Good lit
BY ALICIA K. GONZALES ’09 AND STEVEN BOYD SAUM. It’s time to light 10 candles on the birthday cake for SCU’s California Legacy Series. To date: 43 books, 500 radio broadcasts, and a handful of movies. What’s next? Something big.

Shaping the future
ADOLFO NICOLÁS, S.J. What can Jesuit universities do—together—to make the world a more humane, just, and sustainable place? It starts with imagination, an unequaled global network, and a conference in Mexico City—where Jesuit Superior General Adolfo Nicolás takes stock of challenges to Jesuit higher education today.

A last goodbye to Paul Locatelli, S.J.
Thousands came to give their last farewell to Fr. Locatelli this summer. Here we share some words from the homily by Michael C. McCarthy, S.J., and eulogies by Mario Prietto, S.J., and niece Lynn Locatelli.

Summit push
BY JUSTIN GERDES. The tale of a tax accountant and mountaineer—and the baby steps that took Megan Delehanty MBA ’90 to the top of Mt. Everest.

... And ladies of the club
BY SAM SCOTT ’96. In 2010 the Catala Club celebrated 80 years of work and play. As a group, they’ve raised millions for scholarships. And they have stories to tell.

ABOUT OUR COVER
Climbing Mt. Everest: Read the story of the climb by Megan Delehanty MBA ’90 and see more photos on p. 30. Photo by Hiro Kuraoka.
Going global
Bronco basketball players hail from around the world. The parents of Nate Mensah '11, left, emigrated from Ghana. For Phillip Bach '13, French was his first language. His second? Dutch.


Expanded Class Notes
Online Class Notes are updated regularly. Share your news (and photos, and links) today. You can even do it on your mobile device at m.scu.edu/classnotes. Above: Patrick Wong '99 and bride Jennifer (Chan) Wong at San Francisco’s Palace Hotel.

The new Santa Clara Mag Blog
The print edition of Santa Clara Magazine comes out quarterly—but at the new Santa Clara Mag Blog you’ll find breaking stories, archival pics, and frequent updates on what’s afoot at the magazine. Plus see folks like Bernard Henschke ’58, left, here showing off some vintage Bronco threads.
FROM THE EDITOR

Why climb it?

Because it’s there,” the man answered—*it* being Mt. Everest, rising amid a range whose name means the Abode of Snow to a height taller than any other mountain on the globe. The man was a fellow in his 30s named George Mallory, and he had undertaken several expeditions to scale Everest in the early 1920s, without summiting. The question put to him was: Why climb it? Mallory’s legendary sound bite wasn’t the end of his explanation. “Its existence is a challenge,” a *New York Times* writer quoted him as saying in March 1923. “The answer is instinctive—a part, I suppose, of man’s desire to conquer the universe.” (And woman’s; read more about that on page 30.)

The peak Mallory wanted to climb was named (at least as far as folks in the Anglophone world were concerned, beginning circa 1865) for another man, first name George, born in Wales and surveyor-general of British India from 1830 to 1843. In other tongues, the mountain’s name conveys a sense of poetry and grandeur: In Tibetan, it’s *Chomolungma*, often taken to mean “Goddess Mother of the World.” (Though some researchers insist this meaning derives from mispronunciation, and that “The Peak that Rises above the Valley” is closer to the mark.) In Nepalese, this century it earned the name *Sagarmatha*, or “Brow of the Sky.” While the peak is high enough to be buffeted by the jet stream, beneath the rock-hard snows at the top are sedimentary rocks that, a few hundred million years ago, formed the floor of the Tethys Sea. Descending from the Himalayas are multitudes of rivers (Ganges, Indus, Yangtze, to name a few) that touch the lives of nearly half the people on Earth.

“It takes a long time to reach the place where climbing begins,” observed the *Times* writer who covered Mallory in 1923. The climb was likened then, as now, to a military campaign: planning, assembling provisions, the long slog. There is acclimatizing and there is the cost that must be borne—in treasure, in time, but also the toll it will take on the climber’s health. And there is the preparation for when things go horribly wrong. The *Times* piece was titled “Climbing Mount Everest Is Work for Supermen.”

Mallory embarked on his last expedition to climb the mountain in 1924. He disappeared. The mountain was still there. It was 1999 before Mallory’s body was recovered. It was assessed that he had suffered a fall.

Witness to tragedy and grandeur, what do the illuminated landscapes and mighty voices of mountains, tall and otherwise, have to teach us—about geography and politics, beauty and fear, hope and courage, right and wrong? Here’s a beginning of an answer: There was a man who went to a mountain and came down with two tablets of stone. There was a sermon delivered on a mount with the refrain, Blessed are those. And there was a vision of a holy city and the glory of God.

Keep the faith,

Steven Boyd Saum

Managing Editor
**The Catholic imagination**

Thanks for a great edition of *Santa Clara Magazine*. I loved the article “Justice, Education, and the Catholic Imagination” by Keith Douglass Warner, OFM! It is a fantastic presentation of everything I believe and love about faith and education that is fully engaged in a sacramental universe. I am so grateful to Brother Warner for his presentation of the Catholic imagination as fundamental and integral to this vision. God bless SCU.

*MARTINA NICHOLSON ’72
Santa Cruz*

**Farewell, Fr. Locatelli**

We were so sad to hear of Fr. Locatelli’s death. He truly was one of a kind. His contributions to Santa Clara were remarkable, and he devoted his whole life to the institution. Whenever he came into a meeting, the whole room was immediately brightened by his presence.

We are making a gift to the Paul Locatelli Memorial Fund for Student Scholarships. I know this would be special to him, as he had so much love for his students. We also are making our annual contribution to the William Riddle Family Scholarship program. We receive letters from the students thanking us for the financial aid that we have provided. I always reply and tell them we are pleased to be able to help and also congratulate them on their achievements. We are pleased this program will go on when we are no longer around.

I was surprised to learn [in the Winter 2009 issue] that so few alumni make donations to Santa Clara, as each of us received so much from our time there. I know that it changed my life very much and I appreciate what I learned from my time at Santa Clara.

*WILLIAM C. RIDDLE ’51
Nevada City, Calif.*

**Smart profiles**

The Bronco Profiles by Sam Scott ’96 are a highlight of your magazine. [In the Fall 2010 issue,] I especially enjoyed the story “Internet, we have a problem.” It’s not easy to make such techy stories riveting—and Sam Scott does an excellent job. Please keep him around and make sure he has lively people to cover. From one journalist to another—great writing, Sam!

*JOAN VOIGHT ’75
Healdsburg, Calif.*

**Remembering Fr. Sullivan**

Thank you for your acknowledgment of Jerry Sullivan, S.J. [In Memoriam] in your Fall 2010 issue. It was a grace for me to live in a community with this unique and extremely lovable man for 10 years. In addition to the artistic works you mentioned, he also did an oil painting of St. Ignatius, which hangs in the Mission Church and was blessed by Peter-Hans Kolvenbach, S.J., Superior General, when he visited SCU.

I am delighted that my grandniece Alejandra Germann ’12, a junior art major and second cousin to Dan Germann, S.J., was able to take a course from dear Jerry in his last year of teaching.

Keep up the great work!

*MARIO J. PRIETTO, S.J.
Rector, Loyola House Jesuit Community, University of San Francisco*
Talk about a hit!
Thanks very much for the online version of the magazine. I’ve just read “Fenway Hero” [Fall 2010] and it’s great. Continued success to you and your magazine.

JOHN PORTER ’74
Cambria, Calif.

...But an error on that play
While I love reading Santa Clara Magazine cover to cover, I was horrified to see a fatal error in your wonderful story about Daniel Nava [Fall 2010, p. 35] and his remarkable entry into major league baseball by hitting a grand slam on his first pitch with the Boston Red Sox. (Of course, coming from the Boston area myself, we consider the Sox as God’s team.)

Daniel is a psychology major (not a philosophy major), and I act as his academic advisor. I feel compelled to correct this critical error and give the psychology department the credit it deserves! It is a great story, and we here in psychology are very proud of and pleased for him.

THOMAS G. PLANTE
Professor of Psychology, SCU

A note from a budding novelist
In my 88th year (the 71st since entering Santa Clara as a freshman in the Class of 1943) I’ve written a novel: The Lake. Being published is not a new experience. I’ve written a half dozen nautical texts published by W.W. Norton of New York. But fiction is a different genre, and a more feasible route for someone my age seemed to be enlistment in an electronic publishing program. The pace from notepad to finished book is much faster, and to octogenarians time is, indeed, of the essence.

Although e-publishing might be a wave of the future, it is a tabula rasa. So I invoked the shades of such pros as Fathers Fagothey of philosophy and Shipsey of English to rehabilitate the skills they tried to give me while the shades of stern Fathers Gianera and O’Connell kept me on course.

Contrasts between Santa Clara today and that of my time are more than just startling. Gone is The Ship, an imposing theatre building which acquired its name by looming up like a mist-shrouded vessel in valley fogs. And not offered anymore, I’ve been told, is the degree Ph.B. (Bachelor of Philosophy) for which I was a candidate. Also no longer around, I imagine, is the name The Owl for Santa Clara’s literary magazine. I was editor of it in 1941 before heading off for war years at sea.

There have been many more changes, of course. Not only is the undergraduate population 10 times as large and co-ed, but gone are nightly lockdowns with lights out at 10 p.m. for fresh-

men in Kenna, 11 p.m. for sophomores in O’Connor, and midnight for upperclassmen in Nobili. And relegated to history, I’m sure, is the Saturday morning ritual of passing muster before a dean of discipline as formidable as Father O’Connell. He would consult his records of weekly miscues before granting a boarder permission to go off campus, and that would be only until 7 on Sunday night. The weather, though, was every bit as good as now, except, perhaps, for the stench in September from a nearby tannery.

The regime rivaled that of a boot camp. Having a choice was seldom one option, and the food was less than gourmet. But by intention or not, we were ready for the wartime institutional life most of us soon encountered. I’m sure that I echo the majority opinion of my surviving classmates when I say that if given a choice, we might gripe as much but would do it again.

I seldom have occasion for campus visits. In fact, during the past 50 years I think there were only four. One was the interment of my cousin, Fr. Tom Sullivan, S.J., in a nearby cemetery, a second was at the start of my daughter Christine Crawford ’76’s freshman year, the third was graduation of my son Dan Crawford J.D. ’86, and the fourth was the 50th anniversary get-together of the remnants of the class of ’43. And that was 17 years ago. It’s past time for me to schedule another visit.

WILLIAM P. CRAWFORD ’43
Beaverton, Ore.

What are they reading?
First off, I love Santa Clara Magazine. Your staff does a fantastic job with the well-written articles, excellent pictures, and overall stories. Keep up the great work!

Idea: Has anyone ever thought of putting together a brief summary along the line of, “What Students Are Reading”? This summary could appear infrequently, but just might intellectually challenge those of us off campus.

JIM MCDONNELL ’66
Chico, Calif.

File Prof. McDonnell’s note under Ideas We Like. (After all, we asked historian Tim O’Keefe to give our readers a reading list in the Summer 2010 issue.) Here’s a beginning. Over the summer, new SCU students read The Open Space of Democracy by Terry Tempest Williams as their assigned Common Reading. On campus this fall, the University Library sponsored the same book as the Fall Book of the Quarter, which brought together students, faculty, and staff to discuss it. Stay tuned for more literary updates.—Ed.
Inspiring professors

I received a copy of Santa Clara Magazine [Summer 2010], and to the best of my recollection this is the first time I have seen an alumni publication from Santa Clara. I graduated with the class of 1951 (quite some time ago!) with a B.S. degree and then received my Ph.D. from the University of California, Berkeley, in 1955. Whilst at Santa Clara, I was especially impressed by professors Edwin Beilharz (history) and Austin J. Fagothey, S.J. (philosophy), both of whom I consider amongst the very finest college professors I have ever encountered. I had also attended Johns Hopkins and Tufts College.

Not to put too fine a point on it, but I will never see 80 again! And it was very pleasant indeed to see a Santa Clara alumni publication. One of my most vivid memories was Santa Clara’s victory in the 1950 Orange Bowl.

Beir bua (Irish for “yours truly”),

WILLIAM R. KENNY ’51
Murrysville, Penn.

Grads of all stripes

Santa Clara Magazine [Summer 2010] has done it again: It has stimulated me to respond to those who want the University to be more conservative and less humanistic. In 1951, when I entered the hallowed halls, SCU had just celebrated its 100-year history and had become a David in upsetting Kentucky in the Orange Bowl. But not all during my matriculation was copacetic. SCU had to drop the football program for a number of reasons, one of which was that some of the athletes were not taking to learning. There were other problems: We did not take Bobo Lewis, our best running back, to play Tulane in New Orleans. Our class was the backbone of the final four in ’52. At times, when we played USF (Bill Russell, K.C. Jones and Co.), some of our players made racist remarks. Bigotry was alive—though muted in those days here in California.

For some, the primary purpose of getting a degree was to avoid the draft for a time and get a well-paying job. A few entered the priesthood and a few left the priesthood. And some of those from our freshman class were prominent in national conservative politics (e.g., Frank Murkowski ’55 and Art Hayes ’55). The preeminent conservative state politician was our classmate, Frank Murphy ’55. There were only four of our class that majored in philosophy; Aquinas, Aristotle, and Russell Kirk were the most influential philosophers. We progressives had some Jesuits championing our causes, but their voices became more prominent in later times. Believe it or not, many progressives didn’t want the student body mixed with women in the 1950s.

Santa Clara has come a long way. I need not reiterate the international influence, good work, and great endeavors of the student body and alumni over these past 60 years. I hold in reverence the Jesuits whose pedagogy brought forth thoughtful graduates of all stripes of political persuasions. It is difficult to highlight a Thomas Merton or Henry Nouwen because of our biblical admonition to modesty and humility. Frankly, I find sanctity in all stances, persuasions, and work ethics. Maybe, in the very near future, God will show us that we will have female Jesuits. Won’t that bring in the comments?

THOMAS WHALING ’55
Laguna Hills, Calif.

Fertilizing hearts and minds

After reading about the new statue of St. Clare in the garden by the de Saisset Museum [Spring 2009 SCM], I decided to visit the campus and see what else is new. In my meanderings I came upon a meditation bench near the eastern side entrance to the Mission Church, dedicated to the Friendship of Aries by three classmates who share Aries birthdates. It got me thinking about all the current talk of the coming shift into the Age of Aquarius and all the gnashing over the end of the Mayan calendar in 2012—which some people think marks the start of the new age. Then I reflected on the fact that many people consider new age stuff in derisive terms. Perhaps the magazine ought to address this forthcoming as falling under the Jesuit mission to educate concerning Jesus. Most people know that the last 2,000-plus years were the Piscean Age—the Fish—the symbol of early Christianity. And we all know that fish is the best fertilizer available for the garden. For two millennia Jesus has been fertilizing the minds and hearts of mankind, and now the task shifts to Aquarius, the Water-Bearer. For the next 2,200 years it will be expected that the message of Jesus will pour forth as new thought from those who really got it from Him. Perhaps the Ricard Observatory should be dusted off and re-employed in its original purpose until we’re well into the new Mayan Age.

ROBERT E. DALEY ’58
Campbell, Calif.

Feature Contributors

Justin Gerdes (“Summit push”) has written on energy, the environment, politics, and culture for California, MotherJones.com, and The Commonwealth. He contributed “Power to the people” to the fall edition of SCM.

Alicia K. Gonzales ’09 is the catalog editor at UC Davis Extension. She has contributed numerous pieces to this magazine, including “Plucky Seven” (Winter 2008).

Adolfo Nicolás, S.J. (“Shaping the future”) is the Superior General of the Society of Jesus.

Lynn Locatelli (“A last goodbye to Paul Locatelli, S.J.”) is niece of Paul Locatelli and a doctor of veterinary medicine with a large animal practice.

Mario Prietto, S.J. (“A last goodbye to Paul Locatelli, S.J.”) served for 10 years as director of Campus Ministry at SCU. He is now the rector of the Loyola House Jesuit Community at the University of San Francisco.

Michael McCarthy, S.J. (“A last goodbye to Paul Locatelli, S.J.”) is the Edmund Campion, S.J. Professor of Religious Studies, the director of the Catholic Studies Program, and an associate professor of classics at SCU.
Mission matters

CHARLES BARRY

Students, active:
The new Paul L. Locatelli, S.J., Center

Welcome to the Paul L. Locatelli, S.J., Student Activity Center

More than two dozen buildings have been erected on the Mission Campus since 1970, but it’s been 40 years since a new building was dedicated specifically for student use. Which makes the Paul L. Locatelli, S.J., Student Activity Center a welcome addition to Santa Clara. Completed this summer, the building was dedicated on Oct. 10 as part of the Grand Reunion Weekend.

In a ceremony marked by applause and cheers, smiles and tears, some 350 students and parents, alumni and faculty, donors and friends and staff gathered to celebrate the building and honor its namesake, former president (1988–2008) and chancellor of Santa Clara. Members of the Locatelli family were on hand for a joyful tribute to a man whose boundless energy and generous spirit inspired thousands of Santa Clara students. Onstage were Mary Matthews-Stevens ’84 and husband Mark Stevens, whose $7 million gift made the building possible; their three children assisted SCU President Michael Engh, S.J., in blessing the ground floor with holy water.

Matthews-Stevens, a member of SCU’s Board of Fellows, thanked her parents for the sacrifices they made in sending her to Santa Clara. She also noted that she and Mark, a partner in

The dynamic and handsome Locatelli Student Activity Center

$7 million to build
16,000 square feet
2 stories

Ground floor: 6,000-square-foot assembly hall for student events, complete with a disco ball suspended from the 20-foot ceiling

Upper floor: offices for student organizations

Eco-friendly features include:
skylights on second floor, exterior trellises, and shaded arcades and patios
Solar cooling?
Here it comes.

