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# JESUITS

USA MIDWEST PROVINCE | SPRING 2022

IGNATIUS 500  
IGNATIUS 500



CONSOLATION/DESOLATION  
GRATITUDE  
WON IN ALL THINGS  
SERVICE OF FAITH  
PROMOTION OF JUSTICE  
EXAMEN

## MAGIS

IMAGINATIVE PRAYER  
SPIRITUAL EXERCISES

LOYOLA

XAVIER

# Friendship

Based on common love of Jesus

Joy

ISIDORE

AVILA

Leading  
A Spiritual Life

INTERIOR  
CASTLE

Ad Maiorem





Dear Friends,

You may recall that we are in the midst of our Ignatian Year, commemorating Ignatius of Loyola's battle wound—his “cannonball moment”—that brought about his conversion to a life of holiness.

Our cover story celebrates St. Ignatius and the other four saints canonized on March 12, 1622. Sainthood requires great sacrifice, often in the face of danger, as well as efforts beyond the abilities of most of us. While reading the stories included in this magazine, I noticed an encouraging common thread throughout the tales of blessed, laypeople, and especially Jesuits, working in the “vineyard.”

I was struck by how often men and women of faith have moved in darkness, armed with only the certainty of God's promise that light would return. The people who spend their lives at the margins, and even more so the ones who give their lives, seem to have an innate understanding of that promise. I believe this is true of Jesuits: we often do our best work in the dim light of uncertainty, and we persist because of our positive nature.

As Jesuits, we also believe that we encounter God throughout creation, which has called us to the ends of the earth as we seek to encounter its beauty. By interacting with different cultures and peoples, we are able to see God in a bigger, more beautiful way. And that is one of the principal reasons Jesuits are found everywhere, engaging with others in such a variety of ways.

So I believe that you will find the story of St. Nicholas Owen—who constructed “priest holes” and is patron of illusionists and escapologists—completely at home beside the story of a floating church in Cambodia. It's not just that these stories emanate from seemingly opposite ends of the earth, where one might expect to find Jesuits. The stories also share the theme of people who, in the face of danger, have gone to great lengths to practice their faith.

All of this brings me to a final thought. In the book of Genesis, we are told of God's creation, the perfect world that He created for us. As we make our way through our lives, we are called to care for all of His creation, especially the people within it. This is our life's work. Let us admire and try to imitate the lives of those who went to the ends of God's creation seeking Him, and when we reach the ends, let us too be unafraid to make the sacrifices and do the work necessary to live in the world that God envisioned.

As we walk together in God's creation, please pray for me, and know of my prayers for you.

V. Rev. Karl J. Kiser, SJ  
Provincial, USA Midwest Province

St. Nicholas Owen constructed priest holes, concealed spots that offered sanctuary for Catholic priests fleeing persecution under English penal laws

Photo: Harvington Hall





## ON THE COVER



### This issue of Jesuits celebrates five saints canonized on March 12, 1622. (pages 8–11)

In honor of this quartercentenary, the Midwest Province commissioned artist Holly Schapker to create a cover featuring these holy people and their contributions to our faith lives. The following is a key to some of its elements, which are enhanced by other well-known symbols, such as butterflies, a dove, and lilies.

- 1 St. Philip Neri, who became known as the “Second Apostle of Rome”
- 2 St. Ignatius of Loyola, with the legacy of many Jesuits represented in his hat
- 3 St. Francis Xavier holding up a cross as a missionary
- 4 St. Isidore the Farmer praying to the crucifix (left) and being helped by an angel in his labors
- 5 When Francis Xavier (left) met Ignatius, Francis was on a quest to achieve great worldly deeds. For three years Ignatius encouraged his friend to view life differently. “What profits a man,” he asked, “if he gains the whole world and loses his soul?”
- 6 Fun-loving Philip Neri enjoyed carrying bouquets of flowers through the streets of Rome.
- 7 Remnants of a letter written by Ignatius atop the Loyola family crest (found at their castle)
- 8 Our Lady of Montserrat: In keeping with ancient chivalric code, Ignatius prepared himself during a lengthy prayer vigil, then surrendered his sword here so as to take up the armor of Christ.
- 9 St. Teresa of Ávila offering insights on spiritual life
- 10 Hands making pottery, symbolizing the dignity of labor and our ability to continue creation

For additional content and more information, connect with us online: [WWW.JESUITSMIDWEST.ORG](http://WWW.JESUITSMIDWEST.ORG)



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- Submit a prayer request
- Download prayer cards
- Free daily email
- Translation, resizable font, and text-to-speech now available



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### All the Small Things

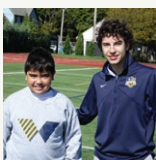
Brother Jim Small, SJ, turned 100 this year and is known for his profound generosity and kindness.



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### The Priest Protector

The new annex at the Jesuit Novitiate of St. Alberto Hurtado is named for St. Nicholas Owen, patron of illusionists and escapologists.



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### Mentoring: An Act of Service

Jesuit institutions around the Midwest collaborate with mentorship programs to offer guidance and share wisdom.



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### The Foley Effect

Jesuit Fr. John Foley’s vision and leadership in the Cristo Rey movement has transformed the lives of countless students from families with limited economic resources.

## ALSO IN THIS ISSUE

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Photo: CNS

Salvadoran Cardinal Gregorio Rosa Chávez celebrates the beatification Mass for Fr. Rutilio Grande, SJ.

## Fr. Rutilio Grande, SJ, Beatified

Father Rutilio Grande, SJ, of El Salvador was beatified on Saturday, January 22, in San Salvador along with his lay companions Manuel Solórzano and Nelson Rutilio Lemus Chávez and Franciscan Fr. Cosme Spessotto. All four were victims of murder at the hands of death squads during years of terror in El Salvador, martyrs for faith and justice.

Father Grande and his companions died on March 12, 1977. They were shot down on their way to Mass by gunmen acting for the government.

In a video message, Fr. Arturo Sosa, SJ, Superior General of the Society of Jesus, said, “Father Rutilio Grande knew how to be a counselor, an understanding and kind companion, and at the same time firm and serious about the Christian life and the responsible exercise of the priestly ministry. The peasant population, of which he himself was a part and which he served with dedication in his pastoral service, found in him a close, self-sacrificing and loving priest to share life with the community of the followers of Jesus who witnessed the good news.”

Father Grande was born on March 5, 1928, entered the Society in 1945, and was ordained in 1959. He was the first priest killed in El Salvador’s civil war. His murder had an enormous impact on St. Óscar Romero, the archbishop of San Salvador at the time, who became increasingly outspoken about the war. Saint Romero was also eventually martyred.



Photo: CNS

Pope Francis and Dr. Emilce Cuda, head of office of the Pontifical Commission for Latin America

## Pope Francis Converses with University Students across the Americas

On February 24, Loyola University Chicago welcomed Pope Francis for a historic conversation on the synodal process with young people from North, Central, and South America. At the event, called Building Bridges: A Synodal Encounter Between Pope Francis and University Students, the pope engaged in a direct dialogue with 100 students from Jesuit, Catholic, and secular universities. The university students shared concrete educational projects that seek to justly transform environmental and economic realities. Additionally, the students spoke of the manifold ways their educational commitments can contribute to integrate and empower existential peripheries.

Hosted by Loyola’s Institute of Pastoral Studies, department of theology, and the Joan and Bill Hank Center for the Catholic Intellectual Heritage, the conversation was led by the head of office of the Pontifical Commission for Latin America, Dr. Emilce Cuda, who Loyola reached out to in June 2021. Per the university’s suggestion, Dr. Cuda invited Pope Francis to personally participate in this dialogue. Upon accepting the invitation, Pope Francis said, “Dear brothers and sisters, may this Synod be a true season of the Spirit! For we need the Spirit, the ever-new breath of God, who sets us free from every form of self-absorption, revives what is moribund, loosens shackles, and spreads joy.”



A rendering of the Chicago Jesuit Academy campus expansion

## Chicago Jesuit Academy Expands to Serve Girls

This year, Chicago Jesuit Academy (CJA) will break ground on a 50,000-square-foot addition that will enable the school to enroll their first classes of girls in third and fourth grade for the 2023–2024 school year. The following school year, CJA will add a fifth-grade classroom and then continue to add one grade per year until the 2027–2028 school year, when the school will be able to serve girls in third through eighth grade.

This expansion is possible because of the remarkable support of neighbors, families, and Christ the King Jesuit College Prep, as well as many donors and several community partners who are choosing to invest in the community by supporting the building construction and scholarships for students.

When CJA was founded in 2005, the school was based on a model of Nativity schools throughout the country, all of which were single-sex schools at the time. Upon discussing this model with families in the community, there was unanimous agreement that the school should serve boys, who were perceived to be at greater risk.

Over the years, current and prospective families have consistently shared that one of the biggest obstacles to enrollment is the fact that their daughters cannot attend CJA along with their sons. Navigating two school systems is often not feasible. The expansion will remove this barrier and allow CJA to begin serving many talented girls on the West Side of Chicago.



Dr. Donald Taylor comes to University of Detroit Mercy from Cabrini University

## University of Detroit Mercy Names New President

University of Detroit Mercy’s Board of Trustees announced that Donald Taylor, Ph.D., has been named as the university’s 26th president. Succeeding Antoine Garibaldi, Ph.D., Dr. Taylor will assume the role in July.

Michael McNamara, chairperson of the board of trustees, said in the announcement, “On behalf of the entire Detroit Mercy community, we are pleased to welcome Dr. Taylor to our university and look forward to his leadership as we build on the momentum of the past decade and set new goals for the institution. Dr. Taylor’s accomplishments and extraordinary experience demonstrate a commitment to excellence that fits well with Detroit Mercy’s vision and mission, and we are confident that he will help the University achieve an even brighter future.”

Dr. Taylor brings nearly three decades of higher education leadership in the areas of program development, accreditation, alumni relations, community partnership development, fundraising success, commitment to adult/post-traditional students, and global and online education, following decades as a researcher and educator at Catholic institutions.

Taylor joins Detroit Mercy at an exceptional time in the university’s history. In 2022, the university was again ranked among the top 200 national universities by U.S. News & World Report for a third year in a row. Detroit Mercy is the highest ranked private university in Michigan and one of four in the state to be included in the national universities category.



