has something to do with the fact that Cuban music and dance are a multicultural merging of the essential qualities of world cultures: African rhythm, the compelling Arabic-influenced melodies of Spain, the harmonies of central Europe, and the sonic features of indigenous Caribbeans.

But while global populations celebrate Cuban culture through its music and dance, the Cuban people continue to undergo hardship due to the austerity measures of the "special period in time of peace." Scaled-down food rations, drastic reductions in energy and fuel, subsistence farms, a return to horse-drawn buggies in the streets and oxen in the

fields, bicycle transportation, lack of personal necessities including soap, toothpaste, and shampoo, the absence of health supplements, overcrowded housing, and an infrastructure in need of repair—are all conditions of the "periodo especial." With cheers from some, outrage from others, and with the world astonished, Cubans have withstood the slash of a double-edged sword: a tightened U.S. blockade and Russia's collapse.

This past summer, through the cooperation of Santa Clara University's International Programs and the Center of Performing Arts, a group from Santa Clara University (SCU) traveled to Cuba for an accredited study project to do something few universities in the United States have: we connected learning and cultural immersion, integrated education and initiative. We had an experience that was at once educational, cultural, and humanitarian.

This project was developed in answer to the many challenges of a Jesuit education. SCU President Paul Locatelli, S.J., recently proposed the notion of "immersion learning" and a new CORE curriculum developed under the leadership of Patrick A. Donohoe, S.J. Professor Eric Hansen of the Political Science Department. The new CORE poses four fundamental questions: Who am I? What is the world like? What is my relationship to the world? and How should I act? The now departed but still loved and remembered Santa Clara Jesuit philosopher Tim Fallon, S.J., advocated throughout his long tenure that students need to think for themselves. If students did not learn to think, he said, there are plenty of individuals and organizations willing to think for them, not all of which are driven by the three C's of Jesuit education: competence, conscience, and compassion.

In his 1998 Convocation address, Paul Locatelli, S.J., defined and advocated one important facet of Jesuit education: cultural based learning. "[It] involves immersion education and cultural exchange. It mandates engaging and being engaged by other cultures as a necessary part of integrated education—getting out of the parochialism of space and time is what 'transcendence' means. Jesuit education does not seek a transcendence that is abstract and remote, but the life pulse of humanity everywhere."

In our class, "La Musica y Cultura Cubana," our SCU group discovered this transcendence, this life pulse, in the people and culture of Cuba.

Our group of 15 included myself and my good friend and colleague Dr. Ramon Chacon, who was completing a term directing Santa Clara's Ethnic Studies Program. Many of the students enrolled had rehearsed and performed with "Son Santa Clara" over the past two years: Sameer Gupta (conga, bongo), Jeremy Johnston (bass), Dana Robinson (vocals), Nathalie Lane and Erik Kelzer (trumpets), Brian Lagrotteria (guitar), and Leticia Vasquez (maracas/vocals). During the trip, two new members signed on: Aubree Diaz (cencerro, clave, marimbula) and the current student director of the Santa Clara Community Action Program (SCAAP), Julissa Robles (vocals and percussion menor). I led the group playing "Cuban tres." Venezia Mojarro (student director of the SCU Multicultural Center), Lezley Hightower, John McGuffin, and Stephanie Alvarez were also enrolled in the course and brought their own unique talents and contributions to the educational experience. This was a wonderful, diverse group representing a variety of majors, including liberal studies, psychology, economics, ethnic studies, music, and sociology. About a third of the group spoke Spanish. Students were united by a passionate, profound love of Cuban music and dance, and a desire to directly experience Cuban culture.

On July 26, 1998, we flew together to Cuba. We had come to study the music, dances, rhythms, instruments, and musical ethnography of specific regions. That meant six to eight hours of classes daily and cultural events in the evening. We stayed in Santiago de Cuba from July 27 to August 2, and in Guantanamo through August 9. On August 10, we went to Havana. Students visited museums, attended lectures and Carnival, took private lessons, and continued research.

By taking this route, from Cuba's East Province to Havana, we followed the genesis of Cuban music. Cuban music is often characterized as a love affair between the African drum and the Spanish guitar. Its most basic form is "son"(pronounced with a long "O"). Son is rooted in simple musical forms that begin in Baracoa, near Guantanamo, in the latter part of the nineteenth century. Among the most important antecedent forms are Quiriba and Nengon. Instrumentation for Quiriba and Nengon calls for the Cuban "tres" (an instrument evolving from the Spanish guitar that has three doubled strings), marimbula (a bass instrument that resembles a very large African thumb piano), a metal scraper called a "guayo," "mountain drums" (bongos), and "maracas." One of the musicians sings a lead line while others sing chorus. The music is antiphonal—a "coro" singing a repeated refrain answers the lead singer. Often, the lead singer improvises after singing a fixed text.

As the music develops in Guantanamo, it becomes structurally more elaborate. Changui emerges, characterized by precise interlocking sections, including “llmada/montuno” (call), “ejecucion colectivo” (entrance of all instruments), “pasa de calle” (transitional section), “canto” (main melody), “descarga” (improvisation over montuno), and “clima de despedida” (farewell environment). The rhythms are intricate and seriously challenge conventionally trained classical musicians. Antiphony, polyphony, intricate, fragile rhythmic relationships, the rich percussive texture, and the simultaneous sound of wood, skin, and metal characterize these fundamental forms. Each form accompanies its own dance(s).

