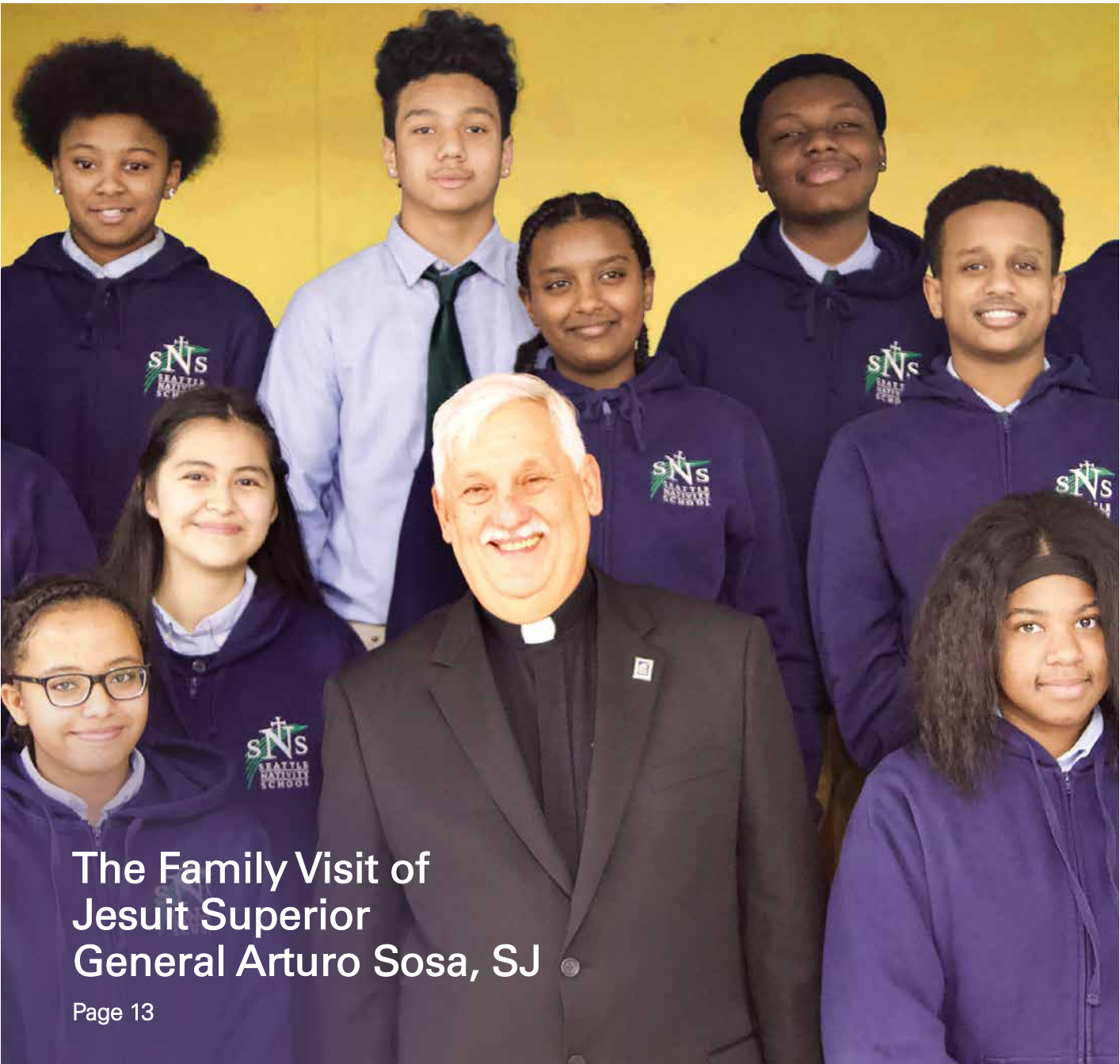




JESUITS WEST



The Family Visit of Jesuit Superior General Arturo Sosa, SJ

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JESUITS WEST MAGAZINE

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Cover photo of Superior General Arturo Sosa, SJ, with students from Seattle Nativity School.

JESUITS WEST

Spring 2020

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Provincial's Letter

"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God." - Philippians 4:6



Dear Friends,

I write to you from my home at the Jesuit community in Portland, where I have been grounded for two weeks and will be for some time. It has been little more than two months since our Superior General, Fr. Arturo Sosa, SJ, concluded an exceptionally grace-filled, two-week visit to the Jesuits West Province. Despite the immediacy of his February departure, it feels as if I was waving goodbye to him a decade ago because of the way that the coronavirus (COVID-19) has upended our lives and made time stand still.

This is uncharted territory for all of us, but particularly for Jesuits because our instinct is to rush in to accompany people, to minister to them and provide them with the sacraments. But we cannot do that right now, at least not in the ways we always have.

So how do we make sure that life does not grind to a halt, that students keep learning, that people who are scared and suffering and yearning for Christ receive and experience him from their home confinement? Two words: creativity and courage.

Despite their own worries about the crushing financial implications of this global pandemic, our ministries have stepped up boldly. Schools — from our universities to our elementary, middle and high schools — became virtual classrooms basically overnight. It has not been easy; it has not been seamless; it has not been perfect. It *has* been holy.

Similarly, as public Masses have been halted because of the crisis in many places, our parishes have been streaming Masses and offering recorded Sunday homilies and increased video and audio content. Jesuits are reaching out by phone, email, text and video conferencing, particularly to those who are alone and isolated. Although we understand how urgent it is to practice social distancing, we also know that God's love for us is not distant. I am so grateful for everything our ministries are doing to serve the people of Jesuits West.

None of us thought on Ash Wednesday that this Lenten season would be such a time of trial and sacrifice — each of us doing what we can do to keep ourselves and the most vulnerable safe. We meanwhile hold close in prayer those families afflicted with this virus and the healthcare professionals risking their lives on the front lines.

I hope that this issue of our magazine, which includes features on the good and inspiring work that is being done in our Province, is a welcome respite from the sad and worrisome headlines dominating the news.

Please know that my Jesuit brothers and I are praying for you, and that we will get through this together with the help of God who calls us to serve.

Remembering you and your loved ones at Mass throughout the Easter season.

In Christ,

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

Scott Santarosa, SJ
Provincial, Jesuits West

FAITH DOING JUSTICE DISCERNMENT SERIES

By Annie Fox

At a time when “social distancing” and quarantining are dominating the headlines, what does it look like for hundreds of Jesuits, students, pastors, teachers, parishioners, social ministry leaders and others to come together and discern what it means to live a faith that does justice? In the case of the 275 Ignatian leaders participating in the Jesuits West Faith Doing Justice Discernment Series, it involves a lot of storytelling, some technology snafus and a good dose of shared vulnerability, prayer, imagination and laughter.

Running from January to May, the Faith Doing Justice Discernment Series has been an opportunity for people at every level of Jesuits West apostolates to come together to act more powerfully in their work for justice and to practice faith-based community organizing through an Ignatian lens. In 12 cities stretching from Phoenix to Fairbanks to Missoula to San Francisco, groups ranging in size from 10 to 52, ages 16 to 78, speaking in English and Spanish, are coming together once a month for relationship building, skills development and discernment.

Their central task has been to consider how we respond to Father General Arturo Sosa’s call to walk with the marginalized on a path “that promotes social justice and the change of economic, political and social structures that generate injustice.”

After the Discernment Series was announced last August, ministries across the Province were invited to appoint an Arrupe Delegate to serve as a local coordinator for their ministry. Arrupe is in honor of the groundbreaking Jesuit Superior General, Fr. Pedro Arrupe, SJ, whose cause for beatification and canonization officially opened last year in Rome.

In January, 25 Arrupe Delegates attended a train-the-trainer session at the Jesuit Retreat Center of Los Altos (El Retiro), California, along with students from the Jesuit School of Theology of Santa Clara University. Brian Johnson, director of faith formation at St. Francis Xavier Parish in Missoula, Montana, explained, “After three days together I knew this: These people are my people. Together, we might just change the world. This work — whatever it might become — alongside my Arrupe peers isn’t just an extra, temporary project.”

In January and February, groups met in person in their region, using a web portal to connect virtually with other regions meeting the same night. The trainings combine online PowerPoint presentations with interactive activities that are facilitated locally in each room by the Arrupe Delegates.