## James Dale

**Hometown:** Chicago, IL

**School(s) Attended:** Christ the King Jesuit College Prep, College of the Holy Cross, and University of Illinois Gies College of Business (incoming MBA candidate)

**Profession:** Professional Recruiter at Aston Carter

### How did you get involved with the Jesuits?

I attended a Jesuit high school, Christ the King (CTK) in Chicago, and first became involved with the Jesuits when I signed up for the Appalachia Service Project (ASP) associated with CTK and St. Giles Catholic Parish. ASP volunteers aim to give back to a community through home repairs and renovations. I volunteered on a team in Knoxville, Kentucky, where we renovated a 10-year-old girl’s bedroom. We repaired her floor, which was falling into the foundation of her family’s house. I was very sad after learning about the family’s living situation, and I quickly realized the importance of appreciating what we have and never taking anything for granted. After participating in ASP, I sought out ways to continue making an impact on others.

After graduating from CTK, I continued to abide by the Jesuit mission of being “men and women for others” by participating in an international service trip to Nicaragua and volunteering at the Mustard Seed

Catholic Worker’s food pantry in Worcester, Massachusetts. After volunteering multiple times, I became more aware of my own privilege. I will continue to seek out ways to help to others to the best of my ability, primarily because the Jesuits provided me with an opportunity that has opened many doors for me as an adult.

### How have the Jesuits impacted your life?

As a kid, I always dreamed of attending private school. My family and I always viewed private education as a privilege because of the financial cost. One day at a family barbecue, my cousin pulled me aside and told me about the school she was attending, Christ the King Jesuit College Prep. She educated me about the Jesuits’ mission of making Catholic education more affordable. After learning about CTK, I spoke with my parents, and we decided it would be a great opportunity to explore. Following that conversation, I applied and was admitted. I was extremely grateful to have been able to attend private school because the Jesuits made it possible for my family to afford a private education. As a student at CTK, I felt that I had an obligation to use my education to seek out creative ways to give back.

### How do you bring Jesuit values into the workplace?

As a working professional, I continue to implement Jesuit values as a recruiter. I remain open to growth and committed to doing justice. In my recruiting journey, I deliberately leverage the Cristo Rey network to help alumni and their families find jobs, especially during the pandemic. As a recruiter, I am aware that people often just need to be coached and provided an opportunity in order to move forward and set the world on fire. I have been able to apply Jesuit values in my career by providing resume building workshops, interview coaching, and career mentoring. I have prioritized helping my candidates and contractors in their careers, and as a result, I received the “Commitment to Service Award” at Aston Carter after being employed nine months.



Hazel Sanchez (second from right) with her team at PIX11 News

# Broadcast Journalists for Others

## Jesuit-Educated Journalists Find Success While Maintaining Values

By Grace Rice

Arguably, the Jesuits have always been involved in disseminating information globally. Saint Ignatius of Loyola is known for bringing the first printing press to Rome, as he recognized the importance of communication in advancing the mission of the Society of Jesus. And the Jesuits are prominent in the world of journalism today, publishing the award-winning magazine *America*. But when thinking about the professions entered by graduates of Jesuit institutions, broadcast journalism might not come to mind immediately. Given that Jesuits famously champion the value of a liberal arts education and “educating the whole person,” not one of the 27 Jesuit colleges and universities in the United States has an undergraduate school dedicated solely to journalism.

But Jesuit institutions continue to produce Emmy and Pulitzer Prize winners and iconic figures such as the late Tim Russert, a graduate of Canisius High School in Buffalo, New York, and John Carroll University in University Heights, Ohio. While Russert actually went to law school after graduating

from John Carroll in 1972, he would later credit his “superb” Jesuit education for his success as a journalist. Russert had no on-camera training prior to hosting *Meet the Press*, but he quickly became known for his respectful tenacity and unrelenting

**JOURNALISM EMBODIES THE BASIC VIRTUES OF SOCIETY. WE NEED THE PRESS TO CONDEMN WHAT IS WRONG AND EMBRACE WHAT IS BEST FOR THE COMMUNITY.**

questioning. Following an explosive *Meet the Press* interview with a Serbian foreign minister, Russert said, “I was very specific, but persistent. It is that kind of intellectual preparation and rigidity that absolutely stems from what I learned from the Sisters of Mercy and the Jesuits in Buffalo.”

Russert also spoke highly of the Jesuits regarding their mission and sent his son to Boston College. In an interview with Sally Quinn for *On Faith*, Russert said, “The Jesuits talk about men and women for others, and

that’s the central piece of my faith that I think is more important than any other, and that is . . . We have an obligation to help people who are less fortunate, who are needy—that, that is where you see the presence of God in others.” In 2009, John Carroll renamed its department of communication and theatre arts in Russert’s honor and introduced a nine-month fellowship with *Meet the Press* for graduates.

The late Fr. Raymond Schroth, SJ, who was a print journalist, found the profession to be a noble calling. He wrote in a 2018 article for the *National Catholic Reporter*: “Journalism embodies the basic virtues of society. We need the press to condemn what is wrong and embrace what is best for the community.” In his nearly five decades as an educator at five Jesuit universities, Fr. Schroth formed generations of journalists in the Jesuit tradition of being “men and women for others.”

Shannon Longworth, investigative reporter and anchor at *Straight Arrow News* in Omaha, also finds the profession of journalism to

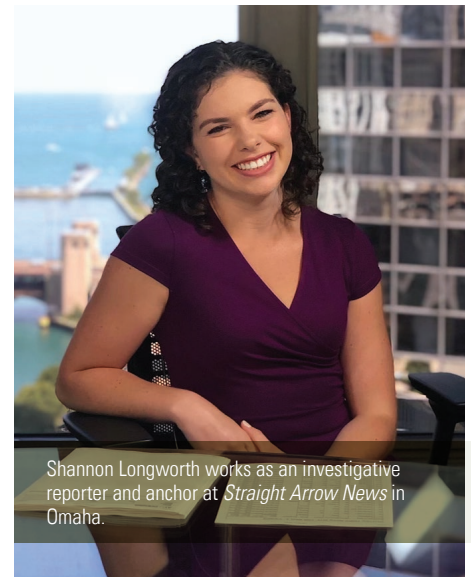
be deeply rooted in morals. She cites *cura personalis*—care for the whole person—in her approach to reporting. Longworth, a graduate of Boston College, says, “To be a journalist, you need to care about people, and when you care about people, you become curious about the world and why people are in the situations that they’re in. I think that’s inherent to Jesuit values.”

While Longworth went to graduate school to hone her technical skills, she extols the importance of her liberal arts education in preparing her for her career, saying, “Going to a Jesuit liberal arts school fit my career path perfectly, because I learned through all these different subjects that I was able to dabble in, which is what I do for a paycheck now. I jump

into different parts of life, learn, and then boil that down into content people can digest and feed it back out to the world. That’s exactly what I was doing in college.”

**TO BE A JOURNALIST, YOU NEED TO CARE ABOUT PEOPLE, AND WHEN YOU CARE ABOUT PEOPLE, YOU BECOME CURIOUS ABOUT THE WORLD AND WHY PEOPLE ARE IN THE SITUATIONS THAT THEY’RE IN. I THINK THAT’S INHERENT TO JESUIT VALUES.**

Hazel Sanchez, anchor for CBS affiliate PIX11 News in New York City, also notes that her job mirrors what she was doing in college at Marquette University. Sanchez



Shannon Longworth works as an investigative reporter and anchor at *Straight Arrow News* in Omaha.



The late Tim Russert, host of *Meet the Press*, at his alma mater, John Carroll University

was originally drawn to Marquette because of its smaller size and faith-based education, but the absence of a standalone school of journalism also proved beneficial in her case. Sanchez, a New York and Midwest Emmy award winner, studied broadcast journalism in the Diederich College of Communication. She says, “One thing I really loved about Marquette is that you got hands-on experience right away. At most schools you can’t get real in front of the camera experience until you’re an upperclassman. Where at Marquette you can get hands-on experience, in front of the camera, as soon as you walk in the door.”

In New York’s often competitive reporting scene, Sanchez prioritizes sticking with her morals over getting the story every time. She has found success in her career by showing empathy and integrity, as she says, “I would rather give up the big interview to be the better person. I feel like the people who will last in this industry—now more than ever—will be those people who you feel like you really can trust.” Sanchez also stresses the importance of having a faith-based foundation. “Despite some of the difficult times I’ve had in New York, going through the world’s worst terrorist attack and all the things that have happened in this city since then, and then raising my family in the city, that [my faith] has really stayed with me.” ✠

# Everything is Yours; Do With It What You Will

By Bryan Paulsen, SJ

**H**ad I wasted the last ten years? I wondered, having spent the last decade of my life earning a bachelor's degree and doctorate in engineering. Maybe "waste" was a strong word, but as I applied to enter the Jesuit novitiate, I had to come to terms with the fact that I could very well be giving up science and engineering for good. But if I took St. Ignatius of Loyola's *Suscipe*—"Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, All I have and call my own"—seriously, then entering the Jesuits would mean giving those years to God without expecting anything back in return.

I did not meet the Jesuits through traditional means. I had not attended a Jesuit high school or university, nor had I spent a year of service with the Jesuit Volunteer Corps. I was not even raised Catholic. The first Jesuits I met were fictional. They were characters in the works of Voltaire, Italo Calvino, and Thomas Mann. There was something that piqued my interest. Who were these Jesuits? So, I googled them. It started a chain reaction that led to community organizing through a local Jesuit parish, entering the Catholic Church, and volunteering at Cristo Rey Twin Cities.

What drove me down that path were simple questions such as: When am I closest to God? When do I feel most alive? When am I most authentically myself? Over time it became clear that the answers to these questions all

pointed toward the Society of Jesus. So, I entered the novitiate in St. Paul, Minnesota, walking away from a decade of studies, trusting the words of the prayer, "Everything is yours [God]; do with it what you will."

The novitiate was a grace-filled experience that confirmed my vocation. After taking first vows, I was missioned for three years of philosophy studies in Chicago. It is typical for Jesuits in formation to be missioned to regency next. While my fellow vow classmates were missioned to serve at Jesuit high schools, the Indian Reservations, and even the refugee camps of South Sudan, I was sent back to the engineering laboratory as a postdoctoral researcher at Northwestern University.