In Guantanamo, students lodged, attended classes, swam, and danced at La Lupe, a resort complex that consists of a series of small, comfortable cottages off the tourist track. It is built alongside a river, and to enter it you have to drive through a swift section. Here students experienced firsthand some of the shortages that have resulted from the embargo. Basic items like tissue, toilet paper, and soap are dispensed with the utmost economy. Electricity often fails and plumbing is sometimes unreliable. Hot water is generally not available. Repairs require ingenuity. Spare parts are difficult to obtain. However, La Lupe is family-oriented. There is a cozy central dining room where students gathered for “family-style” meals. A large outdoor patio alongside the riverbank was used for dance lessons in the afternoons.

After classes and lectures ended late in the afternoon, we went into Guantanamo, where one of the last remaining Tumba Francesa societies is located. These societies are directly rooted in the “cabildos” (African-based societies that were often persecuted and forced to meet in secrecy) of the slave days. The cabildos provided mutual aid and assistance, and served as enclaves through which African traditions and culture were preserved. In Guantanamo’s most historical district we twice attended the Tumba Francesa, a Haitian-influenced dance/music festival featuring colonial attire—women wear long, flowing pastel dresses and men wear cummerbunds and tails. The dances sometimes imitate, sometimes subtly mock, European line dances and quadrilles. The movements are elaborate, sometimes involving circle dances characteristic of Africa. The strictly monophonic music uses only percussion instruments. Dancers sing repeated phrases that coincide with drum patterns. At once intense and graceful, the performance is beautiful and breathtaking.

The single-story, eighteenth-century colonial structure where the Tumba Francesa society meets is a small hall lit by natural light. Inside, at one end, a series of chairs and benches on risers accommodate about 30 spectators. The men's and women's strong voices sang in unison with the loud and powerful drums. As the dances developed, central characters moved in and out of focus, acting out stories known only to the initiated. Society members coaxed our students to the floor. As they swayed, feet in rhythm, they became part of the ceremony, received by the rhythm. Moving across the floor, voices joining the coro, they became the observed as the music rushed out through the arched, open-air windows where a crowd in the street looked on—riveted to the music and the dance. The compassion that Jesuit education portends can hardly be better realized than in this unlikely pairing of cultural features. Tumba Francesa demonstrates a culture surviving the harshest of conditions and represents the strength and capacities of the human spirit. To witness Tumba Francesa is to step into a hidden chapter of the human experience that remains unexposed yet transcends the "parochialism of time." In the words of Paul Locatelli, S.J., it involves "the life pulse of humanity everywhere...and opens us to universal values."

An essential lesson in both Cuban music and culture occurred during a session in performance practice at the Conservatory of Music in Santiago de Cuba. Son Santa Clara was rehearsing a new piece. One student learned his part quickly, got bored, and went off into a rambunctious display of virtuosity based on variations of his simple part. Gently, our Cuban professor quieted the group, turned to the energized student, and said:

"When we play Cuban music, there is a time for solos and virtuosity, but not too often. No matter how simple or complicated our part is, each one of us thinks of ourselves as being responsible for the whole sound. Even though we may only play clave, we still listen to everything and play as though everything we hear were being produced by our instrument. That is what makes Cuban music intense. That is what makes it powerful. We all listen and play as though we were responsible for everything. We identify with the whole first, and then the parts. We listen to the group, not ourselves."

Throughout our trip, many experiences such as this left deep imprints on the hearts and minds of our students. Among the most moving experiences was the children's group "Conjunto Folklorico Infantil." Director Vicente Portuondo organized this group in "San Pedrito," one

of the poorest Santiago neighborhoods. Children (aged 7–12) presented a one-hour performance on the unpaved street in front of Vicente's house. Conga, Rumba, carefully choreographed Orisha depictions, solo music and dance rounded out the repertory. The entire neighborhood turned out to watch.

Another powerful experience was our visit to Seminario San Basilio, in Santiago de Cuba. The Jesuits there are a robust, friendly group who occupy the oldest educational institution on the island. Though they came to Cuba from Spain and Latin America, they spared no effort to know life as the Cuban people do and to identify with the people's struggles, hardships, and culture. A young and extremely talented Afro-Cuban guitarist who was about to graduate from the National School of the Arts, accompanied us to the seminary. Late in the afternoon, she performed for us and the Jesuit rector of the seminary and his staff. We videotaped the performance for broadcast on the San Francisco Classical Guitar Society's televised series. In the United States, there are few women, and even fewer women of color, among the ranks of professional classical guitarists.

Santa Clara's "Strategic Plan 1998 Update" requires that "we hold ourselves responsible for living out core values, which are critical for carrying out our mission in pursuit of our vision." These six core values are academic quality, integrated learning, commitment to students, service to others, community and diversity, and Jesuit tradition. "La Musica y Cultura Cubana" addresses each of these core values.

Academic quality: Information and materials relating to Cuban music, dance, and culture are sparse in the United States. We went directly to the music's sources and collaborated with Cuban professors affiliated with Cuba's National School of the Arts, some of whom are the world's foremost educators in their fields. We attended lectures and were exposed to materials and publications not available outside Cuba. These included graduate degree theses and unpublished documents.