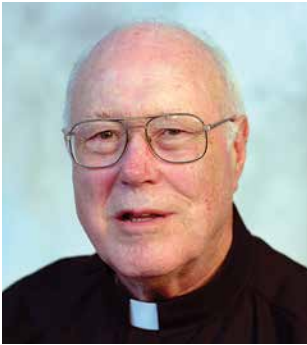
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Arrupe delegates and others gathered for a training in January.

FR. BOB MATHEWSON, SJ THE COUNSELOR WITH A COLLAR

By Tracey Primrose



In the spring of 1945, the Sisters of Mercy thought they saw something special in a whip-smart eighth grader at St. Aloysius School in southeast Los Angeles. They steered young Bob Mathewson toward the Jesuit high school clear across town, a gentle nudge that would change not only

Bob's life but the lives of generations of young men who can thank a community of religious women for their exceptional foresight.

Bob Mathewson arrived that fall at Loyola High School with a broken heart. His father, who operated a neighborhood grocery store in the Los Angeles streetcar suburb of Huntington Park, had been killed in a car accident the year before. Bob had been spending time with relatives for the weekend and was dropped back home at the family apartment above the store. Alone in the apartment, his sleep that night was interrupted several times by the ringing of the phone in the locked Leota Market downstairs. The next morning, he learned the reason for the phone calls: "Your dad's been killed," he was told by a store employee. Three quarters of a century after the news that the charismatic, outgoing, big thinking Alfred "Big Red" Mathewson was gone, the devastation of the night is still vivid for Bob, now 88.

At Loyola High, Bob found solace. In those years, the school was teeming with Jesuits — nearly every faculty member was a Jesuit, and many young scholastics served as teachers and coaches. There were other boys who had lost their fathers in those early years after the war, and the Jesuits, especially Fr. Frank Parrish, SJ, looked out for them. Up until then, the closest Bob Mathewson had come to thinking about a vocation was playing Mass with a pretend altar in his childhood bedroom. Getting to know the Jesuits at Loyola High quickly changed that.

During a West Coast vacation roadtrip in his senior year, Bob, accompanied by his mother and sister, paid a visit to Sacred Heart Novitiate just to eyeball the site — they never



Bob Mathewson as a Jesuit novice, with his mother

went inside. When Entrance Day came in August of 1949, Bob's older brother, Charles, drove him north to Los Gatos and dropped him at the novitiate's gate. Mom skipped the trip because she couldn't bear saying goodbye.

The Mathewson brothers were very different, but there is a bond that comes from shared experiences, shared sorrows and a shared bedroom. That first Christmas in the novitiate, Bob was homesick and wanted to leave. Charles drove back to the novitiate to talk him out of it, cautioning his brother, "If you decide to go, don't do it now — you may just be lonely because of the holidays." Bob stayed, and Charles helped save a vocation that day.

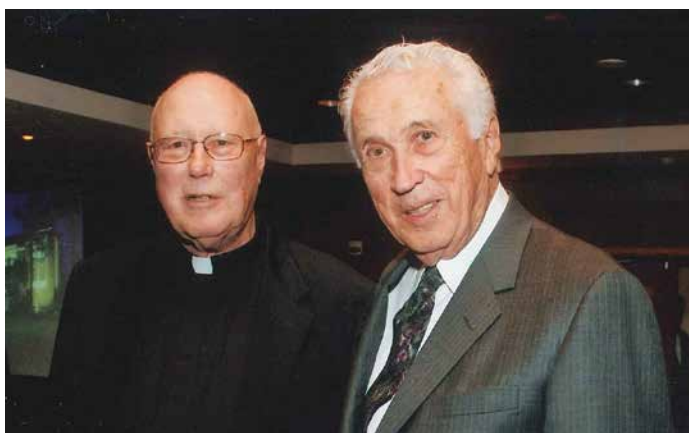
Several years later as a Jesuit in formation, Bob found his life's passion: psychology and counseling. The boy who had lost his father at such a tender age realized that he could have an impact on young people's lives, particularly those who were suffering emotionally. At 25, he returned to Loyola High to teach for a few years, an experience which confirmed his call. "If a kid was troubled or suffering at home, there was no place to send him. There was no counseling office. The chaplains were not counselors, they were more spiritual guides." And although his Jesuit superiors had Bob Mathewson

pegged for a doctorate and a career in higher education, he told them, "I want high school. That's where kids are influenced most."

Shortly after his 1962 ordination, Fr. Mat, as he's called by nearly everyone, earned a master's degree from USC, overcoming the objections of the department head who told him that a priest couldn't be a counselor. Just months later, he established the first counseling office at St. Ignatius High School in San Francisco. After two years at SI, the next 13 years were spent as principal and, later, president of Bellarmine College Prep in San Jose, where Fr. Mat made sweeping changes, including making Latin an elective rather than a mandatory course, adding modern languages to the curriculum, hiring the school's first female faculty member and, of course, prioritizing the counseling office.

Next missioned to Brophy College Prep in Phoenix, he expected to serve there for just four years but wound up staying an additional 13 years as president. As president, he transformed the campus with the addition of several new buildings, and despite the protests of naysayers, accepted a gift of property several hours away in Oak Creek Canyon near beautiful Sedona, Arizona. Here, he supervised the building of a chapel and dorm for student retreatants, which is today, as Manresa Retreat, a beloved anchor of the Brophy community.

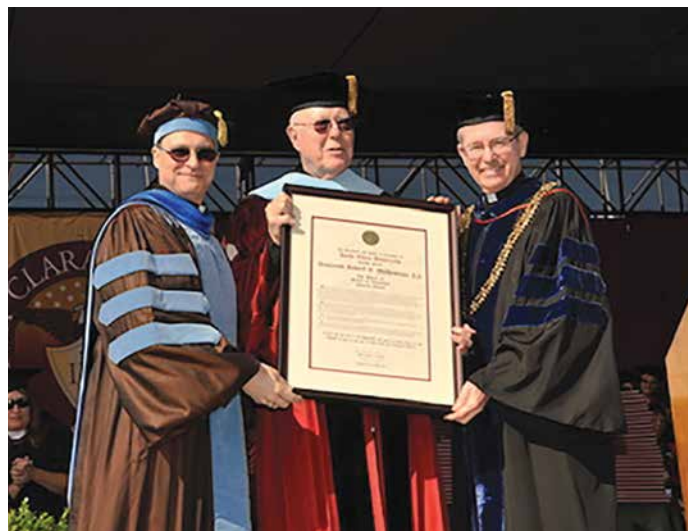
Except for a one-year stint as interim president at Loyola High School during a challenging fiscal period, he spent the next two decades serving again at Bellarmine. In 2018, he moved to the retirement community for the Jesuits West Province, Sacred Heart Jesuit Center in Los Gatos, the very place where Bob's brother, Charles, dropped him off to begin his Jesuit life 70 years before. Fr. Mat served, at one time or another, on almost all the



Fr. Mathewson with his older brother, Charles

boards of the province's high schools and was a key member of the team that helped keep Jesuit High School, Sacramento, alive during a challenging time.

In 2013, Santa Clara University presented Fr. Mat with an honorary degree, calling him "a devoted champion" of Jesuit secondary education for reforms he instituted, including hiring more lay teachers and expanding financial aid endowments for students at the margins.



Fr. Mathewson (center) received an honorary degree from Santa Clara University in 2013.

While the recognition is most fitting, it is nothing compared to the notes and letters he has received from former students who remember the ways — large and small — that he has influenced their lives. To this day, the best gift Fr. Mat ever received was orchestrated by a bunch of Bellarmine seniors. Unbeknownst to their then-principal, the students had pooled their money to fly Fr. Mat's mother from Los Angeles to San Jose so she could walk out on stage and surprise her son at commencement. The memory of that day, nearly a half century ago, is still so overwhelming that Fr. Mat chokes up every time he talks about it.

There are two kinds of families — the one you are born into and the one you make. The family Fr. Mat made is comprised of generations of Jesuit high school students, faculty members and many Jesuit friends. And what of the family he was born into? His mother and older sister are long gone, but his brother Charles, 91, a generous benefactor to the schools where Fr. Mat has served and to the Jesuits West Province, remains his best friend. The sons of Big Red Mathewson are still doing him proud. ■

FR. BRYAN PHAM, SJ: HUMAN RIGHTS ADVOCATE

By Paul Totah

Bryan Pham, SJ, who works to reform privately-run prisons and detention centers through stockholder advocacy, found himself in this role partly by accident.

