



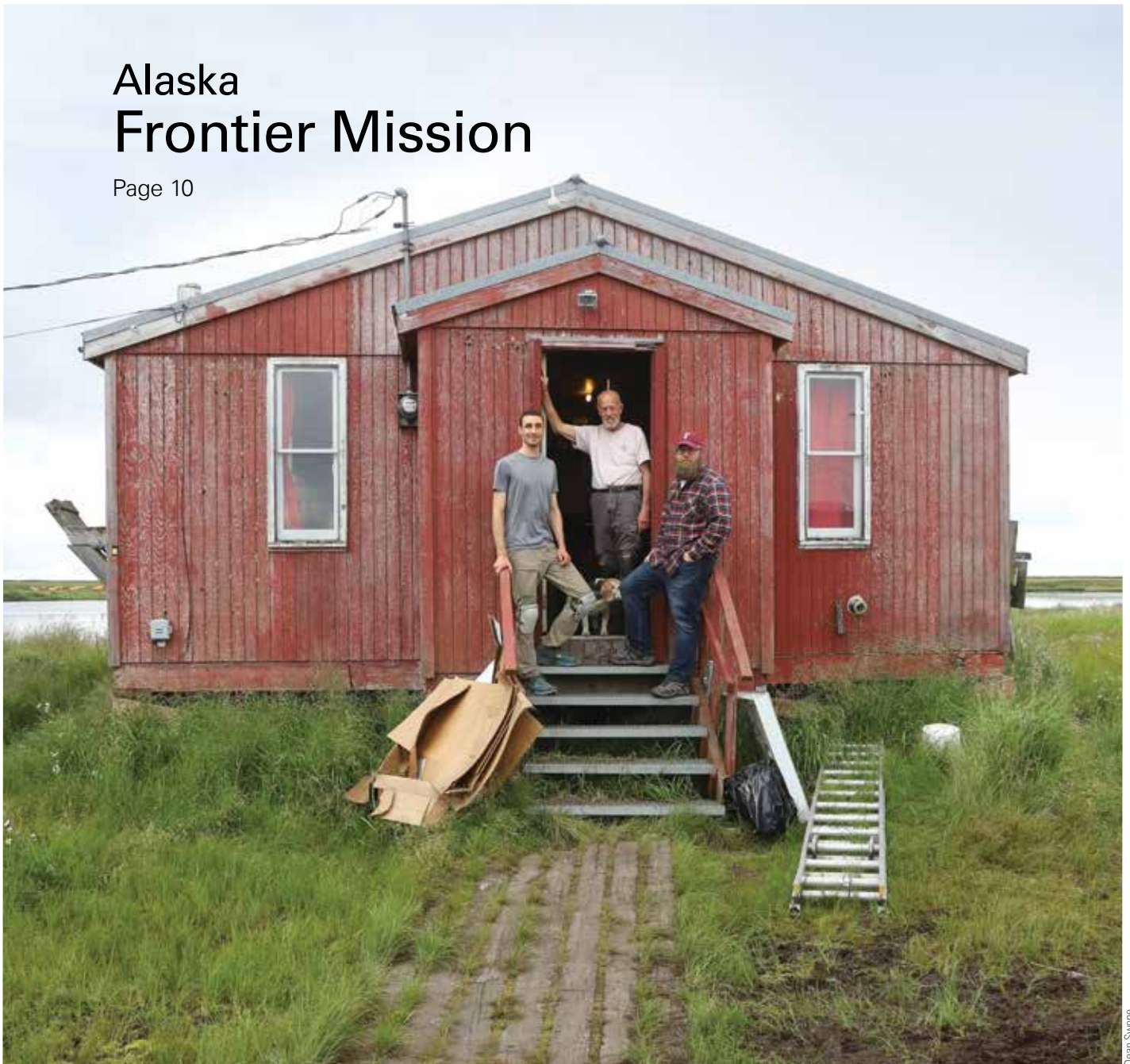
JESUITS®  
West

# MISSION

Fall 2018

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## MISSION MAGAZINE

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# MISSION

Fall 2018

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# INCREDIBLY GOOD WORK IS BEING DONE IN THE WESTERN STATES



Dear Friends,

As we have done in recent years, we put our first-year scholastics to work with manual ministerial labors. There are so many places that need work. That was certainly the case with Alaska this past summer, where the five men who professed vows last August went to help. An embedded purpose is simply reuniting the class after a year of studies away. The bonds of novice brothers run deep. To provide experiences for those relationships among novice classmates to be renewed is a real value. I hope you enjoy reading about their adventures.

Jesuits from far and near enjoyed Province Days, which led into our First Vows weekend in early August. With approximately 300 Jesuits from throughout the Province attending, we experienced a palpable sense of brotherhood. It was our first time gathering as Jesuits in our new Jesuits West Province, and it was obvious to me that the guys were happy to be together. Among the highlights were the first panel that considered some of the history of the former Oregon and California Provinces, presented by Frs. Dick Case and Gordon Bennett (retired bishop of Mandeville, Jamaica), who were both interviewed deftly by Fr. Jack Bentz. Fr. Chi Ngo then poured out his heart-rending experiences which led to our own small-group sharing. And three younger men in the Society, scholastics Andrew Laguna and Brad Mills, along with recently ordained Javier Diaz Diaz, shared how the Vision, Mission, and Values document touches them. I also gave a talk about the state of the Jesuits West Province and where we are going, using three points of consideration: the Moment, the Path, the Hope. Our liturgists and homilists provided prayerful and joyful celebrations. Best of all was just being together. (Oh, did I mention we had a talent show? What fun!) The weekend concluded with the vows of our 10 talented brothers who are now ensconced in studies. All in all, a powerful end to our summer.

All of this preceded the breaking of news of the Pennsylvania Grand Jury, exposing some hard history of priest abuse scandals in that state. Though these occurred largely in the past, we all know how the news affected us. In the statement that I wrote which is posted on our website, I, like so many other bishops and priests in their statements, attempt to name the feelings of anger and disappointment. I hope you join me in praying for victims. We know that the vast majority of priests, past and present, are faithful to their call. Though we Jesuits are not perfect, I am consistently moved by just how faithfully and conscientiously Jesuits tend to live their vows. While we mourn this great sin, and rightly feel responsibility for our participation in it, we conscientiously call ourselves to renew our vocations and our mission.

As I begin this new year of visitations of the Jesuits, our works, and our committed and inspiring lay partners, **I am excited once again to see the incredibly good work being done in the Western States.** Please know that I will give great thanks to you for your support—your prayers, your financial contributions, your walking with us. We keep you in our prayers. And we thank you for praying for us.

Gratefully yours,

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

Fr. Scott Santarosa, SJ  
Provincial, Jesuits West

# ADDRESSING THE SEXUAL ABUSE CRISIS

In the wake of the recent devastating Pennsylvania Grand Jury Report and questions about the scandal surrounding former Cardinal McCarrick, Mission Magazine sat down for a question-and-answer session with Jesuits West Provincial Fr. Scott Santarosa, SJ.

## HOW HAVE JESUITS BEEN REACTING TO THE REPORT?

Jesuits are experiencing incredible sadness, anger, disillusionment and shame. I feel a new level of rawness when I think of the Church that I love so much and the people in the pews and how they've been betrayed. The worst thing we can do is ignore this crisis, which is why I've been talking about this nonstop since the report was released.

## WHAT KIND OF POLICIES HAVE THE JESUITS INSTITUTED TO ENSURE THE SAFETY OF CHILDREN?

We have a zero-tolerance policy for instances of inappropriate conduct involving a Jesuit and a minor. Since 2002, we've implemented a stringent series of procedures for handling claims.

## WHAT HAPPENS WHEN A CLAIM IS MADE AGAINST A JESUIT?

When a claim is made/received against a Jesuit, the Province immediately reports it to law enforcement if it involves the abuse of a minor. The Province fully cooperates throughout the investigation.

Upon receipt of any allegation involving childhood sexual misconduct, the accused Jesuit is suspended from ministry.

The Province offers pastoral and therapeutic services to the victim.



The allegations are presented to an independent review board comprised of lay professionals from the fields of psychology, law enforcement and human resources. The lay review board helps determine if a claim is credible and makes its recommendation to the Provincial of Jesuits West, Fr. Scott Santarosa, SJ.

No Jesuit who has an established allegation of sexually abusing a minor is allowed to remain in public ministry.

