



# JESUITS WEST

## A Family Reunion with "Jesuit Muscle"

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## JESUITS WEST MAGAZINE

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# JESUITS WEST

Fall 2019

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# AN INVITATION TO SOMETHING NEW

“ . . . so that they may all be one, as you, Father, are in me and I in you, that they also may be in us . . . ”  
- John 17:21



Dear Friends,

A few months ago, my spiritual director, Peter McCarthy, OCSO, celebrated his 25th anniversary as Abbot of Guadalupe Monastery, just outside of Portland. At the end of the meal to mark this happy milestone, various people approached a microphone and said lovely and even funny things about this good and wise man. The room was filled with laughter and great joy. But Peter had the last word. He shared that when he joined the monastery, the novice director asked him why he joined. He replied, “because I hoped I would turn a corner and find a truer version of myself.” He then shared that had indeed happened but that it had only happened in community, by rubbing elbows with fellow monks and friends. I have been thinking about the truth of what he said: that the way we get closer to ourselves is by getting closer to each other. And all of this is, of course, the pathway to a closer and deeper relationship with God.

The call to deep relationship is the call we all try and live. We hear that call anew in the recent Universal Apostolic Preferences discerned over 16 months by the worldwide Society of Jesus, articulated by Fr. General Arturo Sosa, and approved by Pope Francis. Central to these are the *Spiritual Exercises* of St. Ignatius of Loyola, a place where God meets us where we are. When we pray these *Exercises*, we realize how much God loves us, how he labors for us, and we enter into a deep relationship and friendship with Jesus.

In this issue of our magazine, you will see the *Spiritual Exercises* mentioned repeatedly, and that is no accident. They are the heart of our charism, the Society's truest gift to the Church. We hope that all of our works reflect a depth of relationship with God that is a real effect of the *Exercises*. This issue also focuses on the fine work of our parishes, which in Jesuits West number 17. Each parish is a distinctive jewel, yet they all share a singular vision. Rooted in the *Spiritual Exercises*, our parishes focus on helping people deepen their relationships with God and with each other.

The invitation to a deeper relationship does not end in something static, however, because God is always calling us to something new. Being in friendship with God is ever changing and requires us to always “keep it fresh.” So too do our relationships with one another — we are always called to create them anew. And so, we lean into one another, and into God. And only if we are continually deepening our relationships of trust with one another can we truly understand God's desires for us and follow where God is leading.

And that is why more than 270 leaders of Jesuits West Province gathered after Labor Day to spend several days together on the campus of Santa Clara University. We ate together, prayed together, laughed together and shared our faith and our hearts together. It was an effort to enter into a deeper relationship with one another and with God. To find a truer version of ourselves. To be One. So that God will show us the way.

I have so much faith in the long game that God plays with us, and that we must, therefore, play with one another. As I look at our journey ahead, I say we are off to a very good start.

With prayers for you and your family,

A handwritten signature in blue ink that reads "Scott Santarosa, SJ". The signature is fluid and cursive.

Scott Santarosa, SJ  
Provincial, Jesuits West

# NOVICES PRONOUNCE FIRST VOWS



From left: Oscar Danilo Mendoza Rugama, SJ, Dominic Heesang Chai, SJ, Myles H. Kelley, SJ, Chinh T. Nguyen, SJ, Frederico G.B. Gianelli, SJ, and Vincent D. Truong, SJ.

Six Jesuits West novices pronounced first vows of poverty, chastity and obedience on August 10 at Loyola Marymount University's Sacred Heart Chapel in Los Angeles: Dominic Heesang Chai, SJ; Frederico G.B. Gianelli, SJ; Myles H. Kelley, SJ; Oscar Danilo Mendoza Rugama, SJ; Chinh T. Nguyen, SJ; and Vincent D. Truong, SJ.

"This class has come together as a community, as friends in the Lord, and they have worked together for the sake of the Gospel in many different places and with many wonderful people," Fr. Stephen Corder, SJ, director of novices at the Jesuit Novitiate in Culver City, California, said in his homily during the Mass.

The six newly-vowed Jesuits spent the previous two years at the Culver City novitiate learning about the

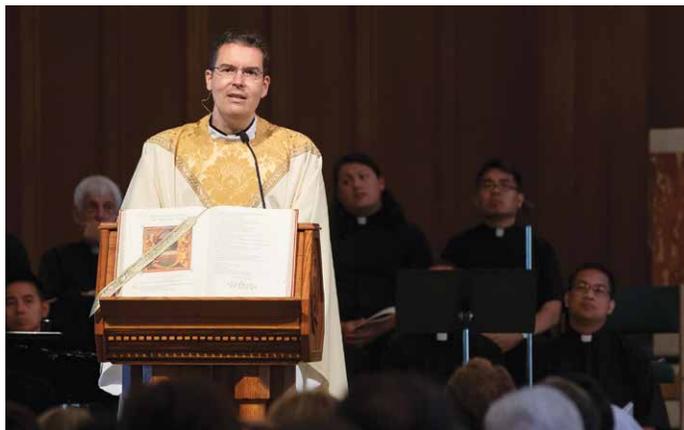
Society, participating in local ministries and living in community. They also performed community service and completed the 30-day *Spiritual Exercises* retreat.

Recalling their time at the novitiate, Fr. Corder said: "From the early days of their novitiate when they reenacted the last scene from John 21 around a barbecue fire pit at the beach in Playa Vista, to welcoming their second-year brothers home from their missions with banners, and until this moment when they take a further step into saying yes to God, this class has lived in the spirit of joy, friendship and love from today's Gospel."

Fr. Corder also noted the image the novice class chose for the cover of the program, the heart of Jesus. "Surely this resonates with today's Gospel when Jesus invites us to remain in him and to remain in his love. Jesus looks at each one of us, and he says, 'As the Father has loved me, so I have loved you.'"

"As you take this step further into your own vocation, my brothers, into the life of the Society of Jesus, and into the heart of Christ and his people, my prayer is that you continue to be as open as possible to God's grace," Fr. Corder said. "All of the people that you have walked with are with you in this endeavor and are praying for you."

Now that they have pronounced first vows in the Society, these six Jesuits will continue their formation with several years of philosophy studies at a Jesuit university. ■



Fr. Stephen Corder, SJ, director of novices

# FR. JOHN BAUMANN, SJ: EMPOWERING COMMUNITIES AROUND THE WORLD

By Paul Totah



Fr. John Baumann, SJ

If John Baumann, SJ, ever needs a reminder why he continues to work so hard and travel so much at 81, all he needs to do is look at a photo hanging in his office of Pico, a girl named for the organization that he founded.

The child, who lives in Rwanda, survived her birth that ended the life of her mother, who bled to death after relatives and friends carried her on foot to the nearest clinic 30 kilometers from their village.

Thanks to the efforts of Fr. Baumann's team of community organizers, a new 37-room clinic now stands in Pico's village. "Not one mother has died since that clinic was finished," he noted. "Pico just started going to first grade. That picture was taken when she was 4 during a celebration during the clinic's construction."

Pico, he added, "and so many others, have kept me in this work. I learn so much from them and see how the importance of civic engagement leads to a better quality of life."

Fr. Baumann's community organizing efforts have evolved since his first efforts in Chicago in the 1960s. He launched his own program in 1972 and saw it go through several name changes before he landed on PICO (Pacific Institute for Community Organizations and, later, People Improving Communities Through Organizing). Recently, the name morphed again into Faith In Action and Faith In Action International for work done in Africa, the Caribbean and Central America.

Though he stepped down in 2009 as executive director – his new title is founder and director of special projects – he still travels about half the year throughout the U.S. and overseas.

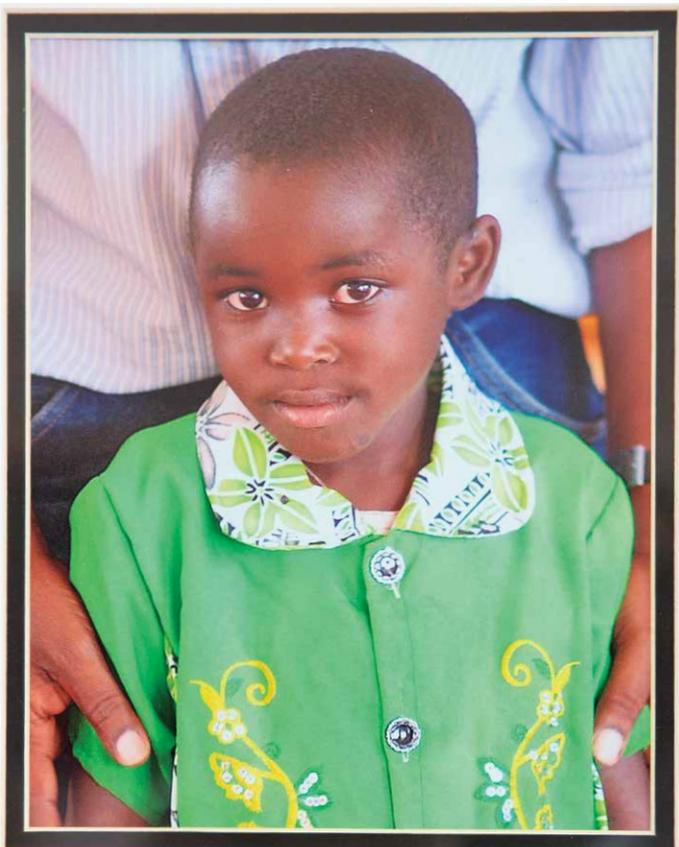
All this may seem a far cry from his time spent growing up on his parents' dairy farm in East San Jose. Born during the Depression, he didn't see value in farm life back then, he confessed. "I used to think how lucky kids were who lived in the city. Only later did I realize how much I learned thanks to hard work and praying with my family."