In other ways, much of his life has led to this work. A professor of law and religious studies at Gonzaga University, Fr. Pham represents the Jesuits West Province on the Jesuit Committee on Investment Responsibility (JCIR), which has worked for years with other religious groups to advocate for ethical corporate behavior including the reform of privately-run prisons and detention centers.

A refugee from Vietnam, Fr. Pham came to the U.S. along with his father, who had once served in South Vietnam's military and who spent years in a detention center run by the communist regime after the fall of Saigon.

"The communists called it a re-education camp, not a prison," he noted. "But that's just what it was." After his father was released on parole, the two escaped Vietnam by boat before making their way to Oregon, where their family was eventually reunited.

Later, after Fr. Pham's ordination and while working as an immigration and human rights attorney, he represented clients who saw firsthand the way private prisons and detention centers were run and heard stories of neglect, abuse and suicides.

Over the years, he has done a host of work, including helping Jesuit Refugee Service in Rome, Thailand and Mexico, and working with Native Americans in Washington state, where he lives. He also practices immigration law and, as a skilled canon lawyer, works on marriage tribunals. In addition to his work teaching law at Gonzaga, he also works with the extension program for Loyola Marymount University's School of Education and St. Joseph Jesuit Scholasticate and Theologate in Ho Chi Minh City in Vietnam.

In May 2018, he was asked to serve as the Provincial's representative on the JCIR. "This was supposed to be a temporary role until the Province could find someone to



Fr. Bryan Pham, SJ, with students at Gonzaga University, where he's a professor of law and religious studies

do the work full time. I took part in a conference call, one where I thought I could just put the phone on speaker and listen in while attending to some other tasks. That's when I learned I was supposed to be leading the conversation and guiding the work related to The GEO Group, an international corporation that operates privately operated prison systems in partnership with government agencies."

That work led to one of the JCIR's most successful campaigns in its many years negotiating with The GEO Group, which runs facilities in Australia, South Africa, the UK and North America, including 26 federal prison centers for the Department of Homeland Security (DHS) and the Justice Department.

For years, that company has come under fire by critics. In the company's Immigration and Customs Enforcement (ICE) processing center in Adelanto, Calif.,

DHS inspectors found nooses made from braided bedsheets in cells, improper and overly restrictive segregation, and untimely and inadequate detainee medical care, according to a Sept. 27, 2018, report.

“We also heard about detention centers for children where guards turn on the lights at night every two to three hours, resulting in sleep deprivation for those kids,” said Fr. Pham. “If this were happening in North Korea, we’d call it torture.”

The JCIR had limited success early on with The GEO Group, including convincing the company in 2012 to adopt a human rights policy. “But that was non-binding, and nothing was happening to ensure human rights were being attended to.”



Fr. Pham delivered the homily at Gonzaga University’s Mass of the Holy Spirit at St. Aloysius Catholic Church on September 10, 2019.

The more work Fr. Pham did with the JCIR, “the more passionate I became. I realized that if my name was attached to this work, I needed to learn more. Eventually, I was neck deep with GEO. That’s when the Provincial made it clear to me that I was missioned to do this work and not just keeping the seat warm for someone else.”

Thanks to Fr. Pham and his colleagues, 88 percent of the shareholders in The GEO Group approved a resolution in April 2019 calling for greater accountability for the

company’s privately-run prisons and detention centers regarding how it was implementing its human rights policy.

The passing of the resolution was a historic win for shareholder advocacy workers, and only one of three that Fr. Pham has heard about. “Years ago, there was success regarding apartheid and, later, gun control, but of the hundreds of resolutions put before shareholders each year in companies around the world, nothing ever happens. When this resolution passed, I had no idea how extraordinary it was.”

The JCIR works with organizations such as the Interfaith Center on Corporate Responsibility and other Catholic religious groups to purchase shares in companies whose policies they hope to influence. “The Jesuits own 153 shares of The GEO Group, which is a tiny percentage, but enough to give us a voice at stockholder meetings,” he added.

“This is our way of trying to engage in dialogue with executives and other shareholders of The GEO Group. We want the company to care not only for prisoners and detainees but also for security guards and janitorial staff. Our work with companies such as GEO is based on the moral and social teaching of the Catholic Church. If we don’t actively engage with these executives and other shareholders and make any money on our investments, then it’s blood money, earned on the backs of our brothers and sisters. If our efforts don’t work in the end, a viable option for us may be to divest our holdings and seek other ways to achieve reform, including lobbying with politicians and going to the media.”

Fr. Pham knows his work is just beginning. The GEO Group’s report, which came out in September, “was just a glossy promotional piece that offered nothing that we had asked for. We followed this by inviting GEO’s executives back to the table to talk to us. The ball is in GEO’s court, and they have a duty to respond to the shareholders who, back in April, overwhelmingly asked for accountability. I know of few other companies that ignore shareholders in this way. They are accountable to us, and we will continue these discussions among ourselves despite any objections.”

Fr. Pham sees his work as “helping people connect and bridging people’s core values with what they do. I don’t know the other GEO shareholders, but I can engage with them because I know they want the same thing as I do — justice, fairness and human dignity.” ■

NOVENA OF GRACE

By Becky Sindelar

A tradition started by the Jesuits in the 17th century lives on today at Jesuits parishes around the world, including right here in Jesuits West. The Novena of Grace is nine days of prayer honoring St. Francis Xavier, SJ, usually beginning March 4 and ending March 12, the day St. Francis Xavier and St. Ignatius of Loyola were canonized in 1622.



Novena goes at St. Francis Xavier Church in Missoula, Montana, pray with a relic of St. Francis Xavier.

The Novena of Grace originated in 1634, when Fr. Marcello Mastrilli, SJ, sustained serious head injuries while working in Naples. Prayers were offered to St. Francis Xavier and Fr. Mastrilli recovered. In his prayer, Fr. Mastrilli heard the promise that whoever took time each year to complete nine days of prayer would “experience Francis’ protection and might hope with great assurance that any grace they asked of God would be granted, provided it be for their good and the glory of God.”

St. Francis Xavier Church in Missoula, Montana, is one of the Jesuit parishes to carry on this tradition, with around 150 people participating each year.

“The purpose of the Novena of Grace is to bring people together to pray for specific prayers or petitions they might have,” explains Fr. Joseph Carver, SJ, who has been pastor at St. Francis Xavier for six years. “Petitions are written out and the people pray to St. Francis Xavier for his intercession.” The parish offers two novena Masses each day and has two presenters, usually a Jesuit and a lay woman, who alternate giving reflections on a particular theme each day.

Fr. Carver references Michelangelo’s bound slave statues — that have been featured in the parish’s novena program — as a way to explain what the novena offers participants.

“The idea is that all of us are bound in some way. We’re all tied down in one area of our life or another. We want more love or affection or support or empathy.”



Michelangelo's Atlas slave

But, Fr. Carver says, what’s deeper than that desire is the desire for interior freedom.

“That’s the goal of the *Spiritual Exercises* of St. Ignatius, and it is also the goal of the Novena of Grace: to know that we are free to love as God loves us. Which is without exception, without equivocation — God is head over heels in love with us, even when we are a holy, hot mess.”

“The prayers that come are deeply personal,” says Fr. Carver. There are a wide range of prayers; people might pray for help with addiction, grieving a loved one, finding childcare for a sick child, or about things that have happened that they can’t forgive themselves for.

No matter the petition, the goal is the same: to be unbound from those burdens and to arrive at a greater spiritual freedom.

If you have a morning routine, it might help you understand the Novena of Grace, according to Fr. Carver. “Think about a ritual you need to do every day, even something simple like taking a hot shower in the morning or going for a run after dinner to clear your head.”

Each day during the novena, participants do the same thing for an hour: read the same prayers, sing the same hymns, offer up petitions. “People who are struggling with something often forget that ritual offers such comfort,” says Fr. Carver.

The method of using the ritual and prayer of the novena often frees people of whatever burden it is they carry. “And of course it’s not us that’s doing the freeing,” says Fr. Carver. “It’s the Spirit that moves in and through us so we can set down our burdens.”