Santa Clara’s Ripple House, which took third in the 2007 Solar Decathlon, was recently outfitted with a cutting-edge rooftop solar collector. The unit, the first of its kind installed in California, supplies space heating, hot water, and a feature that should ease the burden on the grid on hot summer afternoons: solar thermal air-conditioning.

The device, the Micro-Concentrator (MCT), is the work of Chromasun, a San Jose–based company with strong ties to SCU. The company has hired SCU student interns since 2008; in 2009, its founder and CEO, Peter Le Lievre, approached the engineering department to show off his solar collector, then under development. A team from SCU was then constructing a house for the 2009 Solar Decathlon, but Chromasun’s new collector wasn’t yet ready to meet competition requirements.

After the competition, where SCU again took third (see “Bending Light,” Spring 2010), a few SCU Solar Decathlon veterans went to work for Chromasun. One, Tim Sennott ’09, was tasked with overseeing the installation of the MCT, now a full-fledged production model, on the 2007 Ripple House. The upgrade was long overdue, says James Reites, S.J., MST ’71, an associate professor of religious studies who advised both Solar Decathlon teams. While the house’s overall environmental performance was impressive, three years later “the flat thermal panels were deteriorating and the thermal tank was losing too much heat at night,” Reites says.

Not any more. The MCT is similar to the traditional flat-panel solar collectors that have heated pools and showers in California for decades. But it uses a new type of concentrated Fresnel reflector panel. (Fresnel lenses are often used in lighthouses; they excel at concentrating light.) As a result, the MCT is able to supply much hotter water—up to 220 degrees Celsius (428 degrees Fahrenheit), hot enough to drive commercial air-conditioning absorption chillers, which are normally gas or steam fired. “We simply replace the natural gas with solar heat. The chillers do the rest,” says Le Lievre. The higher temperatures make the MCT far more efficient than traditional solar water heaters. “They’re actually 140 percent efficient,” says Le Lievre, “able to provide more cold water than the heat we provide them.” That’s because, like many air conditioners, the system also pumps heat from the inside to the outside.

Even before the installation, the house was off grid and produced more energy than it used, the surplus stored in batteries. The MCT should produce enough energy to completely displace the home’s peak air-conditioning loads. Seniors Ben Frederiksen and Nick Breska, who helped with the installation, are currently developing the computer code for monitoring and control of the house. They are also working with graduate student Sergio Escobar Vargas Ph.D. ’11 and Professor Mark Aschheim to develop a metering system to track carbon savings. Justin Gerdes
What do the numbers show?

With the annual parade of college rankings bigger than ever, SCU scores high, especially when it comes to return on investment.

Every year parents and soon-to-be college applicants scour the lists of college rankings, trying to find the right match. Certainly “best of” lists exude a certain attraction, but it helps to know what you’re looking for—especially these days, when the field of rankings-compilers has become considerably more crowded.

The proliferation of lists means that the lists themselves “have lost their misplaced position of importance,” SCU’s Vice President of Enrollment Management Mike Sexton told MSNBC earlier this year. “Every magazine has to have some slant on colleges, and everybody and their mother keeps writing books on college admissions,” he added.

Hear hear! Acknowledging that there might not be simple answers to complex questions (like which college to choose, and why), there are some interesting assessments in the rankings this year.

Bang for the buck

At Businessweek, college rankings draw on research by Payscale on “What is your degree worth?” Santa Clara scores 33rd out of 554 schools nationwide for delivering the most “bang for your buck” upon graduation. The total cost of graduation is around $187,500; net return on investment over a 30-year period for graduates—$1,261,000. That comes to an 11.1 percent annualized net return on investment.

No. 4 among “colleges that will make you rich”

Over at Forbes.com, their ranking of the best schools nationwide saw SCU jump a few notches to No. 115 (up from 150 nationally). But Santa Clara becomes a true rock star when you flip to the list of “colleges that will make you rich” (or, in other words, “These schools do the best job of raising their students above expectations”). Sharing the stage with SCU at the top of the list: Williams, Dartmouth, and Stanford.

Quality of life

In the 2011 installment of Princeton Review’s The Best 373 Colleges, SCU gets a nod for being one of the best institutions for undergraduate education and lands on the list of “Best Western Colleges.” Among especially high marks: quality of life and commitment to sustainability. Only the top 15 percent of 2,000 four-year colleges in the United States are profiled in the book.

Freshmen come back

The granddaddy in the rankings game is U.S. News & World Report, which once again esteems SCU the No. 2 master’s university in the West. When it comes to graduation rates, SCU is in the top three in the country among master’s level universities. Other highlights: The School of Engineering is ranked No. 17; and SCU has the highest freshman retention rate—93 percent—among master’s universities in the West. Kellie Quist ’10

Santa Clara Snapshot: 1970

3 philosophy courses required to graduate
4 days of classes (M-T-Th-F)
31 buildings
100 people at United Farm Workers Organizing Committee meeting to discuss union-only lettuce purchase for the campus dining services

The 1970 challenge: How many bedframes can SCU undergrads stack on top of one another?
Corporate social responsibility: the bottom line

Many companies seek to keep (or regain) the public’s good graces by performing acts of corporate social responsibility, or CSR. But how does it affect the bottom line? When companies do good, do they do better? Or is CSR a necessary cost of doing business that takes a nip out of profit?

Professor of Finance Hoje Jo of the Leavey School of Business set out to answer those questions in a paper titled “The Economics and Politics of Corporate Social Performance.” With colleagues at Stanford and Pepperdine, Jo analyzed data from 3,000 companies during an eight-year period, under the Clinton and George W. Bush presidential administrations. The paper was recognized with the prestigious Moskowitz Prize for Socially Responsible Investing from U.C. Berkeley’s Center for Responsible Business. As for findings: Results are mixed.

Jo compared companies’ financial performance with their social performance; and he took into account social pressures on firms from non-government organizations and activists. It was shown to make a difference—though not across the board. And it could negatively affect the bottom line.

“Social pressure could have a direct effect on the financial performance of a firm if it causes consumers, investors, or employees to shun the firm,” Jo says. “Social pressure could also damage the reputation of the firm or a brand, and it could portend future problems arising from private or public politics.”

One interesting finding: Concerted social pressure was more likely to be directed at a company that markets directly to consumers—Starbucks, for example—and is perceived as likely to respond to that pressure. A company like ExxonMobil, on the other hand, might experience less social pressure if consumers expect it to ignore their complaints.

Ultimately, CSR matters most to companies that depend on individual consumers; industries that trade primarily with each other got little or no financial boost from social performance activities. But if a company’s customer is the public, the enterprise had better do something socially valuable: Jo and his colleagues demonstrate that investors expect it—and reward it.

**What’s it cost?**

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<th>Vantage Global Advisers’ monthly average return on investments screened as socially responsible, 1984–1997</th>
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Statistically significant difference between these two

**A letter from a young reader**

A fifth-grader tells how stories by Francisco Jiménez helped her understand her own immigrant father.

The prompt: Write a letter to an author telling him or her how his or her book changed the way you view the world. To whom would you write?

Los Angeles fifth-grader Lara Bagdasarian chose to write to Francisco Jiménez 66 after reading his stories in The Circuit. The task was part of the Letters About Literature program, an annual national contest held by the California Center for the Book with support from the Library of Congress. Jiménez is the Fay Boyle Professor of Modern Languages and Literatures. The Circuit, first published in 1997, is a collection of historical fictions based on his experiences growing up as a son of migrant workers.

In young Lara’s letter to Jiménez, she describes how her father came to the United States as an immigrant and how she didn’t understand why he was always so hard on her about schoolwork and learning English. “Your book made me feel a lot better about my dad,” she wrote. “I am now sure that he cares about me and he is just trying to help me become a better person…. The Circuit has helped me understand my dad and realize his good intentions.”

Lara’s letter was selected as a national winner in the contest. As a reward, she received a $500 gift card from Target for herself and, for her local community or school library, a $10,000 grant.

**A letter from a young reader**

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**Dear Francisco Jiménez,**

I used to think my dad was too hard on me. I had no idea why he just didn’t believe in me. After reading your book, I feel much better and what he has been trying to tell me all these years makes so much sense.

Thank you.

Lara Bagdasarian

**WEB EXCLUSIVES**

Read Lara’s letter and letters by other students to Francisco Jiménez at santaclaramagazine.com.
Travers tops Tiger on the links

And he garners honors unequaled in California golf since 1942.

At 6-foot-4, Scott Travers ’11 looms above most other golfers, but as a high school senior he was all but invisible to recruiters, barely getting a sniff from Division I coaches. He came to Santa Clara as a walk-on, knowing that even if he didn’t make the team he’d get a good education.

Four years later, Travers has surely made more than a few coaches at other schools throw their putters in frustration for missing a rising star. In 2009–10, the redshirt junior rebounded after a year lost to mono and turned in one of the greatest seasons ever for an SCU golfer.

Last season he had five top-5 finishes and nine top-10 finishes in his 11 tournaments, leading to an at-large entry into the NCAA Regional Tournament, where he finished 54th. The performances earned him honors as West Coast Conference Player of the Year.

But that was just a prelude to his summer success when he won the California State Amateur Championship in June and then rolled on to victory at the Southern California Golf Association Amateur Championship in July.

It was the first time since 1942 that the same man held both titles, and Travers eclipsed a very elite name in the process. His 16-under-par 268 at the Southern California Amateur was the tournament’s lowest score ever, beating a record established in 1994 by none other than Tiger Woods.

In his final season for SCU, Travers, a finance major, is looking for added glory both for the team, which has its sights on making the NCAA regional tournament in June 2011, and for himself. He wants to vie for consideration as the best player in the country before graduating to life as a professional golfer.

Four years ago that would have been laughable. Now it’s a realistic goal. The college coaches who passed on the chance to recruit him didn’t see his focus and passion for improving his game, he says.

“If I’m not playing well, it’s going to make me even that much more driven to work my butt off to start getting better scores,” he says. Sam Scott ’96

Bianca Henninger ’12 earns global glory.

There’s no denying that the U.S. team fell short of expectations in the Under 20 Women’s World Cup last summer. They traveled to Germany in July hoping to raise the trophy and left after losing to Nigeria in the quarterfinals. But the early exit only emphasized how much respect goalkeeper Bianca Henninger ’12 gets from the rest of the world.

After giving up just two goals in five matches, Henninger received the vaunted Golden Glove award as the tournament’s best goalkeeper.

Rarely do players who don’t make the semifinals get such distinctions,
says SCU Coach Jerry Smith. But then, not every goalie maintains the kind of confidence and focus Henninger does—qualities that have helped establish her as one of the country’s best goalies, despite being only 5 feet 6 inches. In a position that rewards height, Henninger is 3 to 6 inches shorter than most other elite goalies, Smith says, but her ability to read the game makes up for it. She sees problems before they develop.

She also has the ability to step up when the spotlight is brightest. In November 2009, Coach Smith tapped Henninger to take the first penalty kick in a shootout against Oklahoma State, which had fought SCU to a 1–1 tie in the second round of the NCAA playoffs. There were good reasons to choose someone else. Henninger had never taken a penalty in a real game before. And if she missed, Smith risked distracting her from her prime duties—saving OSU’s shots. But the longtime coach says he knew from practice that she had deadly aim; even if she whiffed, it would only make her more determined.

She cracked her shot into the upper left corner. Then she got back to her regular job, thwarting two of OSU’s penalties and securing Santa Clara’s victory.

“If you want to talk about the player who is most directly responsible for getting a team to the Sweet 16, start with Santa Clara sophomore keeper Bianca Henninger,” the website ESPN.com soon wrote.

Her play has made her a candidate this season for the Missouri Athletic Club’s Hermann Trophy, the top award for a college soccer player, which is given out in January. The Los Gatos native, who grew up watching SCU soccer and going to Santa Clara soccer camps, is as outstanding in the classroom. As a sophomore at SCU, she was named to the WCC All-Academic Honorable Mention Team. She’s also a third-generation Bronco: Her mother, Marilyn Moreno ’79, uncle Jose H. Moreno Jr. ’83, and grandfather Jose H. Moreno Sr. ’51, J.D. ’51 all attended Santa Clara.

Basketball’s international reach

Flags of their fathers (and mothers): They hail from around the world, but it’s Bronco red and white that brings them together. No. 10 Ben Dowdell ’11 is from North Nowra, Australia. No. 44 Yannick Atanga ’14 was born in Yaoundé, Cameroon, and speaks French as his native language. No. 24 Julian Clarke ’14 calls Toronto, Canada, his home. He comes by basketball on both sides of the family: His father played basketball for Canada in the 1988 Olympics, and his mother, who was born in Serbia, helped Laurentian University in Ontario win a national title. No. 31 Niyi Harrison ’13 now calls Milpitas home, but his mother grew up in Nigeria. No. 15 Marc Trasolini ’12 is Italian by way of Vancouver, British Columbia—where he was named Mr. Basketball in 2008.

E pluribus Broncos

We B E X C L S I V ES

Read more about these and other Bronco players from around the world at santaclaramagazine.com.
MISSION MATTERS

G A M E S

An app with real firepower

The first computer that John Judnich ’13 owned had all the memory capacity of a microwave oven, but for an 8-year-old the price was right: $1 at the local thrift shop. Judnich threw himself into making the ancient machine do his bidding, discovering a thrill in programming that surpassed even his interest in disassembling electronics like VCRs to make robots. With a computer, he had a license to invent that required no hard-to-find parts, just his own imagination.

A decade later, Judnich’s creativity is available for purchase on your iPhone and iPad. The computer science major spent last Christmas break putting final touches on “Tank Battle: Iron Warfare,” a shoot-’em-up video game that turns your phone into a roving tank hunting down enemies over rolling landscapes. The game rolled out this spring; as of September, Judnich says he had sold more than 3,000 games at $1.99 a copy.

Not bad for a freshman, but then Judnich has always been advanced for his years. He got his first programming job at age 11 and was developing games for free downloads just a few years later. Home-schooled in the mountain town of Sonora, Calif., Judnich chose SCU because of the intimacy of the classes.

His academic interests include math and physics, fields that he says dovetail with computer science and the technical areas he wants to explore like neural networks and data compression. Expect more games to come. They’re the perfect environment to explore the intersection of 3-D graphics and artificial intelligence, Judnich says. Among his other projects: the charting of whole planets for a new game, and the game-speed rendering of dense forests with millions of trees, bushes, rocks, and fields awash in individual blades of grass.

WEB EXCLUSIVES

See links to Judnich’s work at santaclaramagazine.com.

S T U D E N T S

Power Play How much juice is going to electronics found in Santa Clara dorm rooms today? Students Sean Yepez ’10 and Alex Kovac ’12 surveyed electricity use in Swig Hall for the Sustainable Living Undergraduate Research Project (SLURP) and came up with some interesting results. Now’s your chance to find out how tuned in you are to the ways that students are devoting their energy—at least when it comes to the plug-in variety.

Rank the items below according to how much power they use collectively in Swig Hall. That means you have to take into account both how much power each unit uses and how many students own one. Good luck. SBS

Cell phone chargers
Microwaves
Gaming consoles
Desktop computers + monitors
Laptops

Mobility and firepower: Judnich and his tank handiwork
THE HORROR, THE HORROR
As philosopher Friedrich Nietzsche tells it, the fact that life is suffering is not what makes it unbearable. The kicker is that life is meaningless suffering. The lesson to be gained: better not to have been born in the first place. That's the cheerful starting point in Nietzsche and the Horror of Existence (Lexington Books, 2009), a new study by SCU Professor of Philosophy and department chair Philip J. Kain. For Nietzsche, it takes an Übermensch to stand up to the meaningless suffering that is repeated over and over again, thanks to the “eternal recurrence.” After plunging the depths of Nietzsche’s vision, Kain asks what we do with all the suffering in our world. “Compassion can protect us from despair,” he concludes; it can bond us with the sufferer and, Kain writes, “we can continue on working to reduce suffering.”

LEAD ON
Although the dynamics of business have changed radically in recent decades, the fundamentals of good leadership have not. That’s the central thesis of The Truth About Leadership (Jossey-Bass, 2010), which draws on 30 years of work in the field by SCU’s James M. Kouzes and Barry Z. Posner. In their latest book, they distill the unchanging realities of leadership from ever-changing fads, slogans, and tactics that pervade the workplace. What are the most important factors to keep in mind in the 21st century as millennials move up the ladder? Read the answer to that in an essay adapted from the book on pg. 49 of this magazine. Kouzes is an executive fellow at the Center for Innovation and Entrepreneurship at the Leavey School of Business; Posner, a professor of leadership in the Leavey School of Business, served from 1997 to 2009 as dean of the business school. Jon Teel ’12

MINDFULNESS ISN’T JUST FOR BUDDHISTS
The concept of mindfulness—an awareness that arises by attending to the self through an open, accepting, and discerning way—is integral to Buddhist teachings. And in The Art and Science of Mindfulness: Integrating Mindfulness into Psychology and the Helping Professions (American Psychological Association, 2009), SCU Associate Professor of Counseling Psychology Shauna L. Shapiro and co-author Linda Carlson show how mindfulness applies to their profession and patients as well. “Mindful awareness is fundamentally a way of being,” they write, “a way of inhabiting one’s body, one’s mind, one’s moment-by-moment experience.” As such, mindfulness and psychology can combine to create a more meaningful, helpful, and healing experience. JM

RELATIONSHIP STATUS: IT’S COMPLICATED
All happy families are alike, Tolstoy wrote. But when it comes to the ties that bind intimate relationships through good times and bad, things get a little more complex. In Support Processes in Intimate Relationships (Oxford University Press, 2010), SCU Associate Professor of Psychology Kieran T. Sullivan and co-editor Joanne Davila survey a broad range of research on relationships, looking at, for example, “getting what one wants,” “providing what partners need,” and support for relationships in the context of health-related problems. Collaborating with Sullivan on one essay are two Broncos, Kathrine Bejanyan M.S. ’07 (now a marriage and family therapist) and Katherine Hanson ’07 (completing a master’s in social work at Columbia University). The collection serves as a resource for researchers, clinicians, and graduate students. JT

SPEAK UP, PSYCHOLOGIST!
Assistant Professor of Counseling and Psychology David B. Feldman and Paul J. Silvia bring wit and personal experience to bear in Public Speaking for Psychologists: A Lighthearted Guide to Research Presentations, Job Talks, and Other Opportunities to Embarrass Yourself (American Psychological Association, 2010). Chock full of practical tips (e.g., bring a back-up flash drive to your lecture and advice (how to handle that special moment when jokes flop), the book offers suggestions for transforming sweaty-palm moments in front of an audience into something enjoyable and rewarding. Liz Carney ’11

FAME AND THE LAW
Celebrities are people too, and they have rights. But they’re also a very special case. At stake: big bucks from endorsements, advertisements, and merchandising. So it’s inevitable that lawyers will become involved. SCU law professor Tyler T. Ochoa and Davis S. Welkowitz’s legal textbook, Celebrity Rights: Rights of Publicity and Related Rights in the United States and Abroad (Carolina Academic Press, 2010), examines how much control celebrities can have over their image. Celeb lawsuits on display in the textbook range from a defamation suit against a celebrity to one by a Las Vegas sign maker to a court battle between the Three Stooges and Tiger Woods, from Marilyn to Elvis, from Valentino to Vanna. California Gov. Schwarzenegger makes a cameo, thanks to a bobblehead doll produced without his okay. And longtime Tonight Show host Johnny Carson is here, filing a lawsuit against a portable toilet company that gloomed his well-known intro “Here’s Johnny!”