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***"THE SPIRITUAL EXERCISES TEACH US TO SEE GOD'S PRESENCE IN THE WORLD AND ASK US TO RESPOND TO WHAT GOD WANTS US TO DO. FOR ME, I ALWAYS ASK MYSELF HOW ARE WE TO BUILD THIS KINGDOM HERE ON EARTH?"***

— Fr. John Baumann, SJ

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*Pico, who is growing up in Rwanda, was given her name in honor of the organization that Fr. John Baumann, SJ, founded.*

The youngest of eight, he commuted to Bellarmine College Preparatory by riding his bike to a gas station, where he caught a bus to school. At Bellarmine, he was surrounded by Jesuit scholastics “who seemed to be such a vibrant, energetic and happy group. The example of their vocation influenced me. During my senior retreat, I prayed over the thought of having a vocation, but I still wasn’t sure. My spiritual director told me that was a good sign.”

He entered the novitiate at Los Gatos and continued his studies at Mount St. Michael’s in Washington. He returned to his alma mater as a scholastic to teach Latin and sociology and coach football and swimming.

By the time he went to Alma College for his studies, the year was 1966, and the world around him was changing, thanks to the upheaval of the countercultural revolution, the changes inspired by Vatican II and the course of the Society of Jesus following the 31st General Congregation.

Prior to his first year in theology, where he felt “excluded from what was going on in the world,” one of his professors suggested he and fellow Jesuit Jerry Helfrich, SJ, spend their summer in Chicago working with the Urban Training Center, which prepared clergy for inner-city ministry.

There, they met Saul Alinsky, the founder of the modern community organizing movement, Jesse Jackson and Alinsky lieutenant Tom Gaudette. They loved the work and returned the following summer, as “community organizing was where theology became alive for me,” he added.

“I deepened my appreciation of the Ignatian principle that God is present in our world and active in our lives. If we truly believe that God is among us, how can we allow divisions based on race, ethnicity or religion to create animosity, injustice or violence? I became more focused on the core values of the Gospel, including justice, integrity, love, hope, healing, compassion and service, and began to understand my vocation as a Jesuit to be a life of service to others by working for justice and the common good, a concept that stems from the dignity, unity and equality of all people.”

He returned to Chicago the following summer and stayed for more than three years following his ordination in 1969. After moving back to the Bay Area, he formed the first iteration of PICO and Faith in Action, calling his organization the Oakland Training Institute. He later changed its name, as his work expanded beyond the East Bay to the Central Valley and Southern California.

## Jesuit Profiles

After a dozen years, he realized that the neighborhood model of organizing he had learned in Chicago wasn't making the impact he wanted, so he changed to a faith-based model, allowing his work to expand to 23 states in the U.S. and include more than 3,000 religious congregations representing 34 denominations and traditions.

His work went international following a 2003 visit from a cardinal who asked Fr. Baumann to bring his efforts to Central America. Work began in 2006 and spread throughout the region. Later, when a Lutheran pastor came through Oakland to speak about the genocide in Rwanda, he shared his pessimism for peace and reconciliation. "That's when one of our organizers asked if he was familiar with community organizing. He interned with us and returned to Rwanda, which is how we ended up there."

Having such a large organization has allowed Fr. Baumann and his colleagues to make changes on the federal level. In 2009, their work led to the expansion of the Children's Health Insurance Program, which covers medical costs of uninsured children whose families make too much to qualify for Medicaid. "We organized throughout the country to push for this, and we were delighted when President Obama signed the reauthorization bill."

His organization's efforts have gone beyond health care to issues surrounding economic equity, immigrant justice, access to clean water, gun violence, voting rights and mass incarceration, and his colleagues are looking to expand in Guatemala, Ghana, Tanzania, Namibia and Kenya.

His life as a Jesuit inspires his work, as does living in community with brother Jesuits in the house adjacent to his Oakland office. "The *Spiritual Exercises* teach us to see God's presence in the world and ask us to respond to what God wants us to do. For me, I always ask myself how are we to build this kingdom here on earth?"

He finds his answer in the people he serves. "I get energized by being in contact with people living all around the world. I get so encouraged by their determination to make this world better for themselves and for their children. It's so easy getting bogged down reading the news each day, but these people give me hope. That's ultimately what organizing is — it's about people coming together to make a difference."

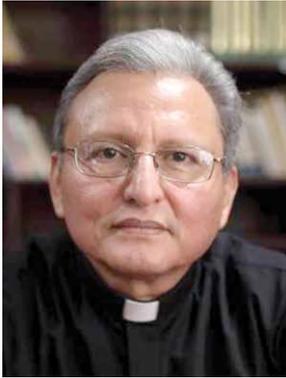
*For more information, visit [faithinaction.org](http://faithinaction.org) and [faithinactioninternational.org](http://faithinactioninternational.org)*



*PICO staff in 1974; Fr. John Baumann, SJ, is in the back row, third from right.*

# FR. CHEPE IDIÁQUEZ, SJ: STANDING IN SOLIDARITY

By Tracey Primrose



*Fr. Chepe Idiáquez, SJ*

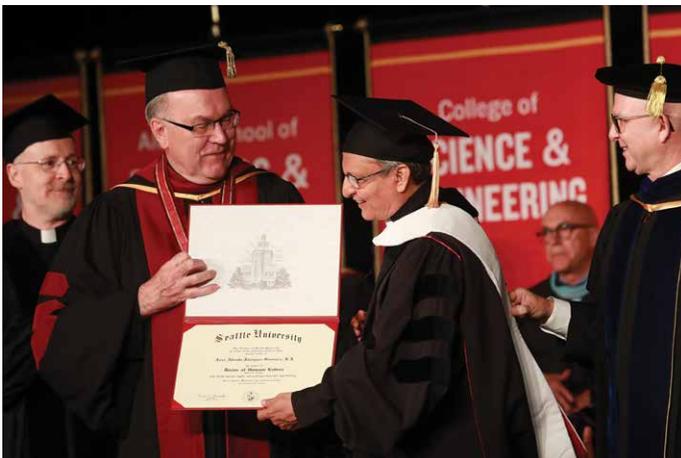
On a Sunday in mid-June, before thousands of cheering Seattle University students, Fr. José Alberto (Chepe) Idiáquez, SJ, of Nicaragua, was presented with an honorary doctorate degree from University President Fr. Stephen Sundborg, SJ. Called “a beacon of hope, an instrument for peace and a true champion for the poor and persecuted,” Fr. Chepe

flew out of Seattle a day later, returning both to his home in Managua and to the death threats that have plagued him for more than a year.

the center of a firestorm. Some of the first protests took place at the UCA, and on Mother’s Day last year, the government killed 21 people in two hours right outside the university gates.

Fr. Chepe helped triage the wounded. Among the dead: a 15-year-old boy from the local Jesuit high school, Colegio Loyola. In solidarity with the protestors, he denounced the violence, speaking out in interviews with local media outlets and CNN. The UCA was the only university to stand up for the protestors. Because of that, the government accused Fr. Chepe of being behind a “coup d’état.” Fr. Chepe wasn’t trying to make himself a target, but there was no choice.

Speaking by phone the Friday before he was honored at Seattle University, Fr. Chepe said, “One important thing – I don’t want to be a hero. I don’t want to be a martyr or a superman, but standing in solidarity is my responsibility as a Jesuit and as a man trying to work for faith and justice. It doesn’t mean I am not afraid, but I can’t abandon my people.”



*Fr. Stephen Sundborg, SJ, presents Fr. Chepe Idiáquez, SJ, with an honorary doctorate degree at Seattle University’s commencement.*

Since the spring of 2018, when the Nicaraguan government began cracking down on people peacefully protesting President Daniel Ortega’s plan to cut pension benefits, Fr. Chepe and the Jesuit university he leads, the University of Central America (UCA), have been at



*Two Dodgers fans, Fr. Chepe and Fr. Scott Santarosa, SJ.*

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## Jesuit Profiles

Fr. Scott Santarosa, SJ, Provincial of Jesuits West, is not surprised that Fr. Chepe is putting his life on the line, but it doesn't make it any easier.

"I don't want him to die and, obviously, I wish I could take him away from all of this, but this is what we do. I know he will never abandon his flock. While it's the right thing for him to remain in Nicaragua, it's painful. I absolutely know he needs to be there."

The two became close friends when Fr. Chepe did a sabbatical at Dolores Mission in Los Angeles when Fr. Santarosa served there as pastor. Fr. Chepe was caring, supportive and funny — he could do a first-rate impersonation of former Jesuit Superior General Fr. Peter-Hans Kolvenbach, SJ. Probably more of an inside joke, but it made the Jesuits living at the Dolores Mission community double over in laughter.

Those days seem light years away now in Nicaragua, where Fr. Chepe reports that after nearly 18 months, the protests have not died down, and neither has the intimidation. Several days a week, students march — peacefully and in disguise — inside the gates of the university while outside 100–150 armed officers stand guard. If the students march outside campus, Fr. Chepe

reports, they will be shot. When he leaves campus, Fr. Chepe is followed.

All of this feels hauntingly familiar. The six Jesuits martyred in 1989 in El Salvador for speaking out about a repressive regime were Fr. Chepe's mentors, teachers and friends; their housekeeper and her daughter, also murdered that day, were like family.