“The ritual of writing the petition often makes the struggle real and allows the petitioner to offer it on the altar at every novena Mass for nine consecutive days,” he explains. “It gives us the freedom to put into words and set down our fears, all that weighs us down, all the anxieties we carry.”

One aspect of the Novena of Grace that many people don’t anticipate, according to Fr. Carver, is that the community gathered becomes incredibly close because they’re praying for personal intentions. “If I know your mom’s dying of cancer, and you’re next to me in the pew day after day at noon or 7 pm and you know my prayer, it changes our relationship for we are also carrying the prayers of those who are next to us,” he says.

“We offer the petitions out loud and often find the strength to pray for someone else when they’re not able to do that for themselves,” says Fr. Carver.



Fr. Carver with parish children making their First Communion

St. Francis Xavier Church also has spiritual directors available for retreatants to pray with as they hold the relics of St. Francis Xavier. Very often this is the first time participants have ever held or prayed with a relic. The power and intimacy of this ritual is compelling. There is also the opportunity to celebrate the Sacrament of Reconciliation each day the novena is offered.

Sometimes prayers are answered. Fr. Carver recalls that a few years ago, someone was praying the novena after being diagnosed with prostate cancer. He had his next exam shortly after the nine days ended and the doctor found that the prostate cancer was gone. “We were blown away,” says Fr. Carver. “Was it the novena? Who knows? But for that gentleman it provided incredible peace and deepened his faith.”

However, the purpose of the Novena of Grace is not a miracle; rather it is to allow people to let go of whatever it is that ties them down — to be unbound. ■

JESUITS WEST PARISHES EMBRACE NOVENA TRADITION



Students at St. Ignatius Parish School in Sacramento pray with the relics of St. Francis Xavier.

Several other Jesuits West parishes hold the Novena of Grace each year, often with their own emphasis. For example, St. Ignatius Loyola Parish in Sacramento starts the novena the day after Ash Wednesday (rather than on March 4), concluding the Friday of the first full week of Lent. “This way the novena ‘jumpstarts’ participants’ Lenten observance,” explains Fr. Mike Moynahan, SJ, pastor.

This year, St. Ignatius Loyola Parish had eight presenters, both Jesuits and lay people. Focusing on St. Ignatius’ Prayer for Generosity, each led a lesson on how to be generous. Between 250 and 300 attended daily.

“The novena is a wonderful form of spiritual exercise that hopefully people will continue throughout Lent. People are invited to write down ‘graces’ they are seeking during the novena. During the last four days of the novena, people are also invited to thank God for any ‘graces’ received during the novena. They become part of our Prayers of the Faithful at each Mass,” says Fr. Moynahan.

Other Jesuits West parishes that hold the Novena of Grace include St. Aloysius Gonzaga Church in Spokane, Washington; St. Francis Xavier in Phoenix; St. Joseph Parish in Seattle; Chapel of St. Ignatius at Seattle University; and St. Ignatius Catholic Church in Portland, Oregon.

FROST AND MARGARET SNYDER FOUNDATION, HELPING JESUITS FOR MORE THAN 60 YEARS

By Paul Totah

Since 1957, the Frost and Margaret Snyder Foundation has helped Jesuit and Catholic causes and organizations in the Pacific Northwest thanks to two people who felt a deep friendship with Jesuit priests and a passion for supporting the works of the Catholic Church.

In recent years, the foundation assisted the Jesuits West Province by providing tuition for those in formation. In addition, the foundation's gift to Seattle Preparatory School helped update facilities that were originally built for an all-boys school of 400 but today serve a coed population of more than 700 students.

At Bellarmine Preparatory School in Tacoma, the foundation helped with start-up costs for the South Sound Learning Network, which is run through the school's learning resource center that helps all students as well as those with learning differences in local feeder schools. The foundation also donated to Bellarmine's Memorial Field and to the Connelly Campus Center Dedicated to St. Joan of Arc.

Gifts have also gone to Gonzaga Preparatory School, St. Leo's Parish in Tacoma, Seattle's Ignatian Spirituality Center and Blessed Sacrament Parish, Our Lady of Sorrows in Portland, St. Joseph Parish in Yakima and numerous projects at Gonzaga University and Seattle University. In addition to the Jesuits, the foundation supports other Catholic orders and Catholic institutions in the Archdiocese of Seattle.

"The sole purpose of the foundation is to support Catholic projects," said Mary Cunningham Smith, one of the foundation's three trustees and a granddaughter of the Snyders.

"We focus on capital projects, faith formation, seminarian formation and Catholic education. The foundation has established endowments in many Catholic high schools and universities in Washington state. Each year, we also make a major contribution to Fulcrum, which aids Catholic grade schools in the area. Our geographical focus is the Archdiocese of Seattle with an emphasis on Pierce County, the lifelong home of my grandparents."



Frost and Margaret Snyder had friendships with Jesuit priests and a passion for supporting the works of the Catholic Church.

Frost and Margaret knew each other well, as they grew up in the north end of Tacoma, Wash., their childhood homes across the alley from each other. Born in 1892, Frost didn't show a romantic interest in Margaret Snell, who was four years his junior, until they both had graduated from college, he with an engineering degree from Yale's Sheffield College and she from Emerson College of Oratory in Boston.

The two married in 1921 and lived in Tacoma's north end until 1947, when they moved to Lakewood, where they had summered on American Lake. They and their two daughters, Catharine Brockert and Margaret Cunningham, first attended St. Leo's Parish in Tacoma before becoming involved in St. Francis Cabrini Parish in Lakewood.

After serving in World War I, Frost joined his family's Clear Fir Lumber business and later served as company president, overseeing both the milling of lumber and the manufacturing of doors sold in the U.S. and abroad. He and a partner later bought Vancouver Plywood Company, which had mills in the Northwest and in Louisiana.



Frost and Margaret Snyder with daughters Catharine Brockert (left) and Margaret Cunningham (right) and their families circa 1960

Margaret, too, was active in her parishes and broader community, volunteering for numerous Catholic organizations. In addition to her theatrical pursuits, she had considerable business acumen and owned several downtown Tacoma properties.

Together, Frost and Margaret shared a love for the outdoors. Frost was an avid fly fisherman, mountaineer and hiker, and the two spent many afternoons riding their horses on the prairies around Fort Lewis. They enjoyed hiking and camping with pack horses in and around Mt. Rainier National Park and the Olympics as well as boating and spending time on the beach in the south Puget Sound.

“My grandparents were close to nature and passed down to us their love for the Puget Sound, Mt. Rainier and the outdoors,” added Mary. “They were very down-to-earth and humble people, yet visionaries in their forward thinking of all the good that this foundation would make possible.”

The Snyders grew in their faith through their parishes and with many Jesuits at both Bellarmine and Seattle University, where Frost served as a board member for many years. One of the Snyders’ first major contributions to Bellarmine was to fund the construction of the school's chapel, named for Margaret's mother, Catharine Aloysius Harbine, and dedicated in 1960.

The Snyders were passionate about Catholic education as a means to foster spiritual and intellectual growth and sought ways to share and perpetuate these ideals and

their dedication to other works of the Catholic Church. In 1957, they established their foundation and lived to see the good it would do before their deaths — Margaret’s in 1968 and Frost’s in 1971.

“Three trustees annually evaluate requests for funding, and investments are in trust and handled professionally, independent of the trustees,” said Mary.

Initially the Snyders served as sole trustees, and later their daughters, along with August von Becklin took the lead. Trustees now include Mary and Andrea (Andie) Gernon,

continued next page



Frost and Margaret Snyder shared a love of the outdoors.

Donor Profile



Margaret Cunningham with her daughter, Mary Cunningham Smith

who for 20 years has been the Jesuits West representative, and Jack Peterson, past president of Bellarmine Preparatory School in Tacoma, who was appointed to the foundation by the Archdiocese of Seattle.

"It has been a pleasure to work with my fellow trustees,"

said Andie. "They are down to earth, collaborative people, especially thanks to our vigorous, meaningful discussions."

Mary added that she enjoys "being a good steward of the foundation my grandparents began, and I try to ensure their wishes are met. Just getting to be their voice today has been a blessing for me."

