



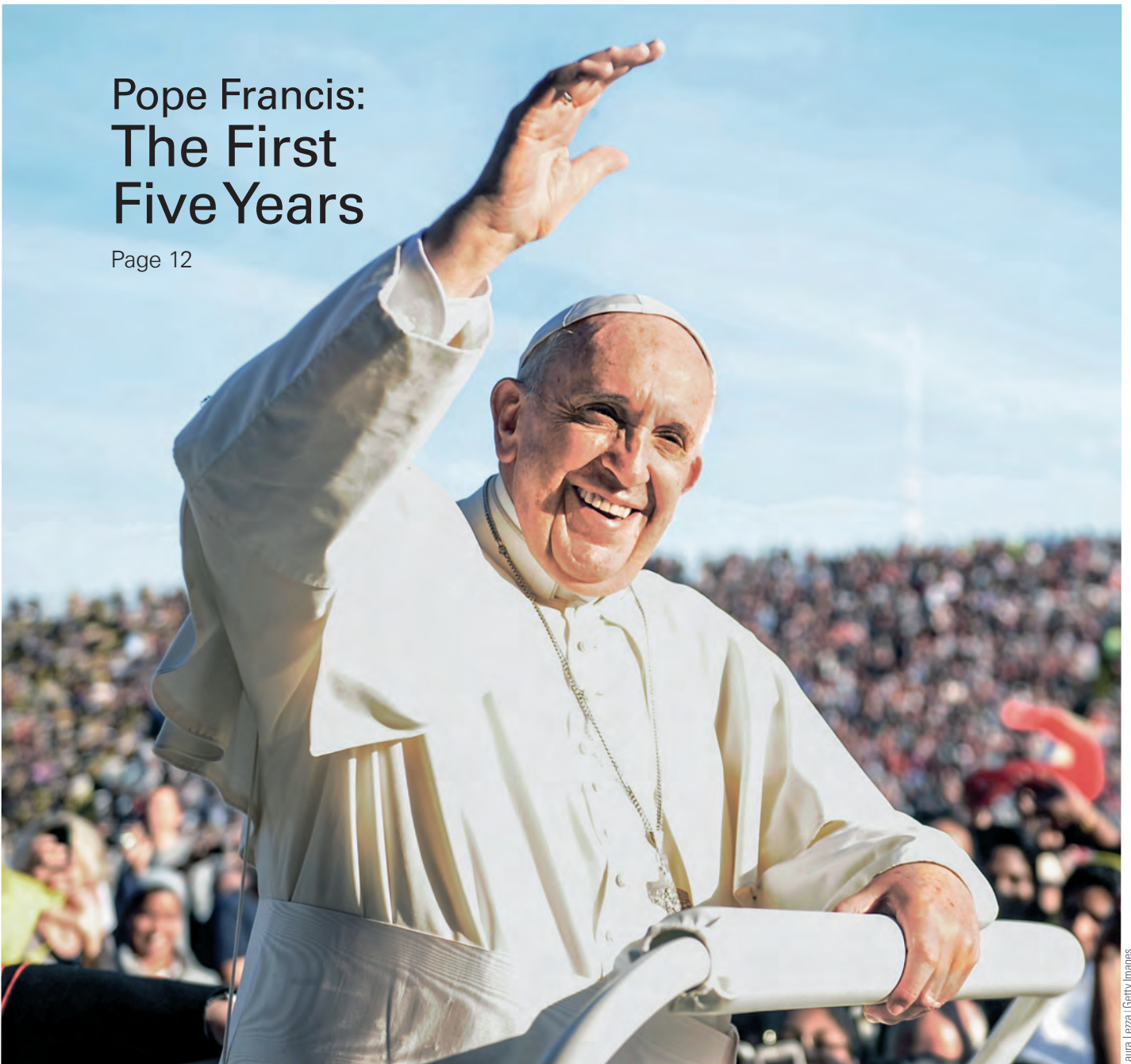
JESUITS®
West

MISSION

Spring 2018

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Laura Lazza | Getty Images

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MEN IN BLACK



John Lok

From December 27-30, 2017, nearly 50 Jesuits West Scholastics gathered at the Palisades Retreat Center in Federal Way, Wash., for four days of prayer, worship, workshops, and meetings. One of the goals was to foster a greater sense of community amongst the Scholastics who are spread across the country, with a few even continuing their study abroad. They were joined at the meeting by Provincial Father Scott Santarosa, SJ, Socius Father Mike Bayard, SJ, and Provincial Assistant for Formation Father Glen Butterworth, SJ.

MISSION

Spring 2018

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FINDING THE JOY AMONGST US



Dear Friends,

As we celebrate the five-year anniversary of the election of Pope Francis, I have been reviewing the wonderful speech he gave to us as members of General Congregation 36 in October, 2016.

Though Fr. Adolfo Nicolás, our Superior General at the time, had offered a Jesuit to ghost write a speech for him which he could later edit and make his own, Pope Francis declined the offer. He told Fr. Nicolás he had already written his speech! As he delivered his remarks, it was clear that he had something specific he wanted to share with us, his Jesuit brothers.

One of his points that will always stay with me is his strong insistence that we beg God for consolation, and that we Jesuits truly be joyful in our ministries. He told us that joy is “constitutive” of the Gospel, and that we “cannot deliver good news with a sullen face.” When one of my Jesuit brothers in the Congregation went to greet Pope Francis and he was not smiling, Pope Francis looked at him and said, “Smile!” And when my brother smiled, Pope Francis happily said, “that’s better!”

As I travel the Province, making visitations to Jesuit communities and Jesuit works, I consistently see joyful ministers. I see them in our schools, parishes, and spiritual ministries. In this edition of *Mission* you also will find joyful ministers. You will read about them at Newman Centers, a fairly new ministry for us, which has us wondering if a few well-placed Jesuits at public universities might be worthy of long-term commitment. You will read scholastic Eddie Ngo telling of joyful older brothers of ours, who are in retirement at Sacred Heart Jesuit Center. You will hear of the joy that Fathers John Fuchs and Joe Spieler have in providing spiritual direction to diocesan and other religious priests. You will read about the eager, joyful generosity of Ed and Gayle Roski, and the Jesuit profile of hardworking and joyful Fr. Jeff McDougall at Seattle Nativity.

I hope their stories make you joyful and bring a smile to your face. This will be what Pope Francis says is a “clear indicator of grace: it indicates that love is active, operative, present.” May love continue to be active, operative, and present in Jesuits West. May we be joyful!

Gratefully and joyfully yours,

A handwritten signature in blue ink that reads "Scott Sant, SJ". The signature is written in a cursive, flowing style.

Provincial, Jesuits West



ALL SMILES

(L to R) Jesuits in Formation Mike Manalastas, SJ, Joe Kraemer, SJ, and (far right) Jack Krouse, SJ, joined Provincial Father Scott Santarosa, SJ, (second from right) at Testarossa Winery for a recent event to brief donors on the future plans for Jesuits West.

THE WHISPER THAT WOULDN'T GO AWAY

By Samantha Bronson



John Lok

There are many ways that Father Jeff McDougall, SJ, measures the success of the students at Seattle Nativity School.

Fresh out of high school in 1986, Jeff McDougall was pushing himself to the limit physically and mentally as he trained to become a member of the U.S. Army Rangers, an elite special operations force. Daily physical training, rappelling, marksmanship, land navigation, parachuting – it was all part of the extensive required training. The Rangers' commitment to teamwork and looking out for one another inspired young McDougall, but he also found himself exhausted and at times questioning what he was doing. A whisper began to creep into his thoughts.

"I remember thinking, 'Well, I'm doing a lot of service for the United States government, but what am I doing for my faith and for Jesus?'" McDougall said.

Around that same time, a brochure about the Society of Jesus made its way to McDougall. In it were three questions: What have I done for Christ? What am I doing for Christ? What will I do for Christ? "Those questions really resonated with me. They really got to the core of what I was asking myself," he said. "I had to learn more about the Jesuits."

Over the next several years, McDougall researched the Society and corresponded with Jesuits both during his time in the Army and later after he left and enrolled in college. Even as he was called back to the Army to serve in the first Gulf War and then again returned to college, the whisper remained. "The question of entering the Jesuits never went away. I would talk myself out of it and then the idea would come back. I finally said I need to take this seriously. This is where I'm drawn to. This is what I'm called to do." He entered the Novitiate of St. Francis Xavier in Portland in 1992 and was ordained in 2003.

Today, as president of Seattle Nativity School, Father McDougall draws on his Army Ranger experience to prepare his students for the demands of high school and college in the Jesuit tradition of forming young men and women for others. He takes a teamwork-based approach in gathering teachers, staff, parents, students, and board members to work toward the school's success.

All around him, Fr. McDougall sees evidence the approach is working. On average, students are demonstrating two

“WHEN I WITNESS PARENTS THANKING OUR TEACHERS FOR WHAT THEY DO AND TELLING THEM ABOUT THE CHANGES THEY’VE SEEN IN THEIR STUDENTS SINCE STARTING AT NATIVITY, THAT’S SUCCESS.”

— Fr. Jeff McDougall, SJ

years of academic growth with just one year of instruction. Additionally, they’re getting excited about applying to more than one high school and are being accepted at different Catholic high schools in the area. He also sees other examples of success that aren’t so easily quantified.

“If a student can look you in the eye, shake your hand and tell you their name and what grade they are in in a confident yet humble manner, that is success,” Fr. McDougall said. “We teach the profile of the graduate at graduation – loving, intellectually competent, open to growth, committed to doing justice, religious and grateful. When I hear students refer to these values in their day-to-day conversations or in assignments they have for class, that is success. When I witness parents thanking our teachers for what they do and telling them about the changes they’ve seen in their students since starting at Nativity, that’s success. When students of their own accord approach me and ask me if they can be the next to give a tour of the school to one of our guests, that is success.”