*Fr. Chepe with Serena Cosgrove of Seattle University and Jesuit Superior General Fr. Arturo Sosa.*

In his room at the Jesuit community at the UCA, Fr. Chepe prays before an altar dedicated to the martyrs. He asks them for strength. The crisis in Nicaragua, he said, is getting worse.

In Seattle, Serena Cosgrove, obsessively checks her phone with worry. The faculty coordinator for the Central America Initiative at Seattle University and the university's director of Latin American Studies, she too is a close friend of Fr. Chepe's.

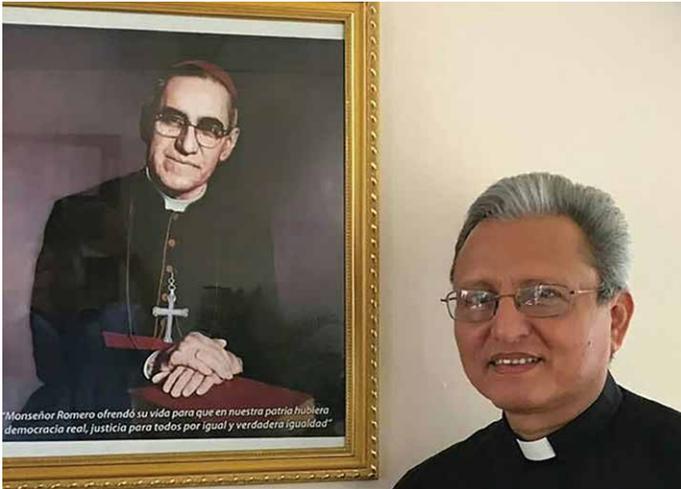
Like Fr. Chepe, she has been through this before. In 1989, as a young human rights activist working in El Salvador, she remembers being viscerally affected by the murder of the Jesuit priests and the two women assassinated with them. "I promised myself that if I ever was in a situation where I could do something to protect people so that didn't happen again, I would do it. Here I am 30 years later, trying to raise awareness."

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**"I DON'T WANT TO BE A HERO. I DON'T WANT TO BE A MARTYR OR A SUPERMAN, BUT STANDING IN SOLIDARITY IS MY RESPONSIBILITY AS A JESUIT AND AS A MAN TRYING TO WORK FOR FAITH AND JUSTICE. IT DOESN'T MEAN I AM NOT AFRAID, BUT I CAN'T ABANDON MY PEOPLE."**

— Fr. Chepe Idiáquez, SJ

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Fr. Chepe stands before a photo of Saint Oscar Romero.

Seattle University has a longstanding partnership with the UCA. The university has hosted delegations from the UCA, and five students from the UCA attended classes on the SU campus last semester. The annual immersion trips made by SU students and faculty ended last year. Serena Cosgrove is the only SU representative to go back to Nicaragua since the violence began.

The idea for an honorary degree came from Fr. Sundborg, said Cosgrove. "He's been very proactive in encouraging me and the Global Engagement Office to think about how we can support Fr. Chepe and the UCA."

Fr. Chepe's time in Seattle was a brief reprieve from the 24/7 intimidation he faces every day. A visit from Fr. Santarosa was a bright spot. Over the years, Fr. Santarosa has traveled to Nicaragua twice to see his friend, but Fr. Chepe asked him to cancel his last trip — it was too dangerous.

The two are like brothers. There was nothing particularly noteworthy about their time together. They took a ferry to an island on Puget Sound for dinner and then turned on an MLB app to watch the Dodgers play the Cubs. It felt very normal, but saying goodbye was harder this time.

"I could tell in this visit that it weighed on him to go back," said Fr. Santarosa. "We had a very emotional goodbye, because he knows what he is going back to, and he knows the threat is real. I do think that in Nicaragua right now, he is one of the few people who is standing up to the Ortega regime and demanding justice and calling a spade a spade."



Fr. Chepe (left) with students from the UCA.

For his part, Fr. Chepe said, "It is difficult to live this way, but I think the mother of the student who is killed or the person who is in prison is worse than I am, so I have to try to accompany them. The reality is, though, they accompany me. They give me strength." ■

**"WE HAD A VERY EMOTIONAL GOODBYE, BECAUSE HE KNOWS WHAT HE IS GOING BACK TO, AND HE KNOWS THE THREAT IS REAL. I DO THINK THAT IN NICARAGUA RIGHT NOW, HE IS ONE OF THE ONLY PEOPLE WHO IS STANDING UP TO THE ORTEGA REGIME AND DEMANDING JUSTICE AND CALLING A SPADE A SPADE."**

— Fr. Scott Santarosa, SJ

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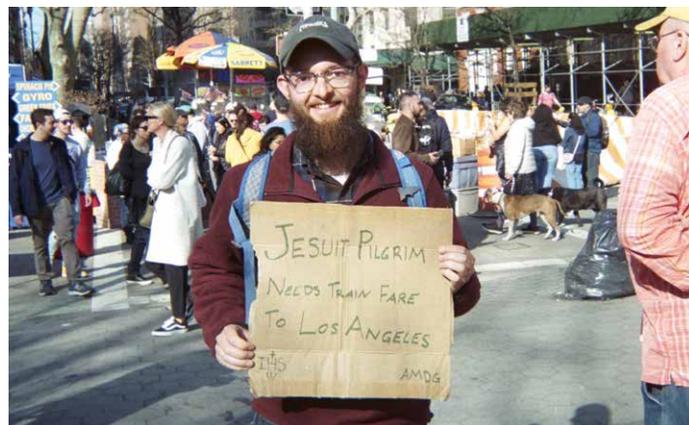
# MEETING JESUS ON PILGRIMAGE

By Collin Price, nSJ

St. Ignatius, founder of the Jesuits, referred to himself in his autobiography as “the pilgrim”— for good reason. In 1522, he left his birthplace of Loyola, Spain, and made his way to Montserrat and then to Manresa, almost 400 miles away, where he formulated the *Spiritual Exercises*.

Following in the spirit of Ignatius the pilgrim, Jesuit novices embark on a monthlong pilgrimage as part of our formation, where we learn to trust in the providence of God and identify with poor and marginalized people. We head out across the country with little to no money and little to no plans, relying on the kindness of strangers to provide food, shelter and money for transportation.

My pilgrimage began with a train ride from Los Angeles to New York City. I would spend the month making my way back home from New York by way of Detroit and Kansas City, spending about ten days in each of the three cities. I needed money for my next train ticket, and had been encouraged to go to St. Francis Xavier Parish (SFX) in Manhattan to ask for donations after Mass. I attended the Saturday evening vigil Mass, and after the final blessing, I hurried to the back of the church to ask the priest if I could ask for donations as people left. He immediately agreed, shaking my hand and nodding as if recalling his own pilgrimage.



Collin Price begging at Washington Square Park in Manhattan.

I stood at the bottom of the steps in front of the church holding my cardboard sign that read “Jesuit pilgrim needs train fare to Los Angeles.” One by one, people approached and put a few dollars in my hand. Then I heard a woman shouting from the other side of the steps. “Hey! What do you think you’re doing here!” Self-consciousness hit me as I saw the cup she was jangling

and realized that while poverty was only a temporary situation for me, for her it was an inescapable daily reality. I apologized for stepping on her turf and shared some of the money I had been given. She told me we aren’t allowed to beg in front of the stairs. I thanked her for the heads up and slunk back into the church.

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**“THE LOVE JESUS CALLS US TO IS SPRAY PAINTED ON DUMPSTERS AND TATTOOED ON SCABBED NECKS. JESUS CALLS US TO LOVE THE PEOPLE WHO ARE DIFFICULT, THE PEOPLE WHO HURT US AND HURT THEMSELVES, THE PEOPLE WHO SEEM LIKE BURDENS ON SOCIETY.”**

— Collin Price, nSJ  
*Jesuit Novice*

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I still needed money, so I approached a well-dressed young couple inside and explained that I was a Jesuit novice on pilgrimage and asked if they’d be able to help. They were excited to hear about my experience and told me how much they loved Jesuits and that coming to SFX convinced them to become Catholic.

In the middle of our conversation, I heard a familiar voice. “Hey! Hey you! You’re not supposed to be begging inside the church!” We turned to look at the woman at the bottom of the stairs and then looked back at each other, all wondering how to proceed. The young woman said, “Oh, don’t mind her. They’ve asked her to leave before. She’s a little crazy. You can just ignore her.” So we ignored the woman at the bottom of the stairs to finish our conversation. When we wrapped up, I thanked them and made my way down the stairs to clear the air with the upset woman.

As I approached, she was already waiting to speak with me. "You aren't supposed to beg for money inside the church. You gotta stay out of people's way at the bottom of the stairs. That's what they told me, and everyone has to follow the rules. Who are you anyway? Are you homeless?" I explained I was temporarily homeless and was waiting to talk to the priest because he was a friend of mine.

She knew something was fishy and said, "Wait, you're friends with Fr. Dan? Are you a priest?" I finally revealed that I'm in training to be a priest and part of the training is to travel around the country begging for money. "Well why didn't you tell me that in the first place! Now I'm the crazy one out here yelling at a priest. You shoulda told me



*In the garden outside of the Missionaries of Charity Shelter in the South Bronx.*

who you are and I woulda helped you out!" Her reaction changed the entire dynamic of our conversation. I was no longer tense or afraid of offending this woman, and we shared a big laugh and a big hug for the misunderstanding.

