A day with the Dalai Lama
PHOTOS BY CHARLES BARRY, NOAH BERGER, AND MICHAEL COLLOPY. Close-ups and long views from the spiritual leader’s Feb. 24 visit.

The Catholic writer today
BY DANA GIOIA. The poet, critic, and former chairman of the National Endowment for the Arts argues that Catholic writers must renovate and reoccupy their own tradition. At stake: the diversity and vitality of the American arts.

Our stories and the theatre of awe
AN INTERVIEW WITH MARILYNNE ROBINSON. The Pulitzer Prize–winning writer speaks with Editor Steven Boyd Saun about grace, discernment, and being a modern believer.

ABOUT OUR COVER: Jaij: the Dalai Lama on campus in February. Photo by Noah Berger.

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Voice, witness, and solution
Eboo Patel on the meaning of interfaith—and solving problems in Silicon Valley both in the long run and right now. Patel spoke in April as part of the President’s Speaker Series.

Don’t let go
A mentor for the Global Social Benefit Incubator, Amanda North thought her life was the least that could be expected. Then she decided to wait at the finish line of the 2013 Boston Marathon to watch her daughter compete.

santaclaramagazine.com
Tales and tellers

So, what are you reading? (That is, after you got aside these pages or wipe your screen to the next words and images that warrant your attention.) What’s on the list for the summer, in the stack beside the bed, at your elbow on the beach? For your edification or amusement? Or, for course prep, travel prep, or stage-of-life prep? For improvement—of self or home or the whole blessed world? And maybe another good question to go with that, revisiting your college days now, and what you’ve done with the years or decades since then. Which books rocked your world, taught you a new way of seeing, surprised and delighted and plumbed the depths of tragedy and sorrow? What is the poetry and prose, whose are the voices—writers’ and characters’ alike—that spoke to you? Where are the geographies that writers have taken you in the imagination, or the earthly places that they’ve drawn you to visit, so that you could walk in their footsteps, dine where they supped, paddle a canoe in their wake?

Feel free to pause and reel off a few answers right now. While you’re thinking, while you’re reading, maybe keep in mind the simple fact that some books only resonate the second time around. Others you loved back then, when they rang true or soared profound to your younger self, but today—well, not so much. Some reading (both summery and autumnal) comes and goes. But what persists, what continues to sustain us when we need it most?

Flannery O’Connor has been good to me in that stick-with-you kind of way. From the Rocks in me shoe/excitement of first discovery and, over time, suffering and dark grace kissed by barbed wire: grotesque and compelling, urgent and somehow ancient at the same time. She’s here, by the way—in this edition of the magazine, inside the essay by renowned poet Dana Gioia, “The Catholic writer today.” Many other writers are, too, as Gioia asks hard questions that tease out threads of our vibrant, sprawling, still-unfurling literary fabric. What’s not there are pat answers or a narrow sense of identity. Because, for one thing: “Culture is not an intellectual abstraction. It is human energy expressed through creativity, conversation, and community.” That’s a pretty good star to steer by for a magazine, too.

Keep the faith.

Steven Boyd Saum
Editor

Live long and prosper

I am a member of the Class of ’47. During my stay at Santa Clara there was no Santa Clara Magazine. When I started to receive copies it was a baby mag. It slowly grew and improved. The Spring 2014 issue is something to be proud of. The Dalai Lama! The symphony! Afghanistan! My compliments to the staff.

In my freshman year at Santa Clara, the total student body was under 75. There were twice as many S.J.s and professors as students. One day, in my friend Gene Donatelli’s cat, we spied hookers right under [former SCU President] Fr. William Gianera’s office. We should have been expelled but we were a large percentage of the student body.

In my sophomore year a few men were returning from the service. Enrollment jumped to 200. My junior year, the servicemen really started to come back. When the Class of ’47 graduated, we totaled 80 or 90 men. No ladies in those days!

The big things at that time at Santa Clara were: 1. The famous Ricard Observatory 2. Fr. Bernard Hubbard, who was roaming all over the North Pole 3. The beautiful Mission Church. Still is.

May Santa Clara continue to prosper. God Bless to all of you.

KENNETH W. CRIBARI ’47
Los Altos, Calif.

Swiftian rhapsody

Regarding the “Near and far” issue: How about a “Near” issue featuring SCU students who’ve made fortunes? From the editors? Should one splurge about the fury of abandoning the practical gain of riches for naive, innocent, and forlorn crusades to spread freedom in Afghanistan and Far Away oppressive places by (a) the Internet, (b) good will, (c) happy talk, (d) brave visits and the like; for example, acknowledging the recent archetypal lesson in Egypt in which sadly we have an execution-mad, repressive, anti-authoritarian military dictatorship emerging (yet again) after coming full circle from the revolutionary crowds just months ago. Should you be fearful rich people, I’d recommend a thematic essay on the audacity of appeasement or the absurdity of the Dalai Lama evangelizing the virtues of Silicon Valley “Trivial disconnect.” And pay attention to the letters section: You can see the sins of the fathers in the “Near and far” issue—“Tom” Merton (oh, wow) and the confessional assertion of having discovered the ultimate case for a conspiracy to murder JFK; a questionable and Herculean assertion since no one reputable estimate says that over 40 groups, over 80 assassins, and over 200 people have been accused in the JFK conspiracy industry in the endless challenges in endless books to the idea of a lone gunman. A lot to sift eh? Anyway, it remains OK to make money and even OK to have prevailed logically in the Cold War. I phoned Jonathan Swift in Elysium, and he says you need to get those messages out there.

ALBERT CLARKSON ’60, M.A. ’64
Los Gatos
Swiftian rhapsodies are ‘er welcome. Grasst!—Ed.

Ukraine in crisis

Having grown fond of Ukraine since I visited my daughter, Alexandra Angel ’10, during her service in the Peace Corps (and stayed very close in touch throughout her 27 months there), I was pleased to see “Inside Ukraine’s revolution” [Spring issue] and to see her and Jessica Barnett ’10 mentioned as having

put into action the spirit of compassion and service that infused their studies at SCU. Alexandra is, as you might imagine, heartbroken about recent events in the country and among the people she came to love. In May, she returned to visit her home town of Sosnivka (in the Lviv oblast in western Ukraine—not in eastern Ukraine, as the article mentioned). Both Alexandra and Jessica worked with HIV-positive children, and both are currently pursuing master’s degrees in public health. Alexandra also worked a good deal with girls and young women in the areas of health education, empowerment, and gender and inequality awareness. Ukraine is plagued by a high rate of HIV-TAIDS, and exploitation of girls and women...

Thank you again, and your entire editorial team for the fine magazine you produce for SCU. You make
I’m glad to see the coverage of the struggle in Ukraine. My younger brother volunteered to be an election monitor for Ukraine’s May 25 presidential elections. He is trying to build awareness and support for democracy in Ukraine. I served in the Peace Corps in Romania in the 1990s.

CAROL DOCKHORN MBA ’83 San Jose

During my junior year, as an SCU student at Loyola Rome, many of us visited Moscow, St. Petersburg (then Leningrad), Warsaw, and Budapest. People wore gray, black, and brown clothes. State tour guides were always with us. Society was clearly restricted. Students there were eager to speak with us about the United States. Some bought cowboy blue jeans from our students. Then the Soviet Union crumbled. Freedom seemed to take wings. It is disturbing to see the tide of students. Then the Soviet coveted blue jeans from our clothes. State tour guides were always with us. Society was clearly restricted. Students there were eager to speak with us about the United States. Some bought cowboy blue jeans from our students. Then the Soviet Union crumbled. Freedom seemed to take wings. It is disturbing to see the tide of students. Then the Soviet

The current captain, drawing dozens of students to Costa Rica for fieldwork
and intelligent behavior. In fact, the brown capuchin (Sapajus apella) pictured in the magazine is described to use tools in the wild. Animal common names, Latin species names, and biodiversity can be tricky, and we are very grateful for the coverage in Santa Clara Magazine. We thought you might be interested in a photograph snapped by Shawn Hanna ’07 during summer 2009.

MICHELLE BEZANSON Associate Professor and Chair, Anthropology
Always interested in cool monkey pictures. And appreciative of gracious corrections.—Ed.

Another pull
Thanks for your article about Santa Clara students who know their large brains, manipulative foraging strategies, long life stages, and intelligent behavior. In fact, the brown capuchin (Sapajus apella) pictured in the magazine is described to use tools in the wild. Animal common names, Latin species names, and biodiversity can be tricky, and we are very grateful for the coverage in Santa Clara Magazine. We thought you might be interested in a photograph snapped by Shawn Hanna ’07 during summer 2009.

MICHELLE BEZANSON
Always interested in cool monkey pictures. And appreciative of gracious corrections.—Ed.

One more fortune to know Jim Farwell ’66. Even though he had just graduated when I began rowing as a freshman and he was not yet coaching the team, he was already a legend among student rowers, Jim’s passion for the sport—and for life—inspired all of us. He challenged us to always do our best in whatever we did and helped us learn to love a sport that requires both exquisite teamwork and unflinching self-discipline—great life lessons for a 19-year-old. I believe that Jim Farwell and Santa Clara crew have had a profound influence on many young people in the last 50 years. Thank you to Jay Farwell ’94, J.D. ’01 for continuing his father’s legacy.

A tribute to Victor Vari
In the annual State of the University address on Feb. 19, the University announced that former Emeritus Victor Vari and his wife, Julia Botto Vari, which will go forward until the newly named Victor B. and Julia Botto Vari Hall and create an endowment to support the arts and humanities. The announcement prompted this tribute: It is with a sense of enormous gratitude and pride that we learned of the generosity of Professor Emeritus Victor Vari to Santa Clara University. All of us who know him have our treasured associations with this remarkable person. One unforgettable incident is fixed in my memory. In the summer of 1956, I was delighted to participate in a Holy Year pilgrimage to Rome with a group of about 36 fellow Brownites—a tour of 12 countries led by Karl Von der Ahe, S.J., and Professor Farwell. We traveled to Paris and then Tours—where a group of European students had just finished some academic testing. Typical barmy Brownites, we got ourselves invited to their celebration. On an oval veranda there was a local band, a makeshift bar, and abundance of food and wine. The music was loud, the students boisterous and having a great time. But things took a darker turn when two male French students got into an argument, apparently yelling for the attention of the same young lady. The music stopped. A verbal exchange (in French) took place. Then a figure of authority, who obviously spoke their language, stepped forward—none other than our own Victor Vari! He stood between the two men and calmed them. The rival shook hands, the loud music resumed, the wine flowed, and all applauded our beloved Professor Victor Vari. Viva la Vari!

PHILIP HELFICH ’81
Kauai, Hawaii

Santa Clara University is a member of the Western Athletic Conference (WAC). WAC member institutions receive a discount on WAC certification fees for up to four bindings of competitive bindings, with an additional discount for single bindings. The full retail price for original bindings is $85 per book. The complete retail cost for five copies of a book with original bindings is $425. The retail price for the first 500 copies of a book with original bindings is $200 per book. The price for the first 500 copies of a book with original bindings is $100 per book. The price for the first 500 copies of a book with original bindings is $100 per book. The price for the first 500 copies of a book with original bindings is $100 per book. The price for the first 500 copies of a book with original bindings is $100 per book.

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FEATURE CONTRIBUTORS
Noah Berger photographed the Dalai Lama in February. He is based in San Francisco and regularly works for the Associated Press, The New York Times, and others.
Michael Gilroy also photographed the Dalai Lama—but not for the first time. He’s done dozens more photo portraits of Nobel Peace Prize winners. His projects include Architects of Peace, some of which is on view in Victor B. and Julia Botto Vari Hall.
Denis Conceldre photographed Jared Brownridge ’17 and Rico Gilkey ’06 for our basketball photo spread. He’s a longtime fan and photographer of Santa Clara student athletes across the sports spectrum.
Justin Gardes (“How’s the water?”) has written widely on energy, the environment, and technology.
Dana Gioia wrote “The Catholic writer today.” He is an internationally acclaimed poet and critic—and until 2005, head of the National Endowment for the Arts (a Bush-era mistake called him “this man who saved the NEA”). He also is the Judge Wyndham Professor of Poetry and Public Culture at the University of Southern California. (And Gioia is pronounced “JAY-uh.”)
Mick LaBalle (“Puffin and love”) is the film critic for the San Francisco Chronicle.
Marilynne Robinson sat down for an interview with SCM that we call “Our stories and the theater of us.” She is the author of the novels Gilead, which won the National Book Critics Circle Award and the 2005 Pulitzer Prize for fiction; Home; and Housekeeping, which was nominated for a Pulitzer; as well as four books of nonfiction. She teaches at the University of Iowa Writers’ Workshop.
Brian Stauffer illustrated “The Catholic writer today.” He is an award-winning conceptual artist, illustrator, and animator; he’s contributed to Time, The New Yorker, Esquire, and more than 300 other publications worldwide.
Steve Stankiewicz opens up the cost technology behind “How’s the water?” in an article. You might have seen his work in Smithsonian, Sports Illustrated, or The Wall Street Journal.