Jack added that he wasn't sure if either of the Snyders were familiar with the *Spiritual Exercises*, "which asks us to recall what we have done for Christ, to consider what we are doing for Christ and to imagine what we will do for Christ. More than 60 years after the launch of their foundation, Frost and Margaret, though they are no longer with us, are still living out these three questions. 'What will I do,' is still being asked and answered." ■

Faith Doing Justice Discernment Series continues

Arrupe Delegate Amanda Montez of Sacred Heart Nativity in San Jose, California, remarked that she came into the program with a lot of doubt but has been comforted by the energy of her peers. "As I sit in on Zoom calls with 80 people who are similarly passionate about justice, I realize how prepared we all are for such an undertaking and how hungry our communities are to make big changes. We have been given all of the tools and role models that we need."

In March, changes were made to adapt to the coronavirus (COVID-19). Discerners began participating in sessions from their homes, and it became harder to include people with less computer access and to provide simultaneous translation. Still, "people were grateful to keep the momentum going," said Fr. Brendan Busse, SJ, of Dolores Mission Parish in East Los Angeles. "In a world so full of anxiety, it's a holy thing to keep people connecting."

The series was intended to culminate in a closing retreat in June where discerners could make decisions about next steps with the hope that each region would take on a still-to-be-defined organizing project in the fall of 2020. COVID-19, however, has made what was already an uncharted path less clear.

Each region is empowered to decide for themselves how they want to move forward at the end of the process. The end is unclear, but the commitment remains strong.



Regional meeting of discerners in Portland

"COVID-19 has only exacerbated the needs and inequities that many people in our communities faced on a daily basis before the pandemic. It is at this time that I feel that the need for the Faith Doing Justice Discernment Series is all the more pertinent," said Amanda Montez. "We are forced to slow down and think critically about the best way to move forward and serve those around us." ■

Annie Fox is the Jesuits West Province's Provincial Assistant for Social Ministry Organizing and the creator of the Faith Doing Justice Discernment Series.



Liturgy at Sacred Heart Jesuit Center's Chapel

Feature Story

THE FAMILY VISIT OF JESUIT SUPERIOR GENERAL ARTURO SOSA, SJ

By Tracey Primrose

Twenty-seven hours, 6,000 miles and two lengthy layovers after leaving Rome, Fr. Arturo Sosa, SJ, the leader of the Society of Jesus, arrived in Los Angeles on January 31 to begin a two-week visit to the Jesuits West Province. Waiting to greet him at LAX's baggage claim was Fr. Scott Santarosa, SJ, Provincial of Jesuits West, holding a sign that said "31" in recognition of the place the Venezuelan Jesuit holds in Jesuit history. Since 1540, Fr. General, who was elected in October of 2016, has had only 30 predecessors.

Jesuits West is a vast Province, encompassing 10 western states. While he couldn't visit every corner of the Province, Fr. General's packed itinerary took him to three hubs —

Los Angeles, Seattle and the Bay Area — for meetings with Jesuits and lay partners representing the Province's five universities, 15 high schools, three nativity schools, and dozens of parishes, retreat centers and social apostolates.

One of his first stops was a visit to the Novitiate of the Three Companions in Culver City, California, where Fr. Sosa asked to have a private meeting with the novices before celebrating Mass with a larger group. Fr. Steve Corder, SJ, director of novices, recalls hearing hearty laughter from the recreation room where the novices were meeting. He said, "The novices mentioned later that they were moved by Fr. General's warmth, humility and sense of fraternity. He encouraged them in their vocations and invited them to listen continually to God's

continued next page



Fr. General with novices and Fr. Santarosa at the Novitiate of the Three Companions

invitation to this life.” Fr. General echoed this call when meeting with Jesuits who are preparing for priestly ordination as theology students at the Jesuit School of Theology of Santa Clara University.

In each of the three regions he visited, Fr. General held separate meetings with the Jesuits of that area. Fr. Robert Ballecer, SJ, Jesuits West member now working in Rome as content creator for the Curia’s social media platform, commented on the Jesuit gathering at Loyola Marymount University, “There was a sense of excitement and a spirit of brotherhood as we gathered for a large group photo in front of the university library. Fr. General gave a deep and reflective presentation to all gathered, followed by some questions from the community.”

With the Jesuits marking the first year anniversary of Pope Francis’s approval of the Universal Apostolic Preferences (UAPs) — Promoting Discernment and the *Spiritual Exercises*, Walking with the Excluded, Caring for our Common Home, and Journeying with Youth — Fr. General used his trip to highlight this important roadmap for Jesuits and lay collaborators.



Fr. General with the Breault Family

At meetings with directors of high schools, universities, parishes and other apostolates from Jesuits West, Fr. General asked Jesuits and lay collaborators to see the UAPs not as a checklist of actions or ministries, but as a “call for conversion.” They are, he offered, a way to place ourselves where we are most needed by the Church, and where we are being called by the Holy Spirit.

His homilies reflected that theme. “We are an apostolic body in a process of personal, communal and institutional conversion toward more intimate companionship with Jesus poor and humble, and that takes courage,” he said at one of the many Masses he celebrated.



Southern California and Arizona Jesuits gather for a group photo with Fr. General



Fr. General with presidents and mission officers of Jesuit universities

Warm and easygoing, Fr. General interacted with so many people during his visit, but it was clear that he has a special fondness for the young. He was animated at the presentation and lunch meeting with students from Verbum Dei High School and Loyola High School of Los Angeles. At Seattle Nativity School, a tuition-free middle school for under-served students, he loved watching a student performance featuring a caped crusader named Captain Virtue.

Though the trip had a grueling pace, including conversations and face-to-face meetings with many members of the Jesuits West family, Fr. Sosa never slowed down and, in fact, seemed energized by each opportunity for encounter. On one very typical day, he went from an emotional meeting with formerly gang-involved and previously incarcerated men and women to a meeting with one of the highest-ranking prelates in the Catholic Church.

He wanted it to be a “family visit” and never was that more evident than when Ryan Breault and his family served homemade empanadas to Fr. General during his visit to the novitiate. Ryan is the nephew of Br. Michael Breault, SJ, who is with the Loyola Marymount Community, and

Ruthie Blacksea, who is the cook at the novitiate. It was truly a family affair.

On one of his last days in the Province, Fr. General celebrated Mass at Sacred Heart Jesuit Center,

the retirement and healthcare facility for the Province, located in Los Gatos, California. After Mass, he walked through the infirmary, and it was clear to see the excitement on the faces of the men as they met their Superior General. For Fr. Sosa, though, it was a humbling experience.

Speaking not only of the Jesuits in the infirmary at Sacred Heart Jesuit Center but of all Jesuits who are infirm and devote their lives to praying for the Church and the Society of Jesus, Fr. Sosa said, “I am very conscious that we are here because we follow in their footsteps. We did not invent the Society, we received it from them. And I feel the support of their prayers. ... They are supporting us, and they do that consciously and with great generosity.” ■



Archbishop of Los Angeles José H. Gomez and Fr. General



Fr. General greets Br. Mike Bennett, SJ, with Fr. John Privett, SJ, at left

FR. SOSA'S MEETING WITH JESUIT HIGH SCHOOL STUDENTS IN LOS ANGELES



Fr. General with students from Loyola and Verbum Dei high schools and administrators Jamal Adams (top row left) and Eddie Joe Vieyra, (bottom row right)

On February 3, Jesuit Superior General Arturo Sosa spent time with a group of students from two Los Angeles area Jesuit high schools: Loyola High and Verbum Dei High. Founded in 1865, Loyola High is a college preparatory school and the

oldest continuously run educational institution in Southern California; Verbum Dei High School, founded in 1962, is an Archdiocesan Jesuit high school offering young men from families of limited resources a rigorous college prep curriculum.

The students prepared a one-hour presentation for Fr. General and then joined him for lunch. Among other topics, they discussed the meaning of a Jesuit education. Following are reflections from the two administrators who helped prepare the students for their encounter with the leader of the worldwide Society of Jesus.

WITH HOPE FOR THE FUTURE

By Eddie Joe Vieyra



Fr. General shows his school spirit.

As I sit here entering another day of self-isolation and wondering how many times I've washed my hands today (I think it was five ... wait ... I should go wash my hands before typing this) I can't help but think back to a time when restaurants, coffee shops, movie theaters and schools were filled with people. Today, we find ourselves physically isolated but spiritually connected in our fight against a covert virus that has a seemingly ubiquitous presence in our world. Even with all of this going on, I am filled with hope for our future.