## I SAW THAT THERE IS A GREAT NEED FOR *CURA PERSONALIS* IN THE LABORATORY

Returning to science and engineering was full of God's grace. First it was a miracle I even found a position, given the five-year hole in my resume. Second, I found the passion I had for research had only grown during Jesuit formation. But most importantly, I saw that there is a great need for *cura personalis* in the laboratory. It is a competitive, high-pressure environment with so much emphasis on attaining academic degrees, grant funding, journal articles, tenure, and so forth. Thus, it was a privilege to accompany my coworkers



Bryan Paulsen, SJ (kneeling), at first vows with Fr. Charles Rodriguez, SJ, provincial assistant for formation

and the students I mentored, showing care and concern for them for no other reason than the fact they are loved children of God. With the onset of the pandemic, *cura personalis* became even more important.

But now regency has ended, and I find myself studying theology as I continue the path to ordination. After ordination I hope to return to science and engineering research as a priest-professor, but that will be up to God. I know wherever God calls me, I will be met with his grace, and there I will find his people who he loves. ✠



Bryan Paulsen, SJ, is a first-year theologian at the Jesuit School of Theology of Santa Clara University in Berkeley, California. He entered the Society of Jesus in 2013.



# All the Small Things

## Br. James Small Turns 100

By G.R. Kearney

On January 10, 2022, Br. James Small, SJ, turned 100 years old.

Twenty years ago, just before he turned 80, I wrote and published a biography of his life called *The Small Things*. I think often of that experience. The privilege of being able to chronicle someone's life. The gift of time to sit and ask question after question after question. The almost laughable absurdity of Br. Small agreeing to participate.

I approached Br. Small with the idea during my junior year at Georgetown University, shortly after *Good Morning America* had run a segment on him. I was an English major and had been considering pursuing a career in writing, though I really didn't know what that looked like.

I first met Br. Small when I was in middle school and attended free art classes that he offered Saturday mornings at Loyola Academy in Wilmette, Illinois. I came to know him better as a student at Loyola Academy, where he'd been working as a carpenter and artist-in-residence since 1969. His kindness and generosity struck me as remarkable. The fact that producers at *Good Morning America* also found his deliberately simple yet profoundly generous life noteworthy made me think the story might appeal to a larger audience.

The naïve 19-year-old version of me believed two things. First, every single person who had seen the *Good Morning America* piece would buy the book. Second, Br. Small would be honored to participate. With the benefit of hindsight I know the first isn't true. I've never asked Br. Small about the second. It's possible that he worried it would be a nuisance or that I wouldn't finish and it would prove a waste of time, which he could have spent on his paintings, which have generated



Brother James Small, SJ, has continued to paint since being missioned to Colombiere Center.

hundreds of thousands of dollars for Loyola Academy fundraisers. Maybe he worried I'd do a lousy job. And given the inherent humility with which he's lived his life, I suspect he also would have just as soon not had the attention. But, in typical fashion, he said yes.

Brother Small's 100th birthday prompted me to flip through *The Small Things* again, and I was reminded of his background. He was born on the South Side of Chicago in 1922 and grew up during the Great Depression. He served in the navy and in the Chicago Police Department before deciding to become a Jesuit brother. He spent some 40 years at Loyola before "retiring" to Colombiere Center in Clarkston, Michigan.

I was also reminded of why I felt compelled to write about him. Just as it did twenty years ago, Br. Small's life struck me as remarkable. His life is profoundly generous. He obviously has made the decision to devote his life to the service of others as a Jesuit. But the way he proceeded through each of his days was also special. His affection for others, his interest in their lives, and his willingness to make time for them was frankly amazing. All those

things are small things. But they were done so consistently and sincerely that they touched the lives of thousands of people at Loyola Academy—students, parents, employees. So many of them have stories about how Br. Small made their lives better.

I'm particularly grateful that he said yes when I asked to write about him. It was a generous act. While our efforts didn't sell millions of books, as I reflect on the past twenty years, I know all the time we spent has helped me be a better parent, husband, coach, and businessman.

Brother Small's true legacy is the number of people who are living lives that are better—as parents, spouses, teachers, professionals, students, and siblings—just for having known him. ✠



G.R. Kearney is an alum of Loyola Academy and Georgetown University and spent two years teaching at Cristo Rey Jesuit High School as part of the Jesuit Alumni Volunteer Program. Kearney now works as a partner at Stacker Holdings.

# Five Saints, One Canonization

By Amy Korpi

On March 12, a Solemn Mass at the Church of the Gesù in Rome commemorated the 400th anniversary of the canonization of Sts. Ignatius of Loyola, Francis Xavier, Teresa of Ávila, Isidore the Farmer, and Philip Neri.

Catholics worldwide continue to celebrate these witnesses of faith centuries later, as their example can nourish the spiritual life and human commitments of people today. As historian Fr. Tim O'Brien, SJ, said on the *AMDG* podcast (a production by the Jesuit Conference of Canada and the United States), the Church's ongoing commitment to proclaiming saints is proof of God's continuing care for us.

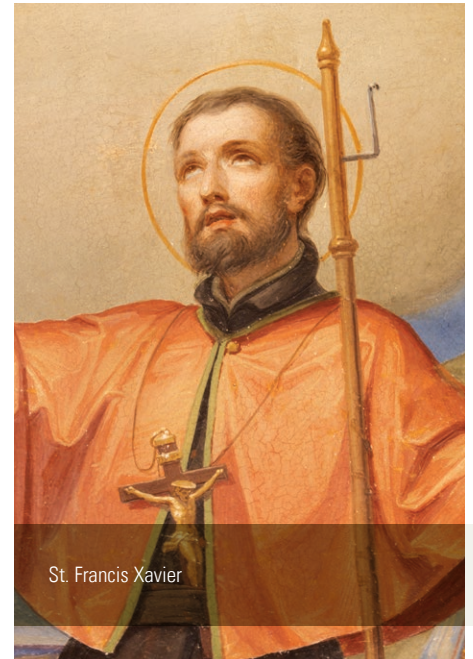
Well known to readers of this magazine, **St. Ignatius of Loyola (1491–1556)** is considered the patron saint of the Basque provinces of Gipuzkoa and Biscay, the Society of Jesus, spiritual retreats, and soldiers.

Another familiar Jesuit figure—**St. Francis Xavier (1506–1552)**—completed a stunning amount of missionary work in just 10 years.

Patron of the Propagation of the Faith, missions, and his native Navarre, Spain, he is the only original Jesuit to have left Europe, and he has inspired a multitude of missionary vocations.

Like Ignatius, Francis was from a Basque noble family and had aspired to a worldly

Ignatius  
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St. Francis Xavier

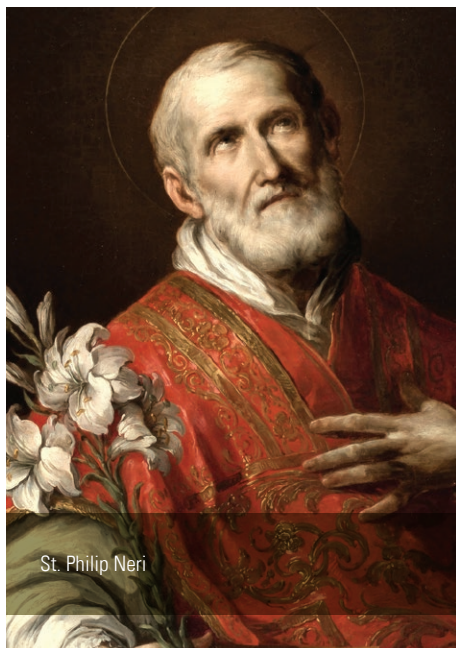


St. Ignatius of Loyola

career earlier in life. By the time they met, Ignatius had experienced his conversion and encouraged Francis to look at his life differently. They were ordained priests together in 1537.

When, in 1541, King John of Portugal asked Ignatius for priests to send to the missions in India, it likely pained Ignatius to send his close friend Francis. But, true to his principle of detachment from anything that could interfere with bringing greater glory to God and helping souls, he sent his companion.

Francis was known for his boldness. When his party could not find a ship's captain willing to take the risk of sailing into unknown waters, he hired a pirate to take them. He was also known for being flexible. While he left Europe sure of himself and his aims, he gradually recognized the value of other traditions. Francis learned the languages and adopted the Indigenous dress of the people he served, and he developed a deep sense of



cross-cultural understanding for his time—appreciating God’s presence in all places (one might say “finding God in all things.”)

Ignatius and Francis were not the only friends canonized on that spring day in 1622. Considered the re-evangelizer of Rome in his time, **St. Philip Neri (1515–1595)** is now patron of that city, as well as the U.S. Army Special Forces, humor, and joy.

Thanks to Philip’s appealing nature, he enjoyed friendships among people from all

### FOUR SPANIARDS AND ONE SAINT

17th-century Romans, who were most proud of their beloved fellow citizen, their “*Pippo Buono*” (Neri), quipped “Four Spaniards and one saint” when Philip was canonized alongside the four saints hailing from Spain.

societal levels, including Ignatius. Many of his disciples found their vocations during the Society of Jesus’ infancy, and Philip’s confessor was a Jesuit. Further, influenced by his friend Francis, Philip considered going

## Sainthood: Context and Two Current Cases

According to the Vatican’s Roman Martyrology, some 7,000 people have been canonized or beatified, but many scholars believe the total number is closer to 10,000. The first saints were martyrs who died under Roman persecution. Over the next several centuries, early Christian communities venerated hundreds by popular acclaim. Saint Ulrich of Augsburg was the first to be canonized by a pope (in 993). The Vatican eventually began formalizing the process around 1200 and created an office called the Congregation for the Causes of Saints (“congregation”) in 1588. In brief, the process works as follows:

- The bishop of the diocese where the person died begins an investigation into whether he or she lived a life of sufficient holiness and virtue to be considered for sainthood. If there is suitable evidence, the bishop asks the congregation for permission to open the case. If the case is accepted, the individual is called Servant of God.
- The congregation analyzes evidence (through testimonies and writings) of the candidate’s holiness, work, and signs that people have been drawn to prayer through his or her example. If the congregation approves the case, it is passed to the pope, and if he decides the person lived a life of “heroic virtue,” the candidate is called Venerable.
- The next step is beatification, during which evidence of a miracle is scrutinized. Upon beatification, the candidate is given the title Blessed.
- Finally, canonization involves acceptance by the Church of a miracle after beatification. At this time an individual is called Saint.

In 2017, the Diocese of Rapid City, South Dakota, opened the cause for canonization of **Nicholas Black Elk**, a revered holy man among the Lakota Sioux who weaved together traditional native spirituality and Catholicism. To celebrate the sacredness of Black Elk’s life and mark the start of his canonization, a special Mass was held at Red Cloud Indian School—the place where his spiritual journey in the Church began. Since then, Deacon Bill White, pastoral assistant at Christ the King Church on the Our Lady of Lourdes campus in Porcupine, has served as the local postulator for this cause. Nicholas Black Elk is buried in the cemetery at St.