Integrated learning: Though we respected the integrity of established disciplines, students studied both music and dance and, through musical ethnography, sought to relate these disciplines to historical and sociopolitical conditions. Throughout the island, we performed together as Son Santa Clara. Every effort was made to support independent learning. When necessary, we intervened in routines, explained situations, led discussions, monitored progress, and made

pedagogic recommendations. Throughout the year prior to our visit, I had collaborated on curriculum with representatives of Cuba's National School of the Arts (ENA) in Havana, Santiago, and Guantanamo.

Our trip achieved a deeper kind of integrated learning as well. Prior to our visit, we had the notes, but the music was somewhat hollow. We needed to walk on Cuban soil, smell the fragrance of the sugar cane, tobacco, coffee, and rum, and feel the intense sunlight. It was essential to visit with aging masters who anonymously contribute much to the music's stature and preservation. Above all, it was necessary to connect with the Cuban people. It was necessary to make music with them in their neighborhoods, dance with them in their streets, break bread at their tables, and walk with them through their landscape. It was necessary to look carefully into their faces as they worked and played. It was necessary to hear the cadence of their voices and rhythm of their speech. Being in what Ignatius calls "the thick of things," our students rubbed shoulders with the heart and soul of Cuba.

Service to Others: Just as we gained much from the Cuban experience, the Cubans benefitted from our visit. Cuban faculty said that the efforts made by our students inspired Cuban youth to seriously study the traditional arts. In Guantanamo in particular, Cuban appreciation for our efforts was obvious. Cuban faculty arranged for Son Santa Clara to perform at the Biblioteca Provincial "Jose Policarpo Pineda." Before our performance, I explained the meaning and value Cuban music and dance hold for the United States and our deep appreciation for Cuban culture.

A Certificate of Recognition (the first of its kind) was issued by the Cultural Ministry in Guantanamo, citing Son Santa Clara's efforts to make Cuban folkloric music known in the United States. This certificate is on display in Santa Clara's Center of Performing Arts.

Community and Diversity: Cubans everywhere recognized the enormous effort our students made to study aspects of their culture, and know that their comportment and interests were sincere. The Cuban people and their government opened up intellectually, artistically, and emotionally to our group, and made every attempt to insure the success of our trip. The atmosphere was one of mutual respect, consideration, trust, and sensitivity to each other's ideas. We made no effort to change each other. There was, however, a tremendous desire to learn from and of each other.

Our students learned that Cuba was no Communist utopia. However, in spite of Cuba's difficulties, shortages, and social criticisms, students identified the achievements and successes of the Cuban people. For example, there is much diversity, and racially mixed marriages are more often the case than not. In spite of its shortages and austerity programs, Cuba has a literacy rate higher than the United States. Medical care is free and available to everyone. Infant mortality is among the lowest in the world. Very recently, Cuba sent approximately 400 physicians to South Africa to cover the growing medical crisis that is occurring as white doctors exit black districts. Students realized Cubans wrestle with many of the problems we do but have elected to deal with them differently. Recognizing these differences extended our notion of diversity and reaffirmed its value.

Jesuit Tradition: The Cuban program illustrates how conscience, compassion, and the pursuit of good can overcome artificially imposed hostility and unjustly induced suspicion. In addition to integrating core values, the Cuban study project promotes a fundamental human quest—the pursuit of truth and goodness. By striving to understand music, dance, and culture and to promote understanding of the Cuban people through art, Santa Clara students helped to promote truth and foster a more just world. Their pursuits overcame political impediments, emphasized common interests, and facilitated meaningful exchange. The inhumanity inherent in the economic blockade of Cuba and current US/Cuba relations is challenged by the humanity of cultural, artistic, and scholarly exchange.

Cuba has many lessons to teach us. Even though there are housing shortages in Cuba, there are no homeless. Food is scarce, but there are no soup lines. Buildings are weathered but not covered with graffiti. Streets may be unpaved but they are not awash in litter. Young people are not destroying each other in gangs and drug wars. Outside of tourist areas there are few discos and nightclubs, but everyone dances and music is everywhere. Neighborhoods are without streetlights, but Cuba's streets are the safest in the Caribbean. Though the economy is not based on consumerism, the culture is deep and rich. To be sure, students became aware of the price Cubans pay for their way of life, but they also became increasingly aware of the price we pay for our way of life and who pays for it. The music of Cuba reminds us that political considerations, economic realities, and international hostilities are far from the whole picture. The spiritual power we sense in Cuban music and the celebration of the human spirit we are drawn to in its dances say more about the Cuban people than anything else. As the

Cubans say, “my music is my flag.” In spite of the longest economic assault in modern history, Cuba has managed to develop a culture that warms the heart and sets the feet of the world’s population in motion.

The Cuba project fired the hearts and minds of our students in concert with these words of Father Locatelli:

“We have come to realize that what we are depends on where we stand and who we listen to. That does not mean relativism, but it does mean a new model for our assumptions and a new openness to groups and perspectives other than our own... We need to develop pedagogies and scholarly evidence that will help us learn from each other’s cultures.” Paul Locatelli, S.J., Convocation Address, 1998

It is appropriate to close this article with a translated greeting sent to me from Nydia Berenguer of Cuba’s National School of the Arts. This letter was intended for the entire Santa Clara community. It was read in the Center of Performing Arts Recital Hall on November 4, 1998, during Son Santa Clara’s first performance after returning from Cuba.