A Jesuit who suspects or knows of abuse of a minor by a Jesuit must make a report to appropriate civil authorities in the jurisdiction in which the abuse allegedly occurred.

## TELL ME ABOUT THE TRAINING THAT EACH JESUIT GOES THROUGH?

We go through rigorous training conducted by a company called Praesidium, which helps Jesuits form a culture of healthy boundaries, healthy relationships and healthy psycho-sexual development. In addition, we take great care screening and assessing applicants to the Society of Jesus. Before a candidate is accepted as a Jesuit, he undergoes in-depth screening and an extensive criminal background check.

## WHAT SHOULD SOMEONE DO IF THEY THINK THEY'VE BEEN ABUSED BY A JESUIT?

If you or anyone you know has felt victimized by a Jesuit, please contact **Mary Pat Panighetti**, advocacy coordinator for Jesuits West, at **408-893-8398** or **mpanighetti@jesuits.org**. You should also contact appropriate law enforcement and child-protective agencies.

## THIS IS A SORROWFUL TIME FOR SO MANY PEOPLE. WHAT DO YOU TELL PARISHIONERS, PARENTS, JESUITS?

We all need to challenge our Church to change. I maintain my deep belief that at its heart the Church's mission is to help us follow Jesus, who asks us to care for the least among us. May this moment renew in all of us a greater fidelity, integrity, and dedication to service and ministry.



# FR. STEPHEN CORDER, SJ JESUS TAKES YOU PLACES

By Paisley Schade



Adam Hays

*Fr. Stephen Corder, SJ, Director of Novices, presiding at First Vows Mass, Santa Clara Mission, August 11.*

When considering the question, “What is the best part of being a Jesuit?” the smile on Fr. Steve Corder’s face was evident even over the telephone. “There are so many wonderful parts....” After 28 years as a Jesuit, Fr. Corder is still finding more, especially in his position as Director of Novices at the Jesuit Novitiate of the Three Companions in Culver City, where he is entering his sixth year.

Fr. Corder grew up in San Diego. He was baptized Catholic, but his family was not particularly active in the Church – except for his grandmother. A Third Order Carmelite, she spoke openly with him about her dedication to God, service and prayer. He listened intently and although he never attended Catholic schools, he sought out First Communion on his own during high school.

It was in his undergraduate years at Stanford University that Fr. Corder met the Jesuits for the first time. Through the Newman Center, he found Fr. Russell Roide, SJ, and Fr. Peter Togni, SJ, who in turn helped Fr. Corder find his calling. While studying Psychology and Spanish literature, Fr. Corder coordinated spiritual retreats for

other students. He had considered going into education, but joined the Jesuits immediately upon graduating. He never imagined how much education would become a fixture of his life as a teacher and continuing graduate student.

For Fr. Corder, the Jesuits were kind, and “shared a great sense of humor.” He liked the way “they held their faith and a care for those in need. They were grounded.” Even with a calling from on high, their work seemed very much on the streets and connected to the earth. For the first time, the expression he heard so much in college: “Make a difference,” finally made sense. He felt that through the Jesuits, he would be empowered to do so.

Fr. Gordon Bennett, SJ, was the Novice Director at the Novitiate in Santa Barbara when Fr. Corder joined in 1990. From there, Fr. Corder earned a Master’s degree in Philosophy at Loyola University Chicago, and worked at Bellarmine College Preparatory teaching Spanish, Philosophy, Prayer & Meditation. He was finally teaching and practicing his beliefs at the same time. Then he

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## FR. CORDER'S CURRENT ROLE IS A GIFT BECAUSE "I SEE THE JOURNEY OF BECOMING A JESUIT WITH NEW EYES, AND IN EVERY NOVICE." FR. CORDER LOVES THE ENERGY OF THE NOVICES AND IS MOVED BY THEIR GENEROSITY.

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traveled back from Chicago to the West Coast, where he studied Theology at Berkeley and earned his M. Div. It was here that he was captivated by the Spiritual Exercises of St. Ignatius Loyola and he added a Licentiate in Sacred Theology (S.T.L.) degree.

Fr. Corder was ordained on June 16, 2001 at Blessed Sacrament Church in Hollywood. It is a date he remembers as easily as his own birthday, and it is certainly more important to him. Immediately afterward, he took on another role he fondly remembers – he became an Ignatian Fellow at the University of San Francisco. In this position, he helped manage the Mission and Vision department and campus ministry along with providing student retreats and liturgies. He even taught Theology, but his own education was still not complete. He returned to Chicago at the suggestion of Fr. Tom Smolich, SJ, the Provincial at the time. He purposely chose a school that was not run by Jesuits. He attended the diverse Catholic Theological Union to earn a Doctor of Ministry. He sought out a wider community to practice speaking to different types of people about Ignatian Leadership and the Spiritual Exercises.

He discovered "if we talk from the place of our Spiritual Experience, and we talk about service, and the value of compassion, then a dialogue emerges in the Ignatian vision." It was this understanding that led him to Tertianship and preparation for final vows. He worked in Guadalajara, Mexico in both a hospital and prison. He revisited the Spiritual Exercises again, finding them increasingly powerful. Then he took them "on the road" to many ministries as the Director at the Loyola Institute of Spirituality, where he also gained practical and tactical administrative skills.

Fr. Corder's life changed once again when the Oregon Provincial at the time, Fr. Pat Lee, SJ, approached him and

asked him to consider becoming the Director of Novices in Culver City. All of the pieces came together. He had a year to make the transition and be approved by Rome.

Fr. Corder's current role feels like a gift because "I see the journey of becoming a Jesuit with new eyes, and in every Novice." Fr. Corder loves the energy of the Novices and is moved by their generosity. He is encouraged by how motivated they are to do something positive in the Church and in the world. He also sees Divine Providence at work every day, and particularly in the Novices' second year, when they try out Ignatian "experiments" to seek confirmation of their Jesuit vocation.

Divine Providence is the "trust in letting God's grace lead us." Each novice must choose an established pilgrimage or make his own path. Both are of equal value and it is through discernment that the choice is made. In the latter case, the Novitiate will send him with limited resources. He will have to find the connections, teachers and students he needs. Fr. Corder trusts in this process even though it is mysterious, and probably because it is mysterious. "It's an invitation to cooperate with grace." It is through this path that each Jesuit can choose to stay in the Society "freely, honestly and peacefully." Nowhere is God's hand more clear than with the Novices. With older Jesuits, God is fully integrated in daily life and everywhere, but the Novices are still learning to take His hand and follow His lead. It is beautiful to watch.

Fr. Corder is grateful for his own mysterious journey, although he knows it's far from over. What has Fr. Corder decided is the best part of a being a Jesuit? "My experience with God who labors for us in love. The many people we meet and befriend. The opportunity to see God at work." Because when you become a Jesuit, and when you "go with Jesus, He takes you places." ■

# PROVINCE DAYS: THE PATH FORWARD

By Paisley Schade

## A New Province

Provinces reflect the Jesuits – discerning, responsive, acting both locally and globally. Around the world and over decades, they have contracted and expanded to better serve, educate and minister in the name of Jesus. These shifts do not happen suddenly or lightly. They take years of planning and allow the region’s Provincial to meet with every Jesuit once a year. Recently, Spain, Italy and Brazil consolidated their multiple Provinces into one per country. Switzerland, Germany, Austria and Hungary united to create one Province, while India divided into 17 new Provinces.

Closer to home, we have just passed the first anniversary of combining the Oregon and California Provinces to become Jesuits West on July 1, 2017. This has been in the works for a number of years. In fact, some of the older generation of Jesuits may remember hearing of these two earlier Provinces being one before they split in 1932. The younger generations are happy to reconvene, having already spent time collaborating in the Novitiate. Regardless, we outlined a series of leadership meetings and workshops known as

“Province Days,” to align our work for at least the next three years. Each year, there will be a meeting of Jesuits and lay partners in September, and another meeting of exclusively Jesuits in June, culminating in Ordination.

The first meeting to launch Jesuits West as a regional Force For Good was held August 10-11, 2017 at Loyola Marymount University. It brought together Jesuits and lay partners from every Jesuit institution across the Province. Two-thirds of the attendees were lay people, and the energy in the room was staggering.

The second meeting, exclusive to Jesuits, occurred this August 9-10 at Santa Clara University. Fr. Scott Santarosa, SJ, Jesuits West Provincial, called his brothers together to consider “The Moment, The Path, The Hope” as an outline for solving challenges and seizing opportunities.