Then a middle-aged woman descended the stairs toward us and said, "Maryanne! So good to see you. How are you doing?" The two women embraced, shared some small talk and wished each other well. Fr. Dan came down the stairs next and greeted Maryanne in the same loving manner. I asked him if he was available to meet with me and he told me that I could walk with him back to his office and wait for a few minutes until he finished some things. "No, no, no," Maryanne said. "I'll walk him back there, you go take care of your business, Father." Fr. Dan looked at both of us, smiled and agreed.



*Dinner at Jerusalem Farm in Kansas City, Missouri.*

Maryanne and I walked around the block to the parish offices in the back of the church. "You're not allowed to beg near the subway terminals. They have subway cops who will put you in handcuffs if they catch you. Don't beg in front of stores because the owners will get mad. You gotta be careful about finding the right place to beg. But even if things go wrong, keep your head up. God will take care of you. God takes care of all of us. All you gotta do is have faith and God takes care of the rest."

As Maryanne told me stories of her life and shared her wisdom about faith, I looked at her in awe and thought back to the affluent couple who called her crazy and told me to ignore her. I understood in that moment the nature of Christ's love. The love Jesus gives and calls us to is not printed on birthday cards or coffee mugs. The love Jesus calls us to is spray painted on dumpsters and tattooed on scabbed necks. Jesus calls us to love the people who are difficult, the people who hurt us and hurt themselves, the people who seem like burdens on society. I could not understand that total love until I met it face-to-face.

How many times a day is Maryanne ignored and called crazy? How many people have stopped and taken the time to listen to her? How many people have I disregarded, ignored and tossed aside because of a first impression? I was blown away by how much I was able to learn from this woman in less than a half hour. We hugged, said goodbye and wished each other well. I wrote in my journal, "I met Jesus today. She's homeless." ■

*Collin Price is a second-year novice at the Jesuit Novitiate of the Three Companions in Culver City, California.*

Very Reverend Oscar Cantú, Bishop of the Diocese of San Jose, celebrated the opening Mass with Fr. Kevin O'Brien, SJ, president of Santa Clara University, and Fr. Scott Santarosa, SJ.



Leadership Workshop 2019

## A FAMILY REUNION WITH “JESUIT MUSCLE”

By Tracey Primrose

In the early days of September, more than 270 members of the Jesuit family of Jesuits West Province gathered for several days at Santa Clara University. The reunion included the leaders of the Province’s 5 universities, 18 secondary and pre-secondary schools, 14 parishes, 6 social ministries, 2 spirituality centers and 25 Jesuit communities. The program included time for individual meetings for the five sectors represented (Secondary and Pre-Secondary Education; Organizing and Justice; Higher Education; Parish Ministry and Spirituality; and Advancement) as well as liturgies, meals and a keynote address where all attendees gathered.

This was the second such gathering to bring together Jesuit and lay leaders from each of the Province’s 80 ministries. In August of 2017, a month after the creation of Jesuits West, Jesuits and lay partners from every institution in the Province gathered at Loyola Marymount University, where participants reflected thoughtfully and prayerfully on how they, individually and collaboratively, could engage and advance the vision, mission and values of the new Province.

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**“ARE THERE ENOUGH INJUSTICES AGAINST THE PEOPLE WE LOVE TO CONSIDER FLEXING OUR JESUIT MUSCLE AGAIN AND REGULARLY? THE BELOVED IS THERE BEFORE US: THE IMMIGRANT, THE GANG MEMBER, THE HUNGRY, THE INCARCERATED, THE SINGLE MOTHER SEPARATED FROM HER DEPORTED HUSBAND. ARE WE OFFERING TO THE BELOVED ALL THE GIFTS WE ARE TRULY IN POSSESSION OF? CAN WE ALSO OFFER OUR POWER?”**

— Fr. Scott Santarosa, SJ, Provincial, Jesuits West

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Fr. Scott Santarosa, SJ, began his keynote by thanking the attendees, “It is so important for us to connect ourselves to the center, to the Society of Jesus ... which exists thanks to you here in the Western 10 states.” He then provided a roadmap for his address, identifying three “asks” of Province leaders: to consider ways they might experience the *Spiritual Exercises* together; to appoint a representative from each apostolate to partner with the Province in a *Faith Doing Justice Discernment Series*; and to consider participating in an immediate, concrete action to support humane treatment of migrants.

Regarding his first ask, Fr. Santarosa reminded those gathered that the major contribution of the most recent General Congregation was its emphasis on discernment. “It is that kind of discernment that we hope to get into our bones so that all we do flows from how God is truly leading us and calling us.”

Saying “we cannot do true discernment in a vacuum,” Fr. Santarosa asked those gathered to do the *Spiritual Exercises* together, as regions, over the course of 2020 – 2021. Each participant would work with a spiritual director and commit to daily prayer, and groups would gather monthly to share the graces of the process. He also asked that Jesuit superiors and directors of works consider doing the *Spiritual Exercises* with their communities and staffs.

Discernment, in conjunction with the *Spiritual Exercises*, is one of four new Universal Apostolic Preferences (UAPs) announced by the Society of Jesus earlier this year (see page 15). The UAPs are the horizon that will



Fr. Scott Santarosa, SJ, delivered the keynote address.

*continued next page*

## Leadership Workshop 2019

guide the work of Jesuits West in the coming years, Fr. Santarosa said. They should be innate, “so we don’t have to think about them.” Recalling an old American Express commercial, he added, “You don’t leave home without them.”

Fr. Santarosa’s second ask was an invitation to “more fully share our love with the Beloved.” Echoing St. Ignatius’ precept that “love is shown more in deeds than in words,” Fr. Santarosa told the audience, “There is a gift we have that we are not fully aware of and have not truly named. What is that gift? It is our power.”

He reminded the group that when a Jesuit parish, school or social ministry hosts a blanket or food drive for the poor, it’s different than doing the hard work of changing societal structures and examining why people are homeless or hungry.



*Fr. Greg Boyle, SJ, founder of Homeboy Industries, Inc., addressed the Advancement sector.*



*University Presidents: from top left, Fr. Stephen Sundborg, SJ, of Seattle University; Thayne McCulloh of Gonzaga University; Fr. Kevin O'Brien, SJ, of Santa Clara University; Timothy Snyder of Loyola Marymount University; and Fr. Paul Fitzgerald, SJ, of University of San Francisco.*

Calling on the group to galvanize their voices, Fr. Santarosa said, “The Gospel calls on us to enter the arena of our times.” He recalled the 1989 murder of six Jesuits, their housekeeper and her daughter in El Salvador as a time when the Jesuits of the U.S. and their lay collaborators flexed their “Jesuit muscle,” with concrete results.

“Are there enough injustices against the people we love to consider flexing our Jesuit muscle again and regularly? The Beloved is there before us: the immigrant, the gang member, the hungry, the incarcerated, the single mother separated from her deported husband. Are we offering to the Beloved all the gifts we are truly in possession of? Can we also offer our power?”

He asked each Jesuit ministry to delegate an individual to serve as part of a Province-wide monthly *Faith Doing Justice Discernment Series* to begin in January of next year. The series will include training in community organizing and programming, exploring how best to harness and use the Province’s collective voice. Individuals selected for the program will be called “Arrupe Delegates” in honor of former Jesuit Superior General Fr. Pedro Arrupe.

Fr. Santarosa's final ask was that Jesuit works of the Province put their faith in action by meeting this fall with their local elected leaders to discuss immigration reform, migrant detention and other topics. Those meetings would mirror ones that the U.S. Provincials had in October in the nation's capital with officials at the Department of Homeland Security.

Asking the assembled Province leaders to "flex our Jesuit muscle for our Beloved — the migrant brother, migrant sister seeking a better life," Fr. Santarosa left no doubt that the family patriarch has high expectations for the Jesuit family. ■

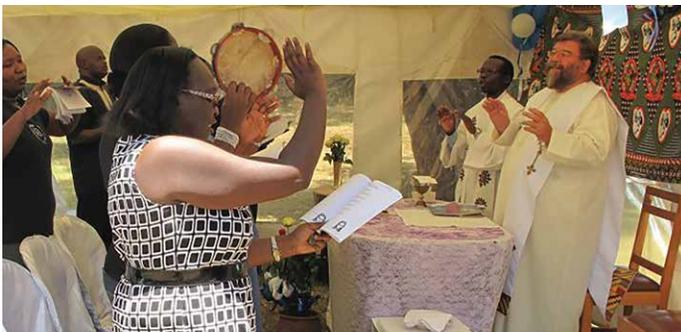
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## UNIVERSAL APOSTOLIC PREFERENCES

In February, the Society of Jesus announced four new Universal Apostolic Preferences (UAPs) that will guide its mission for the next 10 years.

In a letter introducing the UAPs, Jesuit Superior General Arturo Sosa, SJ, said, "Our desire has been to find the best way to collaborate in the Lord's mission, the best way

to serve the Church at this time, the best contribution we can make with what we are and have, seeking to do what is for the greater divine service and the more universal good." Describing the 16-month discernment that involved Jesuits around the world, he called the process, "a consensus that we believe is guided by the Holy Spirit."



