



DEPARTMENTS

3 Letter From L.A.

When the Jesuits launched a college in Los Angeles more than a century ago, L.A.'s identity was — and still is — in flux. But hope has always been one of the city's enduring traits.

LMU(news)

Los Angeles Mayor Eric Garcetti talks with us about homelessness and L.A.'s unique place in America's urban landscape.

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Not your ordinary paper airplane in our new how-to department. Major Melinda Albiston (USAF) shows us how to fold a paper jet with sweptback wings.

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David Fletcher, ex-LMU and current L.A. Angels second baseman, recalls the thrills of his rookie big league

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During the devastating Woolsey fire this past November, all of Malibu was evacuated. Jeff Nalin '94, who lives there, describes that day and what it taught him.

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Get a look at the broadcast studio where anchor Jovana Lara '88 delivers the news for ABC7.

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Talia Baugnon '17, who teaches English in Porcupine, South Dakota, explains why of all the things in life to fear grief is not among them.



ON THE COVER

Hello. Mv Name Is Angeleño" is an llustration by Michael Waraksa. He is a Chicago-based artist and illustrator whose work has appeared in The New York Times, TIME, Los Angeles Times and Juxtapoz magazine. See Page 34 for more of his work.

THIS PAGE

Kenzie Izzard, left, is a junior coach with Girls on the Run, a sports service organization in Pasadena for girls. She joined the organization as an elementary school student. The project is supported by LA84 Foundation See Page 38.

FEATURES

Homeless Country

Homelessness may be more like a territory, rather than a state of life. where some of us live, visit, pass through or work. Hope may be found in that land if you look for it.

answer is no.

Play Equity

Should children's access to quality changing city. D.J. recreation be Waldie examines dependent on their what we who live zip code? Renata here have called Simril '93, president ourselves over the and CEO of LA84 years and how our Foundation, says names reveal us. it's a question of justice, and the

Who Are We? L.A. is an ever-

Whether the Catholic Church will shape the Los Angeles of the future may depend on its ability to call forth our better angels.

Calling All

Angels

Looking for Sepulveda

Driving the length of one of the city's major arteries is a sojourn along a border between L.A.'s past and present, between its living and its dead.

BRAND

Identity

IN 1911, when the Jesuits finally planted a college in Los Angeles, the city seemed, to some, an expanding yet undefined place. It was clearly a city of growth: 5,700 inhabitants in 1870, 54,000 in 1890, 102,000 in 1910 and 576,000 in 1920. But L.A.'s identity has deeper European roots, having been officially founded in 1781 by Mexico's Spanish governor. Not until 1848 did Los Angeles become U.S.-owned, a result of the 1848 Treaty of Guadalupe that ended a war and handed Mexico's Alta California to the northern neighbor. Perhaps it's safe to say L.A.'s pre-U.S. history was not much known, and certainly little



regarded, to the dreamers of the early 20th century, who were certain that they, and water, could transform this land and its culture.

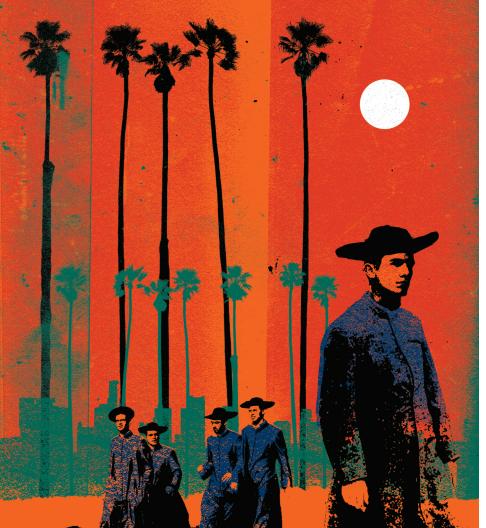
The Jesuits at the time knew where they were headed. They had identified Los Angeles as a site for a college in the Ignatian tradition. With their own sense of purpose rooted in the Ignatian Spiritual Exercises, they arrived in a city that would struggle for decades to understand what and who is this Spanish, Mexican, Tongvan, Anglo and, after the Great Migration, African American city. (An L.A. or California, by the

> way, that had not been immigrated upon would be recognizable to no one except Native dwellers.)

> Two decades into the 21st century, it's no wonder that L.A.'s writers, artists and citizens continue to decipher and interpret the meaning and history of this city. L.A. as symbol is

an inexhaustible subject. Perhaps only New Orleans among America's major cities is as fruitful an object of self-study as is the City of Angels. Few of us ponder the metaphorical or aspirational meaning of D.C., Cleveland, Boston, Philadelphia, Baltimore or Detroit. But the common L.A. cliché — the city of dreams — carries a load of truth: Los Angeles' identity has become entwined with the work of creativity and imagination. What L.A. is, what L.A. offers, what L.A. means — these questions lure the attention of those of us who live here as surely as the city's image draws those with dreams of moving here. And perpetually roiling, if usually under the surface, is the identity question about the city's past that will not go away: What was Los Angeles?

Perhaps we shouldn't dismiss all definitions of Los Angeles that include a place of possibility. L.A. offers that, for better and for worse. One imagines that the Jesuits who planted their third California college in this basin more than a century ago foresaw, or least expected, both the better and the worse. Perhaps it was an act of hope that they came anyway.



2 LMU Magazine

and Action in English

Composition." I've

been a professor

of English at West

Chester University,

near Philadelphia, for

more than 20 years.

But all of my teach-

ing, program admin-

istration and dozens

of publications and

papers really have

First, I was inspired

by great profs like

Carolyn See, Frances

R.S.H.M., and Clinton

Albertson, S.J. Robert

Caro, S.J. particularly

pointed me toward

my doctoral work

at the University

of Washington in

Seattle. And the

Jesuit approach to

education — from

the whole person

to the multifaceted

moral and ethical

dimensions of our

and the real-world

effects of what we do

in classrooms and in

research — has al-

wavs stuck with me.

What I learned from

the great examples

at LMU is put into

action every time I

or write an article.

Bill Lalicker '78

Thanks, LMU!

West Chester,

Pennsylvania

walk into a classroom

intellectual work

the emphasis on

Frank Carothers,

Gussenhoven,

their origins at LMU.

Grays, Bridegrooms,

Superbas, then

Dodgers. Jackie

Robinson Branch

Rickey, Roy Campan-

ella, Pee Wee Reese,

Duke Snider Peter

Alston, Sandy Kou-

fax, Don Drysdale,

Maury Wills, Tommy

Lasorda, Fernando

Gibson, Mike Piazza,

Hideo Nomo, Joe

Torre, Jim Tracy,

Manny Ramirez.

Magic Johnson,

Kenley Jansen.

Enough said.

Ash, M.A. '10

Moon?

Clayton Kershaw,

Kathy Kenworthy

What about Wally

Jesus Jess Carbaial

It's easily the Dodg-

ers. L.A. has more

pennants (10-6)

and more cham-

pionships (5-3).

Jackie Robinson

the pain barrier

1963 — sweep!

Dodgers shut the

old at the time and

Ted Cotti '84

tops Frisco!

Besides, L.A. always

Stephan Pippen '89

broke the color barri-

er. Kirk Gibson broke

Valenzuela Kirk

O'Malley, Walter





That Was Chris

I taught Chris Sullivan ("This Is Chris," Summer 2018) when he was 15 years old, and I saw even then that acting was his passion. He was also quite a character. I recall one occasion when he blurted out something in class, and I had to correct him — but the comment was so funny that in the middle of my reprimand, I lost my "game face" and busted up laughing, which got the whole class to crack up. One of many times he made class fun — whether I liked it or not!

Mark Zangrando '90, San Diego

SWANSON'S ART

Bravo for Scott Timberg's review ("Sacred Art," Summer 2018) of John August Swanson and his work. What a life story. As I think of the long list of serigraphs and paintings, and recall John's love for the poetry of Rainer Maria Rilke, a few of Rilke's lines come to mind.

"Ah, was ist das fur eich schooner Ball; Rot and rund wie ein Uberall Gut, dass ihr ihn erschuft.

"Ah, what a beautiful ball that is; Red and round as an everywhere, Good, that you created it."

My own treasured Swanson is an early etching, "Morning Shave," and I "see" the child John watching his dad shaving in front of the bathroom mirror over the crescent-shaped basin, the left profile of the man with the full face in the mirror. It has been hanging over my 1930s basin and watches me as I have a morning shave. Good, John, that you created it! J.R.K. Kantor, Berkeley, California

RIP. TOM BUCKLEY

Father Buckley ("In Memoriam." Summer 2018) has always been one of my very favorite instructors from LMU. He had a wicked sense of humor and loved that I nicknamed him "Buckles the Clown." I took several classes from him, and I enjoyed it when he started each class by running up and down the aisles, stopping at a random student, and asking in a rapid-fire way: "For an A or an F. ..." followed by a question you could only answer if you had done your homework. You learned rapidly that vou'd better be on your toes. because he was! One summer evening, the Goodyear blimp was hovering outside our classroom. The blimp's propeller was making a lot of noise. After several minutes Father Buckley went to the window looked up at the blimp and yelled, "Go away!" Which it immediately did. He then turned to the class and said, "Let that be a lesson to you. I am very well connected!" RIP, Father Buckley, you

were a true gem, and

you will be missed!

Mark Stanley '88

Los Angeles

MEMORIES

Thanks for the

(unexpected)

notice ("Dispatches,"

Summer 2018) of

the book I recently

co-edited, "Contin-

gency, Exploitation,

and Solidarity: Labor

DODGERS VS. GIANTS

Earlier this spring, we asked readers by social media to choose a side in the Dodgers vs Giants debate — orange and black or blue and white — and

defend their colors. Here's a sampling of the replies. Then take a look at Nor-Cal vs. SoCal (Page 17) for the two respondents who were totally prepared for a cross-state throwdown —The Editor

Viva Los Doyers!

"It's Time for Dodger Baseball" — Vince Scully's famous greeting. In 67 seasons behind the mic, Vin not only became the voice of the Dodgers, but also the voice of LA Sara Campos, Law '99

Jackie Robinson retired rather than play for the Giants. Tony Arndt '75

I'm a third generation Dodger fan. My mom and dad moved to LA in 1960, and I was born a year later. When I was 5 years old, I told Mom I was gonna marry Sandy Koufax, I'm still working on it. Kitty Barth

This is Los Angeles. That's not even a fair question.

McClellan '82

Chris Turkmany '87

bombers down period, in the World Series. I'm 11 years

witness the example

of how the "Boys of Summer" take care of business! Robert Irvin '74

Dodgers ... because

nobody bleeds orange.

Go Giants!

The San Francisco Giants are one of the great franchises in baseball: Willie Mays, Willie McCovey, Juan Marichal, Orlando Cepeda, to name a few. Three championships in the past 10 years The Giants are baseball royalty.

Giants — because even Vin Scully was a Giants fan

Monica Weaser '16

Will Murphy '04

Ed Proctor '73, my husband, is a forever Dodger fan, and I am a forever Giants fan. Watching the D's fall apart almost every year and taunting my husband of 47 years is the best fun year after year.

Lee Paivinie Proctor '71

When I came from Santa Cruz to college in L.A., wearing my Giants sweaters and hats, I expected to be met with Dodger fans.



But, honestly, I have seen more Giants fans around here showing their pride.

That says something about my team. Genevieve Roeder-

Kevin Ward '96

2010, 2012, 2014 The Dodgers find a new way to choke every year. Always the bridesmaid. never the bride. Mike Leach '11 The Giants brought

Hensley '21

me one of my favorite LMU memories. The Residence Hall Association hosted a Giants/Dodgers outing in September 2010 Giants were way down until the seventh inning, when they hit a series of home runs, bringing them a big win. Oh yeah, then they won the 2010 World

Darryl Yip '11

Series

Bottom line: Garlic Fries beat Dodger Dogs every day. Carin Laue, M.A. '12

The 11th Command-

ment clearly states, "Thou shall not root for the Dodgers." The only way Dodger fans get past this one is weekly confession. Ed Sullivan '89

Contributors

Sean Dempsey, S.J.,

is an assistant

professor of history in the Bellarmine College of Liberal Arts whose research focuses on the intersections of religion. social thought and urban politics in the 20th century.

Adam McCauley

is an artist based in San Francisco whose clients include Smithsonian, The New York Times Harper Collins, Victoria & Albert Museum and SF MOMA.

Kevin McCollister,

who was born in Ohio, is a Los Angeles photographer. His book of photographs titled "East of West LA" was published in 2010.

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frequent contributor to LMU Magazine, is a 2015 Guggenheim Fellow and the author of "Sidewalking: Coming to Terms with Los Angeles" and "The Lost Art of

Reading: Books and

Resistance in a Trou-

bled Time." Follow

D.J. Waldie is a cul-

tural historian, mem-

His most recent pub-

lications are "Ruscha,

LA, and a Sense of

Place in the West"

and "A River Still

Runs Through It," a

social history of the

Los Angeles River.

He is a recipient of

the California Book

Award, the Whiting

Writers Award, and

Urban and Regional

Planning. Follow him

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Taylor Polk '10

Rayindu Ranatunga '19

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EDITOR'S NOTE As this issue was going to press, we learned that David A. Sánchez, who taught in the Department of Theological Studies, passed away. Sánchez provided invaluable assistance with the text associated with Kevin McCollister's photos of storefront churches (see Page 44). We dedicate this issue about Los Angeles to him.



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Abdul-Jabbar and Salinas Headline 107th Commencement Exercises

LMU'S 2019 COMMENCEMENT ceremonies feature two speakers who have embodied achievement and commitment throughout their lives.

Kareem Abdul-Jabbar, an NBA Hall of Fame player for the Los Angeles Lakers and cultural icon, delivers the undergraduate commencement address on May 11. Abdul-Jabbar became known around the world for an unparalleled basketball career both as a collegian at UCLA and a professional. He anchored six NBA championship teams, won six league MVP awards (an achievement that remains unequaled) and finished as the all-time leading scorer. But his accomplishments off the court would make for an equally noteworthy life. A private man, Abdul-Jabbar has long been an activist and spokesperson for civil rights and social justice. He established his Skyhook Foundation, which promotes STEM education for children in minority communities. To raise funds for the organization, Abdul-Jabbar has auctioned some of his NBA memorabilia, including championship rings and an MVP

Kareem Abdul-Jabbar, a leading advocate for social justice and former Los Angeles Lakers star, highlights LMU's Commencement weekend May 10-12 that included the Commencement Mass and the awarding of undergraduate and graduate degrees

trophy. He has written 15 books and is an award-winning columnist for newspapers and magazines, appearing in publications including Newsweek, The Guardian and the Hollywood Reporter. Through writing, commentary and public appearances, Abdul-Jabbar became a public intellectual. In 2016, he

ABDUL-JABBAR HAS LONG BEEN AN ACTIVIST AND SPOKESPERSON FOR CIVIL RIGHTS AND SOCIAL JUSTICE.

was awarded the Presidential Medal of Freedom by President Barack Obama. On his foundation website, Abdul-Jabbar says, "I can do more than stuff a ball through a hoop; my greatest asset is my mind."

Maria S. Salinas '87, chair of the LMU Board of Regents and a member of the Board of Trustees, delivers the graduate commencement address on May 12. She is president and CEO of the Los Angeles Area Chamber of Commerce, the first Latina and woman to hold that post. She is the former chairwoman of ProAmérica Bank where she worked to bring the bank's resources to small businesses in L.A.'s neighborhoods. In 2006, Salinas founded Salinas Consulting, a finance and accounting consultancy firm. She has been a critic of economic inequality, once warning that if inequality remains unaddressed, "it will increasingly be an economic and national competitiveness problem."

LMU will award approximately 1,620 bachelor's degrees and 725 master's, doctoral and education specialist degrees at this year's Commencement Exercises.

CONVERSATION

NEWSLINE

1.19 Confess

Trina McKillen's exhibition titled "Confess," which explores the sexual abuse crisis in the Catholic Church, opens with a reception and conversation with the artist.

Nonviolence Lessons

The Rev. James Lawson nonviolence theoretician and a leading figure in the Civil Rights movement, receives an award for his years of service to the cause of social justice.

Mongolian Songs

Tamir Hargana, visiting artist from Inner Mongolia in China, leads a workshop for students in traditional music and singing biphonically — singing two notes at the same time.

Youth Without Homes

Fric Hubbard, director of de velopment for Jovenes, a social service organization serving young people that started in Boyle Heights, speaks about helping young people leave

Film Sustainability

Heidi Kindberg Goss, manager of environmental sustainability at Sony Pictures Entertainment, talks about her work overseeing Sony Pictures' features and scripted TV shows regarding sustainability.

Korea Contexts

Mark Lippert, former ambassador to the Republic of Korea, lectures on East Asian politics, including North Korean denuclearization. the U.S.-South Korea alliance and China-Japan-Korea relations.

The Church's Crisis

Kathleen McChesney, who led the Office of Child and Youth Protection for the United States Catholic Bishops' Conference, speaks about the sexual abuse crisis in the Catholic church.

Super Bowl Ads

Rama Yelkur, dean of St. John Fisher College Business School in Rochester, New York, lectures about her two decades of research into the likability of Super Bowl ads.

Movie Finance

Jeno Hodi, a filmmaker and the founder and managing director of the Budapest Film Academy, leads a workshop about co-productions and international finance in Europe

ERIC GARCETTI is a fourthgeneration Angeleno and the 42nd mayor of Los Angeles. Born and raised in the San Fernando Valley, the mayor is the son of public servants and the grandson and great-grandson of immigrants from Mexico and Eastern Europe. He spent four terms on the Los Angeles City Council before being elected mayor in 2013. In 2017, he was reelected by the widest margin in the city's history. We interviewed Mayor Garcetti about L.A. issues.

How is Los Angeles an example for the rest of the nation in bringing about transformational change on social issues such as homelessness and immigration? How are we leading the way?

Los Angeles shows the world that it's not enough for communities to be tolerant or inclusive. They have to be places where everybody belongs and has the chance to reach their dreams. And in this city, we don't just say those words — we lead with bold action. In 2014, we became the first big city in America to raise our minimum wage to \$15 an hour. We support our community of undocumented immigrants by protecting their rights and helping keep families together. And we're investing on an unprecedented scale, not just to manage or mitigate the crisis of homelessness on our streets but to end it for good.

What are our greatest resources as we face such issues?

this city are one another. Los Angeles is facing some of the toughest challenges in our history, and I know that we can overcome them. But none of

us can do it alone. We have to rely on each other — our friends, our family, our neighbors — to listen, lend a hand and work together toward a prosperous future for our city.

L.A. is perhaps the best example of rapid, sweeping demographic change in the country. How have we adapted to that? What has contributed to that adaptation?

Los Angeles' diversity has always been our greatest strength. Our city represents one of the broadest collections of different traditions, cultures and ethnicities in human history. We celebrate one another, and the things that make us unique, because when we do that there's no limit to the creativity and innovative thinking we can use to build our future together.

What issue does Los Angeles need to focus on most right now? What are the consequences of ignoring that?

Homelessness is the moral and humanitarian crisis of our time, and I am committed not just to managing or reducing it but ending it for good. That's why we are investing on an un-

precedented scale to build thousands of units of permanent supportive housing as quickly as possible. And while we do that, we're standing up shelters in every corner of the city to make sure our homeless neighbors have access to beds and services

right now.

Homelessness is a bigger problem here than almost every major U.S. urban area. What gives you hope in how we're addressing this issue as a city?

I am more hopeful than ever that we can, and will, overcome this challenge, because everywhere I look in this city I see people with open hearts who are willing to step up and help. I see volunteers walking in the cold and the rain so that they can help with our annual homeless count. I see community members raising their hands to say, "Yes, I want bridge housing in my neighborhood." The only way that we can solve this crisis is together, and I've never seen more determination from the people of Los Angeles to get it done.

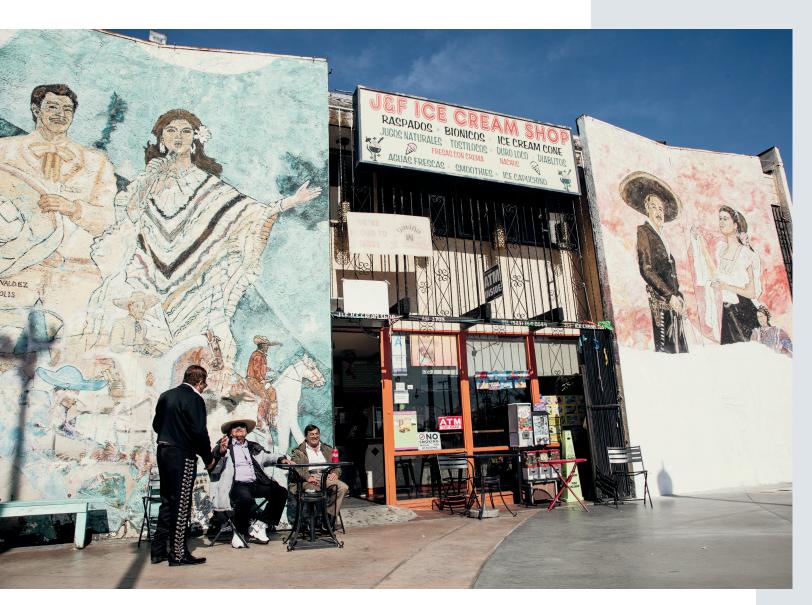
What is your response to President Donald Trump's threat to send immigrants to sanctuary cities?

The president's proposal is just another hateful idea and a needless distraction designed to cause fear and confusion. Immigrants and asylum-seekers need real solutions that reflect America's values - not disgraceful policies that demonize families and make light of people who are desperate to escape violence



6 LMU Magazine

7



Mariachi Plaza

IF YOU TAKE A STROLL down Boyle Avenue and First Street in Boyle Heights, you will find yourself walking into a place saturated with Mexican culture known as Mariachi Plaza. Filled with life, music and people, Mariachi Plaza is where I first began to nurture my exploration and adoration of mariachi music. Surrounded by authentic Mexican restaurants and a community that adores mariachi music, it is no wonder why hundreds travel near and far to attend the mariachi festivals held at Mariachi Plaza. People of all ethnicities stop and listen to hear the wonderful music, and it was at these mariachi festivals where I truly understood the importance and significance mariachi music holds for many of its listeners. Although many tend to view mariachi as a genre of music, it represents much more. Mariachi is a symbol of tradition, culture, spirituality, healing, hope, love and joy, with the ability to create an endless range of emotions. Whether it conjures a fond, distant memory or stirs up the feelings of vitality and power, mariachi music is an intricate, irreplaceable sound that shapes the soul of Mexican culture. Encompassing all these elements into my life, I continue to preserve this

Richard Mata M.A. '19 has been professionally performing mariachi music for more than 20 years. A composer and arranger, Mata is music director at Salesian High School in Los Angeles. His music has been featured in documentaries and independent films and on the HBO network.

beautiful art form by teaching mariachi classes at The Mariachi Conservatory. By teaching families both in and outside of the Boyle Heights community about the Mexican culture, places such as Mariachi Plaza will continue to hold meaning and value for decades to come. As you arrive at the plaza, you may hear the sound of violins bringing life to songs of the past, brass trumpets proudly announcing the next melodic passage, the strong beating pulse of the guitarrones, and the guitars and vihuelas igniting the rhythmic movements of a song. It's in this cultural space, embedded with community, family and pride, where you will find Mariachi Plaza. — Richard Mata M.A. '19



CHRISTOPHER J. FINLAY is an associate professor who teaches communication studies in the LMU College of Communication and Fine Arts. He is the author of several articles and book chapters on new media and global communication.