MORE THANKS
In “What connects us,” a recap of the State of the University address in the Spring SCM, it should have been noted that the gift of $500,000 for a new pedestrian mall on El Molino Street was generously given by both Peggy Bradshaw ’72 and her husband, Richard Bradshaw. We’re forward to strolling that path.—Ed.

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SCM

10

San Mateo

MICHELE TERZIAN-MUNDA ’71
San Mateo

MARIKA KUBERSKY
via santacorn.com
One of our favorite new views: Fountain and Mission Santa Clara de Asís at the top of the new Abby Sobrato Mall. The pedestrian walkway from Palm Drive is named in honor of the late Abby Sobrato ’83. She was wed to John M. Sobrato ’83 who, together with father John A. Sobrato ’60, donated this beautiful entry in her memory.

Photo by Charles Barry
Roelandts joins the board

I’ve always said that young people don’t know what is impossible, so they often achieve it,” says Willem ‘Wim’ Roelandts, a business executive and, since February, a member of SCU’s Board of Trustees. He’s also a longtime fan of and advisor to SCU’s Center for Science, Technology, and Society: “The counseling and the coaching that we can provide are part of the whole adventure here,” he says.

Originally from Lennik, Belgium, Roelandts traced an international career of several decades with Hewlett-Packard; from work as one of the first repair engineers for computers (“They were as big as refrigerators in those pre-PC days”) to vice president in charge of HP’s Computer Systems Organization, with responsibility for HP’s worldwide computer systems business of about $6 billion. In 1996 Roelandts left HP to become CEO of Xilinx and later also became chairman of the board. At SCU, he and wife Maria Constantino-Roelandts have helped foster some innovative student and faculty projects—like bamboo housing for Haiti, a motorized bike powered by compressed air, a portable solar/hydrogen fuel cell generator, and a mobile app that helps piece workers in developing countries learn if they’re getting a fair price. Those projects are supported through the Willem P. Roelandts and Maria Constantino-Roelandts Grant Program in Science and Technology for Social Benefit.

“Education is not just about accumulating knowledge,” Roelandts says, “but also about defining your values in life.”

How green is our valley

This spring Santa Clara University was honored through one of the San Francisco Bay Area’s oldest and most prestigious environmental recognition programs: the Acterra Award for Sustainability. Individual initiatives earned a nod—such as Experiential Learning for Social Justice, the Contemplative Leadership Systems Organization, with responsibility for HP’s worldwide computer systems business of about

SUSTAINABILITY

Let’s get creative

Recognition for achievement is a good thing. Amid historic drought, though, making headway with sustainable practices becomes even more important. In recent years, by investing in new water-efficient fixtures, switching to recycled water where possible, and adding drought-tolerant plants, SCU has harvested the low-hanging fruit. “We’re at the point where we’ve done all the easy stuff. Now we need to be creative,” says Lindsey Kalkbrenner ’04, MBA ’09, director of the Center for Sustainability. “Everything that can be converted to recycled water has been.”

While the use of recycled water beyond landscaping would yield savings, current law requires the installation of a separate pipe to carry recycled water used to flush toilets. If included in the planning for a new building from the start, the process is not onerous: That was done for the Harrington Learning Commons, Sobrato Technology Center, and O’Harrarle Library. Retrofitting existing buildings to use recycled water is much more expensive. Justin Gardes and Marika Krause

Santa Clara Snapshot: 1964

S1 for each line of the best Shakespearean sonnet (that’s $14 total) in an edition of The Owl in commemoration of the 400th birthday of the Bard.

3 SCU students admitted to the infirmary for “nervous rash” after “squealing-room-only crowds gathered in all the women’s residence halls” to greet the Beatles.

12 sessions in a course titled Preparation for Marriage offered on Tuesday evenings. Noted authorities address psychology, theology, philosophy, gynecology, law, and business. Enrollment restricted to those recently married or contemplating marriage.

365-365 plan adopted at Santa Clara requiring students to take 365 classes per year (366 in leap years) according to the April 1 edition of The Santa Clara newspaper. Also reported: “The University is changing hands from the Jesuits to the Franciscans.”

AWARDS

MAGGIENificent

And the MAGGIE Award for best overall in the category goes to … Santa Clara Magazine for the Winter 2013 edition, “Why Silicon Valley loves the humanities.” Presented by the Western Publishing Association for 63 years, the MAGGIEs are a regionwide competition. SCM competed in a category that included associations and nonprofits, along with university magazines. Other honorees at the awards presented in Los Angeles this May included Mother Jones and Variety.

Also regionally, the Council for Advancement and Support of Education (CASE) recognized the mag with a few 2014 medallic silver for staff writing (a set of five articles that we describe as “Saints, sinners, and seven minutes of terror”), and silver and bronze for photographer Charles Barry—for “Train ride,” a photo of U.S. Rep. Zoe Lofgren J.D. ’75, and “Studio portrait with a saint,” a portrait of the St. Clare statue that used to grace the front of the Mission Church. The sage judges at CASE awarded a silver to SCU for the 2011–12 President’s Report, Momentum: Indicators of Success, and a gold medal for the video Become More. SBS

Poster session: Wim Roelandts and Maria Constantino-Roelandts meet with students working on technology for social benefit.

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CAMPUS

Seeing red

Sudden, brief, strange, near: Observing a dragonfly before the Ricard Observatory through the lens of photographer Adam Hays of our IT department. The image won the inaugural photo contest (open to students, faculty, and staff) held by SCU Gone Wild—a citizen science project connecting the University community with the natural world on and off campus. Also spotted of late: sandpipers, a peregrine falcon, flocks of cedar waxwings, killdeers.
What would the next generation say?

Hossam Bahgat, one of Egypt’s leading human rights activists, came to the Mission Campus on March 20 to receive the 2014 Katharine and George Alexander Law Prize. Bahgat is the founder and former executive director of the Egyptian Initiative for Personal Rights, a Cairo-based independent organization created in 2002 to defend human rights in Egypt. Since the 2011 revolution, EIPR has expanded its work to include transitional justice, the protection of civil liberties and political rights, promotion of economic and social justice, and reform of the criminal justice system. Here is an edited version of Bahgat’s acceptance speech.

Since my undergraduate years at Cairo University, I have been keenly aware of the importance of the legacy that one leaves behind. And even back then—this was the early 2000s—Egypt was not witnessing any events worthy of historical record. Still, I happened to be very mindful of the fact that one’s single contribution to history really was how one chose to spend one’s life.

So, fresh out of school when we graduated, most of my friends and colleagues chose to either leave the country, join the foreign service as political science graduates, or become members of Mubarak’s ruling party, which had been in government since the 1950s. I was among those who chose to stay.

My choice to stay in Egypt—to engage in the highly unequal (then) fight for equality, dignity, and human rights—was not driven by any belief that the autocratic regime would ever crumble and fall in my lifetime. Rather, I was driven by the simple question: What would the next generation say? How would they see us and how would they describe the choices we made in our lifetimes? Back then, the regime seemed invincible, the injustices seemed invincible, the injustices were too widespread and systematic. Social change was a distant dream.

My decision to join others in fighting these very grim realities was driven by this notion of legacy. It was essential to keep the fight for social justice and change alive. It was essential to hand over the torch to the next generation with a message that said, “We never gave up. We did what we could, and the rest is up to you.”

Little did I know that in my lifetime—indeed, less than 10 years later—I’d be standing among hundreds of thousands of Egyptians from all walks of life, chanting, “Bread, freedom, social justice.” The people wanted the fall of the regime. It was a different country completely, and how fortunate we were to have been part of this historic moment three years ago.

Today, as you all know, we are still engaged in a fierce battle against a counterrevolution that seeks to take away those dreams we came so close to achieving in 2011. Once more, but this time with a greater sense of history, we find ourselves engaged in a fight against military dictatorship in Egypt. This time, just like 10 years ago, we choose to stand on our ground, we choose to fight back, not because victory is likely on our side or is likely in our lifetime—and I do believe it is—but mostly because we cannot allow despair and surrender to be our legacy. What would the next generation say?

In addition to this notion of legacy, our fight for social justice and democratic changes is also an act of self-defense. Today’s victims could be the poor, the marginalized, the loyalists of the deposed Islamist regime. But if we allow those injustices to stand unopposed, tomorrow’s victims will most certainly be us.

So we fight to expose abuse, to challenge unjust laws and policies, to win court battles, to release the unfairly incarcerated, and to prosecute those who commit egregious violations with impunity. But we also fight a war of narratives. We bear witness to these injustices so that the history of our times is not left to be written by the same abusive powerful rulers, so that the next generations could learn from our mistakes and could strive for a better life for all.

And so in light of all of this, I was immensely impressed by what I learned about the essential work that the students and faculty of this school are engaged in to address the injustices of this local community and beyond—whether through the International Human Rights Clinic, the Center for Social Justice and Public Service, the Katharine and George Alexander Community Law Center, or the unequaled international programs that allow students to partake in the global fight against oppression and against inequality. These are truly great efforts that are worthy of your utmost support.

I understand that this is a challenging time in this country for legal education and for the legal profession in general, and I strongly urge you as you deal with these challenges to also guard this precious part of your mission, to continue to cultivate social change leaders who then go on to give citizens from all over the world in the fight for better and more equal societies—because I can think of no better legacy for an academic institution to leave behind.

WE EXCLUSIVES

Human rights in context: International law scholar Beth Van Schaack and Middle East expert Farid Senzai join Hossam Bahgat for a conversation on the legacy of the Arab Spring, women’s rights, and balancing national security and human rights. Van Schaack recently returned from service as deputy to the U.S. ambassador-at-large for war crimes issues in the State Department’s Office of Global Criminal Justice; Senzai is an assistant professor of political science.

WEB EXCLUSIVES

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Gilday: Forty in one game

Loyola Marymount was surely glad to see the back of Nici Gilday '15 after suffering thrice at her hands. The junior guard torched the Lions twice, scoring 34 in the Broncos' victory in Los Angeles, a personal high and a career-best for any game, and 38 in the rematch at Leavey. There Gilday exploded for 40 points, breaking a Santa Clara record that had stood since Dorinda (Lindstrom) Shaffer '88 dropped 39 points against Fresno State 28 years earlier.

The finance major's performance propelled her to West Coast Conference Player of the Week, helping her later secure All-WCC honorable mention for a season when she led the Broncos in everything from points scored to minutes played to assists and steals.

Brownridge: Ten for the books

It took all of one month of basketball for Jared Brownridge '17 to write himself into the Santa Clara record books. His seven 3-pointers against La Sierra in December set a freshman high that knocked no less than two-time NBA MVP Steve Nash '96 from the top spot.

The 6-2 guard from Aurora, Ill., finished the season with 10 freshman records, including points per game, 3-pointers made, and free-throw average. He was also the first to knock Steve Nash from the top spot.

His season's exploits not only earned him West Coast Conference Newcomer of the Year but inclusion on the Kyle Macy Freshman All-America team—the only WCC player selected.

ATHLETICS

Breaking records on the maplewood

SCU

PHOTO BY DENIS CONCORDEL  |  WORDS BY SAM SCOTT '96
How’s the water?

A lab on a chip helps provide the answer—which is a matter of life and death when the question is whether drinking water contains arsenic.

More than 800 million people worldwide lack access to clean water. In developing countries, especially in South Asia, groundwater resources are often contaminated by naturally occurring arsenic. In Bangladesh, nearly one-quarter of the tube wells contain toxic levels of the colorless, odorless, and tasteless heavy metal.

Existing technologies used to test water sources for arsenic are lacking, says bioengineering student Jessica VanderGiessen ’14. Colorimetric tests—similar to a pH test used to measure the level of chlorine in pool water—are cheap, easy to use, and deliver results in the field, but the devices have serious drawbacks. They use toxic chemicals as reagents, they cannot detect low levels of arsenic, and they deliver imprecise results.