*To show the way to God through the Spiritual Exercises and discernment*



*To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice*



*To collaborate in the care of our Common Home*



*To accompany young people in the creation of a hope-filled future*

Leadership Workshop 2019





Saint Ignatius Loyola Parish, Sacramento:  
(L to r) Dino Rufo, parishioner; Fr. Art Wehr, SJ, associate  
pastor; Michael Cheney, director, Center for Ignatian  
Spirituality; and Fr. Michael Moynahan, SJ, pastor



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## Feature Story

# DESTINATIONS OF FAITH

## Jesuit Parishes Carve Out a Distinct Role

By William Bole

It was an early evening in March of 2013, and the world was learning that an obscure cardinal from Argentina had been elected pope. In Richmond, Virginia, members of Sacred Heart Church — an overwhelmingly Latino congregation — were sending up cheers. A woman strode up to the pastor of this Jesuit parish, and exclaimed, “Father, Father, one of us made pope!”

“Yes,” replied Fr. Shay Auerbach, SJ, thinking he knew what she meant. “A Latin American.”

“No,” said the parishioner, correcting him — “a Jesuit!”

Fr. Auerbach relates this anecdote about the election of Francis, the first Jesuit pope, and he does so to illustrate something else. Whether they’re serving immigrants in Richmond, young professionals in New York, or others in settings ranging from Toronto’s inner city to the Pine Ridge Reservation in South Dakota, Jesuit parishes are different. They share a particular sense of identity, stemming from the distinct



First Communion at St. Francis Xavier College Church in St. Louis.

blend of religious sensibilities and spiritual practices that Jesuits refer to unassumingly as “our way of proceeding.”

“People now realize there’s something unique about being a Jesuit parish,” California parishioner Dino Rufo says of his parish, Saint Ignatius Loyola in Sacramento. There, the church has brought parishioners deeply into the treasury of meditations and practices that comprise the *Spiritual Exercises* of Saint Ignatius of Loyola, to the

point where these lay persons, Rufo included, are lining up to serve as trained spiritual directors.

The Society of Jesus and its institutions are known widely, but as Fr. Dan White, SJ, points out, “People don’t think of Jesuit parishes. They’re not what we’re known for.” Fr. White is pastor of St. Francis Xavier College Church, a full-service parish at Saint Louis University with a registered membership of around 850 families. “When most people think about

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**WHETHER  
THEY’RE SERVING  
IMMIGRANTS IN  
RICHMOND, YOUNG  
PROFESSIONALS  
IN NEW YORK, OR  
OTHERS IN SETTINGS  
RANGING FROM  
TORONTO’S INNER  
CITY TO THE PINE  
RIDGE RESERVATION  
IN SOUTH DAKOTA,  
JESUIT PARISHES  
ARE DIFFERENT.**

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*continued next page*

## Parishes

Jesuits, they think of teaching” at high schools and universities, he notes.

Still, there are 67 Jesuit parishes in the United States and Canada, and increasingly the Jesuit provinces are looking to their parishes as one way to animate the contemporary Jesuit mission. That mission includes, among other priorities, collaborating with the laity, sharing Ignatian spirituality and practicing a “faith that does justice” through solidarity with the marginalized and other advocacy. Fr. White has a straightforward explanation of what a Jesuit parish does, and how it’s different from other parishes: “It’s one that is doing the mission of the Society of Jesus in a parish setting. That’s the difference.” In a light aside, he also says the parishes are different from the famed Jesuit universities in this way — “You don’t have to pass a test to get in.” The parishes are open to all.

Conventionality is not in the operating manual of these parishes. In a 1979 document titled “Some Guidelines for the Parish Apostolate,”

the beloved Pedro Arrupe, Superior General of the Society of Jesus from 1965 to 1983, stressed that a Jesuit parish “should not merely be a place where sacraments are administered to a small number of practicing Christians. Rather, it should be a center where the Word of God is preached and inspires deep probing; where there is a sense of openness to local social, economic, and cultural problems.” Fr. Arrupe, whose cause for beatification and canonization opened recently in Rome, added: “The parish should be a meeting place for everybody in the district.”

It’s no surprise, then, that members of Jesuit parishes tend to be parishioners by choice, not by geography. Some parishioners travel long distances, much like those at St. Francis Xavier College Church — who travel from no fewer than 60 zip codes in metropolitan St. Louis to reach their destination parish. Many of these seekers already have some familiarity with the Jesuits, typically as alumni of Jesuit schools rather than as parishioners of other Jesuit

churches. And, one thing they’ll notice early on is that Jesuit parishes have a different pastoral feel.

“I think there’s a greater informality in our parishes,” says Fr. John Sullivan, SJ, pastor of Our Lady of Lourdes in downtown Toronto, a parish teeming with immigrants from the Philippines, India, Sri Lanka and other lands. “You could see it at Mass, in the relationships between the congregation, the people and the Jesuit priests. We try to be more with the people, rather than having a distance between us and the people. We try to be in the mix.”

Likewise, Catherine O’Hagan Wolfe, of the Church of St. Francis Xavier in New York City, says that when first introduced to the church close to a decade ago, she felt a pull toward the kind of place “where people introduce themselves to whoever is sitting next to them, at the beginning of Mass. Everyone sings — it’s infectious. Folks applaud.” Wolfe, an attorney in Manhattan who graduated from the College of the Holy Cross in Massachusetts and is now chair of Xavier’s pastoral council, referred to these and other qualities as “threshold manifestations of a healthy spiritual community.”

Jesuit parishes are also known for going with the flow of different cultural expressions. Or, in the words of guidelines issued by the U.S. Jesuits nearly two decades ago, liturgical celebrations should be “characterized by a spirit of creativity and a willingness to adapt to the cultural realities of the communities we serve.” That’s the spirit at Holy Rosary Mission, which oversees the full array of pastoral ministries on the Pine Ridge Reservation. Ministering to the Lakota people



*Holy Rosary Mission, Pine Ridge, South Dakota: (L to r) Bill White, pastoral assistant; Most Rev. Robert Gruss, former Bishop of Rapid City, South Dakota; and Joyce Tibbitts, parish coordinator*

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across a sprawling expanse of 3,500 square miles, Holy Rosary and its smaller parishes offer liturgies that incorporate Native American customs such as solemn drumming and purification rituals involving the use of feathers and smoke.

Then there are the wakes and funerals. They could go on for nearly a week, with a team of trained lay ministers often presiding over the rituals, at times flanked by a traditional medicine man. This is customary for members of the Lakota tribe, who also receive ritual gifts such as blankets when all is done. "And you feed them after every service



*Fr. Shay Auerbach, SJ, pastor at Sacred Heart Church in Richmond, stands proudly with newly-baptized children from Latino families who call this Jesuit parish home.*

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## **"FOR ME, IT WAS A NEW KIND OF PRAYING. IT JUST FELT LIKE A DIFFERENT WAY OF RELATING TO GOD... AND IT GOT ME ENTHUSED."**

— Dino Rufo  
Parishioner, Saint Ignatius Loyola Parish  
Sacramento

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during the week. These are full meals. They're not finger food," says Joyce Tibbitts, who coordinates ministries on the reservation. As the lead catechist, she also has the same job once held by Nicholas Black Elk, the iconic Lakota (Sioux) medicine man whose cause for canonization was launched two years ago.

Tibbitts makes it clear that the cultural accommodations are not really about flexibility. They're about mission, which includes what Pope Francis calls a "culture of encounter," a dialogue among cultures. She also invokes Ignatian spirituality. "Ignatius taught us that we need to see God in all things, in all people and cultures. The principles of Ignatian spirituality definitely intersect with Lakota spirituality," she explains, citing shared themes such as gratitude and God's activity in the natural world. "The Jesuits have made it so that our people can embrace Catholicism with an open heart."

Indeed, the spiritual journey goes to the heart of parish ministry, Ignatian-style. It's what people are seeking when they find a Jesuit parish. "I wanted to live my faith life with a little more intentionality — that whole *magis* thing," explains Wolfe, the parishioner in New York, using the Latin word for "more" or "greater" popularized by Jesuits. Her faith became more intentional partly by

joining the Church of St. Francis Xavier's "Lay Spirits" program, in which groups of parishioners commit themselves to getting together regularly for nine months to explore spirituality and learn better how to discern God's presence in their lives.

In Sacramento, Saint Ignatius Loyola Parish took the bold step of launching two years ago the Center for Ignatian Spirituality. The center brings to the laity such robust Ignatian practices as the 19th Annotation, also known as "the *Spiritual Exercises* in Everyday Life," an eight-month version of the *Spiritual Exercises* of Saint Ignatius of Loyola that emphasizes daily prayer and weekly spiritual direction. Taking a step further, the group is also training lay people to lead such programs at Saint Ignatius as well as in other settings such as retreat centers. This past May, 18 lay people earned their certificates in spiritual direction from the center, and one of them was Rufo, a retired attorney.

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## Parishes

Although a graduate of Saint Joseph's University, a Jesuit institution in Philadelphia, Rufo recalls that his prayer life "used to be hit or miss." But then he joined Saint Ignatius and signed up for a three-day silent retreat during the mid-1990s. "For me, it was a new kind of praying — the contemplation and the meditation. It just felt like a different way of relating to God, a different kind of relationship with Christ, and it got me enthused," he says. "I'm now more aware of God in my life." So are many others, he adds: "I think the Ignatian spiritual idea has kind of permeated the parish. It's amazing to see lay people owning this."