## The Moment, The Path, The Hope

Fr. Santarosa explained that The Moment speaks to the present, including its challenges of the decreasing



(L to R): Greg Bonfiglio, SJ, Paul Soukup, SJ, Mike Bayard, SJ, Mark Fusco, SJ (MAR), Dennis Marzan, SJ, and Alejandro Báez, SJ at a break-out session.

Adam Hays





Adam Hays

*Smiles from Frs. Mark Valadao, SJ, Tom Lucas, SJ, and Natch Ohno, SJ, as they head to lunch.*

numbers of Jesuits, increased dependence on benefactors, and a lack of a sense of communal apostolic contribution. In addition, culture is growing in secularity. He also noted the good news: our compassionate and competent men, the new Province, the new Fr. General, Fr. Arturo Sosa, SJ, and of course the Pope and his ideas, directives and energy.

The Path is a work in progress, but Fr. Santarosa believes it will form before the men as they take it – so long as they walk together toward God. The Hope is simply that: enduring, directional and faithful.

### **Those Who Show Up**

Fr. Tony Sholander, SJ, is the Provincial Assistant for Planning and in charge of assuring that the initiatives that emerged last summer continued to move forward in this summer's meeting and beyond. In speaking with him after the most recent Province Days, he found the shift to Jesuits West to be dramatic and hopeful. He reflected on both meetings and how they reckoned the changing role of the Jesuits with their lay partners and each other. At the LMU workshop, the new Mission, Vision and Values were presented. When Fr. Sholander first read the Mission, he was surprised it did not mention Jesuits. Instead it's an invitation to "all people to experience the transformative power of God's love through our educational, pastoral and social ministries." The Jesuit presence lies in the invitation.

He noted that today in Jesuit institutions, lay people simply outnumber Jesuits and are doing the bulk of the work. Where once a layperson would ask a Jesuit,

"May we partner with you?" the Jesuits are now asking the same question of their counterparts. As for the lay people who answer the question? Fr. Sholander reported, "We ask whoever shows up." He says this, knowing full well that the right people will show up. "God puts those people in place when they are needed, and now is one of those times. The lay people who were present at that first meeting were there because they are value-driven, hopeful and have a relationship with God. They wanted to do something to make a difference, and like the Jesuits, they are not uncomfortable with the lack of specificity in the process."

### **Jesuits Only**

Jesuits show up for each other too. In the Jesuit-only meeting, it was carefully discussed that Jesuits used to have siloed callings, and now they are being called together. They no longer lead as "teachers, ministers,

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**"GOD PUTS THE RIGHT PEOPLE IN PLACE WHEN THEY ARE NEEDED, AND NOW IS ONE OF THOSE TIMES."**

— Fr. Tony Sholander, SJ

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Adam Hays

*Frs. Tony Sholander, SJ, and Mark Ciccone, SJ, in lively conversation.*

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## Province Days and the Path Forward



Adam Hays

*Recently ordained priest, Fr. Ike Udoh, SJ, engages in faith-sharing discussion.*

and administrators,” but as Jesuits. The new construct of Jesuits West is helping Jesuits go where they will best serve. Fr. Sholander observed, “What was a campus is now a city. What was a Parish is now a region. We care for the souls in that place as best we can with the people we have.” He likens bringing the Jesuits and the Spiritual Exercises into a place, to adding yeast into bread; it may seem small, but it makes all the difference.

This is in alignment with Fr. Scott Santarosa’s response to the message of Pope Francis and the direction from the new Jesuit Superior General Fr. Arturo Sosa, SJ. “Jesuit ministries are being called to form new collaborative

partnerships to serve and care for the poor, the homeless, and those most in need of God’s love....Jesuits and our works can no longer operate independently of one another if we are to maximize our service and impact. To be good stewards of our resources, we must work together in regions, sectors, and networks.” Province Days allows for this critical regrouping.

Already many Jesuits in the Province live together. Several Jesuits living together make up a community where they share their perspectives and charisms. This is especially important as the job of each Jesuit becomes less quantifiable than in days past. “Regardless of our special talents, it works better when we all live in the same house” because “the enemy is siloed thinking. Any way we can cross lines, we’re richer for it,” said Fr. Sholander. Not surprisingly, the Jesuit-only meeting “felt like a family reunion” to him.

As Province Days will be annual in each iteration, every year there will be a new theme that has to do with an important and contemporary issue unique to our times. This year for the Jesuits meeting, it was immigration. The theme was brought home when the Jesuits gathered for Ordination close to the Mexican border at the Our Lady of Mount Carmel Church in San Ysidro. The border wall was clearly visible from the parking lot and as Fr. Sholander described, “We began by praying right there.” He remarked that it was particularly poignant and topical as many of the Jesuits present were from

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**“JESUITS USED TO HAVE SILOED CALLINGS, AND NOW THEY ARE BEING CALLED TOGETHER. THEY ARE NO LONGER LEAD WITH TEACHERS, MINISTERS, AND ADMINISTRATORS, BUT AS JESUITS.”**

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other countries, particularly those that lie south of the border. Given the theme, “We prayed and asked what is Christ offering us?”

### **God Has Something Going**

Fr. Sholander felt the latest theme of Province Days was personal on many levels because it is not just immigrants who are seeking their place. The Jesuits are too. Fr. Sholander said looking into the future is like looking at a fog bank and being confident that there is land underneath. He went on to explain that establishing new roles is not “a sign of failure, but a sign of completion. When you’ve done your job well, you’re not needed in that same capacity anymore and can move to make a greater impact. The most powerful part is that there is no fear and no pushback in the Province. From the Novitiate to the Provincial, every Jesuit wants to do the same thing: go to where we are needed most to do what we do best.” How this happens is part of the journey and secondary to the fact that it will happen.

The approach may be uncertain, but it is not haphazard. After all, discernment is key to Jesuits. The Jesuits will still fan out to the institutions they began, but in different numbers and roles. The view will be from a more distant perspective. Looking at the number of places that need to be served and the number of able-bodied Jesuits to serve, 1-3 can be placed in each institution. Although there is need to cover expenses, the Jesuits do not operate like a business. There is a level of tolerance for uncertainty as much as there is a willingness to put listening and inclusion first.

As Fr. Santarosa mentioned in his letter, there was indeed a talent show included in the Province Days. The diversity of the Jesuits continues with the diversity of their talents outside their Jesuit work. After watching the show unfold with great joy and hilarity, Fr. Sholander noted, that “with the range of abilities that show up at the door...with these guys, we can do anything, we can do everything.” It was certainly an affirming highlight for all who attended. “God clearly has something going.” We may have fewer Jesuits, but “we have more than ample resources.”

While there will be a formal reckoning every year in the Province for the success of the Province Days Initiatives, Fr. Sholander believes that measuring the success will also be accomplished through the quality of the relationships between people, and their sense of hope. He firmly believes in the journey. The Jesuits have been active for centuries and no man today will reach the destination, because there isn’t one. “As long as we carry with us dignity, grace, confidence and hope, getting there doesn’t matter. We already have everything we need.” ■

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**“WITH THESE GUYS, WE CAN  
DO ANYTHING, WE CAN DO  
EVERYTHING.”**

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(L to R): Paul Cochran, SJ, Tom Bunnell, SJ, Radmar Jao, SJ, Lucas Sharma, SJ, and Daniel Nevares, SJ, at Province Days.

Adam Hays



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Feature Story

# ALASKA'S FRONTIER JESUITS

By James R. Millikan, SJ

THE JESUITS FIRST ARRIVED ON THE YUKON DELTA OF ALASKA IN THE 1880'S FOR A TEMPORARY ASSIGNMENT. TODAY JESUITS SERVE THE PEOPLE IN AKULURAK AND SURROUNDING AREAS. AKULURAK MEANS "IN BETWEEN PLACE," WHICH IS PERHAPS A NOD TO ITS ONCE-NOMADIC INHABITANTS, BUT IS NOW THE PERMANENT HOME TO MANY YUP'IK (ESKIMO) PEOPLE.