Agnes Church in Manderson, where he was one of the community’s earliest catechists.

The sainthood cause of **Fr. Pedro Arrupe**, Superior General of the Society of Jesus from 1965 to 1983, was formally opened in Rome at the Basilica of St. John Lateran in 2019. Among the many reasons Fr. Arrupe is revered was his evangelical integration of love for God and for neighbor—of faith with justice—as demonstrated in his creation of the Jesuit Refugee Service and his call for the Jesuits’ primary educational objective to be forming “men and women for others.”

to India as a missionary for a time, but others convinced him of the abundant work to be done in Rome.

Interestingly, Philip became known as the Second Apostle of Rome, after St. Peter, while Francis was compared to St. Paul for his prolific missions and was called the Apostle of the Indies and Apostle of Japan.

Philip is most known for founding the Congregation of the Oratory, a community that held meetings in a hall (oratory) to pray, sing hymns, read Scripture, and study religious questions. Today, the Oratorians are a pontifical society of apostolic life of priests and lay brothers who live in community bound together by no formal vows but with

the bond of charity. Philip also founded the Confraternity of the Most Holy Trinity of Pilgrims and Convalescents to serve the poor pilgrims who flocked to Rome and to help patients who remained too weak for labor after being discharged from hospitals.

Even though he eventually became a priest and head of a new religious order, Philip took an approach similar to that of Ignatius—decidedly un-monastic and un-medieval. Both men realized something “ordinary” in character was needed for the emerging times. Philip took the approach even further, adopting traditions such as making a one-day pilgrimage to seven churches, from St. Peter’s Basilica to the Basilica di Santa Maria

**DID YOU KNOW?**

The term “devil’s advocate” comes from a time when a person would be appointed by the Church to argue against a proposed canonization. While there is still a procedure for presenting opposing views, the formal position was eliminated in 1983.

Maggiore, often with music and a picnic on the way.

That’s not surprising, considering some of the maxims attributed to him: “A heart filled with joy is more easily made perfect than one that is sad,” and “Cheerfulness strengthens the heart and makes us try harder to have a good life.”

**Saint Teresa of Ávila (1515–1582),**

also known as St. Teresa of Jesús, was born in Ávila, Spain, and entered the Carmelite convent in 1535. According to the Teresian Sisters website, she “longed for a deeper relationship with God, but due to the laxity of convent life in those days, she struggled [with worldliness].”

About 20 years later, Teresa experienced a mystical vision—like those recorded by Ignatius and Philip—that would mark the

**TERESA DESCRIBED PRAYER AS “BEING ON TERMS OF FRIENDSHIP WITH GOD.”**

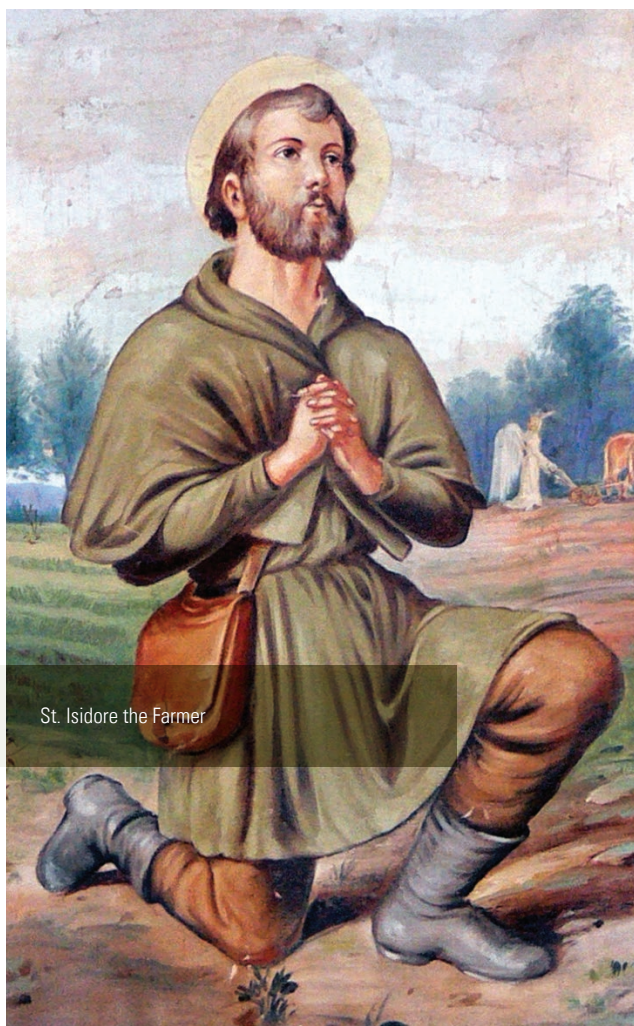
rest of her life. Coming upon a statue of the wounded Christ, she was suddenly and intensely moved by what Christ had suffered and what she felt was her lack of gratitude.

As a result of her conversion, Teresa set about reforming the Carmelite order, establishing convents throughout Spain. Thus, she became the founder of the Discalced Carmelites (the order is also known as the Barefoot Carmelites, because a discalced congregation is one that goes barefoot or wears sandals).

Teresa wrote extensively about her remarkable pathway to and communion with



In her autobiography, St. Teresa of Ávila wrote about experiencing a vision of a dove, a symbol of the Holy Spirit.



St. Isidore the Farmer

God. She is known for her use of the image of an interior castle with seven mansions, each containing many rooms, to communicate deep truths about prayer and the spiritual life. Encouraging continual conversion, Teresa described prayer as “being on terms of friendship with God.”

Like Philip, Teresa advocated for being “cheerful and unconstrained” in devotion, and

she encouraged joy in the life of faith, writing, “I am more afraid of one unhappy sister than a crowd of evil spirits.”

In 1970 Pope Paul VI named St. Teresa a Doctor of the Church, the first woman ever to be recognized as such. She is also the patron saint of writers and of Spain.

Living long before the other four people in this story was **St. Isidore the Farmer (1070–1130)**.

The patron saint of Madrid, rural communities and laborers, and the United States National Rural Life Conference, Isidore was born in Madrid and worked for the same landowner in a neighboring town his whole life.

Just as Ignatius exhorted us to look at the world in an incarnational way—to find God in all things—Isidore had great

concern for the land and proper treatment of animals.

Known as a modest person and devout Christian, this poor field laborer (known in Spanish as *San Isidro Labrador*) upheld the dignity of work and demonstrated how an ordinary life without worldly status can lead to holiness. He rose early every day for Mass, but he also prayed continually while he worked in

the fields. He and his wife María de la Cabeza, who is also honored as a saint, were known for their piety, hard work, and concern for the poor (whom legend says Isidore miraculously supplied with food).

## Many Paths to Holiness

The stories of these five people demonstrate that no two saints are the same and that there is no one personality that leads to holiness. Francis was considered charismatic, even vivacious; Ignatius intense; Philip warm and fun-loving; Teresa charming and witty; and Isidore simple and devout.

Neither is there one way to live a holy life. Although Ignatius originally thought he should emulate the saints he considered heroes, he came to learn he needed to forge his own path.

Yet there is at least one characteristic all of these individuals share. Ignatius might have codified the idea of being a “contemplative in action,” but all five saints could be described this way.

For example, Philip’s days were dedicated to helping others, but his nights were set aside for solitude and prayer. Teresa reformed a religious order without neglecting her friendship with God. Isidore is known for praying while he worked. Francis spent his days preaching, baptizing, visiting prisons, ministering to lepers, and creating flourishing churches. Yet he also had a rich prayer life.

Perhaps that’s the takeaway for all of us. As St. Ignatius is believed to have said, “Work as if everything depends on you. Pray as if everything depends on God.” ✠

## Good Company

In addition to Sts. Ignatius of Loyola and Francis Xavier, there are dozens of Jesuit saints and many more who have been beatified (earning the title of Blessed). To learn more, go to [IgnatianSpirituality.com](http://IgnatianSpirituality.com) > Ignatian Voices > All Saints Day.

# The Floating Church of Cambodia

By Michael Austin



## St. Joseph's in Prek Toal faces challenges unlike most other parishes in the world.

The needs of churches—that is, the physical buildings—are vast and generally consistent. You've heard the appeals your whole life, and you have a grasp of the needs: a roof or floor repair, upgraded kneelers, a new organ, air-conditioning, tuckpointing.

But no parish you've ever belonged to has faced the challenges that St. Joseph's Church (Prek Toal) on Tonle Sap (translated colloquially as "Great Lake") in Cambodia faces every year. For one, most of us have never had our religious freedom threatened.

In a literal sense, the mere existence of St. Joseph's Church requires extensive effort. To keep the church from breaking loose and floating freely, an anchor pole must be secured and maintained. This maintenance is done by a lay couple who manages the church's operations, Bun Loem and his wife Yeom. In order to secure the building to the anchor pole, the church goes through two large ropes every year, and when the rain season comes, and again during dry season, a tow boat has to move the church to a safe location.

But these substantial physical needs seem almost frivolous in comparison to the decades of struggle faced by Catholics in Cambodia. Catholicism itself must fight to exist.

"They [the parish's team] work very hard to serve the Catholic Church in Prek Toal," says Fr. Phongphand Phokthavi, SJ. Since 2019, Fr. Phokthavi, a native of Thailand, has been assigned to assist the parish, which floats full-time near the city of Siem Reap in northwest Cambodia. "The church has to move [because of the rainy and dry seasons] like the villagers who live on the lake." While the parish is not Jesuit, Cambodian Jesuits have long been involved in operations.

Officially named St. Joseph in Prek Toal Village, the church was founded in 2006, about a decade and a half after Catholic worship was permitted to resume in

Cambodia. Religion had been outlawed at the onset of the Khmer Rouge regime in 1975, and it wasn't until 1990 that Catholic communities were formally reestablished and Catholics were allowed to pray publicly on Easter Sunday with the permission of the Cambodian government.

Many of the ethnically Vietnamese Catholics in Cambodia have been fighting to practice their faith even longer, as restrictions on Catholicism in Vietnam date back centuries.

