

Winter 1998

# explore, Winter 1998: Spirituality

Ignatian Center for Jesuit Education

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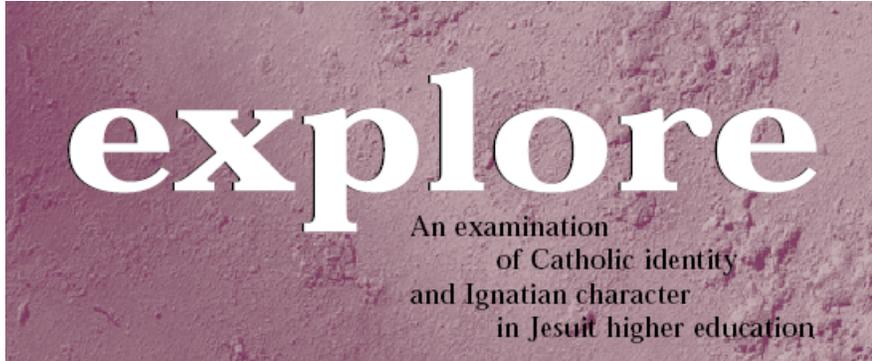
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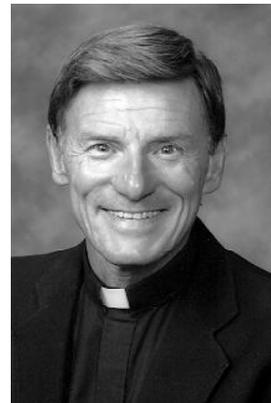


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## Letter from the Director

This past August, I got a chance to see *King Lear* at the Oregon Shakespeare Festival in Ashland. Set in upper-class England in the 1930s, the drama opened in a very striking fashion. In Shakespeare's text, there is a brief scene between the Earl of Kent, the Earl of Gloucester, and Edmund. A mere thirty lines later, after less than a minute of dialogue, there is a fanfare of trumpets and the king enters with his three daughters and a vast assembly of dukes and attendants. Lear announces,

"We shall express our darker purpose.  
Give me the map there. Know that we have divided  
in three our kingdom, and 'tis our fast intent  
to shake all cares and business from our age,  
conferring them on younger strengths, while we  
unburdened crawl toward death."



At Ashland, the director combined these two vignettes. When the curtain was raised, everyone was present except Lear himself. The entire court was seated in elegant chairs in one long line facing the audience. The men were all dressed in tuxedos, and the three daughters (the only women present) in formal evening gowns. When Lear entered, he sat down in an even more elegant seat at the end of the assembly, from where he presided. The court fawned on the king, with the kind of discrete chuckles and low civilized murmurs of approval that reminded me of an exceedingly stuffy and exclusive club. The last time I had seen *Lear*, a decade earlier, the effect of the opening scene had been one of military might—Lear was played as a man accustomed to command, and the variety of weapons that served as stage props served to underscore that we were in the world of power and domination. But the effect of Ashland was different—everything was so understated, so reasonable. When Lear asked for the map, it was handed across a couple of men, and as each glanced at it before passing it on, they were clearly admiring the fittingness of his project, the intellectual acuity of his solution to the problem of succession. We were in the presence not so much of power, but of reason. But the real protagonist—the one who sets everything in motion—was seated all the way down at the far end of the table, as far away from Lear as she could be placed and still be on the stage. Visually, Cordelia was at the margins of Lear's rationality, at the edge of his intellect, and she could not be assimilated into his schemes and intent. Later, the storm scene contained virtually no props, and little of the traditional thunder and lightning. This minimalist staging meant there was nothing to distract from the realization that the truly significant storm was the one occurring within Lear, as his flawed rationality was battered and bruised, and he had to come to terms with a wider reality than the one circumscribed by the knowledge, intent, and purpose that had governed his life up to that point. He exclaims in disgust, "Oh reason not the need!" And in the storm he confronts more fully the dichotomy between his former rationality and genuine human need. He expresses this as, quite literally, a change of mind, and with a faint but emerging sense of solidarity with the nearly naked and shivering fool: "My wits begin to turn. Come on, my boy. How dost, my boy? Art cold? I am cold myself." In this issue of *explore*, we look at the connection between our limited rationalities and the genuine human need which surrounds us. The link is to be found in the part of ourselves represented by Cordelia—our spirits and souls. We look at spirituality from a number of perspectives—the monastery and marriage relationship, the arts and music, the intellect and the marketplace. We hope that you are as inspired

and challenged in reading these reflections as we were in putting them together.