“A warm and eternal embrace from Cuba to all at Santa Clara University who visited and studied in our country last summer....Experience is a strong and very positive teacher. As you know, to experience the full life of the peasants and enjoy its fruits is better than attending meetings and lectures on the subject of Folklore Oriental. You insisted, as we did, that students always had the opportunity within the course to experience what they learned within academic enclosures. This summer Santa Clara University and the National School of the Arts started an educational network whose bonds will surely continue to strengthen and diversify possibilities for exchange. For us, it is also very important to be able to share with you and to tend the bridge of love and friendship that exists between our people.”

Nydia Berenguer
Directora, Centro Nacional de Superacion de la Ensenanza Artistica,
La Habana, Cuba, 1 de Noviembre, 1998

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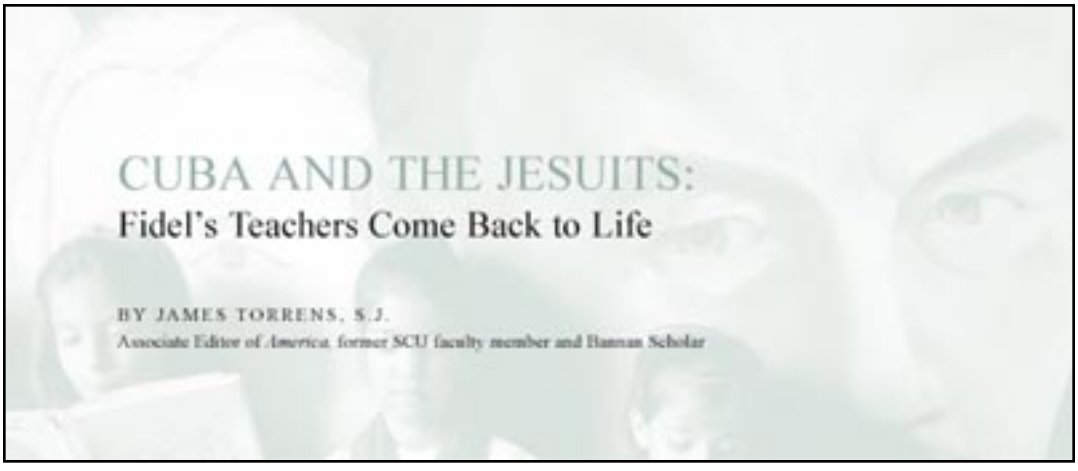

The Cuban Jesuits, as feisty and determined as the rest of their countrymen, have suffered through a half century of restriction and dispersion. In spite of these challenges, there are many encouraging signs that the Jesuits are continuing their important work in this region. A few Jesuits have kept a foothold in the home country, while others have been the mainstay of Jesuit works in Dominican Republic schools, social works, parishes, and retreat houses. (The Dominicans and Cubans have for many years formed one Jesuit area, the Antilles Province.) Still others have taken root in Miami, transplanting as well as they could the famous old Colegio Belon in Havana, where Fidel Castro was a boarder.

The Jesuits of the original school in Havana recall that Castro, as a student, once received a slight from a fellow student and was determined to settle the score. He went to see the resident Jesuit about it, who dissuaded him from using the pistol he was carrying. Recently, on the golden jubilee of Castro's graduation, he brought a Jesuit classmate, who had been a longtime missionary in Japan, home for the reunion. At this occasion, Castro told local teachers they should imitate the thorough preparation of the Jesuits and the Catholic sisters (all of whose schools he himself had closed) in molding young minds. The Belén Jesuit Prep in Miami is a well-planned and -built complex,

thanks in particular to Father Marcelino García, its principal and president since 1983. Most of the classes are in English, though the student body mainly consists of second- generation Cubans and other Latinos. Twenty Jesuits live in neighborhood houses nearby, where I stayed with them before my trip to Cuba with Catholic Relief Service a year ago.

At the time of my stay, the Jesuits were opening a novitiate for recruits in Havana. The novice director, Father Juan de Dios Hernandez, happened to be in Miami, and asked me, “Can you bring a satchel for me to Havana?” Airlines do not like that kind of thing, I thought, to say nothing of immigration officials, but I agreed. He had packed it with medicines of every sort, unobtainable in Cuba, for his five novices and staff. Thank God, at the Havana airport, I had no problem getting it through.

A few days later I dined with the five Jesuits of the downtown parish in Havana, Sagrado Corazón de Jesús, on a street called Reina. The cavernous church and rambling parish house were pretty dingy, but what a privilege it was to meet these veterans of a confined and patient ministry, what one of them called a “ministry of consolation.” Their activity has focused on spiritual direction and conducting the Spiritual Exercises of St. Ignatius.