Father McDougall’s interest in education began while he was in college and considering becoming a Jesuit. As he learned more about the Jesuits and their tradition of education, it became clear that both his callings – to the Society of Jesus and to teaching – could fit well together as a Jesuit. His first assignment was teaching at Jesuit High School in Portland.

During Regency, the period in Jesuit Formation in which young Jesuits are missioned to teach, work in parishes or social ministries, or give retreats, McDougall also enrolled in the University of San Francisco’s Institute for Catholic Educational Leadership, initially planning to get an advanced degree in teaching. Program staff and his superiors suggested he seek the administration degree

that would allow him to carry out a wider variety of missions for the Society. He earned a master’s degree in private school administration in 2000.

Father McDougall put that degree in administration to use when he joined St. Andrew Nativity School in Portland. During his eight years with the school, he not only taught math and religion but also served as assistant principal and, later, principal. He then taught religion and served as a campus minister at Seattle Preparatory School for two years before joining Seattle Nativity School in 2014 as both president and principal. He served in both roles for a year before working exclusively as president today.

As president, Fr. McDougall focuses much of his time externally – he meets regularly with donors, board members, and business leaders to promote the school and to strengthen connections with such Seattle-area companies as Amazon and Microsoft. Such relationships are especially critical because of the school’s focus on science, engineering, technology, and math (STEM). But a critical part of his role also is dreaming big. He’d love to build a science lab, a library, and a gymnasium, in addition to adding five more classrooms.

Father McDougall’s can-do attitude of accomplishing that mission reflects his training as an Army Ranger. He also draws on the Ranger commitment to make sure everyone was present or accounted for. “‘No One Left Behind’ was one of the mottoes we had and we did live by it,” Fr. McDougall said. “I honestly believe that living out this world view of ‘No One Left Behind’ helped me to understand Jesus better. He does not want anyone left behind. Rather, He wants us to see how we are meant to be in communion with one another.” ■

TRUST IN GOD

Beginning on July 26, 2017, Jesuit scholastic and physician Eddie Ngo, SJ, began a special assignment, living with and interviewing members of the Sacred Heart Jesuit Community – home of independent, infirm, and in-need Jesuits in Los Gatos, Calif., – whose mission is to pray for the needs of the Church, Province benefactors, and the world following their lifetime of active service as Jesuit priests and brothers.

In conversation and reflection on their lives, Ngo discovered how these senior Jesuits, many of whom are in their 80s and 90s, have come to put their trust in God. Despite personal challenges and setbacks, they have been able to recognize God as always being there with and for them.

Following are five of the more than 40 reflections and meditations on the lives of the men as told by Ngo.

Faithful

FR. TOM FOSTER, SJ

Born: January 1, 1938

When you meet Father Tom Foster, he normally sits in his chair, bending awkwardly to his right, back hitched. His dining mate, Fr. Jaime Rasura, SJ, boisterously jokes at him, "Sit up straight, will ya?" Peering over the top rims of his spectacles hanging on his nose, Fr. Foster cracks a smile at his friend.

Speaking with Fr. Foster, leaning forward helps me capture his soft-spoken words. He tires easily due to Parkinson's Disease and the side effects of the medication he takes daily. The first time we interview, he does not last 15 minutes. This time, he does much better, conversing for nearly an hour.

Father Foster is no stranger to suffering. As a regent, he endured the death of his father. He accompanied his mom as she worked through being a widow. Later, he was present as his brother lost a battle to lung cancer. He has been able to go through it all because of the friends he made outside of the Jesuits. To this day, these friends – even after many years and many miles apart – remain in contact with him, making him smile with phone calls and visits.

"I had a passion for biology. I was going to Santa Clara University, and I thought I would go on to graduate school for evolutionary biology. While at school, I went to confession and Mass more frequently. It was during confession once that I heard God speak to me clearly, 'You should be a Jesuit priest.' I did not want to, but I realized I could do both – teach biology and be a Jesuit priest."

During his studies in theology, he began to lose his passion for his Jesuit training. However, he continued his path toward priesthood, being dutiful as he had seen countless other Jesuits before him. As his time with Jesuits grew, unbeknownst to him, his relationship with God dwindled.

"I told God that I needed something to happen in the next six months. Something had to change. Otherwise, I was going to leave the Jesuits." Father Foster was in theology studies of Jesuit Formation at this time.

In the next few months, while sitting in a prayer group one day, Fr. Foster asked God to come into his heart. With people offering supplications for him, he felt the



Barbara Rieis

undeniable presence of a living, loving God. Basking in such a presence, Fr. Foster could do nothing but simply praise and bless that God who blessed him. "From that point on, my life was just heading up and up." God answered his prayer in a moment that changed his life and subsequently the lives of countless other people that Fr. Foster has impacted through the decades. A short time after that prayer, he was ordained a priest.

When looking at Fr. Foster, it is difficult to see that this man ever doubted his vocation or lacked this firm foundation of God's presence in his life. That is the reason I am privileged speaking with these men. They have done extraordinary things, moving mountains with their faith. However, that faith sometimes grows through the darkest experience when we cry out to God. And God answers those prayers, often using our friends that come to visit us over and over again. These friends help change our lives forever.

Meditation: *Lord, please allow us to return again and again to You, to cry out to You when we are in need. Please show us the evidence of how You have been always with us, being faithful through our friends that care for us. We thank You for them.*

Providence at Every Turn

FR. JOHN McBRIDE, SJ

Born: March 23, 1925



Sitting in his wheelchair, reading the newspaper at the table outside the infirmary dining room, Father John McBride radiates peace. He peeks up as I tell him that some mutual buddies send their kindest regards to him. Though he does not remember me from the time I lived with him four years ago for two months when I was a Jesuit novice, it does not deter him from immediately giving me four pieces of advice: (1) do not feel sorry for yourself, (2) move forward, (3) count your blessings, and (4) remember that the Providence of God stands waiting at the turn of every road. Looking at his life, these words were not just coined phrases but the byproduct of a life fully lived in them.

Father McBride spent much of his time as a Jesuit being a prison chaplain. He remembered asking himself, "What in the world did I do?" when he moved from his prior mission as a parish priest in Woodburn, Wash., and heard the metal gates close behind him upon his entrance to the federal penitentiary in McNeil, Wash.

Father McBride could ask this same question at every turn he made during his life. At 18, he was drafted to serve in World War II, where he was assigned to infantry duty, being part of Company A of the 250th Regiment of the 75th Infantry Division heading out to the Battle of the Bulge. Amazingly, only one man from his company died in combat.

After World War II, soldier McBride participated in the Korean War as the top aide for Senator Warren Magnuson as they worked on the Korean peace treaty together. When he returned to the States, the senator asked him to be his aide again, but he declined, citing his desire to join the Jesuits. Being involved in leading ROTC, McBride was assigned to the University of Utah, and, during the winter break, he visited his family in Spokane. At Gonzaga University, he met Father Joseph Corkery, who commented how good it would be for McBride to be with his family before entering the Jesuits. Originally planning to go to Santa Clara University after being at the University of Utah, McBride asked to be sent to the ROTC at Gonzaga. All the while, under the direction of Senator Magnuson and unbeknownst to McBride, he was being released from military duty to join the Jesuits.

Providence was at the turn of every road for him. He was drafted, worked with Senator Magnuson, and ultimately sent to Gonzaga. Though, at one point, he had asked himself, "What in the world did I do?" it may have been better to ask, "God, what in heaven's name are You doing?" God is doing plenty at the turn of every road, including the road that led me to Fr. McBride this day as I strive to heed the advice that he has freely given and obviously has freely lived.

Meditation: *Lord, You ask us to trust in Your divine Providence. Your servant, Fr. McBride, did so. Please allow us to trust more deeply and to recognize the ways in which You are at every turn in our road of life.*

(Fr. John McBride, SJ, entered God's peace on October 20, 2017.)

No Frills

BR. JUSTIN “JUDD” DeCHANCE, SJ

Born: February 19, 1933

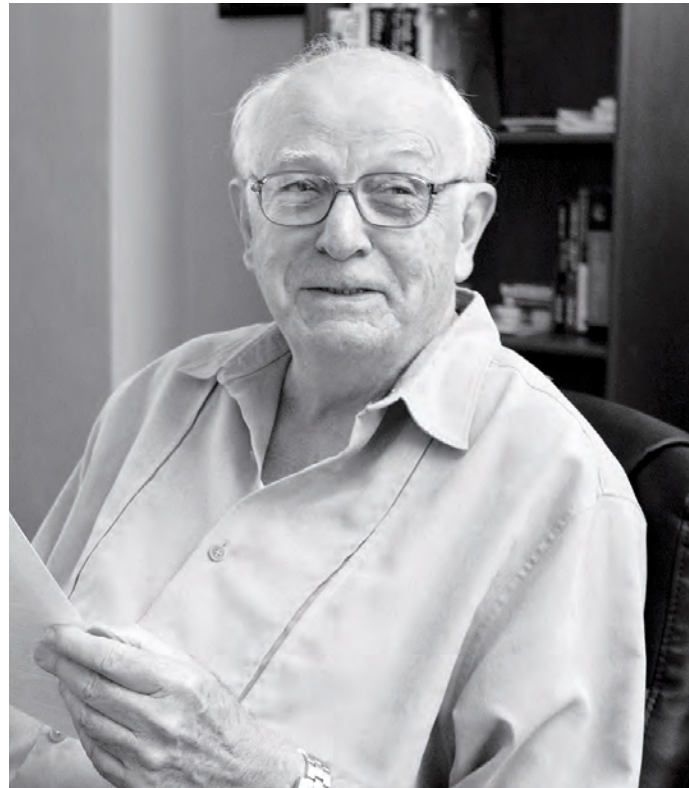
After I first approached Brother Justin “Judd” DeChance about this interview project, he almost immediately tacked an article of himself in a magazine to my door. He muttered he had been interviewed numerous times before, but I threw him for a loop when I replied that my questions would be different. “I am not looking for a *curriculum vitae*,” I told him. “Anyone can do or read that. What I want to know is how you have grown in your faith and how you have trusted in the Lord in your life.” So that set the mood for our frank and wonderful talk. No frills.