The floating church became a respite for the faithful in that area as they fled war and exigent poverty, and the struggles are still felt today. Many of the parishioners make their

THE FLOATING CHURCH BECAME A RESPITE FOR THE FAITHFUL IN THAT AREA AS THEY FLED WAR AND EXIGENT POVERTY, AND THE STRUGGLES ARE STILL FELT TODAY.

living fishing, which is seasonal. When the season ends, they have few options to earn an income.

"Poverty and poor health are issues for our people," says Fr. Phokthavi, who has been a Jesuit for 20 years. "My role is to care for the well-being of the souls and lives of the people in Prek Toal."

Across the lake, on the southern end, another floating church serves the people of Kampong Chhnang province. That church faces many of the same challenges.

"Overwhelming challenges," says Valentin Grasparil, a Chicago-area supporter of the Jesuits who has visited the church near Siem Reap. "Cambodia is a developing country, and many hearts have been hardened by the decades of civil war. As my tour guide told

me, the people are just tired of killing each other. They wanted the war ended, and they succeeded." Stigma and danger remained after the war, but against all odds, Catholics found a way to practice their faith.

The late Fr. Heri Bratasudarma, SJ, of Indonesia, was the parish priest of Siem Reap when he oversaw the founding of Prek Toal Church in 2006.

The Jesuits have many works in Cambodia, including a land-based church with educational outreach and charity services in Siem Reap. Years ago, Fr. Bratasudarma told Grasparil during his visit to the area that only seven families on the lake were Catholic. "The church went to them," Grasparil says. About 25 families belong to the church now.

After Fr. Phokthavi celebrates Mass each Sunday at Prek Toal Church, he visits with the people of the village to learn about their needs. "Prek Toal Church is floating on the water because we want to be in solidarity with the Prek Toal people who have no solid ground to build their lives on," says Fr. Phokthavi, who is affectionately known to villagers as Fr. Jub. "In this same identity we can communicate with all local people that we are among them, and we are with them to proclaim the good news of hope, peace, and truth."

Despite the countless physical challenges, the people are committed to maintaining their parish. Their commitment mirrors that of all Catholics in Cambodia; even through decades of repression, the flame of faith has not been extinguished. ✠



Michael Austin is a freelance writer based in Chicago, a national James Beard Award finalist for magazine feature writing, and a former nationally syndicated columnist for the *Chicago Tribune*.



Fr. Thomas Chillikulam, SJ, on the campus of Loyola University Chicago, where he serves as a chaplain

# Seeing God in A New Way: Jesuits from Abroad Serving in the U.S.

By Lauren Gaffey

**F**rom the beginning, St. Ignatius of Loyola envisioned the Society of Jesus as an order of disciples “ready to live in any part of the world where there was hope of God’s greater glory and the good of souls.” The first companions saw their main role as cooperating with God’s plan for the salvation of all people, which was seen as early as 1541, when St. Francis Xavier and two other Jesuits were sent to India to live and work among the people. Nearly 500 years later, Jesuits continue to live and work outside of their home countries, furthering a vision of a universal vocation—regardless of where they are in the world—as fundamental to Jesuit identity.

In 2008, more than 2,000 Jesuits from around the world gathered for the 35th



Father Edmund Yainao, SJ, serves on the Pine Ridge Indian Reservation in South Dakota.

General Congregation of the Society of Jesus to elect a new superior general, Father General Adolfo Nicolás, SJ, and examine the issues central to Jesuit life in the 21st century. The decrees from this gathering emphasized Jesuits’ “availability for the Church’s universal mission, that marks our Society in a particular way, makes sense of our special vow of obedience to the Pope, and makes us a single apostolic body dedicated to serving in the Church, men and women everywhere” (GC 35, Decree 2, §16). In the current vision, the Midwest Province strives to have at least ten percent of its Jesuits ministering outside their own culture.

Today, there are 27 Midwest Jesuits working or studying in 12 provinces outside of the United States. The men are missioned



for different lengths of time, based on the assignment and the needs of the respective province. Experiencing a culture other than his own is an important part of Jesuit formation. For example, most Midwest Jesuit novices will spend a summer living and working in Peru or Ecuador. Others, such as Ryan Birjoo, SJ—who is working with the Jesuit Refugee Service in Beirut—may spend their regency abroad.

Other Jesuits may spend the majority of their years of active ministry serving abroad. Father Joseph Mulligan, SJ, for example, has been missioned to Nicaragua since the 1980s, where he works with Christian-based communities and people with disabilities in Managua. Likewise, Fr. Charlie Murtaugh, SJ, has spent decades serving at schools and parishes in Peru, meeting the needs as they evolved. “[When first missioned to Peru,] almost none of us were sent here with a predefined mission. It was mostly go and help,” Fr. Murtaugh says. “Each person’s work evolved from there.”

Concurrently, Jesuits from provinces around the world are sent to the Midwest to live and serve. Currently, there are 32 Jesuits from 24 international provinces residing in the Midwest. Many are studying as part of their formation or working toward a specialized degree at an American university. Others may be serving in campus ministry, such as Fr. Thomas Chillikulam, SJ. Others—such as Fr. Leo Cachat, SJ, of the Nepal Region—are missioned as retreat directors.

Provinces often enter a *convenio*, a collective agreement that offers opportunities to grow and learn together. The relationships emphasize a cross-cultural, two-way partnership that includes apostolic, formation, and educational exchanges across provinces. Currently, the Midwest Province maintains active convenios with the provinces of Eastern Africa and Peru and the Kohima Region in Northeast India.

Father Edmund Yainao, SJ, is from the Kohima Region in India, and he has been missioned to Holy Rosary Mission on the Pine



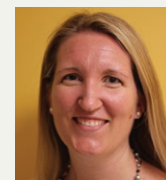
Father Leo Cachat, SJ, says Mass at Manresa Jesuit Retreat House in Bloomfield Hills, Michigan.

Ridge Indian Reservation in South Dakota for more than five years. He is particularly grateful for the experience of living and working among the people on the reservation. “Pine Ridge is very unique, and had I not come

### THE IMPORTANCE OF THIS CROSS-CULTURAL EXPERIENCE IS ROOTED IN IGNATIAN SPIRITUALITY.

here, I would never have experienced some of those very special graces,” Fr. Yainao says. “You don’t have to find God because God will find you here right away. Because our people are going through the Passion of Christ right now, and—as the Bible says—God is never far from his suffering people. So every time I move about, celebrating the sacraments, especially with those who are suffering, officiating funerals like that, you really feel God’s ever closeness to you in a very special way. So that is a very special grace to me.”

The importance of this cross-cultural experience is rooted in Ignatian spirituality. Jesuits are sent to work and live in other cultures because there is “a presumption that God is at work in every culture,” says John Sealey, provincial assistant for justice, ecology, and international ministries. “And so, if a culture is lost, that glimpse of the Gospel is lost. That’s why we’re very keen on protecting and building up culture, retaining culture, and finding God present in all cultures. If we go [to other countries and cultures], then we see God in a new way.” ✠



Lauren Gaffey is the associate director of communications for the Midwest Jesuits and a graduate of the University of Notre Dame and Loyola University Chicago. She manages the content for JesuitPrayer.org.

# The Priest Protector

Jesuit Novices Honor the Patron Saint of Illusionists and Escapologists

By Michael Austin

One of seven priest holes built by St. Nicholas Owen in a manor in Harvington, England.  
Photo: Harvington Hall

**S**aint Nicholas Owen, the patron saint of illusionists and escapologists, saved many lives in his 40-some years. And now, a little over 400 years after his death, a house in St. Paul, Minnesota, bears his name.

Born in Oxford, England, circa 1560, the son of a carpenter and brother to two priests, St. Nicholas Owen's status as a Jesuit brother is a bit complicated. He worked as a carpenter and mason and was first documented as being an attendant to Jesuit St. Edmund Campion. Today he is one of the patrons of the British Province of the Society of Jesus, but there is no record of when he entered the novitiate and took vows as a Jesuit brother. Notably, during this time, Jesuit superiors in some parts of the world could aggregate someone into the Society without the typical formation process.

Saint Nicholas Owen's greatest gift to the Church was his design and construction of so-called "priest holes"—hiding places built into the homes of Catholics in England during the reigns of Elizabeth I and James I.

Saint Nicholas Owen lived in the time of priest hunters: Protestant sympathizers who—emboldened by the Penal Laws that made being a Catholic priest in England an act of high treason—tracked and captured Catholic priests for execution. The priests were subsequently hanged, drawn, and quartered. With such severe penalties for practicing one's faith at the time, Nicholas was compelled to create priest holes so as not to endanger those families hosting priests, perhaps bringing sacraments to their homes.

Priest hunters did not take their task lightly, sometimes searching houses for weeks. This forced Nicholas to get creative, and he constructed hiding places using sewage drains, fake chimney flues and attics, and underfloor areas. It is estimated that hundreds of priests were spared by hiding in the spaces constructed by Nicholas when facing the threat of priest hunters.

Owen House is the new annex of the Jesuit Novitiate of St. Alberto Hurtado in St. Paul. Purchased in December 2018, the annex is



The Midwest Jesuit novices and novitiate staff with Archbishop Bernard Hebda, who blessed Owen House

a stucco craftsman bungalow built in 1914. Coincidentally, it's located at 36 Oxford Street North.

"We bought the house primarily because we thought if we got a large entrance class, we could use the space to house novices," says Fr. William O'Brien, SJ, the director of novices. "Given that we have not needed it so far to house novices, we have used it primarily for staff meetings and to host guests of the novitiate. During the pandemic, novices have also used it for apostolic work done at distance and meetings. Over vow weekend, current and recently vowed novices stayed there."

Saint Nicholas Owen's name had been one of many under consideration. "After we bought the house, our novitiate staff worked with the novices to generate a list of names of Jesuit saints and blessed after whom we might name the house," Fr. O'Brien says. "Once we had that list, we asked the novices to vote their preferences."

Owen House came out on top in the voting, ahead of Ignatius House, Gonzaga House, and about a dozen others. One novice cited the great responsibility he felt to carry the faith forward, given the extraordinary difficulties faced by those before them attempting to do the same.

Archbishop Bernard Hebda of the Diocese

of Saint Paul and Minneapolis visited the house in May of 2021 to bless it under the patronage of St. Nicholas Owen. To further honor St. Nicholas Owen, the novitiate staff commissioned an icon that hangs above the house's fireplace (converted for safety reasons from wood-burning to gas during the renovation) and depicts the saint wearing carpentry clothes and holding a cross to symbolize his martyrdom.