LC
It's time to light 10 candles on the birthday cake for the California Legacy Series. To date: 43 books, 500 radio broadcasts, and a handful of movies. So what's next? Something big.

ALICIA K. GONZALES '09 AND STEVEN BOYD SAUM

A decade of literary revival is something to celebrate, especially when the publishing adventure has, in the words of the San Francisco Chronicle, included not just rediscovering California’s “unsung literary history [but] rewriting it.” That bit of enthusiasm greeted the publication in 2003 of California Poetry: From the Gold Rush to the Present, one of more than 40 titles issued as part of the California Legacy Series during the past decade. The series is a collaboration between Santa Clara University and Berkeley-based publisher Heyday, and operates under the direction of Professor of English Terry Beers and Heyday founder Malcolm Margolin.

Numerous SCU faculty have also had a hand in editing and introducing various books in the series, which launched in fall 2000 with three books: the anthology Unfolding Beauty: Celebrating California’s Landscapes, edited by Beers; Unfinished Message: Selected Works of Toshio Mori; and Eldorado: Adventures in the Path of Empire, which brought back into print a compelling recounting of the Gold Rush era by Bayard Taylor, a journalist who was there to see it firsthand.

But the California Legacy Project is more than books. Hundreds of radio broadcasts in the “Your California Legacy” series have been recorded at SCU and the studios of KAZU in Pacific Grove, and they run the gamut from John C. Frémont to Jack Kerouac. (Full disclosure: Along with many other talented SCU students, Alicia K. Gonzales ’09, one of the authors of this piece, served as an intern in the California Legacy Project and had a hand in some of those scripts.)

Enlisting the skills of journalist, producer, and composer Bernhard Drax, the California Legacy Project has also made forays into movie making. Drax is a bit of a rock star in the world of “machinima”—movies generated by computer graphics engines; in his case, it’s making use of personae in the virtual world of Second Life. He re-creates moments from California literary history to reach a visually oriented audience with segments from the likes of Mark Twain, Raymond Chandler, and Mary Austin. “Here you have a place where you can step into literature,” Drax enthuses. “There’s really nothing like it!”

THE LEGACY’S LATEST

During the past year or so, the series has welcomed five new books. Frozen Music: A Literary Exploration of California Architecture (November 2010) is the newest. Edited by David Chu, the anthology turns the eyes (and words) of poets, fictioneers, and essayists on the state’s eclectic architectural landscape. Mike Davis, William Gibson, and John Fante make appearances; so do an Indian dance house and Frank Gehry’s Disney Concert Hall in Los Angeles.

The Illuminated Landscape: A Sierra Nevada Anthology takes it to the mountains with editors Gary Noy and Rick Heide. (Heide earlier edited another landmark collection for the series, Under the Fifth Sun: Latino Literature from California.) The anthology heads for the Range of Light, where a reader might find a refuge for the spirit, accompanied by stalwarts Henry David Thoreau and Wallace Stegner, or perhaps in the company of rowdier guides like T. Coraghessan Boyle and Ishmael Reed.

No Place for a Puritan: The Literature of California’s Deserts venturs into California’s most unforgiving territory with writers who range from John Steinbeck to Hunter S. Thompson. Accounts of internment life at Manzanar, children lost to the wilderness, and rattlesnake run-ins are par for the course in this anthology edited by Ruth Nolan. But the desert is also a
place of spiritual renewal and mystery; and it's home to many Californians.

**A Yankee in Mexican California: 1834–1836** draws from the memoir by Harvard dropout Richard Henry Dana Jr. and takes readers on adventures in the Mexican port towns of Santa Barbara, Monterey, San Diego, and San Francisco. In his foreword, SCU's John Farnsworth, lecturer of environmental writing and literature—and fellow mariner—notes that Dana limns "a place to which sailors such as myself can never again navigate."

**Mountains and Molehills, or Recollections of a Burnt Journal** takes readers to 1850 San Francisco, where characters from all over the map—China, Spain, Africa, Peru—turn up to chase their pot of gold. Previously out of print, this lampoon of a travel adventure by Englishman Frank Marryat serves up tales of pickles sold in auction and pavements made of oyster shells.


**IT’S ALMOST 2011: NOW WHAT?**

In the works for the California Legacy Project is a long-form public radio series, *Nature Dreaming: Rediscovering California’s Landscapes*. (See how things have come full circle?) It draws on dramatic readings of California landscape writing, commentary by prominent humanities scholars, and it features writer and organic farmer David Mas Masumoto, author of *Epitaph for a Peach* and *Wisdom of the Last Farmer*, among other works. The project is supported in part by an award from the National Endowment for the Arts.

Then there’s The Big Read, a nationwide project under the auspices of the NEA, which encourages communities to read one book together and, in so doing, to restore reading to the center of American culture. In the larger Santa Clara community, 15 organizations are partnering with the Santa Clara City Library to host events; among them are the California Legacy Project, the Markkula Center for Applied Ethics, and the de Saisset Museum. What’s your assigned reading? An old favorite, *The Call of the Wild*, by Jack London, the tale of a once-domesticated dog named Buck who winds up a sled dog in the Yukon during the Klondike Gold Rush. Big

Read activities SCU is involved with include book discussions, demonstrations by Canadian dog sled historian Jeff Dinsdale, and an exhibition at the de Saisset Museum on Santa Clara Jesuit Bernard Hubbard, who earned the sobriquet the “Glacier Priest” and led annual expeditions to explore the wilds of Alaska.

Folks with a special interest in sled dogs might also want to check in with SCU’s Terry Beers; he owns a few sled dogs himself. And he’s quick to point out that Jack London’s heroic pup, Buck, began his adventure just a few blocks from the Mission Campus; the dog belonged to a judge who lived in San Jose’s College Park.

As for the future of publishing and the California Legacy Series: To be sure, the proliferation of e-books has changed the literary landscape, especially when it comes to reissuing material previously out of print. Certainly that will be a factor in what kind of books Heyday and SCU collaborate on in the next chapter of the publishing adventure. ❝
What can Jesuit universities do together to make the world a more humane, just, and sustainable place? It starts with imagination. And an unequaled global network.
We have today an extraordinary opportunity to help shape the future, not only of our own institutions but of the world, through “networking.” That word, “networking,” so often used these days, is, in fact, typical of the “new world” in which we live—a world which has as its “principal new feature” what Pope Benedict XVI calls “the explosion of worldwide interdependence, commonly known as globalization.”

Interconnectedness is the new context for understanding the world and discerning our mission. There has been much discussion on both the positive features and the negative effects of globalization, and I need not review them here. Rather, what I wish to invite us to reflect on together is this: How does this new context challenge us to redirect, in some sense, the mission of Jesuit higher education?

Clearly, the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances. But it also calls for a common and universal response, drawn from diverse cultural perspectives, from Jesuit higher education as a whole, as an apostolic sector. I would invite you to consider three distinct but related challenges to our shared mission that this new “explosion of interdependence” poses. First, promoting depth of thought and imagination. Second, rediscovering and implementing our “universality” in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry.
I. Promoting depth of thought and imagination

One negative effect of globalization is what I call the globalization of superficiality. I am told that I am the first Jesuit General to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and communication technologies and their many positive contributions and possibilities.

However, I think that all of you have experienced what I am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one’s reactions so immediately and so unthinkingly in one’s blogs or microblogs; when the latest opinion column from the New York Times or El País, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking work of serious, critical thinking often gets short-circuited.

One can “cut and paste” without the need to think critically or write accurately or come to one’s own careful conclusions. When beautiful images from the merchants of consumer dreams flood one’s computer screens, or when the ugly or unpleasant sounds of the world can be shut out by one’s MP3 music player, then one’s vision, one’s perception of reality, one’s desiring can also remain shallow. When one can become “friends” so quickly and so painlessly with mere acquaintances or total strangers on one’s social networks—and if one can so easily “unfriend” another without the hard work of encounter or, if need be, confrontation and then reconciliation—then relationships can also become superficial.

When one is overwhelmed with such a dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than it is to study, to pray, to risk, or to discern a choice. Our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

We need to understand this complex new interior world created by globalization more deeply and intelligently so that we can respond more adequately and decisively as educators to counter the deleterious effects of such superficiality. For a world of globalized superficiality of thought means the unchallenged reign of fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many. Shallow, self-absorbed perceptions of reality make it almost impossible to feel compassion for the suffering of others; and a contentment with the satisfaction of immediate desires or the laziness to engage competing claims on one’s deepest loyalty results in the inability to commit one’s life to what is truly worthwhile. I’m convinced that these kinds of processes bring the sort of dehumanization that we are already beginning to experience. People lose the ability to engage with reality; that is a process of dehumanization that may be gradual and silent, but very real.

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition. We aim to bring our students beyond excellence of professional training to become well-educated “whole person[s] of solidarity,” as Father Kolvenbach noted in a speech at Santa Clara University a decade ago. Perhaps what I mean can be best explained by reflecting a bit on the “pedagogy” in the contemplations on the mysteries of the life of Jesus in the Spiritual Exercises—a pedagogy Ignatius later applied to Jesuit education.

One might call this the exercise of the creative imagination. The imagination works in cooperation with memory, as we know from the Exercises. The English term used for the acts of the faculty of memory—to remember—is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member—through the active, creative imagination—to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, we are RE-membering. At the end of the exercise—when the jigsaw puzzle is formed again—the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation, as the deepest reality of God’s love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins re-creating it. Ignatian contemplation is a very powerful tool, but it is essential
to understand that *imagination* is not the same as *fantasy*. Fantasy is a flight from reality to a world where we create images for the sake of a diversity of images. Imagination grasps reality.

In other words, depth of thought and imagination in the Ignatian tradition involve a profound engagement with the real, a refusal to let go until one goes beneath the surface. It is a careful analysis (dismembering) for the sake of an integration (remembering) around what is deepest: God, Christ, the Gospel. The starting point, then, will always be what is real: what is materially, concretely thought to be there; the world as we encounter it; the world of the senses so vividly described in the Gospels themselves; a world of suffering and need; a broken world with many broken people in need of healing. We start there. We don’t run away from there. And then Ignatius guides us and students of Jesuit education, as he did his retreatants, to enter into the depths of that reality. Beyond what can be perceived most immediately, he leads one to see the hidden presence and action of God in what is seen, touched, smelt, felt. And that encounter with what is deepest changes the person.

A number of years ago, the Ministry of Education of Japan conducted a study in which they found that modern Japanese education had made great advances in science and technology, mathematics, and memory work. But the educational system had become weaker in teaching imagination, creativity, and critical analysis. These, notably, are three points that are essential to Jesuit education.

Creativity might be one of the most needed things in present times—real creativity, not merely following slogans or repeating what we have heard or what we have seen in Wikipedia. Real creativity is an active, dynamic process of finding responses to real questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control.

When I was teaching theology in Japan, I thought it was important to begin with pastoral theology—the basic experience—because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: *What makes a pastor creative?* I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don’t know what to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear to be dilemmas because we don’t want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination—the ability to see other models and patterns.

In studying that issue, I found one concept developed by psychologists particularly helpful: floating awareness. Psychologists study Sigmund Freud, Erich Fromm, and others from different schools of psychology to develop what they call “floating awareness.” When psychologists encounter a patient and diagnose the person, they choose from different methods of helping people, deciding on the process that is going to help most. This is exactly what a Spiritual Father should do. And I wish we had this floating awareness when we celebrate the liturgy: the ability to see the community and grasp what it needs now. It’s a very useful concept when it comes to education as well.

I accept that the dictatorship of relativism is not good. But many things are relative. If there is one thing I learned in Japan, it is that the human person is such a mystery that we can never grasp the person fully. We have to move with agility, with openness, around different models so that we can help them. For education, this is a central challenge.

Our universities are now teaching a population that is not only diverse in itself; it’s totally unlike the former generation. With the generational and cultural change, the mentality, questions, and concerns are so different. So we cannot just offer one model of education.

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**Ecology and sustainability**

The working groups recognized four fundamental axioms:

- Creation is a gift from God that is being wounded by human actions;
- We have a common responsibility for the welfare of the entire world;
- We have an ethical obligation to learn with the poor, who are most affected by environmental degradation;
- We must respond to the needs of the present without compromising the lives of future generations.

Through teaching, research, advocacy, and action, the groups hope the International Jesuit Higher Education network will:

- Encourage development of curricula that address sustainability issues and teach a certain level of environmental literacy;
- Increase research on such things as the relationships among ecology, environmental justice, poverty, migration, deforestation, and the loss of biodiversity; and
- Create a collaborative action project and an assessment tool to measure each institution’s progress in sustainability.

Ron Hansen M.A. ’95

Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn’t alter us. What kind of encounter do we have with our students if we are not changed? The meaning of change for our institutions is “who our students become,” what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The experience of reality includes the broken world, especially...
the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence and the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to ensure that we are not simply populating the world with bright and skilled superficialities?

II. Rediscovering universality

One of the most positive aspects of globalization is that it has made communication and cooperation possible with an ease and at a scale that was unimaginable even a decade ago. As traditional boundaries have been challenged, our narrower understandings of identity, belonging, and responsibility have been redefined and broadened. Now, more than ever, we see that in all our diversity we are a single humanity, facing common challenges and problems. As was noted at the 35th General Congregation, we “bear a common responsibility for the welfare of the entire world and its development in a sustainable and life-giving way.” The positive realities of globalization bring us, along with this sense of common belonging and responsibility, numerous means of working together if we are creative and courageous enough to use them.

In today’s universities, many of you experience this breakdown of traditional boundaries in the demand that you internationalize, in order to be recognized as universities of quality—and rightly so. Already many of you have successfully opened offshore or branch campuses, or entered into twinning or cross-border programs that allow your students or faculty members to study or work abroad, to engage and appreciate other cultures, and to learn from and with people of diverse cultures.

In our schools we have far fewer Jesuits—and yet, at the same time, in our universities and our schools, we have many more programs than before with a social relevance. When I visited California last year—my first visit to the United States—I was greatly encouraged to see that in every one of our schools there was an outreach program, a broadening of horizons: bringing students to other countries, to other continents, to heighten their awareness and concern.

You have also been able to welcome more international students into your own universities, and all of these cross-cultural encounters and experiences surely enrich the quality of scholarship and learning in your institutions, as well as help you to clarify your own identity and mission as Catholic, Jesuit universities. Internationalization is helping your universities become better.

Pope John Paul II, in Ex Corde Ecclesiae, observed that in addition to quality teaching and research, every Catholic university is also called on to become an effective, responsible instrument of progress—for individuals as well as for society. For Ignatius, every ministry is growth, transformation. We are not talking about progress in material terms but about progress that supposes the person goes through a number of experiences, learning and growing from each. In different ways, every Jesuit university is striving to become what Ignacio Ellacuría, the Jesuit rector of the Universidad Centroamericana José Simeón Cañas, who was martyred 20 years ago, called a proyecto social. A university becomes a social project. Each institution represented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society.

We could say every university is committed to caritas in veritate—to promote love and truth—truth that comes out in justice, in new relationships, and so forth.

However, thus far, largely what we see is each institution working as a proyecto social by itself, or at best with a national or regional network. This does not take sufficient advantage of what our new globalized world offers us as a possibility for greater service. People speak of the Jesuit university or higher education system. They recognize the “family resemblances” between Pontificia Comillas in Madrid and Sanata Dharma in Yogyakarta, between Javeriana in Bogotá and Loyola College in Chennai,
between St. Peter’s in Jersey City and St. Joseph in Beirut. But there is only a commonality of Ignatian inspiration rather than a coherent “Jesuit university network”: Each of our institutions operates relatively autonomously, and as a result, the impact of each as a proyecto social is limited. The 35th General Congregation observed that “in this global context, it is important to highlight the extraordinary potential we possess as an international and multicultural body.” It seems to me that, until now, we have not fully made use of this “extraordinary potential” for “universal” service as institutions of higher education.

Can we not go beyond the loose family relationships we now have as institutions and reimage and reorganize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius’ vision of the Society? Isn’t this the moment to move like this? Surely the words used by the 35th General Congregation to describe the Society of Jesus as a whole apply as well to Jesuit universities around the world:

“The new context of globalization requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community—and, simultaneously, as a network of local communities—that we seek to serve others across the world.”