THE QUESTION: I'm an undergraduate film student who watches lots of films from many sources. But I can't afford access to all the streams I need. A friend offered me his Netflix login credentials. I'm not sure I should use them, but saving money helps me get through college. What's the harm? What should I do?

FINLAY: Streaming has radically disrupted our relationship with television and film. We have come to rely on 24/7 access to on-demand media libraries, and we expect streaming services to deliver prestige content. But those subscription fees add up. As streaming services multiply, credential sharing seems like a rational choice. It is estimated that 35% of millennials use shared credentials. It certainly saves money. It can also feel liberating, a form of consumer protest. But, is it the right thing to do?

Make no mistake, we have all been recruited to the front lines of the streaming wars, where Netflix, Prime, YouTube and a host of other providers are competing for our subscription dollars in a zero-sum game. As the market matures, providers inevitably move toward producing their own programming, shifting emphasis from content delivery to content production. In 2018, for instance, Netflix offered approximately 1,000 originals. The convergence of production and distribution has fragmented the streaming market, requiring consumers to pay for more subscriptions to access exclusive content across an endlessly proliferating roster of streaming services.

And yet, the average consumer is only willing to pay for two to three streaming services per month. So, when there's something

DILEMMAS

faculty member and

give you an answer in

binge-worthy on that other streaming service, many of us are tempted to share credentials. It is easy to do and feels harmless. We don't hear about streaming providers prosecuting people who use passwords from their friends, exes or parents. And many of these services allow us to create our own personalized profiles. So it may appear as if providers assume and almost encourage sharing.

You might also believe streaming is very profitable, so your \$10 isn't important. If Amazon can invest more than \$1 billion in a "Lord of the Rings" series and Netflix was able to spend more than \$400 million to convince mega-producers Shonda Rhimes and Ryan Murphy to leave their television deals, streaming must be doing well. The reality is much more complicated. For streaming providers, spending on content is a matter of life and death. Content drives subscriptions. Those headline-grabbing spending sprees are investments in future subscribers, not evidence of current profitability. Hulu, for example, is estimated to be losing \$1.5 billion annually. Plus there are legitimate concerns that Netflix may be spending itself into oblivion.

What role does password sharing play in this? As providers tend to avoid transparency, it is difficult to obtain an exact measure. In public statements, the CEOs of major providers have tried to downplay the costs of credential sharing. In 2018, however, researchers estimated that if Netflix took measures to stop password sharing, it could grow annual revenue by \$391 million or 4.4%.

At the 2019 Consumer Electronics Show, Synamedia introduced Credentials Sharing Insight, an AI service that tracks illegal sharing. It may come as no surprise that Synamedia has already identified university campuses as loci of peak sharing. How will streaming providers use this sort of technology in the future? Will they risk a PR nightmare by prosecuting sharers? The music industry's response to Napster in the late 1990s likely stands as a potent deterrent. Perhaps streaming providers will instead use the data to upsell suspected sharers by offering multihousehold accounts or other packages in an attempt to reclaim lost revenue. This panopticon-like data surveillance, in any case, will shape our credential sharing decisions in the future. Is it ethical to

share? The algorithm will make that decision for us.

If outsourcing your ethical dilemma to AI is "Dilemmas" is a feature underwhelming, you might consider it from the of LMU Magazine in perspective of Alexis de Tocqueville's concept of which we ask a member of the faculty for enlightened self-interest. Tocqueville suggested ethical advice about that it is advantageous for individuals to make a complex question. sacrifices to serve the interests of their groups Send your moral as this may ultimately serve their own interests. quandary to maga-As a film student, your investment in streaming zine@lmu.edu with subscriptions today may help establish the conthe word "dilemma" in ditions for your own success in the film industry the subject line. We'll pick one, put it to a

Consider Netflix's pledge to spend more than \$12 billion on original programming in 2019. Or in 2017, when Amazon took home two Oscars for "Manchester by the Sea," as well as the best foreign language film award for "The Salesman." Or

Netflix's "Roma," which secured 10 Oscar nominations this year. In an economic environment where traditional studios increasingly vie for global audiences through easy-to-translate special-effects blockbusters, streaming studios are investing in smaller and more diverse filmmaking. Indeed, the same granular surveillance of streaming data that has the potential to stop credential sharing is already informing content production decisions at maior streaming providers through the identification of niche audiences who are hungry for diverse content. If you choose to purchase your own streaming subscriptions, you are actively supporting a diverse range of creators who are increasingly dependent on streaming studio investment. By actively building your own streaming profiles, your data acts as an investment, giving you a voice in shaping demand for future content

NEWSLINE

2.11 Industry Disruption

Tom Hughes, executive vice president of Worldwide Television & Digital Distribution at Lionsgate, discusses the impact of and opportunities in digital disruption in the entertainment industry.

2.18 Pluralism's Promise

I MU Common Book, "Sacred Ground: Pluralism, Prejudice, and the Promise of America," speaks about religion, interfaith coopera tion and U.S. politics.

2.18 Education and Justice

Shawn Ginwright, professor at San Francisco State University gives the Sixth Annual Leavey Presidential Chair Lecture on African American youth, social justice and education.

2.19 California Taxes

Susan Maples, former Franchise Tax Board Taxpayers' Rights Advocate, discusses changes in California taxation and federal tax laws as part of the Paul A. Grosch Lecture Series

Amendment No. 1

Activist and actor Jesse Williams. of ABC's "Grev's Anatomy." speaks in Burns Back Court as part of First Amendment Week, sponsored by The Loyolan and

2.22 Thermal Stress

Bengt J. Allen, professor of marine biology at California State University, Long Beach, lectures on "Ecological Consequences of Increasing Thermal Stress on Rocky Shores."

2.26 Religion in Nazi Germany

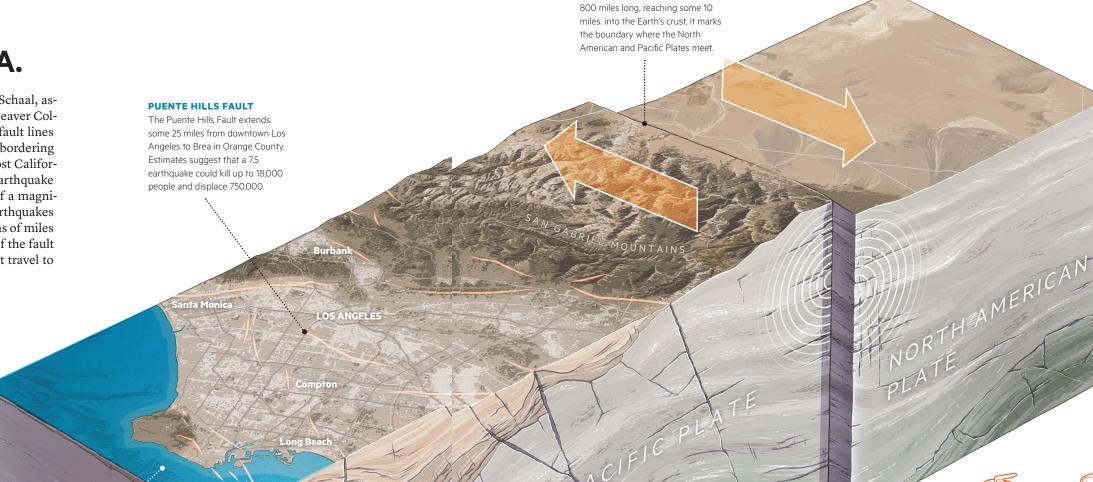
Doris Bergen, Holocaust historia and advisor to the US. Holocaust Museum, discusses the phenomenon of Jewish conversions to Christianity during Nazi Germany's persecution of Jews.

Venture Capital

Mark Suster, managing partner at Upfront Ventures, talks about his career as a venture capitalist in Los Angeles and Silicon Beach and his experience with Accenture and Salesforce.com.

Surviving the Big One in L.A.

"In Los Angeles, we are no strangers to earthquakes," says Natalie Schaal, assistant professor of mechanical engineering in the LMU Frank R. Seaver College of Science and Engineering. In fact, there are several major fault lines criss-crossing Los Angeles, with the infamous San Andreas Fault bordering the San Gabriel Mountains, capable of a magnitude-8 temblor. Most Californians live within 30 miles of an active fault, and the California Earthquake Authority reports a greater than 99% chance of a seismic event of a magnitude 6.7 or stronger in the next 30 years. Schaal researches how earthquakes start. "These geophysical events," she explains, "typically start tens of miles below the Earth's surface, when stuck or slowly moving portions of the fault suddenly transition into fast sliding, producing seismic waves that travel to the surface to shake our neighborhoods."



SAN ANDREAS FAULT

The San Andreas Fault is a "master" fault of an intricate network. Some

NORTH AMERICAN PLATE

The North American Plate, which encompasses most of North America, Greenland and parts of Siberia, is moving in a west-southwest direction about 1 inch per year.



MEDICAL

In a major earthquake, Los Angeles could face two health issues found in some less developed countries: water and sanitation. Locate and secure vour water supplies. Humans can survive a long time without food but only days without water. Don't underestimate sanitation concerns: I have a simple portable commode in my garage and a supply of hand sanitizer.

Dan Hyslop, M.D. Medical Director, Student Health

Services

Lei Huang Electrical Engineering and Computer Science, LMU Frank R. Seaver College of Science and Engineering

restored quickly.

WIRELESS

NETWORKS In a severe earth-Wireless technology remains dependent on backbone systems, including cell towers. Even if infrastructure is intact, wireless systems will of foundations), likely be limited by network congestion, outages or battery life of devices. Satellite phones and wireless mesh networks are promshelter until the ising technologies but not yet widely available. Major carriers are reportly investing heavily in disaster preparation, process so service may be

Assistant Professor. Department of Civil Engineering and Environmental Science. LMU Frank R. Seaver College of Science and

BUILDINGS

quake when structural damages are apparent (partial or full collapse of walls, joists or columns, and major shifting the most important thing to do is to take cover until the earthquake shaking stops. Afterward, find a safe public local government dispatches safety assessment evaluators to assist in the home recovery

Sunai Kim

PACIFIC PLATE The Pacific Plate, which is moving in a northwest direction, is the largest of Earth's tectonic plates. Much of its perimeter is associated with the Ring of Fire, a Pacific Ocean zone with

earthquakes and volcanic activity

Public Safety Earthquakes

Activity in off-shore faults in the

PLATE BOUNDARY The boundary between the North

LMU NEWS

American and Pacific Plates is known as a transform plate boundary, where two plates slip past one another, producing earthquakes and other seismic activity.



50 miles from

When earthquakes break natural gas or electrical power lines, fires can result. That's a serious problem, especially if the water system that feeds the fire hydrants is damaged or nonoperational. Know where your electrical, gas and water shutoffs are located, how to turn them off, and which tools do the job. And keep a fire extinguisher in your home. Malcolm Dicks '94

Fire Captain,

L.A. County Fire Department

Laura Doyle

Lecturer in Engineer ing, Stanford University



CRISIS Because the state

water supply system

is dependent on the

Joaquin River Delta

as its heart, an earth-

quake hundreds of

miles away can still

in the state. Failed

levees might cause

saltwater intrusion

that threatens the

state's drinking water

Keeping fresh water

in a 50-gallon water

support your family in

barrel could help

this scenario.

threaten water supply

Sacramento-San

RESPONSE Significant earthquakes can displace ocean water, causing a tsunami. If you are on the coast, a tsunami is likely imminent if you feel severe ground-shaking, hear unusually loud ocean roar or see the ocean water recede significantly. Without any delay and as soon as it is safe to do so quickly move inland or to higher ground. Devra Schwartz Vice President for

Campus Safety and Security

10 LMU Magazine ILLUSTRATION BY MATT TWOMBLY

NEWSLINE

2.28 Space Jesuits

Michael F Breault S Lioins a panel discussion, hosted by the LMU Academy of Catholic Thought and Imagination, about depictions of Jesuits in science fiction and popular imagination.

2.28 Doshi Award

Stephen F. Cohen, professor emeritus at Princeton University, and Katrina vanden Heuvel. editor of The Nation magazine, both recipients of the Doshi Family Bridgebuilder Award, speak about U.S.-Russia relations.

2.28 Media and Justice

A panel moderated by Sarah Jackson, professor of communications at Northeastern University, explores the promise and challenges of using social media to further social justice.

Women's Philanthropy

Busy Philipps, actress, TV host. author and former LMU student, is the guest speaker in the Second Annual Alliance of Women Philanthropists Speaker Series.

3.1 Vascular Branching

Alex Brummer, at the UCLA Department of Biomathematics, lectures on the lessons for medicine found in vascular branching patterns in mammals and plants.

3.5 Milligan Lecture

Maria Clara Bingemer, professor at Pontifícia Universidade Católica do Rio de Janeiro, lectures on "Love of God. Love of Justice: the Cases of Dorothy Day and Simone Weil."

3.8 Irish Medieval Art

Dan Bradley, a professor at Gonzaga University who worked on farms and Alaska fishing boats, discusses "Idol or Sacred? Gold and Wood, Stone and Story in Medieval Irish Art"

End-of-Life Ethics

William Roozeboom, pastoral theologian and assistant professor at Boston College School of Theology and Ministry, discusses end-of-life issues and ministry to the dying.

God's Character

Jack Miles, author of "God in the Qur'an," speaks about the character of God as seen in the Qur'an compared with Jewish and Christian texts.

GARLAND KIRKPATRICK is a How does location influence design professor of graphic design in the

Studio Arts program of the LMU

College of Communication and Fine

Arts. He is an award-winning design-

er whose work has appeared in film.

the collections of the Los Angeles

County Museum of Art, Self-Help

Graphics, The Oakland Museum,

the media capital of Los Angeles.

The Smithsonian and elsewhere. We

talked to Kirkpatrick about design in

You've spent most of your career in

Los Angeles. Is there an identifiable

traditions as part of L.A.'s history, and

it's changing. I don't think there can

be one overarching style. Maybe the

economic and social forces that hone

style is a calabsh of elements that

are shaped by demographics and

Sean Dempsey, S.J., interviewed

elsewhere in this issue, studies

religion in Los Angeles. He sees

storefront churches for example,

as too complex to be grasped as

unofficial becomes an integral part

spill into the vernacular signage of

storefront economies of Central Ave.

are really instructive as they lead as

a pathway directly into the heart of

the city, facing off with the financial

centers, and, again, taking another

path to the west, and in contrast to

technocracy that's building here. I

on this aspect of Los Angeles.

a single identity. Rather, it's a

multiplicity of identities.

Los Angeles, in its murals and

L.A.'s visual identity.

Los Angeles style of design?

I'd say emphatically, no. If you did

a visual anthropology, you'd find

a coexistence of multiple visual

It's reciprocal. When I ask people where they're from, I meet very few Angelenos. People are from somewhere else, they're drawn here because of the city's vibrancy, its energy. Los Angeles is cast in harsh relief against the other capital, Washington, D.C. If D.C. is the capital of politics, we are definitely the capital of visuality. It's a deep, rich source to draw from. ripe for reinvention and innovation.

As a designer, do you create impressions or do you tell stories?

The impression is a part of the visual narrative. It is what sustains us through the beginning, middle and end. But it is expressed through imagery or typography, or some mixture of both. So, in that regard, yes, that is a form of storytelling that isn't like the textual narrative. Design is a collaboration, a conversation between the writers and editors on one hand and the designers and visual artists on the other. In a way, I function more as a mediator. I'm a big fan of A.M. Cassandre, a French mid-20th century

artists, especially in L.A.?

ads. He designed a three-framed ad that shows a man who is pouring a glass of wine and, simultaneously, the terms Dubo, Dubon and Dubonnet are being filled. There is a meeting of the image and the word within the communication, but the image is on an equal footing with the type. Good design does that, it seeks that synthesis. The word is the image as well.

We may not pay attention to design

artist who did the Dubonnet aperitif

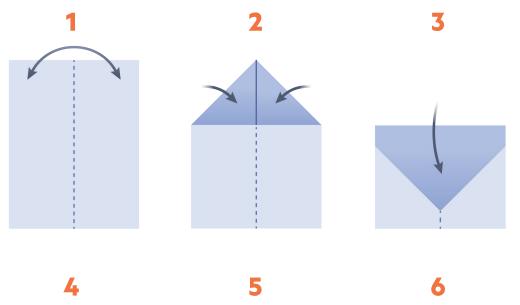
most of the time, but when we do it can evoke visceral reactions. Case in point: LMU's new identity system. Why does that happen?

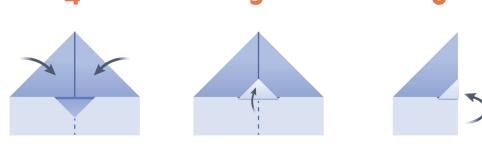
That's a sign of personal investment. People are invested in the assets that were presented. If the community is to bear the standard of the brand, you have to expect that. Often, processes are not as transparent as this one. I would be more concerned if there was no response, because brands fade and disappear. The approach of coming up with strong metaphors for the heritage as it is presented in the contemporary context, understanding of leveraging color in ways that are more vibrant and flexible, creating the guidelines for use versus the strictures — that's a conversation. The iconography is on point, despite the controversies around it. There are direct ties to the Jesuit heritage. Given the equity we already have, this takes it to another level.



Paper Airplanes

Principles and elements of flight that apply to commercial and military aircraft — thrust, lift, gravity and drag — also apply to the craft that are assembled by hand with paper. Sometimes referred to as aerogami, paper planes can replicate some of the most sophisticated air craft ever built. Try your hand at this paper fighter jet.









Melinda Albiston, operations flight commander, is assistant professor of aerospace studies at LMU and a major in the U.S. Air Force.

Start with an 8.5" x 11" sheet of paper. Fold it in half lengthwise and unfold to create a crease.

STEP 2

Fold the top right corner down to meet the middle crease. Repeat with the top left.

STEP 3

Fold the top point down to about 1" above the bottom of the paper.

STEP 4

Fold the new top right corner down to the middle crease. Repeat with the top left. There should be a small triangle poking out of the bottom of your new folds.

STEP 5

Fold the small triangle up so that the bottom folds are basically flat.

STEP 6

Fold the whole thing in half in the opposite direction of your original crease. If you turn the paper sideways, you should have a very basic airplane shape.

STEP 7

Fold the top edge of your "wing" down in a diagonal direction to meet the bottom edge of the paper. Turn the whole airplane over and repeat.

STEP 8

Launch.



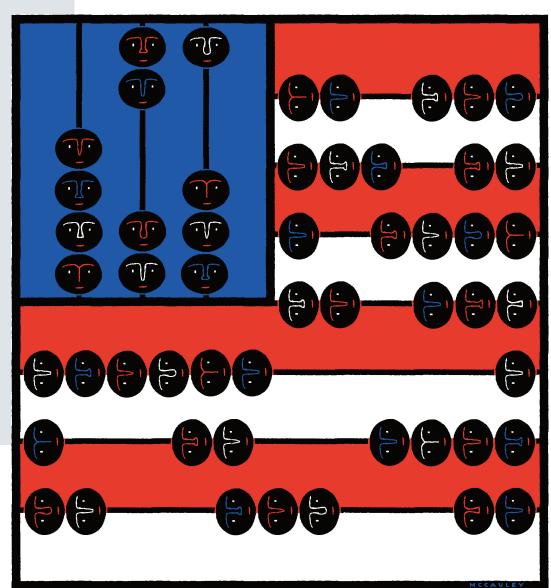
Natch a step-by-step of Melinda Albiston's paper airplane folding techniques at magazine.lmu.edu.



Makes No Census

In early March 2019, a federal judge in California countermanded the Trump administration's decision to add a question about citizenship to the national census that will be conducted in 2020. The judge ruled that the federal government's decision violated administrative law and that it "threatens the very foundation of our democratic system" because it would prevent the government from carrying out its responsibility to count the people living the United States every decade. Judges in Maryland and New York ruled similarly, and the U.S. Supreme Court is expected to rule on the question in June.

Counting a population may seem a straightforward, nonpolitical governmental duty. But census results will shape representation in the halls of government and the distribution of federal funds. Here's a primer about a foundational responsibility of the federal government.



What is the decennial national census?

The census is the counting of the U.S. population that is undertaken every 10 years by the federal government. It's the country's largest peacetime mobilization and arguably its most important.

Who administers the census?

The census is administered by the U.S. Census Bureau, which is part of the U.S. federal statistical infrastructure and housed within the U.S. Department of Commerce. Most personnel working on the census are nonpartisan career federal employees. At a broad level, the agency's direction is set by Secretary of Commerce Wilbur Ross.

Does the census have a basis in the U.S. Constitution?

Indeed, it does — it's actually the very first affirmative responsibility given to the federal government, six sentences in. The U.S. government is required to conduct a counting of the U.S. population — an "actual Enumeration" in accordance with Article 1. Section 2 of the Constitution, and later, the 14th Amendment.

Why is the census important?

The census is the foundation of the nation's representative democracy. The counting of the population determines the allocation of representation for federal, state and local government. Seats in the House of Representatives are reapportioned, and election districts are divvied up, based on changes in where the population lives. After each census. some states will gain House seats and others will lose seats, and representation within each state, at all levels of government, will shift. The census is also the basis for allocating hundreds of billions of dollars in federal and state spending, and the basis for our basic information architecture. Whenever you read a poll or a survey that says it's based on a "representative sample," we know the sample is representative based on the census and other assessments connected to the census. It's at the root of much of the public policy and private business decisions we make.

Why has the questionnaire for the 2020 census become particularly controversial?

On March 26, 2018, Secretary Ross decided that the census would include a question. asked of every household in the country, inquiring about the citizenship status of all respondents. Critics of that decision say that adding that question in the current charged political environment will lead some people to not fill out the census, creating a flaw in the census that will undermine the most crucial goal of the process: to accurately count guestion was added after the dress rehearsthe U.S. population. The last time such a question was asked of every household in the country was in 1950. It was omitted in the 1960 census. Starting in 1970, a citizenship question was asked in other, much lengthier government surveys that were distributed to smaller portions of the U.S. population. A question about citizenship is still asked in the context of that longer rolling survey today, and it has been causing census takers some concern of late. Advocates worry that elevating the prominence of the guestion will elevate the concern.

In what ways could the presence of the citizenship question impact the accuracy of the enumeration?

Critics believe that in this atmosphere, people will refuse to answer the census questionnaire, degrading the accuracy of the enumeration and jeopardizing the Census Bureau's one get a picture of America, and an error in the constitutional mandate. They also believe the quality of the data will deteriorate due to people fabricating answers in order to not reveal information that they fear could harm them or their family members. Some estimates suggest that perhaps a third of noncitizens who respond to the census may falsely present themselves as citizens in their responses. In 1980. the Census Bureau itself argued in federal court against including a citizenship question because doing so would impair the accuracy of the enumeration required by the Constitution, and several former directors of the Census Bureau, from both Republican and Democratic administrations, have argued against adding the guestion now.

Does the Census Bureau typically take steps ahead of time to determine if adding new or additional questions to the questionnaire may impact the response rate?