But the Frugal Innovation Lab is changing the landscape. The lab, established by the Stanford University School of Engineering’s Frugal Innovation Program, is fostering innovation and creativity in solving problems that are uniquely fitting for the developing world. The lab is a part of the Leavey School of Business and the Innovation Center for the Global South and is a hub for students, faculty, and communities, both on and off campus, to create and implement innovative solutions for the needs of emerging-markets consumers.

With assistance provided by the School of Engineering’s Frugal Innovation Lab, VanderGiessen and bioengineering student Alexandra Sible ’14 and Ben Demarest ’14 have developed what they believe is a better way to test for arsenic. VanderGiessen says the team’s solution delivers the precision of sophisticated laboratory testing, in the field, via a handheld device that uses cheap, disposable materials and is operated by a single button.

The prototype combines three components—a sensor the size of a human pinkie, an electrochemical analyzer the size of a bean package, and a mobile phone—all powered by a laptop computer. The sensor uses a printable-ink silver electrode embedded on a plastic-based substrate. A one-button system runs the arsenic test on a water sample. The electrochemical analyzer displays a peak; the height of the peak corresponds to the concentration of arsenic in the sample. Test results are uploaded via mobile phone to a central database for geocoding on a map.

Frugal, not simple

The arsenic testing device is one of the most promising student projects to have been nurtured by the Frugal Innovation Lab. Since the lab’s April 2012 launch, more than 350 students have made use of its resources. At any one time, the lab is involved in 20 to 25 projects, says its director, Radha Basu. Basu is also the Dean’s Executive Professorship. She describes the lab’s mission as “designing appropriate, accessible, adaptable, and affordable technologies, products, and solutions for the needs of emerging-market consumers.”

Design and material choices demand thrift and creativity, says VanderGiessen. Using silver rather than gold for the electrode cut costs, and switching from paper to plastic for the substrate improved durability. “We really wanted to come up with a disposable sensor that could conduct testing at the point of care, so people could have immediate feedback as to the quality of their water.”

Basu says some people hold a mistaken belief that frugal innovation is easy or means “cheap.” Not so. “It might sound like, ‘Oh, frugal innovation, that’s simple,’ but it actually makes the engineering and the requirements more stringent,” Basu says. “Designing for resource-constrained environments with highly diverse needs develops unique solutions for our students.”

It’s not just users of the technology who recognize the value in those skills. So do corporations. “We say to our students: ‘You’re sought after because you have this training in frugal innovation and innovation for emerging markets.’ As the markets shift globally, businesses will increasingly need students to understand how to design for the developing-world consumer.”

VanderGiessen conducted field testing of the arsenic detector in rural eastern India, in partnership with St. Xavier’s College, in July 2013. VanderGiessen, who was in Kolkata that summer working for a nonprofit as part of the Leavey School of Business Global Fellows Program, performed the field research on weekends. Funding for the fieldwork came in part from the Frugal Innovation Lab.

Rely on it

In the coming months, the student team will be busy preparing the device for commercialization and improving the prototype. The student team identified required tweaks based on the device’s performance in the India field trials. The height of the peak on the electrochemical analyzer must be calibrated to a precise arsenic level so that users need not interpret the height of the peak themselves. The connection between the sensor and electrochemical analyzer must be improved to make sure the components work together seamlessly. Last, the students will ensure that the device can detect arsenic at low concentrations, such as the World Health Organization standard, and that it is detecting only arsenic. Later, the students plan to investigate whether the arsenic detector can be equipped to detect lead, mercury, and other toxic heavy metals as well. Basu is helping VanderGiessen register the intellectual property for the device.

If these obstacles can be overcome, Basu is confident that the technology will succeed in the market. “If it can be built out at scale, it can have a tremendous set of applications. It can be used all over the world by consumers, travelers, individuals in disaster areas, social enterprises, nonprofits, and government workers who are going to map the arsenic.”

For her part, VanderGiessen clearly feels a responsibility to engineer a device users can rely on. Their lives may depend upon it. “It’s one thing to test a water sample I’ve spiked myself with arsenic in the lab,” she says. “It’s another thing to test someone’s only access to water and have them look you in the eye and ask whether they should continue drinking it.”

Arsenic is tasteless and odorless, so someone might continue drinking it without knowing. And the adverse health impacts stemming from arsenic poisoning may not appear until long after the consumption of contaminated water. Exposure to arsenic causes a host of ailments, including cancer of the bladder, lungs, skin, and kidneys.

The practical application of frugal innovation methods embodies, for VanderGiessen, what engineering can and should be. Here’s a device that meets a basic human need. And it could, she says, “generously be used to help the people around me.”

Justin Gerdes
F

ood in America had become so remote, so industrialized, so removed from the land and from the spirit that a countermovement developed in recent years to make what we eat more personal, local, and knowable again. This movement is coming in several waves and is growing throughout the United States, but no more so than in California, which is as rich in farmland as it is in ideas.

Recent work by two filmmakers who teach at Santa Clara explores two manifestations of that trend.

It all started with tomatoes
The Farmer and the Chef, directed by Michael Whalen ´89, premiered at the Cinequest festival in San Jose in March (with an encore screening following the first sold-out showing) and was the first film to play at the reopened Los Gatos Theatre in April. Whalen is the Knight-Bidder/San Jose Mercury News Endowed Professor of Communication at SCU. Filmed during the course of several years, this most recent of his documentaries delves into the partnership between David Kinch, the chef and owner of the highly regarded restaurant Manresa in Los Gatos, and Cynthia Sandberg of Love Apple Farms in Santa Cruz. The film details an association that’s more than a collaboration but rather a symbiosis, in which each side draws from, benefits, and is influenced by the other.

The specifics of their economic relationship is shrouded in some secrecy, but the documentary gives us its basic outline. Apparently, it all started with tomatoes. After the chef started buying Sandberg’s tomatoes—which look beautiful and real, not dyed red and dead—a deal was soon struck. Sandberg realized that the only way that made economic sense was for Manresa to pay a flat rate in exchange for access to whatever was on the farm, and Kinch agreed.

For both, it was ideal. As Kinch explains on camera, he is not interested in the latest culinary fads but in developing dishes that are true to the region and that allow the food and the ingredients to express themselves. He wants to create dining experiences that could only happen on the Central Coast of California, in the foothills of the Santa Cruz mountains. Love Apple Farms, just 15 minutes away from the restaurant, was the perfect food source, tailored to his needs.

The film shows Kinch walking around the terraced vegetable patches and deciding what to make for dinner that night. (Food novices might imagine the reverse, that a chef would go in knowing what he’s looking for, but this process is much more dynamic and true to the seasons.) Gradually, Love Apple grows into a larger location, and the partnership becomes more enmeshed and involved. Sandberg knows that she has to come up with a steady flow of produce for all 365 days of the year, so the planting schedule is intricate. And Kinch knows that he has to come up with recipes for the more than 300 varieties of fruits and vegetables that Sandberg is growing. Can you even name 300 varieties of fruits and vegetables?

The filmmaker does not allude to the personal lives of either the farmer or the chef, with the implication that each of their paths are full-time passions. Kinch’s eyes look as driven and haunted as those of any great painter, sculptor, or musician. And though, as Kinch says, the relationship between the restaurant and the farm isn’t about politics but quality, it’s hard not to see Kinch and Sandberg as doing something that’s beyond food, too, that’s in service of a higher principle.

Just know: If you see the movie, you will have to eat at Manresa, sooner or later. Start saving now.

Got goat milk?
Cease and Desist: The Story of Small Family Farms in the Age of Big Ag and Big Brother deals with four Northern California farms that are facing terrible obstacles, with the government trying to shut them down. Why? They produce raw milk. Even when they’re not selling the milk but just producing it for themselves and a tight collective, the government is sending cease and desist letters and even, in at least one case, a SWAT team. It’s an example of regulations run amok—or at least being improperly applied—and of the wrong people being targeted for punishment.

The film, by husband-and-wife team Yahia Mahamdi and Cynthia Mahamdi, premiered at SCU last fall. Yahia is an associate professor of communication, and Cynthia is a senior lecturer in English. Gracefulness and balance don’t seem to have been the intent here but rather getting the word out. You won’t hear the argument against raw milk or the counterargument refuting it. But to look at the faces of these dejected farmers is to understand why the Mahamdis made this film and to be glad they did.
Conscience calling

Among the compelling confessions and questions that Catherine Wolff M.A. ’08 offers in her introduction to Not Less Than Everything (HarperOne) are: “The task of remaining within the Church today is a difficult one for me.” This she wrote in early 2013. “I am continuously yearning for other spiritual leaders.” So then she asks: “Where better to look than the communion of the saints?” It’s there one learns, for starters, that “Conscience takes precedence over authority, not the other way around.” And it’s there where she lays out the stakes of a book project that embraces two millennia.

Wolff formerly directed the Amuse Center for Community-based Learning at SCU. Her late brother, William Spohn, taught religious studies and directed what is now the Ignatian Center for Jesuit Education. For this essay collection—one Wolff was advised could be a life’s work if she tried to write it herself—she tapped theologians she’d met over the years through Spohn, and she turned to some of today’s literary luminaries, including husband Tobias Wolff, and some writers whose words have appeared in the pages of this magazine over the years.

The result, subtitled Catholic Writers on Heroes of Conscience, from Joan of Arc to Oscar Romero, brings together striking portraits of poets and artists, priests and philosophers—but also lesser-known missionaries and women and men who paid the ultimate price for their spiritual convictions. It should be noted that the book’s publication was in the works before the election of Pope Francis.

Cuthi Tokuji paints the despair that Gerard Marley Hopkins, S.J., faced in “Tied My Roots in Rain.” Patricia Hamp writes on Michel Montaigne, beginning with the observation that “maybe the act of writing is always a hedge against obliquity.” Paul Marian’s essay on John Berryman starts again and again: “The patron saint of purgatory, shoulders hunched, still climbing on all four the steep inclines of those mountains toward that distant summit shimmering in light, relieved to know he can sin no more.” Alice McDermott asks “What About the Poor?” in telling the tale of Horace Appleby, a young man of Tuscany, relieved to know he can sin no more.

In “Send My Roots Rain.” Patricia Hampl writes on Michel Montaigne, Colm Tóibín paints the despair that Gerard Manley Hopkins, S.J., faced in “Confessions of a Catholic,” and so is Martin Luther, portrayed by Lisa Sowle Cahill ’70 calling “I yearn for other spiritual leaders.” So then she asks: “Where better to look than the communion of the saints?” It’s there one learns, for starters, that “Conscience takes precedence over authority, not the other way around.” And it’s there where she lays out the stakes of a book project that embraces two millennia.

Chronicling the soul-searching and, ultimately, excommunication of priest George Tyrrell in early 20th-century England, is A Collision of Systems and Tendencies by Ron Hansen M.A. ’95. He notes that after Tyrrell was expelled by a stroke, he was denied Catholic funeral rites, and, a year later, a two-volume biography of him was placed on the Index of Forbidden Books. But decades on, on biographer observed, “Anyone who has studied both him and the documents of Vatican II will recognize his principles reborn on nearly every page.” SBS

To touch and go

Putting to work the magic of tablet touchscreen, SCU’s de Saisset Museum has published the first Multi-Touch book on a historic California mission, Moving Forward: Santa Clara’s Story of Transformation is an iBooks textbook (downloadable for free) introducing readers young and old to some of the de Saisset’s images and objects and the stories behind them—tracing an arc from Ohlone peoples to ranchos to the gold rush—and tracking a school by the name of Santa Clara from founding through going coed in 1961. Lindsey Kouvaris ’02, museum curator, shares author credit with Rebecca Schapp, museum director, and Jean MacDougal ’94, who served as collections manager for 13 years. Test your historical knowledge with quizzes sprinkled throughout.

Psych. Clones, and Media Ecology

Abnormal Psychology across the Ages (Praeger) is a three-volume compendium edited by Thomas Plante, the Augustin Cardinal Bea, S.J., University Professor of Psychology. It contributes the essay “Institutional Child Sexual Abuse: What Can We Learn from the Sexual Abuse in the Roman Catholic Church?” He examines why institutions are a breeding ground for sexual offenses, pointing out risk factors that account for the sexual violation of children—and how to prevent it. Chair and Professor of Counseling Psychology Jerrold Lee Shapiro writes on the advantages of group, couple, and family methods for working with a single therapist or therapist team.