While regional organizations of cooperation in mission exist among Jesuit universities, the challenge is to expand them and build more universal, more effective international networks of Jesuit higher education. How much more can we increase the scope of our service to the world if all the Jesuit institutions of higher education become, as it were, a single global proyecto social?

Before coming here, I met with the Provincials of Africa in Rome; some Provincials from Latin America were passing through as well. A couple mentioned, “Since you are going to Mexico for this meeting, can you tell the directors and the deans and the universities to share the resources they have? We who have only beginning institutions—if we could access the libraries and resources that are offered in universities with tradition and know-how and resources that we cannot afford, that would be a great, great help.”

The Society of Jesus is moving from having a historical institute in Rome to having branches or small historical institutes around the world. I hope that these branches can network, because this is the time that every culture, every group can have its own voice about its own history—and not have Europeans interpreting the history of everybody else. In Rome, we are going to work in our own archives to copy, digitize, and share with other centers. Likewise, it would be a tremendous service if the universities could share their tremendous resources of materials, libraries, et cetera, with universities that could not hope to build a library in 10 years.

I hope we can move from conferences and discussions to establish three operational consortia focused on responding together to “frontier challenges” of a supranational or supracontinental character. First, a consortium to confront creatively the emergence of aggressive “new atheisms.” In Europe, they use the term “new aggressive secularism,” and it is very anti-Church. Interestingly, Japan has been secular for 300 or 400 years, with total separation of church and state, but their secularism is peaceful and respectful of religions. In Europe I have found a very aggressive secularism, not peaceful. Secularism without peace has to be anti-something or against somebody. Why have we come to that? We see it particularly in countries that have been most Catholic: Spain, Italy, Ireland. There, secularism goes against the historical presence of a church that was very powerful and influential. These new atheisms are not confined to the industrialized North and West. They affect other cultures and foster a more generalized alienation from religion, often generated by false dichotomies drawn between science and religion.

Second, a consortium focused on more adequate analyses and more effective and lasting solutions to the world’s poverty, inequality, and other forms of injustice. In my travels, a question that comes up over and over again is: What are the challenges of the Society? The only answer is: the challenges of the world. There are no other challenges. The challenge is looking for meaning: Is life worth living? And the challenges of poverty, death, suffering, violence, and war. These are our challenges.

And third, a consortium focused on our shared concerns about global environmental degradation, which affects more directly and painfully the lives of the poor, with a view to enabling a more sustainable future for our world. Universities came very late into Ignatius’ understanding of how the Society of Jesus was to fulfill its mission in the Church. Strikingly, in the Constitutions, Ignatius makes clear why he is won over to the idea: The Society

Markets, inequality, and poverty
Recognizing the transcendent dignity of the human person and the requirement to alleviate poverty and foster a more equitable society, some practical steps were promoted:

• Help the poor improve the quality of their services and products to meet international standards and help them find sustainable markets globally so they earn higher returns for their labor;
• Organize local self-help groups and cooperatives to instill in the poor the habit of thrift and increase their collective creditworthiness;
• Focus on some segment among the growing service sectors, and empower the youth among the poor to capitalize on emerging opportunities;
• Introduce organic farming, food processing, packaging, and marketing; and
• Where there is a great demand in affluent countries, train youths and find employment for them in skilled physical labor like driving, plumbing, and care of children, the elderly, and ill. RH
of Jesus accepts “charge of universities” so that the “benefits” of “improvement in learning and in living … be spread more universally.” The more universal good is what prompts Ignatius to accept responsibility for universities. With globalization, then, surely more effective networking will allow us to spread the benefits of Jesuit higher education more universally in today’s world.

III. Learned ministry

If we are true to our Ignatian heritage, research in our universities must always ultimately be conceived of in terms of what the 34th General Congregation calls “learned ministry” or the “intellectual apostolate.” (This is Jesuit jargon. And a tangential but important point to note is that the intellectual apostolate, sometimes a confusing term, applies to all Jesuit works and apostolates.)

All the virtues of the rigorous exercise of the intellect are required: “learning and intelligence, imagination and ingenuity, solid studies and rigorous analysis.” And yet, it is always “ministry” or “apostolate”: in the service of the faith, of the Church, of the human family and the created world that God wants to draw more and more into the realm of His Kingdom of life and love. It is always research that is aimed at making a difference in people’s lives, rather than simply a recondite conversation among members of a closed elite group.

What challenges does globalization pose to the “learned ministry” of research in Jesuit universities? First, an important challenge comes from the fact that globalization has created “knowledge societies,” in which development of persons, cultures, and societies is tremendously dependent on access to knowledge. Globalization has created new inequalities between those who enjoy the power knowledge brings and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: Who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with the poor and excluded? We also need to ask some specific questions of faculty and students: How have they become voices for the voiceless, sources of human rights for those denied such rights, resources for protection of the environment, persons of solidarity for the poor?

In this connection, the work in progress of Jesuit Commons (www.jesuitcommons.org) is extremely important, and it will require more serious support and commitment from our universities if it is to succeed in its ambitious dream of promoting greater equality in access to knowledge for the sake of the development of persons and communities.

Second, our globalized world has seen the spread of two rival “isms”: on the one hand, a dominant “world culture” marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world’s great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain “faith” divorced from or unregulated by human reason. As Pope Benedict points out, both “secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith.”

The Jesuit tradition of learned ministry, by way of contrast, has always combined a healthy appreciation for human reason, thought, and culture, on the one hand, and a profound commitment to faith, the Gospel, and the Church, on the other. This commitment includes the integration of faith and justice in dialogue among religions and cultures. The training of the early Jesuits, for example, included the study of pagan authors of antiquity, the creative arts, science and mathematics, as well as a rigorous theological course of study. One only need consider the life and achievements of Matteo Ricci, whose 400th death anniversary we celebrate this year, to see how this training that harmoniously integrated faith and reason, Gospel and culture, bore such creative fruit.

As secularism and fundamentalism spread globally, our universities are called to find new ways of creatively renewing this commitment to a dialogue between faith and culture that has always been a distinguishing mark of Jesuit learned ministry. This has been the mission entrusted to us by the Papacy in the name of the Church. The world today needs such a service. The unreasoning stance of fundamentalism distorts faith and promotes violence in the world, as many of you know from experience. The dismissive voice of secularism blocks the Church from offering to the world the wisdom and resources that the rich theological, historical, and cultural heritage of Catholicism can offer to the world. Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?
Conclusion

According to good Jesuit tradition, the time has now come for a repetitio—a summation. I have sought to reflect with you on the challenges of globalization to Jesuit universities as institutions of learning, service, and research. First, in response to the globalization of superficiality, I suggest that we need to study the emerging cultural world of our students more deeply and find creative ways of promoting depth of thought and imagination, a depth that is transformative of the person. Second, in order to maximize the potentials of new possibilities of communication and cooperation, I urge Jesuit universities to work toward operational international networks that will address important issues touching faith, justice, and ecology that challenge us across countries and continents. Finally, to counter the inequality of knowledge distribution, I encourage a search for creative ways of sharing the fruits of research with the excluded; and in response to the global spread of secularism and fundamentalism, I invite Jesuit universities to a renewed commitment to the Jesuit tradition of learned ministry which mediates between faith and culture.

From one point of view, I think you can take everything I have said and show that the directions I shared are already being attempted or even successfully accomplished in your universities. Then, one can take what I have said as a kind of invitation to the "magis" of Ignatius for the shaping of a new world, calling for some fine-tuning of existing initiatives, asking that we do better or more of what we are already doing or trying to do. I think that is a valid way of accepting these challenges.

I would like to end, however, by inviting you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

Already in 1995, General Congregation 34 saw that the universities were growing in size and complexity, and at the same time, the Jesuits were diminishing in number within the universities. In 1995, when GC 34 spoke about the diminishing number of Jesuits in universities, there were about 22,850 Jesuits in the world. Today, in 2010, there are about 18,250—some 4,600 fewer Jesuits. I need not go into further statistics to indicate the extent of this challenge. I am very aware of and grateful for the fact that, in the past 15 years, there has been much creative and effective work aimed at strengthening the Catholic and Ignatian identity of our institutions, at creating participative structures of governance, and at sharing our spiritual heritage, mission, and leadership with our collaborators. I am also very aware of and delighted to see how our colleagues have become true collaborators—real partners—in the higher education mission and ministry of the Society. These are wonderful developments the universities can be proud of and need to continue as the number of Jesuits continues to decline.

We need to continue and even increase these laudable efforts of better educating, preparing, and engaging lay collaborators in leading and working in Jesuit institutions. This is one of the sources of my hope in the service of the Society and of the Church. If we Jesuits were alone, we might look to the future with a heavy heart. But with the professionalism, commitment, and depth that we have in our lay collaborators, we can continue dreaming, beginning new enterprises, and moving forward together. We need to continue and even increase these laudable efforts.

One of the most, perhaps the most, fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and—with their energy, creativity, and freedom—ask their basic question afresh: What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves, not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God’s call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would—or how would—running all these universities still be the best way we can respond to the mission of the Church and the needs of the world?

In the Gospels, we often find “unfinished endings”: the original ending of the Gospel of Mark, with the women not saying a word about the message of the angel at the tomb; the ending of the parable of the Prodigal Son, which ends with an unanswered question from the Father to the older brother. These ambiguous endings may be unsettling and precisely meant to provoke deeper, more fundamental questioning and responses. I therefore have good precedents to conclude my talk in this open-ended way. I hope I leave you reflecting to what extent the challenges I have offered this morning are about improving our institutions and the mission and ministry to help shape a more humane, just, faith-filled, sustainable world or are calls to, in some sense, refound what Ignatius called “the universities of the Society.”

WEB EXCLUSIVES
Find links to conference papers, the new Jesuit Commons site, and more at santaclaramagazine.com.
AND WHAT DOES THE LORD REQUIRE OF YOU? ONLY TO ACT JUSTLY, TO LOVE TENDERLY, AND TO WALK HUMBLY WITH YOUR GOD.

MICAH 6:8

A last goodbye to Paul Locatelli,
As Paul Locatelli S.J. ’60 had done so many times in life, so it was on the occasion of his funeral Mass on July 16: He brought together thousands of people through love and respect and a sense of shared commitment to Santa Clara University and its greater mission. “All of you here, and many others, have supported Paul’s vision of educating young women and men to be people of competence, conscience, and compassion,” Santa Clara President Michael Engh, S.J., told those gathered.

For more than 50 years, Paul Locatelli called Santa Clara home: as student, as professor, as assistant dean of the business school, as academic vice president, as president for two decades, and, most recent, as chancellor. Fr. Engh observed, “The Santa Clara of today is the result of Paul’s vision and guidance. And all that has been accomplished in realizing that vision would not have been possible without you, without your efforts, your support, and your generosity.” Indeed, as Fr. Locatelli knew, working for the greater glory of God is a shared endeavor.

Two years ago, the pages of this magazine explored how the University was transformed under Fr. Locatelli’s leadership; the changes were tremendous. At the time, Fr. Locatelli had recently taken on additional responsibilities as Secretary for Higher Education for the Society of Jesus. Rather than recount those accomplishments again, in the words that follow we bring you more personal reflections on the person, the priest, and the president.

He was a man of boundless energy, just embarking on a new, global effort leveraging the international network of Jesuit institutions of higher learning. But he was diagnosed with pancreatic cancer in May, and he died on the morning of July 12. That Friday, we gathered for his funeral Mass in the Mission Gardens.

As the ceremony commenced, the palm fronds rustled in the evening breeze, and a waxing moon was setting in the sky beyond Varsi Hall. Mourners in the Mission Gardens heard words of love and loss and respect. Among the 2,500 in attendance were many alumni and friends and faculty and staff. Fr. Locatelli’s predecessor as Santa Clara President, William Rewak, S.J., traveled up from Los Angeles. Bishops Patrick McGrath of San Jose and Richard Garcia of Monterey were there, as was John P. McGarry, California Provincial for the Society of Jesus; so were current San Jose Mayor Chuck Reed, former San Jose Mayor Tom McEnery ’67, M.A. ’70, and Santa Clara Mayor Patricia Mahan J.D. ’80; and from the U.S. Congress Zoe Lofgren J.D. ’75, Mike Honda, and Anna Eshoo came after sponsoring a joint resolution in the Congressional Record honoring Fr. Locatelli.

There were prayers and hymns and tears, a homily and eulogies—but if the evening had been left at that, Fr. Locatelli would not have been satisfied. So a true Locatelli-style reception followed, “with good Italian wine and good Italian food,” as Fr. Engh noted.

In his final words that evening, Fr. Engh recounted his last visit to Fr. Locatelli’s bedside a few days before. “I thanked him for his friendship and reminded him that his work, indeed, for Santa Clara is not done. He’s now our advocate in Heaven,” Fr. Engh said. “There’s much more to do to continue his legacy on earth while he works for us above.”

Steven Boyd Saum
Paul always hated long homilies and extended eulogies. In fact, he used to tease me. “The Irish,” he would say, “are the worst of the lot.” Then he would really get in his digs. “In fact,” he would add, “Whenever I attend an Irishman’s funeral, I have my secretary cancel all my appointments for the whole day and night.” So when Paul informed me that he had named me, Mick McCarthy, to preach at his funeral Mass, I asked what accounted for his miraculous conversion. He looked at me with that big Locatelli smile. “At that point, Mick, I’ll be in a box and it won’t matter to me anymore. At that point, Mick, who’s counting the time? At that point, you can talk as long as you like.”

But I know you’re listening, Paul. So however many words it takes, it all amounts to this: We love you, Paul. We shall miss you dearly, Paul. We are exceedingly grateful for the man you are, Paul—a man of God. In fact, the Mission Gardens have never been so full of people longing to show their respect and affection. And we are here, Paul, to commend you to the same Lord who graciously sent you to us and gave us so much through you. We pray, Paul, that you hear him say: “Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food.”

Like others, I have never known anyone with as robust a constitution as Paul. So the swiftness of his death has rocked us all, especially his family. Al and Harry, I know that your brother has always been a colossus of strength for you and your families, and I know there is a hole in your hearts. I had the privilege of seeing Paul in many different contexts, from state occasions to family meals prepared by Lydia or Diane. You need to know sincerely that Paul was at his absolute best any time he was with you as brother and uncle. The love and loyalty he experienced with you ran so deep and started from such an early age that it set the pattern for his whole life, including his tenure as President of Santa Clara.

Paul once related to me the story how, as kids, he and Harry got in a car accident while he was driving. His own scrapes and bruises were noth-
ing so painful as what he felt for his injured little brother. For me, that image of a 17-year-old Paul Locatelli intensely anxious for little Harry explains every speech I heard him give about the virtue of compassion and solidarity with the least of our brothers and sisters. It also grounds his sense of who this God is that he served his whole life long. It fills out his sense of who is this Christ, for whom Paul gave up everything he had and followed to his final day. Christ is the one who—even when he comes in all his glory, surrounded by angels and sitting on a throne before the nations—identifies with the hungry and thirsty, the alien, the condemned, the sick. This is the God Paul knew and believed in; this is the Christ Paul preached with his very life. This is the God Paul taught us to follow and worship and love. And this is the vision with which he led and formed Santa Clara University.

Moreover, he made clear it is the ultimate metric of our success. The passage just read from Matthew’s Gospel (25: 31–46), besides being a cosmic vision, is a final accounting—and don’t ever think Paul’s priesthood did not build on his training as a CPA. The last few years he had been teaching me to read audits. “Whatever numbers any financial genius may give you,” he would say, “you always need to find out the bottom line.” But to Paul there was always a bottom line under the dollar amount. He used to joke that his 20 years as CEO of the oldest and most trusted corporation in Silicon Valley gave him the authority to remind everyone—from professors focused on academic excellence to business people striving to boost their profits—that they have crucial social obligations to those in need—whether on the other side of the street or the other side of the globe. When people complained they were tired of hearing about all this social justice and solidarity, he had a classic Locatelli response. It’s an Italian word his older brother Al taught him: “Tough.”

“[We] must challenge the illusion,” he wrote in 2005, “of privilege and isolated individualism. [We must] bind ourselves emotionally and functionally to others and to the earth.” It was precisely this capacity to bind himself emotionally to others that made him such a wonderful priest. If it were not for the fact that, as a professor, I have close contact with the students SCU produces, I might easily regard Paul’s passionate challenge to educate for solidarity with the poor as a lot of noble rhetoric. But the reality is: He changed us.

A JESUIT’S JESUIT

FROM A EULOGY BY MARIO PRIETTO, S.J.

When he was president, he was obviously a very busy man, with a lot of demands on his time. But whenever there was an illness, a death, or some personal crisis, Paul would always be there, ready to help out, solve problems, and give solid advice. When I worked in Campus Ministry, if a priest was needed for a Mass, or a wedding, or a funeral, as busy as he was, Fr. Locatelli would always be available.

Paul Locatelli was a Jesuit’s Jesuit. Entrusted with responsibilities from novitiate secretary to rector to delegate to the last general congregation in Rome, he was always available to go where there was the greatest need.
Pause in this place: The Mission gardens

Oh, Paul, in the kingdom prepared for you from the creation of the world, I pray God give you a complete vision of the long and mighty chain of souls whose names you might not even know but whose lives have been transformed by virtue of your fidelity to the Gospel.

Of course, that vision has already begun. On your hospital bed, you asked me to read the following words at your funeral: “Eye has not seen. Ear has not heard, nor can the heart conceive what God has prepared for those who love him.”

You told us to rejoice and be glad at what a blessed life you’ve had. You spoke of your abiding hope that the same God who gave you your blessed life shall one day reunite us, when we shall hear our names and rise again in wiser lives. How that shall happen beggars our narrow imaginations, but it must surely be linked to what the Son of Man says about being given food, drink, and a hearty welcome. If you’re an Italian used to family reunions at the Locatelli Ranch up there in the Santa Cruz Mountains, the vision of the prophet Isaiah serves us well for what we may look forward to.