Yes. The bureau usually rigorously tests proposed changes in the census in the years between enumerations for exactly that reason. Some aspects of the upcoming 2020 census were tested as early as 2007. Early in 2018, the Census Bureau conducted its final "End-to-End Census Test," commonly called the "dress rehearsal."

Was the citizenship question tested?

Not in this context. It's been tested in the longer survey sent to a small portion of the population. But it hasn't been tested in the context of the 11 questions sent to every household in the country. The citizenship

al, which was too late for adequate testing in an environment that approximates the actual decennial enumeration.

What are the possible consequences of a faulty enumeration?

First, the enumeration drives the apportionment of congressional districts as well as redistricting at state and local levels. Therefore, it could lead to unfair apportionments of political representation at multiple levels of government. Second, the results of the census impact the distribution of billions of dollars in the form of government grants and expenditures in states and communities around the country. States with a rapidly growing population — such as Texas, Florida, California, Arizona, North Carolina and Georgia — may particularly suffer. Third, the census drives our information infrastructure: It's how we process will lead to errors in the picture that infect public and private decision making. Last, if the citizenship question decreases the accurate response rate, it may constitute a constitutional dereliction of duty.

What is Secretary Ross' justification for adding the citizenship question to the census?

Ross has argued that the Department of Justice requested the question be added to the census in order to better enforce the Voting

Are there reasons to doubt that account?

Yes. For its entire history, the Voting Rights Act has been enforced without asking every household in the country about citizenship. I helped to run the wing of the federal government devoted to enforcing the Voting Rights Act, and neither I nor any of my predecessors, in any administration, sought citizenship information. Nobody has identified even a single case in the past two decades that failed but would have succeeded if only citizenship information had been collected in this way. And the private civil rights organizations with a vested interest in enforcing the Voting Rights Act and its provisions uniformly oppose adding the citizenship question to the census in this climate. Last, evidence suggests that months before the Justice Department actually made the request for the citizenship question, Secretary Ross discussed with Commerce Department staff ways to persuade the Justice Department to make that very request The Justice Department eventually made the request, but it appears to have been at Secretary Ross' urging, as a pretext for a decision that had already been prebaked.

Are there reasons why the current administration would want a census with less accuracy, particularly if noncitizens would be undercounted?

An inaccurate result driving down the total count might — falsely — indicate success in a federal policy that discourages immigration. It could allow certain states to unfairly — and, again, inaccurately — maintain or increase federal representation, and would likely create similar distortions in state and local representation. Last, there may be a coming legal fight over apportioning representation to only some subset of residents, including some and excluding others in a

"THE CENSUS IS THE FOUNDATION OF THE NATION'S REPRESENTATIVE **DEMOCRACY.... IT'S AT THE ROOT OF MUCH OF THE PUBLIC POLICY AND** PRIVATE BUSINESS DECISIONS WE MAKE."

> way starkly contrary to our shared historical practice. Some officials may seek to use a census count of citizens to redraw district lines and reapportion representation on a differing basis that benefits their political interests. And it could legitimize the notion of assigning representation based on a system far more open to political manipulation.



Justin Levitt, is associate dean for research, professor of law and a Gerald T. McLaughlin Fellow at LMU's Loyola Law School in Los Angeles. A graduate of Harvard Law School. he was deputy assistant attorney general of the U.S. Department of Justice Civil Rights Division. Follow him @justinlevitt_.

What can concerned individuals do?

There have been legal challenges to placing the guestion on the decennial census: Courts in New York, Maryland and California have said the Commerce Department's process was illegal. The Supreme Court heard the case on expedited basis this past April and is expected to rule in June.. But whatever the result of the case, it's going to be extremely important that every person in the United States stand up and be counted when the census comes around. The reasons for concern only manifest if people are too scared to respond to the census — and though the fear is real, there are also real protections, both practical and legal. Local communities, particularly throughout California, will be mobilizing "Get Out the Count" efforts to make sure that everyone in the country has a voice, and everyone can help by supporting these efforts to make sure that the count is fair and accurate

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NEWSLINE

Catholic Media

Dominic Preziosi, editor of Commonweal magazine who has worked at Forbes, McGraw-Hill and elsewhere, discusses the role of Catholic media in U.S. politics.

Bernstein Mass

The capstone of the 2018–19 Bellarmine Forum, the Bernstein Mass. which explores themes of faith. doubt and tolerance, is performed in LMU's Burns Back Court.

Effective Philanthropy

Sampriti Ganguli, CEO of Arabella Advisors, which provides guidance to clients about effective philanthropy, speaks as part of the Dreier Chair in Accounting Ethics speaker series.

Kinship and Violence

Greg Boyle, S.J., M.A. '85 speaks about breaking cycles of gang violence and experiences in Boyle Heights in a lecture sponsored by America magazine, the Jesuit weekly

Art and Imagination

Frin Christovale, assistant curator of Hammer Museum and a curator of the Black Radical Imagination film series, speaks as part of the Art and Art History Department KaleidoLA series.

4.9 Ignatius for Others

Erin Cline, an expert in comparative philosophy who teaches theology at Georgetown University, discusses sharing the Ignatian Spiritual Exercises with those from non-Abrahamic traditions.

4.11 "62 Days"

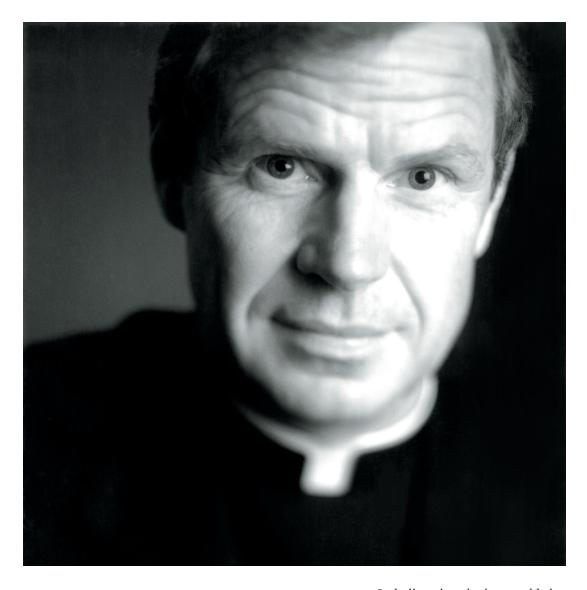
Ana Iltis, president-elect of the American Society for Bioethics and Humanities, discusses end-of-life directives in light of "62 Davs." a documentary about Texas law and advance medical

LMU Commencement

LMU's undergraduate and graduate students who are members of the class of 2019 receive their diplomas and stride into the next phase of life. Come back to visit!

LLS Commencement

Loyola Law School celebrates its 98th commencement ceremony held on the LMU campus. About 400 candidates receive degrees marking the end of their LLS studies.



Robert B. Lawton, S.J.

WHEN LMU'S 14TH PRESIDENT Robert B. Lawton, S.J. returned to campus in January to receive an honorary doctorate of humane letters, LMU honored a leader who left what current President Timothy Law Snyder, Ph.D., described as a "legendary legacy." Lawton arrived in 1999. Then, there was no University Hall, no Leavey 4, 5 and 6, and no Del Rey North and South. But he brought change. During his tenure, LMU gained the School of Film and Television, the Bioethics Center, a doctoral program (LMU's first) in the School of Education, the Center for Ignatian Spirituality, the Huffington Ecumenical Institute, the LMU Children's Center, nearly 100 tenured and tenure-track professors, and a range of centers, institutes and programs at Loyola Law School. And crowning Lawton's presidency was the William H. Hannon Library. As Lawton's tenure neared an end, Lawton Plaza was dedicated in his honor.

No less significant than the reshaping of the built environment was Lawton's ability to articulate a vision for the role of a Catholic university in a world city. In his inaugural address in October 1999, the new president described the church-city relationship as "at times explosive, sometimes distanced, occasionally warm." Into the midst of that creative turmoil, the university harnesses "the richness of both the city and the church to help our students, in all their uniqueness and diversity, to become fully alive."

In Lawton's honor, LMU announced the creation of the Robert B. Lawton, S.J. Endowed Scholarship to support underrepresented students regardless of their religious identification who demonstrate financial need and come to LMU from local high schools — a fitting tribute.

What metric is more important than winning? In 2005, the Giants became the first professional sports team to win 10,000 games with a win over the — you guessed it — Dodgers. The Giants have more all-time wins more head-to-head wins and World Series titles than the Dodgers. BEAT LA!

GIANTS Sebastien Reyes '07

is vice president of communications for U-Haul International in Phoenix. He also is a member of the LMU Alumni Association Board of Directors. He sings "Take Me Out to the Ballgame" to his toddler every night before bed, inserting "Giants" in place of "home team."



Giants are mentioned throughout the Bible. Dodgers appear zero times. Amen I say to you.



players in baseball including the likes of Mays, McCovey, Marichal, Mathewson, Cepeda, Perry and Ott. The Dodgers have often pried good players from the Giants. But ask Dodgers' fans how Jason Schmidt, Juan Uribe or Russ Ortiz panned out for them.



The "Shot Heard 'Round the World" capped off a miraculous end to 1951, in which the Giants won 36 of 43 games to force a playoff game with the Dodgers. Down 4-2, Bobby Thomson went vard in the ninth inning with two runners on in the greatest moment of the rivalry



Giants vs. Dodgers

them to go public with the reasons why their team is tops.

The Golden State's north-south divide separates Californians on issues as

wide-ranging as water usage, favorite ski resorts, best universities and most en-

viable climate. In this inaugural edition of Rivalry, we take direct aim at one of

the nation's best sports rivalries: the Dodgers vs. the Giants — both born in the

streets of New York, both responsible for the arrival of major league baseball on

the Pacific Coast, both with storied heroes and legendary victories. We asked

readers by social media to choose a side — orange and black or blue and white

— and defend their colors. Then we chose two of the most fervent fans among

549.1 consecutive scoreless innings in the World Series to match Madison Bumgarner's career World Series ERA.

would need to pitch



The Giants have participated in important MLB moments. Example: Barry Bonds, the all-time MLB home run leader (762), set the single-season home run record in 2001 belting his 71st home run off of the Dodgers' Chan Ho Park.



DODGERS Brian Leung

is a professor in the Department of Educational Support Services and director of the School Psychology Program of the School of Education. He's been a Dodgers fan since the Garvey-Lopes-Russell Cey era. "I think I still have a batting helmet signed by Ron Cey."



In 1947, the Dodgers were the first tear to promote an African American player to the major leagues. Jackie Robinson is a Dodgers legend beyond compare. His number 42 has been retired by all majo league teams. In 1956, when Robinson was traded to the Giants, it is said that he chose to retire rather than to play



The Dodgers had the greatest play-by-play announcer calling their games for 67 years the incomparable Vin Scully. The Giants can' touch that!



Since coming to the West Coast — which is really all that matters to the people of California — the Dodgers have won five World Series titles to the Giants' three, and the Dodgers have won 11 National League pennants to the Giants' six. The Dodgers have won the National League West for six straight years. The Boys in Blue are the class of the NL West, and it will be a while before the Giants are competitive again.



— was not dumb enough to fall off a dirt bike DURING the season like Madison Bumgarner, who was not able to pitch for a long period of time. Bumgarner let down his teammates and hasn't been the same pitcher since



Beautiful Dodger Stadium is warm and sunny, not dark and cold. We don't have a flock of seagulls ready to attack at the end of a game. The Dodgers were No. 1 in attendance for the past six years, so who has the best fans? Definitely the Dodgers



Kirk Gibson's Game 1 homer in the 1988 World Series was more memo rable and more important than any of Barry Bonds' 762 dingers.



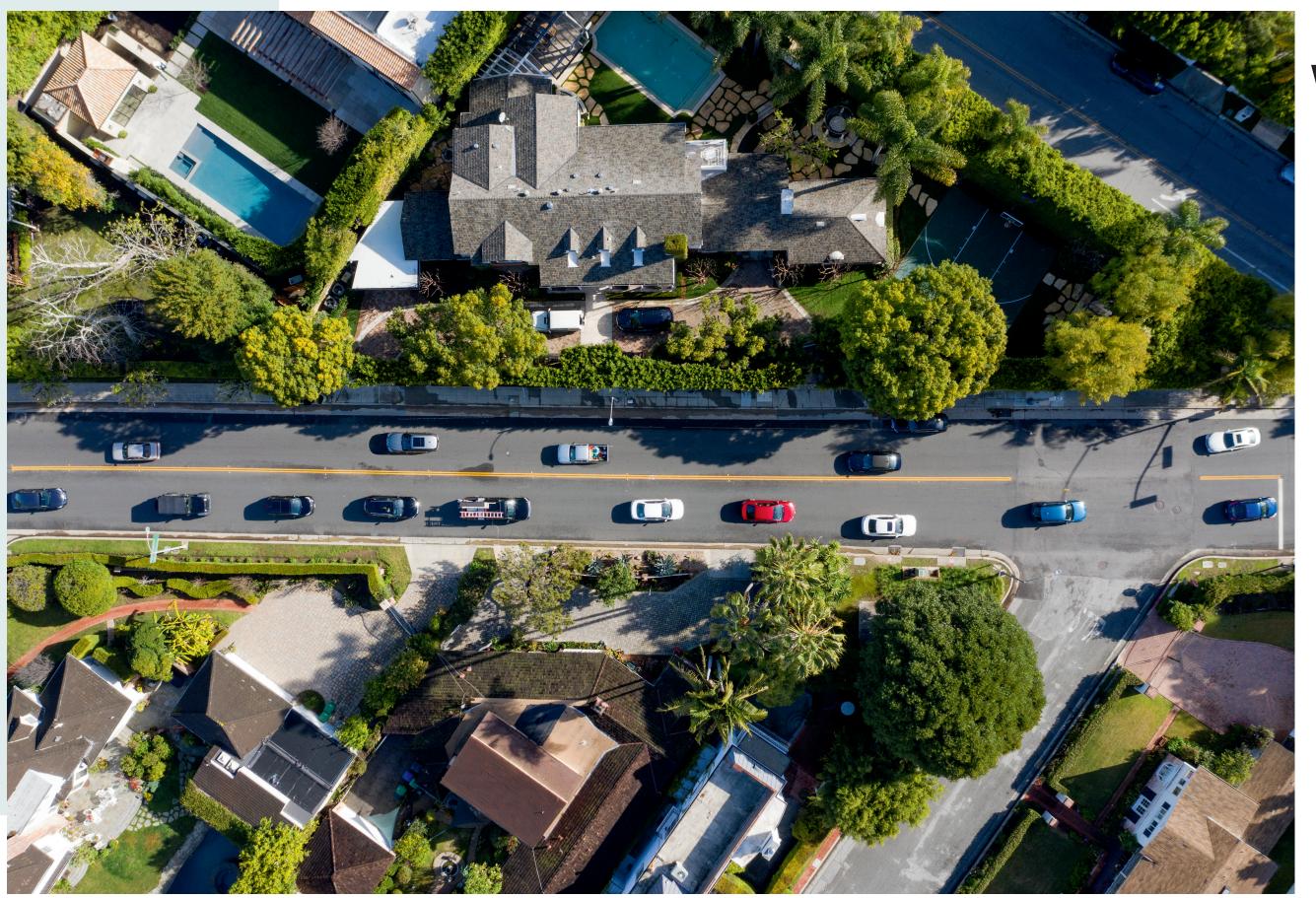


GIRLS IN THE

Garage

GARAGE BANDS ARE do-it-yourself collectives, manifestations of what philosopher Hakim Bey calls "temporary autonomous zones." Since their initial heyday in the 1960s, most of those garages have been "boys only" clubhouses. The great girl groups may have had the world dancing in the streets, but they were vocal ensembles. This list is about women who sought the electric charge of plugging in instruments. Goldie and the Gingerbreads were probably the first band to attempt to prove that the next Beatles could be females. Fanny took musical autonomy to a new level, even hitting the charts in 1975 with "Butter Boy." In the late '70s, punk rock blew the roof off the boys' clubhouse, with The Slits' dub-influenced musique brut laying waste to the concept of "Typical Girls." The Go-Go's combined the insurgence of punk with the fun of the girl groups and landed a No. 1 album on their first try. Punk resurfaced in the 1990s, and there would have been no grunge without grrrls: Frightwig, L7, Babes in Toyland, Bratmobile, Tribe 8, etc. Musicians continue to channel and spread girl power, including Big Joanie, Girl in a Coma and Girlpool (whose Harmony Tividad took my LMU Revolution Girl Style class before leaving academia for rockstardom). This ranking is highly subjective; I wrote it yesterday and disagree with it today.

Evelyn McDonnell, professor of English, was a senior editor at The Village Voice. Her blog is titled Populism.



Wazed

AND CONFUSED

THERE ARE MORE THAN 7 million licensed drivers in Los Angeles County. Together they drive about 225 million miles a day. The good news: They have more than 500 miles of freeways, nearly 8,000 miles of arterials and about 13,000 miles of local streets — all together more than 21,000 miles of roadways on which to do all that driving. The bad news: Even with all those choices, they all seem to be letting Waze send them down our street, through our neighborhood, on those previously secret "locals only" routes we take to work and home. In short, they're now all driving where we drive.

One particularly disturbing outcome: Our neighborhoods are no longer the quiet refuges from the congestion of metro L.A. that we once enjoyed. Instead, they are an extension, generated by an algorithm, of the traffic jam that seems to have consumed all of Southern California. The old suburban cliché of telling our kids to go outside and play in the street is now an implicit invitation for them to go out and risk their lives dodging cars, not balls.

Rational, but unsympathetic, navigational programs like Waze have unintended — and unanticipated — consequences. Their sophisticated technology may save individual drivers a few minutes in their commute, but the rest of us pay for those minutes in the form of more traffic on our residential streets. Is that Waze's fault? Or is it the result of our collective failure to make effective land use and transportation policy decisions?

Waze isn't responsible for our freeway-dependent sprawl nor our Metro lines that don't serve useful destinations. Waze doesn't narrow streets for underutilized bike lanes or fail to synchronize traffic signals. These issues can only be resolved through effective public policy decisions and the individual transportation choices we each make — including letting technology show us the way home.

Peter Hoffman is associate professor of geography and director of the Urban Studies Program.





IT'S A SUNNY AUTUMN MORNING about five miles southeast of Loyola Marymount's Westchester campus, and Mary Agnes Erlandson '82 sits on the second floor of a converted mini mall, in an office that once sold auto insurance. A man shouts up from the parking lot below: Sandwiches are here!

Over the next hour and a half, the wiry Erlandson moves like a tornado, shifting through the complex of rooms that look like they once held nail salons or dry cleaners but now — at St. Margaret's Center in Inglewood — offer various services to the area's considerable homeless population. One enormous, chilly room, a former flower shop, holds food — not just canned beans but produce, greens, yogurt and eggs. Another room is set aside for psychological counseling. Another is for GED lessons. Yet another is a place where people without a fixed address can pick up mail. Every Thursday, a lawyer comes in to advise renters how to fight eviction. On Friday, portable showers arrive.

"You have to pay attention to the quality of life while people are on the streets," Erlandson says, "because housing can take *months*."

Across town, on a winter Wednesday in MacArthur Park, Tony Brown '92 is walking through a sprawling, 80-year-old building that offers after-school sports, music and visual arts programs to 500 kids a day in elementary and high school. It's pouring rain, but Brown remains sunny as he describes the progress he's made across 16 years helming Heart of Los Angeles (HOLA).

If the nonprofit Erlandson directs, part of Catholic

Charities of Los Angeles, aims to address homelessness after people have fallen into it. HOLA is about heading off the paths that can lead there. The kids who come to HOLA — mostly from poor families and many whose housing is insecure — have gone on to Brown, Princeton and Berkeley.

A third place is metaphorical but also real. Novelist L.P. Hartley wrote that the past is a foreign country; Heather Tarleton, professor of health and human sciences in the LMU Frank R. Seaver College of Science and Engineering, thinks of homelessness the same way, but it's a territory not so foreign for a lot of people. "I really view homelessness as a situational experience people

move in and out of," she says, describing it like a place on a map. "It can be highly dynamic based on how many resources and how much social capital we have. Sometimes we get into that place and can't get out."

The flipside of this, though, is that homelessness is not always a life sentence. And there are people working to keep it from being one.

When most people think of homelessness in Los Angeles, they typically picture the encampments on Skid Row, where thousands live in tents and sometimes without them. And indeed, the onetwo punch of the Great Recession and the rising cost of living in greater Los Angeles has sent the numbers skyward over the past decade. Camps are no longer limited to downtown L.A. and pockets of Santa Monica or Venice; you see them often alongside freeway offramps and beneath over-

passes, in an eerie echo of the Hoovervilles of the 1930s. Neither have all the services aimed at abating the problem hit their mark: Perhaps a quarter of homeless people are mentally ill, but the state has not always effectively spent funds accumulated from Prop. 63, the Mental Health Services Act that passed in 2004.

Some argue that the problem is deep and systemic and cannot be addressed through uncoordinated action. Jeff Dietrich, a longtime activist who just retired from leadership of the Los Angeles Catholic Worker, comes out of the

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SENSE THAT IT'S

Portraits appearing in this feature are those of clients of St. Margaret's Center in Lennox, California.

OPENING SPREAD Alyss Rose and

Christian Schatz THIS PAGE (from left) Pedro Pena, Valentina Araya, Rick Shannon, Mario Vasquez, Zakiyyah Carter, Miguel Herrera. CLOSING SPREAD

Anthony Davis

tradition of radicalism and protest embodied by Dorothy Day, who in Depression-era 1930s New York helped found the Catholic Worker newspaper and a house of hospitality. Dietrich has complained that the dollars are not nearly sufficient even after the city committed new funds in 2015. "Maybe L.A. should just use this paltry \$100 million to bring in the Red Cross, install toilets, wash-up facilities, tents and dumpsters, and declare skid row a permanent refugee camp," he wrote in the Los Angeles Times.

And while the problem is steeper in Los Angeles and California than the rest of the U.S., the crisis is nationwide, with more than a half million homeless across the country.

L.A.'s homeless problem is increasingly part of the political debate and discussed in the media; there's a sense that it's reaching crisis proportions, as when the numbers increased to 55,000 people in 2017. (About a quarter of those are in shelters, and more than that in cars.)

But that March, county voters passed Measure H and, combined with a city proposition from 2016, \$4.7 billion began to be used to combat homelessness through 2027. And last year, the homeless population went down, for the first time in years — dipping 3% in the county and 5% in the city of L.A. (Veteran homelessness decreased 18%.)

Erlandson, daughter of a former LMU dean and English professor, has been in the game for more than 30 years and knows how structural the problem is. But she feels things turning a corner. It takes more than money, but funding allows for food, shelter, staffing at agencies and training





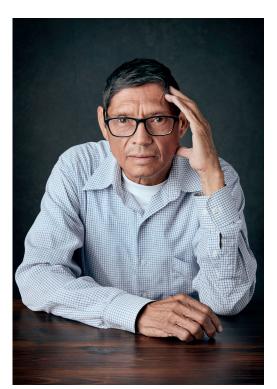
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HOMELESSNESS AS A SITUATIONAL EXPERIENCE PEOPLE

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of the next generation of people like her. "I feel like the silent majority is people who approve of services and are supportive of initiatives, even when [those initiatives] hit their pocketbooks."