Professor of English Diane E. Drehner contributes “Abnormal Psychology in the Renaissance,” when culprits thought to be behind mental illness involved witchcraft, astrology, magical influences, excessive passions, and imbalanced humors. As Drehner notes, while some treatments (e.g., bleeding and purges) may no longer be de rigueur, the therapeutic virtues of exercise, pets, music, and caffeine got their due then and get it now. Leah Gonzalez ‘14

Of Ong and Media Ecology (Hampton Press) is a collection of essays building on the work of the late Walter J. Ong, S.J., a pioneer in the field of media ecology—a field that looks at the whole of human communication, whether that’s written, spoken, or decorative. It is co-edited by Thomas Farrell and Paul Soukup, S.J., M.Div. ’78, MST ’90, chair of the Department of Communication in SCU’s College of Arts and Sciences. Kristen Intzlekofer
High-spirited and hushed moments from Feb. 24: a day to talk about business, ethics, compassion. Plus, His Holiness gets a new sweatshirt.

PHOTOS BY NOAH BERGER, MICHAEL COLLORY, AND CHARLES BARRY

A Day with the Dalai Lama
WHAT YOU SEE: 1 Hands [MC] 2 Arrival at the Leavey Center [NB] 3 President Michael Engh, S.J., greets the Dalai Lama [NB] 4 Handoff: for him, a sweatshirt; for them, responsibility for making peace [NB] 5 Let us pray [NB] 6 Gyuto monks chant welcome [NB] 7 “Compassion and kindness cost little, but the returns are great,” says Lloyd Dean, CEO of Dignity Health, center. [NB] 8 “Wonderful,” he says. [MC]
For years I’ve pondered a cultural and social paradox that diminishes the vitality and diversity of the American arts. This cultural conundrum also reveals the intellectual retreat and creative inertia of American religious life. Stated simply, the paradox is that, although Roman Catholicism constitutes the largest religious and cultural group in the United States, Catholicism currently enjoys almost no positive presence in the American fine arts—not in literature, music, sculpture, or painting. This situation not only represents a demographic paradox. It also marks a major historical change—an impoverishment, indeed even a disfigurement—for Catholicism, which has for two millennia played a hugely formative and inspirational role in the arts.

Roman Catholicism now ranks overwhelmingly as the largest religious denomination in the United States with more than 68 million members. (By contrast, the second largest group, Southern Baptists, has 16 million members.) Representing almost one-quarter of the American population, Catholics also constitute the largest cultural minority in the nation. Supporting its historical claim of being the “universal” church, American Catholicism displays vast ethnic, national, linguistic, and social diversity. (In my first parish in Washington, D.C., it was not unusual at Mass to see congressional staffers, Central American immigrants, and urban homeless share the same pew.) While most Protestant churches continue to decline, Catholicism has grown steadily for the past 200 years through a combination of immigration, births, and conversions. On purely demographic grounds, one would expect to see a huge and growing Catholic presence in the American fine arts.

If one asked an arts journalist to identify a major living painter or sculptor, playwright or choreographer, composer or poet, who was a practicing Catholic, the critic, I suspect, would be unable to offer a single name. He or she could surely identify a few ex-Catholics, such as Andres Serrano, Terrence McNally.
II. Some definitions and distinctions—both religious and literary—are in order. To examine the literature of Catholicism, a definition of arts and their relation to the Catholic establishment, the way women art and literature will depend on defining those capacious categories. What is Catholic literature, and what makes an author a Catholic writer? I prefer to define both terms specifically and clearly.

This essay concerns Catholic imaginative literature—fiction, poetry, drama, and memoir—not theological, scholarly, or devotional writing. Surprisingly little Catholic imaginative literature is explicitly religious; even less is devotional. Most of it touches on religious themes indirectly while addressing other subjects—not sacred topics but profane ones, such as love, war, family, violence, sex, mortality, money, and power. What makes the writing Catholic is that the treatment of these subjects is permeated with a particular worldview.

There is no singular and uniform Catholic worldview, but nevertheless it is possible to describe some general characteristics that encompass both the faithful and the renegade among the literati. Catholic writers tend to see humanity struggling in a fallen world. They combine a longing for grace and redemption with a deep sense of human imperfection and sin. Evil need not be justified by physical evil, but the physical world is not evil. Nature is sacramental, shimmering with signs of sacred things. Indeed, all reality is mysteriously charged with the invisible presence of God. Catholics also perceive suffering as redemptive, at least when borne in emulation of Christ’s passion and death. Catholics also generally take the long view of things—looking back to the time of Adam and Eve, to the pre-Vatican II Church and the Caesars while also gazing forward toward eternity. (The Latinity of the pre-Vatican II Church sustained a meaningful continuity with the ancient Roman world, reaching even into working-class Los Angeles of the 1960s where I was raised and educated.) Catholicism is also intrinsically connected, if at all. Contemporary culture is secular and sociological of major art forms—a well-informed literary critic might offer a few names such as Ron Hansen or Alice McDermott, authors whose subject matter is often overtly Catholic. Those few figures would account for most of the Catholic artists visible in our culture. The journalist’s immediate reaction, however, would be to consider the question itself naive or silly. Why would a serious critic ever bother to know such cultish trivia? Nowadays, the arts and Christianity seem only remotely connected, if at all. Contemporary culture is secular culture, it isn’t!

No one wants quotas for Catholic artists, but does it not seem newsworthy that the religion of one-quarter of the U.S. population has retreated to the point of invisibility in the fine arts? (Catholicism’s position in popular entertainment is the subject for another essay.) There is a special irony that this disappearance has occurred during a period when celebrating cultural diversity has become an explicit goal across the American arts. Some kinds of diversity are evidently more equal than others. Has the decline generated cultural amnesia?

There is a special irony that this disappearance has not seem newsworthy that the religion of one-quarter of the U.S. population has retreated to the point of invisibility in the fine arts? The Catholic worldview does not require a sacred underpinning, but it does require a meaningful and consistent religious and literary perspective—something that is not always visible in a literary culture where at present only the most visible Catholic artists are Catholic at all. In works that are usually made no dramatic exit from the Church but remain active in the Church. Second, there are cultural Catholics, writers who were raised in the faith and yet quietly drifted away. Their worldview remains essentially Catholic, though their religious beliefs, if they still have any, are often unorthodox. Finally, there are anti-Catholic Catholics, writers who have broken with the Church but remain obsessed with its failings and injustices. All three of these groups have legitimate claims to literary attention. This essay, however, will focus mostly on the first group, with some references to the second. These individuals best qualify as Catholic writers, and yet they are currently the least visible in a literary culture where at present only the third group, the discontents, has any salience.

Beauty is mysterious as well as terrible. God and the devil are fighting there, and the battlefield is the heart of man.

III. One final and uncomfortable matter needs to be acknowledged and explained—the dubious moral character of many Catholic authors. Some great Catholic writers actually were saints, such as St. John of the Cross and St. Teresa of Avila. Thomas Aquinas proved a formidable poet when he was writing theological tracts, as did the Blessed John Henry Newman. There are currently nascent efforts to canonize both G. K. Chesterton and Flannery O’Connor—two authors with a wicked sense of humor but exemplifying a few characteristics that the two statutory miracles suffice to get a comic author officially enrolled on the canon of saints! These were writers whose lives and works demonstrated heroic virtue. But not every saint was always saintly.

Remember the lucky young Augustine’s devout prayer, “O, Lord, make me chaste, but not yet!” Many Catholic writers have been consciously flawed individuals. When William Butler Yeats declared, “The intellect of man is forced to choose! perfection of the life or of the work,” he did not utter a universal truth, but his formulation describes the careers of many great Catholic writers. Graham Greene’s biography provides a catalog of all seven deadly sins plus a few more of his own devising. Yet Greene remains a great Christian novelist. Musil spoke a horrifyingly cruel and negligent mother. She was nonetheless a comic writer of genius. The vanguard thief François Villon probably composed his magnificent religious ballade “The Man of Macon” while awaiting the gallows. (As Samuel Johnson remarked, “When a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully.”) Should Catholic writers be judged in accordance with their faith? Of course, they should. And, alas, they don’t always succeed. Catholics are probably no better or worse behaved than any other denomination. Their main disadvantage is that it is a lot easier to recognize a sinner when they commit one. “To be wicked is never excusable,” wrote Charles Baudelaire, “but there is some merit in knowing that you are.” But knowledge, however, does not necessarily translate into moral perfection, as Baudelaire’s own doomed and dissipated life illustrated. In a fallen world, free will is hard to manage. At the very least, people expect moral failings less bad. When Nancy Mitford expressed her surprise that Evelyn Waugh could be so cruel and yet call himself a Christian, the novelist replied, “Ah, but how much nastier I would be if I was not a Catholic. Without supernatural aid I would hardly be a human being.” So, but for the grace of God, go us all. In art, a flawed genius can produce a perfect masterpiece, even a religious one. Parsifal, Lucrezio, and Tannhäuser are three of the greatest Christian operas. Their creator, Richard Wagner, was a moral monster. Wagner wasn’t Catholic, but the point remains.

From sly devotions, and sour-faced saints, good Lord, deliver us.—ST. TEREZA OF AVILA
that some artists can cultivate a pure and spiritual imagination amid a tainted life. I shall not explore this conundrum in this essay, except to say that what concerns me here is not an author’s moral character but the quality of his or her work and the authenticity of its Catholic vision.

If Catholic literature has a central theme, it is the difficult journey of the sinner toward redemption. Dante, no mean sinner himself, begins his *Commedia* with a confrontation of his own failings allegorized in three vicious animals—the lion, the she-wolf, and the leopard—symbolizing pride, lust, and violence. He then descends among the damned in hell to learn the true nature of evil. “This is what being a ‘Catholic’ poet really entails,” wrote Elizabeth Jennings, “being willing to go to the edge of Hell itself in search of God and of Truth.” Few make it back from the depths unscathed and immaculate. Perhaps it takes a sinner to convey the real meaning of damnation and redemption.

Even devout and pious Catholic writers endure dark nights of the soul. Mystical insight exacts a price. More often than not, sanctity requires struggle. Gerard Manley Hopkins, S.J., the master of ecstatic vision, wrestled with doubt and despair:

> No worst, there is none. Pitched past pitch of grief, More peary well, schooled at forspange, wilder waging. Comforter, where, where is your comforting?

Many Christian readers want inspiring books written by exemplary individuals who depict virtuous characters overcoming life’s obstacles to arrive at happy endings. These readers should avoid most Catholic literature.

**An identity is not to be found on the surface.**

—FLANNERY O’CONNOR

**IV. How can the current decline of Catholicism in American letters be accurately characterized?**

By what standard is it best measured and judged? One useful perspective is to go back to the middle of the previous century to analyze the two decades from the end of World War II in 1945 to the death of Flannery O’Connor in 1964. The comparison between the postwar era and today is illuminating, even shocking.

Sixty years ago Catholics played a prominent, prestigious, and replaceable part in American literary culture. Indeed, they played such a significant role that it would be impossible to discuss American letters in the mid-20th century responsibly without both examining a considerable number of observant Catholic authors and recognizing the impact of their religious conviction on their artistry. These writers were prominent across the literary world. They included established fiction writers—Flannery O’Connor, Katherine Anne Porter, Walker Percy, J. F. Powers, Ernest Hemingway, Paul Horgan, Jack Keroauc, Julien Green, Pietro di Donato, Hisaye Yamamoto, Edwin O’Connor, Henry Morton Robinson, and Caroline Gordon. (Sociologist Fr. Andrew Greeley had yet to try his formidable hand at fiction.) There were also science fiction and detective writers such as Anthony Boucher, Donald Westlake, August Derleth, and Walter Miller Jr., whose *A Canticle for Leibowitz* remains a classic of both science fiction and Catholic literature.

There was an equally strong Catholic presence in American poetry, which included Allen Tate, Robert Lowell, Robert Fitzgerald, Kenneth Rexroth, John Berryman, Isabella Gardner, Phyllis McGinley, Claude McKay, Dunstan Thompson, Ned O’Gorman, John Frederick Nims, Brother Antoninus (William Everson), Thomas Merton, Josephine Jacobsen, and the Berrigan brothers, Ted and Daniel. These writers represented nearly every aesthetic in American poetry. There were even Catholic haiku poets, notably Raymond Roseliep and Nick Virgilio.