The source of my hope is the next generation, those who will lead us down the right path to wholeness and a newfound understanding of what it means to form men and women for and with others.

I met some of our future leaders while preparing for Fr. General's visit earlier this year. I had the honor of working with my students from Verbum Dei High School and a cohort from Loyola High School. These young men were chosen because of how they embodied the intellectual and spiritual goals of the Jesuit model of education. Their collective poise, intellect, emotional intelligence and leadership qualities were on display as they met Fr. General with firm handshakes, smiles and youthful energy that permeated the entire event.

The young men, dressed in suits, spoke to Fr. General about their experiences in academics, spirituality, co-curriculars and the challenges of being high school students in the 21st century. They explained that they felt prepared to go out in the world to make a difference because of their experience as Jesuit-educated young men. The event ended with a joyful lunch where we all sat around and celebrated the successful presentation by the young men of Verbum Dei and Loyola High.

That event feels so long ago now but thinking back on that moment, I am comforted. I know that the future will be in good hands with the young men and women who are being educated in the Jesuit tradition. Time to wash my hands again.

Eddie Joe Vieyra teaches theology, serves in the Office of Campus Ministry and is director of music for Verbum Dei High School.



A student presenter

MEN FOR AND WITH OTHERS

By Jamal Adams

I was honored to be selected, with my esteemed colleague, EJ Vieyra, from Verbum Dei to organize a team of students from both institutions to offer a presentation to Fr. Sosa. While I was certain we could find the right mix of young men who would deliver an excellent account, what I didn't expect was how the process would bolster my love for both institutions and the power of a Jesuit education.

EJ and I were mindful to select young men with varied experiences. Each of the young men who were invited to participate in this exchange knew the importance of the event, that they were going to participate in something historic. As we began to meet and plan, it was obvious how the boys took to one another, even in the face of their different contexts institutionally, their personal backgrounds and their aspirations. They were kind, inquisitive and attentive to each other and that environment fostered meaningful discussions about what THEY felt was important to present. When the young men were tasked with this precious opportunity, they rolled up their sleeves, set aside any differences and dissected the task in roles and milestones. Their

youthful optimism, energy and hope showed through in every interaction.

Due to their hard work, the young men delivered their presentation with great aplomb. While mindful of all the wonderful opportunities that had been afforded them at both schools, they were not afraid to challenge our schools in areas that they felt could be improved.

I was awed by the intellectual capacity and the eloquence of our young men. I was moved by the hard work and confidence these students displayed as a result of their diligent preparation. I was inspired by what they held sacred about their experience in a Jesuit high school. I fell in love by watching a group of individuals with varied lived experiences grow into a caring and cohesive group. Our team became the embodiment of what we hope our graduates attain as a result of attending our schools. They displayed that they are men of competence, conscience and commitment: They are Men for and with Others.

Jamal Adams is a social science teacher and the director of equity and inclusion at Loyola High School of Los Angeles.

FR. SOSA WITH DIRECTORS OF WORKS

By Mike Bayard, SJ



Adria Renke of Brophy College Preparatory with Fr. General

“JESUITS ARE KNOWN FOR MEETING PEOPLE WHERE THEY ARE, AND THAT WAS CERTAINLY TRUE OF OUR TIME WITH FR. GENERAL.”

— Adria Renke, president,
Brophy College Preparatory

Over the course of four days in February, the Directors of Works in three major regions of the Jesuits West Province — Southern California-Arizona, Northern California and the Pacific Northwest — had the opportunity to meet with Fr. General Arturo Sosa, SJ, Superior General of the Society of Jesus. Each of the regional gatherings reflected on the question: What are the concrete opportunities and challenges posed by the Universal Apostolic Preferences (UAPs)? Announced in February of last year after a 16-month discernment, the UAPs (Promoting Discernment and the *Spiritual Exercises*; Walking with the Excluded; Caring for our Common Home; and Journeying with Youth), are the horizons that will guide the work of the Society of Jesus for the next decade.

In each of the regional meetings, Directors of Works told Fr. General about the innovative and practical ways they are implementing the preferences and engaging in regional collaboration. At each meeting, Fr. General listened carefully, and when it was his turn to speak, made some observations and challenged those gathered to continue to set a high bar for collaboration.

We were all moved by our time with Fr. General, and many have commented about the graces of his visit. Fr. Sean Carroll, SJ, executive director of the Kino Border Initiative, reflected, “An overwhelming grace that I received was Fr. General’s openness and genuine concern on how we would live and are living the preferences.” Greg Carpinello, executive director of Jesuit Volunteer Corps Northwest, said, “I appreciated the ability to connect with so many

regional partners and to spend time reflecting on the shared mission of the Society across the globe. I walked away knowing we have much work to do, but also consolation that many are together in the labor.”

So many Directors of Works were struck by Fr. General’s energy and passion for the UAPs. Chris Meyercord, president of Bellarmine College Prep, San Jose, recalled: “Fr. General was consistently driving home the importance of being about the work of reconciliation and justice in our Jesuit works.”

Adria Renke, president of Brophy College Preparatory, said, “Jesuits are known for meeting people where they are, and that was certainly true of our time with Fr. General. He seemed energized by the many ways that our apostolates are living the Universal Apostolic Preferences and, at the same time, challenged us to do more, particularly for our brothers and sisters at the margins. It is a call that we all take very seriously.” And no matter where he traveled, people commented on Fr. General’s natural warmth and kindness as well as his ever-present smile. Kent Hickey, president of Seattle Preparatory School, said, “A moment of grace for me was when our student who had led us in grace was walking away from our lunchroom, and Fr. General beelined over to her. He expressed thanks and engaged in a real conversation. They made each other laugh, and Fr. General’s smile was huge.”

Fr. Mike Bayard, SJ, is the Provincial Assistant for Mission Integration & Spiritual Ministries for the Jesuits West Province.



Directors of Works from Southern California and Arizona and author Fr. Mike Bayard, SJ, (front row, third from left) with Fr. General



Directors of Works from the Pacific Northwest



Directors of Works from Northern California

INSPIRING SERVICE OF BR. ARTIE LEE, SJ

By Carol Quattrin



When young grads return to St. Ignatius College Preparatory in San Francisco to look up their former teachers, many of them make sure to visit one Jesuit who never once taught them.

They visit Brother Artie Lee, SJ, because they know just how much a teacher he is,

nonetheless, and they come to thank him for the quiet lessons of humility, patience and love that he shared with them during their four years at SI.

Br. Lee, who has served as a tennis coach, bookstore manager, printer and CLC leader, is still living at SI. And while he is semi-retired, he is ever active, still helping the SI community with his trademark equanimity and service.

Br. Lee took a circuitous route to his career at SI. Born in Singapore in 1926 as one of seven children, Lee Thiam Teck (as he was known then) grew up poor and immigrated to the US in 1954.

He eventually found himself working at the University of San Francisco kitchen and taking evening classes. There he met Brother William Ferrill, SJ, who offered him much-sought-after direction.

Br. Ferrill's parents became Artie's godparents, and Artie took William's name as his confirmation name. Inspired by Br. Ferrill, Fr. Jim Menard, SJ, and Fr. Eugene Zimmers, SJ, and by his classes at USF, Br. Lee entered the Society of Jesus in 1966.

"A Jesuit father asked me, 'Do you know what you're getting into?'" he recalled. It seems he did.

While on retreat at El Retiro in Los Altos, California, Br. Lee had a profound spiritual experience. Though he is somewhat reluctant to share what was an intense and private moment, he also is eager for younger generations to know the possibility of such experiences, and quotes Blessed Rupert Mayer, SJ: "Anyone who is truly and conscientiously searching for God will surely find Him.... Suddenly, for no apparent reason, the heart of this happy

man is flooded by a stream of rapturous ecstasy. For a few moments the soul feels as if drowned in a sea of indescribable euphoria. That is a small example of what awaits man's soul in the Kingdom of Eternal Light."

After that life-changing event, Br. Lee spent 10 happy years studying and working at the Novitiate before being missioned to work at SI. "I was in tears," he said. "I couldn't bear it because I loved the Novitiate so much."