As we made our final approach towards the narrow airstrip, I was certain we were going to crash. With the plane at a five degree angle to the runway and showing no signs of making a course correction; it took every ounce of willpower not to voice my alarm to the pilot tightly gripping the yoke in the seat in front of me. The words of night prayer, "May the Lord grant us a restful night and a peaceful death," flashed through my mind. Would it at least be a quick passing? I could not tell if this was a hopeful or hopeless thought. In the final seconds before disaster the pilot pushed on the rudder, stall speed alarms sounded, and the strong cross wind mercifully swung the tail into a perfectly straight landing on the gravel runway. As the pilot slammed on the brakes we struck a pothole with the left tire, splashing muddy water onto the side windows of the single engine 8-seater Piper prop plane. We glanced at each other and laughed nervously as the plane rolled to a stop. Welcome to Newtok (Niugtaq), Alaska, population 350.

For the next six weeks, our "vow class" – the four men with whom



*Novice classmates John Meyers, SJ, and James Millikan, SJ, arrive for their summer of service in Alaska.*

I professed First Vows of poverty, chastity, and obedience in the Society of Jesus and I labored under the direction of retired Navy captain Eric Bennet in remote villages like Newtok, performing much needed maintenance and repairs on run-down priest residences and churches. We insulated attics in preparation for the -40° F winter. We installed new windows, floors,

composting toilets and bathroom enclosures. We scratched our heads over cryptic fuel lines and oil stove instructions. We built cabinets, rewired ovens and replaced ceiling lights; and we used hydraulic jacks to level foundations that had sunk more than a foot into the mud. The hours spent working in the neighboring mosquito-infested bog gave new meaning to the term "dirty work."





Dean Swope

Raymond Parcon, SJ, and John Meyers, SJ, making much needed repairs in Newtok, Alaska.

Conditions in Western Alaska are rustic —shall we say— with entire villages still using the “honey bucket” (chamber pots) and coping without running water. Boiled rainwater became our daily drink, carefully rationed canned food became our nourishment, stories and breviaries became our sustenance, and our walks through the soggy streets our entertainment. We were worlds away from the universities in Chicago, Guadalajara, New York, and Saint Louis where we had been studying philosophy just weeks before. Our learning, however, experienced no breaks.

Was our time in Alaska challenging at times? Yes, but that is exactly what we Jesuits expect. As Fr. Segundo Llorente, SJ, put it in his *Memoirs of a Yukon Priest*, we entered the Society of Jesus “to work, to do all

the dirty work, to beat trails, to take assignments that no one else wants.” It is strenuous and unglamorous, yes, but ultimately deeply satisfying to incarnate God’s loving concern in the desolate conditions where Jesuits have labored for over a century and a half. We can only hope that the experience we brought was as powerful as what we received.

### **Br. Joe Prince Jesuit Community: A Living Tradition**

In between trips to Newtok and Alakanuk, we stayed with Fr. Mark Hoelsken, SJ, Director of the Rural Deacon Program for Northern Alaska. Mark accompanies and forms the Yup’ik deacons, equipping them to bring the joy and healing of the Gospel to remote communities ravaged by poverty and alcoholism. The program blends Native and Western spiritualities, empowering

deacons to preach in their native Yup’ik language and build up their communities in a culturally responsive manner. Mark’s ministry meets the needs of the people of the Yukon–Kuskokwim Delta in ways that would be impossible for a one-size-fits-all catechetical program. It is truly an amazing one-of-a-kind ministry.

We also shared time with Fr. Rich Magner, SJ, who, in addition to his dedicated pastoral work at Immaculate Conception Church in Bethel, organizes service immersion mission trips for students from the lower 48. During our time in Alaska, Rich offered Masses, explained the local history, tracked down work supplies, arranged transportation, and ironed out countless other essential details for groups from Fordham University and Strake Jesuit Preparatory School. The students





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IN THE ORIGINAL ASSIGNMENT, JESUITS WERE DIRECTED TO ESTABLISH SCHOOLS AND A CHURCH, BUT THE WORK EXPANDED TO INCLUDE BUILDING AN ORPHANAGE WHEN THE COMMUNITY WAS DEVASTATED BY A FLU EPIDEMIC. MANY GREENHOUSES WERE CONSTRUCTED AND THE COMPOUND OF BUILDINGS WERE WARMED BY PIPED-IN WATER FROM THE HOT SPRINGS.

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**IN ALASKA, JESUITS ARE CHALLENGED TO TRAVERSE VAST DISTANCES, THRIVE IN FIERCE BLIZZARDS AND LEARN TO COMMUNICATE WITH THE INDIGENOUS PEOPLE. THE 1930-1950S WERE CRITICAL IN THE TRANSITION OF THE YUP'IK FROM A HUNTER-GATHERER SOCIETY TO A MODERN TECHNOLOGICAL SOCIETY.**

returned from these service-learning trips with a new appreciation of the richness of their Catholic Jesuit education that integrates action, reflection, and faith. The vibrant culture of Western Alaska would be all but impossible for these students to experience without Rich's dedication, resourcefulness, and the hard-earned respect of the locals.

We saw less of Fr. Gregg Wood, SJ, and Fr. Tom Provinsal, SJ, because the demands of pastoral ministry in the tundra often require long stints away from the Bethel community. Gregg and Tom embody the missionary spirit of the Jesuits of yore: reconciling, teaching, and healing in remote regions like Tununak, Nightmute, Newtok,



Dean Swope

*Fr. Tom Provinsal, SJ, enjoys riding on ATV with a parishoner.*

Chevak, Scammon Bay, and Hooper Bay. With the financial burdens of the necessary air travel and the reluctance of the diocesan clergy to forego the comforts of larger towns and cities, there are virtually no substitute priests available if they are not there. Even with Gregg and Tom's generous labors, it is not uncommon for weeks to go by without a Mass being celebrated in the rural parishes. Meeting basic pastoral necessities, like reserving enough consecrated hosts for the Sunday communion services, is an ongoing challenge.

Gregg and Tom go the extra mile in their ministry, actively studying the culture and the language in order to better relate to the local peoples. Tom's Yup'ik fluency is particularly strong: some villagers joked that they wished that his language skills were more limited so that they wouldn't be understood in the Sacrament of Reconciliation! This reverence that Gregg and Tom show for the culture has borne much fruit: our vow class was received with respect, generosity, and gratitude by Yup'ik parishioners and elders.



*Shane Liesegang, SJ, and Jason McCreery, SJ, updating a kitchen in Newtok, Alaska.*

Despite the limited access and remote location, it seemed as though whenever we were at an impasse the right item would materialize. Locals stopped by to give us a pipe flaring tool, a hacksaw, scraps of wood, as well as freshly caught king salmon and fry bread that helped keep morale high. (Of course there is no wrong moment for fry bread.) We brought the "five loves and two fishes" of our past building experiences and they were multiplied

by the Yup'ik community. The spirit of potluck, the spirit of kinship that extends beyond narrow self-interest, is alive and well in Western Alaska.

But for all the material goods we received, the true "pearl of great price" that we were blessed to receive was the local wisdom that was generously shared with us. A story told by Grant, the principal of Newtok school, is just one example of this tradition.

### **That Which Endures**

After a long day of work, I went out for a stroll along the boardwalk "streets" of Newtok, praying my Examen and taking in the desolate landscape. As I passed by the school, something caught my eye and snapped me out of my contemplative daze. I turned my head and saw a man on the steps of the school; he beckoned to me and said, "You should come in out of the rain."

I paused for a moment, thanked him, and then shook his hand as I approached the weathered metal doors. He introduced himself as Grant, a Yup'ik elder and the principal



*Shane Liesegang, SJ, entertaining a local child.*



## Alaska's Frontier Jesuits



Dean Swope

Local transportation, ATV express.

of Newtok school. As I passed through the double doors I saw a sign that read, "Through these doors walk the finest people in the world."

Grant led me down the hall and gestured for me to have a seat near a table covered in craft supplies. As I took my seat he asked me if I had a knife, and when I said no, he began to pull a length of white string from a spool. He glanced at me and then proceeded to sever a three-foot piece of string from the spool with the flame of a match. Sensing my confusion, he said, "I'm going to tell you a story."

For the next several minutes he recounted the story of a great Yup'ik hunter from long ago. With each detail, he formed an elaborate scene in the cat's cradle he had made with the length of string. His hands moved with his voice, sculpting the story in the air before me. "The hunter went out without mittens," he would say, while pulling on two strings that represented the hunter's mittens in the cat's cradle before they would vanish. "The hunter traveled through the lakes and rivers," he said, and a

tundra landscape would form and transform within the strings.