In 1606, after many years of secretive, solitary work in Catholic homes, often at night, Nicholas, known as "Little John" for his small stature, was arrested and tortured to death in the Tower of London. He had refused to divulge the names of Jesuits and the locations of his priest holes. Canonized by Pope Paul VI in 1970, St. Nicholas Owen is remembered in the liturgy on December 1 along with St. Edmund Campion, St. Robert Southwell, and the rest of the Forty Martyrs of England and Wales.

Many of the priest holes remain intact today (and many others have surely collapsed with the buildings they once inhabited), illustrating the enormous lengths Catholics in England once went to in order to practice their faith, even in the face of great danger. One wonders, as a testament to St. Nicholas Owen's gift, how many more priest holes have yet to be discovered. ✠

2021–2022 participants in Marquette University's *Encuentros* mentoring program with Cristo Rey Jesuit High School Milwaukee



# Mentoring: An Act of Service

By Emily Rust

When coming up with a name for a mentorship program, Marquette University looked to the history of the Society of Jesus for inspiration.

“We thought about St. Ignatius of Loyola and his companions on his journey,” Jacki Black, director for Hispanic initiatives and diversity and inclusion programming at Marquette, says. “There wasn’t one person leading. They were walking alongside each other.”

They named the program *Encuentros*, meaning “encounters,” to emphasize the value of building relationships for both the mentor and mentee. *Encuentros* pairs Marquette students with Cristo Rey Jesuit High School Milwaukee students.

It’s this peer-to-peer interaction that inspired Jose Vazquez Rojas to work hard when he was a student at Cristo Rey.

“It gave me a lot of hope that if this student with a similar background is able to make it, then I can too,” he says.

Now a junior at Marquette, Vazquez Rojas is giving back to his high school by serving as an *Encuentros* mentor. The program looks to connect first-generation college students with Cristo Rey students to offer guidance and support during the daunting college application process.

**ONCE YOU EXPERIENCE AND MEET THE PEOPLE, YOU SEE THE MISSION WORKED OUT . . . YOU SEE *CURA PERSONALIS***

“Having someone who recently has gone through it themselves, giving advice, guidance, and support, saying this is my experience with it . . . all those things can help increase a student’s confidence,” Black says.

Zuleyka Rios, director of postgraduate success at Cristo Rey, says that *Encuentros* is “more personal” for the high school students, especially as many students on the Marquette side are Cristo Rey alumni. Additionally,

the shared Jesuit ideals lend to an elevated mentorship.

“They’re motivated by service and love,” Rios says. “Mentors have that specific piece of the Jesuit mission and values.”

Ignatian charisms, such as the practice of reflection, are embraced by the mentoring program between Creighton University and Red Cloud Indian School on the Pine Ridge Indian Reservation in South Dakota.

Creighton faculty and staff travel to Pine Ridge to learn about the Lakota culture and history and to reflect on the influence it has on Red Cloud students today. They visit the Wounded Knee Massacre site, the Crazy Horse Memorial, Custer State Park, and other sites important to Lakota culture.

“Once you experience and meet the people, you see the mission worked out . . . you see *cura personalis*,” associate professor of pharmacy practice Jenny Tilleman, Pharm.D., says.

While there, the Creighton cohort helps Red Cloud students with their college application essays. Tilleman says the students often have trouble talking about themselves, so the mentors ask questions to draw out their stories, allowing the students to make their essays more personal.

“It gives the students confidence that they are important. People really do want to hear their stories,” says Tilleman.

For the Creighton mentors, the experience demonstrates the greater Jesuit mission in a different setting.

“For some people, it’s a very emotional and spiritual exercise,” Tilleman says. “They learn about people in different socioeconomic statuses, and they’re getting out of their comfort zone.”

The program also helps establish relationships for Red Cloud students who later attend Creighton, such as a former mentee of Tilleman’s who felt more comfortable attending the university knowing she had a mentor there.

“I know it’s one of the struggles of many students when they leave the reservations,” Tilleman says. “To have [a support system] built in already is helpful.”



Welsh Academy student Victor Perez and his Saint Ignatius Big Brother Anthony Jenkins, class of '21

In Cleveland, students at The Welsh Academy don’t need to travel far to visit their mentors, as they’re on the same campus as Saint Ignatius High School. Sixth grade Welsh students are paired with senior Saint Ignatius students in the Big Brother program.

“We knew because of our guiding principles, that we wanted the middle school boys to have a good experience with the high school students,” Welsh founding principal Mary Ann Vogel, Ed.D., says. “The Welsh Big Brother program was one of the best ways to do that.”

The program started in 2019, with each Welsh student being assigned a big brother. With their mentors, Welsh students would attend a class at the high school, celebrate Christmas and the Mass of the Holy Spirit, and attend football games.

With the onset of the COVID-19 pandemic, the program evolved into a different dynamic with sixth graders getting to know a group of big brothers rather than just one student. The big brothers help Welsh students form “an idea of the high school student they can be,” Vogel says.

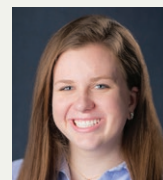
Groups are paired with similar affinities like a shared sport. It builds bridges across the two schools and helps a nervous sixth grade Welsh student feel a sense of belonging on campus.

“To be able to watch older boys working with the younger boys . . . it fills your soul,” Vogel says. “You know they are helping them in a way that is so different from what a teacher does . . . they talk the same talk.” ✠



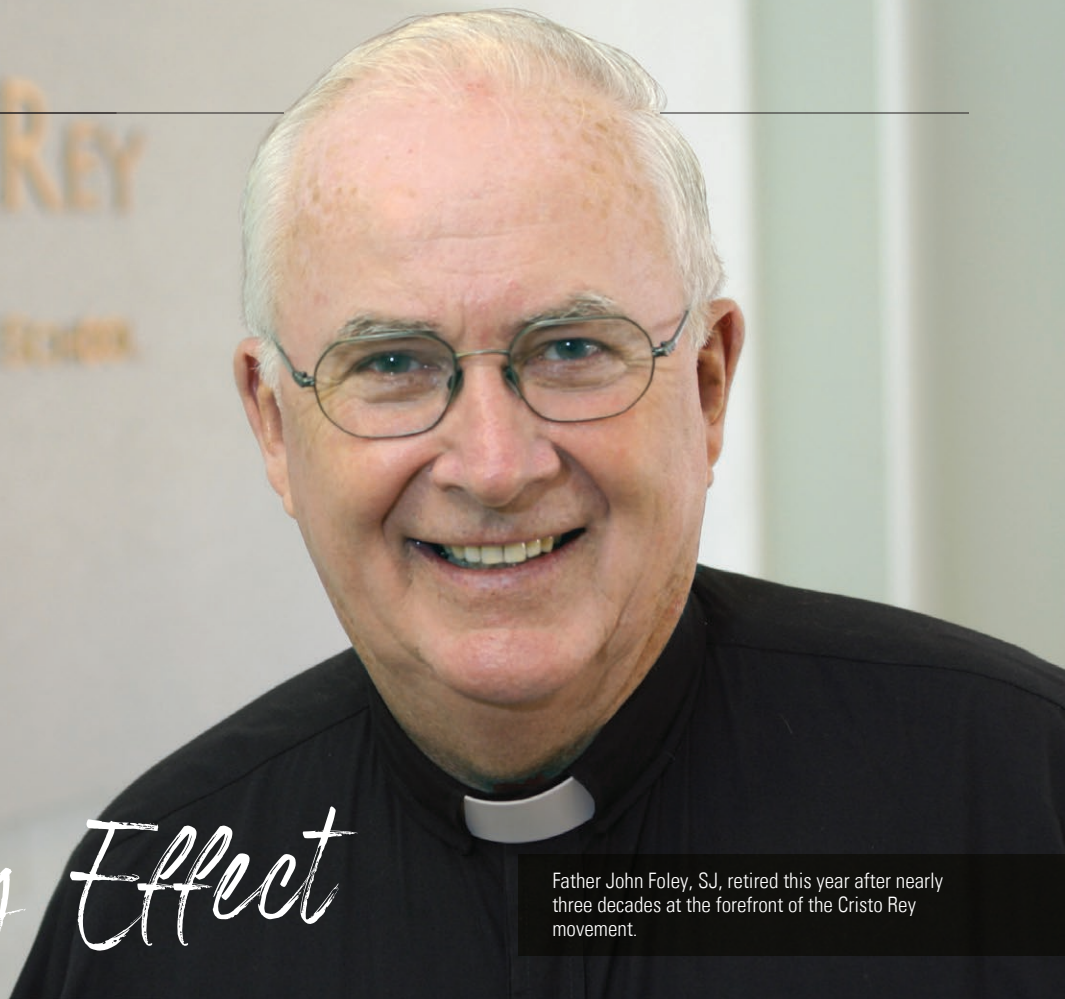
Creighton University faculty mentors visit the Pine Ridge Indian Reservation.

From left: Jodi Kava, Abbey Berkebile, Laurie Galeski, Jenny Tilleman, Kathleen Denne, and Lucy Hancock



Emily Rust is a writer based in Omaha. She holds an MBA from Creighton University and a bachelor of journalism degree from the University of Nebraska-Lincoln.

CRISTO REY  
JESUIT HIGH SCHOOL



# The Foley Effect

Father John Foley, SJ, retired this year after nearly three decades at the forefront of the Cristo Rey movement.

By Amy Korpi

Nearly 30 years ago, Fr. John P. Foley, SJ, was serving happily in Peru, thinking he very well might be there the rest of his life. Except for a brief period as a student counselor at Loyola Academy in Wilmette, Illinois, he had been working in education and school administration in Peru from 1961 to 1995—including assignments as president of two Jesuit high schools there.

Then his Chicago provincial visited with an idea. Well, it was actually an idea of an idea. Father Foley recalls, “He said, ‘We want to do something in education in the Pilsen neighborhood on the southwest side of Chicago. And we want you to take a leadership role.’”

At the time, the Pilsen neighborhood—while rich in Latinx culture—was characterized by poverty, gang violence, and limited educational options.

In true Jesuit fashion, Fr. Foley got on a

plane to “do something in education” back in his hometown of Chicago.

That’s where Fr. Jim Gartland, SJ, enters the story. Already friends with Fr. Foley and hoping to work in Peru, he was instead assigned to ask the people of the Pilsen neighborhood what they needed and to determine what could be done to meet those needs. Literally going door-to-door, Fr. Gartland learned that people wanted a Catholic high school that would provide a college preparatory education for their children.