I could write about what Br. DeChance has done as a Jesuit – how he led the National Jesuit Brothers Committee, ran two kitchens as food service director, and served as minister of the Jesuit community to his fellow Jesuits at Jesuit High School in Sacramento for 27 years – but those deeds do not describe his belief in what the Church should be, the love that he has for religious life, or the depth and realness of how he discerns.

Brother DeChance exemplifies what the vocation of a Jesuit brother is meant to be and how it inspires. He helps remind us what is most important in our religious life – availability, community, and integrity. Attending a minor diocesan seminary, Br. DeChance knew that he wanted to devote himself in service to the Lord, so he sought being a religious brother. Originally intending to join a congregation that served in Africa, he stumbled upon an advertisement in a Catholic newspaper about Jesuit brothers. Curious, Br. DeChance visited the novitiate, and, after speaking with a Jesuit brother, he applied and was accepted as a brother in the Jesuit order.

Today, Br. DeChance helps the Jesuits continue to promote the vocation of being a brother – vowed men who want to serve the Lord in the Society of Jesus but not as priests.

Recently, Ryan Mak – a young Jesuit in Formation – switched from the priesthood track to the brother track



and, next year, will enter medical school. He comments how authentic he feels as a Jesuit brother and future doctor. That sounds pretty smart to me. And so does Br. DeChance. In fact, he speaks wisdom when he tells others of this fulfilling vocation as a Jesuit brother. That is the real deal. No *curriculum vitae*.

No frills. Just a true vocation.

Meditation: *Lord, please let me trust in the person You made us to be, to answer the vocation of being our authentic selves that does not give way to frills, but settles on the truth.*

FR. JIM FELT, SJ

Born: January 4, 1926



A train enthusiast, Father Jim Felt describes his life journey as “way stations of grace,” moments between two grand stations – birth and death – where he notices God’s Providence in matters of his heart.

As a second-year Jesuit novice in 1944 at the Jesuit Novitiate in Los Gatos – looking at the news on the bulletin board announcing the loss of a priest’s eye – Jim thought to himself how that incident could be the worst thing ever to happen to someone.

Yet, in a few short months, he would suffer a similar fate. Playing handball with a fellow Jesuit novice, an errant ball flew and shattered a lens of his glasses, damaging his right eye. Doctors could not save his eye and implanted a prosthetic one. As Jim underwent his surgery, his novice master held his hand and whispered into his ear the consoling Latin words of the *Suscipe*, a prayer of St. Ignatius taken from the Spiritual Exercises:

Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will.
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours; do with it what you will.
Give me only to love you and your grace,
that is enough for me.

In 1982, Fr. Felt unexpectedly lost all his vision left of center. This robbed him of some of his independence since he could no longer safely operate a vehicle, a situation very difficult for him.

Though he lacks some sight, Fr. Felt can clearly see God working in his life. He sees these incidents as “way stations of grace,” points for him where – without a doubt – God is loving and guiding him from the beginning until his final moment. His destination is not death, but being with God. Father Felt knows that, since he feels it deep within his bones. That is why he trusts God so much. And he is waiting now, pausing and reflecting on his life while praying for all of us until he passes through to his final destination.

Meditation: *Lord, please allow us to recognize these way stations in our lives, to accept them as they come so that we may be transformed and renewed, with greater trust in the next way station You have for us.*

FR. JIM RUDE, SJ

Born: July 5, 1933

As a newly ordained priest at Loyola High School in Los Angeles in 1964, Father Jim Rude accepted the invitation to come to a hospital and pray for one of his students who fell ill and comatose, waiting at death's door. A day or so after Fr. Rude prayed over the student, a nurse heard screams coming from the young man's room. It was the student who had emerged from his coma, wondering out loud why he was in the hospital. He was very much alive, literally kicking and screaming.

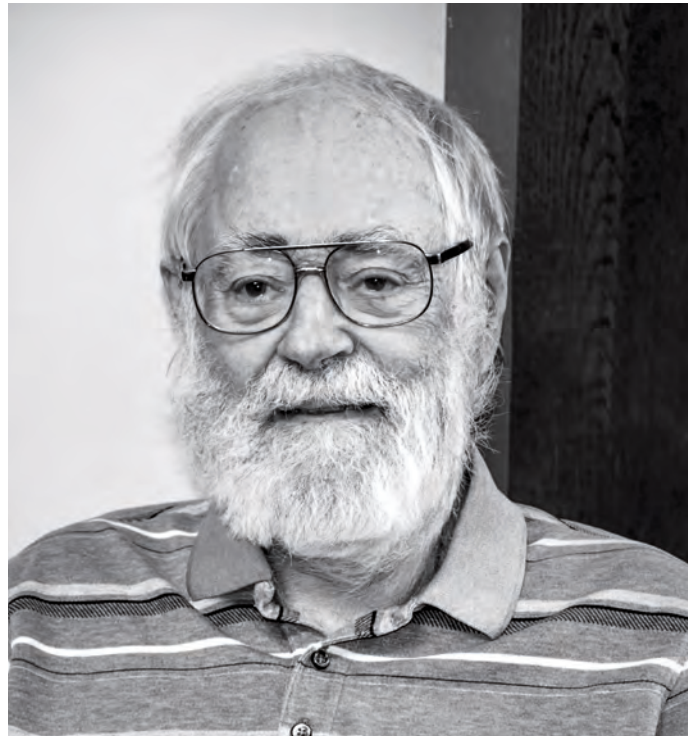
Not all of life's stories go so well. As much as life displays the presence of God, sometimes, so do death and suffering. Left in the wake of a murdered student in the streets of Los Angeles, a family could not come to forgive the person who killed their son. Another adolescent died of a drug overdose, blame and pointed fingers came from many sides...his drug-using friends, the drug dealers, and the family.

Staying awake with one grieving family while ministering to another young man in the hospital dealing with his drug abuse, Fr. Rude did not have adequate time to prepare the funeral homily. When it came time to preach, his mind skipped straight to the aftermath where he hoped people would feel uplifted and unified. Father Rude turned to Jesus to help him with his homily. "Please, Jesus, please," he said. He does not recall any words he said during his homily. He attributes his preaching to Jesus, himself, acting through him.

I've also dealt with a similar dramatic experience. In 2013, my sister was run over by a car in Dallas. She laid in the hospital connected to all sorts of tubes in her bed, with the beeps of IV poles, the flashing lights of monitors, and the mechanical breaths of a ventilator. It surprised me that she was still alive.

As a Jesuit novice at the time, I sat by her bedside, noting constantly how she was doing. Daily, I begged my friends, family, and Jesuits for prayers. I doubted God, "Why would You have this happen? You can't take her yet. She has a 2-year-old son who needs his mama."

Trauma surgeons stabilized her internal hemorrhaging, removed her ruptured spleen and left kidney. Orthopedists pinned her fractured pelvis. Finally, her lungs began to breathe on their own.



Three months after her accident, I wheeled my sister to visit her physicians, and they commented that in all their years, no one had undergone what she had and lived to tell about it. That would have been a miracle in itself. The other miracle: she walks around today as if nothing ever happened.

I no longer doubt God about those things. I trust Him. God would never had wanted those things to happen, but somehow He uses those moments to help us grow in faith, hope, and love in Him.

These beautiful moments of life and death, of reconciliation and forgiveness, suffering and joy, invite us to trust in God more deeply and more fully. Through our experiences, Fr. Rude and I no longer doubt God. We trust in God. I as a young Jesuit in Formation and Fr. Rude while aging, alive and kicking, quite literally.

Meditation: *Jesus, allow us to see the miracles that You have performed in our lives as well as in the lives of others. Let us remember these when times get difficult, especially in times of darkness and death. You are always there.*



FIVE YEARS LATER: POPE FRANCIS REVEALS HIS “JESUIT DNA”

By William Bole

The story is often told: Pope Francis is on a return flight to Rome on July 28, 2013, following the World Youth Day celebration in Rio de Janeiro. He walks back to the press compartment and surprises everyone with an impromptu news conference, standing in the aisle for 81 minutes and answering every question thrown at him by reporters. Asked about homosexuality, the pope makes what would become his emblematic utterance: “If a person is gay and seeks the Lord and has good will, who am I to judge that person?”

Seldom told — and less understood — is something else Francis said during that spontaneous exchange. “And I think like a Jesuit,” he explained.

It has been five years since white smoke wafted from a tiny chimney atop the Sistine Chapel, signaling that the papal conclave had chosen a new successor of St. Peter, first Bishop of Rome. Just over an hour later, a little-known Argentine cardinal named Jorge Mario Bergoglio appeared on the balcony of St. Peter’s Basilica — the first Jesuit pope, the first pope to hail from the Americas, and the first to take the name “Francis.”