He continued with intricate details for a few more minutes until, finally, he pulled his two hands apart. The gesture made the image of the hunter in the string disappear as though he had finally walked beyond the vanishing point of the horizon.

Grant paused for a long time and then said, "My grandfather told

me that story just once, but I remembered it forever, because that story is *mistuuq*." Sensing my confusion he said, "*Mistuuq* means far away. It means profound. The teachers here know that what they teach must be *mistuuq*; only the *mistuuq* is worth passing on." He paused for a long time to let these words sink in.

The concept of *mistuuq*, the profound, the far-away, that which endures proves to be a good insight into the key grace of our time in Alaska. We were invited and sometimes pushed to go to the limits of our spiritual and physical capacities—to live with greater depth and at further distances from the familiar—in order to develop more spacious hearts. The story of our time begs to be shared and continued. It will not be forgotten by those who have experienced it or those who merely heard the tale.

This frontier ministry, a ministry which moves us beyond book



James Millikan, SJ, completing a kitchen remodel and new floors in Newtok, Alaska.



learning and familiar settings, is long, demanding, and expensive, there is no doubt about it. But whether in the Jesuit universities of California or in the tundras of Western Alaska, the people of God deserve the very best; they deserve Jesuits who have been taken, blessed, broken, and shared for the good of God's people. It is only through laying down our lives for those most in need, and in imitation of the one who "came to serve and not be served," that we grow to be people of grace, wisdom, depth, and mercy. And in Alaska and beyond, we may become messengers of the *mistuuq* for the greater service of God and the help of souls. ■

**THE DIOCESE OF FAIRBANKS IS LARGER THAN THE STATE OF TEXAS. JESUITS SPEND AMPLE TIME TRAVELING BETWEEN PARISHES TO BEST SERVE THIS GEOGRAPHICALLY CHALLENGING STATE. SERVING WITHIN JESUITS WEST MEANS REACHING THOSE WHO LIVE AT ITS FURTHEST CORNERS.**

To watch a video of Jesuits serving in the villages of western Alaska, visit: [www.jesuitswest.org](http://www.jesuitswest.org)





*Ordination ceremony at Our Lady of Mount Carmel Church, San Ysidro, California.*





Ordination

## JESUITS WEST PROVINCE HOLDS ORDINATION NEAR THE U.S.-MEXICO BORDER

By Erin Walker

With Bishop of San Diego Robert W. McElroy presiding, the Jesuits West Province of the Society of Jesus welcomed four new Jesuit priests to their ranks on June 9.



Jon Rou

Ordination class  
of 2018

This year, the Jesuits West Province of the Society of Jesus chose to hold its Ordination Mass a mile from the U.S.-Mexico border. From the grounds of Our Lady of Mount Carmel Church, one can easily see neighboring Tijuana. Rather than a traditional Jesuit locale or elaborate cathedral, the decision was made to celebrate at a diocesan parish in San Ysidro. The parish is home to a mostly Spanish-speaking community of 800 to 900 people attending each of its eight weekend Masses. The intention of celebrating here was to reflect on the immigrant experience and to express partnership with our immigrant brothers and sisters.

At this Mass, presided over by San Diego Bishop Robert W. McElroy and concelebrated by Jesuit West Provincial Fr. Scott Santarosa, SJ, four men were ordained as the newest priests of the Jesuits West Province. Two of this year's Ordination class, Oscar Alejandro Xavier Báez-González, SJ, and Elías Puentes, SJ, were born in Mexico. All four men have worked with immigrants as part of their formation. Moreover, ordinand Roberto Carlos Durán, SJ,

## Ordination

had to return to El Salvador earlier this year to be ordained after facing difficulties in renewing his visa. This challenge further confirmed the value of such a move for Fr. Santarosa.

“Is this border a bridge or a barrier we see before us?” Bishop McElroy asked in his homily. To be Church, he said, is to refuse to accept the validity of any barriers put between us. The bishop reminded the many present that the mission of the church and of its new priests is to follow the call of Pope Francis “to see with new eyes, and to build bridges where there have only been barriers before.”

Leading up to the Ordination on Saturday, June 9, a small group of Jesuits and laity spent Thursday visiting various shelters and organizations in Tijuana to learn more about the historical context and current challenges immigrants face, including some of the reasons people resort to migration in the first place. Many leave everything and everyone they have behind and risk death to escape poverty, danger, or to provide for their families. Some seek asylum from grave problems their own government perpetuates or will not protect them from. Participants of the immersion trip also visited Friendship Park (Parque de la Amistad) at the border, where separated families have met over the last 45 years to share time together through the wall, a wall that extends out into the ocean, past the breakers – a wall two people tried to swim around within the last month and died – a wall covered with murals of butterflies, hearts, hands, crosses, and memorials. One painted bar reads: “Ningun ser humano es ilegal” (No human being is illegal).

On Friday, Jesuits, together with other members of the faith community, DACA recipients, Chicano Park Steering Community, and San Diego Organizing Project gathered in Chicano Park, San Diego, for a Prayer Rally and Call to Action. Surrounded by rich murals of strength and heritage, participants shared stories of challenge and hoped to raise awareness about the real effects of current immigration policies.

Testimonies and reflections from members of the local community depicted the inhumanity of deportation practices which separate families. Personal stories called attention to the injustice and unfair treatment of people seeking a life that affords opportunity and relief from often desperate circumstance. We felt the immediacy of consequence, how a family can lose everything in an unexpected traffic stop on the way home from school. Fear has become a constant as individuals are sometimes held for months before being released, regardless of their contribution to society, what they do, or how they

live. We were invited to reflect: How are we each being called to actively participate in the demand for mercy?

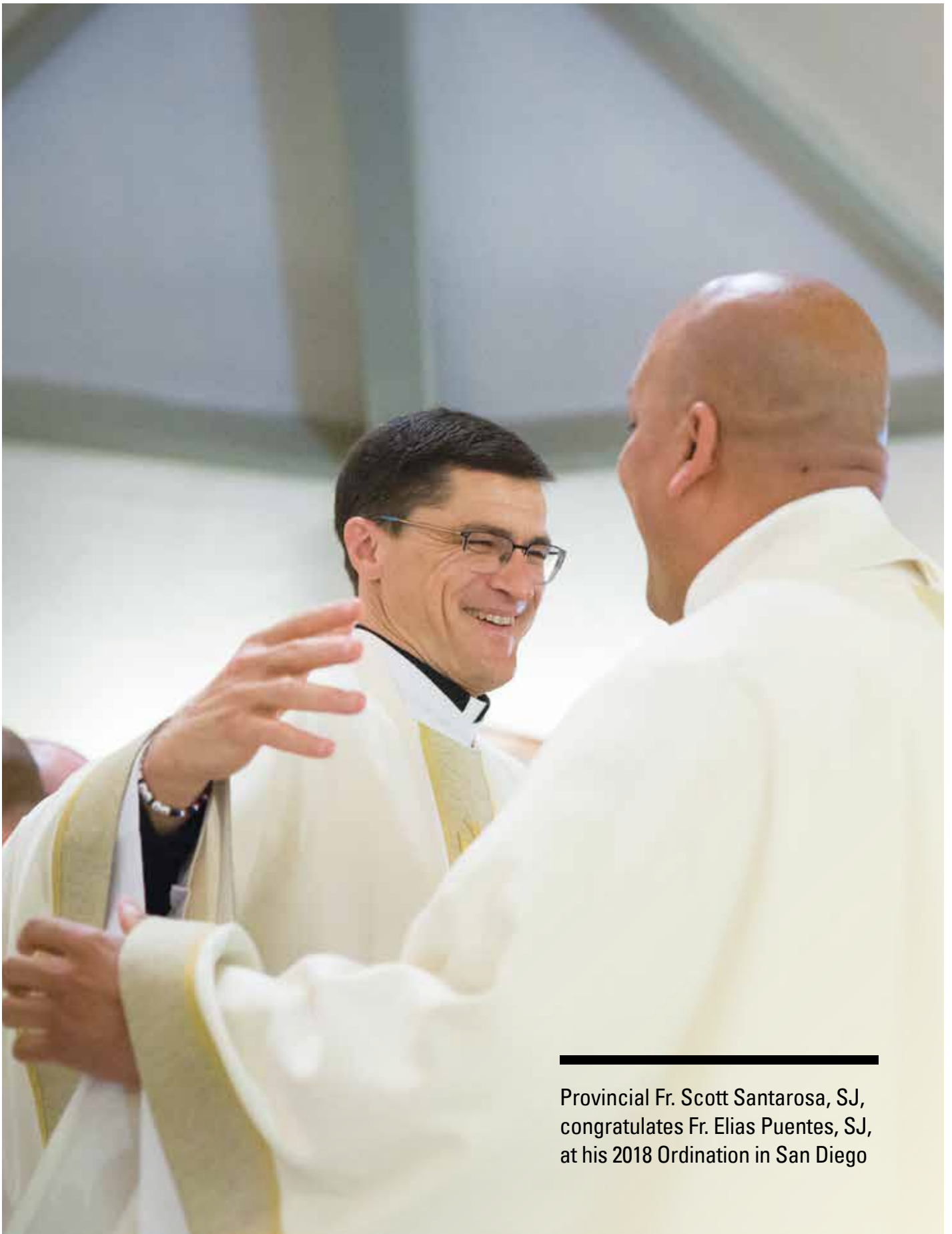
Amidst the almost meditative whir of passing cars high above Chicano Park, we felt the reality of the church in the modern world. Standing underneath Coronado Bridge in Barrio Logan, we felt the unnaturalness of borders. Our connectedness was tangible, all brothers and sisters of the same land. Church has no borders: Iglesia sin fronteras. Grace dwells wherever mercy is called for.