In the meantime, Paul, pray for those of us still down in the valley, where we continue the work you once shouldered like a mighty Hercules. Pray for those of us who pause now in this Garden you once tended and loved but which tonight reminds us only of you. Pray for those of us who stop now and breathe in the evening smells of the Garden, though our eyes look up to the mountain of reunion. For on the mountain, the prophet says, “On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines. And on the mountain everything that divides all people ... the veil will be torn away and death will be destroyed forever.” And the Lord God will wipe away every tear from every face. And whatever shame and reproach that covers us: that too shall be removed. And on that day we shall say: “See, this is our God. This is our God, in whom we hoped for salvation. Let us rejoice. Let us rejoice. Let us rejoice, and be glad.”

DON’T LET YOUR HEARTS BE TROUBLED

FROM A EUOLOGY BY LYNN LOCATELLI

Paul was adamant about creating progress and making positive change. He knew the quickest way to make change is to simply get started. But all great accomplishments begin with a vision—an acute sense of the possible. When those with similar vision are drawn together, something extraordinary happens.

Paul grew up learning the value of hard work. He picked walnuts from the family orchard. He crushed grapes to make wine. He cut wood an entire summer for winter warmth. At the ripe old age of 12, besides stocking shelves and working as a clerk in the family store, he began posting to daily ledgers. Undoubtedly, these experiences developed his appreciation for the working people.

Despite being a prestigious university president and a leader in world education, he always made time for what was important. And that was to be with family, friends, and the people—especially during their times of need, regardless of his busy schedule.

Paul called me one hour after receiving his diagnosis of pancreatic cancer. And of course, his concern was not for himself but for his family and the people he served. Paul said many times, “Don’t let your hearts be troubled.” For now, hearts are troubled around the world. But if we all celebrate his extraordinary life, embrace his character, and honor his achievements by keeping alive his vision of creating the extraordinary, and transforming these visions into reality, the world will become a better place, and Paul’s legacy will live into eternity.

WEB EXCLUSIVES

Read the homily and eulogies in their entirety at santaclaramagazine.com.
Loaves, fishes, and a microloan

BY JUSTIN GERDES

Fidelis Udahemuka contains multitudes. An ordained priest, he completed a Licentiate of Sacred Theology at Jesuit School of Theology at Santa Clara University in 2008. Born in Tanzania to Rwandan parents, he has traveled widely in Africa and has lived in Rwanda, Kenya, and the United States. Sworn to uphold a vow of perpetual poverty, he holds one business degree, is completing a second, and specializes in empowering small-scale entrepreneurs—which explains why he is in the second year of an MBA program at the Leavey School of Business.

Udahemuka sees no contradictions. Early in his Jesuit training, he wrestled with a question: Is the plight of the poor a result of lack of resources, or negligence on the part of those who are responsible? Answering that question, which to Udahemuka means honoring Jesuit ethics while empowering the poor, is now his life’s work. “I want to get to the genesis of that slum, how it grew up, and how people are continuing to be, and then bring in a dialogue about Catholic social teaching and human rights. After my theology training, I said, ‘I need to go back to business school and be able to bring that economic element into the spiritual support of the people.’”

Returning to Rwanda

Udahemuka’s work and study today was shaped by his time at an orphanage and vocational training center in Cyangugu, Rwanda. Udahemuka was ordained a priest in the capital, Kigali, in 2005, but five years before that he served as finance and human resources manager at Centre Mizero, a home for orphans of the 1994 genocide. Part of his work was helping orphans who, reaching adulthood, were required to move out. “My work was to design a program that could empower them with skills they need to be economically self-reliant and live a dignified life,” he says. It was the challenges—and successes—from that experience that led him to Santa Clara.

In returning to Rwanda, Udahemuka repeated a journey made by his parents. In 1959, amid a bloodletting that presaged the 1994 genocide and resulted in the deaths of up to 100,000 Tutsis at the hands of the Hutu majority, Udahemuka’s parents fled Rwanda for Tanzania. An estimated 150,000 Tutsis joined them in exile. His father returned to Rwanda in 1995, and the family soon followed. Udahemuka, who describes himself as a Tanzanian of Rwandan origin, left the orphanage to continue his Jesuit training in Nairobi, Kenya. He traveled to Rwanda this summer to visit family. He found a changed country. “Rwanda is a very exciting place to be,” he says. He cites economic improvement, a peaceful presidential election, and the fact that it is safe to travel and walk the streets late at night without fear of being mugged or harmed. “Reconciliation is a process that involves psychological, spiritual, and social healing. Sixteen years after the genocide, people live and work together, and support each other in moments of soul and joy.”

Empowerment without handouts

In ministering to his charges, Udahemuka has discovered that he is as likely to be asked to attend to material as spiritual needs. “When you listen to people, especially poor people, they might say, ‘Father, can I have a spiritual conversation with you?’ In the process, you realize that the spiritual conversation is an opening to other aspects of life: unemployment, poverty, social marginalization, lack of purpose in life.”

He tells a story about a woman in Nairobi. “Every third Sunday of the week, we distributed food and money to the poor people in the parish. To this woman, I said, ‘I think giving you bread wouldn’t resolve your problem. What if we gave you a loan—would you be able to pay it back?’ And she said, ‘Yes.’” After three weeks, this woman brought all the money back. That was a big revelation for me.”

“The poor have problems—and solutions,” he says. “My empowerment is not through handouts but using the little resources poor people have to sustain themselves.”
Toward the South Summit of Everest:
Below, clouds roll in over Tibet.
Inset: Delehanty below an icefall.

Summit
By 1:30 a.m. on May 23, Megan Delehanty was out of her tent at Camp Four, climbing with her team toward the South Summit. As night turned to day, she could see dark clouds approaching. Am I doing something stupid? she wondered. But the New Zealander leading the expedition knew the mountain, knew the forecast; he was watching her team’s ascent via live video feed and would radio should they need to turn back. Clouds rolled in, visibility was poor. But on they pushed, Delehanty followed by her Sherpa guide, Lhakpa Nuru.

After eight hours of climbing, Lhakpa Nuru shouted, “Summit!” Lost in the one-foot-after-the-other monotony that sets in deep into a climb, Delehanty had no idea they were so close to the top. Once more, Lhakpa Nuru shouted. “Summit!” Visibility was so poor they could barely make out a group of climbers just 70 feet away. They unclipped from the rope holding them to the mountain and walked around three climbers to join their teammates on the summit. They were in a whiteout, with no view. “I was so happy to be there,” Delehanty said. “But the top of Everest is not a place you want to be for very long.”

That, and once you’ve reached the summit, there follows the dizzying descent.

Base camp
Climbing Mt. Everest is not something you do on a whim; it’s more akin to a military campaign than a weekend sprint up California’s Mt. Whitney. It takes months of planning and physical preparation. Even so, the best-laid plans of would-be summiters often go astray. Delehanty summited Everest on her second attempt, but she’d begun the climb years before.

In 1987, one of her classmates at the Leavey School of Business, Mark Murrell MBA ’90, completed a two-year trip around the world. Delehanty was captivated by
the black and white photos Murrell shared from his travels. Wanderlust really took hold after Murrell insisted that she attend a seminar on trekking in Nepal at the San Mateo County Fairgrounds. Eight years later, after saving money and summoning the chutzpah to ask for the time off from Arthur Andersen LLP, Delehanty was at Everest base camp, 17,590 feet. She fell in love—with the place, the people, the culture. But she didn’t think of herself as a mountaineer.

At a glance, an observer might not think so either. Delehanty stands 5 feet 5 inches. She has delicate fingers and she speaks with precise intonation; she seems well suited to play the part of, well, a tax accountant. But her diminutive frame disguises a formidable will, a physiological gift that is a mountaineer’s secret weapon.

On her first trip to Everest base camp, Delehanty discovered that she could function well at high altitude. This was not a trivial concern. Many a world-class athlete, even a marathoner or triathlete with the endurance to run or cycle dozens of miles, would not make it beyond Everest base camp if she were unable to acclimatize at that altitude. She now knew that, for her, scaling the highest mountains, even Everest, was possible.

Delehanty spent the next decade making that possibility real. In December 2000, she climbed Tanzania’s Mt. Kilimanjaro, 19,341 feet, the highest point in Africa. She took mountaineering classes. An international corporate tax accountant, she matched her schedule to the tax and trekking seasons. She started a rigorous weekly training regimen she maintains today: two days of strength training, three days of running or cycling, and one day devoted to a long hike—up Castle Peak, near Lake Tahoe, or Mt. Diablo, closer to her home in Fairfield, Calif.—with a 50-pound pack strapped to her back.

She climbed mountains in the United States, Ecuador, Peru, Bolivia, and the Alps. In June 2005, she reached the summit of Denali (20,320 feet), the highest mountain in North America. In July 2005, she reached the top of Mt. Elbrus (18,510 feet), in Russia, Europe’s highest peak. Six months later, in January 2006, she summitted Aconcagua (22,841 feet), in Argentina, the highest peak in South America. The next year, she was ready for Everest.
The obsession

In mid-January 2007, Delehanty received an e-mail from a friend. “I’m writing to see what your level of interest might be in a 2007 Everest north side expedition,” it read. Her answer: Very. She joined her friend’s team and two months later was in Kathmandu, Nepal, ready for the drive across the border to attempt the mountain from the north side, in Tibet. The team included just four climbers, three Sherpas, and two cooks. Though tantalizingly close—she reached the Second Step (28,230 feet)—she did not make the summit. The near miss stung. Traveling so far and getting so close, only to fail, “gets under your skin,” Delehanty says. Getting to the top of Everest “became an obsession.”

In 2008, she tried again, this time planning to climb the north side with a guided expedition led by Russell Brice, a Kiwi mountaineer with two Everest summits to his credit. The expedition was booked, airline tickets purchased, but two weeks before departure, the Chinese government, which controls access to the north approach to the summit, closed the mountain. She would have to wait another year. The wait, Delehanty says, was agonizing. On Everest, she wrote in her blog, “Emotions run as high as the mountain.” She was overcome by a stress-inducing, insidious anticipation for the next climbing season.

Getting to the top

On March 27, 2009, Delehanty arrived in Kathmandu, ready to attempt Everest from the south side. The expedition would again be led by Brice, who moved his operations to Nepal from Tibet after the cancelled 2008 expedition. The expedition cost Delehanty $50,000, three times more than her 2007 summit bid. But she was paying for Brice’s experience and good judgment—an investment that paid off during her summit push six weeks later.

On Everest, two months’ provisions are mobilized, a forward operating base (base camp) is established, members of the local population (Sherpas) are enlisted, and elevated ground is gained only to be lost. Brice acclimated Delehanty and her teammates for Everest’s lofty summit by scheduling ascents to the neighboring Lobuche East (20,075 feet) and to Everest Camp Three (24,000 feet) followed by retreats to base camp.

As for recovering once she was home, that was something she had to do on her own. For most of June, she was a wreck. The climb and descent had exhausted her. She had lost 15 pounds. She nursed painful torn muscles in her ribcage and back, the legacy of a debilitating cold and cough picked up during the expedition. Her mind reeled. Night and day, for weeks, her thoughts returned to Nepal. “Post Traumatic Everest Disorder,” she calls it. All penance,
perhaps, for daring to climb to 29,035 feet.

Only 37 women from the United States preceded Delehanty in climbing Everest. Once home, she received a congratulatory e-mail from Mark Murrell, her SCU classmate whom she hadn’t seen or heard from in 15 years. “You inspired me to go to Nepal years ago,” she replied.

Much later, Delehanty received another e-mail, this one an apology from a producer with the company hired by the Discovery Channel to film her team’s expedition. The producers interviewed Delehanty at length during the two months she was in Nepal. (She was told that with so few women on the expedition—just 3 of 28 team members were female—the Discovery Channel wanted an American woman star for its U.S. broadcast, which aired in December 2009.) Colleagues haven’t always understood how spending eight weeks on grueling Himalayan expeditions each spring can reasonably be described as a “vacation.” The joke in the office when she worked at Clorox, she said, was “Megan needs a vacation from her vacation.”

Delehanty also acknowledges the ever-present existential realities of high-altitude mountaineering: the implications for family (existing or planned), and the real possibility of death. She and her female teammates last year on Everest were single, without children. When asked if she thought about the dangers on Everest, she instantly knew how many lives had been claimed by the mountain—223, including 64 deaths from falls and 64 from collapsed or calving icefalls or seracs—but about her own mortality, she says, “I don’t think about it.” Though she has lost friends to mountains, including one who died recently while climbing Mt. St. Helens, she insists, “Don’t think about what you can’t control.” You can only make good decisions, learn from others’ mistakes, as well as your own, and trust in good fortune.

The Seven Summits

Summiting Everest is a career capstone for any mountaineer. But Delehanty is not finished. This December, she is set to scale Vinson Massif (16,050 feet), the highest point on Antarctica. She hopes to complete the so-called Seven Summits by ascending the Carstensz Pyramid (16,023 feet) in Indonesia, the highest point in Oceania. She wants to reach the top of the Matterhorn (after twice traveling to the mountain only to be told conditions made it unsafe to climb). There are some other 8,000-meter peaks in Nepal she’d like to climb, as well as the north side of Everest that eluded her in 2007.

“It’s a really big list,” she says, and she smiles.
On the morning of his wedding in April, Sati Hillyer '02, M.S. ’04, brought traffic to a standstill in downtown San Diego. The reason: He rode atop an 8,000-pound elephant.

As camera shutters clicked and drums rolled, Sati waved and danced over the heads of approximately 200 joyous family members and friends. He was on his way to marry the love of his life, Neda Rahimian ’05.

Sati was a resident assistant and Neda a second-year undergrad when they first met at Santa Clara. Even though the couple lived across the hall from each other, they remained “acquaintances.” Persistent wooing on Sati’s part earned him the “good friend” badge in 2006 … replaced by the “fiancé” badge in 2009. Continued on page 36

Make way for the groom

By Mansi Bhatia

continued on page 36
Their wedding, almost a year later, was a coming together of cultures: Weeklong festivities began with colorful Persian nuptials and concluded with a vibrant Sikh (Indian) ceremony.

For the Persian celebration, the Santa Clara couple participated in the Aghd (the legal part) and Jashn-e-Aroosi (the feasting)—first signing a marriage contract and then marking the union by exchanging rings and a kiss. Each of them then dipped a finger into honey and had the other one taste it—a symbolic gesture to “ensure a sweet and happy life together.”

Following the Persian wedding, the couple was engaged in the Sikh tradition, had a Mehndi (henna) ceremony, sang and danced through a Sangeet (pre-celebration), and finally had the Mayian (cleansing ritual).

The Sikh wedding, called Anand Karaj, saw the couple make four wedding rounds, anand karaj, with a henna ceremony, had a Mehndi (Sikh Holy Book), and sang and danced through a Sangeet (pre-celebration), and finally had the Mayian (cleansing ritual).

The highlight for Sati, though, was the majestic elephant ride to The Westin San Diego. “It was a complete surprise, arranged by my mother,” he said. “I thought maybe I’d enter on a horse, but seeing them in downtown San Diego, I wasn’t expecting any animals.”

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**UNDERGRADUATE**

1937 William J. Adams has been named an honorary member of the American Society of Mechanical Engineers. An avid Bronco, Adams is a tireless supporter of the Alumni Association and an honorary member of the Engineering Alumni Board.

1953 Marv Gregory and his family visited West Point for the completion of “boot camp” for their grandson, Trevor. While back East, Marv visited his roommate, Frank Edden ’53, in Vermont. Gregory played on the Santa Clara Division I football team in 1953 and was voted MVP. He also fought in the final of the NCAA heavyweight boxing title that year.

1957 Lawrence Terry J.D. ’62 was bestowed a citizen’s award by the Santa Clara County Medical Association in recognition of his contribution to the health field. Judge Terry was instrumental in establishing the Drug Treatment Court in Santa Clara County, which has gained recognition for its innovative work in introducing treatment and recovery in criminal drug cases.

1963 Frank Firpo retired from his 45-year-long coaching career at Burlingame High School. Firpo coached softball, volleyball, girls’ basketball, and boys’ basketball there, in addition to teaching history and physical education, and serving as athletic director 2000–06.

1966 Kevin Barr writes, “Retired in Boise, Idaho, with wife Mary Pat. We volunteer at the zoo, taking care of animals and educating kids of all ages. Also am a member of the Friends of Zoo Boise Board of Directors. Recent travels have included Australia (boyhood home) and Eastern Europe.”

Michael A. Nichols J.D. ’72 has been practicing criminal defense law in Sunnyvale since 1976, and prior to that he was a deputy district attorney in San Mateo County. [As Mr. Nichols graciously pointed out to us, last issue’s Class Note to the contrary, he is no relation to Catherine and Matt Nichols ’00, who welcomed a new child recently. He wishes them all the best.—Ed.]

1967 Les Lo Baugh has joined the Los Angeles office of Brownstein Hyatt Farber Schreck as a shareholder. Lo Baugh will join Brownstein’s natural resources practice group.

David J. Murphy was appointed by Gov. Schwarzenegger on Sept. 1, 2009, to be superintendent of education for the Division of Juvenile Justice in California.

1971 William E. Straw was inducted into the Sports Hall of Fame at St. Francis High School in Mountain View in May 2010. He served 28 years as team physician for the Lancers.
Thanks to you, Broncos, alumni giving participation at Santa Clara is up for the first time in almost a decade.

Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.”

Perhaps those words are vaguely familiar to some of you. For the rest of you, they’re from the Bible (specifically, Matthew 7:7). Fellow Broncos, we asked and you gave; we searched and we found; we knocked and you opened your doors.