Meanwhile, the United States enjoyed the presence of a distinguished group of Catholic immigrants, including Jacques Maritain, Czeslaw Milosz, Dietrich von Hildebrand, Henri Nouwen, René Girard, John Lukacs, Padraic and Mary Colum, José García Villa, Alfred Döblin, Sigrid Undset, and Marshall McLuhan. Some of the writers came to the United States to flee communism or Nazism. (Jesuit philosopher Pierre Teilhard de Chardin came here, late in life, to flee the European Catholic hierarchy.) These writers were supported by engaged Catholic critics and editors with major mainstream reputations, such as Walter Kerr, Wallace Fowlie, Hugh Kenner, Clare Boothe Luce, Robert Giroux, William K. Wimsatt, Thurston Davis, and Walter Ong. The intellectual milieu was further deepened by “cultural Catholics” whose intellectual and imaginative framework had been shaped by their religious training—writers such as Eugene O’Neill, John O’Hara, J. V. Cunningham, James T. Farrell, John Fante, Mary McCarthy, and John Ciardi, as well as—at the end of this period—John Kennedy Toole and Belfast-born Brian Moore.

The cultural prominence of midcentury American Catholic letters was amplified by international literary trends. The British “Catholic Revival” led by writers such as Graham Greene, Evelyn Waugh, J. R. R. Tolkien, Edith Sitwell, Ronald Knox, Hilaire Belloc, David Jones, Muriel Spark, Elizabeth Jennings, and Anthony Burgess provided a contemporary example of how quickly a Protestant and secular literary culture could be enlivened by new voices. (G. K. Chesterton had died in 1936, but he continued to exercise...
enormous influence on both British and American writers.) At the same time in France anotheratholic revival had emerged guided by novelists Georges Bernanos and François Mauriac and poets Paul Claudel and Pierre Reveydier, all of whom were widely read in the United States. Another factor inspiring American Catholic authors at this time was the large and diverse number of whom were Irish American, was the rise of modern Irish literature. Long the province of Protestants, 20th-century Irish letters suddenly spoke in the Catholic accents of writers such as James Joyce, Sean Ó Casey, Frank O’Connor, and Flann O’Brien. Not surprising, American Catholic writers of this period saw themselves as part of an international movement.

The postwar decade was not a period of Catholic literary dominance, which is not, to my mind, an attractive or desirable goal. It was, in an era in which Catholic voices in all their diversity played an active role in shaping the dynamic public conversation that is American literature. Catholicism was not only seen as a worldview consistent with literary or artistic vocation. Rich in rituals, signs, and symbols, the Roman Catholic Church was often regarded as the faith most compatible with the artistic temperament. It was almost surprising to hear that some writer had converted, be it the young Robert Lowell or Ernest Hemingway, the middle-aged Allen Tate or Edith Sorell, the older Tennesse Williams or Claude McKay, or even the dying Wallace Stevens or Jaime de Angulo. After all, as another deathbed convert, Oscar Wilde, remarked, “Catholicism is the only religion to die in.”

Sixty years ago it was taken for granted that a significant portion of American writers were Catholics who balanced their dual identities as artists and believers. These writers published in the mainstream journals and presses of the time as well as with specifically Catholic journals and presses. They also won major literary awards. Between 1945 and 1965 Catholic novelists and poets received 11 Pulitzer Prizes and five National Book Awards (six NBA’s if one counts O’Connor’s posthumously published Everything That Rises in 1975). Catholic authors were reviewed and discussed in the general press. They were also intelligenty covered in the large and varied Catholic press. Thomas Merton, for example, published with Harcourt Brace, New Directions, and Farrar, Straus and Cadabby, as well as small monastic and ecclesiastical presses. He was reviewed in Time, The Atlantic Monthly, and Saturday Review as well as Commonweal, Ave Maria, Catholic World, and Theology Digest. Writers also had the opportunity, if they were so inclined, to reach a Catholic audience directly. Large magazine circuit, religious schools and associations. Although crippled by lupus, Flannery O’Connor helped pay the family bills on the lecture circuit. She visited colleges, conferences, seminars, and even a convent of cloistered nuns. She found travel tiring, but she often enjoyed the people she encountered. “When you assume that your audience holds the same belief as you do,” she declared, “you can relax a little.” It is instructive to see how large and substantial the Catholic literary circuit. She visited colleges, conferences, and even a convent of cloistered nuns. She found travel tiring, but she often enjoyed the people she encountered. “When you assume that your audience holds the same belief as you do,” she declared, “you can relax a little.”

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Looking back on the midcentury era of O’Connor, Merton, Porter, and Tate, one could summarize the position of American Catholic literary culture with four characteristics. First, many important writers publicly identified themselves as faithful Catholics. Second, the cultural establishment accepted Catholicism as a possible and permissible artistic identity. Third, there was a dynamic and vital Catholic literary and intellectual tradition vis-à-vis work in the culture. Fourth and finally, there was a critical and academic milieu that actively read, discussed, and supported the best Catholic writing. Today not one of these four observations remains true. Paradoxically, despite the social, political, economic, and educational advancement made by Catholics over the past half century, our place in literary culture has dramatically declined. In order to describe the current situation, we would have to restate each of the observations in a radically different form.

Sixty years ago established writers identified themselves as faithful Catholics. Today there are still a few writers who admit to being practicing Catholics, such as Ron Hansen, Alice McDermott, Mary Karr, Donna Tuss, Tobias Wolff, or Richard Rodriguez, but they seem notable exceptions in an aggressively secular literary culture. Many Catholic authors follow their faith quietly. More significantly, most young writers no longer see their religion as a core identity—in spiritual or aesthetic terms. Their faith is something they observe. O’Connor posthumously published Everything That Rises in 1975. Sixty years ago established writers identified themselves as faithful Catholics. Today there are still a few writers who admit to being practicing Catholics, such as Ron Hansen, Alice McDermott, Mary Karr, Donna Tuss, Tobias Wolff, or Richard Rodriguez, but they seem notable exceptions in an aggressively secular literary culture. Many Catholic authors follow their faith quietly. More significantly, most young writers no longer see their religion as a core identity—in spiritual or aesthetic terms. Their faith is something they observe. O’Connor posthumously published Everything That Rises in 1975.

The supernatural is an embarrassment today. —Flannery O’Connor

The third observation that there was a dynamic and vital Catholic literary tradition also needs to be substantially revised. Today the cultural establishment views faithful Catholics with suspicion, disdain, or condescension. From its earliest stages, American society has displayed a fundamental and enduring element in populist bigotry as exemplified by the Know-Nothing and Ku Klux Klan. This ingrained bias was perpetuated by class prejudice against the waves of poor immigrants—first the Irish, Italian, German, Polish, Hungarian, Mexican, and later the Filipino, Cuban, Puerto Rican, Vietnamese, Haitian, and Central American poor who came to the United States in search of a better life. The American Catholic Church has historically been the church of immigrants and the poor. Consequently, the Roman faith has often been viewed as one of the backward beliefs these dispossessed groups brought over from the Old Country.

Anti-Catholicism has also been common among the intelligentsia. As Patrick Moynihan observed, “anti-Catholicism remains ‘the one respectable form of intellectual bigotry.’” During the ceremony when O’Connor was posthumously awarded the National Book Award, her editor Robert Giroux recalled one literary celebrity saying, “Do you really think Flannery O’Connor was a great author? She’s such a Roman Catholic.” Would anyone have made a similar remark about the middle-aged Philip Roth or Ralph Ellison? As poet-historian Peter Viereck commented, “Catholic hairiness is the anti-Semitism of liberals.” But the Left enjoys no monopoly on anti-Catholicism. Despite some ecumenical progress in recent years, it remains a persistent prejudice among Southern fundamentalists and evangelicals. A New York leftist and an Alabama Pentecostal may not agree on much, but too often they share a dislike of Catholics.

Despite a public commitment to diversity and tolerance, anti-Catholicism has grown measurably worse among the intelligentsia over the past decade—driven in equal parts by sexual abuse scandals, gay rights, resurgent atheism, and lingering historical prejudice. As the Church has often been seen as a perpetrator of concern rather than a public identity and certainly not an advisable or reliable basis for a personal aesthetic. As the British novelist Hilary Mantel recently declared, “Nowadays the Catholic Church is not an institution for respectable people.” The third observation that there was a dynamic and vital Catholic literary tradition also needs to be
revised. There is currently no vital or influential Catholic tradition evident in mainstream American culture. The few distinguished writers who confess their Catholicism appear to work mostly in isolation. Such isolation may not hamper their creativity. Hansen, McDermott, Rodriguez, and Wolff rank among the nation’s finest authors. But their lack of a collective public identity limits their influence—as Catholics—both on the general culture and on young writers. Meanwhile the less-established writers who have made Catholicism the core of their artistic identity work mostly outside mainstream literary life in a small Catholic subculture that has little impact on general cultural life.

Finally, the fourth observation—that there was a critical and academic milieu that discussed and supported the best Catholic writing—perhaps needs to be revised the least, but the current situation reveals a substantially diminished scene. There has been a vast retrenchment of this intellectual milieu. (This trend has been aggravated by the many Catholic colleges and universities that now seem socially embarrassed by their religious identity.) There is still a small, imperiled, and largely segregated cohort of Catholic magazines that exist mostly in a marginalized subculture or else retrograde, déclassé, and disreputable. No wonder Catholic writers keep a low profile. After all, what do Catholic writers gain now by identifying themselves as Catholics? There is little support from within the Catholic community—not even the spiritual support of an academic culture remains at least tacitly anti-Catholic. Catholics? There is little support from within the community—not even the spiritual support of an active artistic tradition. The general intellectual and academic culture remains at least tacitly anti-Catholic. The situation brings to mind Teresa of Ávila’s witty complaint, “If this is the way You treat your friends, no wonder You have so few.”

If one needs an image or metaphor to describe our current Catholic literary culture, I would say that it resembles the present state of the old immigrant urban neighborhoods our grandparents inhabited. They may still have a modicum of local color amid their crumbling infrastructure, but they are mostly places from which upwardly mobile people want to escape. Economically depressed, they offer few rewarding jobs. They no longer command sufficient cultural power to nominate or effectively support what is best from its own community. Has this situation disturbed Catholic leaders? Not especially. The Catholic subculture seems conspicuously uninterested in the arts. What absorbs the Catholic intellectual media is politics, conducted mostly in secular terms—a dreary battle of Right versus Left for the soul of the American Church. If the soul of Roman Catholicism is to be found in partisan politics, then it’s probably time to shutter up the chapel. If the universal Church isn’t capacious enough to contain a breadth of political opinion, then the faith has shriveled into something unrecognizably paltry. If Catholic Christianity does not offer a vision of existence that transcends the election cycle, if our redemption is social and our resurrection economic, then it’s time to render everything up to Caesar.

Wallace Stevens remarked that “God and the imagination are one.” It is folly to turn over either to a political party, even your own. If American Catholicism has become mundane enough to be consumed by party politics, perhaps it’s because the Church has lost its imagination and creativity.

Many people judge a religion by its art, and why indeed shouldn’t they?

—ELIZABETH JENNINGS

In the literary sphere, American Catholics now occupy a situation closer to that of 1900 than 1950. It is a cultural and religious identity that exists mostly in a marginalized subculture or else retrograde, déclassé, and disreputable. No wonder Catholic writers keep a low profile. After all, what do writers gain now by identifying themselves as Catholics? There is little support from within the community—not even the spiritual support of an active artistic tradition. The general intellectual and academic culture remains at least tacitly anti-Catholic. The situation brings to mind Teresa of Ávila’s witty complaint, “If this is the way You treat your friends, no wonder You have so few.”

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active debate. The voice of religious faith enlarges and enfolds the overall dialectic of culture, even among nonbelievers, just as the voice of the society of mid-20th-century American fiction depended on the emergence of Jewish, Catholic, and African American voices. These distinctively accented voices—Sal Bellow and Robert Malamud, James Baldwin and Zora Neale Hurston—transformed the American scene. People on the culture that supported O’Connor and Porter, Powers and Merton led to the culture that consumes teen paranormal romances, ghost reality shows, and Internet Wiccans.