“Now we had our assignment. But we didn’t have a clue how we were going to pay for it,” Fr. Foley recalls with a chuckle. Fundraising would undoubtedly be critical, but it was going to take more than that. The leadership team met with Rick Murray, a lawyer who was involved with similar endeavors and known for his original thinking.

“Fortunately, he didn’t laugh us out of his office,” says Fr. Foley, and Murray ended up posing a question: “What if every student had a job that underwrote student tuition?”

The groundbreaking Cristo Rey model featuring a corporate work study program was born.

## Inspiration, Passion, and Humility

The next question was who would implement the work study program. Father Foley knew he needed someone with business acumen.

Around that time, Preston Kendall—who had been climbing the corporate ladder in insurance and financial services—was feeling called to a new career. When he saw an article about Fr. Foley starting a school in the *Chicago Sun Times*, he remembered meeting the Jesuit during a servant leadership trip to Peru when he was a student at Loyola Academy.

Kendall recalls, "I called Fr. Foley and asked how I could help. He in turn asked me, 'When can you get here?' So, I think it was the next day, John and I walked around Pilsen. He told me about the school and its work study program and that a businessperson was needed to figure it out. His enthusiasm for the project was contagious. I went home that night and told my wife, 'I think I have to do this.'"

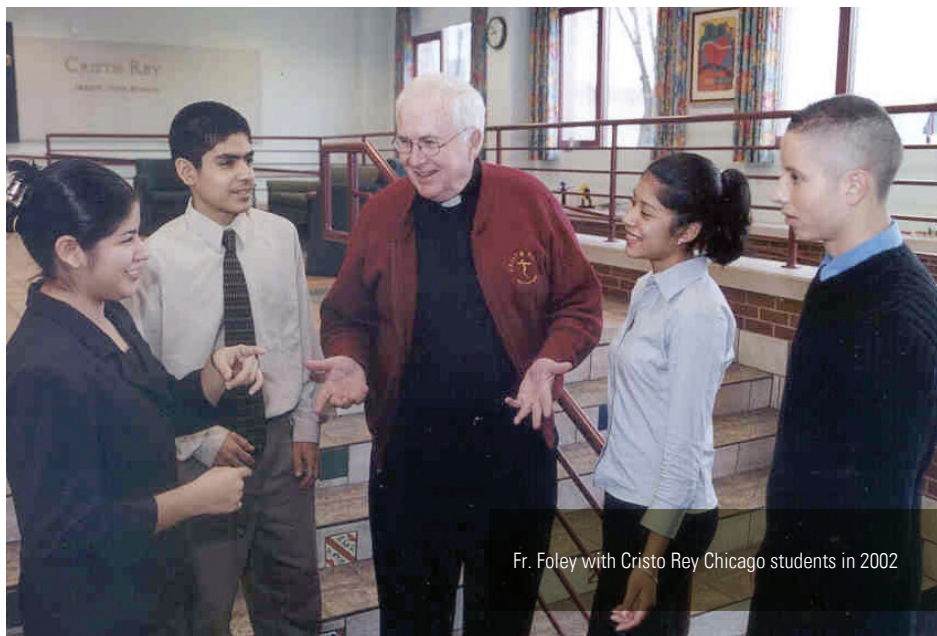
Shortly thereafter, Kendall became the architect of the work study program—which has become a defining feature of all the schools in today's Cristo Rey Network. He has also played many other roles within the Cristo Rey movement—including his current position as president of Cristo Rey St. Martin College Prep in Waukegan, Illinois.

Kendall is an example of several facets of "the Foley effect." He explains, "John is so joyful and passionate that you remember him years after meeting him. And while he is astute about identifying the right people for the right jobs and then inspiring them to join the mission, he also has a humility that makes him open to trying new things and giving people the autonomy to adapt on the front lines. The depth of his faith gives him the freedom to go where God is leading him and to inspire us to use our gifts to do the same."

"In short," he adds, "John is not interested in why something can't be done. He's interested in how we can do it."

## Openness, Optimism, and Contagious Energy

Being open to novel ideas can lead to unexpected blessings. "The work study program was a brilliant financing model—paying about three-quarters of the bills—but we soon realized it was also a great educational model," Fr. Foley says. "Students were exploring careers and possibilities they hadn't been exposed to before. They were excited, their families were amazed, and their self-esteem went through the roof. They came to understand why going to school was so important, and we came to understand that



Fr. Foley with Cristo Rey Chicago students in 2002

the work study program was critical to the whole Cristo Rey experience."

Gustavo Rodriguez, a graduate of Cristo Rey Chicago's first class, testifies to the transformational impact of the work study program, as well as Fr. Foley's influence on him personally and professionally. Today Rodriguez is director of the Office of Evangelization and Catechesis for the Diocese of Austin (Texas). Earlier in his career, he worked within the Cristo Rey movement—helping to open the second school in the nation with a similar program, then serving there as a teacher, admission director, and work study program director for ten years.

"It was so clear that Fr. Foley truly believed everything he said to us. His excitement and energy are contagious. I consider him to be my very first motivational speaker," Rodriguez says. "He inspired my peers and me to have confidence that we belonged in these workplaces—even as young, inexperienced kids who had never been in corporate downtown buildings—that we belonged in college, and that we belonged in the careers we chose. He encouraged us to celebrate our differences, to own them, because others could learn from us. That was clear when I attended Xavier University. Not

only was I often the only Hispanic student in a classroom, but I was the only one with my level of work experience."

"Society in general underestimates young people from low-income, diverse communities," adds Kendall. "And when they're not recognized for their talents and gifts, that's a loss for all of us."

**HIS ENTHUSIASM FOR THE PROJECT WAS CONTAGIOUS. I WENT HOME THAT NIGHT AND TOLD MY WIFE, "I THINK I HAVE TO DO THIS."**

The Cassin Educational Initiative Foundation is one of the many organizations that agree.

When California venture capitalist B.J. Cassin heard about Cristo Rey Chicago, he decided to visit. "We figured we'd ask him for some funds for our school," Fr. Foley says. "After the tour he asked what we wanted. I hadn't thought of it until just then, but I dared to say, 'We want you to help replicate this model around the country.' He called the next day and said he and his wife were going to set up a foundation to do exactly that, and therefore create more accessible private schools."

## The Foley Effect: Facts and Figures

During his tenure as president of Cristo Rey Chicago, Fr. Foley hired all personnel, oversaw construction of 150,000 square feet of classroom and recreation space, and spearheaded recruitment. He and his team raised more than \$26 million, including a \$2 million endowment. And the tradition he established became a national model for urban education that's been highlighted on *60 Minutes*, in *Newsweek*, in *Fast Company*, and by numerous other media.

When Fr. Foley received the Presidential Citizens Medal from President George W. Bush, he was lauded for successfully reaching "some of our nation's most vulnerable youth and [instilling] in them a love of learning," doing so via by partnering with the community, providing "opportunities for young people to achieve their dreams," and helping his "fellow citizens lead lives of integrity and achievement."

Father Foley was also honored by the Obama White House as a Champion of Change, by the National Catholic Education Association with its Seton Award, and by several universities with honorary degrees.

But most important to him is doing God's work to transform lives. As he says in the Cristo Rey credo, "Through the Spirit who lives in each one of us, we should expect, if we follow Jesus, to accomplish absolutely novel and startling things . . . May we have faith in a dream so ambitious as to border on the delusional with a healthy disregard for conventional thinking . . . *Viva Cristo Rey!*"

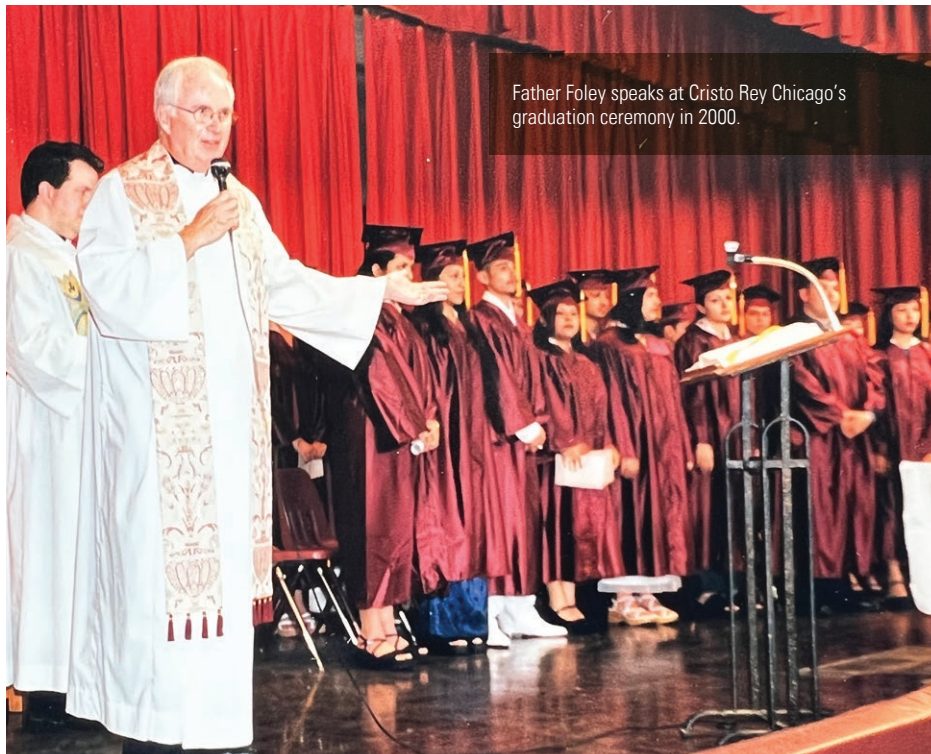
## Leadership, Trust, and Gregariousness

Thirty years ago, when Fr. Gartland found out his feasibility study was coming to fruition, he knew Fr. Foley was the man for the job: "He

had run schools in Peru and is bilingual (and thus could talk directly with Spanish-speaking families). He's able to relate to everyone from an incoming student to a corporate CEO. And he's gregarious and has a huge heart."

Father Gartland served as pastor of Cristo Rey Chicago in the beginning and moved into the president's position after Fr. Foley assumed leadership of the Cristo Rey Network, a national association that now includes 38 schools following the model. "John has often said a Jesuit's job is to work himself out of a job—introduce people to Jesus and the work and then go somewhere else where the need is greatest," says Fr. Gartland. "That takes trust, but if you've done a good job establishing an apostolate, it works."