For a few years, there was constant debate among religious pundits as to whether this approachable pope with a message of mercy had as yet brought change and reform to Catholic life worldwide. Father Timothy P. Kesicki, SJ, president of the Washington-based Jesuit Conference of Canada and the United States, points out that to this day, “He hasn’t changed one definitive teaching of the church.”

Yet, Fr. Kesicki and many others are now quick to add that the pope who thinks like a Jesuit has changed, perhaps forever, the way a universal pontiff carries out his ministry, and his pastoral spirit has proved infectious for untold numbers of Catholics and non-Catholics alike.

He is pontificating in a new key, making it clear that a fundamental task of the faithful is not so much to follow rules but to discern what God is calling them to do. He is altering the culture of the clergy, steering away from what he has named as “clericalism,” which dwells on priestly status and authority, and toward an ethic of service. Francis says the Church’s shepherds must have the “smell of the sheep,” always staying close to the People of God.

He has energized countless people, religious and lay, Jesuits and their many collaborators, who have gravitated toward what Francis likes to call “the periphery,” the social margins. He has furnished the example of a pope “who is not untouchable, who is open to criticism, open to changing his mind,” and who wants to lead “a more human church,” says Father Gustavo Morello, SJ, a sociology professor at Boston College and author of *The Catholic Church and Argentina’s Dirty War* (Oxford, 2015).

All of that and more is traceable to what some call Francis’ “Jesuit DNA,” which is grounded in the *Spiritual Exercises* of St. Ignatius of Loyola, who sought to promote self-awareness, a joyful sense of freedom, and a willingness to take risks.



CNS photo/Paul Haring

Pope Francis greets an elderly woman in Asuncion, Paraguay.

On March 13, 2013, the Jesuit Curia in Rome happened to be holding a training session for new leaders of English-speaking Jesuit provinces around the world — just as the papal conclave was voting. Father Peter Bisson, SJ, who had recently become head of the English Canada Province, was there and recalls that early in the evening, someone yelled out, “White smoke!” He and others ran out to St. Peter’s Square, where they were amazed to see a fellow member of the Society of Jesus emerge onto the balcony. The 266th pope immediately departed from custom: rather than blessing the pilgrims first, he asked them to take a moment to silently pray for him and ask God to bless his papacy. After that, he gave the traditional papal blessing. Standing in the square, Fr. Bisson thought to himself, “Something new is here.”

The next day, Pope Francis picked up a phone and called the Jesuit Curia. “This is Pope Francis. May I speak to Fr. General?” he asked a flustered

and incredulous receptionist. Francis had to convince the man that it was really the pope calling, not a prankster. Switched eventually to the office of Fr. Adolfo Nicolás, SJ, then-superior general of the Society of Jesus, Francis began making arrangements for the two to meet — not at the Apostolic Palace, where popes have traditionally resided, but at a residence for visiting clergy and lay people where he stayed

during the conclave. It was an early indication that Pope Francis planned to decamp from the sprawling papal apartment and move into the simpler quarters of the guesthouse on the edge of Vatican City where he continues to live.

If there are just a few keywords of this papacy, one of them is surely “periphery.” Another is “discernment.” Francis the Jesuit is constantly seeking to discern how

“WE HAVE TO BELIEVE EACH POPE BRINGS A PARTICULAR GIFT AT THE TIME THEY ARE ELECTED, OTHERWISE WE DO NOT TRUST THAT THE SPIRIT IS GUIDING HIM.”

— Fr. Scott Santarosa, SJ



CNS photo/Paul Haring

Pope Francis with Father Adolfo Nicolás, SJ, then-superior general of the Society of Jesus, in Rome.

God is working in his life, and as pope, he is nurturing that kind of spiritual discernment at all levels of the Church, notes Fr. Bisson. "How is the spirit moving among us? Where is the joy? Where is the fear? And what is the will of the Lord?" he says, relating some Ignatian-style questions for discernment. That's how Jesuits and others steeped in this tradition characteristically seek to "find God in all things." As for Francis, Fr. Bisson adds, "He's not afraid of finding God in unexpected places. He expects to find God in those places," especially on the margins.

Francis says, "The Jesuit must be a master of discernment, for himself and others." He made that comment when he met with 31 Jesuits based in Myanmar during his visit to that country and Bangladesh in late November and early December of this past year. "Think of St. Peter Claver," the pope said, referring to the 17th century Spanish Jesuit missionary. "He knew how to discern and knew that God wanted him to spend his life among the black slaves. Meanwhile some esteemed theologians were discussing whether or not they (the slaves) had a soul."

During that November 29 conversation, held in the long, narrow chapel of the archbishop's house in Yangon, a Jesuit asked why the pope always finds time to meet with fellow Jesuits during his far-flung travels. Francis replied that he does so "not to forget that I am a missionary," to which he added, provoking laughs — "and that I must convert sinners!"

Father Kesicki explains that every religious order has its own charism, its way of carrying out the Church's work. No small part of the Jesuit

charism is that it's a missionary order, its members "ready to go anywhere in the world to help form souls. As a Jesuit, you go out to the periphery. You go out to the poor, the disenfranchised, refugees, those disaffected by the church. You go out to the people. Pope Francis has that missionary spirit. That's what makes him a Jesuit."

Jesuits West Provincial Father Scott Santarosa, SJ, also sees the "periphery" connection with Pope Francis. "We have to believe each pope brings a particular gift at the time they are elected, otherwise we do

not trust that the Spirit is guiding him. The particular gift of Pope Francis is the importance of joy in our ministry, and the call to go out to the periphery to be with people," Fr. Santarosa said.

"I remember when he was elected. I was a pastor of a parish (Dolores Mission in Los Angeles), and they quoted him when he was archbishop as saying that Jesus is at the door of the church, knocking, but wanting to get out! I was very much challenged as a pastor by his words, that we are to minister out in the highways and byways and not just wait for people to come to us."



Provincial Father Scott Santarosa, SJ, with Pope Francis at General Congregation 36 in Rome.

That the pope is Latin American also throws light on his missionary impulse. “If you’re a Latin American Jesuit, you don’t just wait for people to come into the rectory. You go out to where the people are,” says Fr. Morello, an Argentine who had a *pro forma* conversation with then-Father Bergoglio during the mid-1980s when Morello was contemplating his vocation (the future pope was a Jesuit formation rector at the time). “A big part of religiosity doesn’t happen in church. It happens outside the church, in the public square, in the festivals, processions, in front of landmarks and statues.” In addition, the periphery in Latin America is not some distant land — it’s right there. “It’s not that we should care for the poor. It’s that the church is poor,” Fr. Morello emphasizes. He points out that most Catholics live in developing countries, which means that the option for the poor articulated in Catholic social teaching is to a large extent “an option for the Catholic people, who are mostly poor.”

Here in North America, Father Mario Powell, SJ, was deep in discernment following his priestly ordination in June 2014 at Fordham University in New York. That was 15 months after the white smoke trickled through St. Peter’s Square, and he was thinking of himself as a “Pope Francis Jesuit.” Fr. Powell had started filling out applications for doctoral programs in religious history but was also asking himself: “What am I doing to help other folks who might look like me? How can I help them feel welcomed in our traditional institutions?” Arkansas-born Fr. Powell is African-American, raised in an extended family of Southern Baptists. He converted on his own while in 8th grade at a Catholic school in Los Angeles.

In the end, he pushed aside the PhD applications and took on a fresh challenge as director of REACH (Recruiting Excellence in Academics for Catholic High Schools) at Regis High School in New York. The entirely free program seeks out 5th graders

who have high promise as well as high need, and helps prepare them to earn a scholarship at a Jesuit high school. Most come from immigrant families, and the Regis team works with them for three years on Saturdays and during the summer.

“It has everything to do with being a Pope Francis Jesuit,” Fr. Powell says of his ministry among these inner-city families. “Are we using the gifts we have for our mission?” The gift he’s alluding to is an elite Jesuit institution like Regis, located on Manhattan’s Upper East Side near Central Park. And the mission, he says, is “always to look to the peripheries, to go there, to unmoor yourself, go into the deep...and allow yourself to be transformed.”

It’s no accident that two of Francis’ major documents have “joy” in the titles — *Amoris Laetitia* (*The Joy of Love*), on marriage and family, and *The Joy of the Gospel*. Fr. Kesicki of the Jesuit Conference notes, “You can’t give witness to Christ risen if

“HE IS THE PERFECT WITNESS TO THE JESUIT VOCATION. IF YOU WANT TO KNOW WHAT A JESUIT IS, YOU COULDN’T HAVE ANY BETTER EXAMPLE THAN POPE FRANCIS.”

— Fr. Timothy P. Kesicki, SJ



ONS photo/Remo Casilli, Reuters

Pope Francis greets a child at the Vatican.

you don't have joy in your heart. And in Francis, you always encounter a joyful man. He never looks beaten down." Indeed, reflecting on reasons for joy is part of the *Spiritual Exercises* — another Ignatian trait Francis has carried with him.

"He is the perfect witness to the Jesuit vocation," Fr. Kesicki adds. "If you want to know what a Jesuit is, you couldn't have any better example than Pope Francis."

And what of the question that Catholics frequently ask: Are people coming back to the Church? After

decades of declining Church attendance, numbers still remain hard to quantify, but anecdotally there is reason for hope that Pope Francis is making a difference and giving people reason to come back, or for the younger generation, to start coming to church.