The inner journey is characteristic of the Ignatian way, but Jesuit parishes don't leave it at that. In one of North America's densest neighborhoods, the Toronto parish is connecting spirituality to urgent problems such as poverty, housing, addiction and mental illness. "We don't separate all that from the life of the parish. It's our normal way of proceeding," says Fr. Sullivan of Our Lady of Lourdes. This year, as part of their ongoing spiritual discernment, the pastor and other parish leaders decided they were overly preoccupied with everyday tasks of parish administration and needed to mix more closely with their urban environs. Among other things, Fr. Sullivan started blocking out 45 minutes a day to roam this downtown district that presents both poverty and riches, new immigrants and affluent professionals. In his car one day, he noticed a familiar face on the sidewalk: a young man who had passed his days inside the church, homeless and addicted.

For decades, the Jesuit church has opened its doors to people

with such afflictions, giving them a quiet, safe haven from the streets. Recently, however, the parish decided to become more intentional about this daytime outreach. In a spirit of "accompaniment" (a key word in the contemporary Jesuit lexicon), parish ministers and others began finding out the names of these people, learning their stories, encouraging them to get help and

Whether it's reaching out to the dispossessed or any other parish undertaking, collaboration with the laity is viewed as a must. A glance at almost any Jesuit parish bulletin is instructive: During a mid-summer week in Manhattan, St. Francis Xavier's bulletin listed 18 "parish happenings" sponsored by groups ranging from young adults and Catholic lesbians to the Xavier



*Young parishioners at Our Lady of Lourdes in Toronto*

accompanying them to appointments. The young man in question, who had attended the parish as a child with his immigrant family, no longer lurks in the back pews on weekdays: he's well on the road to sobriety with an apartment of his own. Fr. Sullivan spotted him walking down a street, well attired and interacting with others. "You could see him now becoming his own person. You could see God's fidelity to him, how God has been working through him and others to get him out of a very difficult place," the pastor says.

Immigration Initiative. "All of that is lay-run with the support of the Jesuits," Catherine Wolfe underlines.

The collaboration runs deep. "We try to learn very hard from, and with, the people we serve," says Fr. Auerbach in Richmond, "rather than telling them what we're going to do. I think that's typical of Jesuit parishes." As to the struggling Latin American immigrant community that congregates at Sacred Heart Church, he says: "The parish is theirs." ■



*Blessed Sacrament Parish, Hollywood*



*Newman Center Catholic Community at UCSD, San Diego*

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## JESUITS WEST PARISHES

### **ALASKA MISSION**

Lower Yukon Region

### **BLESSED SACRAMENT PARISH**

Hollywood, California

### **DOLORES MISSION**

Los Angeles, California

### **MOST HOLY TRINITY CHURCH**

San Jose, California

### **NEWMAN CENTER CATHOLIC COMMUNITY AT UCSD**

San Diego, California

### **OUR LADY OF GUADALUPE CHURCH**

San Diego, California

### **ROCKY MOUNTAIN MISSIONS**

Washington, Idaho & Montana

### **ST. AGNES CHURCH**

San Francisco, California

### **ST. ALOYSIUS CHURCH**

Spokane, Washington

### **ST. FRANCIS XAVIER CHURCH**

Missoula, Montana

### **ST. FRANCIS XAVIER PARISH**

Phoenix, Arizona

### **ST. IGNATIUS CHURCH**

Portland, Oregon

### **ST. IGNATIUS CHURCH**

San Francisco, California

### **SAINT IGNATIUS LOYOLA PARISH**

Sacramento, California

### **ST. JOSEPH PARISH**

Seattle, Washington

### **ST. LEO CHURCH**

Tacoma, Washington

### **ST. PAUL'S CATHOLIC STUDENT CENTER AT BSU**

Boise, Idaho

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Ordination

# JESUITS WEST WELCOMES FIVE NEW PRIESTS

By Becky Sindelar



*Jesuits prostrate themselves during the ordination Mass.*

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**“IT’S A WONDERFUL DAY AND THERE’S SO MUCH TO BE GRATEFUL FOR,” SAID FR. FRANCIS NGUYEN, SJ, AFTER BEING ORDAINED TO THE PRIESTHOOD THIS SUMMER, ALONG WITH FOUR OF HIS BROTHER JESUITS.**

Jesuits West celebrated the ordination of five Jesuits on June 8 at Our Lady of La Vang Church in Portland, Oregon. Along with Fr. Nguyen, Fr. Stefanus Hendrianto, SJ, Fr. Andrew Laguna, SJ, Fr. Travis Russell, SJ, and Fr. Robert Van Alstyne, SJ, were ordained.

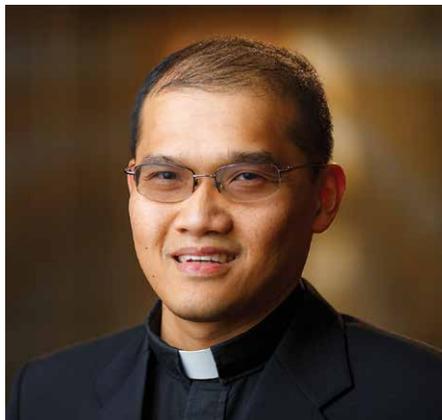
Archbishop Alexander K. Sample, of Portland, presided with more than 100 Jesuits concelebrating.

Reflecting on what moved him on ordination day, Fr. Scott Santarosa, SJ, Provincial of Jesuits West, said, “It was watching the families as their sons, brothers, nephews, grandsons were being ordained and recognizing the network of support that we need, but also the network of support the Society of Jesus is.”





Front row, Archbishop Alexander Sample surrounded by the newly ordained priests. Back row, left to right, Fr. Tony Sholander, SJ, Provincial Assistant for Formation, and Fr. Scott Santarosa, SJ.



**YOU'LL NEVER EXPERIENCE  
MORE JOY IN YOUR LIFE  
THAN BEING A JESUIT.**

– Fr. Travis Russell, SJ

Fr. Hendrianto expressed his happiness at being surrounded by those he loved on his ordination day. “I feel great. Friends and family all came here giving their support. It shows their confidence in the Church.”

Born and raised in Indonesia, Fr. Hendrianto came to the United States to earn his Ph.D. in law at the University of Washington School of Law in Seattle, where he experienced a profound conversion of faith in the university’s Newman Center.

It was the Dominicans at the Newman Center who planted the seed of vocation to the priesthood, but in the end, Fr. Hendrianto decided to join the Society of Jesus. As a Jesuit in formation, he worked with the Yupik Eskimo people in Alaska; taught law and political science at Santa Clara University; and led a spiritual direction program for women in the Maternity Home for Pregnant and Homeless Women in Boston.

His first assignment as a priest is at Saint Agnes Church in San Francisco. And as he begins his priesthood, he recalled lessons from his mentor, Fr. James V. Schall, SJ, who passed away earlier this year: “He taught me that a priest needs to continue reading and studying — for the sake of his pastoral work — and that study is the ‘eighth sacrament’ in priestly life.”

Fr. Laguna, from Chino Hills, California, was pre-med at the University of California, Irvine, but decided during his senior year that he didn’t want to be a doctor and began considering a vocation to the priesthood after learning more about Ignatian spirituality and the Society at the University Catholic Community.

During his formation, Fr. Laguna spent five months serving at a parish and school in Kingston, Jamaica; taught sophomore Scripture and worked as a campus minister at St. Ignatius College Preparatory in San Francisco; and served as deacon at St. Patrick’s and St. Ambrose in Berkeley, California.

“I love looking out into the congregation and seeing how faith-filled they are, and I realize as I’m praying with them, I’m serving them,” he said. “That takes the pressure off, because it’s not all about me, it’s about them.”

He said the heart of priesthood is servant leadership. “I hope people can see me as a priest, as a spiritual father, a spiritual brother, who accompanies and serves them,” said Fr. Laguna, who will serve at parishes in California and Mexico for his first few assignments as a priest.

## Fr. Francis Nguyen, SJ



Born in Saigon, Vietnam, Fr. Nguyen immigrated to Seattle with his family when he was six. After graduating from the University of Washington with degrees in architecture and construction management, he joined the Society. His formation experiences include giving retreats through the Ignatian Spirituality Project for people experiencing homelessness and teaching math and theology and working in campus ministry at Seattle Preparatory School.

One of his most memorable experiences as a Jesuit was living in simple homes with different ethnic minority groups in the southern part of China. "It challenged me to really 'seek God in all things' and share my experiences of God in a completely different culture, perspective and language."

Fr. Nguyen, who is currently missioned to Most Holy Trinity Church in San Jose, California, said his ordination day filled him with great joy and gratitude. "I want to bring this sense of gratitude and humility and authenticity of who I am and who they [his family] have raised me to be up on the altar each and every day for the rest of my life."

Asked to tell his vocation story in six words, he replied: "Speak Lord, your servant is listening."

## Fr. Travis Russell, SJ



Fr. Russell was filled with gratitude on his ordination day. "God has blessed me with so many people and rich relationships and I just feel overwhelmed," he said. Fr. Russell, who grew up in Sutherlin, Oregon, became Catholic during college and said his path to the Jesuits was marked by many "improbable twists and turns," including an influential Franciscan who was instrumental in his discernment.

During his Jesuit formation, he served with Jesuit Refugee Service at the Dzaleka refugee camp in Malawi; worked with Jesuit Restorative Justice Initiative in Los Angeles, giving retreats in prisons throughout California; and taught at Verbum Dei High School in Los Angeles.

Fr. Russell, who currently serves at St. Ignatius Parish in San Francisco, expressed his desire to be a priest who listens and learns rather than has all the answers. "You have to want to make a difference in the world. You have to want to leave the world a little better than you found it."

"You'll never experience more joy in your life than being a Jesuit," said Fr. Russell.