In the Winter 2009 edition of this magazine, I entreated you to consider donating to your beloved alma mater. To that end I employed a chart that showed the level of undergraduate alumni giving at selected Catholic and other private universities, including Santa Clara. I also included a graph that tracked alumni financial participation at Santa Clara from 2000 to 2009, a graph that went down, down, down. In the 2000–01 fiscal year, 27 percent of undergraduate alumni were providing some level of financial support to Santa Clara, but by the 2008–09 fiscal year that number had fallen below 16 percent.

But now, thanks to you, fellow Broncos, there is encouraging news in those bleak numbers. More than 6,700 of you made donations to Santa Clara in the fiscal year ending June 30, 2010, a 25 percent increase from the previous year, and the overall undergraduate alumni participation rate has risen from 15.57 to 18.64 percent. Remarkably, at a time when there is little good news to be found on the financial pages, dollars raised for support of current students through the Santa Clara Fund totaled $1.8 million, exceeding the goal set for fiscal year 2010 and more than doubling the amount raised in 2007.

Your generosity has allowed SCU to increase direct support to our undergraduates, many of whom are dependent on financial assistance. Your gifts help provide scholarships, academic program assistance, funds for immersion, and support for student initiatives.

This is just the beginning. If we can match last year’s increase in alumni support for each of the next three years, we will more than double the number of alumni donors. Then think long-term: If we can keep up this pace for eight years, we will achieve a 42 percent level of alumni participation, which would tie us with Notre Dame and even place us ahead of USC. (The bad news with the good: When we compare alumni giving participation at SCU to the schools we listed last year, we still have a ways to go.) The participation level is important not only because of the support it brings our current students, but also because it reflects in our rankings and demonstrates the deep level of alumni satisfaction with Santa Clara.

I again thank those of you who responded so generously to last year’s appeal and I ask for your continued support this year. If you’re among those still waiting for just the right time to make the donation that your conscience is ever so loudly imploring you to make, remember that every gift, no matter how small, will be welcomed as a further sign of the broadening base of alumni support.

And just imagine how gratifying it will be when we learn we’ve edged out Gonzaga, currently standing at 21.63 percent participation. You could be the one who gets us there.

Go Broncos!

Catherine Horan-Walker ’69
Past President of the SCU Alumni Association (2009–10)
Raise a glass!

Vintage Santa Clara XXVII

On the sunny afternoon of Sept. 12, alumni gathered in the Mission Gardens to celebrate (and we do mean celebrate) an annual tradition: Vintage Santa Clara. A special thanks to all the vendors, volunteers, and patrons who made this year’s event a huge success. For more information on vendors and the event sponsor, Comerica Bank, visit www.scu.edu/vintage.

1972 Esau Herrera is back on the board of education, Alum Rock Elementary School District, in East San Jose, after a voluntary absence of three years. He also proudly reports that his daughter, Kiara Herrera ’12, is a Bronco.

1973 Michael Pereira joined Fox Sports as a multiplatform NFL rules analyst. If circumstances warrant a rules interpretation or explanation, he’s available to interact with studio analysts and game crews from stadiums around the country, either on or off camera.

1974 Gary Ritchey has been named a partner at Hopkins & Carley in San Jose. His emphasis is patent litigation, although he has represented clients on a variety of intellectual property and business litigation matters.

1975 Donna Hooper D’Anza has been named sales associate at David Lyng Real Estate in Capitola, Calif.

Anthony Maida MBA ’78 has joined PharmaNet Development Group Inc. as vice president, clinical research. Dr. Maida will be responsible for leading PharmaNet’s oncology team.

1976 Larry Freitas lives in Aptos, Calif., and is teaching economics and government classes and U.S. history at Watsonville High School. He finds time for surfing, sailing, and traveling during the summer.

1980 James R. Cunningham has been named partner at Lerner Grode in San Francisco. Cunningham was also recently nominated and elected into the American Board of Trial Advocates.

1981 Larry Eder publishes a daily blog on sports, www.runbiogrun.com, writing on athletics from wherever he is in the world. He’s been fortunate to have been credentialed for the last five summer Olympics.

1984 Steven Foster was named partner at Altira Group LLC.

1985 Andrew Bewley moved to Tennessee, where he is director of sales for Compass Efficient Model Portfolios, an institutional and retail asset manager. He and his wife are expecting their first child together, and seventh overall. Bewley’s oldest son is a junior at the University of Tennessee, and his second son just started at the University of Alabama.

Pearle (Verbica) Salters reports that she and husband John (a pilot) and their four children, ages 9–18, now reside in Oklahoma. The couple served for 7 1/2 years in East Africa with Africa Inland Mission’s aviation branch, AIM AIF. Salters helps part time with the Member Care Department of Africa Inland Mission and homeschools two of her children.

1987 Troy Buckley is the baseball coach at Long Beach State University.

Luis J. Rodriguez J.D. ’92 was certified in July for the State Bar Board of Governors and elected to co-represent District 7, which encompasses Los Angeles County. Rodriguez, a county deputy public defender, is a former member of the State Board of Education, a former president of the Mexican American Bar Association, and former chair of the State Bar’s Council on Access and Fairness.

1990 Arthur Bresnahan was named managing partner of Zumpano Patricios & Winker, P.A., in the Chicago office.

1991 Brendan Murphy and Nina Murphy write that they are still married, much to the relief of their nine children.

1992 Arik Michelson J.D. ’95 and Kimberly (Smoker) Michelson ’93 recently visited campus with their future Broncos: Jack, 9; Ian, 8, and Sean, 5.

Kathleen Tonry is an assistant professor of English and associate director of the writing center at the University of Connecticut.

1993 Rob Devincenzi was honored as the 2010 Milpitas Business Person of the Year by the Chamber of Commerce. Devincenzi was awarded for his 17 years of service to the community as the editor and publisher of the Milpitas Post and several other South Bay publications, as well as his regular contributions to area nonprofit groups.

1996 Michelle M. Andre works with the San Francisco Opera as director of membership and marketing for the Merola Opera Program. She still does freelance graphic design and earned a master’s in integrated marketing communications in 2007. She lives in San Rafael with husband Sean Creane, son Niko, 4, and cat, Barfie.

Maire Ford is an assistant professor of psychology at Loyola Marymount University.

1997 Douglas Matthews is practicing medicine at Enloe Medical Center in his home town of Chico, Calif. Matthews is a colorectal and general surgeon in the same office as his father.

1998 Matt Stoner is now senior instructional technology and Web platform manager at the University of Arizona Center for Integrative Medicine.

1999 Justin Hintzen is serving as a foreign service officer with the U.S. Department of State. He will serve his first diplomatic posting in Istanbul, Turkey, after he completes Turkish language courses at the U.S. Foreign Service Institute in Arlington, Va., and will be joined by wife Emily and newborn Maggie.

2000 Music by Linus Lau was recently heard in the trailer to the film Howl, starring James Franco. A member of the Society of Composers and Lyricists, Lau is also enjoying his fourth year teaching in the Department of Film, Theater and Dance at Long Beach City College.

2001 Matthew Pauly Petrich, M.Div. ’10 is a novice with the California Province of the Society of Jesus. He previously served as a Jesuit volunteer in Tanzania, where he was a teacher and athletic director.
2003 Matthew Pyrch, a former environmental scientist working in the Bay Area, earned his master's in health sciences in 2009 and started working as a physician assistant at the Kirkpatrick Family Care Clinic in January 2010.

2004 Vince Prietto M.Div. ’10 accepted a position teaching religion and Spanish at St. Francis High School in Mountain View.

2005 Mike Lysaght earned his master’s in counseling psychology from USF in 2007. Since then, he has served in a variety of counseling positions around the Bay Area. Currently he is earning the necessary 3,000 hours to become a licensed therapist in California. He and husband Colin recently celebrated five years together; they live in Campbell.

Jessica (Ballweg) Perkin is the new girls’ soccer coach at Aptos High School. Perkin has coached women’s soccer at the University of Virginia and the University of Nevada. She was also the director of soccer operations at Rutgers. She is currently the head coach in the Santa Cruz Breakers Club organization. She has also coached in the Olympic Development Program.

2006 Brad Mills is a novice with the California Province of the Society of Jesus. He studied environmental science and psychology at SCU and served three years with Jesuit Volunteer International as a teacher and school counselor in Peru and Bolivia. Most recently he taught science and Spanish at Sacred Heart Nativity School in San Jose.

Mateja Schuck is in her first year in the Linguistics Ph.D. program at the University of Wisconsin–Madison. She plans to conduct research on the cognitive parallels of music and language, and the use of music in second-language acquisition systems.

2009 Kristina Alvarez is the new assistant director of Chapters and Students for the SCU Alumni Association. She has had extensive event experience, having spent the last year planning and managing campus events for Bon Appetit.

Jordan Angeli is midfielder with the Boston Breakers. As Class Notes went to press, she was leading the Women’s Professional Soccer 2010 draft class in goals and a strong contender for rookie of the year.

Claire Linney is working as the head coach for the Salinas High School water polo team.

2010 Heather Clayton is going forward with her master’s of public health at Cal State Long Beach. She looks forward to visiting SCU soon.

Brittany Luckham graduated after fall quarter 2009 and is now attending Azusa Pacific University as a candidate for a doctorate in psychology. The program focuses on family psychology and faith integration within clinical work.

1965 Larry Fargher MBA was awarded the NAR Realtor Emeritus Award by the Santa Clara County Association of Realtors in July. The former Santa Clara County Council and mayor (1964–65) and longtime community leader was recognized for his 40 years as a real estate professional.

1977 John Hardy J.D. is general counsel for Lee Enterprises of Little Rock, Ark.

1978 Mario Cordero J.D. has been nominated by President Barack Obama to serve as commissioner of the Federal Maritime Commission. Cordero is an attorney in private practice and is currently serving his second term on the Long Beach Board of Harbor Commissioners. He is also a part-time professor of political science at Long Beach City College.

1979 Lesli Caldwell J.D., chief deputy public defender, has been appointed to Solano County Public Defender by the county board of supervisors.

1983 Ed Borey MBA was a candidate in the general election in November to represent the 21st district of California in the state legislature. He ran on a platform of fiscal responsibility, creating a more business-friendly environment, and improving the quality of education.

1985 Brian Harrison MBA is president and CEO of Solyndra Inc., a manufacturer of cylindrical solar panels for commercial rooftops.

Daniel Scharre MBA has been named executive vice president, general manager, of Symmetricom’s Government Business Unit. In his new position, Scharre is in charge of building and managing the company’s time and frequency technology products that cater to the government, enterprise, science, aerospace, and defense industries.

1987 Jackson K. Hu MBA was added to IKOS System’s board of directors. He is president and CEO of SiRF Technology Inc. and has 20 years of experience in the semiconductor industry, including all phases of development, marketing, and management. Prior to SiRF, Hu was senior vice president and general manager at Verticom.
LIVES JOINED


Katie (Civitovich) Mallory ’00 and James Mallory on June 26, 2010, in Seattle. Bridal party included Courtney Sheils ’00, Jennifer Albertini ’00, and Susan Evens ’00. Katie received a master’s in international care and community development at Northwest University in 2010. Katie writes that “it has been a busy and blessed year.”

Amanda A. Haughs ’03 and Ivan A. Flores on July 17, 2010, at Mission Santa Clara. The wedding was presided by Paul A. Soukup, S.J. The bridal party included bridesmaid Christie Stewart ’03. The celebration continued at the Adobe Lodge and ran late into the night at The Hut. The couple honeymooned in Maui.

Rhianna Henry ’03 and Marco Casesa on Oct. 4, 2010, in Carmel. They are currently living in San Diego.

Lindsey Santos ’04 and Adam Bishop on May 30, 2010, at Mission Santa Clara. The wedding party included Lindsey’s sister, Christie (Santos) Ille ’02, and Nicole Marciano ’04, M.A. ’09. Other alumni in attendance included Ken Ille ’03, Sallie Krochalis ’04, Marlene Bennett ’04, J.D. ’04, J.D., Patrick Scanlan ’10, Rebecca (Kniss) Wolfe ’02, and Wendy Martin (Moore) ’03. The couple resides in Santa Clara.

Nick Johnson ’05 and Amy Lake on May 15, 2010, in Napa. Nick recently graduated from the UCSF School of Medicine and is now a resident physician in emergency medicine at the Hospital of the University of Pennsylvania. Amy is a graduate student in the physician assistant program at Arcadia University in Glenside, Penn. They reside in Philadelphia.

Ryan Benevedes ’06 and Deanna Perdiguera ’06 on May 8, 2010, at Mission Santa Clara. Alumni in attendance: Nate Martel ’05, Robyn Koshashigawa ’05, Katie Cote ’06, Rhea Hautea ’06, Cole Millard ’06, Jonathan Chang ’06, Jesse Pyeatt ’06, Reynaldo Flores ’06, Jacob Chu ’06, Kelly Watanabe ’06, Garrett Yoshimoto ’06, Carolyn McClure ’06, Alvin Chen ’06, David Oride ’07, Jenai Beddow ’07, Michael Gamboa ’07, Dorothy Perdiguera ’09, and Kristen (Brandt) Rufuff ’02.

Michelle Evanson ’06 and Scott Sweeney ’08 on July 31, 2010, in Snoqualmie, Wash. The bridal party included Kevin Sweeney ’05, Sarah Egan ’06, Jessica Moses ’06, Peter Lowry ’08, Matthew Hatze ’08, and Jerrod O’Connell ’08. Also in attendance: Nikki Strehlow ’06, Cristina Rodarte ’06, Alex Diaconou ’07, and Dominick Matteson ’06, Karina Welch ’06, Ryan McKernan ’06, Brittany Salvatore ’06, Esther Ayorinde ’05, Heidi Springer ’06, Kirsten Connell ’07, Cassie Conching ’07, Pomai Hanson ’08, Matthew Marquez ’08, Brendan Bula ’09, Tyner O’Connell ’10, and Trevor Hatzke ’10.

Marc Wilson ’06 and Megan Feldman ’07 on Aug. 14, 2010, in Huntington Beach, Calif. Alumni in the bridal party were Christina Vincenzo ’07, Brooke Hennon ’07, Medley Jane Cran ’07, and Sean Flaherty ’07. Other SCU alumni in attendance were Adam Olsen ’07, Tony Castellanos ’05, Mike Speciale ’06, Josh Kolb ’05, Michael Vincent ’06, Kristen Anderson ’06, Julie Srebnat ’07, Jill Piermattei ’07, Kevin Cherrstrom ’07, Mira Atkinson ’07, Dan Jacinto ’07, Jessica Travis ’07, Kevin Holmes MBA ’10, and Casey Howe ’06. Megan and Marc currently reside in Huntington Beach, where Marc is a technical sales consultant and Megan works in internal audit for a retail corporation.

Becky Ahrens ’07 and Zack Mariscal ’08 on Dec. 21, 2008. They have been happily married for two years and are looking forward to many years to come. Brittanay Dove ’07 and Joey Melo ’07 on July 17, 2010, in Dallas, Texas. They now happily reside in Monterey, Calif., where Brittany works as a registered nurse and Joey works as a doctor of physical therapy.

Dave and Elizabeth Skibbe MBA ’07 on June 13, 2009, in a private ceremony in Menlo Park.

Stacey Thiel ’07 and Ian Ramskov on Aug. 8, 2010, at the Mission Church.


Zackery is a U.S. Marine. Bethany will be completing her M.A. in religious studies at Arizona State University in 2011.

Stephanie Paulus ’08 and Joshua Yee ’06 on June 26, 2010, at Mission Santa Clara. The bridal party included best man Jonathan Lewis ’08 and groomsmen Chris Salzmann ’07, J.D. ’10 and James Reavis ’08. Ceremony scripture was read by Kevin Hazard ’06 and Molly Shatzel ’10. The couple lives in San Jose, where Josh works as an electrical engineer at Linear Technology and Stephanie is looking for a position as a registered nurse after receiving her bachelor’s degree in nursing from the University of North Carolina at Chapel Hill in May.

1989 Mark Delsmann MBA is the new vice president of engineering at Plant Technology.

Gary Waldeck MBA is running for Los Altos Hills City Council. Waldeck worked for 35 years in various technical and management jobs with aerospace companies, including Ford Aerospace, TRW (now Northrup Grumman), and Lockheed.

1990 Susan Zaro MA is working as a sports psychologist in Mountain View.

1991 Sharon Kirsch J.D. was named to the Northern California Super Lawyers 2010 Edition. Super Lawyers is a list of outstanding lawyers who have attained a high degree of peer recognition and professional achievement. Kirsch represents a range of clients from small businesses to Fortune 500 companies in a variety of industries.

1992 Michele Hales J.D. is the managing partner at Hales & Hales, a San Jose family law firm. She is active with Emmaus House, a domestic violence shelter in San Benito County, and Baler Backers Athletic Organization, a nonprofit group that provides funding for athletics at San Benito High School. Hales and husband Chris live in Hollister, Calif., with their three children.

Sonya L. Sigler J.D. is a general counsel at Cataphora Inc.

1993 Jeff Kisling M.A. has received his Ph.D. in psychology with a specialization in health psychology. Kisling has a private psychotherapy practice in Los Altos, where he specializes in sexuality and health concerns.

Todd Spartz MBA has been appointed vice president and chief financial officer at Norris Solutions.

1997 Michele Corvi J.D. was named to the Northern California Super Lawyers 2010 Edition–Rising Stars. Corvi is co-leader of the family law team at McManis Faulkner.

1998 Rev. Adel G. Ghali M.A. is still in the Chaplaincy Ministry in San Jose. He serves in a skilled nursing and assisted-living facility, and also offers a
helping hand to hear confessions and celebrate Holy Eucharist in parishes.

1999 Neda Mansoorian J.D. was named to the Northern California Super Lawyers 2010 Edition–Rising Stars. Her legal practice at McNamara Faulkner emphasizes high-technology litigation.

Barbara Murphy MBA has been named chief marketing officer at Panasas Inc.