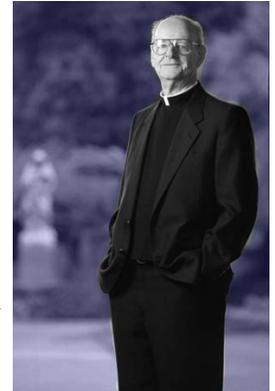


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## Lou I. Bannan, S.J. Appointment

**Louis I. Bannan, S.J.**, has been appointed special consultant to the steering committee and advisory board of the Bannan Institute for Jesuit Education and Christian Values. Father Lou, as he is respectfully referred to on and off campus, has been the "bearer of the torch" for the Institute from its earliest inception. The appointment, made by SCU President Paul Locatelli, S.J., recognizes Bannan's role in helping to shape the Institute's ideals.

Since 1953, when the 39-year-old Bannan came to Santa Clara to teach philosophy and educational psychology, he has gone far beyond the role of professor to become a mentor and friend to generations of students. In 1957 he began a career with the Alumni Office that continues to the present, and he has served as assistant to the president for alumni affairs since 1972. Although Bannan celebrated 60 years as a Jesuit in 1991, it was only in 1996 that he took up residency in the SCU Jesuit Community, having spent more than 40 years as a prefect advisor and chaplain in various student residence halls around campus.



The Institute has long been a project near to Bannan's heart. He was instrumental in developing the concepts for the Bannan Foundation for Christian Values, established in 1982 for the purpose of advancing the Catholic character of the University by increasing and enhancing the Jesuit presence on its faculty and staff. The original Bannan Foundation was funded by a gift from 55 members of the Bannan family in honor of Father Lou and in recognition of the importance of such a program. (See story in explore, Fall 1997 issue.) In 1997, with an additional grant from the Arline and Thomas J. Bannan Foundation, the Bannan Foundation for Christian Values was rechristened as the Reverend Louis I. Bannan, S.J. Institute for Jesuit Education and Christian Values. Based on the original intent and ideals set forth by the Bannan Foundation, the Institute offers faculty, staff, and students opportunities to explore the implications of the Ignatian and Jesuit vision in the ongoing life of the contemporary University. (See Mission Statement, [Link](#))

According to President Locatelli, Bannan will serve in a consulting role with the Institute's governing boards regarding the ongoing efforts of the Institute.



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## Advisory Board Members



**DAVID J. ARATA** is a lawyer specializing in probate and estate planning. For 18 years, he has practiced law with two other SCU alumni, Bill Felice and Ed Nino. He earned his B.A. in 1971 and his J.D. in 1974, both from SCU. From 1975 to 1979, he was a full-time SCU staff member. As a member of both SCU's Board of Regents and Board of Fellows, he takes an active interest in Jesuit education. An alumnus of Bellarmine College Preparatory in San Jose, he now serves on Bellarmine's Board of Regents as well as the Sisters of the Holy Names' Board of Consultants.



**MARGARET M. BRADSHAW** is Senior Vice President of Comerica Bank-California, where she manages the Small Business Government Guaranteed Loans for Comerica Bank on a national basis, among other duties. She is also a member of Comerica Bank-California's Management Operating Committee. She holds a B.S. from SCU, and an M.A. in education from Smith College. She began her banking career at Wells Fargo Bank, and then spent 15 years with Comerica Bank-California and its predecessor, Plaza Bank of Commerce. A member of SCU's Board of Regents, she serves on the Investment Board for California Economic Lending Initiative as well as on several charitable boards.



**ROBERT P. BUNJE** is President of Bunje Pacific Consulting, a company specializing in international business advisory services to global enterprises, including strategic planning, merger and acquisition assistance, and general management consulting. He founded the firm after nearly 25 years of service as an employee and partner with Deloitte & Touche, LLP, an international accounting and consulting firm. He earned a B.S. from SCU in 1966 and completed one year of law school at SCU before joining the U.S. Navy for two-and-a-half years. He is a Director and Chair of the Audit Committee of The North Face, Inc. and a Director and Chair of the Compensation Committee of Techneglas, Inc. He also currently serves as the Chairman of SCU's Board of Regents.



**LOUISE BANNAN CARROLL** is the former director of the Catholic Newman Center at Occidental College in Eagle Rock, California. She is the mother of four SCU graduates: Patricia '90, Virginia '91, Joanne '94, and Mary '96; she is stepmother to six additional children. She earned a B.A. and Secondary Teaching Credential from Dominican College, San Rafael, and an M.S. in Counseling Psychology and a Pastoral Counselor and Minister Certification from Mt. Saint Mary's College in Los Angeles.