"I would say that Pope Francis has brought people back to the Church," Fr. Santarosa says. "Young people today are watching every move that church people make, looking for consistency between our words

and actions. Pope Francis has that consistency, and he is a credible leader for them. There is a certain beauty to him that is compelling. So many people have told me how moved they are by him. People really see and feel him to be the Vicar for Christ because he says and does what Jesus would do. In a time when we look for a leader, his messages of inclusiveness, mercy, and love are deeply moving and deeply hopeful for us all." ■

William Bole, a journalist in Boston, frequently writes about the Jesuits.

UNUSUAL PLACES

By Jim Muyo



Nina Gallegos

Father Greg Vance, SJ, a campus minister at the USC Caruso Catholic Center, says he draws inspiration from the young people who frequent the Center.

It all started with a letter from former Jesuit Superior General Father Adolfo Nicolás, SJ, in October, 2011. His message to Jesuits worldwide was simple: He was worried that the Society of Jesus was not in close enough contact with young adults outside of the Society's own high schools and universities.

Father Nicolás' message was meant to send Jesuits to places where they have been noticeably absent, including large public and independent universities where they could engage with and minister to young adults.

The message was received. In 2015, after being repeatedly asked for assistance by then-Bishop Michael Driscoll of Boise, Father Jack Bentz, SJ, was dispatched from Gonzaga University by then-Oregon Provincial

Father Scott Santarosa, SJ, to the St. Paul's Catholic Student Center (also known as Bronco Catholic) at Boise State University.

Father Bentz had virtually no budget and inherited facilities in disrepair. But, what has sprung up at Boise State and is now being replicated by the Jesuits West Province at other universities is truly remarkable. From Boise State to UC San Diego and universities in between, Jesuits and their lay partners have answered Fr. Nicolás' call in what are now thriving young adult faith and service communities at these non-Catholic institutions.

In addition to Boise State University, Jesuits are present at Cal Poly San Luis Obispo, the University of Southern California, UC Irvine, and UC San Diego where they

spread Ignatian spirituality and expose students to the word of God. The calendars of events at these institutions, most of which present their Catholic services through Newman centers, rival those of any Jesuit parish, offering daily Mass, confessions, Adoration of the Blessed Sacrament, retreats, the Spiritual Exercises, and a variety of social and service ministries.



Father Jack Bentz, SJ, worked with little budget to build a thriving young adult faith and service community at Boise State University.

“We have huge freedom,” said Fr. Bentz. “We are the Catholic Student Center. We’re not campus ministry or university ministry. My experience had been, when I was there (campus ministry), because the focus is so diffused, they feel they have to be everything for everyone, so it’s possible to go deep as Catholics.”

But why would the Province, already strapped when it comes to staffing its own schools and works with Jesuits, send men to independent and public universities?

Consider the message from Fr. Nicolás, who wrote: “All over the world, our main contact with the young is in our educational institutions. However, because we are fewer, and because we have so many schools, some note that there seems to be a tendency for Jesuits to be primarily in administration. While this is an important service, some observe that, as a result, there are fewer opportunities for the personal contacts and relationships that have always been at the heart of Jesuit education. Thus, some have

asked whether our educational institutions are still the best way we can serve the youth, or, at least, whether we Jesuits are playing the best or most apostolically fruitful roles we can in our schools.

“A good number of reports ask about how we can be more present to the young, about how we can share the gift of the Gospel in ways that really speak to them, to their experience and their search for meaning, direction, and love. Many reports also raised questions about whether we are doing enough to serve young people who are poor or excluded.”

Father Chris Weekly, SJ, Jesuits West provincial assistant for parish and spirituality ministries, notes that there has been criticism from some about sending Jesuits to these public and independent universities instead of Jesuit universities and high schools.

“I tell people who think we shouldn’t be in these public institutions, ‘It’s not an either/or, it’s a both/and,’” said Fr. Weekly. “We need to meet the needs of our long-established ministries, but what we can’t stop doing is asking the Holy Spirit, ‘Where else might you be leading the Society of Jesus for the greater glory of God and the good of souls who aren’t going to be reached if we’re not willing to go?’”



“PART OF THE MISSION HERE IS TO TRY TO MAKE SURE CATHOLICS, WHEN THEY GRADUATE FROM USC, WILL STAY IN THE CATHOLIC CHURCH AND CONTINUE TO BE LEADERS IN PARISH LIFE AND FAMILY LIFE.”

— Fr. Greg Vance, SJ



“Really, part of what we found in the Boise review is student after student saying, ‘You know, Fr. Radmar (Jao) and Fr. Jack didn’t ask me to check my intelligence at the door. It was really, ‘Come as you are.’ We’re loved. The door was mercy. Everything that Pope Francis had to say was true. If we felt we had acted badly in high school, we couldn’t go to church. They didn’t care. They wanted us here.’”

One thing opponents of the placements of Jesuits at public and independent universities might consider is the possibility of more Jesuit vocations, something which occurred years ago when Jesuits were at Newman Centers at UC Irvine, Stanford University, and the University of Hawaii. That potential influx of men to the Society of Jesus, spurred by Jesuits at these public and independent universities, could ultimately help increase the number of Jesuits who would one day be available to be missioned to traditional Jesuit high schools or universities.

“What this approach has done is wake us up to say, ‘Where can we spread young priests out so that we are making the greatest difference in the lives of a range of people?’” said Fr. Weekly. “This is nudging the Province to look beyond the traditional ministries and say, ‘Where else is the Spirit leading us in the service of young adults?’”

Father Boom Martinez, SJ, director of the Newman Center at UC San Diego, points out that the numbers scream that Jesuits should be at these large institutions. “The Catholic population at some of these schools is bigger than the total population of undergrads at some of our universities,” said Fr. Martinez, who began his mission as director at UC San Diego last fall. “It’s a big opportunity for The Society to reach out. A lot of students who go to school here went to public school. In some ways, the Newman Center is their way of maintaining contact with their faith. Being able to offer faith formation programs for them is very important for us. Ministry to young adults is one of the priorities for the Province.”

At UC San Diego, Fr. Martinez and his associate director, Fr. Manh Tran, SJ, have had to be creative to get students to attend Mass and other services as their facility is actually rented space in an Episcopal Church nearly two miles from campus. “It’s just forcing us to be a lot more creative than otherwise might have been necessary to get people here.”

“I TELL PEOPLE WHO THINK WE SHOULDN’T BE IN THESE PUBLIC INSTITUTIONS, ‘IT’S NOT AN EITHER/OR, IT’S A BOTH/AND. WE NEED TO MEET THE NEEDS OF OUR LONG-ESTABLISHED MINISTRIES, BUT WHAT WE CAN’T STOP DOING IS ASKING THE HOLY SPIRIT, ‘WHERE ELSE MIGHT YOU BE LEADING THE SOCIETY OF JESUS FOR THE GREATER GLORY OF GOD AND THE GOOD OF SOULS WHO AREN’T GOING TO BE REACHED IF WE’RE NOT WILLING TO GO?’”

— Fr. Chris Weekly, SJ



Students from UC San Diego gather and rejoice in song at the quarterly sunset Mass on the Torrey Pines Bluffs overlooking the Pacific Ocean.

That creativity includes having students organize ride-sharing trips to services and using a life-size cut-out of Pope Francis to promote activities on campus. "It draws a lot of people," Fr. Martinez said with a laugh.

At the Caruso Catholic Center on the USC campus, Fr. Greg Vance, SJ, serves as one of the campus ministers. Like Fr. Martinez, Fr. Vance is in his first year of ministry at USC, but he already sees the benefit of the Jesuit presence on such a large campus.

"I think my measure of success is that I feel like I'm contributing to the mission of The Society here. One of the great blessings of coming here is that I just had no idea that there was such a vibrant, young community of faith here. We've got kids who are not just learning the Exercises, but they're also very, very active in social justice.

"We have things like alternative spring breaks and they are jam packed with kids who take their spring break and do different social justice projects in different parts of the country or the world. During the semester, the weekend masses are just packed with young people. They want to serve and they want to read and they want to usher. It's bursting with life, and that's really been refreshing and inspiring to be around."

Father Vance also points out the large number of self-identified Catholics amongst the USC student population. "Here, we've got 10,000 or so young people who are claiming Catholic identity when there's no pressure to do so," said Fr. Vance. "That's a great untapped pool of people to figure out how to reach. Part of the mission here is to try to make sure Catholics, when they graduate from USC, will stay in the Catholic church and continue to be leaders in parish life and family life."

In Boise, Father Radmar Jao, SJ, joined Fr. Bentz six months after the latter arrived and has seen dramatic change. "When Jack first got here, I believe they had one Mass on Sundays at 7 p.m.," said Fr. Jao. "They had about 60 to 70 people. A second weekend Mass was added and attendance climbed to more than 400 per weekend. Daily Masses have since been added.

"The numbers have grown and increased. A number of students stick around and hang out at the center. They do homework or participate in activities."

One of those popular activities is the Wednesday evening IgNite, named after St. Ignatius, founder of the Society of Jesus. "There's Mass, there's a meal, and then there's a short talk," said Fr. Jao. "It's meant to reach out to students who don't normally come to Mass.



Fr. Tom Lankenau, SJ

Father Radmar Jao, SJ, (right) of his Boise State experience, "This is the best mission I've been sent on."

"We have maybe 10 to 15 new students that come through every week and then another 20 to 30 non-students that just swing by. I think they are looking for community, belonging to something beyond themselves. They are coming for a safe place where they can worship and praise God. They come here and find that, 'Wow, the messages here are specifically directed to me as a student, as a young person.' They are looking for relevance and they can deepen the experience of their faith where they don't have to defend it. They can feel like, 'I'm home. I'm with a family of people that know me and I feel safe.'"