The message of Jesuits West is clear: We stand with our immigrant brothers and sisters and seek justice and compassion for them and their families. We should all have an equal opportunity to fulfilling lives, free from poverty. It is important to understand how U.S. immigration policy affects individual’s lives and communities. As Fr. Santarosa articulated the mission of the Society of Jesus: “We always stand and welcome the stranger. We are reminded that the United States Catholic Church is an immigrant church.” ■



*Brad Mills, SJ, Marcos Gonzales, SJ, and members of the faith community stand in solidarity at Chicano Park.*

Jon Rou



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Provincial Fr. Scott Santarosa, SJ,  
congratulates Fr. Elias Puentes, SJ,  
at his 2018 Ordination in San Diego



## Ordination

### Fr. O. Alejandro Baéz, SJ

Age: 41  
Raised in: Jalisco, Mexico  
Missioned to: Bellarmine Preparatory School,  
Tacoma, WA



### Fr. Roberto Carlos Durán, SJ

Age: 40  
Raised in: San Salvador  
Missioned to: San Bartolomé Parish, El Salvador



**“FROM THE EARLIEST MOMENTS OF THE GREAT WORK OF ST. IGNATIUS IN LAUNCHING A NEW AND VISIONARY OUTREACH OF THE CHURCH IN A TIME OF DARKNESS AND STRUGGLE, THE MEMBERS OF THE SOCIETY OF JESUS HAVE UNDERSTOOD THAT THEIR MISSION IS PRECISELY THE WILLINGNESS TO GO ANYWHERE THE CHURCH NEEDS THE HELP, AND IN DOING SO CHALLENGE ANY BARRIERS WHICH THREATEN THE SPREAD OF THE GOSPEL OF JESUS CHRIST.”**

— San Diego Bishop,  
Robert W. McElroy

Fr. Alejandro Báez, SJ, was born in Jalisco, Mexico, where he was inspired, even as a young boy, by the joyfulness of priests and nuns at his local parish church. After high school, he immigrated to Southern California and became active at St. Peter’s Italian Church, a parish that serves immigrants, run by the Missionaries of St. Charles-Scalabrinians. The Scalabrinians soon asked Alejandro to discern a vocation to their order, and he began studying at St. John’s College Seminary in Camarillo, California, while serving as director of religious education and music director at St. Peter’s. A vocalist and self-taught organist and pianist, who has studied at New York University and The Juilliard School, music has always been an important part of his life. Although Alejandro deeply identified with the Scalabrinians’ charism of helping immigrants, he felt that God was calling him elsewhere so, after earning a bachelor’s degree in philosophy, he left the seminary and began to discern a vocation to the Jesuits. He entered the Jesuits in 2004 and, as a novice, worked at Dolores Mission School in East Los Angeles, with the Yup’ik people in Chefnak, Alaska, and with a L’Arche community in Spokane, Washington. Missioned to Fordham University in the Bronx, New York, Alejandro studied theology for one year before earning a master’s degree in music education from New York University while student teaching. He then taught at Jesuit High School in Sacramento from 2011-2013 and Verbum Dei High School in Los Angeles from 2013-2015 in both the music and theology departments. Alejandro was next missioned to the Jesuit School of Theology of Santa Clara University in Berkeley, California, where he earned a Master of Divinity degree while serving as a deacon at St. Raymond Catholic Church in Dublin, California.

Fr. Roberto Carlos Durán, SJ, was born in San Miguel in eastern El Salvador. He was raised in San Salvador, and the family attended Santa Lucía Parish in Ilopango, San Salvador. Carlos received a bachelor’s degree in social communication from Universidad Don Bosco in San Salvador in 2004 while learning English at Centro Cultural Salvadoreño. The next year, he moved to San Francisco and worked for a small Hispanic newspaper, El Bohemio News, covering local events in the city. Helping with the Hispanic youth group at Mission Dolores Parish sparked his interest in religious life, and after contacting the Jesuits online, Carlos began receiving spiritual direction from a Jesuit deacon at St. Agnes Parish in San Francisco. After attending several discernment retreats, he decided to join the Society. As a novice, Carlos taught Spanish at St. Ignatius College Preparatory in San Francisco and volunteered at a L’Arche community in Seattle. He was next missioned to Loyola University Chicago for one year before moving to Buenos Aires, Argentina, where he earned a bachelor’s degree in philosophy from Colegio Máximo de San José. While in Buenos Aires, Carlos also did youth ministry at Santa Brigida Parish. Next, he was missioned to teach Spanish and religion at Bellarmine College Preparatory in San Jose, California, where he also led student immersion trips to El Salvador and Taiwan. Carlos spent one summer in Madrid, working at Pueblos Unidos, a Jesuit organization that offers services for immigrants and the unemployed. He moved to the Boston College School of Theology and Ministry to begin a degree in theology and served as a deacon at Immaculate Conception Parish in Everett, Massachusetts. As an ordained priest, Carlos serves as the associate pastor at the parish of San Bartolomé in Arcatao, El Salvador.

## Fr. Thomas J. Flowers, SJ

Age: 34

Raised in: Morgan Hill, CA

Missioned to: Studies, University of York, UK



Fr. Thomas J. Flowers, SJ, grew up in Morgan Hill, California, near San Jose. His family was active at St. Catherine of Alexandria Parish, where Thomas was an altar server and his parents taught catechism. He first met the Jesuits as a student at Bellarmine College Preparatory in San Jose, where he immersed himself in campus ministry, leading retreats by his senior year. At the University of California, Santa Barbara, Thomas studied history while volunteering at the campus Newman Center. After graduating in 2006 with a bachelor's degree, he taught religion for a year at Archbishop Riordan High School in San Francisco, while discerning his vocation with a Jesuit spiritual director. In 2007, Thomas entered the Society of Jesus and, as a Jesuit novice, published his first book, "Walking Humbly: Scripture Meditations in Verse." He also spent six weeks in Uruguay in a Spanish language immersion program. Missioned next to Saint Louis University, Thomas earned a master's degree in early modern European history and published his second book, "God's Invitation: Meditations on a Covenant Relationship." In 2012, he returned to his alma mater, Bellarmine College Prep, to teach world history and religion for two years before serving for a year at the U.S.-Mexico border with the Kino Border Initiative. In 2015, Thomas was missioned to Rome to study theology at the Pontifical Gregorian University, where he earned a bachelor's degree in sacred theology. Thomas considered his years in the city an immersion in the history of the church and the Society. Ordained a deacon this spring, he served at Most Holy Trinity Catholic Church in San Jose this past summer before beginning doctoral studies in history at the University of York in England.