But in the spirit of humble service that would come to characterize much of his life, he came to SI in 1976 to learn offset printing and to run the print shop. Slowly and quietly, he found other needs at the school and filled them. He served as an assistant tennis coach from 1978 to 2003 and impressed fellow coach Art Cecchin, who retired from SI three years ago.

"Artie used to mend the screens surrounding the tennis courts with fishing line," he noted. "As a result, screens that were supposed to last three years have lasted 12.



Br. Lee with a friend at Sacred Heart Novitiate, 1967



One of Br. Lee's many skills is giving haircuts to fellow Jesuits, like Fr. Scott Santarosa, SJ, provincial of Jesuits West.

He washes the courts and strings racquets for students and friends. We won't give him up!" If you drop by the courts on a weekend, you're likely to see him playing with friends or helping out.

Br. Lee learned to cut his Jesuit brothers' hair (thereby earning him the nickname "China Clipper"). In semi-retirement, he handles deliveries from UPS and the US Post Office.

He went on senior retreats, and when the school became coed, he started "Brotherly" CLC, in which he encouraged students to grow through serving others. He hopes he impressed upon them that "when you form good habits, they become a part of you, and you don't have to think about them." One good habit his CLC members learned was to come back and visit their mentor and friend. For many years, several of those CLC alumni gathered for dinner once or twice a year.

My own acquaintance with Br. Lee came when I became his after-school bookstore assistant in 1992. I soon discovered his gifts of organization and dedication. He would write handwritten credit memos for returned books, as many as 2,000 to 3,000 books each summer, working day and night for weeks so that families could get a partial refund on their book investment. Those piles of books looked overwhelming to me, but not to Br. Lee. "If you only see piles and piles of books, you'd never

start," he told me. "When I used to supervise novices, they sometimes felt overwhelmed at having to weed large fields. I'd say to them, 'Let's just do this square here.'" That's the way Br. Lee served each SI family: one book at a time.

Br. Lee was in the habit of visiting St. Anne's Home for the Aged every day to help feed residents and offer a smile and friendship. Now 93, he has had to cut back on this. You'll still see him on the tennis courts during the fall and spring seasons and in the school building where he helps to sort and deliver SI's mail.

His daily life continues to be inspired by the writings of Karl Rahner, SJ, regarding God's grace: "One can only look for it by forgetting oneself. One can only find it by seeking God and giving oneself to Him in love that forgets self and without returning to oneself. When we let ourselves go and no longer belong to ourselves, when everything moves away from us as if into an infinite distance, then we begin to live in the world of God Himself." ■



Br. Lee with author Carol Quattrin

This piece was first published in SI's Genesis magazine. The author continues to teach math at SI, where she has worked since the early 1990s. She adds that "whenever I see Artie (which is most days, because of the mail job), I always ask him for a hug and kiss."

The Last Supper by Mexican artist, Wences. Centerpiece artwork of KBI's new outreach center dining room. Migrant families are depicted as guests of Jesus.



KINO BORDER INITIATIVE CELEBRATES GRAND OPENING

By Tracey Primrose

In February, the Kino Border Initiative (KBI), a binational ministry that serves migrants at the border in Nogales, Mexico, celebrated the grand opening of a beautiful new outreach center.

The nearly 20,000-square-foot building will provide overnight shelter for upward of 40 women and children and 72 men.

Just steps from the U.S. border town of Nogales, Arizona, KBI serves those seeking asylum in the U.S. as well as the recently deported. From the moment the organization opened its doors in 2009, space was at a premium. In addition to operating the Comedor, or dining room, which last year served 131,725 meals, there was a pressing need for shelter for the many migrant families who have nowhere to sleep.



The Kino Border Initiative's new migrant outreach center



From left: Fr. Samuel Lozano, SJ, Mexico director for KBI, Fr. Sean Carroll, SJ, and Bishop José Leopoldo González of Nogales, Sonora, Mexico, at the inauguration of KBI's new migrant outreach center.

Prior to opening the new building, KBI had been renting a nearby house for women and children and also renting space to serve as offices for staff and volunteers and to house donated food and clothing. The situation was not ideal or safe. When a former factory directly across the street from the Comedor went up for sale, KBI moved to secure the building.

Fr. Sean Carroll, SJ, KBI's executive director, launched a campaign to raise \$2.8 million to purchase and renovate the building. The drive also covered first-year operations and created an emergency fund. KBI was fortunate because many in-kind and discounted services were donated to the project, including reduced architectural, legal and contracting fees. Construction started on the building, which nearly doubled in size, in the fall of 2018.

The Comedor will move across the street to the new building, which also houses offices for KBI staff as well as services including first aid, legal support and pastoral accompaniment. Two new classrooms will be used for job training and educational programming.

Named for Eusebio Kino, a 17th-century Jesuit missionary who served in Sonora, Mexico, KBI hosted 49 immersion groups last year comprised of high school and college students and faith community members from across the United States. Trips range from 1-5 days and include time spent with migrants in the Comedor and shelter; observation of court proceedings; desert walks; time for reflection; and more. According to Katie Sharar, communications director at KBI, immersion experiences help "humanize people in migration and at the border and show the complexity of an issue that is often presented in simplistic terms."

Fr. Carroll has been part of KBI, which was founded by the Jesuits and five other U.S. and Mexican church groups, since the very beginning. "It's an enormous blessing. I am really grateful that we've been able to do this with such generous support from so many people. God has made this happen. That's part of the blessing, just being able to see how God's been able to work to make this happen and to be part of that. It's very humbling." ■



Bishop José Leopoldo González cuts the ribbon at the opening of the migrant outreach center.



In 2019, KBI's Comedor served more than 131,000 meals to migrants.

SEEING THE INVISIBLE

By Gary Smith, SJ



Katie Scott/Catholic Sentinel

Fr. Gary Smith, SJ, looks out across the Willamette River in downtown Portland.

I could hear him. Deep in the night. Richard was walking Burnside Avenue in Portland's poor Old Town section. It was a sound somewhere between a violent holler and an eerie scream. Sometimes he could sustain it for an entire block.

I first met him in connection with an agency that served persons who suffered from mental illness, requiring them to have money management assistance of a small sustaining government stipend.

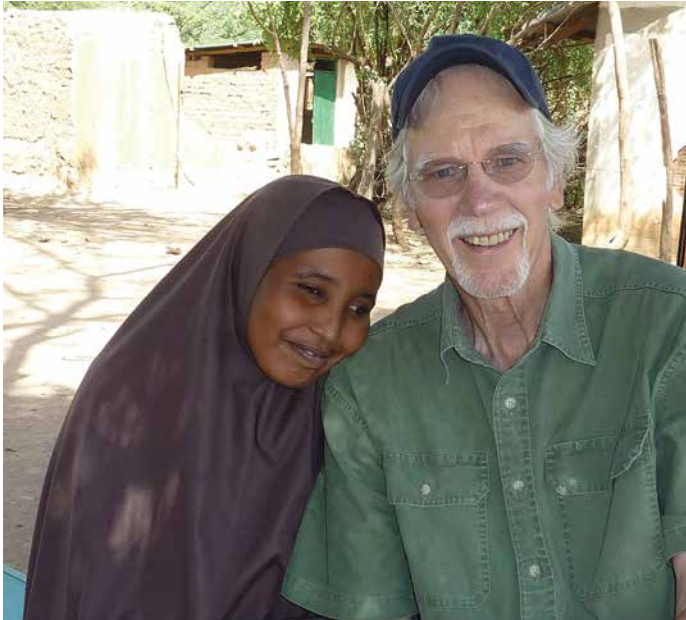
Richard died recently. In his sixties. Lung cancer.

He suffered from a form of schizophrenia characterized by interior demons — voices — which terrorized him. He paced the Old Town streets day and night, alone, stopping occasionally to unleash screams. He was a chain smoker whether he was pacing in the night or conversing with me. I thought of the habit as a merciful respite from

his interior wars. In the end, the smoking killed him. But, as he told me, he had already died a thousand deaths.

Though an introvert, Richard tracked conversations well. He was smart and sensitive, bearing his illness and inner struggles with courageous dignity. He had huge eyes that simultaneously expressed bewilderment and a kind of entrenched weariness. At one time he attended the University of Oregon. It was there, he told me, that "the bottom fell out and I got sick." He loved to read and in his last days in the hospital he was reading a couple of requested books I'd given him: a novel by the French existentialist, Albert Camus, "The Stranger," and John Irving's "A Prayer for Owen Meany." "Favorite books of mine," he told me. "I lose most of my books because of my sickness."