The great and present danger to American literature is the growing homogeneity of our writers, especially the younger generation. Often raised in several places in no specific cultural or religious community, educated with no deep connection to a particular region, history, or tradition, and now employed mostly in academia, the American writer is becoming as standardized as the American car—functional, streamlined, and increasingly interchangeable. The globalization so obvious in most areas of the economy, including popular culture, has had a devastating impact on literature. Its influence is especially powerful since globalization commercial entertainment—music, popular music, and video games—now shapes the imagination of young writers more pervasively and continuously than do literary texts. An adolescence in Los Angeles is not much different from one in Boston or Chicago when so many thousands of hours are spent identically in the same virtual world. Is it any wonder that so much new writing lacks any kind of identifiable中华， individual accent, or living connection to the past? Nourished more by global electronic entertainment than by active individual reading, even the language lacks resonance and personality. However stylish and efficient, writing with no past probably has no future.

If you dislike Christianity—which some readers of this essay surely do—you will find this book an interesting, informative, and balanced examination of Catholic literature as a sign of progress. It seems proof positive that contemporary Christianity lacks creativity and cultural intelligence. But even in secular terms, this position is myopic and a denial of the complex reality in every media—is the legacy of this schism, as well as the cynicism that pervades the whole of our culture.

This last point needs to be clarified to avoid any misunderstanding. Art does not need to be religious. There are great masterpieces that have no hint of religious transcendence. What I am suggesting is something more complex. Culture is a conversation. A vigorous culture contains different voices, often in clashing and clashing, with no one voice able to dominate. A healthy culture is a multi-cultural culture with a fullness of voices and a freedom of spirit to allow the voice of the other to be heard.

It is the test of a good religion whether you can joke about it. —G. K. CHESTERTON

VIII. The schism between Christianity and the arts has had two profound consequences: one for the arts world, the other for the Church. First, for the arts world, the loss of a transcendent religious vision, a refined and rigorous sense of the sacred, the breaking and discarding of two thousand years of tradition and discipline of spirituality, you don’t remove the spiritual hungers of either artists or audience. You satisfy them more crudely with the vague, the pirating, and the sentiments previously material. People on the culture that supported O’Connor and Porter, Powers and Merton led to the culture that consumes teen paranormal romances, ghost reality shows, and Internet Wiccans.

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The renewal of the Catholic arts will not come from the Church itself. I am prepared to believe in miracles, but I believe that the Catholic hierarchy will make literature and the arts a priority and then exercise good judgment in supporting them exceeds all credibility. The bishops may occasionally recite some high-minded cant on the subject of culture, but their passions lie elsewhere. They have more pressing problems to address, including some of their own making. Ecclesiastical indifference, however, is a great blessing—perhaps even the miracle I hope for. Focused on other issues, the hierarchy is unlikely to interfere with any cultural awakening. They won't even notice an artistic renaissance until long after it is fully launched into the world.

The renewal of Catholic literature will happen—or fail to happen—through the efforts of writers. Culture is not an intellectual abstraction. It is human energy expressed through creativity, conversation, and community. Culture relies on individual creativity to foster consciousness, which then becomes expanded and refined through critical conversation. Those exchanges, in turn, support a community of shared values. The necessary work of writers matters very little unless it is recognized and supported by a community of critics, educators, journalists, and readers. The Communion of Saints is not only a metaphysical concept; it is the model for a vibrant Catholic literary culture. There is so much Catholic literary talent—creative, critical, and scholarly—but most of it seems scattered and isolated. It lacks a vital sense of community of human folly in a fallen world, where divine grace leads both the innocent and the idiotic to meaningful change in the world. If Catholic literati can recapture a sense of holy mission, the results would enlarge and transform literary culture.

If the state of contemporary Catholic literary culture can best be conveyed by the image of a crumbling, old, immigrant neighborhood, then let me suggest that the authors who choose to write in this mode are those who have understood the necessary relationship between truth and beauty, which is not mere social convention or cultural accident but an essential form of human nature. Like all images, it can renovate and resuscitate our own tradition. Starting the renovation may seem like a daunting task. But as soon as one place is rebuilt, someone else will already be at work next door, and gradually the whole city begins to reshape and renovate and reoccupy our own tradition. Starting the process is the necessary work of writers. In the case of ‘Bake My Bread,” I have given the chance, every character will probably mess things up again.
Our stories and the theatre of awe

Pulitzer Prize—winning author Marilynne Robinson speaks about grace, discernment, and being a modern believer.

In February, author Marilynne Robinson came to the Mission Campus to speak about the presence and role of grace in the plays of Shakespeare. Her visit, sponsored by the Ignatian Center for Jesuit Education, was part of the Bannan Institute’s yearlong exploration of the theme “What Good Is God?” During Robinson’s visit, Santa Clara Magazine Editor Steven Boyd Saum spoke with her about grace in her own writing, how to teach discernment, and what it means to be a modern believer.

Robinson is the author of the novels Gilead, which won the 2004 National Book Critics Circle Award and the 2005 Pulitzer Prize for fiction, Home, and Housekeeping, which was nominated for a Pulitzer, as well as four books of nonfiction. She teaches at the University of Iowa Writers’ Workshop.

You’re here to give a talk called “Grace in Shakespeare.” What about grace in Robinson, since that’s a term that is so often applied to your writing?

The interpretation of Shakespeare plays that I’m doing is suggesting a different way of turning the question of grace than I myself would have thought of without pondering those plays. I think about that phrase from the Gospel of John, “full of grace and truth”—it suggests more than an accidental relationship between grace and truth. The grace of God, I think, is almost simultaneous with the word God itself. From the human point of view, I think that when you participate in grace, you’re elevated above worldly considerations—judges, fears, resentments—all those things that you accumulate in the clutter of self-protectiveness that arises as you develop in life.

The moments of grace are the moments in which your vision of reality is, for the moment, actually free. You are out of the trenches. And I think that is something that people very often feel they have experienced, that experientially it is true. I often talk to people who have no theological vocabulary, but the minute the concept of grace becomes available to them, they recognize it. They love it. It could so easily be the cornerstone of any sort of reconstruction of our religious sensibilities.

Have you experienced that in your writing workshops?

Oh, yes. My students are wonderful. Like everybody else, they’re shy about any kind of religious issue and made anxious by it. But these are the kinds of ideas that do engage them. A lot has happened to corrupt the vocabulary of religious thought. It’s always been hard, I think, for writers to feel that they could use it as a subject, but it’s much harder when the generous impulses of fiction seem to run contrary to the ungenerous constructions that are made of religious sensibility. That’s a problem that religious institutions have to solve. Nobody else can do it.

Let me ask you a question that Michael Engh, S.J., the president of Santa Clara, asked the Dalai Lama when he was just here: How do you teach students discernment?

I don’t know. I think that a great deal of the best teaching is not to distract them or mislead them or alarm them. I think that a great deal of the best teaching is basically discerning and that you have to be careful that when you participate in grace, you become elevated above worldly considerations—judges, fears, resentments—all those things that you accumulate in the clutter of self-protectiveness that arises as you develop in life.

You teach students discernment?

I think that human beings are basically discerning and that you have to be careful not to distract them or mislead them or alarm them. I think that a great deal of the best teaching is simply to take away anxiety: You can do this, it’s in your nature. What do you think? It is in people’s nature, and they can think for themselves. We have created this sort of culture of “right” answers that’s based on an irrationalist model that really is blown sky-high. I mean, it has no leg to stand on. Like science, for example—which, God bless, I love science—it has created a dialect of intellectual speech that gets imposed on people through education, and if it’s badly wrong with the uses that they would want to make of language, with the articulations of experience they would want to express, they’ve left sort of baffled. It silences them, because usually this sort of dialect has such authority. It is learning, as far as they’re concerned; it’s intellectualism, even. So you can actually sort of freeze people, even in their own thoughts, by giving them conclusions. I think that’s one of the things we’re dealing with all the time now: people who think that you can’t believe XYZ because, rationally—which means in Newtonian terms—it’s not possible. But that’s just an archaic mode of thought.

And you’re very articulate in talking about what you call the “miraculous” that one discovers through science—this sense of wonder and amazement, whether it’s quantum mechanics or the surface of Mercury. Exactly. A lot of scientists act as if what they are doing is deflating awe, and what they’re doing, in fact, is making the universe into a theatre of awe that nobody could’ve imagined. I’m glad that they don’t act consistently with their own sort of very poor public relations. I mean, I think it’s an incredible privilege to live now, when the blossoming of scientific consciousness is just unbelievably beautiful.

You’ve said that you would’ve been a poet if you could have. What kind of poet would you have been?

Oh, much better than I’ve given any sign of being up to this point. I get solicited to add a poem to some anthology just because I write [laughter]. They have no idea. I could sabotage the whole enterprise [laughter].

About two years ago, Poetry magazine published a collection of various writers what the difference is between a poem and a prayer. How would you answer that?

That’s an interesting question. I wrote a review of an anthology of American poetry and it occurred to me: What is American poetry? How is it not Japanese poetry? So I went to a nice big bookstore and I bought every kind of foreign poetry book that I could find, and [I saw that] there are very characteristic patterns of American poetry. And they follow, I think,
One of the things you’ve said is, “Teaching is a distraction and a burden, but it’s also an incredible stimulus.” How so? How have you found it shaping your own writing? I have kind of a charmed life in the sense that I teach in a city where we have really interesting students, and I mean interesting in relevant ways. I think I’ve learned a lot listening to them talk about each other’s work, because they have a way of sifting and focusing, both on plausibility issues as well as technical issues. And these might very well be issues that I’ve thought about myself. So I think teaching continuously resensitizes you to the salient questions when you’re creating whatever it is we do.

In one of your essays, you talk about Dutch paintings as an example of finding beauty in the everyday. You talk about the Dutch reclaiming land from the sea as an analogy for creating a new vocabulary. So is there something about the Dutch you have consciously found yourself coming back to? There is that wonderful image, which I’m afraid might be a little spoiled now, of Rembrandt’s cultural context that he came from. But the light! There is something deeply appealing to me about the Dutch you have. And that looks like prayer to me. I edit very little. If it’s there, I can actually do it. And it’s just how it is. If it’s not there, I just torment myself. If it’s there, I can actually do it. And it governs me. I edit very little.

This fall we had Christian Wiman here. He talked about what it means to be a modern believer. I’m wondering what that means for you. Along with that is the challenge of saying you’re religious versus being spiritual. I’m religious. I mean the traditions articulate a truth that is greater than any specific articulation. And that, conceptually, they’re the language we have, in the same way that English is the language we have. Spirituality seems often to me to be unanswerable at the deepest sense. You know what I mean? I know about things historically, that’s just my habit of mind. But it makes me very aware that very thoughtful people have shaped and considered, and that ideas that are enormously valuable to me have come down through a chain of transmission—which is my religious tradition, our religious tradition. It would seem inhuman to me to try to step free of what is, in many cases, the most beautiful thinking people have done. I really do believe, very deeply, that reverence toward God has to be simultaneous with reverence toward humankind and history, too. And that if you refuse the gifts—the best but also the most painful in many cases, and the most frightening and most tragic—you’re sort of betraying all those generations before that were in conversation with God, too. It seems holier-than-thou, in a way, to say I’m spiritual and not religious.

We talked earlier about how grace has been used to describe your writing. What kind of writing process do you use to get to that point? Does it spring fully formed? Is it a constant re-edit? Well, you know, as strange as it sounds, it’s pretty fully formed. I have no idea how any of this happens. None. There will be periods of time—for example, the present—when I have no fictional impulses at all, and then someday I will. And they’re very specific in the sense that I feel that something for which I have no words—like a concept, but that’s not the right word, is in my mind—and that it has the substance of a long narrative. When I have felt that, it has been true. I don’t feel it very often, but I can’t account for it. It’s just how it is. It’s not there, I just torment myself. If it’s there, I can actually do it. And it governs me. I edit very little.
An avid hiker (Leonard has hiked the Inca Trail in Peru and the Annapurna Sanctuary trek in Nepal, among other notable places), the Santa Cruz native traces another favorite route, along the entire coastline of Monterey Bay. Starting near the Santa Cruz Wharf and hiking across state parks, beaches, and wildlife refuges down the coast to Monterey, you might see sandpipers and marbled godwits wading in the surf, or Caspian terns diving for fish, or perhaps you’ll catch a glimpse of a dolphin breaching the water’s surface or a pod of dolphins in the distance. Hear the chatter of the birds, the crash of waves.