As do many others working in the homelessrelief world, Erlandson sees hope here. Part of what inspires that is the changing public perception. "There was a lot of blame in the past — especially if there was drugs and alcohol," she says. "A lot of judgment." Now the general public tends

to understand the roots go beyond personal irresponsibility: "People have experienced trauma, and this is how they responded to it. It's breakups, divorce, losing a job — a lot of people who never thought they'd have to think about homelessness."

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PERsonal irresponsibility.

Research shows that nearly half of people homeless for the first time were there because of a job loss. About 6% are homeless because of domestic violence and 15% because of substance abuse.

Tarleton still sees myths, and not just among the undergraduates she teaches. As a society, she says, we don't focus on the root causes, which she deems as de-institutionalization during Ronald Reagan's governorship, tattered veterans services and foster-child programs, and a full-blown housing shortage. "The solutions are sort of patches here and there; there's not really a county-driven effort though you have some good nonprofits."

Partly to combat misperceptions, Tarleton took students in a Health and Human Sciences course into three days of simulated homelessness, each with only a backpack, relying mostly on their own feet and public buses and, once their food ran out, soup kitchens. They slept outdoors on campus and at a shelter. She compares the conditions to the way many Americans lived in the 19th and early 20th centuries, before running water, sanitation and waste disposal were widespread.

"By the end," she says, "they were just broken." And these were mostly healthy children of privilege. "However you come into it, homelessness deepens any problems you already have. And the longer you're in it, the worse it gets." The experience gave the students an understanding

deeper than a textbook and led two to start a research project on the physical impact of homelessness.

HOLA sits in one of the city's oldest, densest and poorest areas, but it's more than just an oasis: For a lot of the kids, it's a portal to a better, safer world, and not just for the time they're inside.

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TENDS TO Understained One of Brown's guiding principles is that children become different people if they are put in situations that bring out their best qualities and discourage their worst. Growing up a black kid in primarily white Sierra Madre, with remnants of Jim Crow, Brown had a family that encouraged him as a competitive swimmer and as a choral singer in the local Catholic church. "You just needed to put me in the right environment to excel," he says. "I don't just *believe* that, I'm seeing that — we're proving it." Nobody, he says, has "set these kids up for success in the arts or in athletics. So HOLA is there to fill that gap."

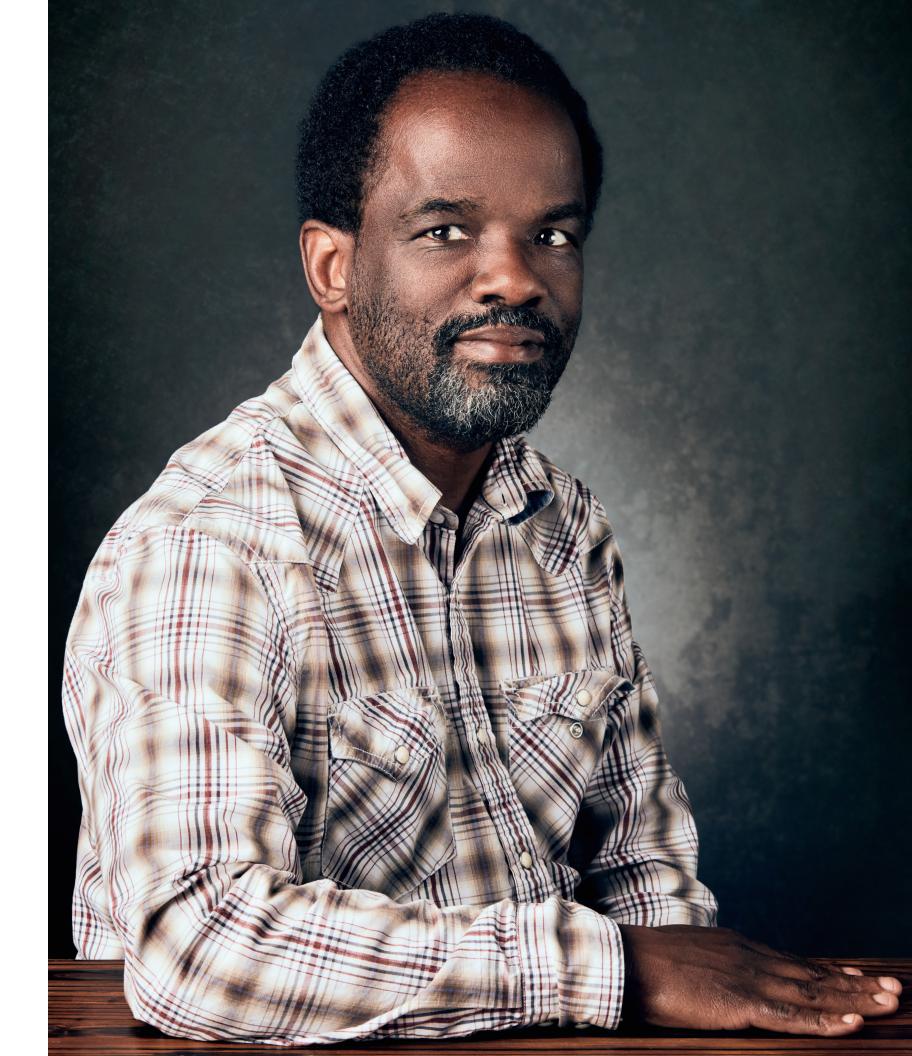
But even there, the homeless problem can creep in, like the rain that swamps in through HOLA's doors and windows: Whether it's the encampments that sometimes line nearby streets, older brothers who end up sleeping rough, rising rents that push families from one-bedroom apartments to sharing studios with others or kids couch surfing for weeks at a time, the issue is rarely distant.

Homelessness, and the adjacent phenomenon known as housing insecurity, is complicated and layered. It's woven in with mental health, landlord-tenant law, the legacy of racism, cycles of poverty, taxation, defensive NIMBYism, the unstable gig economy, public policy, urban gentrification, and the real-estate market. (It's as complex as the rumored figure of a man with two vans, one he sleeps in and one he uses to repair TVs.) The solutions, as a result, need to be equally varied and multitiered. In a country with a thinner safety net than most of the developed world, the homeless, like the poor, will always be with us. But each of the three figures from LMU sees possibilities here.

While nothing guarantees against homelessness or poverty, Brown is pleased to see a change among the families he works with: These days, across every ethnic and racial group, they understand the value of education and the importance of sending their kids to college, and the nonprofits he teams with support the push.

Tarleton is relieved to see the homeless-relief community concentrating on mental and physical health. She calls it "a significant shift away from the PB&J sandwich handout model."

Erlandson, who manages to be intensely energetic and serene at the same time, feels a new dynamism coming into the relief community as public opinion and funding open up. "There are all these brilliant ideas coming up now," she says. "New ways of addressing the problem."





ET ME BEGIN WITH A CONFESSION: Until recently, I had never given play a lot of thought. Sure, I engaged in it — as a kid at school or during pickup games in parks with friends, as a parent with my children in a variety of ways. I was the T-ball coach who taught my 6-year-old son and his teammates how to hit the cutoff

man or go halfway on a fly ball; I was the father who shot photos, proudly, of my daughter swimming for her high school team. But play as a matter of social equality? What, I would have asked, did that mean? No, play was a sideline, a luxury, frivolous, something to take for granted, less enrichment than an ancillary activity. Although I enjoyed it, I had more serious aspirations, or maybe it's that I was never without access to the necessary bats and balls and gloves, and never forced to play on a field that was rutted or compromised by the proximity of gangs and drugs. If play was an issue, it wasn't one that felt like it affected me.

And yet, as I've been learning lately, I couldn't have been more wrong. Play is a key component in teaching responsibility and commitment, encouraging community and self-esteem. It also helps kids stay in school. Students in after-school sports programs are more likely to attend classes, in part because they have to if they want to play. They're also more inclined to avoid alcohol and drugs. The ramifications of access to athletics, in other words, reverberate not only on the playing field.

An LA84 Foundation report describes a decline in sports participation among Los Angeles middle schoolers: "Statistics showed that the drop happened when youngsters hit the 11-14 age group because of a myriad of issues including peer pressure, interest in activities other than sports, body changes during adolescence and cost concerns."

Adding to the problem is a lack of programs for kids in middle school. In response, LA84 has, since the 2008-09 academic year, given grants totaling \$12.4 million to fund the Beyond the Bell Sports Program, which provides "organized sports ... for any Los Angeles Unified School District student enrolled in the Beyond the Bell after-school program, at all LAUSD middle schools." Most important, participation is free of charge.

Recently, I spent some time discussing this and related matters with Renata Simril '93 who for the past three years has been president and CEO of LA84. "Service," Simril likes to say, "is the price you pay for the space you occupy." It could be the motto of the foundation she directs. Created in 1985, with \$93 million — or 40% of the more than \$200 million surplus from the 1984 Los Angeles Olympic Games — as seed money, the foundation has long supported youth sports. "There's a limit to what we can spend," Simril acknowledges. "[The foundation] needs to be sustaining. But hopefully we can provide a model for other funders, especially in regard to public/

private partnerships." Among the athletes who have come through programs funded by LA84 grants are Venus and Serena Williams, as well as Oklahoma City Thunder point guard Russell Westbrook.

On Simril's watch, however, LA84's mission has expanded, or perhaps it's more accurate to say the foundation has zeroed in. Her great innovation has been to retool the organization as an advocate for "play equity," or P.E. — the double meaning, since P.E. also stands for physical education, is intentional — with implications across communities.

"P.E. is a social justice issue," declares the LA84 website. The numbers bear this out. "Kids from households with annual incomes greater than \$150k participate at a rate of 90%, while only 71% of kids from households earning below \$35K play sports," Simril wrote in December on Forbes.com. "These results are consistent with national research by the Sports & Fitness Industry Association, which shows children from households that earn \$100,000 and above are more than twice as likely to play sports than kids from households that earn \$25,000 or less." Such statistics are troubling if not entirely

unexpected, echoing a host of social inequities. "I always thought it was a foregone conclusion," Simril told me, that all kids had access. "I was as surprised by the data as anyone."

In 2016, LA84 put out its Youth Sports Survey for Los Angeles County; an updated version was released in December 2018. Among its findings: "17.7% of L.A. County youth did not play a sport last year." When it comes to physical education classes, "79% of Los Angeles County youth are enrolled, ... down from 88 PLAY IS A KEY **COMPONENT IN TEACHING** RESPONSIBILITY AND COMMITMENT, **ENCOURAGING COMMUNITY AND** SELF-ESTEEM.

percent in 2016, with Hispanic/Latino and African American households experiencing the biggest decline among race/ethnic groups."

For Simril, this is the point. "There's a 20% gap," she explains, "based on income, as to who plays and who doesn't. Through our networks, we want to engage, educate and inspire." What she's saying has everything to do with her vision of LA84 as a hub or center, both in Southern California and beyond. Each fall, the foundation hosts a summit that Simril regards as a place to bring people together, to create a national movement, as it were. The 2018 summit drew speakers Tony Dungy, former NFL coach; Sal Masekela, TV host and producer; Cari Champion, ESPN on-air personality; and Metta World Peace, former pro basketball player for the Los Angeles Lakers, as well as more than 400 participants.

There were discussions of gender equity — another core issue and the necessity of sports philanthropy. Two community organizations, including Boyle Heights' Proyecto Pastoral, were awarded \$25,000 apiece (part of a three-year, \$150,000 grant collaboration between LA84 and the NBA Players Association Foundation) to refurbish their basketball courts.

"We're the sports capital of the world," Simril observes of Los Angeles. "And what we're trying to do at the foundation is to think about

For La Crescenta resident Kenzie Izzard, participating in programs with the sports service organization Girls on the Run was something of a family affair. Her mother was a volunteer and a board member with the organization, and her older sister participated in activities. "I grew up," the 15-year-old Crescenta Valley High School sophomore said, "going to events." It was perhaps inevitable, then, that once she started third grade, Kenzie would take part in Girls on the Run as well.

Founded in 1996 in Charlotte, North Carolina, Girls on the Run seeks to inspire and empower young woman through running. Twenty-three years later, the organization operates in all 50 states, serving close to 200,000 students between the ages of 8 and 13. For Kenzie, participation has been a two-fold process. While attending Lincoln Elementary School, she enrolled in the program as a student. After she got to high school, she became a junior coach.

Girls on the Run programming takes place for an hour and a half, twice a week after school. Each cycle lasts for 10 weeks. Activities start with a warmup and a workout, and students work toward a 5K run. "We would exercise," Kenzie reflected on her own experience, "but we also had lessons where we'd have a challenge we would have to figure out." Sometimes, this involved word games. In other instances, it addressed the stresses of growing up and fitting in. "With some activities," Kenzie explained, "we would run a lap and learn how to work through a stressful situation." This might involve bullying, peer pressure or negative self-image. "We would run," Kenzie continued, "with a partner. And as we did, we would talk or role play, like, 'What would you do if this were happening to you?'"

The intention, according to the organization, is a simple one: "to encourage positive emotional, social, mental and physical development." Running, it should go without saying, is particularly suited to promote these ideals because it involves working toward a goal. That's the point of the 5K race, but even more, it's the purpose of the exercises — or, as Kenzie called them, "the lessons" — that frame each practice session for the kids. "What I learned in Girls on the Run was very helpful," Kenzie said, "especially in dealing with moving from elementary to middle school in a healthy and positive way." It's not that her experience made the adjustment seamless but that the training gave her a set of necessary tools.

Now that she's a junior coach. Kenzie sees this process through a different filter. She works with 10 third- to sixth-graders at Glenoaks Elementary School in Glendale, and at times, it's like peering back from the other side of a looking glass. "I remember loving my coaches," she recalled with a tone of satisfaction. "Now, the girls run and hug me." Even more important, she feels a deep connection to the students that has to do with having once been exactly where they are. "It's a great experience," she elaborated, "because I get to help them, not only with the running but with the social stuff."

Sometimes, these two areas merge in unexpected ways. If part of the Girls on the Run program involves perseverance, the ability to set and to achieve a goal, another part involves the satisfaction of doing something physical that you didn't know you could. "It feels good," Kenzie enthused about her charges, "to see them finish a lap when they said they couldn't do it. It's definitely given me a good experience in leadership. When they succeed, it makes me happy and proud." — David L. Ulin





Martin Hernandez was in fourth grade at Norwalk's Cesar Chavez Elementary School when he first became involved in after-school sports activities offered by Playworks, an organization founded in 1995 in Oakland, California, "to help schools make the most of playtime." His introduction came via his sister Citlaly, who participated in the program first. "She let me know how much fun it was," Martin, now 16 and a sophomore at La Mirada High School, recalled recently by telephone, "so I signed up. I liked playing with other kids, and playing against other schools. It taught me to become a leader and

Martin's experience is echoed by more than 700,000 students at 1,300 schools across the country for whom Playworks — which receives funding from the LA84 Foundation, among many other sources — has made available an important opportunity. Partly, this is a matter of athletics, but equally necessary is a sense of breadth, of discovery. Before beginning with the program, Martin, who describes himself as a sports enthusiast, enjoyed soccer. Playworks, however, exposed him to additional activities, including stick hockey, baseball and football. "My favorites," he said, "were soccer and volleyball." Then, there was his experience as a junior coach, a kind of peer mentorship position that he first assumed in elementary school. "Basically," he explained, "you learn how to handle disagreements." Asked to elaborate, he recounted a dispute between two sixth-graders that happened after he moved to Waite Middle School in Norwalk. "There was one soccer ball in use," he remembered, "and both students wanted to play with it. So, I asked a supervisor if I could bring out

Martin spent four years participating in Playworks, as an athlete and a junior coach. In eighth and ninth grades, he took part in the LA BIG 5K run. His enthusiasm for the program, which met twice a week after school, is infectious, and highlights the importance of such activities both on and off the playing field. "I liked having fun with other students," he said. "I liked being part of the group." This is a key reason for the importance of athletic programs — the way they foster community and accountability.

In part because of his experience with Playworks, Martin is currently enrolled in the city of Norwalk's Public Safety Cadet program, which is open to students between the ages of 13 and 18 and helps to foster "self-esteem through positive social interaction, leadership development and team-building skills," according to its website. For Martin, the potential benefits are more far-reaching, extending out into the future he hopes, one day, to occupy. "When I'm an adult," he told me, "I want to be an electrical engineer. All of this will help me to stay focused, and to work well with my co-workers."

In the meantime, Martin likes to do his homework and "to hang out with my friends and family." When nothing else is happening, he visits a local soccer center to work on his skills. Again, it's not only the game that is important but also the constructive, and connective, use of time.

This, of course, is the whole idea behind play equity, which insists that every kid deserves the benefits of play. Most may not grow up to be athletes, but this doesn't mean sports shouldn't play a role in their lives. Play, after all, is about more than winning and losing. It promotes teamwork. It helps to build a sense of commitment and a sense of self. Or as Martin put it: "It was uplifting. It was really fun. I'd never done anything like this before." — David L. Ulin

sports as a bridge to success." Again, she notes, this goes beyond the playing field. "There are lots of families in trauma. There are gangs and drugs and broken homes. There are parents in prison." Can athletics solve those problems? Of course, it can't. But it can help by "putting kids at the forefront," by providing access to opportunities.

In that sense, what may be most essential about LA84 is the connections it inspires. Play equity is not just a local issue, after all. In 2018, Oakland cut half a million dollars of high school sports funding. More than 100 New York public schools — serving mostly African American and Latino students — offer no athletics at all. Among the presenters at the 2018 summit was David Garcia-Rosen, director of school culture/

THE PAUCITY OF **EQUAL PROGRAMS** IS ANOTHER **EXAMPLE OF HOW DISCRIMINATION BECOMES** INSTITUTIONALIZED. athletic director at the Bronx Academy of Letters and an organizer of New York's Fair Play Coalition, which works for play equity in schools. He spoke about teaching students to be their own advocates, especially in underserved communities.

"It was a movement," Garcia-Rosen told attendees. "We needed to empower the students to fight for the right to play." As an example,

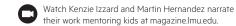
he cited a rally after the city dismantled the Small Schools Athletic League he had created. Students came to City Hall wearing black gloves, fists raised in emulation of 1968 Olympics protestors John Carlos and Tommie Smith. The students chanted, "Civil rights matter" and "Let them play." What was developed here, Garcia-Rosen argued, were life skills. Athletics, he asserted, "literally turns shy students into leaders and it turns dropouts into graduates."

Ultimately, it all comes back to play equity and what this teaches us about ourselves. The paucity of equal programs is another example of how discrimination becomes institutionalized.

"Talent," Simril insists, "is universal. Opportunity is not. And sports teach necessary enrichment skills: to show up on time, to show up for the team, to handle winning and losing, to see beyond ourselves."

Enrichment is the operative word here; it is what LA84 is all about. More than 10,000 students participate in Beyond the Bell; what would happen if its programs weren't there? Statistically, those students most vulnerable to dropping out are age 12 and 13 — the very age group Beyond the Bell serves. It's an issue that affects every one of us, regardless of who we are or where we live.

"Life is neither a marathon nor a sprint," Simril believes, "it's a relay race." She's referring to the necessary collaborations (between schools and funders, communities and activists, parents and kids and teachers) LA84 means to foment. All the same, she admits, we don't have time to waste. "What we do," she says, "it's not difficult. But it is intentional. And we need to change the mindset. Sports have a unique ability to engage kids, but it's up to us to think together to create the opportunities, to develop sustainable programs and ways to fund them. The children are waiting for us."





Who Are We?

The people of Los Angeles have had many names since 1850, complicating their sense of place. But each is a part of who they are.

By D.J. Waldie Illustrations by Michael Waraksa



ACCORDING TO THE IMMORTALS of Spain's Real Academia Española, we are angelinos. The royal academy's emblem, appropriately, is a refining crucible, wreathed in fire, with the motto Limpia, fija y da esplendor. The RAE has been purging, pinning down and burnishing Spanish since 1713. Its language fixes became royal decrees in 1844. The numeraries of the academy continue more democratically today to wrangle into order the grammar, spelling and vocabulary of Spanish speakers. We became angelinos because of basketball. When the Lakers signed the Catalán forward Pau Gasol in 2008, Spain's sports writers needed a ruling on what to call Los Angeles fans. It was unclear if they should be angelinos, angeleños,

angelopolitanos or another gentilicio (which in Spanish denotes a people). The rapid response unit of the royal academy — the Fundación del Español Urgente (Foundation for Emerging Spanish) — picked angelino, a gentilicio in dictionaries and already used by Spanish-speaking residents of Los Angeles.

American English doesn't have an academy for fixing the language, but it did have H. L. Mencken — journalist, curmudgeon and scholar of American speech. Mencken was passionately committed to American English in all its ways and varieties (called descriptivism by linguists, in contrast to the prescriptivism of the RAE and other language conservatives). In 1936, he mused in The New Yorker on the words commonly used to name an American people:

"The citizen of New York calls himself a New Yorker, the citizen of Chicago calls himself a Chicagoan, the citizen of Buffalo calls himself a Buffalonian, the citizen of Seattle calls himself a Seattleite, and the citizen of Los Angeles calls himself an Angeleño. ... In Los Angeles, of course, Angeleño is seldom used by the great masses of Bible students and hopeful Utopians, most of whom

think and speak of themselves not as citizens of the place at all but as Iowans, Nebraskans, North and South Dakotans, and so on. But the local newspapers like to show off Angeleño, though they always forget the tilde."

Mencken hated Los Angeles for its provincialism, which may explain in part why he favored Angeleño, the least common, least Iowan and most musical word to bind a heedless people to their place. He presumed that the tilde in *Angeleño* was an accent mark that careless Anglo typesetters forgot. It isn't. The unfamiliar $\tilde{n} - e\tilde{n}e$ (pronounced enve) — has been a separate letter in the Spanish alphabet since the 18th century. (Think of the

"nyon" sound in cañon, although that's not quite it either.) Angeleño to Mencken may have sounded something like ăn'-hə-lənyō or perhaps ăn'-hə-lānyō, with stress on the first syllable, which sounded more like *awn* and less like *ann*.

Angeleño wasn't the word residents of Los Angeles would have seen in the Los Angeles Times in 1936. Mencken was right that the most used Los Angeles demonym (the technical term for a place-based name) was Angeleno, without the $e\tilde{n}e$. The Times spelled it that way in more than 700 articles in 1936 alone (and at least 10,000 times between 1930 and 1950). Angeleno — usually pronounced $\check{a}n'$ - $j\partial$ - $l\bar{e}'$ - $n\bar{o}$ — stresses the first and third syllables and sounds like nothing in Spanish.

In picking Angeleño, Mencken, perhaps unthinking, had fallen into the prescriptivist trap. When an expert makes a definitive choice — and Mencken was a language expert — it's understood to be the "right way" to say something. But the people of Los Angeles didn't have the perfect word for themselves, even before the diaspora of flat-voweled Midwesterners arrived in the 1920s. We still don't have one word that holds us all.

Disappearing Ñ

A 2015 report to the Los Angeles Cultural Heritage Commission, in a filing to give historical status to a Victorian-era house, described its location as Angelino Heights, Angeleno Heights and Angeleño Heights almost interchangeably. Naming the heights — the city's first suburb in 1886—overlays a sequence of demonyms on the landscape of Los Angeles and threads them through the city's history.