Father Jao says that because they preach as a team and in a series, people keep coming back. Also, he and Father Tom Lankenau, SJ, who has since replaced Fr. Bentz (missioned to work on Jesuit Formation), debrief after every Sunday Mass and talk about the day's preaching and feedback so that they can figure out how to improve for the next Mass. "People come back," Fr. Jao said. "The preaching style is very relevant and accessible, and engaging, which is one of the reasons why I think people like to come. We focus our attention on what we

believe is going on in the students' lives and try to preach accordingly to that."

Interestingly, Fr. Jao was on the initial assessment team that explored the possibility of sending Jesuits to Boise State. He voted against sending Jesuits there.

"Things were run down and the center really wasn't serving that many people," Fr. Jao said. "Why should we waste our resources here? Jack and (Fr.) Bob (Grimm) saw something else and Jack is more of a visionary type of person and so he saw potential here and both of them voted yes. We came and Jack turned things around within six months and here we are now.

"This is the best mission I've been sent on," said Fr. Jao, who formerly worked as a vocations promoter for the Province. "I love it here and I wish everybody comes and visits this place. There's something about this place that just moves me and inspires me to continue being here. I feel like this is a ministry, here in the Diocese of Boise, that makes a difference, that not only changes hearts and minds but changes lives."

“THERE’S SOMETHING ABOUT THIS PLACE THAT JUST MOVES ME AND INSPIRES ME TO CONTINUE BEING HERE. I FEEL LIKE THIS IS A MINISTRY, HERE IN THE DIOCESE OF BOISE, THAT MAKES A DIFFERENCE, THAT NOT ONLY CHANGES HEARTS AND MINDS BUT CHANGES LIVES.”

— Fr. Radmar Jao, SJ



Fr. Tom Lankierau, SJ

Boise State freshman Joseph Buford (left) shares a laugh with Fr. Radmar Jao during Sunday Mass at the Newman Center.

What kind of difference is the approach at Boise and the other institutions making? What has the response been from the students? For Jenna Clingerman, the impact of the Jesuit presence at Boise State has been dramatic.

Clingerman, who will graduate in May with a degree in human biology, has been so moved by the experience that she recently converted to Catholicism.

“When I first came to school here I felt very distant in my faith,” Clingerman said. “What drew me to Bronco Catholic and what kept me coming back was the community and the people. I never felt like I was an outsider even though I wasn’t Catholic. That led me to attend the spring retreat my sophomore year. That was a transformative experience for me.

“Pretty much what I knew about the Church was a bunch of misconceptions, so that led right into me starting to discern what it means to be Catholic.”

About that time, Clingerman started to meet with Fr. Bentz, who gave her a couple of books to read, one of which was *A Well-Built Faith* by Joe Paprocki. She started going to Mass regularly and decided she wanted to become Catholic. She went through the RCIA program at nearby St. John’s Parish. Now, Bronco Catholic offers an RCIA program.

“Bronco Catholic has really been a meaningful experience,” said Clingerman, who has been accepted to at least one PhD program and plans to pursue a career in cancer research. “Looking back to when I was a freshman to where I am now, I feel like I’m so much closer to Christ. It’s been great having Jesuits at the Center and experiencing their model of being contemplatives in action.”

The Jesuits were asked, sometimes repeatedly by local bishops, to go to all five universities. The decision to go to the schools was difficult, perhaps less so because of the letter from Fr. Nicolás, but it was still a major departure from a comfortable norm. The results thus far have been encouraging. Catholics and non-Catholics at these universities today are able to experience the Spiritual Exercises, the Daily Examen, and other gifts of Ignatian Spirituality.

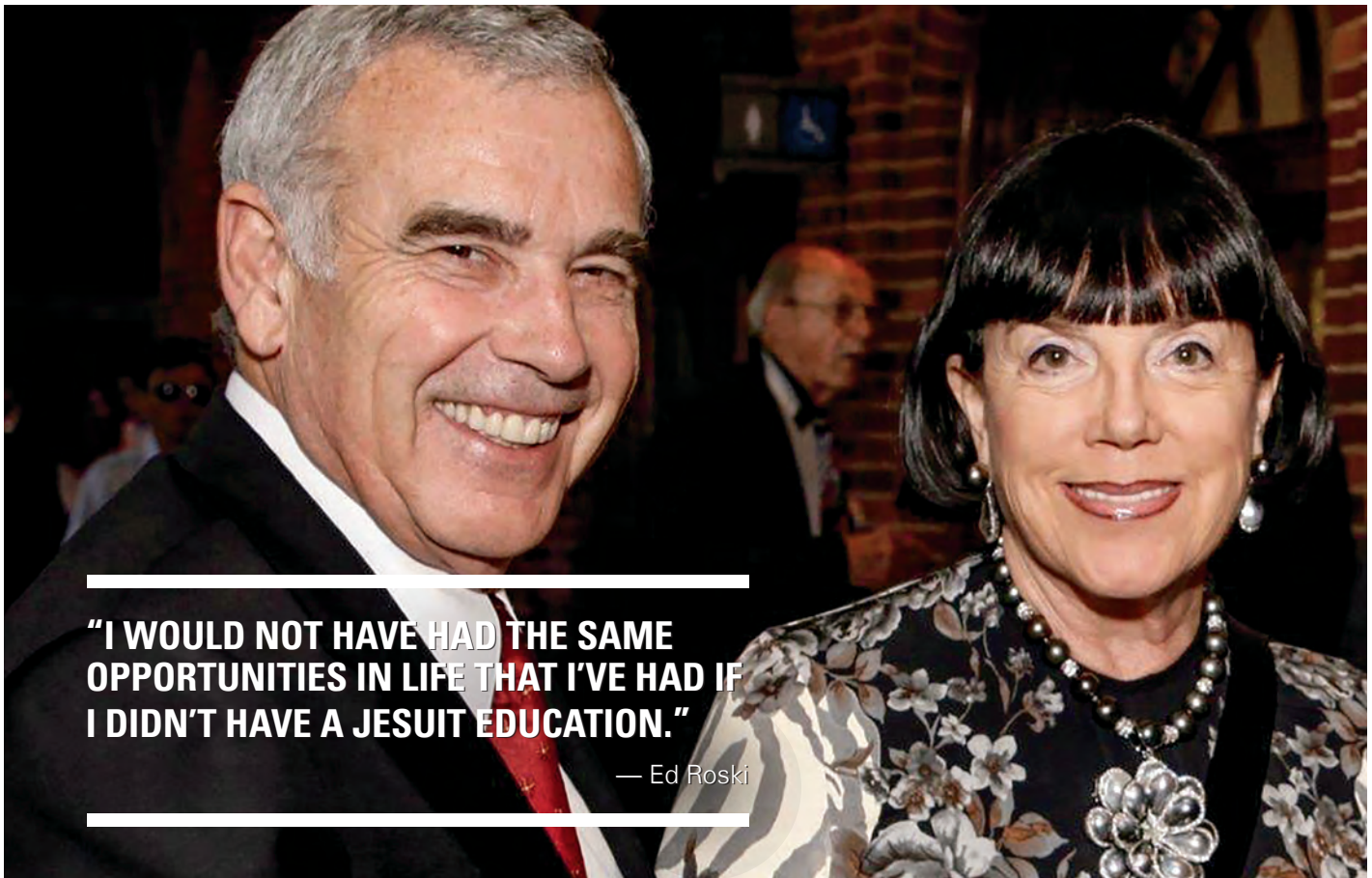
Fr. Nicolás must be gently smiling at what his letter has brought. ■

Donor Profile

Ed and Gayle Roski

A LIFETIME OF JESUIT CONNECTIONS

By Samantha Bronson



“I WOULD NOT HAVE HAD THE SAME OPPORTUNITIES IN LIFE THAT I’VE HAD IF I DIDN’T HAVE A JESUIT EDUCATION.”

— Ed Roski

The list of Edward P. Roski Jr.’s professional accomplishments is impressive: President and chairman of Southern California-based Majestic Realty Co., the largest privately-held developer and owner of master-planned business parks in the United States, co-owner of the Los Angeles Kings, Los Angeles Lakers, and the Staples Center, and key player in developing the Staples Center, now a landmark in downtown Los Angeles.

Most importantly, Roski is a man of faith, a parishioner at St. Charles Church in Toluca Lake, Calif., and a man

who embraces the Catholic moral values of marriage and family, personal integrity, patriotism, and giving back to those less fortunate.

Roski is quick to talk about the crucial role his Catholic education plays in his life, providing him with a foundation that was built by the Society of Jesus. A 1957 graduate of Loyola High School in Los Angeles, Roski throughout his careers has drawn on the principles instilled in him by the Jesuits – the importance of education, hard work, self-discipline and drive, and holding oneself accountable

for one's actions – to excel while remaining a team player, loyal to old friendships and compassionate to those who reach out to him for help.

"I would not have had the same opportunities in life that I've had if I didn't have a Jesuit education," Roski says. "I would not have been as successful and I wouldn't feel the same sense of personal fulfillment."

Over the years, Roski and his wife of nearly 56 years, Gayle Garner Roski, have donated both time and money to numerous organizations. The Province and its specific works, including Loyola Marymount University and Loyola High School, have long been on the list. At Loyola High School, Ed serves on the Board of Regents, and provided the lead gift to renovate the Jesuit residence on campus. The Roskis have generously supported the Jesuits West Province, including giving to the Generations Capital Campaign for the renovation and expansion of The Jesuit Novitiate of the Three Companions in Culver City where 18 novices reside. They have also supported Jesuit Formation, a program which provides for the education and training of future Jesuit priests and brothers.