The Monterey Bay route is one that Leonard first walked herself more than 15 years ago. “After I retired I thought, Oh, I could get other people to do that walk, it’s so interesting,” she says. So in 2010, she launched Slow Adventure, arranging self-guided, inn-to-inn walking tours along the Northern California coastline of Monterey Bay. Starting near the Santa Cruz Wharf and hiking across state parks, beaches, and wildlife refuges down the coast to Monterey, you might see sandpipers and marbled godwits wading in the surf, or Caspian terns diving for fish, or perhaps you’ll catch a glimpse of a dolphin breaching the water’s surface or a pod of dolphins in the distance. Hear the chatter of the birds, the crash of waves.

California calling: President of University of San Francisco

Paul Fitzgerald, S.J. ’80 returns to the West Coast this summer to become the new president of our sister Jesuit school in the Bay Area, the University of San Francisco. “It’s a homecoming in more ways than one for Fr. Fitzgerald; he grew up in Los Gatos and has family here in the South Bay and Central Valley. For the past five years he’s served as vice president for academic affairs at Fairfield University in Connecticut. All USF takes the baton from Stephen A. Privett, S.J., M.Div. ’72, who has served as president since 2000.

Ordained to the priesthood in 1992, Fr. Fitzgerald taught at SCU beginning in 1997 in the Department of Religious Studies and served as an associate dean and senior associate dean in SCU’s College of Arts and Sciences. In addition to his bachelor’s degree in history from SCU, he earned a master’s of divinity from Weston School of Theology in 1991, a doctorate in the sociology of religion in 1997 from the University of Paris, and a pontifical doctorate in ecclesiology from the Institut Catholique de Paris in 1995. He also served as an adjunct lecturer at the Education College in Xiamen, China, and as a visiting lecturer at Hekima College in Nairobi, Kenya.

He’s a fine cook. “I never met a national cuisine I didn’t appreciate,” he says. “Sharing a meal is an amazing opportunity to share life. It’s not for nothing that Jesus’ most important conversations took place over meals.”

And he loves teaching. “There is no more joyful place for me than being in the classroom. Watching the light go on in the eyes of a student as he or she ‘gets it,’ seeing a student develop an argument logically, rationally, and with consistency and depth; that, finally, is what we all are about as a university.” Amen.

Oregon territory: A new provincial for the Jesuits

Scott Santarosa, S.J., ’88, M.Div. ’99 heads north from Los Angeles this summer to take on duties as the new provincial of the Oregon Province of the Society of Jesus. But he won’t be leaving California job responsibilities behind for long: as the Jesuits merge the California and Oregon provinces in the next couple years, he’ll become head of the new province—which also includes the states of Alaska, Washington, Idaho, Montana, Nevada, Utah, Arizona, and Hawaii.

Fr. Santarosa was appointed to his new post in November 2013. He serves on the boards of numerous Jesuit institutions, including SCU’s Board of Trustees. Since 2006, he has served as pastor of Dolores Mission Church in Los Angeles’ Boyle Heights neighborhood, where he conducted much of his pastoral work in Spanish.

Previously, he worked for five years at Verbum Dei High School in Watts, Los Angeles, helping restore the failing inner-city school. As the Los Angeles Times reported, the school was on the verge of closing in 2000. He now has a quality Catholic preparatory school for low-income students, it’s an institution where, for the past six straight years, 100 percent of graduating students were accepted to college.

And there’s this: When Fr. Santarosa was invited to give the opening prayer for the 2013–14 legislative session of the California State Assembly, he dedicated the prayer to his grandparents, “Pasquale and Grazia Santarosa, proud immigrants from Italy, and to all of our ancestors who built a life together in this Golden State.” He said, “Loving God, help us to be true to the vision of our ancestors, who sacrificed so that we could be here today, who faced unknown challenges and unseen dangers, but guided by a vision of a compassionate land waiting with open arms, who stepped forth onto this land to become fruit pickers and lumber workers who would dream of sending their children to college and who would see that dream realized.”
in attendance from the Classes of ‘01 undergraduate and MBA alumni were a bridesmaid. Many Santa Clara (Barrango) Rodondi ‘01, Jennifer (Cooke) Bauer ‘01, MBA freshman year.

Jeffrey Bauer MBA ‘11 and Daniella (Klopocki) Vallurupalli ‘09 met during summer orientation just before their freshman year. The couple mooned in Italy and are currently living in Sonoma County. Included in attendance included groomsman Briana Di Bari ‘05 and Ben Frederic on Nov. 16, 2013, in Scottsdale, Ariz. The couple resides in Phoenix.


Ed Rodriguez writes, “I am a retired senior partner after a 38-year career with KPMG, principally in Silicon Valley. My wife, Pam, and I split our time between homes in Saratoga, Calif., and Truckee/northstar in North Lake Tahoe. Our future includes extensive travel and spending a lot of time with our three daughters and son, their spouses, and our four grandchildren (and one more on the way).”

Steven Chiesa is one of four recipients of the 2014 Distinguished Engineering Alumni Award, presented by Santa Clara’s School of Engineering. For the past 26 years, Chiesa has been a champion of student learning as associate professor of civil engineering and as associate dean of undergraduate studies.

Tom Lawless J.D. ’92 was appointed to serve a five-year term on the Arizona Racing Commission. A shareholder in the Phoenix law firm of Milligan Lawless, specializing in estate planning and corporate law, Lawless has a broad-based practice representing individuals and companies across many industries. He is a life member of the Phoenix Thunderbirds and has been an avid fan of thronged racing.

Arnie Maurins discussed the role of the library in a high tech world in an interview with NewsReview.com. As vice president and chief technology officer, he is a member of the chairs of technical committees for 10 years ago by Todd M. Goolkisian and Maureen Orlando Goolkasian, has been awarded an Engineering Excellence Award by the American Council of Engineering Companies for its successful use of public outreach and innovative construction methods in the design of the Mountain Road 319 Bridge in Tulare County, Calif.

Black Basich is the Inland Marine Team Lead for Allianz Global Corporate and Specialty (AGCS) in San Francisco. He has been in the insurance industry for 24 years and with AGCS for the last 11 years. He lives in Petaluma with his wife of 23 years, Jennifer, and their three children, ages 19, 16, and 13.

Priscilla Kisling MBA ’95 writes, “I moved to Portland, Ore., area in January and started working as chief financial officer for Business Valuation Resources, a niche publisher of business valuation guides, books, and online resources for the professional business appraiser. This big change allows me to be in the same area as my daughter, Kristina, who graduated from University of Portland in May 2013.”

Bill Brown, OMV, was appointed as the advancement director for Mission and Apostolate for the Oblates of the Virgin Mary in Bloston, Fl. Brown just completed his three-year term as director of St. Joseph Retreat House in Mton, Mass.

In March, Pat Geltosger was one of two keynote speakers at the 20th annual Silicon Valley Prayer Breakfast, “Creating Connections That Count.” Geltosger is the CEO of VMware, a technology company headquartered in Palo Alto. He worked at Intel for 30 years, becoming the company’s youngest vice president and first chief technology officer. He is married with four children. His books include The Juggling Act —Bringing Balance into Your Fash, Family, and Work (David C. Cook, 2008).

John Goodnow ’03 and Erin Ryan Goodnow ’03 —their second son, Angel, on Dec. 6, 2013. Their family lives in Phoenix.

Kyle Ostrom ’05 and Marcy (Redmond) Ostrom ’06 —her son, Liam—a boy, Sydney Quinn Raby, on Oct. 27, 2013. They live in Newark, Calif.

Karen Watson ‘05 and Andy Western ’06—a beautiful daughter, Anna Elizabeth, on Feb. 3.

Keep your fellow Broncos posted on what's happening!

Mobile: 732-276-1507
Online: karen.watson@thekristine.com
By email: mail@thekristine.com

See and submit photos online, where you’ll also find lists of all the Broncos who are having joys. santaclaramagazine.com/classnotes
1997 David Bilaniur, writes, “Hallo from England! I wrapped up an M.A. in Systematic Theology and Philosophy from the University of Nottingham—yes, you read that right. Really enjoyable work. It brought back loads of memories and made me all the more grateful for Fr. Tolleth’s lectures. Much love from overseas.”

Chantal Waterbury, founder and CEO of Chloe + Isabel, was interviewed for the Huffington Post’s Women in Business series. Waterbury launched Chloe + Isabel after a 15-year tenure developing, designing, and sourcing jewelry for the corporate jewelry industry. Waterbury’s interest in the direct-selling space stemmed from her years at Santa Clara, where she paid her way through college selling Cutco cutlery.

1999 Amy Warner M.S.,’00 was recently elected vice president of Precison Analog. She is responsible for setting the goal of sustainable growth and driving strategy with the president of Precision Analog.

2005 Ben Taft was pinned as a registered nurse on April 13. He graduated from the accelerated nursing class of Samuel Merrit University School of Nursing.

2009 Caroline Gardner is a senior tax accountant at SR International, one of the largest contract research institutes in the world. As a nonprofit, SRN is committed to discovery and to the application of science and technology for knowledge, commerce, prosperity, and peace. Gardner is responsible for tax compliance issues across the United States and internationally.

2012 The Houston Dash have acquired goalkeeper Blanca Henninger from FC Kansas City in exchange for the team’s third-round selection in the 2014 National Women’s Soccer League college draft.

1981 Beth Kerttula J.D. was awarded a fellowship with her alma mater, Stanford University. As visiting fellow with the Center for Ocean Solutions, Kerttula will help strengthen decision makers’ understanding of policy implications of changing oceans and climate.

1983 Marqueritte Britton J.D. joined Richmond-based CPA firm PASICOM as tax manager. She was previously a U.S. tax consultant and manager for MG Partners in Paris and Thomas St. John in London.

1984 Steven Lauffer MBA is leaving employment with the state of California for General Motors in Phoenix.


1973 John Maydunovitch M.S. is one of four recipients of the 2014 Distinguished Engineering Alumni Award, presented by Santa Clara’s School of Engineering. He was recognized for his exemplary model of service, leadership, mentoring, and entrepreneurship. Maydunovitch currently serves as chair of the Industry Advisory Board. In 1996, he established two awards to honor the late SCU professor Gerald Markle, founder of the Applied Mathematics Department. As CEO of MCE, a local manufacturing company, he regularly recruits Santa Clara Engineering students for internships, providing mentoring and job experience.

1979 Mark Hurttubise M.A., president and CEO of Inland Northwest Community Foundation, was recognized in the May 2013 issue of Spokane Cœur d’Alene Living magazine as among the “Power 50” who are making things happen in the North Idaho/Eastern Washington region.

1993 Timothy K. Shih Ph.D. is one of four recipients of the 2014 Distinguished Engineering Alumni Award, presented by Santa Clara School of Engineering. He is a professor of computer science and information engineering at National Central University in Taiwan. A prolific researcher, Shih has more than 480 publications and is the founder of the International Journal of Distance Education Technologies. He is a fellow of the Institution of Engineering and Technology.


2001 Gillian Thorp M.A. is the CEO and co-founder of Three Stone Wellness, a residential program providing alcohol and drug abuse treatment for adolescents that opened in November 2013. Thorp was director of International Student Services at SCU before leaving to focus her efforts on establishing the program in Santa Clara.


2009 Matthew Hanley J.D. joined the Traverse City, Mich., law firm Dingman & Dancer. A Traverse City native, Hanley has served as an extern for former Michigan Supreme Court Justice Elizabeth Weaver and as a law clerk for the U.S. Department of Justice and CafePress. He specializes in health care law and civil litigation.

“The power of one day” says Yasmene Wanees ’15. “What I’ve learned at SCU is that people are not isolated but, rather, interconnected.” Wanees is studying political science, minoring in anthropology as well as Arabic, Islam, and Middle Eastern Studies. Let’s talk about the interconnectedness she mentioned. And about folks whose lives have been touched by this place coming together on April 23—“All in for SCU” Day—the first one-day giving challenge for Santa Clara University. The goal was 1,001 donors in 24 hours, which would secure a $100,000 challenge grant from Julie Robson ’83 and Mark Robson ’84. There were that many gifts by lunch. So an anonymous grad of the Class of ’69 posted another $100,000 challenge for the next thousand givers. By day’s end, nearly 3,000 people donated some $860,000 to support what makes SCU special to them—from student scholarships to professors who changed their lives, even this magazine. That feeds and waters a lot of stories that will sprout in this blessed place for years to come.

Thank you.

Read more, or plant a seed: scu.edu/give
**OBITUARIES**

1946 frederick Clyde Tholccke, Jan. 22. He was born in Aptos, Calif., in 1924, and attended SCU when he joined the Army Air Corps. He co-piloted B-24 Liberators over Italy, and he and his wife Patrice raised four children in Napa, and he was a pilot for Pacific Telephone & Telegram for 39 years.