Father Jorge Machín at Reina is regional superior of the 33 Jesuits in Cuba, most of whom are in parish work. In recent years all the Jesuits of the island have taken a few days annually to clarify priorities and set directions. The chief priority this time is supporting the bishops in the five-fold program they announced in their pastoral letter of November 1, 1997: 1) to openly preach Jesus Christ; 2) to feed the hope of the people as they face the future; 3) to help the country highlight ethical values, whether personal, familial, or social; 4) to conduct a triple mission of public worship, prophetic voice, and charitable service; 5) to foster reconciliation among all Cubans. Though the government strictly limits publishing and the availability of paper, the Jesuits at Reina have managed to produce a crowded one-pager for parishes, Vida Cristiana, every week for the last 35 years.

I had another Jesuit encounter in the south- eastern city of Santiago, which is a relaxed and very Caribbean place. Five Jesuits run the Seminary of St. Basil for local bishops, starting young men on their way to the Catholic priesthood with the basics of religion and the humanities. Since religious instruction has been repressed for decades,

almost everything needs to be filled in. (For the same reason, Jesuits on the island have begun sending lay professionals to Santo Domingo for summer workshops on religious formation, which they absorb eagerly.) On weekends these priests scatter to the various regional parishes for which they are also responsible. Flying back to Havana in a rattletrap Russian plane, I kept giving thanks for the tenacity of my many visibly aging brothers, in this palmy but far-from-Pacific clime.

One Cuban Jesuit, Narciso Sanchez, was a Santa Clara alumnus. Although he bore his share of the stress and anxiety of exile, he had a fun-loving streak. As a seminarian and philosophy major he lived as a Resident Minister in Swig Hall in the early 1970s. Father Sanchez later died of a brain tumor in his forties, alas, while helping establish a center in the Dominican Republic to train village health promoters and improve farming and rural education. The center, near the city of Santiago and sponsored by Creighton University, is now called the Narciso Sanchez Medio Mission. Narciso's faith and dedication continues among Cuban Jesuits today, where signs appear that a new generation is taking up a crucial and energetic role on behalf of the Gospel.

James Torrens, S.J.
Associate Editor of America,
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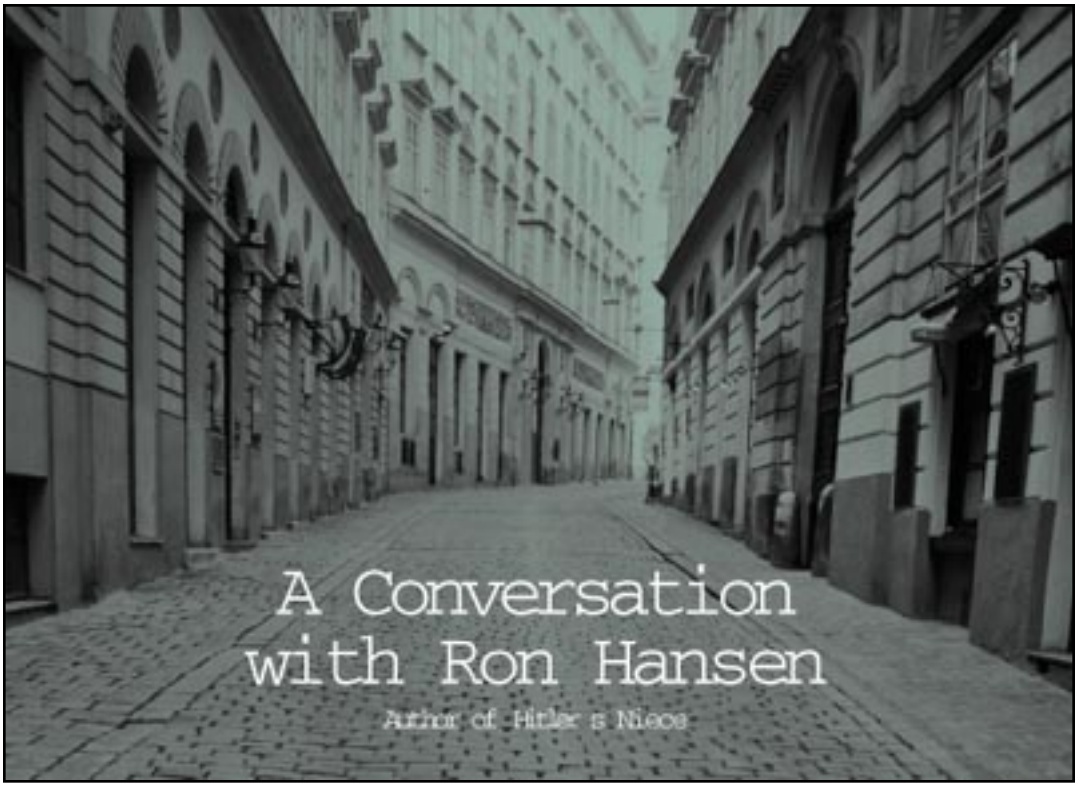

Ron Hansen, the Gerard Manley Hopkins Professor in the English Department at Santa Clara, recently completed a historical novel on the relationship between Adolf Hitler and his niece, Geli Raubal. She was found dead in Hitler's apartment on September 19, 1931, an apparent suicide. When Hansen began to suspect the veracity of this account, he did extensive research on the life of the young woman and the four-year relationship she had with her uncle. Hansen eventually came to the conclusion that Hitler had murdered her in a fit of jealous rage. The subject matter of this novel contrasts sharply with Hansen's earlier works, particularly the well-received Mariette in Ecstasy. Writing about the twentieth century's paragon of evil is a long way from the story of Mariette, a postulant to the Sisters of the Crucifixion who appeared to have received the stigmata of the crucified Christ.