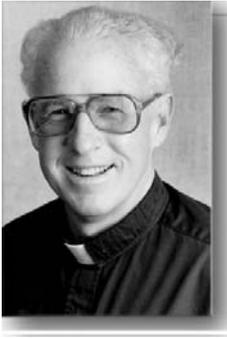
**JENNIFER KONECNY-COSTA** is the Senior Vice President of Human Resources for Novell, Inc., where she manages and develops over 4,000 employees worldwide. She holds a B.A. in political science and an M.A. in counseling psychology from SCU, where she was the first female campus minister. She is also a licensed Marriage, Family, and Child Counselor. Prior to joining Novell, she was the Vice President of Human Resources at Wilson, Sonsini, Goodrich, & Rosati. From 1988 to 1994, she was Vice President of Human Resources and Government and Community Relations at Silicon Graphics. She also spent nine years at Hewlett Packard. In addition to serving corporate entities, she has provided leadership for community and non-profit groups including The Tech Museum of Innovation, The Rep, and Second Harvest Food Bank.



**PAUL FITZGERALD, S.J.**, is Assistant Professor of Religious Studies at SCU. He graduated from SCU in 1980 with a degree in history, and he entered the novitiate at Santa Barbara two years later. He also holds a B.A. in philosophy from the Philosophische Hochschule in München, Germany; a Master's of Divinity from the Weston School of Theology in Cambridge, Massachusetts; and a Ph.D. in history of religions from the Université de Paris IV, La Sorbonne, France. He has taught at Jesuit High School in Sacramento and at Education College in China. In addition to teaching, he is happy to be a part of the faith-life on campus: masses, confessions, weddings, retreats, and all situations where faith and society meet.



**TERESA B. NALLY** serves on the School Board and Finance Council at Holy Family Parish in Pasadena, California, and she assists Father John McNulty, S.J., at the House of Prayer in Los Angeles. She also served on the Board of Trustees of Mayfield Senior School in Pasadena for nearly 12 years. She comes from a long line of SCU alumni—her father, Berchman A. Bannan '29, was student body president and a member of the Board of Trustees and the Board of Regents. Her three brothers are also SCU alumni as is her husband, Joseph '50. She attended Dominican College in San Rafael, California.



**FRANCIS R. SMITH, S.J.**, is an Associate Professor of Religious Studies at SCU, and served as an SCU Trustee from 1977 to 1982 and since 1989. He earned a B.S. from SCU in 1956; an M.A. from Gonzaga University in 1971; and an S.T.D. from Gregorian University, Rome, in 1976. He came to SCU in 1974 and was Rector of the Jesuit Community from 1977 to 1982. His publications include *The God Question* (Paulist Press, 1988).



**TIM SMITH** is President of Bob Smith BMW in Canoga Park, California. He is also Vice President of Bob Smith Toyota in La Crescenta, California. He earned a B.A. in economics from SCU in 1968. From 1984 to 1985 he served as the President of the SCU National Alumni Association, and he has been a member of the Board of Regents of SCU since 1993. He has served as Co-Chair of the SCU President's Club Golf Tournament in Los Angeles since the inaugural tournament in 1983.



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## The Journey Inward

This series of four interactive sessions will be presented Noon until 1:00 p.m. every Thursday in February in the chapel at Nobili. This will be an opportunity for faculty and staff to experience, deepen, and reflect on spirituality in daily life.

### Thursday, February 5

Attention, Awareness, and Zen Sitting Practice

We are always paying attention. The question is, to what? Is it our heart or is it conditioning? What is awareness? Where is our attention most of the time? What would it be like if we were truly present? How do we practice awareness? Come explore these questions and more.

### Thursday, February 12

Praying Through the Experiences of Your Life

How do we discern God's presence and activity in our lives? Can we 'read' the text of our lives as we would a sacred book? The session will begin with a brief description of reflective prayer and proceed to an extended period of guided, personal reflection. We will conclude with a few suggestions and some time for questions.

### Thursday, February 19

A Way to God for Today

The workshop will draw upon the work of the late Anthony DeMello, SJ, who offers spiritual exercises which merge Eastern and Western disciplines. The central exercise taught by DeMello is that of meditation. Participants will have the opportunity to enter into the meditation exercises. This discipline of meditation, when cultivated, has the potential to bring a person "home" to him/herself and experience a quiet joy in all of life.