The maps that parceled out lots on a ridge overlooking downtown were headed with the title Angeleño Heights. That brand name became Angeleno Heights in the advertising copy of the Los Angeles Times and the Los Angeles Herald, probably because the decorative typefaces used by compositors for real estate ads lacked the *eñe* character. The Herald did use Angeleño Heights in other contexts after 1886, but not exclusively. The Times used Angeleno Heights in classified ads and news stories, but a very few listings and location references used Angeleño Heights instead.

The Birdseye View Publishing Co. rendered virtually every building in Los Angeles on a 1909 aerial perspective map. A single block of houses on a ridge along Kensington Road, isolated among empty fields, is labeled An-

Angeleño Heights completely disappeared sometime before World War I. Angelino Heights rarely appeared, except in a few house-for-sale ads, probably typeset that way when the seller called in the ad. It's an easy error for an English speaker to make when spelling by ear. For English-only speakers, both Angelino and Angeleno can

He presumed that the tilde in angeleño was an accent mark that careless Anglo typesetters forgot. It isn't.

sound the same. Anecdotal accounts suggest that spelling by ear led city planners in the 1950s to anglicize the neighborhood's name as Angelino Heights, as if they were modern-day Noah Websters reforming an alien word to conform to the speech of the city's Anglo ascendency.

Highway directional signs continued to point to Angelino Heights until 2008, when Los Angeles City Councilman Ed Reyes had them replaced, correcting the signs back to the first, ene-less error. Eventually a truce was called. At Bellevue Avenue and East Edgeware Road are two signs that spell out the neighborhood differently: Angeleno Heights is on the highway sign; the historic marker uses Angelino Heights.

Angeleño, Angeleno, Angelino

The 130-year drift from Angeleño to Angeleno to Angelino back to Angeleno parallels the uncertainty that lingers in our name for ourselves. In 1850, when the Mexican ciudad de los Ángeles abruptly became the American city of Los Angeles, its tiny Anglophone population was necessarily bilingual in borderlands Spanish. Court proceedings, city ordinances and city council meetings were in both English and Spanish (and sometimes only in Spanish). What the city's new Americans called themselves isn't clear. It may even have been angeleño. The eñe was still in the type fonts of printers. The Star/La Estrella the city's bilingual newspaper — accurately characterized travelers from Sonora as Sonoreños in 1853. But the paper apparently had no collective name for Los Angeles residents, identifying them as Americans, Californians and Mexicans in the English language columns and as americanos, californios and mejicanos/mexicanos on its





Spanish pages. El Clamor Publico — the city's Spanish language newspaper in the 1850s — did the same.

It wasn't until January 1878 that the Los Angeles Herald listed the names of residents who had recently traveled to San Francisco as Los Angeleños. By 1880, the Herald had clipped this to Angeleños, a spelling the paper continued to use intermittently with Angelenos through early 1895. The Herald then carried on without an *eñe* until the paper merged with the Los Angeles Evening Express in 1921. The Los Angeles Times was equally inconsistent. In 1882, less than a year after its first edition, the paper was regularly referring to Angeleños collectively. Angeleños (sometimes with "Los") appeared in news and society columns through mid-1910, a linguistic puzzle for the growing number of residents who had never heard their demonym correctly spoken in Spanish. But Los Angeles writers had heard something.

In 1888, Walter Lindley and J. P. Widney made reference to Angeleños in their popular guidebook to Southern California, as did California booster Charles Lummis in Out West magazine in the late 1890s. T. Corry Conner's city guide in 1902 and J. M. Guinn's history of California in 1907 both used Angeleño to name Los Angeles residents. Harris Newmark — who had arrived in Los Angeles in 1853 and who had learned Spanish before he learned English — calls fellow residents Angeleños throughout his 1916 memoir of the early days of Amer-

Angeleño is already in the reality of Los Angeles.

books and real estate promotions written by anonymous boosters. At the turn of the 20th century, the ene in Angeleños lingered at the margins of the city's self-image, a fading music. But had it ever played?

Orthographic Salsa

In 1948, the Los Angeles Times style guide directed the paper's copyeditors to reference Angeleno/Angelenos exclusively. Angelino/Angelinos made it into other papers, spelled in imitation of the sound that Midwest transplants gave to the last syllable of loss an'-je-leeze (when they didn't pronounce Los Angeles as loss-sang'liss). From the Times' style guide, Angeleno/Angelenos made it into dictionaries: in the second edition of the Oxford English Dictionary (which gave Angeleño as an alternative), in the third unabridged Merriam-Webster Dictionary (which offered Angelino as an alternative), and in the current American Heritage Dictionary (without any alternate spelling).

Dictionaries that provide word origins point to angeleño and the Spanish eño morpheme as the source from which American English Angeleno was derived. It makes a neat evolutionary tree. Angeleño (hard for English-only speakers to guess a pronunciation) begets Angeleno (easier, but unclear about the value of the second e), which becomes the mid-century's Angelino (finally pinning down that value). Except the Angeleño root may be conjectural. The Oxford English Dictionary dates its first appearance to 1888 in the Lindley and Widney guidebook. The appearance of Angeleño in the Los Angeles Herald in 1878 pushes back the word's first use in print by a decade (and perhaps a bit further in speech). But 1878 is at least a decade after the city ceased to be casually bilingual. For Robert D. Angus, writing in California Linguistic Notes, the Angeleño origin story is unlikely. The word "appears to be a self-conscious and intentional (but erroneous) emulation of a Spanish looking and sounding form, a kind of fashionable hypercorrection, garnishing an article in a trendy publication like a dab of orthographic salsa." Despite the appearance of Angeleño/Angeleños in contemporary publications in Latin America (and even in the English language newspaper published in the Filipino city of Angeles), each fresh occurrence might be another instance of spreading the orthographic salsa very thin. The pull of American English, Angus thought, would naturally correct the problem, and we would properly be Los Angeleans one day.

Who Do You Say We Are?

Sieve books in English published since 1950 for the names that the people of Los Angeles have been given and Angelenos tops the alternatives: angelinos, angeleños and Angeleans. That doesn't make Angeleno the right (prescriptionist) way to identify each of us but only the provisional and typical (descriptionist) way. No more right is *angelino* (with an aspirated g that breathes into the following e), despite the royal academy's decision to fix our gentilicio. Nor is an anglicized Angeleño more correct, despite my own attempts (and of some in the Latinx community) to foster it back into use. Angeleño might be a linguistic myth, a reminder of Anglo nostalgia for the fantasy romance of Spanish ican Los Angeles. There were other instances in travel colonial Los Angeles, but that it may be a myth is inconsequential. Angeleño

> is already in the reality of Los Angeles. As María del Mar Azcona Montoliú wrote, if you "remove the myth in the service of a myth of objectivity," then "reality is made less real."

Although we are no longer Mencken's tribes of "Iowans, Nebraskans, North and South Dakotans, and so on," a worse alternative for the future would be two permanently divergent language streams,

their Spanish and English histories separated although they share the same place. A Latinx resident of Boyle Heights could choose to be exclusively an angelino, the Anglo Westsider would always be an Angeleno, and neither angelinos nor Angelenos would know the full music of the other's voice, depriving both of the hybridizing mestizaje of Los Angeles speech. They would never experience some of the strangeness that Jesuit philosopher Michel de Certeau thought was necessary to make the everyday a bit more difficult in order to make it more truly felt. They would not know the many stories of their place and end by not knowing their place at all. "Through stories about places," de Certeau wrote, "they become habitable. ... One must awaken the stories that sleep in the streets and that sometimes lie within a simple name."

Los Angeles existed first in the mouth. It was spoken before it was. It was inhabited by words before it was lived in by us. In the process, Los Angeles has gathered many names. All of them have entered into language and the imagination and thus into history. Angelino, Angeleno, and Angeleño (even Angelean) are part of who we are, part of our sense of self and place. We are all those names.

Calling All Angels

Can the Catholic Church model a politics of dignity for Los Angeles and also save itself? An interview with Sean Dempsey, S.J. **Illustrations by Chris Buzelli**

LMU Magazine: How do you describe the role of Catholicism in L.A.'s culture?

The historical question of Catholicism's role in L.A. is an interesting one. Since Los Angeles is originally a Spanish and, later, a Mexican city, Catholicism played at least some role in that history. But as Los Angeles grew into an American city, it arguably grew less Catholic. It became a place of settlement largely for Protestant Midwesterners who built modern Los Angeles in the late 19th and early 20th centuries, with that Mexican and Mexican American Catholic population still present but marginalized for a variety of reasons. In recent years, with the city becoming much more of a Latino city again, you could argue that Catholicism either has become or is in the process of becoming more important in shaping the city. The historical period I look at is right after World War II, a transitional period when that old Protestant elite is giving way to Catholics and Jews, especially, but also all the other religious groups that L.A. is known for. So, after a period of transition, you could now say L.A. is back where it started as largely a Mexican American and largely Catholic city.

Where do you see the signs of Catholic influence in the early Spanish and Mexican period of Los Angeles, on one hand, and in today's L.A. as well?

We certainly see the influence of Catholicism, especially a Latino or Hispanic Catholicism, in the very origins of the city, although L.A. was founded, really, as an agricultural market town. We see it in the original church,

La Placita, whose official name is Iglesia Nuestra Señora Reina De Los Angeles (Our Lady Queen of Los Angeles), which throughout Los Angeles' history has been a center of Catholicism, and of Mexican and Mexican American identity. A topic I study and write about quite a bit is the immigration rights activism that has historically come out of that parish. I'm especially interested in the activism of Father Luis Olivares, a Claretian priest very active in the '70s and '80s in L.A. who blended a specifically Latino brand of Catholicism with social justice activism. I see that legacy continuing to play out even now in the secular progressive politics in the city. It may be less overtly, institutionally Catholic, but certainly the framing of issues, especially around immigration and immigrant rights, is still very prevalent in the politics of the city and the political culture of the city.

Does that influence affect the arts culture of the city?

Very much so. Recently I went to the L.A. exhibit at the Natural History Museum of Los Angeles, where you can see a Latino, Catholic-infused popular art that has roots, for example, in the work of muralist David Alfaro Siqueiros. There's an almost baroque-style in the art that I find very indicative of Los Angeles — this kaleidoscopic city, where you almost cannot cram in enough imagery to fully represent the town. I love the "over-the-top-ness" about it, but I mean that in the best possible way: Los Angeles can't be contained, or it can't be imagined in simply one way but must be imagined in a multiplicity of ways at all times.

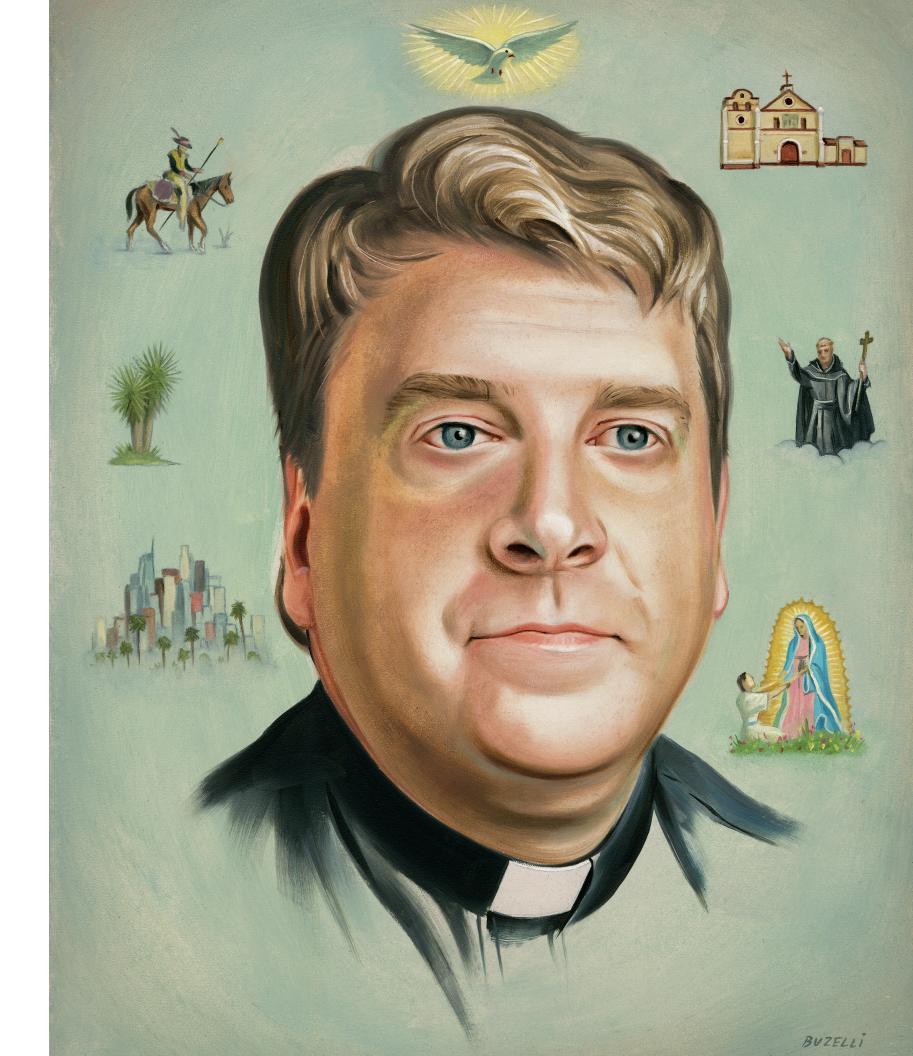
Is it possible to underestimate the impact of religious institutions in Los Angeles today? I think so. Not long ago, I was on a

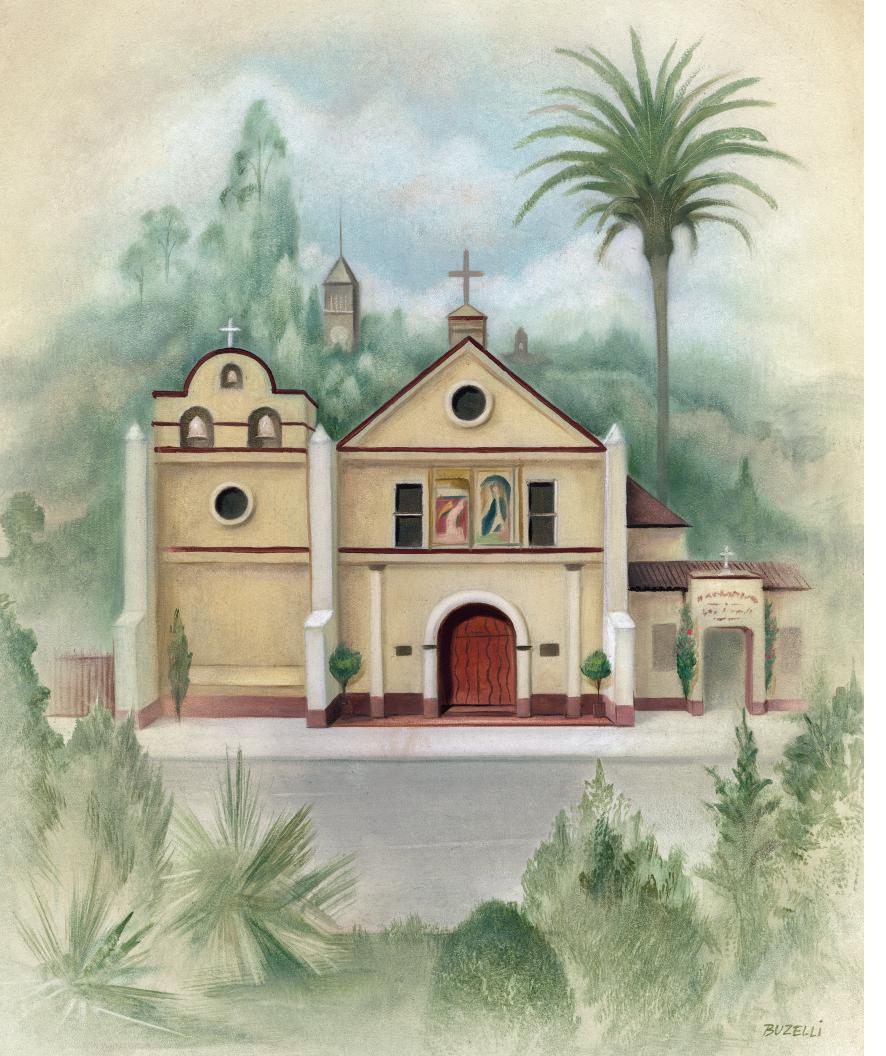
panel at the Huntington Library in Pasadena. We were discussing the controversy over sanctuary cities and whether L.A. should designate itself as one — which L.A. seems to be conflicted about politically. As the historian on the panel, I pointed out that L.A. was a sanctuary city in the 1980s, and that it was largely the result of efforts by religious activists that made it one briefly until there was a big fight on the city council. My fellow panelists, who were present-day activists in the sanctuary movement, had no idea of the religious roots of sanctuary designation and this movement. One of the things I write about is uncovering the religious roots of a lot of things going on today in cities like Los Angeles. We hear from politicians, such as Alexandria Ocasio-Cortez, about the fight for economic dignity, for immigrants' rights, for sanctuary cities — a moral vision for urban living and politics and, by extension, a global model for living. I think there are very distinct religious roots for that vision, especially in a city like Los Angeles. And because of some of that institutional decline we can easily forget where those ideas and movements came from. A lot of what we're talking about today was inspired by a movement of religious activism of prior generations.

Is immigration in the modern era bringing a renewed Protestant **Christianity to Los Angeles even** though these immigrant populations are coming from historically Catholic regions?

Yes, absolutely. One of the big global stories of recent religious history is the explosion of evangelical and/or Pentecostal churches in Latin America, oftentimes responding to gaps or the ways in which the Catholic church was, frankly, failing to serve especially when it came to the poor or people at the margins of Latin American society. Latin American evangelicalism and Pentecostalism is very different from its American roots, although these

Whatever the future holds is not going to be something that is exclusively Catholic. **But I think** the church can lend its voice, energies and spirit to a lot of the good things that are happening.





tentimes these traditions bring a kind of social justice and social activism sensibility that's far more progressive than that of their spiritual cousins in the American South. So, it's a very interesting phenomenon in which American religion has pollinated Latin America and in turn Latin American evangelicalism has been coming back into the U.S. through immigration. That's a story that's only beginning to be understood. As the Catholic Church grew in east-

are originally U.S. movements. But of-

ern U.S. cities, it exerted social and political power from the top down on those cities. Does the growing **Catholic Church in Los Angeles** have that kind of influence today?

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I certainly think we are in a moment in which there has been a noted decline of the top-down public voice of churches and religious institutions. It wasn't long ago that faith leaders were big players on the political scene, and you'd regularly read their comments in the L.A. Times and hear them on the local news. They had a quasi-civic and political role. That's true today of certain Catholic archbishops, including our own, Archbishop José H. Gomez. But it's not true to the degree that it once was. Where there is still vibrancy is from the bottom up, where churches — whether storefront churches or urban Catholic parishes - are still centers of what I call "dignitarian politics" or politics of dignity, involving things like immigrants' rights, the rights to housing and health care. It's a broadly inclusive politics that we see bubbling up in Los Angeles and, frankly, in other U.S. cities these days. I feel that churches, synagogues and other places of worship, and organizations affiliated with faith communities, are at the bottom of a lot of this.

Is the future of the church's ability to shape society in restoring its institutional power? Or is it in supporting individuals who are shaped by church and the religious and quasi-religious organizations you're describing?

I think the latter. When I look into the crystal ball, it seems to me that if there is a future of American Catholicism going forward, whether in Los Angeles or elsewhere, it is an immigrant Catholicism again, it's a Latino and Asian Catholicism primarily. In those cultures, Catholicism has always been as much about culture, custom, family and tradition as it has been about the institutional church and the clergy. Those models we associate more with Irish American and German American Catholicism, which centers on the parish, the pastor and the priest. So, Los Angeles is potentially a great model of where the church goes from here in this time of crisis for the institutional church. But can it continue to endure, inspire and influence the grassroots culture of cities and elsewhere from this bottom-up model? Can it continue to exist in homes, block parties or organizations like Homeboy Industries, which are not specifically "Church" with a capital C but that definitely embody the spirit of a certain kind of Catholicism that's very rich.

Are you saying that if the Catholic Church is to survive the present sexual abuse crisis, it must continue to associate itself with a bottom-up model of shaping society?

The crisis in the church is, in a way, a global reckoning of old structures - some of them simply antiquated, some of them frankly unjust or oppressive — that are giving way to new realities. This is not to say there is no role for the institutional church. As a priest, I am part of it so I hope there is a continued role. But can it be recalibrated to new realities? Can it truly serve the people, as it was always intended to? Can it exist alongside or underneath, as opposed to above so to speak? In my more hopeful moments, I hope that will happen: a church that can accompany both the specifically Catholic things happening but also

those in secular society and other faith traditions that speak to the common good and help build community and a sense of justice. Whatever the future holds is not going to be something that is exclusively Catholic. But I think the church can lend its voice, energies and spirit to a lot of the good things that are happening. That's nothing completely new; that's very much the spirit of the Second Vatican Council that has been imperfectly expressed in the past 50 years. But maybe it's time, as Pope Francis is saying, to implement that spirit.

I can imagine voices in Catholic institutions in eastern U.S. cities saying, "That may be your reality in Los Angeles, but it's not ours here in New York City." Or Philadelphia, or Chicago.

We're fortunate in some ways in that we have a very different expression of Catholicism in Los Angeles and a very different Catholic history. On the East Coast, we have a church built by immigrant groups but, as I said, focused on the institutions of the church, the schools, the clergy. It seems to me that that's the church that's either growing radically smaller or coming in for drastic change. There's a sadness and mournfulness to that on the East Coast, which largely speaks to the wild success for so long of that model. Urban Catholicism in the Northeast and the upper Midwest was an incredible constellation of institutions. As one historian has said, it's arguably the greatest achievement of the American working class — the building of Catholic schools, hospitals and charities, mostly done with the donations of ordinary working people over decades. That model built a culture and a political culture in many of those cities. It built economic power and opportunities for people, and not just Catholics. However, I don't think there's any going back — there or here. Maybe Los Angeles provides a model forward toward a hopeful future not only for itself but also for places like Chicago or Detroit.

ON THE STREETS Peppered throughout neighborhoods of Los Angeles are storefront churches that testify to an evangelical Latino spirituality. To see them as a symbol of immigration is probably to understand half their story, says David Sánchez, professor in the Department of Theological Studies. U.S. evangelical missionaries planted seeds in Mexical Control of the Con ico and Central America. These churches symbolize a re-migration, he suggests, a spirituality that crosses and re-crosses an undeniably permeable border that today separates what once was *Alta y Baja California*. Some see an immediacy, or directness, in the signage, imagery and the buildings themselves. Sánchez sees them as evidence of popular religion. "In the barrio," he says, "our stores are meeting places, the modern-day plaza. It makes so much sense to worship there." — The Editor CHURCH Photography by Kevin McCollister magazine.lmu.edu 45



IGLES!A EVANGELICA MANANTIAL DE VIDA

Iglesia Cristo Eben-Ezer

Vision of Hope Church



JESUS, SAVES #

IGLESIA EVANGELICA "JESUS SALVA"

Iglesia Pentecostes Faro De Luz

Iglesia Evangelica "Jesus Salva"

Voices of Holiness Church





Jesus House of Prayer Community Church Jesus House of Prayer Community Church



WE WOULD SEE

ISRAEL BAPTIST CHURCH R V RODNEY J HOWARD



Ministerio Pentecostes Llama del Fuego

LLAMADEFUEGO





Iglesia de Dios Israelita





Iglesia





NVENIDOS

ACRISTIANA

GLORIA











Iglesia de Dios Pentecostal M.I.