Two years ago, while giving a Santa Clara Lecture, Hansen explained

the origins of his calling as a writer. At the age of five he was chosen to deliver the prologue of the infancy narrative from Luke's gospel at his Catholic kindergarten's Christmas play. As he recited "In those days a decree went out from Caesar Augustus...," he noticed how the audience was caught up in the power of the solemn words. His interest in the power of narrative continued as he grew up. Again and again he heard the same Gospel stories repeated at Mass, but their meaning changed as he became more knowledgeable.

Most of Hansen's novels and short stories grew out of historical incidents that captured his imagination. His first novel, Desperadoes, tells the story of the Dalton brothers' gang in late nineteenth century Oklahoma. His second novel was The Assassination of Jesse James by the Coward Robert Ford. The historical accounts sparked Hansen's curiosity and led him to extensive research in order to capture the flavor of the era. Eventually he filled out the factual record with a full fictional treatment. For Mariette he read everything in the library about cloistered religious life at the turn of the century, immersing himself in the period through memoirs and contemporary works on theology.

Did the historical record constrain his imagination? Although the central events are fixed and the characters are already fairly well-defined, Hansen finds that wrestling with the historical material stimulates his creativity. "Life is difficult for the young not because they have too few choices but too many," he says. "Fiction writing can be difficult for the same reason. Also, Robert Frost once said that writing poetry without forms is like playing tennis without a net." The historical record imposes the same restrictions that the form of a sonnet does on a poet. It forces him to pay attention in the right way. It is harder to wrestle with historical characters and events than to create a contem-porary scene purely from the imagination. This struggle to bring them to life makes it more enjoyable both for Hansen and the reader.

Writing about Hitler must have posed some special problems: How could Hansen identify with such a monster? It's one thing to have empathy for the madcap Grat Dalton, but how could a writer immerse himself in Hitler's life? Hansen responds that actually, Geli Raubal was the sympathetic character that got him into the story. Most of the story is told from her point of view. She came from a poor family and was dazzled by the world that her uncle introduced her to in Munich. Hansen began to wonder about certain circumstances in Raubal's life that did not point to suicide: There were rumors that she was having an

affair with her uncle, that she was pregnant with another man's child, that she was making plans to travel to Vienna.

As he followed the trail of the story, Hansen was intrigued at how good, reasonable people got caught up in the Nazi cause. Hitler could be charming and even funny when he wanted to be. He was an actor whose persona did not convey the evil within. Hansen recounts, "I once met Fr. Godfrey Diekmann, O.S.B., the famous liturgical theologian, who had attended one of Hitler's speeches as a young man. He found himself swept up in the passionate oratory and cheering with the rest of the crowd. Walking away, he suddenly realized just how his values had been compromised by something like mass hypnosis."

What attracted this young woman to Hitler? Was she in love with him? Hansen relates: "Hitler falls in love with her, and she likes what he can give her: fine clothes, a nice apartment, recognition. They went to the cinema or opera every night, dined at the finest restaurants, moved about in chauffeured limousines. She was associated with the most famous man in Munich and she grew to like the attention." All this proved heady to the nineteen- year-old woman, despite the evidence that Hitler abused her. Hansen notes the parallel to Ignatius of Loyola's warning in his Spiritual Exercises: "We are tempted by riches, honor and fame, all good things through which the evil spirit gradually seduces us."

Some might object that writing a novel about Hitler's intimate life may humanize him; make him more comprehensible and less appalling. Hansen counters that genuinely evil people are not simply monsters who fall outside the human sphere, but real people who make ethical choices. "It's useful for me to talk about people who would give up their lives for Hitler, men like Goebbels, Goring, and others who followed him to the end and committed suicide when he died. Why were they so caught up? It is mystifying to me, but Hitler seemed to have harnessed an evil force, a vulgar but powerful magnetism that captivated people. I don't want to be hooked by anyone like that myself and I hope the experience of reading my novel will make it less likely for others." It might be convenient to write off Hitler as insane, but Hansen resists this option, noting that a psychotic could not have run a nation. He had great political skill and successfully manipulated many people who worked under him. He had an extraordinary talent for allying himself with the hates and fears of others.

In other novels, Hansen has written about benevolent characters.

Atticus, for instance, portrayed a father in pursuit of the killer of his lost son in Mexico. In ways reminiscent of the parable of the Prodigal Son, the laconic rancher fiercely loves his son, who seems to have betrayed and abandoned him. Is it more difficult to write about a good character or an evil one? Hansen acknowledges that it is easier to write about evil characters because "it's in the nature of plots to have something go wrong. With an evil protagonist there is always the potential for conflict and outrage. Good people are more predictable; offered a choice they tend to do the right thing."