2003 Venkatnarayanan Harirahan M.S. joined Intel Corp.

2004 Christine Peek J.D. was named to the Northern California Super Lawyers 2010 Edition–Rising Stars. Peek practices civil litigation with a focus on constitutional law and lawsuits against government entities.

2005 Greg Lynn MBA is heading up Software Quality at Xobni in San Francisco, delivering smart search for Outlook and mobile devices.

2007 Hannah DuVon M.A. developed The Wellness Care Box (www.StanfordWellnessCareBox.com), a gift box packed with natural and chemical-free products that help bring comfort from the common side effects of medical treatment for cancer. DuVon developed the box with the help of Stanford Hospital oncology nurses after her mother was diagnosed with cancer.

Mark Luedtke, S.J., M.Div. was ordained a Jesuit priest June 11. Luedtke earned a master’s of art in social philosophy from Loyola University Chicago in 2004, and most recently a master’s in divinity from the Jesuit School of Theology in Berkeley. He is eager to begin a two-year cycle of preparation for service in high school administration.

Laurel Sevier J.D. emphasizes high-technology practice at McManis Faulkner.

2010 Anna Keim M.Div. is teaching theology at Ramona Convent Secondary School in Alhambra, Calif.

Share your volunteer experience with the Santa Clara community!

For our National Month of Service in April, the SCU Alumni Association wants to publicize alumni volunteer stories—in your communities and around the world. Submit your story and picture to www.scu.edu/afo/.

Susan and Mark Samuelson ’87—a daughter, Darcy, on July 19, 2010.

Kevin Woestman ’92 and wife, Peggy—a daughter, Claire, on Sept. 1, 2010. She joins big brother Noah in their Chantilly, Va., home.

Deborah (Mallory) Fidyck ’88 and Bob Fidyck—a daughter, Mallory, in September 2008. Holly and Bob were wed in October 2007 in the Mission Church. The family lives in Campbell.


Nader Robert Yasin ’94, J.D. ’98 and wife, Lynn—their third child, Max Julien, this last year. Yasin continues to assist companies in Silicon Valley with assessing, protecting, and enforcing their intellectual property and with general business litigation through his law firm, La Fleur & Yasin LLP.

Alex J. Pacheco ’95 and wife Rebecca—a boy, Gabriel Alexander Tomas, on May 13, 2010. They live in Columbus, Ohio.

Monica (Garcia) Reilly ’95 and Matthew Reilly ’95—their second daughter, Amber Abigail, on March 2, 2010. The family, including big sister Samantha, reside in Kirkland, Wash.

Misa (Horita) Uyemura ’95 and husband Derek Uyemura MBA ’03—Carter Kazuo on Sept. 4, 2010. He joins big sisters Maren, 4, and Ella, 1½, in Stockton, Calif.

Coby B. Carlson ’96 and Marlee A. (Hubbs) Carlson ’96—a son, Cormac Sullivan, on March 27, 2010. He joins brother Cian, 6, and sister Mavee, 5, at the family home in Madison, Wis.

Matt Hansink ’96 and wife Holly Getch—a—first child, Quinton Jack Hansink, on Dec. 21, 2009. The happy family lives in Portland, Ore.

Maureen (Meagher) Lewison ’95 and husband Brent—their third child, Cody Stephen Lewison, on April 24, 2010. He is joined by his big sisters Rylee Jade and Keely Beth Lewison. He is looking forward to playing some football in the hopes of escaping all that pink.

BIRTHS AND ADOPTIONS

Erin McCarthy Reaasoner ’96 and husband Scott—their third child, Audrey Grace, on May 11, 2010. She joins big sisters Olivia and Bridget. The family lives in Mission Viejo, Calif.


Brian Kruckenberg ’97 and wife Helena—a baby boy, Filip Wayne, on March 7, 2010. The family resides in Los Gatos.


Margaret (Madden) Rivero ’97 and husband Gerardo Rivero—their third child, Lena Sophia, on March 25, 2010. She joins big brothers Lucas, 4, and Sam, 2, at home in San Jose del Cabo, Mexico.

Joe Delucci ’98 and wife, Kim—their second child, Kai Sophia, on May 25, 2010. She joins big brother David at home.

Sarah (Lentz) Rodriguez ’98 and husband Sergio—their first child, son Tanner Dashiel, on March 12, 2010. The family lives in Fullerton, Calif.


Dana (Bisordi) Reynolds ’99 and husband Dan—a son, Gabriel John, on Aug. 21, 2010.

Judson Werner ’99 and Amelie Glon Werner ’99—their first child, Tristan Alan Werner, on Jan. 8, 2010. He was 6 pounds, 5 ounces, and a little more than 19 inches long. The family lives in Kirkland, Wash.

Katie (Barlag) Ackerman ’01 and husband, Brian—their second daughter, Adeline Paige, on June 16, 2010. The family resides in Sunnyvale.

Margaret (Madden) Rivero ’97 and husband Gerardo Rivero—their third child, Lena Sophia, on March 25, 2009. Addie joins her big sister, Gracie, 4. The family lives in Atlanta, Ga.

Marisa (Borota) Hocking ’01 and husband Zeke—their first child, Emma Rose Hocking, on June 2, 2010. She weighed 7 pounds, 1 ounce, and was 20 inches long. The family resides in Chandler, Ariz.

Sarah Hannaleck ’02 and Josh Hannaleck ’03—twins, Linnea Grace and Mason Joshua, on Aug. 12, 2010. The family lives in Santa Cruz.


Andrew Thompson ’03 and Beth (Livingston) Thompson ’02—a boy, Timothy James Evan, on July 5, 2010. He joins brother Henry, 2, at home in Seattle, Wash.

Christina Vigilia J.D. ’03 and Michael Vigilia J.D. ’03—a girl, Jamie Frances, on Aug. 4, 2010. The family lives in Fresno.

Beau Bedell ’04 and Colleen Bedell (Hamilin) ’05—their first child, Annabelle Casey Bedell, on July 28, 2010.

Francisco Lobato ’04, M.S. ’06 and Elsa Jacobo ’05—their first daughter, Monica Lobato-Jabaco, on Jan. 4, 2010. She was 6 pounds, 15 ounces, and 20 inches long. The family lives in San Jose.

Randy Lopez MTS is teaching at Servite High School in Anaheim, Calif.

Jessica Mueller M.Div. accepted a position in identity formation at Mercy High School in Burlingame.

Chris Trinidad MTS is campus minister at St. Mary’s College High School in Berkeley.

George Vargas Th.M./STL is working in the bishop’s office in Lucena City, Philippines.
As Dan Dion ’92 was coming of age, stand-up comedy was his punk rock: eye-opening, soul-stirring, rule-breaking, you-can’t-do-that (but you just did) exuberance. So it’s no surprise that he turned his talents as a photographer upon comics and, along the way, earned international respect for his portraits of the comically disrespectful. (Read a profile of Dion in the Spring 2007 SCM.) Now comes his love letter to comedy: ¡Satiristas! (HarperCollins, 2010), which combines his talent behind the lens with spot-on interviews by Paul Provenza with “comedians, contrarians, raconteurs, and vulgarians.” To narrow the field—and to capture the tenor of our times—the women and men who populate these pages are on the front ranks of satire, exploring the relationship between humor and society, analyzing politics, the media, and “institutionalized ignorance.” Behold Stephen Colbert and Sarah Silverman, Dave Chappelle and Margaret Cho, Amy Sedaris and Bill Maher. Generations of comics roam these pages: Steve Martin and the Smothers Brothers, Lily Tomlin and Chris Rock, Tom Lehrer and Cheech & Chong, Jello Biafra and Fred Willard (with a rubber ducky). Some of the gang mug for the camera, but not most; they lounge, they let down their guard, and they give the camera a straight-on look that says, This is who I am. After all, as satirists, they’re offering social commentary, not pure slapstick. In Dion’s introduction, he shares a bittersweet moment: George Carlin told him his photograph (Carlin perched on an upright piano) was the one he wanted to be remembered by—three weeks before dying. Dion also reveals, “The key to the guarded door of celebrity photography is trust. Without it, you don’t get in. Betray it, and the drawbridge is raised and you are thrown to the alligators.”

The furor over immigration reform tends to drown out more measured explorations of Mexican American identity in the United States. Enter Tomás R. Jiménez ’98, an assistant professor of sociology at Stanford University, whose Replenished Ethnicity: Mexican Americans, Immigration, and Identity (UC Press, 2010) offers marked insights into what makes Mexican immigrants different from European immigrants to the U.S. in years past. Jiménez spent months living in and studying the communities of Garden City, Kan., and Santa Maria, Calif., and found that Mexican-origin populations shared similar assimilation stories with European-descended equivalents—except for the fact that later generations have experienced ongoing Mexican immigration into their communities. This renewal reinforces a sense of ethnicity as an essential part of identity—as opposed to Americans of European descent, “whose ethnic identity has now become a symbolic and even optional heritage,” Jiménez says. The recurring immigrant influx cuts multiple ways: While no pervasive ethnic nationalism has emerged in the United States, later-generation Mexican Americans nonetheless experience discrimination for being “un-American.” Within their own ethnic group, they face accusations of not being “real” Mexicans who speak Spanish and retain ties to the immigrant community. (I fall into this second category.) Jiménez is the son of Laura Jiménez ’67 and Francisco Jiménez ’66, who himself emigrated from Mexico with his family as a boy, only to be deported by the INS and then later return. Many Santa Clara graduates will recognize him as the Fay Boyle Professor of Modern Languages and Literatures at SCU. Alicia K. Gonzales ’09

The latest pair of books from Steve Wiegand ’73, award-winning journalist and history writer, offer the medicine of laughter for tough times. Lessons from the Great Depression for Dummies (Wiley Publishing, 2009) takes a broad and breezy look at what triggered the crash and describes the social, cultural, and economic ramifications.

From the Pews in the Back: Young Women and Catholicism (Liturgical Press, 2009) is a new collection of essays edited by Jennifer Owens, a doctoral candidate at the Graduate Theological Union who is affiliated with the Jesuit School of Theology at SCU. Essays examine what it means to be young and female and Catholic.
in the 21st century. Offering her insight in the chapter on “Being a Catholic Woman” is Jessica Coblentz ’09, with her personal essay, “To Share a Meal with Jesus,” wherein she grapples with eating disorders, faith, and growing into womanhood. In the chapter on “Vocation,” Pearl Maria Barros ’05 traces what drew her to the study of theology (most recently at the doctoral level) in the essay “On Memory and Vision: My Grandmother’s Legacy.” SBS

Seventy-seven years after he entered Santa Clara as a freshman, William P. Crawford ’43 has penned his debut science fiction novel, The Lake (BookSurge, 2010), in which an extraordinary natural disaster transforms Southern California’s Lake Crowley into a modern-day Fountain of Youth. People flock to the lake for the elixir, but the old adage “be careful what you wish for” is there waiting in the water. Water is something Crawford knows; he’s published half a dozen nautical texts with W.W. Norton. Read his recollections on life at Santa Clara on pg. 4.

Liz Carney ’11

After the death of his wife of 56 years, veteran Washington newsman Orr Kelly ’48 embarked on a journey to understand some big questions about life and death, heaven and hell, time and eternity. The result is Where Do We Go From Here? (Lulu.com, 2010), exploring theories of creation and the universe, body and soul. Kelly previously served as an editor and reporter for the San Francisco Chronicle and covered the Pentagon and department of justice for U.S. News & World Report and Washington Star.

Kellie Quist ’10 and Jon Teel ’12

Endodontist Richard Mounce ’81 has traveled all over the world, and in his off time he likes to scuba dive in caves. Dead Stuck (Pacific Sky Publishing, 2009), his peripatetic collection of essays, includes travel stories from Cambodia, Riyadh, and Athens; letters to his daughters; and cave diving adventures, including getting “dead stuck” at 123 feet.

Lisa Taggart

Robert T. Burson ’73 has self-published several books this year. Financial Landscapes: Finance and Accounting Made Simpler, sets out to give readers the wherewithal to ask the right questions when talking with an accountant, broker, or financial advisor. The novel Ponzi tells the tale of a wise-cracking FBI agent who stumbles across a get-rich-quick scheme and investigates a shady investment firm. JT

ALUMNI ARTS

File under spooky
Winchester Mystery House headed for the big screen

Brett Tomberlin ’03 admits he didn’t pay much attention to the Winchester Mystery House during his four years at Santa Clara. It was only when he came back to SCU to accompany former Seinfeld star Jason Alexander to the 2006 Golden Circle Theatre Party, that Tomberlin visited the famous haunted house that lies just a stone’s throw from the Mission Campus.

Alexander had a few hours to kill before performing and wanted to visit the house. But it was Tomberlin who was blown away by the mysterious feel of the place. As they exited the tour, Tomberlin says he knew he wanted to make a movie there.

Nearly five years later, Tomberlin stands on the verge of fulfilling that goal. His company, Imagination Design Works, has exclusive film rights to use the Winchester name and property. He is partnered on the project with Andrew Trapani, who attended SCU in the 1990s and produced the 2009 horror film The Haunting in Connecticut.

Naturally—or perhaps it’s better to say, supernaturally—Winchester will be a horror movie. The 160-room mansion was, after all, built by Sarah Winchester, heiress to the Winchester Rifle fortune, who was convinced that ceaseless building was the only way she could appease the angry spirits of people whose lives were cut short courtesy of the family rifles. A seer told her the spirits had already claimed the lives of her husband and infant daughter. By the time Sarah Winchester died in 1922, the house had been under night-and-day construction for 38 years.

While scary is a given for a Winchester movie, Tomberlin says it will be more in the eerie vein of Sixth Sense than the splatter of Saw. As of press time, a date isn’t yet set for filming. But Tomberlin speculates that a Winchester clothing line and video game are also lurking in the wings.

Tomberlin’s first foray into show business was working as a production coordinator for Andy Ackerman ’78, who is famed for his work on comedy shows Seinfeld, Cheers, Curb Your Enthusiasm, and, most recent, The New Adventures of Old Christine. Not long after making his way to Tinseltown, Tomberlin started his own production company. In Hollywood, he says, the only way to make sure the train leaves with you on board is to own a piece of the action.

Sam Scott ’96

Coping with miscarriage

Daniel Osorio ’00 and wife Katrina Jasso-Osorio suffered the devastation of a miscarriage when they were newly married. With their most recent film, Miracle, which premiered last year, they hope to “raise awareness, compassion, and understanding about miscarriage, a very taboo topic.” Daniel Osorio’s first film, Lowriding in Aztlan (2005), chronicled low-rider culture. For Miracle, Bronco collaborators included editor Jovan Bell ’00 and artwork/website designer Cecilia Osorio ’08. Produced by Daniel Osorio and directed by Jasso-Osorio, Miracle has been nominated for best film in a number of international film festivals, including the Heart of England International Film Festival, and in recent months it was screened from Ohio to Thailand.

Christine Cole
Winnie Hook never attended Santa Clara, at least in the traditional sense. By the time the University started admitting women in 1961, Hook was already in her 50s. Still, the 104-year-old has done so much learning at the college that she says a little bit of Santa Clara’s soil belongs to her.

Hook is the oldest member of Santa Clara’s Catala Club, a women’s auxiliary founded in 1930 to help the Jesuits take care of vestments and altar linens, although that mission quickly shifted to raising money for student scholarships. It was a wonderful cause, Hook says, though she admits she first started attending meetings more for the lectures by university professors who’d talk to the club about everything from poetry to politics.

One speech on the construction of the Boulder Dam (now known as the Hoover Dam) around 1935 so transfixed Hook that she came home and told her husband to get ready for a trip. (Side note: He’s the one who gave her the nickname Winnie; her parents named her Noreen.) With their 5-year-old daughter, the Hooks drove a camper-trailer across the state on nearly empty highways, passing the “one-horse” town of Las Vegas before arriving in Boulder City, where the hydroelectric behemoth was rising in the desert.

“It was so hot I thought I was slowly being led into Hell,” Hook says. Seventy-five years later, she still marvels at the memory of the giant turbines shooting water. “It was awesome.”

A dynamo

Generations later, Hook—slowed but undeterred by blindness—is going strong, and so is the Catala Club, which celebrated its 80th anniversary in March with a gala at Benson Center. As when Hook joined, the club remains a stopping point for university lecturers like W.M. Keck Professor of Economics Mario Belotti, who gave one of his trademark economic assessments at the club’s first meeting of 2010. But now as then, the club’s true raison d’être is raising money for scholarships.

The club’s donations to the school have exceeded over $1 million, says Jim Purcell, who served for the past 14 years as SCU’s vice president for University Relations. He calls Catala a fundraising dynamo along the lines of the Bronco Bench. At the end of 2009, the approximate value of the club’s two endowed scholarship funds was more than $2.7 million, with the proceeds helping a dozen undergraduates attend Santa Clara this year.

“When they ask me how my family can afford to fund my attendance at Santa Clara, I reply that the heavy burden of tuition is lightened by the kindest souls in the world,” wrote Thomas Dang ’12, a political science major, in thanking the Catala Club for its support.

Dianne Bonino ’76, who recently finished a two-year term as Catala president,
says the club’s commitment to helping new generations of students attend Santa Clara is the biggest reason she belongs. Her father died after her freshman year, leaving the family of five children in tough straits financially. But she was able to continue her studies thanks to a full-ride scholarship from Santa Clara’s Jesuit community.

“I received a gift and I want someone else to be able to get something too,” she says.

The club takes its name from Magin Catala, O.F.M., a Spanish Franciscan who arrived at Mission Santa Clara in 1794, earning a reputation for educating local Native Americans—a fitting namesake given the club’s goals. Still, the earnestness of the club’s origins and focus doesn’t mean the Catala women don’t have fun.