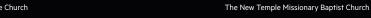














Ministerios Hispanos Iglesia Pentecostal



Iglesia De Jesucristo Horeb

Iglesia Cristiana Rey de Gloria

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OS NGELES CAN BE a hard city to get your head around. It welcomes us each morning with its ready sunshine and clear skies of baby and fragmentation. What kind of a city is this? I've asked myself more than once.

parts of this town, it's a street like Sepulveda Boulevard. Blocks from LMU, Sepulveda winds its way through West Los Angeles into the San Fernando Valley almost all the way to Santa Clarita; to the south, it descends beneath LAX, then up and down through the beach cities before cutting east all the way to Long Beach. Spanning 42.8 miles in length, Sepulveda is the longest road in both the city and county, more than three times the length of the island of Manhattan.

So, I drove it, top to bottom, day and night, looking for over top in a front yard, waiting for a child to come ride it. a story of the Southland. What I found was many stories, and a road like a poem, with rhymes and allusions, fragments and refrains, and death entwined with life.

On its journey through L.A. County, Sepulveda passes through or abuts more than 20 communities where people work, live and raise families. But its starting point is nothing like that. One moment I'm driving through

passing car. Then I pass under a steel-girder bridge, the kind small-town kids walk along in coming-of-age movies, and suddenly I'm in a desolate landscape of massive blue, then proceeds to mystify with its distances refinery storage cylinders, geodesic domes and eerie cubes of snaking steel.

Sepulveda's southeastern-most point is heavy with But if there is anything that connects the disparate trucks, the roads ragged from their constant passage. But driving through I see not a single person, just that endless terrain of concrete and steel. It's like an area built for some other life form entirely, something huge and hidden and utterly incomprehensible.

Then at the intersection of Sepulveda and Wilmington Ave., a patch of delicate pastel flowers reaches for the sky. And tentatively out of this dystopian nightmare, life begins to emerge: a nursery beneath looming transmission towers. On a corner lot, a faded red plastic truck lies tail

A strip mall. Names of the stores float by like words in an incantation: China Bowl. Staples. Game Stop. At the mall's far end, large open-backed pickup trucks sit along the roadside advertising demolition, hauling and removal services. Some are filled with junk, others sit empty; almost none provide a business name, just phone numbers painted on the side.

work on their house. What better place to advertise?

"I try to help people," a former handyman tells me. It might mean cleaning up a backyard, throwing away trash or demolishing a garage. "I try to do the best for the customer. And if I can't do it, I explain it to them." As we talk, he keeps mentioning his three daughters. One of them rush hour, their elytra flaring in the setting sun. works for the city, he tells me with pride.

I drive on, Sepulveda a parade of chain stores and corner malls. Beside a small fenced-off abandoned plant, a sign announces the Mulligan Family Fun Center. Turning monds on black satin. in, I'm surprised to discover behind the factory a complex of batting cages, bumper cars, a go-cart track, two 18-hole mini-golf courses and a paddle boat pond no deeper than a wading pool where two toddlers bob about in tiny tugs grinning like bandits who've gotten away with a big score. The dusky sky glows lavender and purple around us. It's like I've somehow left the city and wandered into a summer country fair.

PARADISE VIEWS

As it moves into Torrance and Redondo Beach, Sepulveda shifts again, from crowded malls to quiet neighborhoods with pretty gardens. Each home seems to sport a different variety of well-trimmed tree; some soar like Italian villas,

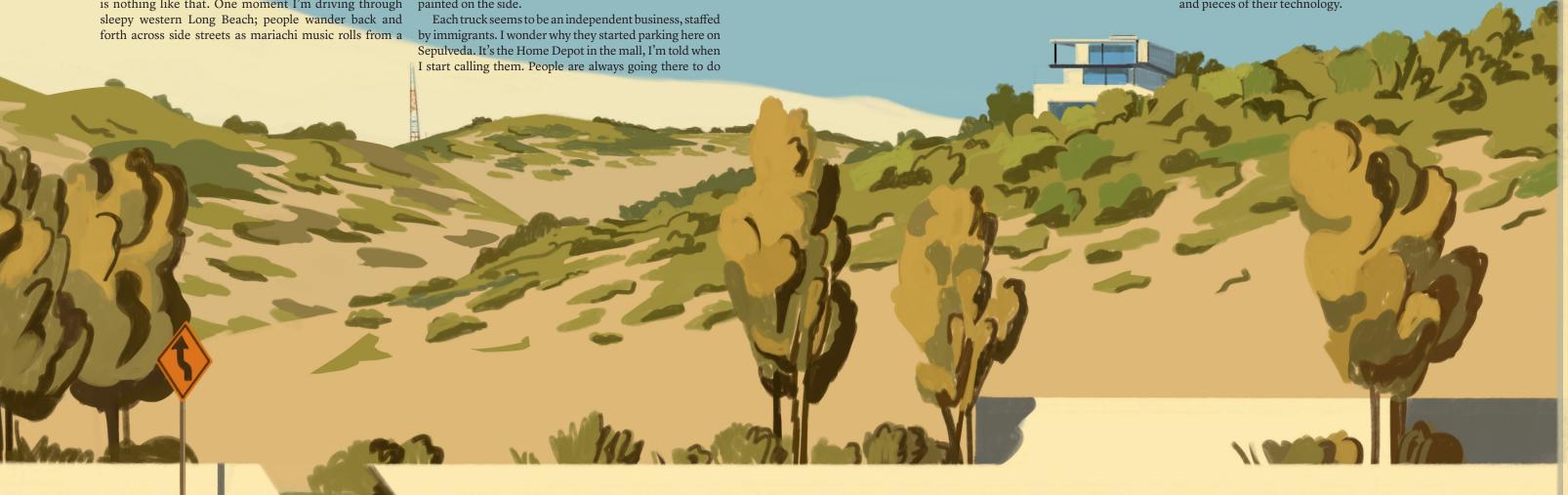
others are more modest. The hills give the area a storybook quality, each home its own fairy tale castle.

The Beach Cities stretch is by far Sepulveda's prettiest section, but also its most contentious. It's crowded, for one thing. Like swarming beetles, cars crawl the hills at

But side streets descend to the Pacific, where the light glimmers gold and gauzy on a field of endless blue. And at night, the area around the airport spreads out like dia-

It's funny the patterns you notice as you drive for miles — the number of dollar stores, for instance, including Daiso Japan, where the walls are pink and backlit like a cosmetics counter, and every product seems to have a cute animal face.

Then there are the glimpses of an older L.A., peppered amidst the modern signs and architecture, that suggest a time when the city was simpler, less an urbanopolis. In Westchester, the Abdi-Loyola Medical Building sports a graceful swan's neck marquee you can see for blocks. Once this was the exquisite art deco Loyola Theatre, its name sculpted in gorgeous cursive neon. The last film to screen there was "Forbidden Planet," set in a world where nothing remains of its life forms but random bits and pieces of their technology.



Farther up the road, the hip commercial district of Culver City buzzes with the dreams of young people imagining a life every bit as magical as the one a young Judy Garland sang into being at the nearby MGM (now Sony) property. But one also finds the kind of Main Street USA that both Dorothy and Judy came from. Many businesses have been here 40, 50, even 60 years, including the Culver Ice Arena, which had been in business 52 years when a massive rent hike put it out of business in 2014. Today Harbor Freight Tools occupies the arena's space, but the rink sign continues to soar above with gold stars and a white snowflake.

THE REMAINS

I think of Los Angeles as such a young city, a post-World War II city. But up the road from Culver, the Los Angeles National Cemetery has been around since 1889. Many veterans buried here fought in the Civil War, some in the now Santa Monica. Within 40 years of acquiring the land, Mexican-American War 20 years earlier.

the same shape, and each sits equidistant from its neighbor. Rather than observing the graves of 92,000 individuals, I feel as if I'm looking at a memorial for an entire community.

In one corner I come upon a group of graves unlike the others. A tall, rust-brown stone memorializes Major F.K. Upham, a Civil War vet who served as quartermaster and treasurer to the National Home for Disabled Volunteer Soldiers, a precursor to the Veterans Administration.

Nearby Upham's grave and those of his family, a flat pale gravestone remembers Howard Prince Keene, born July 5, 1905, and dead just 20 months later. I assume he must be related, but the California Birth Index, which began in 1905, has no record of Howard, and neither does the cemetery. He is an infant buried in a veterans' memorial, his gravestone is the longest by far of any I can see, and no one knows his story.

There's a lot about Sepulveda in this part of town like that, forgotten or remaindered. The 1769 Spanish Portolá expedition took it through the Santa Monica mountains. Long before, it was a route used by the Tongva people. In the '20s, it was named after the Sepulveda family, who had once owned 30,000 acres covering much of what is debts and drought forced them to sell. As I drive through Every gleaming white grave here seems almost to have one Sunday, the only sign of life is a man standing beside a car, looking forlorn at the oil dipstick in his hand.

DEATH AND LIFE

As my ears pop driving over the Sepulveda Pass, I come all kinds — gringos, Latinos, "todos." upon futuristic houses perched on cliffs, while stately cypress trees signal the area's old money affluence. Each da finally ends. Fittingly, two cemeteries sit side by side turnoff announces its prestige with names like Royal Woods. A few blocks farther, the road shoots out into Sherman Oaks, and the neighborhood quickly fades from Arclights and gastropubs to Van Nuys strip mall blight. There is no sense of a community here, no concern for you pass through, ideally without even seeing it.

But amidst the grit of gas stations and dirty box stores, faded rainbow umbrellas shelter women selling fruit. Rosa has worked at her cart near a Petco for four years. It's not a great job; she earns just 70 dollars for 10 hours' work. She has elderly parents, four kids, two still in high school, and no husband helping out. At night and on weekends, she cleans offices and homes. "Seven days a week I work," she tells me. "Siempre trabajo. Siempre."

Rosa moved here from El Salvador 23 years ago. These fruit carts are a Mexican thing, she explains, dicing up watermelon, mango and pineapple with the precision of a chef. "In Salvador, we sell hot food, rice and beans." Her boss owns all the carts on Sepulveda, and she suspects he

does a good business. She gets lots of customers, and of

Once more at the 405, now just short of the 5, Sepulvehere. Eden Memorial Park serves the Jewish community; Groucho Marx is buried here, and Lenny Bruce.

Across the street San Fernando Mission Cemetery has its own old-timey celebrities: Bob Hope and Jane Wyatt. But what stands out most is the way the cemetery aesthetics. You stop here when you have to, and otherwise is used. All around on a Sunday, people walk, talk, visit, tend graves, pray. Some come alone, like the 50-something man in a white T-shirt sitting with his thoughts under a tree. A middle-aged woman in a pink, sleeveless top stands quietly before a grave. Before she leaves she stops to blow a kiss to whoever she's visiting.

> Elsewhere, whole families sit under umbrellas, in lawn chairs and on picnic blankets. One family is gathered around an old man; clearly, this is when everyone comes with grandpa to visit grandma, who has passed on.

> Compared with the National Cemetery, this is a mess — cars parked everywhere, graves of every shape and size, flowers sometimes arranged, others askew. There, a memorial; here, a neighborhood, lived in and layered. In a city and on a street where history and decay are part of the fabric of things, here death is an occasion for community, an opportunity for life.





IN EARLY JULY 2018, a fire raged in the hills of northwestern Yolo County, sparked by an improperly installed electric livestock fence. Burning more than 90,000 acres and destroying 20 structures yet killing no one, it was a small fire by the standards of tragedies to come.

In the smoke of this fire worked boys I knew, kids I'd known since they were 6. While many teenagers their same age enjoyed the full expanse of their summer freedom, these 14- and 15-year-olds labored in the fields, even as the authorities warned people to stay inside, even as ash rained down, even as the sun turned red.

This past year, scenes like this were repeated across California. Think John Steinbeck meets the Second Coming: Farmworkers bent over, picking red tomatoes or strawberries in a green field while the skies blacken with

Burning the Roots IN SOME OF CALIFORNIA'S FARM COMMUNITIES, THE EDUCATION OF FARMWORKERS' CHILDREN IS GOING UP IN FLAMES.

> distance. During the California wildfires, farmworkers reported being afraid to skip work, even as their eyes burned or their lungs itched. Volunteers attempting to distribute smoke masks were turned away by farm managers, perhaps fearing anything that smells of labor organizing in a state the ghost of Cesar Chavez still haunts. Going to work in the fields yourself is something of a

rite of passage for the children of migrant farmworkers. Coming from Michoacán, Durango and South Texas, they grow up following the crops. The boys I know follow this trail, and have their whole lives.

smoke, the orange glow of the fire behind the hills in the

Home for the duration of the California work season is the Madison Migrant Center in Yolo County, California, where tomatoes and almonds are grown for export around the world. The center is seasonal public housing operated by the county. Children who grow up in Madison during the summers call it "el Campito" (the Camp). The modest homes are made available to migrant agricultural workers and their families on the condition they reside at least 50 miles away the rest of the year. The taxpayer thus subsidizes the labor costs of local farmers and growers. In exchange, Yolo County residents never have to worry about the migrant families sticking around too long.

The farmworkers all have stories of the fires. One older man told me about working in a field along the side of a hill with a fire on the other side of the ridge. The farmworkers scattered as spooked deer, rabbits and snakes fled through the field, driven mad by fear of the approaching flames. But for the most part this past summer, the farmworkers weren't talking about the fire within view a

mile away or the smoke drifting lazily all around them. The farmworkers instead want to tell me one thing: The schools are letting down their kids.

Latino kids in California schools generally suffer from one of the widest racial achievement gaps in the nation. In a recent Pew Research Center Survey, 57% of Latinos said education was "extremely important" to them personally. Only 32% said the same for immigration. For migrant farmworkers the problem is even worse. According to the Sacramento Bee, 76% of migrant children did not meet the state language arts standard while 83% did not meet the math standard.

Much of the migrant child achievement gap is the direct result of seasonal migration - fostered by our agricultural labor housing policy. Housing programs like the one at the Madison Migrant Center are open only to those who live at least 50 miles away. Families who have spent decades returning to the same jobs in the same places are prevented from ever putting down real roots. Meanwhile, the children have to switch their classrooms twice a year.

The results are predictable. When they return to local schools halfway through the school year, the migrant kids are often behind. While exceptions certainly exist, many teachers can't be bothered to put in the effort to catch these students up. After all, it is unlikely that a farmworker getting off a 12-16 hour shift picking tomatoes is going to attend a PTA meeting. None of this structural barrier is lost on the Madison community. Every year many of the older children stay with distant relatives or friends in order to avoid being displaced in the middle of their education while the rest of the family moves. Voluntary separation is understood to be the price of a high school diploma.

The achievement gap for migrant children is not something we think a lot about when we buy our vegetables. But that's how migrant boys end up without any opportunity other than to work a field when the air itself is full of deadly smoke. I know that not every farmworker can afford to come indoors every time there's a fire. The crops would rot; the economy would collapse. But imagine if farmworkers were paid enough that their kids did not feel the pressure to work over the summer. Imagine if the schools did better for the children of migrant farmworkers, instead of sentencing them to the same job as their parents. Would a world so just still be recognizable as home?

The boys I knew worked the sunflowers this past summer. They clear those that grow too fast and threaten to steal the nutrients from the rest, kicking the sunflower stems and ripping up their roots from the ground. One told me he honestly enjoys the work. They laugh about it: If they work fast enough, they can get deep into the field where they can hide and watch the World Cup. I appreciate the small way they fool the overseer, a small act of mischief that for me meant their childhoods were not fully surrendered to our agricultural economy. Still, they were out there in the smoke. And every California fire season I'll wonder what it would take to bring them inside.

magazine.lmu.edu 55 PHOTOGRAPH BY ANDY HOLZMAN

LMUsports



LMU Athletics Adds to Fame

GRATITUDE, starting with a very Ignatian invocation from Randy Roche, S.J., was the theme of the LMU Athletics Hall of Fame Induction of the Class of 2019.

Dave Snow, who managed the 1986 baseball team to the College World Series, said he has always appreciated the fact that his best pitcher, the late Tim Layana '86, and best field player, Billy Bean '86, returned to LMU for their senior year despite having been drafted as juniors.

Anthony Ireland '14, who sent a video message from Russia, where he plays basketball professionally, thanked his coaches, including Max Good who recruited him, and Lane Bove, senior vice president for Student Affairs, for taking a chance

on a young man from Waterbury, Connecticut. "I just continue spreading the LMU way, the Jesuit way, everywhere I go."

Sam Fischer '13, LMU softball's first All-American who set multiple offensive records and later played for the U.S. national team, said she came to LMU because of the quality of the education, small class sizes and proximity to her family and home. "It was an extra bonus that I got to play softball here," Fischer said.

HIS TEAM'S SUCCESS WASN'T DUE ONLY TO TALENT, SANCHEZ SAID, BUT, JUST AS MUCH, TO THEIR CHARACTERISTICS AS PEOPLE AND COMPETITORS.

Another new Hall of Famer who later wore the U.S. jersey is Emily Day '08, now a standout professional beach volleyball player. Day, a first-team All-WCC selection whose name is among the top 10 in many LMU volleyball categories, said what she remembered most from her undergraduate

Dave Snow (left), manager of LMU baseball from 1985-88, led his 1986 baseball team to the only program appearance in the College World Series and a 50-15 season record. He Athletics Hall of Fame on Feb. 16, 2019.

career is about relationships: Whether on the court or on the campus, she said, "I knew I had 12 women who had my back."

Two benefactors moved the audience with sentiment and humor: Mike '66 and Patty Smith '98, LMU supporters for more than five decades. Patty, who earned her degree after raising six children, recalled that her favorite LMU memory was a person: Peg Dolan, R.S.H.M. Mike told the story of how, in a semester of near academic collapse, he almost dropped out. Terrance Mahan, S.J., helped keep him on track, Mike said. His favorite memory, therefore? "Graduation."

Last, Jamie Sanchez '76, former women's tennis coach, described his appreciation for the players on his 2002 team who were inducted collectively. The players earned multiple All-WCC honors that year, and were ranked 59th and finished 7-1 in conference competition. At season's end, he recalled, LMU was soundly beaten by Pepperdine, 6-1. Four days later, and with new resolve, the team returned the favor with a 4-2 win that gave women's tennis its first NCAA appearance. His team's success wasn't due only to talent, Sanchez said, but, just as much, to their characteristics as people and competitors.

The ceremony was summed early on in words that Athletic Director Craig Pintens could easily have used as a benediction: "I love this event. ... It represents greatness, perseverance and achievement."

SPORTSLINE

400 Career Wins

Mike Dunlap '80, men's basketball head coach, notches his 400th career NCAA win as men's has-



record to 400-200.

Make That Two

Senior Abby Chopp snags her second Pacific Collegiate Swim Conference Swimmer of the Week honor for her showing in the Third Annual Lions Cup Meet held on campus.

No Let-Up

Senior Riley Elmes continues to put pressure on opponents with an 11-under showing and a second-place tie at the Arizona Intercollegiate Tournament in

Water Squeaker

Junior Mollie Williams nets three as No. 13 women's water



shoulders of Long Beach State at the Triton Invitational in Lo Jolla,

Gipson Honors

Sophomore Chelsea Gipson is named WCC Player of the Week after leading women's basketball to two road wins with 27 points vs. USF and 25 vs. Santa Clara.

No. 38 Take-Down

Men's tennis, led by senior Lucas Moenter, upsets No. 38 BYU with a 4-2 win on the home courts.

WCC Champions

The LMU beach volleyball team takes the WCC championship their first in program history, with a victory over No. 1 seed Pepperdine

CONVERSATION

KYLA DANFORTH '19 is a distance runner who competes in both cross country and track. A three-sport athlete in high school — track, cross country and soccer — she transferred to LMU at the start of her sophomore vear and runs races from 1500 to the 10K. Danforth is an urban studies major in the LMU Bellarmine College of Liberal Arts with minors in sociology and Asia and Pacific studies.

You run cross country in the fall and track in the spring. How many miles a week do you run?

Right now, I do about 55. I should be getting up to 60 or more.

What does competition mean to a distance runner? If you're 60 yards from the finish line with three others on your shoulder, are you focused on beating your best time or the three runners near you?

At that point, I'm thinking, "I need to beat these people right now." That's more so in cross country. It's a team sport, so every person's finish counts. The more people you pick up, or pass, the better your team score is going to be. There's a lot of motivation to keep picking up the next person in cross country

Did you have pain when you first started running, and, if so, what motivated you to get past it?

I was originally a soccer player. I start-

ed running track in my freshman year

in high school to stay in shape during

the off-season. So, I had a little bit of

fitness and had been competing and

exercising a lot. I didn't experience

a lot of pain in the beginning, but I did when training became intense. I found myself not motivated at first, but I began seeing my progression and the results, and that was the most satisfying piece. That made me not care about the pain anymore.

In a 10K, does your mind ever wander from the race itself to thinking about the paper you have to write when you get back to campus?

I've only run one 10K, and I definitely was not thinking about any papers. I was thinking about the pain of the race. It was the longest and probably the most difficult race I had to run.

We were in Oregon, and rain had delayed the race. There were four girls running in our heat, but there were 10-15 guys trying to make regionals. So, they combined our heats, I fell off the pace and was by myself for a long time. With eight minutes to go, the lights went out. I thought I have to just grind it out. I'll never forget that last mile in pure darkness by myself. That was definitely the most challenging race I was ever in, mentally and physically.

In high school, you played soccer and ran distance. Did playing soccer help you as a runner?

Oh, yeah. I had a lot of strength because of soccer and had developed different muscles. My hamstrings and guads were a lot stronger than other runners, especially distance runners.

Is it easier in cross country or track to analyze a race as you're running it?

It's easier in cross country, because I can see the field and how many girls are in front of me. It's a matter of seeing the race. That's why coaches tell you to run with your head up: you can see what's going on, who's ahead. You can get stuck just looking down and trailing someone.

Is there really such a thing as the runner's high?

I think so. There are some races where it feels almost like an out-ofbody experience, as if you weren't completely there. You feel incredible, almost unstoppable. It's almost like you're gliding or flowing. Those are my favorite runs. I think that's what we chase a lot, and it's a big part of why we run.

What will you miss the most on the day you have to hang up the shoes?

I can't imagine not running. It brings a lot of joy, and not just because of the physical part of feeling fit or getting better. I also love the running community. Running is so difficult that everyone cheers for everyone. Once you're in it and realize how difficult running is, you're happy for anyone when they have that breakthrough moment or come back from an injury. I'm definitely going to miss running with my team and having practices. I'm going to miss the coaches, too. Even though it is painful, misery loves company. The people you suffer with are also the people you thrive with.