The truth of that statement is evidenced by the fact that several of the Network's schools are sponsored by Catholic orders other than the Jesuits, and many are led by laypeople. Father Foley most recently served as chair emeritus and chief mission officer of the Cristo Rey Network, and he is now enjoying his well-earned retirement. ❖



**Amy Korpi**, a freelance writer with two degrees from Marquette University, is based in Green Bay, Wisconsin. She has been working with the Jesuits since 1998.



# A Ministry of Presence

By Grace Rice

It's not uncommon for a parish to have "that person." That is, the employee who's been there for as long as you can remember, who seems to be almost woven into the very fabric of the parish. That person is who the parishioners see as a constant and who the pastor can turn to for nearly anything.

At Ss. Peter and Paul Jesuit Church in Detroit, that person is Lydia Maola, who joined the staff in 2008. Some refer to her as Jesuit Fr. Gary Wright's "right-hand man," but Maola hadn't sought out such a role originally. It started when she saw an opening for an administrative assistant, but she quickly realized there was something special about the parish. Maola recalls, "I immediately fell in love with the historic structure."

The parish saw remarkable growth in the years that followed, and Maola's responsibilities at Ss. Peter and Paul increased in tandem. She now serves as director of operations, though she notes that she wears several hats as office manager, bookkeeper and business manager, facility manager, and human resources.

Though Maola was unfamiliar with the Society of Jesus before, she is now a firm believer in the Jesuits' mission, especially as it relates to Ss. Peter and Paul Jesuit Church's presence in Detroit. Maola says, "We've been here for close to 175 years; we are the beginning point for all Jesuit ministry in inner-city Detroit. And it's not because of anything that the province or a Jesuit or any one particular person has done. It's because there is a need in this city for the Jesuit charism, and people are still responding to it today. And we really feel blessed to have all of this great history and a legacy that we're leaving for future generations."

For Sr. Kathleen Flannery, OSU, director of parish life and liturgy at Church of the



The Ss. Peter and Paul Jesuit Church leadership team on Christmas Eve

From left: Julie Ford, director of music and liturgy; Lydia Maola, director of operations; Pastor Fr. Gary Wright, SJ; and Rebecca MacMaster, director of parish life

Gesu in University Heights, Ohio, the Jesuits weren't totally unfamiliar; her brother is Midwest Jesuit Fr. Kevin Flannery. But she had a vocation of her own to the Ursuline sisters

and was originally drawn to her role at Gesu because of her experience in pastoral settings. Eleven years into the job, though, she's found that Gesu is not your average parish, but a destination for people acquainted with the Jesuits. Sister Flannery says, "You have to learn a community and build on the strengths that are already there."

Vivian Amu has spent her entire career thus far in a parish setting, that is, St. John's Parish in Omaha. Amu, the parish's sacristan, joined St. John's immediately after graduating with her undergraduate degree from Creighton. While Amu stays busy with typical sacristan duties like setting up for Mass and coordinating sacraments, she describes her work as a whole as "a ministry of presence." In the past 17 years, St. John's has seen

five pastors, five liturgists, and five music directors. But Amu has been a constant, which is a source of comfort for parishioners, who she says, "have become extended family."

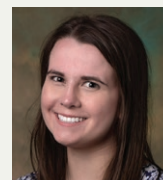
Amu finds true job satisfaction in the community. She says, "People come [into St. John's] because we understand that we're all members of the body of Christ. And that's the kind of thing I enjoy most. It means that I can do my work with all of my heart and want to do it, even if I'm not making millions. What I'm doing nourishes the spirits and souls of the people who are walking in; it makes their lives better." ✝



Sr. Kathleen Flannery, OSU

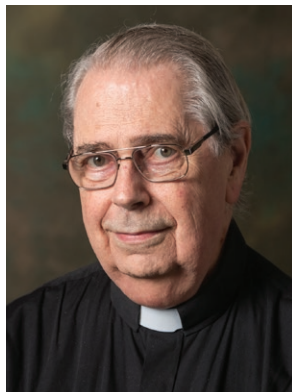


Vivian Amu



Grace Rice is a journalist based in Chicago and a graduate of Boston College, where she was editor-in-chief of *The Rock*. Currently, she works as assistant director of communications for the Midwest Jesuits.

*We give thanks for the following Jesuits who have gone home to God.*

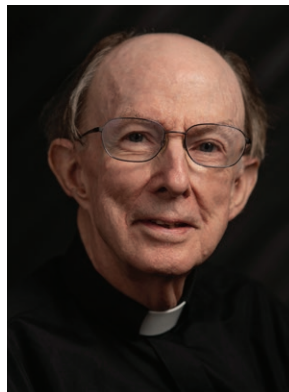


## Fr. Charles L. Stang, SJ

January 1, 1937 – October 13, 2021

*“Because Charley cared so much about others, people were able to talk to him about anything and everything. Although he was most comfortable in one-on-one conversations, Charley also enjoyed being in a group and listening to what others said.”*

Physics, math, and theology teacher; stage manager and coproducer for theatrical productions; moderator of student government; and teacher emeritus at Marquette University High School in Milwaukee.



## Fr. Donald F. Rowe, SJ

February 18, 1941 – December 11, 2021

*“Don Rowe was recognized by the board at Saint Ignatius College Prep as being the ‘Second Founder’ of the school. For many benefactors and their families, Don became their family priest.”*

Art and architectural history professor at Loyola University Chicago; founder and director of the Martin D’Arcy Gallery of Art (Loyola University Chicago’s museum of medieval, Renaissance, and Baroque art); president of Saint Ignatius College Prep in Chicago; founder and consultant to Catholic high schools and universities at Educational Resource Programs.



## Fr. Gregory A. Schissel, SJ

November 13, 1947 – November 3, 2021

*“Greg was intelligent, bright, and curious. Although his true love was academic theology, Greg has been described as ‘brilliant and learned about almost everything.’”*

English, French, and theology teacher at Creighton Prep in Omaha; theology professor at Marquette University in Milwaukee and Creighton University in Omaha.



## Fr. Claude Souffrant, SJ

May 6, 1933 – January 26, 2022

*“The provincial saw Claude playing a role among Haitian intellectuals and academics while at the same time devoting himself to helping poor people improve their living conditions.”*

Teacher at Catholic secondary school in Ziguinchor, Senegal; ministry and job assistance to Haitian immigrants in Chicago; professor of sociology at the Université d’État d’Haïti in Haiti; dissertation writing support and teacher training at Antonio Poulain Sociology Centre (now Saint Ignatius School for Teachers) in Port-au-Prince, Haiti; philosophy teacher at the Collège Canado-Haïtien in Port-au-Prince, Haiti.

## REMEMBERING FR. WILLIAM KELLY, SJ

A French reader of *Jesuits*, Xavier Valentin, wrote in about his friendship with the late Fr. Kelly:

*“[Fr. Kelly] was always smiling, full of humor, and happy to discover the ways of life of the ‘old country,’ which he quickly appreciated. He won the hearts of my grandmother and my parents, and my mother loved him so much that she said he was her seventh son! Throughout his stays in Paris, his French improved but his Chicago accent remained . . . I am proud to have been his friend for 61 years and keep in my heart many other memories of this friendship.”*

Is there a Jesuit who made an impact on your life? Share it with us by emailing [Memories@JesuitsMidwest.org](mailto:Memories@JesuitsMidwest.org)



## ASSIGNMENTS

**Fr. Gregory Ostdiek, SJ**, has been named president of Loyola Academy in Wilmette, Illinois.



**Fr. Nathan Wendt, SJ**, has been appointed as the first president of the newly established Xavier Jesuit Academy in Cincinnati.





Fr. Ryan Duns, SJ, at a video shoot for the Midwest Jesuits' vocations team

## A Gift That Costs Nothing Now

By Nora Dabrowski and Margie O'Neill

**O**ur companions have faith that the men who enter the Society of Jesus will live the Jesuit mission going forward, and they care about those Jesuits who have lived the mission and are now praying for them in our senior Jesuit communities.

Each Midwest Jesuit donor is unique, and contributions come in all shapes and sizes. All gifts are received with a deep, abiding appreciation for the donor's sacrifice and generosity. Without this generosity, the work of the Jesuits would not be possible.

Some donors lament that their financial position limits their ability to make a significant gift during their lifetime, and we understand that no one can fully predict their future needs. By choosing to make a gift to the Jesuits in their will as a residuary beneficiary, many of our companions are able to achieve their coexisting goals of fulfilling their needs during their lifetime while continuing to support the Jesuits. Gifts in one's will cost nothing now, as donors continue to use the assets during their lifetime. When the time comes, those named as recipients of specific or pecuniary (cash) gifts are paid first, and then residuary beneficiaries are paid the remainder.

Another type of deferred gift to consider is designating the Jesuits as a beneficiary of one's retirement/investment account or life insurance policy, which can offer significant tax benefits to your estate.

Even a small percentage of an estate can support a man in formation who will be the next founder of a ministry, great teacher, gifted pastor, or Church leader. Additionally, adding the Jesuits to your estate plan can help support the senior Jesuits who have served so many and now need to be cared for themselves.

We invite you to consider how you can make an impact on the future good works of the Midwest Jesuits by planning for tomorrow with a gift in your will or a gift as a beneficiary of your retirement or investment account. We assure you that your gift will be stewarded wisely.

To learn more, please reach out to one of our gift officers, listed on this page's masthead. ✠



**Nora Dabrowski** is the regional advancement director for the Midwest Jesuits in Michigan and northern Ohio. She is a graduate of Loyola University Chicago and has worked with the Jesuits for more than 26 years.



**Margie O'Neill** serves as director of planned giving and recurring gifts for the Midwest Jesuits. She has worked for the Jesuits for six years.

**V. Rev. Karl Kiser, SJ**  
PROVINCIAL

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### SPECIAL THANKS

Fr. Glen Chun, SJ; Ann Greene;  
Nancy Hrdlicka; Dave McNulty;  
Br. John Moriconi, SJ; John Sealey;  
Becky Sindelar; Br. Matt Wooters, SJ

VISIT US AT  
[WWW.JESUITSMIDWEST.ORG](http://WWW.JESUITSMIDWEST.ORG)

# Save the Date

The Midwest Jesuits' ordination will take place on June 11, 2022, at Church of the Gesu in Milwaukee.

## 2022 Ordinands



Aaron Bohr, SJ



Matthew Donovan, SJ



Eric Immel, SJ



Stephen Molvarec, SJ



Joseph Kraemer, SJ  
(of Jesuits West)