### Thursday, February 26

Lectio divina: A Four-Fold Practice of Prayer

Lectio divina, or holy reading, is the four-fold practice of prayerful reflection on scripture advocated by St. Benedict in the six-century Regula Benedicti. In more recent times lectio divina has been used by those desiring to consider God's inspiration through a variety of "texts" - everything from artwork, to the natural world, to poetry, to the human body. Our practice will begin with lectio (the reading of a text) and continue with meditatio (repetition of the reading), which gives rise to oratio (silently "speaking" to God the desires the text stirs in us) and, finally, contemplatio (resting in communion with God.)



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## **Breaking Down the Dividing Wall of Hostility: A Biblical Mandate for the New Millennium**

**By John R. Donahue, S.J.**

**Sunday, February 8 at 7:30 pm  
de Saisset Museum**

Near the end of the first Christian century, a disciple of Paul described Christ as "our peace" who broke down the hostility between Jew and Gentile and created a renewed human person (Ephesians 2:14). As we approach the end of our century, we will examine how the Pauline vision and pastoral practice provide a model and a mandate for the churches today to be agents of reconciliation in an increasingly fragmented world. The lecture will focus on select disputes within the early Christian communities, and examine how Paul's response can become a paradigm in the face of divisions in the Church and in the larger society.

**JOHN R. DONAHUE, S.J.**, has been Professor of New Testament at the Jesuit School of Theology and the Graduate Theological Union at Berkeley since 1980. He earned his Ph.D. at the University of Chicago, taught at Vanderbilt University, and was a visiting professor at both the Pontifical Biblical Institute in Rome and the University of Notre Dame. His research centers on the Gospels, and he has published *The Gospel in Parable: Metaphor, Narrative, and Theology in the Synoptic Gospels* (Fortress Press). He served as a consultant to the United States Bishops for their 1986 pastoral letter, "Economic Justice for All," and he has written extensively on the relation of biblical thought to issues of social justice. He is an active participant in ecumenical dialogues, including eight years of service on the International Roman Catholic-Baptist Dialogue. He has lectured widely in the United States, Canada, and Africa.



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## **Give Me Only Your Love...** **"Suscipe," St. Ignatius Loyola, The Ignatian Retreat**

Is Ignatian spirituality only for saints and mystics, nuns and priests? In fact, Ignatius recorded his own experience of the movement of the Spirit of God in his life before he was ever ordained a priest. In writing the Spiritual Exercises he hoped to accompany other laymen and women on their journeys. He had no expectations of a profound spiritual maturity in those who came to him. His only requirement of them was a desire for God and an openness to prayer.

We invite you to actively participate in the profound vision of the Ignatian tradition—a contemporary spirituality that can be embraced by Christians of all denominations. This spirituality offers stability and grounding for those of us who struggle in an ever-changing world to find meaning and purpose in life.

If you are willing to commit to five days of retreat in silence from the world, then come with us on our journey through the Spiritual Exercises by participating in The Ignatian Retreat. Daily format will include both individual meetings with a retreat director and more formal presentations made to the group, as well as daily liturgy and group prayer. This retreat is designed for undergraduate students at the junior and senior level, graduate students, alumni, faculty, administrators, and staff. Spouses and friends of the University may attend on a space-available basis.

Through a generous grant from the Bannan Foundation, the University has agreed to absorb a significant portion of the cost of the retreat program. Fees for retreatants (from \$150 to \$200) cover lodging and meals; however, no one will be denied this retreat experience due to lack of funds.

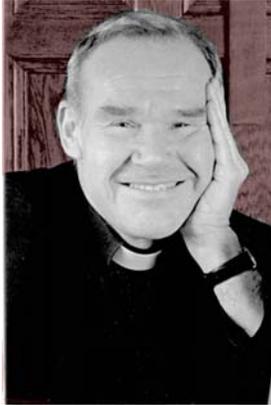
For an application and further details about the retreat and financial assistance, please contact Mario Prietto, S.J., in Campus Ministry, (408) 554-4372.

Deadline for Application: March 1, 1998



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## Winter 1998, Visiting Fellow



**Joseph J. Feeney, S.J.** will be teaching a course in the English department entitled "Gerard Manley Hopkins and Play." Father Feeney earned a Ph.D. from the University of Pennsylvania, and he is Professor of English at St. Joseph's University and co-editor of *The Hopkins Quarterly*. A well known Hopkins scholar, he has contributed to several essay collections and published articles in numerous journals, including: *The Times Literary Supplement*, *The Hopkins Quarterly*, the *Gerard Manley Hopkins Annual*, *America*, *Stimmen der Zeit* (Munich), *Canisius* (Frankfurt), *La Civiltà Cattolica* (Rome), and *Hopkins Research* (Tokyo). He has lectured on Hopkins in Europe and America.