Hansen says that his faith has a direct bearing on his writing. Without it, he says he would probably be much more commercial. "When I pick a subject, I have to ask whether this is for the greater glory of God," he says. " Am I being an instrument of God's will by picking this subject and writing this book? There are some things I am not called to write about. I want to be successful and sell lots of books, but on my terms, which I hope are God's terms." The atmosphere at Santa Clara has been helpful to Hansen as a writer. "There is an openness to spiritual themes here. Nobody repudiates religious faith here like they do at some other universities, where it is looked upon as old-fashioned and odd." Hansen, who completed a Master's degree in Santa Clara's Pastoral Ministries Program while teaching at UC Santa Cruz, sees the influence here of the Jesuit spirituality of "finding God in all things." It is legitimate to address the important issues of spirituality and meaning that are off limits at public institutions of learning. Does the Catholic character of the University somehow constrict its concerns? Hansen believes that Catholicism embraces the world at large in its sacramental outlook and its international scope. Unlike the narrowness that might be found at a conservative religious institution, Santa Clara offers greater latitude in what faith is concerned about. As Hansen puts it, "you are aware that God is interested in a greater number of subjects than we customarily are. There is a fluorescence of experience and wonder when we recognize how God animates and forms everything."

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and Christian Values,
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Review of Michael Suman, Editor

Religion and Prime Time Television

Should television accurately represent the world? Religion and Prime Time Television, like many other books that couple television with gender, race, occupation, or other issues, raises that rather important question. Although this book draws on a symposium of religious figures, television industry representatives, media scholars, and television critics organized under the auspices of the Center for Communication Policy at the University of California, Los Angeles, it never really gives a satisfactory answer.

As befits the symposium format, we hear many voices. First, some religious leaders object to the fact that television entertainment seldom portrays religion and, when it does, does so in a negative light, despite the fact that survey after survey shows the United States is a strongly religious country. This position, admittedly a strong one, presupposes that (a) television has a strong role in socializing and educating people through its portrayal of society and social roles; (b) because of this, television effectively constructs the social world we live in. If somebody or something does not exist on television, they do not exist in the social world. Justice, these people argue, demands that television representation be accurate. By looking only at television, the position indirectly presupposes that people have no other access to socialization.

Another group of religious figures, many of whom work with the television industry, seem more content with television, finding religious themes, though admittedly few churches. While they, too, accept the idea that television should represent religion, they argue that

this medium does better with religious questions that find a more congenial place within the narrative structure of prime-time television. Where the former group equates religion with religious institutions and values, this group measures religion by questions, themes, and stories. For the latter group, television's representation works better at a symbolic level than at a literal level.

Many industry insiders find the whole question baffling. According to them, they seek to entertain and have no desire to educate or to socialize or to define the world. Entertainment involves escape from the day-to-day world. Why represent what people seek release from? This view of television differs from the others because it presupposes no one-to-one correspondence, no obligation for fairness in coverage.

The academic participants call attention to empirical data about the opinions of church leaders and to the need to apply a variety of theories to the phenomenon, so that we can better understand the economic, cultural, and dramatic reasons for the kinds of television we see. Here we find at least one criticism of the representational view for a pragmatic reason: no one could possibly represent the variety of religious beliefs present in the United States.

Television critics and journalists tend to treat television's portrayal of religion more kindly. They acknowledge an increase in religious themes and shows that deal with spiritual topics. They also call attention to the variety of programming available on television in the United States, noting that people can find what they wish without imposing their values on others.

For all its collection of opinion on the topic, Religion and Prime Time Television fails to make some necessary distinctions. First, television is not unitary. The very word, which names a medium, acts as a handy abbreviation, invoking a number of quite different communicative forms. It includes entertainment and news reporting and opinion programming and talk shows and public service programming and advertising. At times some of the contributors of the book seem to want all television programming to conform to the rules of news coverage, forgetting that the television world is a constructed world.

Second, while implicitly claiming that television exercises a powerful persuasive force on its viewers, virtually none of the contributors considers the audience. Yet we know from years of communication research (Hay, Grossberg, & Wartella, 1996) that audience members

select programming to satisfy different needs at different times and interpret what they view. The symposium contributors offer no guidance about the audience and its role or about what audience members do with religion and television. Do people really expect to see their world accurately portrayed? Audience members seek many different things from television; and they do make distinctions between entertainment forms with some sophistication.

Third, the book tells us little about the mechanisms through which television interacts with society. Some studies of the effects of television indicate indirect learning, but they do not conclusively demonstrate that such learning is powerful enough to contradict lessons learned from life experience, family, church, and school. Other studies show that television can affect individual behaviors under certain conditions (kinds of content, viewing situation, hours of viewing, and so on). The symposium cannot support its largely presumed claims about religion and television without some more detailed theoretical description of television and society and some evidence that might correspond to it.

Fourth, most symposium participants do not acknowledge that "religion" also carries multiple meanings. One television critic countered the religious concerns of the others with the argument that television shows a lot of religious discourse: the religion of consumer culture, the religion of materialism, the religion of hedonism, and so on.

While Religion and Prime Time Television takes us through some interesting material, it does not help the casual reader to navigate the key problems. Should television accurately represent religion? The book introduces the topic, but leaves too many variables open for a definitive answer.