"Once you're exposed to the Jesuit community and the respect that you gain for Jesuit priests and what they're doing, it sticks with you the rest of your life," Ed says. "It's a real honor to be associated with the Jesuits."

Gayle understands Ed's desire to support the Province and its works – she has seen the impact Jesuits have had on his life and even the lives of their grandchildren. "Ed has a great love for Loyola and his Jesuit education," she says. "It's really important that when someone or something has touched our lives that we give back to those people and support their institutions and their mission."

Gayle has her own connections with Jesuits. A noted watercolor artist, she recently completed an original painting for Loyola High School to celebrate the 100th anniversary of the school's hallmark building. The work also includes Jesuit leaders and teachers and other notable people associated with the school.

Working on such a piece, Gayle says, was a chance to celebrate the school, its building, its Catholic charism, and its approach to education.

The Roskis' connection with Loyola has continued through another generation. Three of their grandchildren, triplet grandsons, graduated from Loyola High School in 2014. "I love the fact that the Jesuits believe not just in education but also in education of the whole person," Gayle says. "They gave my grandsons such a wonderful sense of who they are and what is important in life, and they educated them, too."

The Jesuits' influence on Ed continued beyond high school. Relationships forged with classmates and teachers during such a formative period extended through college and beyond and continue to this day, he says. After high school, he gradually realized the strength of the foundation the Jesuits had given him and began building upon it. Before going into business, Ed attended USC and later served as an officer in the United States Marine Corps and was decorated for bravery with two Purple Hearts.

As an officer in Vietnam, Ed's connections with the Society continued without him realizing it at the time. Ed befriended another officer in his company, John Martin, well before John entered the Society of Jesus and became Fr. John Martin, SJ. The two remain friends to this day, and Fr. Martin, now the treasurer for the Jesuits West Province, is always invited to a weekend-long reunion in Las Vegas which Ed hosts every two years for those men who served with him in Vietnam.

Ed appreciates the perspective Fr. Martin brings to his role as a Jesuit who served in the military and then worked in business before entering the Society. That broader perspective of the world and seeing God in others and in all things, Ed says, seems to be part of the Jesuit approach, which he believes makes it easy for people to connect with them. In fact, he says, the Society leaves such a lasting impression on others that when he talks with friends about donating to the Jesuits, it's not difficult to persuade them to give.

"Truthfully, I've never met anyone who's been associated with the Jesuit community in some way who doesn't want to give back." Ed says. "The impact that Jesuit teachers have had on the lives of their students make the alumni of Jesuit institutions feel inspired and they want to give back. We may all devote a few minutes or even a few hours a day to others, but the Jesuits do it 24/7. That's why I try to stay as involved as I can. I really believe they are making a difference." ■

GUIDING THE FAITHFUL

By Paul Totah

DESPITE THE COMMON NOTION THAT MOST MEN AND WOMEN RELIGIOUS HAVE THEIR SPIRITUAL ACTS ENTIRELY TOGETHER, THE REALITY IS THAT THEY ARE OFTEN IN SEARCH OF THEIR VERY OWN SPIRITUAL FINE-TUNING. MEET THE PEOPLE WHOM THEY TURN TO.

How could priests and other religious, those who have studied theology and Scripture extensively, be in need of spiritual guidance? After all, they are the ones we turn to when we feel the need for spiritual renewal.

Surprising as it may be, men and women religious seek spiritual direction through one-on-one encounters or full retreats just as lay people do. In fact, every Jesuit makes an 8-day retreat every year.

What flies under the radar is that many priests and religious have the same needs and seek the same avenues to recharge their spiritual batteries or fine-tune their interior lives.

The ministry that men and women religious offer can be draining, and their home lives can be lonely, especially for parish priests who live by themselves in once bustling rectories. According to Georgetown's Center for Applied Research in the Apostolate, only 37,000 Catholic priests work in the U.S., down from 1965 when 60,000 ministered to the nation's faithful. Stories abound about depression, loneliness, and burnout among clergy and religious.

Fathers John Fuchs, SJ, Joe Spieler, SJ, and Andrew Rodriguez, SJ, and Julie Campbell are in active ministry in which they provide spiritual direction and lead retreats not just for lay persons but for men and women religious.

At Bellarmine Preparatory School in Tacoma, Fr. Fuchs serves on a three-person Ignatian Formation Team which works with new teachers in their first four years to help them understand and live out Ignatian values. Each month he offers spiritual direction or leads retreats for a large number of individuals — many from outside the school, including priests, deacons, deacon candidates or lay ecclesial ministers who work in parishes or retreat centers.

“IF A PERSON CALLED TO MINISTRY IN THE CHURCH, WHETHER ORDAINED OR LAY, IS NOT ATTENDING TO HIS OR HER OWN SPIRITUAL LIFE, THAT PERSON IS NOT IN A POSITION TO HELP OTHERS WITH THEIR SPIRITUAL LIFE.”

— Fr. John Fuchs, SJ

“What these lay ministers and religious have in common is that they all are involved in ministry of some kind,” Fr. Fuchs says. “And so they are not that different from each other in their need for ongoing spiritual direction and retreats, since you can’t give what you don’t have. If a person called to ministry in the Church, whether ordained or lay, is not attending to his or her own spiritual life, that person is not in a position to help others with their spiritual life. Our spiritual life and our need for spiritual discernment is ongoing, and therefore so is our need for spiritual direction and retreats.”

Father Fuchs sees much in common between monthly spiritual direction and the retreats he offers. “In many ways, seeing a spiritual director once a month is like going on a retreat. You can think of it as doing the Examen once each month.”

Opposite page: Fr. John Fuchs, SJ, provides spiritual direction to men and women religious.

Whether working with teachers, priests or religious, Fr. Fuchs finds himself surprised by how the Holy Spirit works in directing people. "When I find myself confused about where to go in conversation, I'm always surprised by the ways the Holy Spirit turns the conversation or opens a door that I didn't expect," Fr. Fuchs says. "I go away feeling incredibly grateful. The other day I saw three people, each in difficult situations. I couldn't believe how well things turned out for all three. I go away grateful and know that God has used me well."

Father Fuchs sees a need to minister to diocesan priests. "They have a hunger for spiritual direction, even though some don't realize that they, themselves, need to be ministered to as well. Being busy gives us the illusion that we're being fed, but that's not always true. It's the same with preparing homilies. That can give you the impression that you're being fed by the word of God. Hopefully, you are, but a lot of priests, deacons, and religious don't realize they are starving. Those who do seek out spiritual direction."

In directing lay people, Fr. Fuchs helps them see their work through the lens of ministry. "Many people do ministry but don't call it that. I remember directing a veterinarian who was bothered by the fact that she wasn't doing more ministry. I helped her see that by treating the pets of homeless men and women, she was also helping their owners. That perspective made all the difference in the world to her."

In San Francisco, nearly 800 miles south of Tacoma, Fr. Joe Spieler works out of St. Agnes Parish, just a few blocks from the corner of Haight and Ashbury. He spent three decades in Southern California as a parish priest and also worked at L.A.'s Cardinal Timothy Manning House of Prayer for Priests, where priests can go for quiet prayer, support groups, spiritual direction or retreats. "It's essential that all priests and religious have someone who isn't their boss to tell the absolute truth to. And it's natural for Jesuits to be that person, as offering spiritual direction is part of our lives."

He moved to San Francisco after former California Provincial Fr. Michael Weiler, SJ, asked him to start ministering to the priests of the San Francisco Archdiocese, many of whom come from outside the U.S.



Paul Totah

Fr. Joe Spieler, SJ, started attending deanery meetings so he could meet priests to offer spiritual direction to them.

"These men are isolated," said Fr. Spieler. "They don't know the other priests well and are separated from their families, friends, and classmates."

When Fr. Spieler arrived in San Francisco, he began attending deanery meetings to get to know priests. These days he sees about 15 priests each month and a handful of others on a less regular basis.

He also led a silent retreat for 35 archdiocesan priests in the summer of 2017. "They had never experienced one before, and they were very appreciative. Two days after it ended, I was asked to offer it again next year."

He agrees with Fr. Fuchs that, "the busier priests get, the more they need time for spiritual direction and retreats. The job description for pastors has evolved so much over the decades. It is complex and demanding. What gets left behind is a regular prayer life."

Some priests cope with these stresses with alcohol. Fr. Spieler tells the story of one such priest in his 40s “who was dealing with his depression by drinking more. He followed his instinct to talk to someone, so we began a dialogue that helped him immensely. He often told me how grateful he was for our conversations. That was powerful for me, being in a sacred space with him and connecting based on the strength of God’s grace. He became a better priest because of that grace and our time together.”

Father Spieler likens the job of spiritual direction to being a coach. “The Spiritual Exercises really refers to a spiritual work out, and that takes energy. My job is to encourage people to exercise effort to continue a prayer life.”

Another metaphor he likes to use is that of a companion “who accompanies a friend as he or she walks through life. We are all on a trajectory to God, to transcendence, and we do well to have a spiritual friend as we proceed.”

Good direction, he added, only happens, “when confidence and trust are present. We won’t be vulnerable unless we feel completely safe. Priests can be sensitive people who won’t talk to just anyone.”



Julie Campbell has provided spiritual direction at retreats to faculty and staff at Bellarmine Prep in Tacoma.

Julie Campbell has worked with Fr. Fuchs for the latter part of her 28 years at Bellarmine Prep in Tacoma, 16 of those years in adult formation. She was motivated to do this, in part, by her first 19th annotation retreat, a year-long version of the 30-day Spiritual Exercises, that she did between 2001 and 2002.