In 1984 he won the Lindback Award for Distinguished Teaching, and in 1986 the *Inquirer Magazine* named him one of Philadelphia's "Ten Top Profs." He has won grants from the National Endowment for the Humanities and the Pennsylvania Humanities Council, lectured on literature and art at the Philadelphia Museum of Art and the National Gallery of Art in Washington, and has been a Visiting Professor at Georgetown and Santa Clara Universities. He currently serves as a Trustee of Fordham University and of the Loyola School, New York.

"For me," Father Feeney writes, "literature is a humanity: a record of human experiences, joys, sorrows, tragedies, triumphs; it's much more than merely material for politically-correct interpretations." Father Feeney adds that he "greatly enjoy(s) reading - and 'performing' (Hopkins' word) - the poems of Hopkins;; they are written for such performance, and much of the fun and pleasure lies in hearing the interplay of sounds, worlds, ideas, rhymes, and rhythms." At Santa Clara, Father Feeney will continue work on a book tentatively entitled *The Playfulness of Gerard Manley Hopkins*, in which Feeney hopes to offer a new view of Hopkins' creativity.



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## The Conference on Mission and Identity

The Conference on Mission and Identity (CMI) is a group within the Association of Jesuit Colleges and Universities (AJCU). The CMI consists of representatives from each of the 28 Jesuit colleges and universities in the US. At Santa Clara, the general issue is under the overall purview of the Bannan Institute. Dennis Smolarski, S.J. (Mathematics), has been attending this meeting for the past few years. This past November, he was joined by Tracey Kahan (Psychology) as SCU's representatives at the annual meeting at Xavier University in Cincinnati. Their reflections on the meeting, edited for this format, follow. Father Smolarski's extensive notes are available at the office of the Bannan Institute.

-Robert Senkewicz, S.J.

Twenty-four of the twenty-eight Jesuit schools were represented at the meeting. The featured speaker was Howard Gray, S.J., Director of the newly formed Center for Ignatian Spirituality at Boston College. He characterized Ignatian spirituality as "kind of a way to God," and explained that the Spiritual Exercises aims at personal formation and transformation. "Ignatian spirituality never imposes, it only invites; if you do the Exercises, you may see something you didn't see before," Gray summarized.

Ignatian spirituality is "socialized" in the Jesuit constitution, written by Ignatius towards the end of his life. This important document contains the fashions in which the Jesuits have tried to implement Ignatian spirituality in their corporate works. Gray discussed a number of concepts that relate to this effort: presence to God in the midst of activity, union with God in one's work, and the socialization of communities for ministry.

Gray also discussed the concept of "cura personalis" (care of the whole person). He argued that this implies unconditional acceptance: "who you are, where you are, as you are, you are loved and accepted." This involves seeing and accepting the whole person (intellectual, spiritual, emotional, physical); not just those features similar to ours. During the course of the weekend, "cura personalis" was discussed at great length, especially with respect to students, student services and programs, and in the classroom. The question was raised as to whether our institutions extend a concern and care for "the whole person" to the faculty and staff as well.

At the rest of the meeting, the participants shared notes about what was happening on their own campuses. They discussed the necessity of involving the entire university community as "partners in mission" at our respective institutions and they had a lively discussion on the articles in the Fall 1997 issue of *Conversations*: "Hiring for Mission." While it is clear that the origin of the "mission concern" was the question of who will carry on the Jesuit educational mission as the number of Jesuits on our campuses continues to decline, many important questions emerged. These included: (1) what would it mean (practically, ethically, legally) to "hire for mission"? (2) Is hiring for mission hiring for ideology in disguise? (3) What of "rewarding for mission" (e.g., in tenure, promotion, professional development opportunities, grants, resource decisions)? (4) What does commitment to mission "look" like? (5) How might a Jesuit university foster a commitment to mission and a commitment to increasing the diversity and plurality of the faculty?

Another set of questions arose around the issue of "diversity": What does the invitation to "do the mission" look like to a diverse faculty and/or student body? What happens when lay people and those of other faith traditions assimilate the Ignatian heritage? For those of us who are not Catholic or even Christian, what is the relationship between our own traditions, beliefs, and values and the Ignatian, Catholic mission?

These discussions were rich and engaging. They showed us that the issues with which Santa Clara is struggling are national in scope and urgency.