1949 Philip G. Rizzo, Nov. 26, 2013. The San Jose native was a devout Catholic, served in the Air Force, and spent 32 years at American Can Company. Rizzo loved his large family. He was 89 and living in St. Augustine, Fla.

1950 James P. Blach Sr., Dec. 29, 2013. Born in San Francisco, he and his family moved to Los Altos in 1934, where his parents worked on the apricot orchard and tended to livestock. He joined the Army Air Corps and navigated B-17s during World War II and later served in Korea. A resident of Mountain View, in 1974 he purchased Clarkes’s Charcoal Binder and was stillboss at age 90 in 2013. He was the proud father of 11 and had 12 grandchildren and two great-grandchildren. His siblings include the late Don Blach ‘55.

Philip C. Blake, S.J., Sept. 5, 2013. Born in San Jose, the former WW II radio operator also served as teacher, Army chaplain, spiritual director, retreat master, and pastoral minister in numerous places during his 87 years. He is survived by brother Freeman D. Blake ‘50.

1951 Robert I. "Bob" Bounds J.D., Jan. 17. Born in 1926 in Yuma, Ariz., he started a private law practice in his hometown, later becoming the city’s prosecuting attorney. His hobbies were traveling, music, family time, and playing the role of Santa and the Easter Bunny.

John E. "Jack" Drumoy Oct. 9, 2013. He followed in the footsteps of his dad and uncles as a judicial assistant with Boroney-Watson, in Seattle, where he was born in 1927. The father of four also spent years as a substance abuse counselor before starting an Asian import business and designer showroom with his wife.

Anthony J. "Tony" Mercant J.D., Dec. 7, 2013. He was counsel for the Canonry, Urion in San Jose before opening his own law firm, Mercant & O’Brien. The Navy veteran, avid golfer, and father of two was married for almost 64 of his 91 years.

Leo Gilbert Smith Nov. 6, 2013. Credited with helping pioneer the first computers used in hospitals, new advances in hospitals, and doctors’ training programs, Smith never shied away from doing the right thing or helping others. He was born in 1929 and married Marcia Ernest Smith M.A. ‘78. They had four children.

1952 Edwin M. McMahon, Dec. 6, 2013. Born in Sonora, Calif., he did doctoral research in the psychology of religious and integrating psychological studies into programs for pastoral care that led him to co-found the Institute for BioSpiritual Research with Peter Campbell M.A. ‘66. He wrote several books and offered workshops around the world. He was 83.

1954 William F. Caro J.D. ‘73, Feb. 26. Born in San Jose in 1932, he was an SCU decade and advertising media director at agencies in San Francisco, Los Angeles, and Santa Clara. He later taught advertising at San Jose State University. Caro spent his retirement years in Santa Clara, not far from where the palm and olive mingles. He occasionally enjoyed an idle hour in the University library researching the glory days of Bronco football. Survivors include brothers Robert Caro, S.J. ‘58, M.Div. ‘70 and Paul Caro ‘62.

1956 Arnold Berwick J.D., Dec. 27, 2013. Born in Belle Plaine, Iowa, he lived in San Francisco and Saratoga, where he and his wife raised their three children. Following in his father’s footsteps, he began his career as a carpenter, later earning his law degree and practicing law in San Jose for 25 years. He was a devoted husband, father, grandfather, and great-grandfather who had an extraordinary talent for relating his favorite memories and adventures as stories that everyone loved to hear, and that he loved to tell. He was 93.

1958 John Joseph Collins Dec. 26, 2013. He was born in 1936 in Los Angeles and was a pillar of the legal community in Southern California. He was a proud father of eight, grandfather, and great-grandfather who had an extraordinary talent for relating his favorite memories and adventures as stories that everyone loved to hear, and that he loved to tell. He was 93.

1962 Edward Louis Muckerman, Feb. 22. Born in 1941 in St. Louis, he lived with grace and dignity in his beloved city by the bay while coping with multiple scleroses. The father of two had a passion for sports and movies and still be remembered for his arts, quiet “Easy Ed” nature.

Thomas Rudolf Ross, Feb. 21. Born in 1940 in Sioux Falls, S.D., he grew up in Minnesota and played basketball at SCU. A career as a draftsman led to working in engineering for tech companies. After success as a Realtor, he was a devoted friend, husband, and father of five.

1963 Frank Bert Fipco Jr., Jan. 10. He was a teacher and coach at Burlingame High School for 39 years. He was a Giants and Santa Clara basketball fan with a love for cooking, world travel, gardening, and coaching his grandchildren in their own sports. He was 73.

1964 James Russell Grube, Dec. 1, 2013. The San Jose native was born in 1942. He served as the assistant district attorney for the city and county of San Francisco and later was appointed to the U.S. Bankruptcy Court, Northern District of California. He was married with one daughter.

1965 Daniel Christopher Skemp J.D., Jan. 8. A longtime resident of Los Gatos, Calif., he was born in 1934. He served in the Air Force and practiced law in California and Wisconsin. He was married to Eliza “Lucky” Skemp M.A. ’79. Survivors include daughter Elizabeth Skemp ‘83.

Joseph M. Whelan MBA, Nov. 2, 2013. He was an award-winning builder and developer of custom homes and office buildings, most notably Portola Valley Ranch. Along with his father, Harry G. Whelan Sr. 1912, uncle Laurence V. Dignan, John P. Dignan, and Christopher Dignan graduated from Santa Clara in the early 1900s. Many of his nephews and nieces have graduated from SCU as well.

1967 William Francis Locke-Padden J.D., April 14. A Watsonville native, he practiced law at the Watsonville law firm of Wystock, Parker, Byloe & Popps for 28 years, later opening a solo practice. He loved collecting rocks and minerals, donating most of his collection to the Geology Department at Cabrillo College in Aptos. He was a loving husband and father of five.

1968 Patricia Scully “Patty” Murphy, Jan. 1. Born in Los Angeles, she was a lifelong elementary school educator and administrator in Redwood City, and teaching first grade in 2010. She served by her husband, two stepsons, and three grandchildren. She was 67.


Below are obituaries of Santa Clara alumni. At santaclaramagazine.com/obituaries you’ll find obituaries published in their entirety. Members may also submit obituaries for publication online and in print.
James R. Eichenberg ’77 joined the U.S. Army as a private, enrolled at SCU on an ROTC scholarship, and re-entered the Army as a lieutenant. He truly enjoyed his long military career, which took him worldwide and earned him more than a dozen medals. He was born in 1951 in San Bernardino, Calif., to William Eichenberg Sr. ’41 and Patti McDonald ’75, and died in 1986 and they adopted two girls from Romania, Ana and Laura, while they were stationed in Germany. They raised the girls in Texas, and Jim was always up for children’s activities, but he did frequently ask why little girls yelled so much. He was 59.

1974 Frank Dee Rabourn MBA Nov. 13, 2013. Born in 1929, Rabourn spent his early years in Texas and Oklahoma. He loved his seven children, flying his aeronautic airplane, and scuba diving. His career took the devout Christian to several Air Force bases and Lockheed Martin.

1976 Joseph P. Kelly III. Feb. 13. For close to 20 years, Kelly was employed by Old Republic Title Company. He traveled extensively and enjoyed all things English and Irish. He was born in 1954 to Joseph P. Kelly ’34. Relatives who also attended SCU were cousin Kelly Idrat ’71, Roger Idrat ’75, and Daniel J. Kelly ’70.

Charles D. Williamson, Dec. 17, 2013. A resident of Santa Clara, he was born and raised in Sunnyvale. He served in the Army in the medical corps and then joined the U.S. Army Medical Service Hospital in Palo Alto until retirement. He enjoyed current events, movies, and traveling. He was 59.

1978 Sylvia Anne Rankin, Feb. 2, 1947, Montreal, Quebec, she called San Jose her home since 1962. A talented art teacher, she enjoyed working with children to bring forth their creative ability. Rankin had a commanding personality and a laugh that would fill a room. She leaves behind a daughter and many devoted friends and family members.


Kathy Clements Hunt, Nov. 23, 2013. Up to her death at age 56, she provided the best life possible to husband Tom Hunt ’79 and son Miles Hunt ’12. She was an animal lover and competed nationally with her American Quarter Horse Association–registered horses.

Edward T. Oakes, S.J., M.Div., Dec. 6, 2013. The Catholic theologian, professor, and author was known for his work in Christology, his wit, and his lasting effect on students. The Kansas City, Mo., native was 65 years old.

1981 Steven Schauf, Dec. 3, 2013. The bongos Los Gatos resident worked at Joseph Schauf Company his entire career. He enjoyed travelling, cars, collecting, and was especially fond of Ronald Reagan. Survivors include sister Melissa Edmunson ’92.

1986 Jerome “Jay” Raymond Martino MBA Nov. 23, 1943, Bronx, Waukegan, Ill., he worked as a software engineer for 20 years and later taught sixth grade in Cupertino. He was married to Linda Heller MBA ’87 and was a very involved father. He was a traveler and active in outdoor sports. Martinez was 54.

1991 Elise Frost J.D., May 19, 2013. She was born in 1952 and lived in Gaithersburg, Md.

Stephen M. Martowe J.D. Dec. 17, 2013. He was born in 1936 in Jackson, Tenn., and since 2005 he made his home in Sedona, Ariz.

1993 Laura Guzman Magill J.D., Dec. 27, 2013. She was a Fresno attorney whose love of fashion was secondary to her love of God and her desire to help the accused. She was the brains behind her husband’s white collar law firm. She was 48. She had five children and her “spare time” worked with community groups free of charge.
Seven things you might not know about the SCU Alumni Association

Summer is here and it’s time to relax, rejuvenate, and refresh. In addition to checking off your list of favorite things to do on vacation, see how well you know your alma mater.

1. There are 94,000 Broncos living in more than 80 countries around the world. Chances are, no matter where you live, you can find a fellow Bronco right in your neighborhood.

2. We throw the biggest student graduation picnic in the country. Last month, we hosted more than 6,000 graduates, family members, and friends as they celebrated one of the happiest days in their lives.

3. Broncos love hiring Broncos … Connect with nearly 50,000 Broncos on LinkedIn and join our official Santa Clara University & Alumni Association group for targeted networking and compelling content from respected SCU thought leaders.

4. … And we help alumni with career challenges and transitions. Check out our online webinars, regional branding events, and other alumni career resources while getting advice directly from SCU Career Center professionals.

5. Grand Reunion Weekend turned 5 years old in 2013! The weekend-long celebration welcomes over 4,000 Broncos and friends for a picnic, a petting zoo, a 5K run, sporting events, class parties, school receptions, educational presentations, and more. Everyone is welcome, so join us during the second weekend in October for our biggest and best alumni party of the year! scu.edu/reunions

6. We have a dog. He’s been to the Arctic. Come visit us at the Donohoe Alumni House, meet old friends, enjoy a lounge just for alumni, and say hello to our canine companion.

7. The Mission Campus is as beautiful as you remember … maybe even more so. Did you know that Alviso Street—in front of the Mission Church and the Donohoe Alumni House leading to Benson—is being transformed this summer into another new brick pedestrian walkway? Stay connected and up to date on our lovely campus. scu.edu/alumnisocial

So even though your days might be filled with sunscreen and flip-flops this summer, don’t forget to think about reconnecting with the people and places that make Santa Clara University special for you. We’re here to help you relax, rejuvenate, and refresh all year long. Hope to see you soon.

Go Broncos!

Kathy
Assistant Vice President, Alumni Relations

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August

4
Alumni Association
Tickets go on sale for Vintage Santa Clara XXXI
scu.edu/vintage

21 Chicago Alumni Night at Wrigley Field
23 Boston Alumni Night at Fenway Park
31 Alumni Association SCU in England

September

1–12 Alumni Association SCU in England
7 Alumni Association Vintage Santa Clara XXXI
18 Marin 81st Annual Marin Dinner
18 Washington, D.C. Networking Reception
19 Alumni Association Bronco Legacy BBQ
20 San Diego Alumni Night at Petco Park

October

9–12 Alumni Association Grand Reunion Weekend
Where the Heart is: The Statue of the Sacred Heart, restored and back on a pedestal in the Mission Gardens. See the arrival in a photo slideshow by Charles Barry and read the story behind its restoration. santaclaramagazine.com/sacredheart