## Fr. Elías Puentes, SJ

Age: 46

Raised in: Mexico and the United States

Missioned to: Studies, Boston College



Fr. Elías Puentes, SJ, was born in Mexico and immigrated to the U.S. with his family. As a student at Maywood Christian School outside Los Angeles, he balanced academics with a nearly full-time job. One day after graduating from high school, he was driving past Dolores Mission, a Jesuit parish in East Los Angeles, and found himself inexplicably and strongly drawn to the church. Before long, he was part of the community at Dolores Mission, working as a clerk in the office. He was quickly spotted by the staff of Proyecto Pastoral, the homeless shelter housed in the church, and was asked to join their team. For the next seven years, Elías took on increasingly more responsibility with the shelter, eventually serving as director of the program. He also formed close friendships with Jesuits and immersed himself in parish life while discerning his call to the priesthood. After building an academic foundation at East Los Angeles Community College, Elías entered the Jesuits in 2006 and, as a novice, did a six-week pilgrimage in the San Joaquin Valley with migrant farm workers and worked at Sacred Heart Nativity School in San Jose, California, and at the Jesuit infirmary in Los Gatos, California. In 2008, he earned a bachelor's degree at Saint Louis University in philosophy before serving for one year at Loyola Academy in Phoenix. Missioned next to Gonzaga Preparatory School in Spokane, Washington, for two years, Elías taught Scripture and managed the school's diversity program. In 2015, he was missioned to the Boston College School of Theology and Ministry, where he studied for a Master of Divinity degree while working as a deacon at St. Mary of the Angels Church in Roxbury, Massachusetts. His Jesuit formation also included work in prison ministry as well as a summer spent at the Kino Border Initiative. Elías continues his studies at the Boston College School of Theology and Ministry.

## Fr. John T. Tanner, SJ

Age: 36

Raised in: Thousand Oaks, CA

Missioned to: Studies, JST, Santa Clara University; Associate Pastor, Blessed Sacrament



Fr. John T. Tanner, SJ, grew up in Thousand Oaks, California. Although baptized Catholic, J.T. was not a regular churchgoer until he was in his junior year of high school and began attending St. Angela Merici Catholic Church in Brea, California. After graduating from high school, he attended Fullerton Community College before transferring to California State University, Long Beach, where he earned a bachelor's degree with a double major in philosophy and religious studies while also working as a youth minister at his parish. While attending a conference for his job, someone asked those thinking about the priesthood to stand up. To J.T.'s surprise, he did. Later, while discerning his vocation, he attended a talk by Fr. James Martin, S.J. Afterward he began reading Fr. Martin's book "My Life with the Saints," and three chapters in, J.T. knew he wanted to be a Jesuit; he entered the Society of Jesus in 2007. During the novitiate, he worked at St. Ignatius College Preparatory in San Francisco and with migrants in Tijuana. He then went to Fordham University in New York, earning a master's degree in philosophical resources in 2012. Next, J.T. spent two years teaching theology, coaching track and working in campus ministry at Loyola High School of Los Angeles, followed by a year of working with migrants at the U.S.-Mexico border at the Kino Border Initiative, Nogales, Arizona. Missioned next to Bogotá, Colombia, J.T. studied theology for a year and half at the Jesuits' Pontificia Universidad Javeriana before heading to the Jesuit School of Theology of Santa Clara University in Berkeley, California, where he earned a Master of Divinity degree. He also served as a deacon at San Francisco General Hospital and for the Spanish-speaking community at St. Ambrose Catholic Church in Berkeley. After ordination, J.T. returned to Berkeley for a semester and will then do parish work for a year.

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# TEN JESUITS WEST NOVICES PROFESS FIRST VOWS

By Joseph Kraemer, SJ



*Ten Jesuits professed First Vows - from left: Anthony J. Cortese, SJ, Michael J. Bachmeier, SJ, Dennis V. Marzan, SJ, Henry W. Perez, SJ,*

On August 11th, ten men from the Jesuits West Province of the Society of Jesus completed their novitiate program and professed First Vows of poverty, chastity, and obedience before a large assembly of family, friends and other well-wishers at Mission Church at Santa Clara University. Director of Novices Fr. Stephen Corder, SJ, concelebrated the Mass with Provincial Fr. Scott Santarosa, SJ.

A novice's profession of vows comes after a Jesuit completes his first two years of formation in the novitiate and signifies his commitment to the Society of Jesus.

During their time at the Novitate of the Three Companions in Culver City, CA, the novices prepared to become vowed members of the order by learning about the Society, participating in local ministries and living in Jesuit communities throughout the ten Western States that comprise Jesuits West. Traditionally known as "Long Experiment," this broadening experience missioned men in all directions from their temporary home base: Michael J. Bachmeier, SJ, assisted at the Newman Center in Boise, Idaho; Kyle J. Baker, SJ, lived and worked at Gonzaga University in Spokane, Washington, alongside his novice classmate, An Nguyen Vu, SJ, who was sent





Adam Hays

*Fernando C. Saldivar, SJ, Daniel E. Mascarenhas, SJ, An Nguyen Vu, SJ, Kyle J. Baker, SJ, Victor E. Yanez Valle, SJ, and An Hoang Vu, SJ.*

to Gonzaga Preparatory; and Dennis V. Marzan, SJ, and Henry W. Perez, SJ, both remained in Los Angeles, living at Loyola High School where Dennis kept busy in campus ministry and other works on campus. Henry was assigned to LA's other Jesuit High School, Verbum Dei, in Watts. Anthony J. Cortese, SJ, was sent to help out in campus ministry at Santa Clara University; Dennis V. Marzan, SJ, moved to Bellarmine Preparatory in Tacoma; Fernando C. Saldivar, SJ, at Saint Ignatius Parish in Sacramento; and An Hoang Vu, SJ, helped out at Most Holy Trinity in San Jose, CA. Their wide variety of assignments and

experiences spoke to the Ignatian ideal of going out, meeting people and responding to the needs they have in the places where they live.

As novices, these ten men also embarked on pilgrimages, performed community service and completed the Spiritual Exercises — a 30-day silent retreat developed by St. Ignatius of Loyola.

More examples of these and other projects and programs engaged in by the novices can be found on the next page. ■

# NOVITIATE SOCIAL SERVICES PROGRAM

## Apostolates near Novitiate

Barry J. Nidorf Juvenile Hall  
Sylmar, California

Dolores Mission School  
Boyle Heights, California

Homeboy Industries  
Los Angeles, California

Jesuit Restorative  
Justice Initiative  
Culver City, California

Marycrest Manor  
Culver City, California

St. Francis Medical Center  
Lynwood, California

Verbum Dei High School  
Watts, California

## Pilgrimage & Poverty Experiment

Casa de Los Pobres &  
Ciudad de Misericordia  
Baja California, México

Gift of Love Hospice  
Pacifica, California

Holy Rosary Mission  
Pine Ridge Indian Reservation,  
South Dakota

Jesuit Alaska Mission  
Bethel, Alaska

Kino Border Initiative in  
Ambos Nogales  
Arizona, EE.UU.y Sonora,  
México

McAllen, Texas to  
Culver City  
along the USA-  
México Border

Missoula, Montana  
to Culver City  
via Jesuit Parishes

St. Mary's Mission  
Omak, Washington

Washington, DC to  
Culver City  
via Muslim and  
Refugee Communities

## Short Experiment

Blanchet House of Hospitality  
Portland, Oregon

Ciudad de Los Niños del  
Padre Cuellar  
Zapopan, Jalisco, México

L'Arche Noah Sealth  
Seattle, Washington

L'Arche Tacoma Hope  
Tacoma, Washington

Nativity House  
Tacoma, Washington

Sacred Heart Jesuit Center  
Los Gatos, California

## Long Experiment

Bellarmino College Preparatory  
San Jose, California

Bellarmino Preparatory School  
Tacoma, Washington

Gonzaga Preparatory School  
Spokane, Washington

Gonzaga University Office of  
Mission & Ministry  
Spokane, Washington

Loyola High School  
Los Angeles, California

Most Holy Trinity Parish  
San Jose, California

Santa Clara University  
Santa Clara, California

St. Ignatius Parish and  
School  
Sacramento, California

St. Paul's Catholic Student  
Center at BSU  
Boise, Idaho

Verbum Dei High School  
Watts, California

## Summer Studies

History of the Society of Jesus  
Regis University  
Denver, Colorado

Spanish Language and Culture  
Universidad Iberoamericana  
Tijuana, Baja California, México



# PUTTING TRUST AND FAITH IN THE JESUIT MISSION

Fr. Provincial Scott Santarosa, SJ, inaugurated a very successful Province Days gathering of over 250 Jesuits at Santa Clara University for three full days of collaboration and faith sharing in August. This special event culminated with 10 novices professing First Vows of poverty, chastity and obedience on August 11 at the Mission Church. Jesuits representing the 10 States of Jesuits West traveled from Bethel, Alaska, the Native American Indian reservations of Montana, 5 Jesuit Universities, 15 High Schools, 13 Parishes, 12 Spirituality Centers, and the Kino Border Initiative in Nogales, Mexico. The purpose of this Jesuit convention was to share ministry wisdom and to explore a strategic vision of the Province to better serve the Church, the People of God and those most in need. Working together, we are an even stronger force for good.