I shall miss him.



Courtesy: Fr. Gary Smith, SJ

Fr. Smith with a Somali refugee in Kenya

There is no easy way to grasp, and to appropriate peacefully the tortured struggle of individuals like Richard, those who live on the edges and margins of the world. As a Jesuit priest I have encountered this struggle for a long time: in the jails of Toronto; as a community organizer in the poor neighborhoods of Oakland; directing a skid row drop-in center in Tacoma, Washington;

nearly 20 years with the Jesuit Refugee Service in refugee camps in Africa and Greece; and for years ministering in Portland's Old Town. That said, I join many brothers and sisters who constantly are trying to figure out a way to proceed, a way to be present to the little people of the world, the invisible, like my brother, Richard. What follows is the way my thoughts go.

If the average person driving through the streets of Old Town spotted Richard, he or she might dismiss him thinking, "Nut case!" and drive on, as if Richard was invisible. But another person, seeing him with self-forgetting eyes and an aware heart, might comment, as once a New York City cab driver did to me on seeing a muttering-to-himself street man shuffling along on the sidewalk, "*Jesus! That guy had a momma once.*" Which is to say, this is a human being.

That cabbie nailed it. In Richard's frail body, which had suffered all the complications attending a man who had suffered for over 40 years, there was a beating heart. He was visible. Not invisible. And he deserved the best shot of another's care; a care that could see through individual eccentricities to the human being. Once a momma's child. Better: always Momma God's child.

Mental illness is so utterly inaccessible, so incomprehensible. I pray about it. A lot. In my interior



Katie Scott/Catholic Sentinel

Fr. Gary Smith, SJ, chats with Frank Corrado — for years in and out of jail and addicted to drugs and alcohol

Seeing the Invisible continues



Katie Scott/Catholic Sentinel

Fr. Smith walks with his friend, Claire Foster, through downtown Portland on their way to visit a resident of one of the city's low-income housing units.

experience one truth seems clear to me: God moves us to be with the invisible of the world, with the poor, inspiring us to claim the best skills and talents in ourselves in order to walk with and help ease the manifest burdens of suffering sisters and brothers. And, too, in that process to learn a greater trust in the long-term providence of God. It is a movement of the Spirit crossing our interior borders and inviting attention to the Richards of the world. That holy compulsion discloses to us how the heart of God looks at the least of our brothers and sisters: with unspeakable love.

Ignatius asked Jesuits to be poor and to be with the poor. Not because he wanted a bunch of pious good guys, not because he didn't want us to work with the wealthy — in fact Ignatius spent lots of time with the wealthy — but because he knew that the poor can break us open, lead us to the unyielding goodness of our hearts. They would teach us how to know, love and follow Christ, who in the words of John's Gospel was "nearest to the Father's heart" (John 1:18); and who, when he went public, identified himself with the poor and the marginalized.

In serving the poor, the invisible, the church uncovers the best of her inner life. She becomes free around those with no power, no money, no beauty, discovering herself in serving them and experiencing indignation when their dignity is denied. When she is with the poor and serves the poor, she learns and lives compassion. Then she cannot not be with them.

Isaiah urged his people to remember the forgotten:

If you do so, he told them:
You will rebuild the ancient ruins,
You will be called a breach-mender,
Restorer of ruined houses. (Isaiah 58:12)

May we be Breach-Menders. ■

Fr. Gary Smith, SJ, does street and jail ministry in Portland, Oregon.

From Our Archives

PEDRO ARRUPE, SJ, VISITING THE CALIFORNIA PROVINCE

When Father General Arturo Sosa, SJ, visited Jesuits West in February, this was not the first time a Jesuit Superior General visited the Province. Fr. Pedro Arrupe, SJ, 28th Superior General of the Society of Jesus, visited Loyola University (now Loyola Marymount University) in Los Angeles on April 12, 1966.

This photo of Fr. Arrupe (right) with Fr. James Menard, SJ, (left) and Fr. Robert Griffins, SJ, (center), was taken by Br. Robert McDermott, SJ, and was included in one of his many photo albums that now reside at the Jesuit Archives & Research Center in St. Louis. Fr. Arrupe had been elected Superior General nearly a year earlier on May 22, 1965, at the 31st General Congregation in Rome.



Br. Robert McDermott, SJ/Courtesy of the Jesuit Archives & Research Center, St. Louis, Missouri.

IN THE HANDS OF THE HOLY SPIRIT



When Dorothy first saw Oz, she uttered one of the most famous lines in movie history: "Toto, I've a feeling we're not in Kansas anymore." I can relate to her wide-eyed wonder because that's the way, even after nearly four years of working for the Jesuits West Province, I still feel about my job.

I should explain that I started my career as a litigator. And while I have nothing but respect for the legal profession, the cases I worked on were extremely contentious and involved a steady stream of lawsuits. It was a high-stakes, high-stress environment where you kept your head down — moments of self-reflection were not encouraged.

Enter the Holy Spirit.

I knew things had changed dramatically in my work life early on when I was in a meeting with our Provincial, Fr. Scott Santarosa, SJ. We were having a hard time figuring a way forward on an issue when he stopped me mid-sentence and said, "Let's put this in the hands of the Holy Spirit." I was incredulous. I remember thinking, "We need to figure this out, and we need to do it now." But in that moment, Fr. Santarosa reminded me that if I had faith, God would give me the answer, and sure enough the HOLY SPIRIT did.

In the last few years, there have been many other contrasts between my old career and my job working for the Province. One very tangible difference is the way Province meetings are structured. Every meeting starts with a prayer and ends with prayer intentions. Staff members ask for God's help for loved ones, a friend struggling to find a job, a benefactor battling illness or special intention requests. Unlike every other job I've had, here at the Province, sharing your faith and your prayer life is not verboten, it is encouraged.

I am grateful too to be reminded each day why my job matters. Up until recently when I began working at home because of the coronavirus, my office has been at Sacred Heart Jesuit Center, which serves as the retirement/health-care facility for Jesuits West. The 80+ Jesuits who live in this building graciously allow our Advancement Office to share their home. My days have been brightened by the impromptu visits of Jesuits who stop by our offices, as Fr. Barney Coughlin, SJ, the legendary long-serving president of Gonzaga University, did just a month before he died earlier this year. Our Province puts a high priority on taking care of Jesuits who have devoted their lives in service to our apostolates, and I am grateful for the many donors who have helped support us in this mission. As we all cope with the fear and uncertainty of a rapidly changing healthcare crisis, I have witnessed the extraordinary measures implemented to keep our vulnerable population of senior and infirm Jesuits safe.



Fr. Barney Coughlin, SJ, paid a surprise visit to our office shortly before he died.

These days, I have nothing but questions about the future, about the health and safety of the people I love, about when, and if, life will return to normal. While I am anxious, as always, for those answers, I remind myself to place the questions in the hands of the Holy Spirit.

With prayers for you and your loved ones in this challenging time.

Most gratefully,

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

Siobhán Lawlor
Provincial Assistant for Advancement

JESUITS WEST HAPPENINGS

NORTHWEST



Stuart Rolfe, Siobhán Lawlor, Joseph Kraemer, SJ, and Kim Randles



Kim Randles, Stewart and Molly Butler, Laurie Gray and Anne Holloway

ARIZONA



Three generations of the Maxon family with Fr. Mike Gilson, SJ, Fr. Scott Santarosa, SJ, Barbara Gunning and Tommy Smith



Sally Gililand, Fr. Sam Bellino, SJ, Jane and Steve Baldock

BAY AREA



Patrick Ruff, Hank Garcia and Fr. John Mossi, SJ

LOS ANGELES



Cardinal's Award honoree Carlos Herrera, Barbara Gunning, Siobhán Lawlor and Karina Herrera

BAY AREA



Fr. Scott Santarosa, SJ, Charmaine and Dan Warmenhoven and Siobhán Lawlor



Mike and Mary Ellen Fox, Fr. Scott Santarosa, SJ, and Siobhán Lawlor



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In late December, Jesuits in formation of the Jesuits West Province came together for several days at the Redemptorist Retreat Center in Tucson, Arizona. Fr. Tony Sholander, SJ, provincial assistant for formation, is pictured center.