For two seasons, DAVID FLETCHER was home plate. That night, I was sitting in the hohe was named a freshman All-American by Baseball America and Collegiate Baseball. He not only made the first-team all-WCC (and the all-freshman team). Fletcher was named the conference Defensive Player of the Year. His fielding percentage was .967. He batted .329 and notched a 15-game hitting streak. In 2015, he batted .308 and again was a first-team all-WCC shortstop. His LMU career ended when he was drafted in the sixth round of the 2015 MLB draft by the Los Angeles Angels. In 2018, he took his place on the Angels' roster as a utility infielder. We talked to Fletcher in the off-season to ask him about some of the "firsts" a ballplayer experiences while taking his earliest career steps.

First time you put on the Angels jersey?

I remember putting on the jersey for the first time in Seattle. It was surreal.

How did you feel when you were handed your first Angels paycheck?

It symbolizes more than the paycheck. We get paid in the minor leagues, and you get a signing bonus, but there's something different about getting your first paycheck in the big leagues. You're getting paid to play a game that you love. I was sitting at my locker in my out checks there.

First time someone said to you, "Fletcher, you're going up to the Major Leagues"?

I was in Salt Lake City in June 2018 with our Triple A team, the Bees. We had an off-day that day. I was sitting by the pool with a family that I lived with, I got a call from the manager. who said, "You're going to the big leagues." I had a flight in two hours, so I had to pack my stuff guickly and get to the airport. I got to the clubhouse in Seattle at 6 p.m., and the game was at 7. But I didn't play that game. The next day was the first game I played in.

Were you surprised?

I wasn't really surprised, but it's definitely something that you can't prepare for.

First time you saw yourself on a hiahliaht reel?

That happened in Seattle after my first game. There was a big play at the plate. I covered

an anchor in the Lions' infield and a hitting tel room watching TV, and I saw the play pop machine at the plate. In the 2014 season, up. That was pretty cool, a surreal moment, to see myself on TV

First time vou were assigned a task on the team that rookies are expected to do?

Whoever is the newest guy to get called up has to fill up a grocery bag full of water bottles and bring it on the bus on the way to the airport. The guy who did it before me -1don't remember who it was — came up to me and said something like, "Hey, thanks. I'm glad you're here." I did that only for a couple of weeks because someone else came up from the minors soon after.

First time you were called into a manager's office because you made a mistake?

You don't really ever get called into a manager's office, unless you're getting sent down TO THE from the big leagues or sent up. A manager wouldn't usually call you to tell you about a mistake you made during the game. Someone might tell you in the dugout, but most of the time a player already knows what he did wrong.

First time you committed an error?

I made two errors last season. One was at third, and one was at second. The one at third happened in my very first game. There was a bunt, and I bare-handed it and threw to first. home clubhouse in Anaheim. They passed It short-hopped the first baseman, and the runner was safe. They gave me an error for that. Luckily, we got a double play on the next pitch. I think it was two months before I made another error

First time you signed a kid's autograph?

I usually sign some autographs before a game, so it was probably on my first day in Seattle. I had been in big league spring training for two years, so I had signed a lot of autographs already

First time you faced Clayton Kershaw?

The first time I faced him was in spring training at our field. He struck me out on a curveball. The next time I faced him was during the season at Dodger Stadium. I think I went 1 for 3 and hit a double in that game. Facing him in spring training definitely helped when I faced him in mid-season. When you see a pitcher more than once, you get familiar with what they throw. His curveball is pretty unique, and the depth he has on it — the drop — is different than with other pitchers.

First time a pitcher talked to you from the mound during an at-bat?

No one has ever done that. It would be pretty strange. I wish they would ask me what pitch I wanted to see.

Where did you hit your first home run, and did your teammates give you the silent treatment when you got back to the dugout?

That was a game at home. I led off for our team in the bottom of the first. It was a 1-0 fastball, and I hit it to left for a homer. James Paxton, of the Seattle Mariners, threw it. I'm not a power hitter, but I tried to get a good swing and drive the ball. I had a pretty good idea that I hit it well. When I got to the dugout, my teammates didn't give me the silent treatment because I'm a little guy, and I might not hit another one! So, I think they felt they might as well congratulate me.

First time you were announced over public address system as a starting player?

Again, that was in Seattle. We go out to left field before the game to warm up, to get some extra stretching in. I remember them announcing the lineup and putting my picture on the scoreboard. It was my first game in the big leagues, so everything was pretty cool to me.

Did you look?

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I think I did, yeah.

First time when you're at the plate in the bottom of the ninth and your team is behind with two outs and you know that if you make the third out your team loses?

That happened against the Dodgers. We were down by one with a runner on third. I was facing Kenley Jansen. I got a hit, and the runner scored. I ended up scoring the winning run on a base hit to right and an error, and we won.

First time you drove up to Angel Stadium as a player, parked your car, got out and thought about having made it to the big leagues?

Every day driving to the stadium reminds me of how lucky I am not only to be in the big leagues but also with my hometown team. I grew up here. It's definitely special driving up to the stadium.



LMUalumni



Legacy in Progress

THIS FALL, LMU'S OLDEST SERVICE organization, Crimson Circle, will celebrate a legacy of commitment to the university that stretches back nine decades. On Nov. 2, members of a group that was founded in 1929, just two years after then-Loyola University moved to Westchester, will mark their 90th anniversary with a reunion.

Founded to help enforce the student conduct code at assemblies and athletic events, Crimson Circle evolved into an organization that supported the president's office and the university and devoted itself to service on and off campus. Among the group's service sites today are St. Columbkille School in South Los Angeles and the Midnight Mission in downtown L.A. Crimson Circle also helps organize an on-campus blood drive that produces blood donations to the UCLA Blood and Platelet Center.

Wayne Negrete, S.J., assistant director of the LMU Center for Ignatian Spirituality, was the Crimson Circle moderator from 1993–95. LMU's service orgs are committed to being "men and women for others," but members themselves often are changed by the experience, he points out. Crimson members aren't necessarily chosen because of their previous history of service. In fact, Crimson may be their first experience of it.

"They begin to see connections between what they do for service and the university in terms of their own faith and goals in life," Negrete says. "They get energized."

Father Mike Perucho '02, associate director of vocations for the Archdiocese of Los Angeles, says his involvement with Crimson brings to mind the

Alumni Reunion Weekend The "back

on my college campus' dream is one most of us can relate to. Maybe yours is pleasant: hanging out at the Lair. Or it's anxiety-fueled: running to a class in the first week of November that you've skipped all semester. Here's your chance to compare dreams with reality: Come back to campus for Alumni Reunion Weekend, Sept. 21-22, 2019. Sunday's big event is the 66th Annual LMU Alumni BBQ - spend a sunny afternoon on Sunken Garden. Meet up with old friends. Bring the kids and let them run. Visit the bluff — there's no place like it in all of L.A. Get the full run-down on events at

words "fraternity, faith and service." He remembers many hours spent at St. Columbkille School, time that made him "grateful for God's blessings in his life and the opportunity to give back."

Raleigh Burk '20, the current president of Crimson Circle, says the org is a product of the work of countless members who have come before him. He feels a responsibility as head of his service org to act with honor and respect.

"I ask myself can I add something to this community and the future legacy of Crimson Circle. I want to make sure that I select men who can wear our sweater and uphold the legacy of a history that's been 90 years in the making."

For more information about the Crimson Circle 90th anniversary celebration, go to alumni.lmu.edu.

TIMELINE

Visit Canada's Rockies

Immerse yourself in the pristine beauty of the Canadian Rockies. Explore a glacier, cruise Lake Louise, stargaze with an astronomer and more. For more information, go to alumni.lmu.edu.

8.31 LMU @ Hollywood Bowl

Have a great night out under the stars with your fellow alumni at



one of L.A.'s beloved entertainment venues. For more information, go to alumni Imuedu.

9.21 Alumni Weekend Reunions The classes of 1969, 1974, 1994, 2009 and 2014 will celebrate

2009 and 2014 will celebrate their reunions. For more information, go to alumni.lmu.edu.

9.22 Alumni Weekend Mass

Join with fellow alumni to experience Mass as celebrated in LMU's beautiful Sacred Heart Chapel. For more information, go to alumni.lmu.edu.

9.22 Alumni Weekend Reunions

The classes of 1979, 1984, 1989, 1999 and 2004 will celebrate their reunions. For more information, go to alumni.lmu.edu.

Annual LMU Alumni BBQ

Come back to campus to celebrate the largest alumni event of year, the 66th Annual LMU



Alumni BBQ. For more information, go to alumni.lmu.edu.

9.22 Admissions 101 Workshop

If you have high school-age children or grandchildren, don't miss this workshop, hosted by the Undergraduate Admission Office, to learn about the admission process. For more information, go to alumni.lmu.edu..

9.19 Visit Spain

Discover Moorish castles, historic cathedrals, flamenco and more during a seven-night journey in southern Spain. For more information, go to alumni.lmu.edu.

CONVERSATION

If homelessness has solutions, housing, and therefore design, will be among them. JULIA NEWMAN '11 is the founding principal of Julia Adele Design, a custom furniture and interior design firm working with residential and commercial clients in Los Angeles. Newman's clients also include veterans, people with disabilities, the aging population and those who have been homeless. She worked with the city of Los Angeles in developing plans for the design of ADUs (accessory dwelling units) small living structures usually constructed on a homeowner's existing property. We talked with Newman about designing for populations of varying abilities, including those who have been homeless.

How would you describe your work on the city of Los Angeles ADU project?

I was drafting floor plans and 3-D renderings. It was a lengthy project that also involved interviewing homeless and formerly homeless people to better understand their needs.

How do you design ADUs specifically for people who were formerly homeless?

We design spaces assuming that the user could be anybody. When you look at the homeless population of Los Angeles, you see people across the age range, male and female, veterans, people who may have physical or mental disabilities. We had to design spaces that could work for anybody. We interviewed people to find out

what they wanted in the space. You can't assume what people want or need. For example, every person I interviewed wanted a garden where they could grow things because they wanted to feel productive. They all said they wanted a dishwasher and laundry, because they were tired of doing things the hard way.

What are some challenges of doing this kind of design in Los Angeles?

this kind of design in Los Angeles?
Los Angeles is a tricky city in which
to pull this off. We don't have massive
lot sizes, and there are requirements
about how far these units can be
from homes. But L.A. is an interesting
place because there is so much new
building.

We think of bridge design, for example, as something that must be done with generations in mind. Does that kind of thinking apply to your work?

One of our goals is that the housing be transitional, that it can change or be useful over a lifetime. If someone in the space is 18, what will the space be like in 10 years. For example, can it have movable walls for a second bedroom if that person has a family? I looked at the FlexHousing models

in Canada, homes in which elements are movable and changeable. A house can change with time: A two-story duplex, with someone living upstairs and another person downstairs, could become a two-story home.

Do all clients respond to that kind of thinking?

It's hard to convince clients who are building a home to make changes that could be inclusive for people down the line. For example, clients may say they want three steps leading into their home. But that may not make sense when they're older. People are living longer. Home is part of a health care continuum. People don't always think ahead. To build a new home that has 40-inch-wide doorways or reinforced bathroom walls so you can put grab bars in them actually isn't that much more expensive. We see homes as a chapter in our lives, but really, we're a chapter in a home's life. It's unlikely we are going to be the first or the last people living in a home, so we need to think about building a home for longevity. In a home's lifespan, the likelihood that it is going to be a home for someone with a disability is pretty high. So, we have to design while thinking about

What especially satisfies you about your work?

What people with disabilities have to do to fit into their environment is shocking. It doesn't make sense why we design homes the way we do. We design for the average person, but who is average anymore? Clients hire me to make spaces that fit their lives, so that their lives don't have to work around their environment. I think everyone deserves that opportunity.





THE WOOLSEY FIRE

Burn Zone

DEAR LMU My wife and son and I woke up on Nov. 9, 2018, as we do on any other Friday morning. We soon realized, however, that this day would not be like any other when we saw gigantic smoke plumes rising over the hills and heading straight for us. Within a minute, the phone rang. It was the Malibu emergency robo-call system alerting us, and everyone in the city, to evacuate immediately. During the next 15 minutes, my wife and I simultaneously freaked out, loaded up suitcases with whatever clothing we could, rounded up our son, collected the dogs and left our home thinking we would never see it again. In that brief time, the smoke plume had moved to within a quarter of a mile of our front door.

In Malibu alone, 1,500 structures were destroyed — more than 400 of them homes — costing an estimated \$1.6 billion in damages. In all, 97,000 acres burned. The canyons and hill-sides looked like the surface of the moon, but black. Three people died.

My family and I were among the luckier ones. When we returned to our house, it was still standing.

As I struggled to manage my grief and fear, I drew strength in thinking about my patients. For the past 25 years, I've worked in the field of mental health. In 2001, I became a clinical psychologist, and for the past 14 years, I've owned health care companies that work with adolescents who suffer from anxiety, depression and trauma in a residential treatment setting.

One thing that rings true for most of the adolescents I work with is their amazing resilience while resurrecting their lives. Kids have gone from being unable to go to school, wanting to kill themselves, acting out on their families, isolating from the world when, suddenly, in the midst of their darkness, something new and miraculous emerges.

A quarter of a century ago, I walked off the LMU campus as a student. At LMU, I started to learn how to honor the struggles that people experience every day and how to be with them as they move toward resurrection. Today, I bridge the thoughts of my classmates of the past and the patients, friends, neighbors, family and city of Malibu of my present. — Jeff Nalin '94

BINGEING



AT ABOUT 9:05 A.M., on Tuesday, March 19 — the feast day of St. Joseph, for fans of the Sisters of St. Joseph of Orange — Michelle Dean '84 went to the LMU Day of Giving website and gave her first gift of the day. After that, there was no stopping her.

Dean, a member of the LMU Board of Trustees, had been briefed beforehand about the effort. When the day came, she was ready to act. But she hadn't made a list, she says, or even much of a plan. "When I opened the giving page, I didn't know what I was going to do."

Dean went to the site's pull-down menu, finding a lengthy list of choices. Near the top, she quickly spotted the Bellarmine College of Liberal Arts — her daughter Bridget had graduated from BCLA, so Dean made her first contribution. She glanced down farther, then made a second gift. "Once I started, I'd see another, and I thought, 'Oh, I have to give money for this program." Then, men's basketball, women's basketball — Dean, who is devoted to LMU athletics, says she realized she had to give equally to both, because she's committed to both. Two more gifts — that brought her total to four.

"I didn't give big amounts," Dean says, "but I knew that the number of gifts that came in might trigger other gifts from the community."

She went on. Communication and Fine Arts — Dean volunteers with a dance organization in Orange County that helps young people develop their talent and improve their chances to go to college. Click. Entrepreneurship — a family occupation. Click. The School of Film and Television. Click. She got to Student Affairs. Click No. 12, an even dozen.

The whole process took her only about 5 minutes. "I just kept going," Dean says, yet never with a plan. Still, she realized that she wasn't acting entirely on impulse.

"If something strikes me, I'm going to get behind it if I sense someone's passion, especially someone's passion for taking LMU forward to the next step where the university needs to be." That seems about right: When Dean talks about the

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MICHELLE
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programs she cares about, she's as likely to point out the compelling vision of the person in charge as much as the benefits of the program itself, from president to dean to director to coach.

After Dean's fit of, well, let's call it binge-giving, she tracked progress throughout the rest of the day, checking even at 11 p.m. She had shared the project through her Facebook and Instagram accounts, knowing most of her friends, many of whom are also LMU alumni, would see the effort underway.

Dean says now that when she looks back on the day's work she appreciated that people could make a difference without having to feel they needed to give a lot. She especially appreciated the freedom to make choices, she recalls. "I got to say where my money would go."

LMU's Day of Giving, an annual, one-day call for gifts, elicited an overwhelming response: \$936K raised, up from \$375K last year, produced by 4,290 gifts. It was the kind of success that whets the appetite. On to next year, and a better year.

SCOREBOARD

\$936,052

Total raised, more than 2X 2018 total



4,290

Gifts received

198%

ercentage increase in average gift compared to 2018



307%

Percentage increase in dollars rais compared to 2018

CONVERSATION

KATHLEEN RUDDY '88 is CEO of St. Baldrick's Foundation, which raises and distributes funds for childhood cancer research and is headquartered in Monrovia, California. The daughter of two cancer survivors, Ruddy earned a bachelor's degree at LMU in individualized studies/public relations and her minor was business administration. We spoke to her about the challenges of raising money for research on childhood cancers.

What's the greatest challenge in raising money for medical research on childhood cancers?

The general public has a perception that childhood cancer research is well-funded, that pediatric needs must be taken care of because we all care about our children. What the public doesn't understand is there are far more adults who are sick, so the lion's share of money goes to adult research. Kids can't advocate for themselves, and they need us to do that. When I started in this work about 18 years ago, I was regularly asked. "What? Children get cancer? I didn't know kids get cancer!" Nowadays, you never hear that. People are aware now, but that awareness hasn't vet equated to commensurate increases in funding for pediatrics.

Has the number of diagnoses of childhood cancer in the United States increased over the years?

Yes. In 2001, there were approximately

12,500 new cases reported per year in the United States. Now there are about 15,000. The numbers are going up internationally as well.

Is there anything unique about raising funds for childhood cancer research here in the Los Angeles

area compared with other areas?
L.A. is a big city, and it's harder to feel a sense of community here. You can achieve community more easily in your school, at your workplace, at a club or at your church, but it's harder to realize citywide. The hamlets add more challenges: One side of the street is one "town," and the other side of the street is the other. In other places, there are identifiable boundaries that help focus people on what's going on around them. The scale is not as overwhelming. It's hard to be seen in L.A.

You were involved in Special Games as an LMU undergraduate. How does that experience fit in your journey to what you do now?

your journey to what you do now?
Growing up, I wanted to be a doctor.
That dream ended when I struggled
with high school chemistry. Science
wasn't my strength and there was going to be a lot more of it. I volunteered
in hospitals in high school, and on
my first day, I was in pediatrics with
a 2-year-old boy who cried for four

hours straight for his mother. There was no way to console him. I'll never forget that helpless feeling. I learned about Special Games at freshman orientation, but I wasn't heavily involved. Still, Special Games, I think, was speaking to my heart: giving kids all they need to have happy, healthy lives and know their value. Special Games also was a sign I could work to leave a mark on the world. It took me nearly half my career to get to childhood cancer, which I think was my life's goal up until then.

You're working for cures for children, yet you face the death of young people all the time — how do you keep going?

There are days when I don't want to

get out of bed — and I'm sure that every one of my colleagues will tell you the same thing. At times the grief is debilitating if you allow it to be. We know and love these kids and their families, and this is more than a job to us. Whenever we lose a child, we acquire scars that never go away. But there are wins every day as well, and they motivate us to fight harder. We celebrate reports of clear scans and remissions. We celebrate the ups, and we cry when there are downs. Importantly, we embrace our emotions and try to imagine what it's like to be a child who is fighting for his or her life. That motivates us to never give up until the day every child will be saved, and we celebrate mission accomplished.

ILLUSTRATIONS BY MIGUEL PORLAN magazine.lmu.edu 65

Bean Town Love Birds

We've all probably wondered what theologians do when they date each other. Kevin Brown '08, M.A. '11 left his L.A. home to pursue a Ph.D. in systematic theology at Boston College. There he met his future wife-theologian, Megan McCabe. So, what did they do upon fatefully meeting? Nothing, for two-and-a-half years. "We were both preoccupied with our Ph.D.s," Brown says. Megan already was two years into her program, and Kevin was determined to start his strongly.

Once they were formally introduced, their relationship grew. But they kept it quiet. "We didn't necessarily want to be the talk of the department," Brown recalls. Even his dissertation director never suspected.

Now openly, and sacramentally, a couple, Brown and McCabe have both completed their studies and teach at Gonzaga University. Sharing occupational turf hasn't sparked much competitiveness, Brown says. But one argument in their household: In-n-Out vs. Shake Shack. Yet, even that may not divide them: They recently co-authored their first article. It went relatively peaceably, Brown says.

Send us your wedding photos or those of the newest addition to your family. We'll print them here on the Milestones page for your fellow alumni to see. For wedding shots, please send photos of the marrieds, rather than groups or wedding parties. Please send high-resolution photos (300 dpi) and be sure to identify everybody in the photo with names and, when appropriate, class years. Email your photos to magazine@lmu.edu.



Brenda (Kirsch) Frketich '06 and



Rachel Brady



Andrianna Tucker '05 and Frank



Nelson) '07. M.A. '11 and Rob Ander son '00, M.B.A. '04



Baron and Madeline, Jacky and Andrew Dilfer '04



(Anderson) '11 and



Lionel Milan '09



Rowan, Deirdre (Crampton) '02 and



Anchor's Desk

LMU ALUMNI

Jovana Lara is in her 18th year with ABC7. She is the weekend evening anchor for Eyewitness News and a general assignment reporter. She is also a longtime contributor to the half-hour show Vista L.A. Lara has earned five Emmys, four for her role as host of Vista L.A. and one earlier in her career. She graduated from LMU in 1988 with a major in business administration in the College of Business Administration.



1. TELEPROMPTER The teleprompter

allows us to read the stories we deliver to our viewers when we anchor from the studio. We also have backup scripts on paper and in a computer located just below the glass surface of the desk, just in case

anything happens to go wrong with the teleprompter.

2. TELEPHONE

A phone is attached to the leg of the anchor desk that connects directly to the producer. We use it when we need to reach the producer quickly for story updates during a break.

3. CLEANING **MATERIALS**

The anchor desk which is used by many anchors, is made of glass, so we use the cloth and cleaning solution to wipe the glass surface and keep it free from germs.

4. MICROPHONE

The microphone with the Channel 7 flag is my field mic. I work both in the

studio as an anchor and in the field as a reporter. The handheld mic is what I use most when I report live from the field.

5. KEYPAD

The keypad allows me to access the computer that is set into the desk, under the surface glass. Stories that we're covering can change and develop by the

6. IFB MIC minute, even while An interruptible we're on the air. I use the computer to get the most up-to-

constantly changing

so we really have to

pay attention!

foldback mic is what I wear during our date information on broadcasts. It's part of a system that a story that's changing and to follow the allows a producer to rundown, which is talk to me through the order of our stoan earpiece while ries in the newscast. doing a broadcast. The "rundown" is



DISPATCHES

Crowd-Funning

With California's sunny summer just around the corner, we asked someone who knows first-hand about festivals and mass parties for a guide to some of the best happenings coming. Bennett Kogon '13 worked as one of the leading roles at Los Angeles-based music festival FYF Fest and as a booking assistant at Ground Control Touring. His writing has appeared in publications including Los Angeles Magazine, Billboard and Dangerous Minds. A former general manager for KXLU, he hosted "The Bennett Show" for eight years at the station. Kogan earned a bachelor's degree in screenwriting from the School of Film and Television.



has written about festivals and other happenings for Los Angeles Magazine. @TheBennett_Show.



GILROY GARLIC FESTIVAL

July 26-28 2019 / Gilroy California

Less than an hour east of Santa Cruz, the town of Gilroy is known to many as the "Garlic Capital of the World." Each July, the Stinking Rose mecca hosts its annual food festival, a tribute to all things garlic, with vendors selling different preparations of the flavorful food for all to enjoy. Menu highlights include scampi, pesto pasta, pepper steak sandwiches, fries and Gilroy's signature garlic ice cream. Or go for the live music, cooking competitions and world famous "Pyro Chefs" providing spectacular flaming food demonstrations. When in Gilrov ...