## Fr. Robert Van Alstyne, SJ



Fr. Van Alstyne grew up in San Carlos, California, and met the Jesuits at Boston College, where he was part of a community of Catholic students, professors and Jesuits who would meet regularly for Eucharistic adoration and spiritual and theological discussions. With the support of this community, he discovered a vocation to Jesuit life.

Some of the highlights of his Jesuit formation include serving as a hospice aid with the Missionaries of Charity in Pacifica, California; serving as a classroom assistant and bus driver at Red Cloud Indian School in Pine Ridge, South Dakota; and teaching theology at Jesuit High School in Portland, Oregon.

Of his ordination day, he recalled how special it was "to have the whole brotherhood there." After being ordained, Fr. Van Alstyne returned to Regis College in Toronto to complete his Master of Theology and Licentiate in Sacred Theology.

When reflecting on what he loves about the Society, Fr. Van Alstyne noted the tradition of giving the *Spiritual Exercises* because it helps people respond to God's call. "It's a spiritually capable way of helping many today find that freedom and joy that we tend to seek in many ways, but which ultimately only the love of Christ can bring."

# STEVE PAGE PAYS FORWARD THE KINDNESS HE RECEIVED FROM THE JESUITS

By Paul Totah

Steve Page has served at the highest levels in the business world — including a stint as CEO of Otis Elevators and CFO of United Technologies — but he points to his time working at his parents' small corner grocery store and caring for his younger brothers as the keys to his ethos and success.

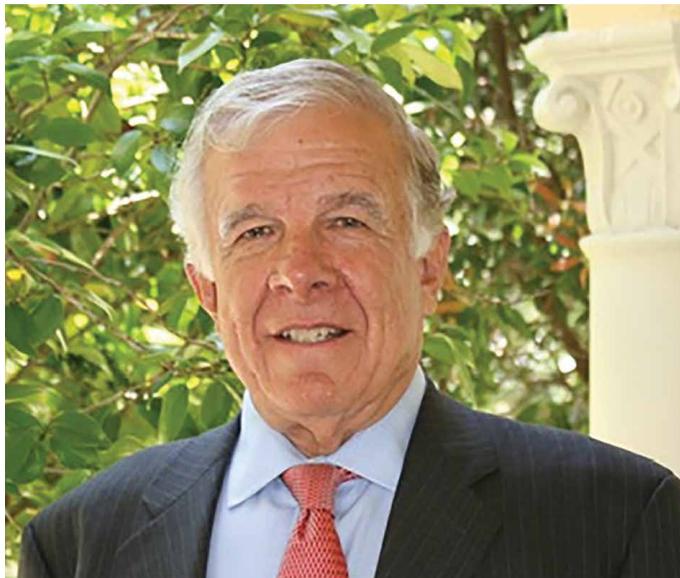
At 17, Page was a senior at Loyola High School in Los Angeles when his father died, leaving behind a widow and six sons. His father had immigrated to the U.S. in 1912 from Croatia and had little education. Page's mother left school after the sixth grade, but both wanted their sons to finish college.

With one brother at Loyola University and two at Loyola High School, the boys knew they would have to rethink private school after their father's death.

"That's when the Jesuits wrote to us that they would take care of tuition and fees for all of us," said Page. "They both saved our family and ensured that we would be close to the Jesuits for the rest of our lives."

The brothers each took turns helping their mother work at their corner store and care for their younger siblings. "We always had a rotation going, even in college. As one moved on, the brothers below would move up. That's why I couldn't be in too many clubs and why I lived at home during college. My father's dying wish and my mother's desire was that all the boys have an education and that the family stay together. We did all that, even though life at times was a little bumpy."

The family's connection to the Jesuits meant that five of the boys — John, Steve, Tony, Mike and Frank — went to Loyola High School and all but one to Loyola University, as Tony followed the call to become a diocesan priest and entered the seminary after high school. By the end of their academic careers, the six Page brothers held 14 undergraduate and graduate degrees among them.



*Steve Page*

After graduating from LMU in 1962, Page worked as a CPA but wanted more than the life of an accountant. He returned to his alma mater to attend Loyola Law School, and he met Judy Kelly in his first year. They married the next year and had two children — Steve and Mark — before he finished his law degree and daughter Kelly after he graduated. Steve and Judy were together until her death from cancer a decade ago.

They sent their sons to Loyola High School in Los Angeles until Page's new employer, the McCulloch Corp., transferred him to Baltimore to become CFO of Black & Decker, its parent company. "My boys were reluctant to leave Loyola, but ended up going to Loyola High School in Baltimore, where they enjoyed the same kind of teachers and courses they had in Los Angeles and were able to continue their Jesuit tradition."



*The Page brothers reunited on the occasion of Fr. Tony's 50th anniversary as a priest at St. Anthony's Croatian Catholic Church in Los Angeles, where they were all baptized. From left are Joe, Mike, Steve, Fr. Tony, John and Frank.*

In 1993, Page was courted by United Technologies, a \$30 billion company that owned Sikorsky Aircraft Corporation, Pratt & Whitney, Carrier and Otis Elevator. "Black & Decker was a \$5 billion company, and I thought they had the wrong guy," said Page. "Working for United Technologies as its CFO was like going from the farm leagues to the New York Yankees, but they liked me somehow."

His new CEO, George David, found in him more than a talented CFO. Five years into his job, David asked him to take the helm of Otis Elevator, the world's oldest and

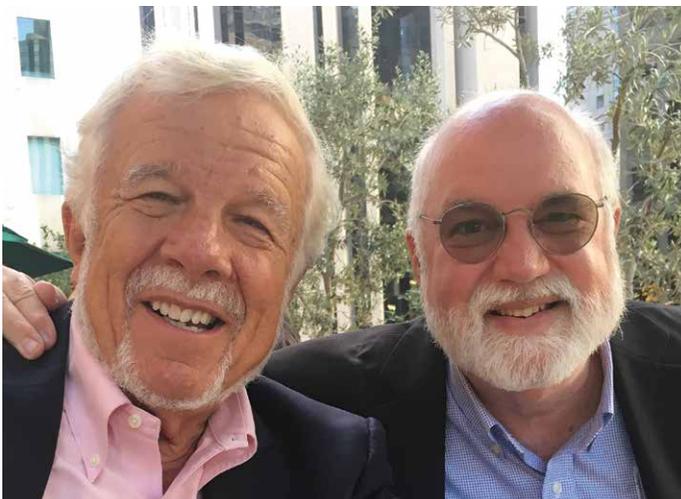
largest elevator company. "He said he wanted me to run it, in part, because I had been complaining about the performance at Otis since I had joined the company."

Page led Otis for five years, helping it become more profitable by reducing layers of bureaucracy. "I loved being the CEO, as the buck stopped right on my desk." Five years later, when the new CFO at United Technologies left, David asked him to return, this time making him vice chairman of the company's board of directors — a post he held until his retirement in 2004.

Since then, Page has served on the boards at Lowe's Home Improvement, Liberty Mutual Insurance and PACCAR. He left all of those given their age caps and joined the board of directors of drone-maker AeroVironment — which has no age limit — five years ago.

He has also served on LMU's Board of Regents and is currently on its Board of Trustees. He was a member of the school's search committee when the university hired David Burcham, the first non-Catholic to head a Jesuit college in the U.S. He also serves on boards at Mount St. Mary's University and the Catholic Education Foundation.

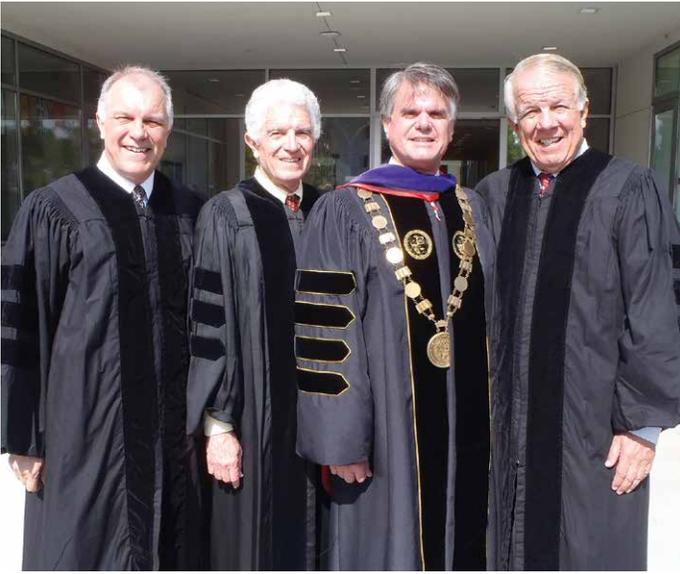
Page attends Sunday Mass at LMU's Sacred Heart Chapel, as he appreciates the rotation of Jesuits "who offer intelligent sermons that reflect their legacy as teachers. I usually see people I know, including friends



*Steve Page and Fr. Greg Boyle, SJ, founder of Homeboy Industries, are close friends.*

*continued next page*

## Donor Profile



*John Page (second from left) received an honorary degree from LMU. Brothers Joe (far left, a university regent) and Steve (far right, a former regent and current trustee) joined him along with David Burcham, LMU's president at the time.*

and some of my brothers, and afterwards we have brunch together and catch up. That chapel has become my parish."

His gratitude to the Society of Jesus has resulted in generous donations to Jesuit works. A major donor to Jesuits West Province, Page gave to the capital campaign for the Novitiate and is a Provincial Circle member, a group of donors who support the Provincial with multi-

year gifts at the highest level. In addition, he established the Page Family Foundation, which funds scholarships at Loyola Law School, LMU, Loyola High, St. Michael's School, St. Raphael Catholic School and Dolores Mission School, all in Los Angeles.