“I did so because I heard the call,” she noted. “That experience allowed me to reach beyond myself in my work with my community. It also gave me a way to see the shape and direction of my life not as an end in itself but to be the best person I can be. It helped me inspire others and serve others. I don’t think I would see life in the same way without having done the 19th or without having a prayer life. It has proven to be empowering.”

That experience also taught Campbell the value of a “faith that does justice.” After hearing a local bishop speak about the need to work with the homeless, she connected students at her school to Operation Keep ‘Em Warm and Fed, and that ministry has continued for the past 14 years.

Campbell also values the doorway that Scripture provides to her own and to others’ prayer lives. She has used Scripture in her retreats as a way to connect faculty to the life of Christ and to the lives of the apostles of the early Church. “The faculty then discovers how these stories and lessons apply to themselves. In Luke, for example, tired fishermen who have worked all night are encouraged by Christ to try again and throw the net out one more time. That’s applicable to teaching, as you can imagine.”

“THE SPIRITUAL EXERCISES REALLY REFERS TO A SPIRITUAL WORK OUT, AND THAT TAKES ENERGY. MY JOB IS TO ENCOURAGE PEOPLE TO EXERCISE EFFORT TO CONTINUE A PRAYER LIFE.”

— Fr. Joe Spieler, SJ

Father Andrew Rodriguez, a pastoral minister at the Jesuit Retreat Center of Los Altos, knows both sides of the equation, being both a Jesuit who receives and offers spiritual direction. He also leads 8-day retreats and, like all Jesuits, goes on one himself every year.

He meets with a spiritual director as he finds it “helpful for another person to listen to my experience of prayer and God. Sometimes I am too close to my own struggles, and I need someone who can listen to what I’m going through and help me see where God is present in my life. There are times when I fail to see God laboring in me through the ordinary and mundane times, and it helps to have another person point that out to me.”

Father Rodriguez, who studied at the Jesuit School of Theology of Santa Clara University in Berkeley, points out that spiritual direction differs from clinical therapy. “When you see a therapist, you go with a goal, such as coping with depression or managing anxiety. In spiritual direction, I try to help people notice the work of God in their lives. It’s not solution focused, and there is no need for a definitive answer at the end of a session.”

The clergy and religious who come to Fr. Rodriguez for spiritual direction dive right in, “because typically they have done this before, and they know what they are getting themselves into. Before entering the novitiate, I had no idea what spiritual direction was.”

The clergy and religious who come to him for retreats, he added, all have something in common. “They come exhausted. Some feel beaten up in their ministry and feel depleted and drained physically, emotionally, and spiritually. They seek rejuvenation.”

He describes retreats as “taking a vacation with God. I encourage these priests and nuns to enjoy their time with God and not put pressure on themselves to make



Paul Toth

Fr. Andrew Rodriguez, SJ, takes his retreatants on a “Vacation with God.”

a decision or discover a breakthrough. These men and women are pulled in so many directions that their prayer lives suffer or go by the wayside. Retreats allow them to recommit to what they have committed to before.”

Father Rodriguez hopes that more lay people will go on retreats or seek spiritual direction. “We need to do a better job of telling people about the value of both. If more people understood what these two spiritual practices were about, then more would avail themselves of these opportunities.” ■

SEARCHING FOR SPIRITUAL DIRECTION OR RETREATS?

MANY RESOURCES EXIST TO PROVIDE SPIRITUAL DIRECTION AND RETREATS FOR LAY PERSONS AND MEN AND WOMEN RELIGIOUS. FOLLOWING ARE SOME RESOURCES THAT MAY HELP YOU STRENGTHEN YOUR SPIRITUAL RELATIONSHIP WITH GOD:

Ignatian Spirituality Center
732 18th Ave E, Seattle, WA, 98112
(206) 329-4824
www.ignatiancenter.org

The Jesuit Retreat Center of Los Altos
300 Manresa Way, Los Altos, CA 94022
(650) 917-4000
www.jrclosaltos.org

Loyola Institute for Spirituality
434 S Batavia Street, Orange, CA 92868
(714) 997-9587
www.loyolainstitute.org



Advancement Director's Letter

THE POWER OF OUR APOSTOLIC WORKS

I'm amazed at the scope of works that Jesuits West Province undertakes, especially the number of people served through its social ministries. Along with the formation of future Jesuits and the care of elder Jesuits after a lifetime of service, a vital part of the Province's Gospel outreach is through social ministries. In addition, Provincial Father Scott Santarosa, SJ, is responsible for assigning Jesuits to ministries throughout the entire Western United States to provide critical service to local communities and the Church. This sometimes includes supporting a Jesuit financially when the ministry in which he serves cannot. The Provincial also recognizes the need for new ministries and provides the seed money to get them on their feet and thrive.

Homeboy Industries and the Kino Border Initiative are just two examples of how Jesuits West together with lay partners are making a difference in the lives of the poor, marginalized, immigrants, and deportees. Founded by Father Greg Boyle, SJ, Homeboy Industries has for decades provided job training, counseling, tattoo removal, and an alternative to gang life for youth residing in impoverished areas of Los Angeles.

At the U.S.-Mexico border at Nogales, Ariz., the Kino Border Initiative provides food, shelter, medical attention, and counselling resources to migrants and deportees, many of whom are separated from family members who are U.S. citizens. This ministry, run by Father Sean Carroll, SJ, is perhaps needed more than ever as more stringent immigration policies are being enforced.

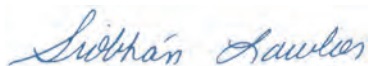
These and similar Province social ministries began with the financial initiative of Jesuits West. The Province Apostolic Fund supports such Jesuit start-ups and steps in with bridge loans to keep these life-giving ministries afloat during times of economic slowdown. Your support of this important fund, made directly to the Province, enables such ministries to offer their services to people seeking a better life for themselves and their families.

Our world is complex and ever changing, demanding new, creative ministry responses. Jesuits West must be nimble in responding to contemporary social needs with compassion and essential funding. Your gift to the Jesuits West Apostolic Fund can be truly life-changing, not just for the individuals directly served by our ministries but also for the members of their surrounding communities.

The Province Apostolic Fund, like our Senior and Formation funds, is dependent on your generosity to enable Jesuits West to be a force for good in a challenged world. Together, these three funds enable us to train men to become Jesuits, to care for them in their senior years, and to be a Catholic apostolic sign of hope for those underserved or ignored in society.

Thank you for walking with Jesuits West in our service to the Church and the world.

With regards,



Siobhán Lawlor

Provincial Assistant for Advancement



TOP: (L to r) Fr. Richard Case, SJ, Siobhán Lawlor, Bill and Susan Carter, and Provincial Father Scott Santarosa, SJ, at the recent Silicon Valley donor event. **MIDDLE:** Host Victoria Rogers, Nina Shepherd, and Robert Smith at The California Club Luncheon in Los Angeles. **BOTTOM:** Barbara Gunning, Fr. Greg Boyle, SJ, and Siobhán Lawlor at Homeboy Industries.

From Our Archives

JESUIT SERVICE TO REFUGEES, NANKING, 1949

Prior to the increased attention on the plight of refugees and immigrants today, Jesuits have long come to the aid of the displaced throughout the world. As war between Nationalist forces and Communist troops swept down from northern China in the 1940s, thousands of refugees fled the areas of battle. By March 1949, the area around Nanking (today referred to as Nanjing) had an estimated 40,000 refugees in camps just outside the city walls.

Seven Jesuits teaching in Nanking attempted to help those dislocated by war and famine. Father Wilfred LeSage, SJ, (standing, second from right), obtained an old weapons carrier, transformed it into an ambulance, and made daily visits to the refugee centers. Accompanied by two Franciscan Missionary of Mercy Sisters, he tended

to approximately 300 of the sick each day, in addition to providing spiritual ministry. After the Communist army took the city on April 24, 1949, the work of foreign missionaries was greatly curtailed.

Born in Los Angeles in 1907, Fr. LeSage entered The Society of Jesus in 1926, sailed to China in 1934, and was ordained there in 1940. He spent World War II as a chaplain in an internment camp for American and British nationals in Shanghai, and worked as a missionary until he was expelled from China in 1951. He later served in Taiwan, the Philippines, and in the Los Angeles area. He entered God's peace at the Sacred Heart Jesuit Center in Los Gatos, Calif., in 1980.





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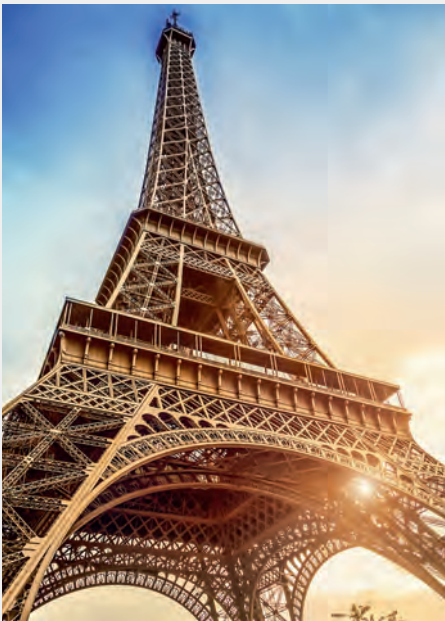
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CAMINO DE SANTIAGO SPAIN

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12-Day land only
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THE PASSION PLAY OBERAMMERGAU GERMANY

May 2020

11-Day flying from Seattle or
San Francisco

For information about these pilgrimages, which typically sell out quickly with many repeat travelers, please contact:

Fr. Sam Bellino, SJ
408. 884 1639
sbellino@jesuits.org