OUTSIDE LANDS

NorCal's take on Coach-

ella's enviable grandeur,

Outside Lands is a much

acclaimed, large-scale

festival in its own right

Boasting a commensurate

lineup in the breathtaking

Park, fans will be treated to

a highly curated food and

drink menu with the Taste

of the Bay Area food expe-

rience, along with dazzling

experience at a major U.S.

Gambino, Anderson .Paak,

festival. Don't miss sets

by Paul Simon, Childish

Kacey Musgraves, and

art activations and the

first curated cannabis

setting of Golden Gate

Aug. 9-11, 2019 /

San Francisco

CALIFORNIA WINE FESTIVAL

Carlsbad (June). Santa Barbara (July). (October), California While music festivals provide all-vou-cansense auditory bliss, the California Wine Festival administers attendees with a bottomless chalice. Yep, this is a buffet of wine. Taking place at several SoCal destinations throughout the summer attendees can indulge in tastings of a diverse array of California's finest vintage wines. Paired with gourmet appetizers and live entertainment under the sun, this is every

wine lover's dream



ONCE UPON A TIME IN THE LBC

July 27-28, 2019 / Long Beach, Californ

Celebrating the urban community of Long Beach that gave rise to the likes of Snoop Dogg and Vince Staples, the single-day event will include performances by hip hop mainstays such as YG, The Game, DMX, Bone Thugs-N-Harmony, Blueface, Ginuwine, Zapp and, of course, the Doggfather himself, Festival grounds surround the illustrious Queen Mary ocean liner, permanently moored in the Long Beach port, allowing for gorgeous harbor views and, overall, a chill day of hanging in the LBC.



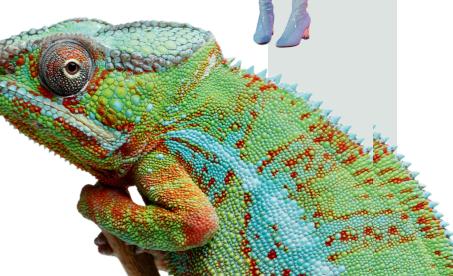
OHANA FESTIVAL

Sept. 27-29, 2019 /

SUPER SHOW

July 13-14, 2019 / Pomona California

Think of this as a festival where every performer is your favorite lizard, snake, turtle or frog. The Reptile Super Show is the world's largest reptile show and sale-expo open to the public. Held twice a year in Los Angeles, the educational event covers 100.000 square feet at the Pomona Fairplex, where one can take a gander at rare amphibians, hold a giant python, pet a bearded dragon and, perhaps, bring home a scalv salamander to be cherished for years



1965

James Stahl [SciEng] was appointed to the Los Angeles Regional Water Quality Control Board by Gov. Jerry Brown in November 2018. Stahl has been president of IES Environmental Engineering since 2015.

1968

Rick Adelman [LibArts GradLibArts '76] was named in December 2018 as a candidate for the 2019 class of the Naismith Memorial Basketball Hall of Fame, located in Springfield. Massachusetts. Adelmar led the Lions in scoring in his iunior and senior seasons and was the third player in program history to average more than 20 points per game in a single season.

1972

David Grant [LibArts, GradEd '80] was named a member of the American Baseball Coaches Association Hall of Fame in July 2018. For 35 years, he was head coach at Glendale Community College in Glendale, Arizona, as well as director of athlet ics from 2000-14. Grant also was a coach for the USA Under-18 team.

Samuel Abrahamian

[CFA] was nominated and elected Grand Knight (Columbian Year 2018-19) of the Knights of Columbus Blessed Mother Teresa of Calcutta Council #14554 in Winchester, California.



Neil Barclay [CFA, Law

'871 was named CEO of the Charles H. Wright Museum of African American History this

been executive director and CEO of the Contemporary Arts Center in New Orleans and also founding president and CEO of the August Wilson Center in Pittsburgh.

past January. He has

1977 John Corrigan [CFA], who has been The Wall Street Journal's China business editor since 2016, joined the paper's Washington. D.C., bureau in January 2019 as business editor.

He was part of the team that produced the China surveillance series. "China's Surveillance State," which won the 2018 Loeb Award in International Reporting.

Nick Daffern [LibArts] flew his last trip as captain with Alaska Airlines on June 4, 2018, closing out a 32-year career with the company. His wife. Anne, retired from her position as CFO of a local company this past July. They're completing the building of a new home in Woodinville. Washington, and looking forward to traveling to

Paul Sunderland [LibArts] was inducted into the Southern Cali-

fornia Indoor Volleyball

Hall of Fame on May 5.

Sunderland, who played

both basketball and

volleyball at LMU was

a member of the U.S.

National Men's Volleyball

team from 1976-84. He

is a member of the LMU

Athletics Hall of Fame

and the U.S. Vollevball

Association Hall of

Kathi (Robinson) Koll

wrote a memoir titled

"Kick-Ass Kinda Girl"

and released in October

2018, about caring for

her husband after he

Gary Rafferty [SciEng]

Contractors of California

Construction Education

Friend Award this past

recognizes individuals

who made outstand-

ing contributions to

construction education

construction workforce

as president and COO

of San Francisco-based

Swinerton Builders.

Rafferty recently retired

efforts and the devel-

opment of a future

October. The award

suffered a stroke

received the 2018

Associated General

1979 Mary (Cassidy) Keith

Europe, Australia and

New Zealand.

[CBA], who is president of Global Product Solutions, an export management and consulting company based in Las Vegas, was honored on March 30, 2019, as a Distinguished Alum for Entrepreneurship by her high school alma mater. Ramona Convent Secondary School in Alhambra, California.

Norma Martínez-Rubin

[SciEng] was elected to the city council of Pinole, California, on Nov. 6, 2018. The top vote-get ter she was sworn in for a four-year term on Dec.

1983 Jeffrey Kambak

[LibArts] is CEO of U.S. Operations for Trident Global Inc., the U.S. division of The Trident Group, Trident is a

manufacturer of bath towels, sheets and bath robes. He opened the company's U.S. operation in 2014

received an Academy Award at the Annual Scientific and Technical Awards Presentation this past February for scientific and technical achievement for his SilhouetteFX retroscoping and paint software.

Marco Paolini [CFA]

Michael Pipich [LibArts] is a psychotherapist who has worked with adolescents and adults for more than 30 years. He is the author of "Owning Bipolar: How Patients and Families Can Take Control of Bipolar Disorder" which was published in September

Markus Kessler

[BusAdm] co-founded a consulting firm called Humanista that advises on questions about social entrepreneurship. Kessler works from his home in Munich, while his partner is based in Boise, Idaho.

Jon Peters [SciEng] was promoted to assistant chief of the Los Angeles Police Department in November 2018. He was previously the deputy chief of the Personnel and Training Bureau. commanding officer of Operations-West Bureau and captain of the Pacific Division, which includes Westchester and the LMU campus

Anne Cavassa [LibArts]

was named president of

Saucony, which is head-

quartered in Lexington

freelancing

Faith DeVeaux [LibArts], Emily Aguilar [SFTV '15] and Katherine

2006

Allison Leanos [BusAdm, GradBusAdm '091 started a new job in January 2019 as social media advisor with Southern California

2007 Thomas Xavier was

Smith sold their movie born to Ana Paula "Clara's Ultimate Christmas." to Bridgestone (Martinez) [BusAdm] Multimedia Group at the and Matthew Delia fall 2017 American Film [LibArts] on Oct. 19 2017, in Tokyo. Market Their horror film

"Pipeline" appeared at the fourth annual Global mpact Film Festival in Washington, D.C., in

Massachusetts. She took

her post in May 2018.

Kate Sullivan Morford

[LibArts] has produced

third, "PREP: The Essen-

tial College Cookbook,"

which she calls a starter

Juli Goodwin [LibArts]

communications officer

of the American Film

Institute in September

2018. Goodwin previ-

president of domestic

Bros. Pictures. Goodwin

will serve on AFI's senior

leading communications

tional arts and education

John Kovacevich [CFA]

was named executive

Duncan Channon

this past October. He

wrote a piece posted

on Medium.com.about

his decision to ao to

more than three years of

full-time work after

creative director at San

strategies for AFI's na-

publicity for Warner

management team.

programs

ously was executive vice

was appointed chief

cookbook for young

a new cookbook, her

Oliver de la Paz

August 2018

[LibArts] was promoted to full professor in the Department of English at the College of the Holy Cross in Worcester, Massachusetts. in February. His essay on aluttony appeared in the summer 2017 edition of LMU Magazine



[SciEng] published "Au-

thenticity, Accountability

& Ambitions: Speaking

her first book, this past

the Truth Through a

Black Woman's Eves.'

in a civil ceremony in

Thibaut was born

to Lysandra (Sapp)

[BusAdm] and Lucas

Donigian on Aug. 22.

welcomed by his older

2018. Thibaut was

sister, Ruinara, 2.

Los Angeles.

2000

Julianna Malogolowkin [GradEd] was named an associate in the litigation Kimlin Charise Johnson

2012

Vianey Lopez

[BusAdm] was sworn in on Dec. 11, 2018, as one

of seven members of the

City Council of Oxnard,

elected in the November

vear term in her first run

2018 election to a four-

for a council seat. She

won by 10 percentage

points in a field of four

José Martinez [LibArts].

editor, and Laura Ripar-

belli [LibArts '12], former

LMU Lovolan managing

editor were married on

May 5, 2018, at the Santa

Clara University Chapel.

former LMU Lovolan

California, Lopez was

department at Hinckley office She has worked on general litigation matters and on specific issues related to government investigations, white collar defense and labor and employment

2014

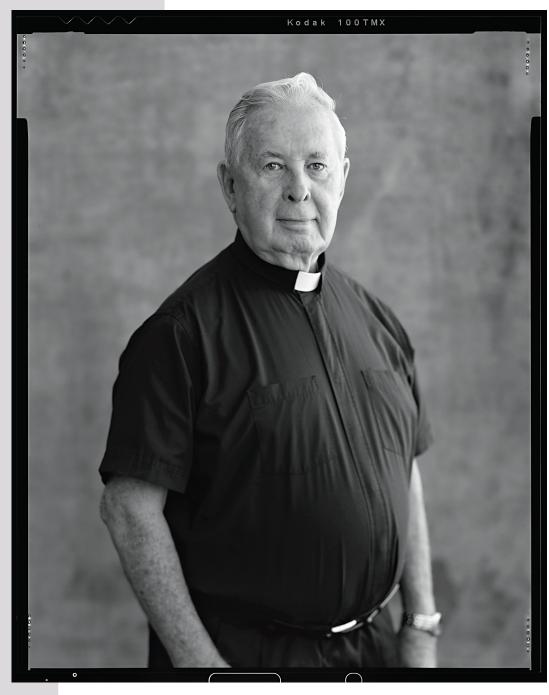
Caroline Liviakis [CFA] 2018 in San Francisco The shows featured a cast of 12 dancers, multimedia dance film studies, on Oct. 26, 2018 music compositions by

Jess Gabor [CFA] has been appearing on the television show "Shameless." Her acting career took off when a producer attended a campus production of "Our Good Country" in which Gabor was part of the cast. As a child, she appeared as an extra in "Pirates of

Ana Maradiaga [LbArts], who is a lecturer in the LMU Department of Modern Languages and Literatures, married James Bunker, associate professor of communication

premiered her "There's A New Kid in Town" in May projections by the company's resident cinematographer, and original the company's residen composer

the Caribbean" films.



LMU's Great Carmelite

ALBERT P. KOPPES, O. CARM., retired associate chancellor of the university, former academic vice president, founding dean of the School of Education and a member of the Faculty Hall of Fame, passed away on March 12, 2019. He was 85 years old.

It would be difficult to overestimate Koppes' impact on LMU. Six LMU presidents benefited from his wise and thoughtful counsel. His career, which extended from 1975 to 2018, accompanied the most expansive period of growth in the university's history. His commitment to the university is evident in the myriad high-quality professors he hired, bold programs that he

developed and the success of PLACE Corps — which he often called his signature accomplishment. During Koppes' tenure as dean, the School of Education launched the first LMU research doctorate, the Ed.D. in Educational Leadership for Social Justice. Koppes served LMU as an assistant professor of education and assistant director of secondary education; academic vice president; inaugural dean of the School of Education; interim director of Campus Ministry; and associate chancellor. Koppes was part of the LMU Heritage Association of Retired Faculty and Staff, organized to maintain connections to those who have retired and still love LMU, and was on the Faculty Hall of Fame selection committee, which honors educators who have left a lasting impact on LMU.

Before joining LMU, Koppes taught at California State University, Northridge and Pepperdine University, where he was the first Catholic priest hired by the institution.

Koppes was born in Prescott, Arizona, and was raised in the Chicago area. He joined the Order of the Carmelites in 1947 at the age of 14 and was ordained in 1959. Koppes came to Southern California in 1960 to teach at Crespi Carmelite High School in Encino. He served as the school's principal from 1966-71. Koppes earned a doctorate in education in 1973 at USC, a master's degree in educational administration at the University of Notre Dame, and bachelor's degrees in philosophy and mathematics at St. Bonaventure University in western New York.

Donations in Koppes' honor may be made to the Albert P. Koppes, O. Carm. PLACE Corps Scholarship, c/o Alma Vorst, Executive Director, Advancement Services, Lovola Marymount University, 1 LMU Drive, Suite 2800, Los Angeles, CA 90045.

The Builder Passes

ON DEC. 29, 2018, R. Chad Dreier '69, former chair of the LMU Board of Trustees (1998-2011) passed away at the age of 71 after a battle with cancer. Through his leadership and philanthropy, Dreier contributed to many significant university achievements: the acquisition of University Hall, construction of the William H. Hannon Library, construction of the Chad and Ginni Dreier Strength and Conditioning Center, establishment of the R. Chad Dreier Chair in Accounting Ethics, and multiple scholarships. The financial donations to LMU from Dreier and his wife, Ginni '69, have totaled approximately \$8 million.

Dreier graduated with a bachelor's degree from the LMU College of Business Administration and was a member of the AFROTC detachment. In the mid-'70s, he entered the home-building business and eventually became president, chairman and CEO of Ryland Group, one of the nation's largest home builders.

Former LMU President Robert B. Lawton, S.J., considered Dreier a partner in the transformation of the university campus that he oversaw. "I really felt that Chad and I were a team," he said. "We both shared big dreams for LMU. I would frequently ask Chad's advice, but he never tried to micromanage. He was always wonderfully supportive when I had to make tough decisions, and I could not have imagined a better board chair. But one aspect of his personality that I saw as we worked together and that really impressed me was his warmth and kindness. I noticed how often he spoke to and thanked the maintenance people, groundskeepers, waiters and cooks, administrative assistants, people who worked at graduation and other

Dreier is survived by his wife, Ginni; his daughter, Kristin Dreier Wilson M.F.A. '96, and her husband, Robert Wilson; and his son, Douglas, and his wife, Hanna.



events. He was a warm and wonderful human being."



30, 2018 27, 2019

Ralph Wilhelm [BusAdm '39] on Feb. 2, 2018 21, 2017

Helen Chambers McPherson [BusAdm '40] on Aug. 26, 2018 1, 2018

Joseph Clarke [BusAdm '50] on Jan. 9, 2018

George De Cuir [LibArts '50] on Nov. 14, 2018 Theodore Facciani Sr. [BusAdm '58] on Aug.

Arthur La Londe 10, 2017 [BusAdm '50] on July 19, 2018 Sonya Duque

Green [CFA '58] on Dec. Rev. Edward Landreau [LibArts '50]

Vincent McEveety [LibArts '50] on May

Robert Stanton [BusAdm '50] on July 14, 2018

Michel L'Heureux [LibArts '50] on July 29, 2018

on March 31, 2018

19, 2018

Gordon Angerman [SciEng '50] on June 19, 2018

Lawrence Cummings [LibArts '53, GradLibArts '56] on June 10, 2017

John French [BusAdm '53] on Feb. 13, 2018

Richard Kolostian [BusAdm '54, Law '63] on June 9, 2018

Richard Eggertsen [BusAdm '55] on May

Kevin Lynch [LibArts '55] on Oct. 9, 2018

Francis Reilly [BusAdm '55] on Sept. 21, 2018

Patricia Bruner Cubeta [LibArts '63] on Oct. 8.2017

Steven Nordeck [BusAdm '63] on June 25, 2018

Patricia Laurie Pondella [LibArts '63] on Feb. 13, 2018

Thomas George [LibArts '65, GradEd '67] on Oct. 18, 2018

Ilona (Galther) Vail [LibArts '65] on Aug. 22, 2018

Thomas Steele [BusAdm '55] on Jan.

Peter Patino [LibArts '56, GradEd '59] on Aug.

'57] on Aug. 20, 2018

Fred Keiser [CFA '70] on Frederick Zielsdorf June 14, 2018 [LibArts '56] on Nov.

Nancy Milin [BusAdm '70] on Sept. 22, 2017 Vincent Carter [SciEng

5, 2018

Lillian Cechick Mikelman [GradEd '71] on May 21, 2018

Frederick Hagedorn

Jr. [LibArt '68] on Aug.

Joseph Piazza [GradEd '71] on Nov. 24, 2017

Joseph Ruhoff [LibArts '72] on Oct. 20, 2018

Jerome Jarcy [SciEng '58] on Sept. 4, 2017 21. 2018

Carroll Kearley [LibArts '58] on June 16, 2018

Robert Rosenthal [LibArts '58] on March 5, 2018

Ralph Link [BusAdm '59] on Sept. 2, 2018

Theresa Cheng Lum [BusAdm '59] on

Aug. 4, 2015 James Gibbs [LibArts '601 on Oct. 2, 2018

William Gould [LibArts '601 on Aug. 6, 2018

James Parr [BusAdm '61] on June 15, 2018

J. Thomas Bouchard [BusAdm '62] on July 27, 2018

> Arlene Hackl Platten [LibArts '77, GradEd '02] on Nov.

> > Robert Martini [BusAdm '78] on Oct. 21, 2018

> > > Stephen Banas [CFA '79] on Oct. 20, 2018

Roger Mahan [LibArts '79] on June 1, 2018

Renee Barmazel [LibArts '80] on Sept 2, 2018

Edward Bartelt [LibArts Barbara (Schultz '66] on July 25, 2018 Lomery) Eichorn

[BusAdm '82] on Nov. 3. 2018

Geri Wood van Emmerik [LibArts '82 GradEd '881 on Sep 16. 2018

John Casey [GradEd '831 on Oct. 10, 2018

Mark Rutten [RusAdm '83] on April 25, 2018

Timothy Delaney [SciEng '86] on Feb.

86] on July 18, 2018

Janet Glaser [GradEd

Michael Lew [SciEng

'90, GradEd '97] on Apri

Christine Palma

on May 3, 2018

Gabrielle Ben-

Aug. 20, 2018

25, 2018

[LibArts '94] on Feb.

Ron Thomas [CFA '94]

Brian Fitzgerald [CFA

'95] on June 29, 2018

son [GradEd '04] on

Nancy Saldana [GradEd

'04] on March 23, 2018

Lauren (Chapman)

Ruiz [LibArts '09] on

Sept. 29, 2018

90] on July 1, 2018

Sr. Margaret Ramsden S.F.C.C. [GradLibArts

Gloria Sanchez T. Sakoun [CFA '72] on Ot

Enrique Viramontes [BusAdm '73] April 7, 2018

Stephen Bailey [LibArts 741 on Jan. 10, 2019

Charles Brogan [GradSciEng '74] on March 4, 2018

Anne (Linzmeier) laniro [LibArts '74] on Nov. 26, 2018

> Peter Juarez [BusAdm '75] on July 3, 2018

Norma Becerra [BusAdm '76] on Aug. 3. 2017

John Jelinek [CFA '77, GradCFA '83] on Dec

> Brittany Boegel [GradEd '10] on July 4, 2018

> > Pierce Davison [BusAdm '17] on June 20, 2018

70 LMU Magazine magazine.lmu.edu 71 **EVENTUALLY, WHEN THERE**

WAS NO MORE ROOM FOR

THE ANGER TO GO OUT OF

ME, IT WENT INWARDS.

DO NOT FEAR

Grief

EVENINGS IN A SOUTH DAKOTA April crackle. Lightning dances overhead, and thunder erupts. The storm could become a supercell at any moment, and sirens could wail across the hills. Or the storm could roll over and water the parched earth. Storms bring pain, and they beget life.

I am merely describing a South Dakotan evening, but I am also using a metaphor for love. I have found love to be awe-filled: terrifying yet reassuring. As an English teacher, I know I must strive to choose the words to best convey what I mean to say. But if love is already near-impossible to describe, what of its opposite: How do you explain grief?

When I was 20, my parents divorced. I've lost all of my grandparents. My hometown of Santa Rosa burned in the fire of October 2017. I lost one of my students last year to suicide. All these are examples of loss and suffering. But I did not know they were occasions of grief. Now, I've come to see I've responded to grief the same way my whole life.

No metaphor quite grasps grief's world-halting reality. I remember feeling as if I lived in two worlds at once. There was the world going on around me, full of minute, day-to-day issues with an urgency about them. Whereas in the world I lived, hope, patience and peace seemed to vanish. In its place came bright, hot anger: anger toward the people who didn't understand how I felt; anger at those who caused

my losses, because someone had to be at fault, right? Eventually, when there was no more room for the anger to go out of me. it went inward.

The Vietnamese monk Thich Nhat Hanh teaches that suffering is not removed from happiness. He describes it this way: "If you don't have mud, the lotus won't manifest. You can't grow lotus flowers on marble. Without mud, there can be no lotus."

Processed properly, suffering can lead once again to happiness and peace. But I was never taught how to grieve. I had been greatly miseducated to believe grief only comes after a death.

I was deep in the mud after my parents separated. The inward anger seeped into every pore, and I soon felt the same way I had in high school, when depression reared its head. It happened again after my student passed away.

My grief was unchecked, and I felt just as I did in high school: in pain so deep, I wanted to give up.

In 2017, when I started teaching here, I wrote a journal entry about how much I wanted to improve the awareness of mental health in schools across the United States.

This is a fight I plan to wage for however long God calls me to it. Six months later, after my student took her life, I made another entry: that I felt doomed to fight this nearly unwinnable battle with grief for the rest of my life.

This mirrors a rather contradictory reflection an eighthgrader wrote in my English class recently. He said to make the most of the time you have with people because eventually you will move on and drift apart. But he also said the lesson is to never get too close to people because you will lose them.

As humans, we understand that to love is to lose. I once heard grief is the inverse of love. However much you love someone is how much you will grieve them when they leave.

That has been a comforting thought, but I found it difficult to parse out when I lost my parents' marriage, and when I subsequently became closer to my mother and lost part of my connection with my father.

Love is a choice. I can avoid the pain of grief if I refuse to love again. But without mud, how can there be a lotus? Without accepting the storm, how will there be new life?

My faith teaches me that love is what we are. Alongside love will always be loss, and both will be entangled in suffering. Yet, suffering is not to be avoided. Grief is not to be feared.

My God says, "Be not afraid." I used to think that meant I had to shove fear out of my life. The fear of loss. The fear of giving up. The fear of being hurt. But to be not afraid means to be everything else that isn't fear.

Be at peace. Be angry. Be willful. Be dramatic. Be in love. Be in pain. Be not afraid, and the mud around the lotus won't look so awful any longer.

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