"There are many people with ability but few resources," said Page. "If they just had a chance, they would do extremely well. Someone gave that chance to my brothers and me all those years ago, and we're just doing the same thing now, including my brother, John, who just retired after serving for 55 years as an engineering professor at LMU, where there are several scholarships in his name."

Page is still a family man at heart and celebrates Christmas with his three children and their families. Instead of buying many small gifts, he treats them to a family vacation each year. "They pick any place they want, and I take them there."

He also stresses the same values his parents taught his brothers and him. At each Christmas, the first thing he asks his children to do is share what they did to help others over the past year. "We've done this for so long, that they now bring photos and PowerPoint slides to show how they shared their time as well as treasure. This goes back to the motto of AMDG that I learned at Loyola, as I learned the value of service from the Jesuits. I'm delighted my children now teach those values to their children."



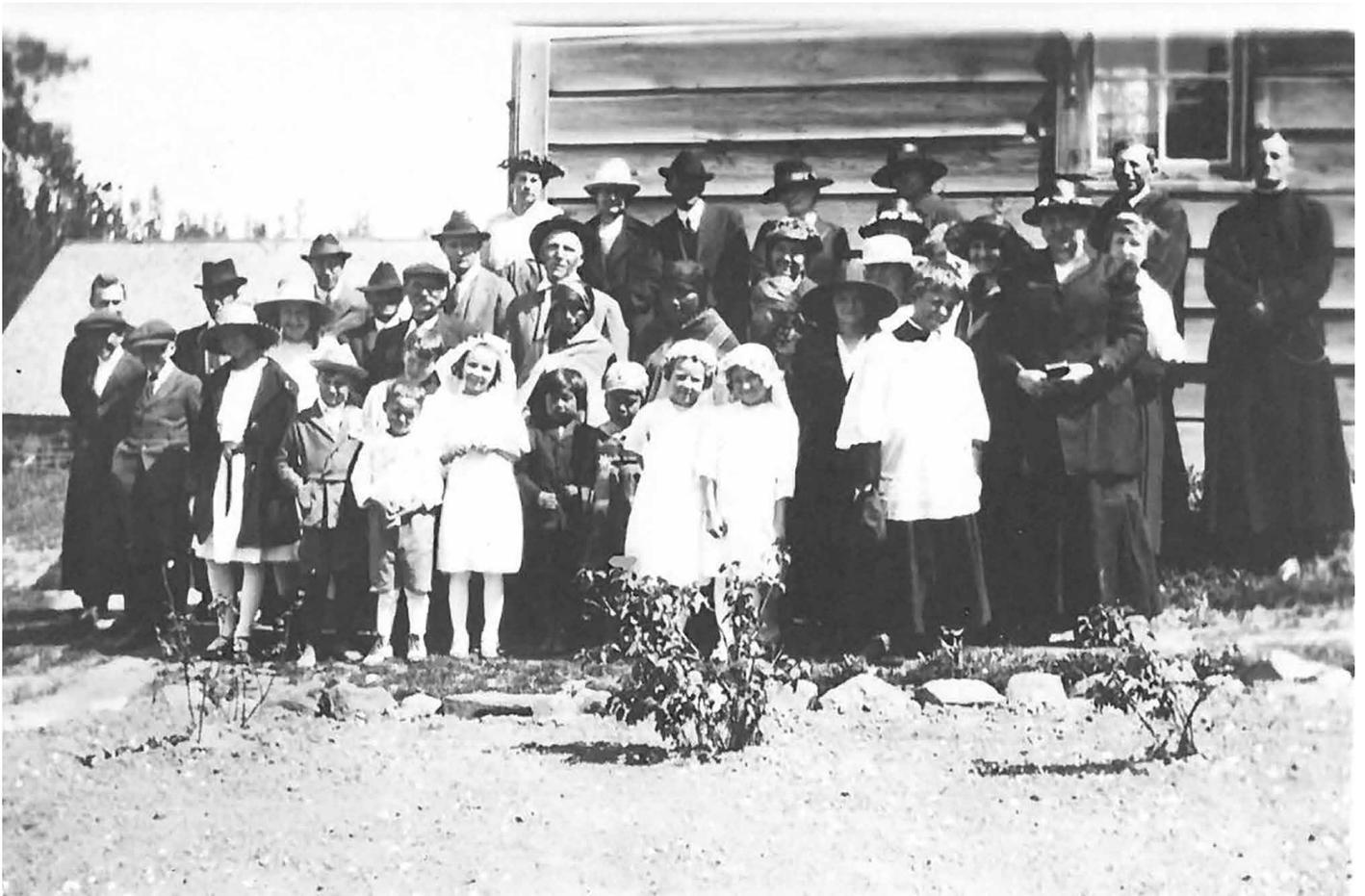
*The Page family on the beach at Cabo San Lucas, Christmas 2017*

From Our Archives

# ST. MICHAEL'S MISSION, SPOKANE

Jesuits started evangelizing the Native people of the Spokane area in 1859, and in the early days, built log and mud huts to serve as chapels. The wood frame chapel pictured here was the third structure on this site, built by Brother Achille Carfagno, SJ, in 1882. It served as a meeting house, school, church, and even a family dwelling as the Native and white settler population shifted through the years. When Jesuits later built the large Mount St. Michael's seminary nearby, the priests

and scholastics cared for the chapel. Declared a historic monument in 1937 and closed in 1943, the chapel was moved in 1968 to the campus of Fort Wright College, Spokane, where it was restored and made available for weddings and events. This photo of a First Communion celebration dates from 1920, shortly before Jesuit scholastics repaired and repainted the structure, providing for its continued use.



# IN THE FOOTSTEPS OF ST. IGNATIUS



When you're privileged enough to work for the Society of Jesus, St. Ignatius of Loyola is never far away. His bust sits on a table outside my office, his image adorns the building where I work and our Province staff concludes many meetings with this request: "St. Ignatius, pray for us."

Yet, it wasn't until a recent trip to Spain that I truly discovered the soldier-turned-mystic who has influenced my life and so many others. My husband and I had the opportunity to travel to Barcelona to visit our son who is completing an internship with his university. While there, we decided to take a side trip to Montserrat, a Benedictine abbey that dates to the 9th century, where Ignatius, the soldier, gave up his sword and devoted his life to Christ. From Montserrat, he walked barefoot to Manresa, where he spent a year living in a cave, fasting, praying and doing penance. We followed in his footsteps, but not literally, as 21st century pilgrims like us can take a 20-minute train ride to visit the cave.

The cave today is part of a large church with an ornate entrance, but if you ignore that part of the visitor experience and focus on the cave, you can see the location where St. Ignatius wrote his great gift to the Catholic Church, the *Spiritual Exercises*. The *Exercises* are a compilation of meditations, prayers and other contemplative practices. And while it is a book, it is also a spiritual workout developed by a man who believed that stretching oneself spiritually is as important as physical conditioning.

Over the course of the next year, the *Exercises* will take center stage for me and my colleagues on Fr. Santarosa's Cabinet. We will do them as a group and will also work individually with a spiritual director. It's a call that

Fr. Santarosa has also given to the leaders of the Province's many ministries that reflects the priority of the *Exercises* as part of the new Universal Apostolic Preferences (UAPs) that were released by Jesuit Superior General Fr. Arturo Sosa, SJ, earlier this year.

An African Jesuit, a Nicaraguan Jesuit, an American Jesuit and Pope Francis all have one thing in common: They've experienced the *Spiritual Exercises*. It's something that each Jesuit does, and now it's something that I will do.

Ignatius' pilgrimage from Montserrat to Manresa changed history. Not sure what's in store for my pilgrimage, but I am aware of how blessed I am to have this opportunity. I am blessed too by the many benefactors to our Province who continue St. Ignatius' legacy. Your generosity helps form Jesuit teachers, pastors, spiritual directors and retreat directors, all trained in the *Spiritual Exercises*. They help people become more attentive to God's activity in our world and more responsive to what God is calling each of us to do.

Thank you for walking with Jesuits West in mission.

Most gratefully,

A handwritten signature in blue ink that reads "Siobhán Lawlor". The signature is written in a cursive, flowing style.

Siobhán Lawlor  
Provincial Assistant for Advancement



The cave in Manresa, Spain, where St. Ignatius composed the *Spiritual Exercises*

# JESUITS WEST HAPPENINGS

## LOS ANGELES



*Board of The McDonald Family Foundation and our Novices*



*Provincial Scott Santarosa, SJ, Barbara Gunning and Ed Roski*

## NORTHWEST



*Martin Weber, Kim Randles and Fr. Tom Lamanna, SJ*



*Joyce Murphy, Kim Randles, Dan Murphy and Siobhán Lawlor*

## BAY AREA



*Provincial Scott Santarosa, SJ, with Lou Giraudo and Bernie Orsi from Kalmanovitz Foundation*



*Fr. John Martin, SJ, Timi Sobrato, Provincial Scott Santarosa, SJ, John Sobrato, Susan and Bill Carter*

## BAY AREA



*Fr. John Mossi, SJ, and Clara Mossi Morrissey*

## ARIZONA



*Fr. Sam Bellino, SJ, and George Loegering*



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## MEET OUR NOVICES

First-year Novices who entered The Jesuit Novitiate of the Three Companions on August 22 gathered with their second-year classmates.

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