For years, the club’s annual luncheon and fashion show in the Mission Gardens garnered full-page spreads in the society pages of local newspapers. These days they fly a little more under the radar, but the club still draws hundreds of guests to the year’s highlight event: Fashion Plates, a show that doubles as a silent auction, selling the table settings the women design. The club’s bread-and-butter events, though, are the monthly luncheons, which are, as much as anything, a chance to catch up.

“You can’t really expect the women to keep giving donations to something unless they enjoy what they’re getting,” says Betty Ford, a two-term president of the club who calls herself a San Jose State graduate with a Santa Clara heart. Three of her children studied on the Mission Campus, as did her husband. She has been a Catala member since 1974.

A congenial crew
It’s a challenge for some women busy with jobs to make the weekday meetings, though it’s possible. Attorney Patricia Mahan J.D. ’80 was elected mayor of Santa Clara on a Tuesday in November 2002 and presided over a Catala Club meeting the next day. Then-University President Paul Locatelli, S.J. ’60 showed up at the Catala meeting to congratulate her.

“I have to say the Catala board is a lot more congenial than running the city council,” jokes Mahan, who was president of the club from 2002 to 2004 and who is in her final year as Santa Clara’s mayor. Her sister and mother are also Catala members.

Many of her fellow club members have been involved in Catala for decades, a testament to its worth, she says. But it’s valuable for newcomers too. Indeed, for busy women juggling careers and family, the club helps focus their limited time and resources for maximum effect.

“The club can do so much with whatever you can give,” Mahan says.

The club has some 300 members. Parents, alumnae, and relatives of Jesuits are especially invited to join, but Catala is open to any friend of Santa Clara—provided, of course, she is a woman.

Husbands do occasionally accompany members to the meetings. But often the only man in attendance is Bill Donnelly, S.J. ’49, whose mother was a member in his student days when Catala’s fashion show really stood out on the all-male campus.

Donnelly, who is Bonino’s uncle, has been attending Catala’s meetings since being appointed the club’s 14th chaplain in 1993, giving him the longest tenure of anyone who has served in that capacity. Not that Donnelly minds the years of extra work. He admires the women’s endless energy in service for others. And he gets a lot of invitations to parties.
Below are obituaries of Santa Clara alumni. At santaclaramagazine.com/obituaries you'll find obituaries published in their entirety. There, family members may also submit obituaries for publication online and in print.

1942  Martin Thomas “Marty” Fredericks. June 20, 2010. Born in 1921 in Petaluma, Fredericks served in the Navy 1942–46 and was the naval attaché to the U.S. delegation at the creation of the United Nations. He worked in the agricultural division of Pfizer Inc. for 32 years.

Alex J. Hart. Aug. 8, 2010. He was born in 1920 in San Jose, where he ran Hart & Son Department Store, a successful family business since 1902, as well as two other stores in the area.


Galen R. Norquist. June 11, 2010. Norquist was born in 1926 in Boise, Idaho, where he served as president and general manager at Western Steel Manufacturing until semi-retirement in 1993. He was a varsity lettermen on the Santa Clara baseball team and played briefly with the San Francisco Seals.

Frank Volpe M.D. July 15, 2010. A resident of Henderson, Nev., Volpe was a native of San Jose. After a professional medical career spanning almost 40 years, Volpe’s retirement activities included volunteer work with children and families in crisis.


Norbert J. “Biz” Korte, S.J. May 12, 2010. At SCU, he was a long-time resident of the Scotia baseball team and played briefly with the San Francisco Seals.


Robert “Bob” Ratcliff. June 17, 2010. Ratcliff was born in Shawnee, Okla., and worked for 47 years at the Los Alamos Scientific Laboratory making significant contributions to genetic engineering, cloning, and the study of the human genome.

Ronald Anthony Siemer. July 20, 2010. Siemer was born in 1934 in Wichita, Kan. He was a nuclear engineer at General Electric for 35 years.

Mark Thomas Jr., J.D. July 18, 2010. Born in San Jose in 1930, Thomas Jr. was a judge and keen historian of the local legal community (including SCU’s School of Law). He later worked for JAMS in San Jose, then started his own personal injury and family law practice, Thomas, James & Pendleton.

1960 Dennis "Denny" Riopel, June 17, 2010. Riopel retired six years ago following a career in sales, most recently as an insurance agent for the Knights of Columbus.


1968 Michael Rewak, July 23, 2010. He was 63 and a San Jose native. Rewak was a longtime employee of the Fluke Corporation in Everett, Wash. He is survived by numerous family members, including his brother Fr. William Rewak, who served as president of SCU 1976–88.

Gerald Lee Walker J.D., ’72, June 28, 2010. He was born in 1944 in Vancouver, Wash. As a trial lawyer, Walker’s specialties were personal injury and wrongful death. He later had a career in corporate law and became the general counsel for Tescom America.

1969 Thomas W. Allen J.D., April 5, 2010. Born in Pasadena in 1937, he was an Army veteran and had a long career serving as city attorney in Orange County.

Pamela Jolicoeur, June 9, 2010. She was 65. Jolicoeur was provost and sociology professor at California Lutheran University; worked at Thousand Oaks University for more than 30 years before leaving as provost; and was president of Concordia College in Moorhead, Minn.


Clarence "Bud" Sorvaag MBA, May 8, 2010. He was born in 1916 in Portland, Ore., and worked in electrical engineering for Sylvania and Lockheed, as well as in real estate and appraisal services.

Robert E. Wilkins M.A. ’75, April 22, 2010.


Herbert Lee Keaton J.D., Aug. 6, 2010. Keaton was born in Ozark, Ark., in 1931. He was an attorney and was regarded as a "lawyers’ lawyer."

1974 Kerry Kresbsbach (Robbins), Aug. 8, 2010. Born in 1952 in Richmond, Calif., Kresbsbach grew up in San Rafael. She worked for many years in the trust department at Wachovia Bank. She had a joie de vivre that was contagious.

Glenn Paul Campagna, July 30, 2010. A resident of San Jose, Campagna was born in 1952 and raised in Mill Valley. An accomplished athlete, Campagna worked on a "top secret" project at Westinghouse, then was recruited by United Technologies Chemical Systems Division, and later Lockheed Martin.

1975 Edward Terry Fitzgerald, June 21, 2010. He was 72. Fitzgerald was born in St. Louis and lived in Vivo Beach. During more than 40 years in aeronautical engineering, he worked for most of the major aerospace firms. He retired in 2002 from Lockheed Martin Corp.

Vicenta "Vicki" Marie Lawrence, June 15, 2010. She was 57. Her employment as a social worker began with the County of Monterey and continued at San Andreas Regional Center and elsewhere.

Robert J. Sanchez J.D., June 10, 2010. Born in Silver City, N.M., in 1945, Sanchez was one of the first Latino students to be recruited to SCU’s law school, and was a founding father of La Casa Legal, a firm that served the legal needs of many in San Jose.


1978 Martha Schwarting, Aug. 22, 2010. She was 62. Born in Detroit, Mich., she worked as a middle school teacher for 19 out of 20 years in Cottage Grove.


1984 Chris F. Merryman M.A., May 20, 2010. He was 69. A longtime teacher, administrator, and counselor in the Bay Area, he was a strong advocate for community youth programs.

1985 Ruth W. Renzel, Dec. 12, 2008. She was 46.


1988 John "Jeff" Frederick Healy, July 24, 2010. Healy was born in 1965 and raised on the Peninsula. He received many accolades in sports and his other favorite endeavors. His smile, charisma, loyalty, and great love for his friends and family will never be forgotten.

2005 Ben Mok, March 24, 2010. He was a cycling enthusiast who went on solo, unassisted cycling expeditions in Malaysia, Thailand, Australia, and the United States. His journals are read online by cycling communities worldwide. Tragically, he was struck by a car and killed in a cycling accident.

Eugene John Fisher ’50, SCU professor, passed away on July 17, 2010. He was 85 years old. Fisher was born and raised in San Francisco. He began his career as a design engineer at Dalmo Victor and continued at FMC. In 1954 he joined SCU’s mechanical engineering department, where he dedicated himself to developing students into engineers and young adults into responsible professionals. In 1991 he received the University’s Brutococci Award in recognition of his overall teaching excellence in the Jesuit tradition.

Joseph "Ripley" Caldwell, S.J., longtime Santa Clara pastoral minister, died on May 27, 2010. He was a Jesuit for 68 years and a priest for 55. Ripley, as he liked to be called, previously taught at Loyola Marymount University.

Tom Farley ’56, a former state legislator and Colorado State University System Board of Governors member, passed away on Aug. 23, 2010. He was 75 years old. Farley was a state representative in Pueblo 1967–75 and an attorney and senior partner in Petersen & Fonda who specialized in education and health-care law. He was also a member of the SCU Board of Regents.

Zygmunt “Zig” G. Wiedemann ’70 battled with Waldenström’s macroglobulinemia and died on July 21, 2010. Born in San Francisco in 1948, Wiedemann was a raconteur, dreamer, realist, contrarian, intrepid traveler, bon vivant, and great friend. He cherished tradition and broke the rules. Wiedemann’s business focus was to make people comfortable with computers and technology. He remained a lifelong Bronco supporter and member of the Red Hat Band. The Zig Wiedemann Memorial Fund has been set up in his honor; checks should be made payable to Santa Clara Athletics and mailed to Department of Athletics, Santa Clara University, Santa Clara, CA 95053-1100, attn: Liz Courter.

Jerome A. Lackner J.D. ’72, a physician and social activist who served as state health director under former Gov. Jerry Brown ’59, died on July 9, 2010. He was 83. Lackner specialized in treating hard-core substance abusers, and treated indigent and underserved people for free. He was personal physician to farm labor leader Cesar Chávez and medical director for Dr. Martin Luther King Jr.’s pivotal civil rights march in Alabama in 1965. He lectured in law and medicine at Santa Clara 1973–85 and was associate clinical professor at the U.C. Davis School of Medicine 1979–89.

Robert St. Clair, S.J., died peacefully on May 12, 2010, at the age of 82. He was a treasured member of the Santa Clara Jesuit community.

Marisa Solis
## Alumni Events Calendar

See updates at santaclaramagazine.com

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<thead>
<tr>
<th>Date</th>
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<td>Alumni Association</td>
<td>First Friday Mass and Lunch</td>
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<td>San Diego</td>
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<td>Santa Clara Valley AFO</td>
<td>Chaperone Nativity Boys to Basketball Game</td>
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<td>Palm Springs</td>
<td>Chris Botti Concert at McCallum Theater</td>
<td>Lori Zito-Klose MBA ’79</td>
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<td>Pasta Feed and Broncos Legends Night</td>
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<td>Spokane</td>
<td>Men’s Basketball Viewing Reception</td>
<td>Mike Konesky ’87</td>
<td><a href="mailto:mike.konesky@gmail.com">mike.konesky@gmail.com</a></td>
</tr>
<tr>
<td>19</td>
<td>Portland</td>
<td>Men’s Basketball Viewing Reception</td>
<td>Jeremy Solly ’05</td>
<td><a href="mailto:jsolly@gmail.com">jsolly@gmail.com</a></td>
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<tr>
<td>20</td>
<td>Palm Springs</td>
<td>Presidential Mass, Brunch, and University Update</td>
<td>Larry Specchierla ’63 &amp; David Doyle ’78</td>
<td><a href="mailto:lspecchierla@earthlink.net">lspecchierla@earthlink.net</a> or <a href="mailto:daviddoyle2737@aol.com">daviddoyle2737@aol.com</a></td>
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<tr>
<td>24</td>
<td>Santa Rosa</td>
<td>Men’s Basketball Pre-game Reception</td>
<td>Jenny Moody Sullivan ’07</td>
<td><a href="mailto:jmoody@scu.edu">jmoody@scu.edu</a></td>
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<tr>
<td>24</td>
<td>President’s Office</td>
<td>President’s Speaker Series: Rosalyn Higgins</td>
<td>Office of Marketing &amp; Communications 408-554-4400</td>
<td><a href="http://www.scu.edu/speakerseries">www.scu.edu/speakerseries</a></td>
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<tr>
<td>24</td>
<td>Sacramento</td>
<td>3rd Annual Career Networking Reception</td>
<td>Marty Boyer ’78</td>
<td><a href="mailto:martyboyer@sbcglobal.net">martyboyer@sbcglobal.net</a></td>
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<td>27</td>
<td>Napa</td>
<td>Wine Tasting Reception</td>
<td>Jenny Moody ’07</td>
<td><a href="mailto:jmoody@scu.edu">jmoody@scu.edu</a></td>
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<td><strong>MARCH</strong></td>
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<td>1</td>
<td>Santa Clara Valley</td>
<td>3rd Annual Alumni Night at the Shark Tank</td>
<td>Nick Travis ’04</td>
<td><a href="mailto:nicktrvs@gmail.com">nicktrvs@gmail.com</a></td>
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<td>4</td>
<td>Alumni Association</td>
<td>First Friday Mass and Lunch</td>
<td>Priscilla Corona</td>
<td><a href="mailto:pcorona@scu.edu">pcorona@scu.edu</a></td>
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<td>4–6</td>
<td>Alumni Association</td>
<td>WCC Alumni Reception</td>
<td>Kim Walker ’79 and Kerry Lieb ’81</td>
<td><a href="mailto:kimwalkercpa@gmail.com">kimwalkercpa@gmail.com</a></td>
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<td>5</td>
<td>History</td>
<td>Annual History Alumni Dinner</td>
<td>Jenny Moody ’07</td>
<td><a href="mailto:jmoody@scu.edu">jmoody@scu.edu</a></td>
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<td>8</td>
<td>Monterey/Salinas</td>
<td>Annual Dinner</td>
<td>Nick Fanti ’01</td>
<td><a href="mailto:nffanti@johnsonfanti.com">nffanti@johnsonfanti.com</a></td>
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<td>9</td>
<td>Dallas</td>
<td>Post-Work Reception</td>
<td>Mike Polosky ’93</td>
<td><a href="mailto:mjpolosky@gmail.com">mjpolosky@gmail.com</a></td>
</tr>
<tr>
<td>17</td>
<td>Sacramento</td>
<td>Annual St. Patrick’s Day Luncheon</td>
<td>Melanie (DenHartog) Borchardt ’05</td>
<td><a href="mailto:mjborchardt@gmail.com">mjborchardt@gmail.com</a></td>
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<tr>
<td>20–26</td>
<td>Alumni Association</td>
<td>Volunteer in New Orleans</td>
<td>Mary Modeste Smoker ’81</td>
<td><a href="mailto:msmoker@scu.edu">msmoker@scu.edu</a></td>
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Ten truths about leadership

Context is constantly shifting. But the content of leadership has not changed much at all.

BY JAMES M. KOUZES AND BARRY Z. POSNER

Now that millennials are entering organizations in increasingly large numbers, many have grown intensely curious about generational differences, and they keep asking our advice on how they and their young colleagues should lead in these challenging times. So we did what we've done in the past, as all good academics do: We reviewed the existing literature, conducted studies, and gathered data. We brought together focus groups of millennials and explored their values, work perspectives, and what they wanted to know about leadership. We found that essentially they wanted to know what every generation has wanted to know. Age made no difference in our findings, nor did geography.

Much has, and is, changing in the world, but a whole lot more has stayed the same. Lessons true when we first began researching and writing about leadership more than three decades ago are true today, and will be true 30 years from now. They speak to what the newest and youngest leaders need to appreciate and understand about leading themselves and others. They speak just as meaningfully to the oldest and most experienced leaders. They are true regardless of your place in the hierarchy or location on the GPS.

1. You make a difference. It is the most fundamental truth of all. Before you can lead, you have to believe that you can have a positive impact on others. You have to believe in yourself. That’s where it all begins. Leadership begins when you believe you can make a difference.

2. Credibility is the foundation of leadership. You have to believe in you, but others have to believe in you too. What does it take? Short answer: Credibility. If people don’t believe in you, they won’t believe your message and willingly follow you.

3. Values drive commitment. People want to know what you stand for and what you value. And leaders need to know what others value if they are going to be able to forge alignments between personal values and organizational demands.

4. Focusing on the future sets leaders apart. The capacity to imagine and articulate exciting future possibilities is a defining competence of leaders. You have to take the long-term perspective. Gain insight from reviewing your past and develop outsight by looking around.

5. You can’t do it alone. No leader ever got anything extraordinary done without the talent and support of others. Leadership is a team sport, and you need to engage others in the cause. What strengthens and sustains the relationship between leader and constituent is that leaders are obsessed with what is best for others, not what is best for them.

6. Trust rules. If you have to rely on others, what do you need? Trust. Trust is the social glue that holds groups together. And the level of trust others have in you will determine how much influence you have. To earn your constituents’ trust, you have to trust them first.

7. Challenge is the crucible for greatness. Exemplary leaders—the kind of leaders people want to follow—are always associated with changing the status quo. Great achievements don’t happen when you keep things the same. Change invariably involves challenge, and challenge tests you. It introduces you to yourself, bringing you face-to-face with your level of commitment, your grittiness, and your values.

8. You either lead by example or you don’t lead at all. Leaders have to keep their promises and become role models for the values and actions they espouse. You have to go first as a leader. You can’t ask others to do something you aren’t willing to do yourself.

9. The best leaders are the best learners. You have to believe that you (and others) can learn to lead, and that you can become a better leader tomorrow than you are today. Leaders are constant improvement fanatics. Learning takes time and attention, practice and feedback, along with good coaching.

10. Leadership is an affair of the heart. Leaders are in love with their constituents, their customers, and the mission that they are serving. Leaders make others feel important and are gracious in showing their appreciation. Love is the motivation that energizes leaders to give so much for others. You just won’t work hard enough to become great if you aren’t doing what you love.

James M. Kouzes is an executive fellow at the Center for Innovation and Entrepreneurship at the Leavey School of Business; Barry Z. Posner is a professor of leadership in the Leavey School of Business and served 1997–2008 as dean of the business school. Adapted from The Truth About Leadership (Jossey-Bass, 2010).
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