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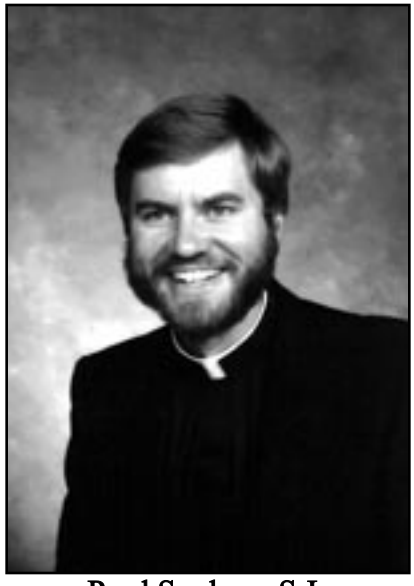

Paul Soukup, S.J.
Associate Professor,
Department of Communications,
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Santa Clara Lecture Series

Of Kingfishers and Dragonflys
Faith and Justice at the Core of Jesuit Education

Faith and justice are at the heart of the educational mission of Jesuit universities. This lecture will explore ways in which universities can study the cultural roots of faith and justice, and encourage dialogue about these important issues.

JOSEPH DAOUST, S.J., is the president of the Jesuit School of Theology at Berkeley and Professor of Religion and Society in the Graduate Theological Union there. He has lectured widely on issues of social justice.

Lecture by Joseph Daoust, S.J.
Friday, October 15, 1999, 7:30 p.m.
Center for Performing Arts Recital Hall

Winter 1999 Spirituality Series

Seeking the Spiritual in Our Daily Lives

This series of interactive sessions offers an opportunity for alumni, faculty, staff, and students to experience, deepen, and reflect on spirituality in daily life. All sessions will be held from 12 noon until 1p.m. in the Nobili Chapel. For more information on the series, please contact the Bannan Institute at 408-551-1951.

April 6

Centering Prayer
led by Bruce H. Lescher, Ph.D.
Centering prayer is based on a classic Christian text, The Cloud of Unknowing. Come experience an adaptation of this ancient prayer method that will help deepen your prayer life and give you a more contemplative, peaceful outlook.

April 13

The Taize Way of Prayer
led by Suzanne Toolan, R.S.M.
Taize is a village in France where an ecumenical community has lived since the 1940s. They attract people from all over the world because of the beauty of their prayer. Come share the musical chants, scripture readings, and intercessions of Taize.

April 20

Returning to the Natural Breath
led by Diane Foster
Come discover the empowering spirit in our matter. This session will teach you the importance of the natural breath and how to return to it through presence, focus, and sensation.

April 27

Islamic Prayer
led by Marianne Farina, C.S.C.
Five times a day Muslims throughout the world stop all activity and turn west. Their prayer celebrates the movement from “islam” (surrender of one’s life to God), to “iman” (authentic faith and compassionate action). Come experience this prayer and share in the richness of its expression in word and symbol.

Bannan Visitor—Spring 1999

Gregory J. Boyle, S.J., is Director of Jobs for a Future and Homeboy Industries, an employment referral center and economic development program for at-risk and gang-involved youth. He received his M.A. in English in 1981 from Loyola Marymount University, a Masters in Divinity in 1984 from Weston School of Theology, and a Master of Sacred Theology from Jesuit School of Theology in 1986. His former ministries include work with Christian Based Communities in Cochabamba, Bolivia (1984–85); Pastor of Dolores Mission in Los Angeles (1986–92); and chaplain at Islas Marias Penal Colony and Folsom Prison (1993–94).

Next Issue

What is justice? In our next issue, we will explore this question with students and faculty from the nationally esteemed Santa Clara University School of Law. We will feature essays and conversations discussing the many different perspectives of justice, and the ways in which it informs and shapes our liberty, equality, and community.

This focus on justice will coincide with our Western regional conference, "The Commitment to Justice in Jesuit Higher Education," scheduled for October 15–17, 1999 on the SCU campus. The conference will assess how Jesuit campuses have committed to justice, what difference it has made, and how to strengthen this commitment in the future. For more information, please visit our web site:
www.scu.edu/Bannan Institute/conference.html

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Five times a day Muslims throughout the world stop all activity and turn west. Their prayer celebrates the movement from "islam" (surrender of one's life to God), to "iman" (authentic faith and compassionate action). Come experience this prayer and share in the richness of its expression in word and symbol.

Bannan Visitor—Spring 1999

Gregory J. Boyle, S.J., is Director of Jobs for a Future and Homeboy Industries, an employment referral center and economic development program for at-risk and gang-involved youth. He received his M.A. in English in 1981 from Loyola Marymount University, a Masters in Divinity in 1984 from Weston School of Theology, and a Master of Sacred Theology from Jesuit School of Theology in 1986. His former ministries include work with Christian Based Communities in Cochabamba, Bolivia (1984–85); Pastor of Dolores Mission in Los Angeles (1986–92); and chaplain at Islas Marias Penal Colony and Folsom Prison (1993–94).

Next Issue

What is justice? In our next issue, we will explore this question with students and faculty from the nationally esteemed Santa Clara University School of Law. We will feature essays and conversations discussing the many different perspectives of justice, and the ways in which it informs and shapes our liberty, equality, and community.

This focus on justice will coincide with our Western regional conference, "The Commitment to Justice in Jesuit Higher Education," scheduled for October 15–17, 1999 on the SCU campus. The conference will assess how Jesuit campuses have committed to justice, what difference it has made, and how to strengthen this commitment in the future. For more information, please visit our web site:
www.scu.edu/Bannan Institute/conference.html