The Advancement Office is the engine room buried deep in the Jesuits West infrastructure that supports the Province by raising yearly \$6M in needed income for Jesuit Formation, the care of elderly Jesuits and for ministry support. Previously, the long-term financial investments of the Province provided sufficient resources to cover operating costs. This formula no longer works. Due to rising costs for the education of Jesuits and for health care of our senior Jesuits, the Advancement Office mission is to raise needed funds to provide the necessary expenses for these areas.

The good news is that we have a solid group of diverse and talented candidates for the priesthood and brotherhood joining our ranks every year. Jesuits West currently has over 100 men at various stages of Formation, starting at the Novitiate in Culver City, serving as Regents in various educational or pastoral ministries, and studying for advanced degrees at institutions of higher learning. As one article highlights, we ordained five Jesuit priests this year: one in El Salvador and four in San Ysidro, California, and welcomed seven new novices in August. **The Province alone has the responsibility to ensure that there are men being trained to provide Jesuit ministries with qualified Jesuits well into the future.**

Sacred Heart Jesuit Center, Los Gatos, is the prayer powerhouse of Jesuits West, where elderly Jesuits receive compassionate care. There are currently 85 Jesuits at SHJC whose mission is to pray for our Benefactors and the Church. You and your intentions are being remembered by Jesuits who have given their lives in service to Jesuit ministries and the people who benefit from their service.

While the unfolding crisis in our Church challenges us all, I want to acknowledge our donors who continue to put their trust and faith in the Jesuit Mission of transforming lives through education and service. You are vital partners-in-mission. Through your support of Jesuits West, you ensure that the 500-year old dynamic tradition of Jesuit education, spirituality and service continues. I'm truly grateful for your continued support. You remain in my prayers.

Gratefully,



Siobhán Lawlor

Provincial Assistant for Advancement



(L to r) Jim Ogilvie, Barbara Menard, Fr. Scott Santarosa, SJ, Lucy and John Howell.



(L to r) Kim Randles, Fr. Mike Bayard, SJ, Anne Jenkins, Gerard Centioli, and Siobhán Lawlor.



(L to r) Joseph Kraemer, SJ, Fr. Jack Mitchell, SJ, Jenny Go, and Fr. Sam Bellino, SJ.

## Dan and Joyce Murphy's

# CONNECTIONS TO THE SOCIETY OF JESUS RUN DEEP

By Samantha Bronson



*Dan and Joyce Murphy visits Fr. Patrick Stewart, SJ, at Sacred Heart Jesuit Center in Los Gatos.*

Dan Murphy's father attended Gonzaga Preparatory School in Spokane, Wash. Dan recalls visits to his childhood home from a Jesuit friend of his father's. When it came time for high school, Dan says there was no question he'd follow in his father's footsteps and attend Gonzaga Prep. Afterwards, he headed to Seattle University for college, where he met his future wife, Joyce, while both stood in line to register for classes their sophomore year.

Joyce's strong ties to the Jesuits developed primarily after college when the newly married couple moved to Spokane. It was then that she had the chance to meet various Jesuits and get to know them personally, with some holding Mass on occasion at Dan's parents' house. She was immediately drawn to them.

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“The Jesuits were like family from the very beginning,” Joyce says. “We had a real feeling of connection with them. They drew me in, they got me. They ask questions, they’re interested in your interests, in your family. They’re just warm and comfortable to be with.”

The Murphys’ Jesuit ties have continued into subsequent generations. They’re now a fourth-generation Jesuit-educated family – all five of their children attended Gonzaga Prep and of their 13 grandchildren, the three that live in Spokane also attended Gonzaga Prep. Many of their children and grandchildren have also attended Seattle University, Gonzaga University, and Loyola Marymount University.

But the connections aren’t limited to education. The Murphys also count at least 25 Jesuits, both living and deceased, among their personal friends.

Over the years, the Murphys have donated both time and money to numerous Catholic organizations. The Society of Jesus and specific works, including Gonzaga Prep and Seattle University, have long topped the list. “The Jesuits are great pastors, great educators, great overall,” Joyce says. “We know that our children and our grandchildren all received a great education and this is our way to help the Jesuits continue their work.”

At Gonzaga Prep, the couple have chaired the school’s fundraiser auction, worked on several committees, and donated extensively to the school’s capital campaigns, helping to rebuild facilities and contributing to the Murphy Family Library. Yet ask the Murphys what they consider their most important contribution to Gonzaga Prep, and they’ll quickly point out that the bulk of their support goes toward tuition assistance. The goal, they say, is to ensure Gonzaga Prep remains accessible to all those who seek a Jesuit education, not solely those who can afford the tuition.

“Jesuit education emphasizes service to others and using learned skills for the common good,” says Dan, who served as president of a family-run concrete business in Spokane until he retired in 2006. “We believe Gonzaga Prep furthers that philosophy and that access to such an education should not be determined by a family’s ability to pay.”

At their alma mater, Seattle University, Dan served on the Board and as a trustee for 12 years and he and Joyce have helped fund the chapel and other causes there.

The Murphys also generously support the Jesuits West Province, focusing on formation and even more so on the care for elderly priests. As many of their Jesuit friends began entering retirement, the couple saw a need to support them in their golden years. “We think of our Jesuit priests as family,” Joyce says. “In retirement, we want to help them out financially just as we would do for our family.”

Among those retired Jesuits the Murphys call friends is Fr. Pat Stewart, who now lives at Sacred Heart Jesuit Center in Los Gatos. The couple first befriended Fr. Stewart when their children attended Gonzaga Prep; Fr. Stewart, then president of the school, recruited the Murphys to run one of the school’s auctions. That initial request led to a friendship that has lasted through more than three decades: Fr. Stewart would come over for dinner or they would visit him at his place, long after the couple’s five children had graduated. They have even traveled to Los Gatos to visit him in his retirement.

“Fr. Stewart is like an anchor,” Dan says. “He keeps us close to our Jesuit friends with updates on young and retired Jesuits. With all his friends, he is our ‘go-to’ guy when we look for answers.”

Yet the Society is a connection woven through friendships even with those who aren’t Jesuit themselves. The Murphys count several of Dan’s Gonzaga Prep classmates among their best friends, as well as friends from their days at Seattle University. Other friends were also Jesuit-educated but at other institutions. The common connection, the couple says, is not only the shared experience of a Jesuit educational environment, but also a sense of shared values instilled through that Jesuit education.

With Jesuit connections and friendships at every turn, it only made sense to the Murphys to give back to the Society that has so enriched their lives. “We enjoy helping them,” Joyce says. Adds Dan, “If not us, then who?” ■



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From Our Archives

# JESUIT CARPENTRY NORTHWEST SCHOOL





Bavarian-born Brother Andreas Hartmann, SJ (1874-1949) was a master carpenter who came to the German Province's Buffalo mission in 1902. He arrived at St. Francis Mission in 1905, where he was to spend most of his life. He was a very fine teacher of carpentry, teaching by example and patience despite knowing little English and no Dakota. He is shown in his workshop in an undated photo.

For a few years following the 1909 merger of the California Mission and the Rocky Mountain Mission into the fledgling California Province, the province boundaries extended eastward to include the Native

American Missions in South Dakota and Wyoming. The German Jesuits who staffed the missions thus became Californians overnight. In 1912, the area became part of the Missouri Province.

Disastrous fires in 1912 and 1916 destroyed most of the mission buildings and Brother Hartmann and his Dakota workmen rebuilt the mission from the ground up. Over the years, he was responsible for the construction of two churches, 24 chapels and dozens of other buildings at St. Francis, Holy Rosary and St. Stephen's Missions.



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First year Novices who entered The Jesuit Novitiate of the Three Companions on August 19 gathered with their second year classmates. Find their stories at [www.jesuitswest.org/Novices2019](http://www.jesuitswest.org/Novices2019)