

# MANRESA MATTERS

Spring/Summer 2024



Come to the Table





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Our Mission is to help men and women grow spiritually through prayer, reflection, guidance and teaching according to the Ignatian tradition.

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## EDITOR'S COLUMN



**I REMEMBER MY FIRST COMMUNION EXPERIENCE AS THE CULMINATION OF MONTHS OF PREPARATION. THERE WERE PRAYERS TO MEMORIZE AND FIRST CONFESSIONS TO BE MADE** before the big day in May when the class would process into the church to experience the Eucharist for the first time.

While I was excited to receive the mysterious host that we'd been taught was the Body of Christ, I'm pretty sure my excitement around that day was more about being able to wear my pretty white dress, veil and patent leather shoes that had been purchased for the special occasion. To be

fair, my young mind hadn't yet fully grasped the magnitude of the mystery that I was being invited into.

Since then, though my experience with the Eucharist has grown, my enthusiasm for receiving it has often waned. At times receiving the Eucharist is more a rote experience, like reciting the words of a prayer without really hearing them as part of an on-going conversation with Jesus, or Communion minus the awe that an encounter with Holiness evokes. Today I often wonder as I watch people processing up to the altar for Communion if they, like me, have taken for granted the incredible life-giving gift Christ gave us in the Eucharist.

I think this is what the National Eucharistic Revival is all about—a call to return to the “source and summit of our faith” in the celebration of the Eucharist. It is an invitation to what Pope Francis defined as “a renewed personal encounter with Jesus Christ”—particularly the transforming power and mercy of Jesus in the Holy Eucharist.

Addressing members of the committees organizing the National Eucharistic Revival and the National Eucharistic Congress in the United States last June, Pope Francis said, “It is my hope, then, that the Eucharistic Congress will inspire Catholics throughout the country to discover anew the sense of wonder and awe at the Lord's great gift of Himself and to spend time with Him in the celebration of the holy Mass and in personal prayer and adoration before the Blessed Sacrament.”

Pointing to the link between celebrating Mass, Eucharistic adoration and sharing the Gospel with others, Pope Francis said we become “credible witnesses to the joy and transforming beauty of the Gospel” only when we acknowledge that God's love celebrated in the sacrament of Holy Communion is meant to be shared.

“This is the sense of mission: You go, you celebrate Mass, you take Communion, you go to adoration—and afterward?” he asked. “Afterward you go out, you go out and evangelize; Jesus makes us this way,” he said. “The Eucharist impels us to a strong and committed love of neighbor. For we cannot truly understand or live the meaning of the Eucharist if our hearts are closed to our brothers and sisters, especially those who are poor, suffering, weary or may have gone astray in life.”

And that's what this issue of *Manresa Matters* is all about. Our writers have shared their understanding of and experience with Christ in the Eucharist to encourage you toward new experiences with Christ and to inspire you to share those moments with others.

Christ is calling us to His table, offering us the transformational power of His presence and a purpose in our world that transcends all else. Let us respond with awe and wonder and a sense of mission to invite others to join us at the Banquet.

On the journey with you,

JoAnn Amicangelo  
Publications Coordinator

## Chapel makeover



By Steve Raymond

### WE ARE HAPPY TO REPORT MANRESA'S MAIN CHAPEL HAS UNDERGONE AND CONTINUES TO UNDERGO UPGRADES!

Decades-old kneeler pads, chair cushions and, in some instances, chair coverings have been replaced.

New luxury vinyl tile has been installed throughout the chapel and sacristy, and will soon be installed in the chapel vestibule.



New carpeting in the sanctuary and in the center aisle was recently laid, giving the chapel a fresh and updated look.

New Pella windows will soon be installed to replace the 73-year-old casements in the chapel and sacristy. The new windows will offer better insulation, reducing energy costs.

We are deeply grateful to all of our donors whose generosity makes it possible to maintain and enhance our facilities. We strive to be good stewards of the resources God gives us so that we may continue to serve all those seeking a closer relationship with the Lord and one another.

## See the chapel updates for yourself!

Join us for morning Mass.  
Monday-Friday, 8:00 AM

## FROM THE *Executive Director*

Dear Friends,



**FOR MANY YEARS, BEGINNING IN** eighth grade, the daily celebration of the Eucharist has anchored my spiritual life.

It's been central to my relationship with God all this time, even as I lived in three different countries and moved 12 times during the course of my life in the Marist order.

I well realize that most people do not have the time or opportunity or perhaps desire to attend Mass daily, but I know many Catholics value the great gift Jesus gave to us human beings when He instituted the Eucharist.

Our US bishops have called for a National Eucharistic Revival in order to renew our worship of Jesus in the Eucharist, partly due to their recognition that many Catholics do not attend Mass weekly. They were mindful, also, that dioceses closed their churches to public Masses during the COVID pandemic. The Revival began on June 19, 2022, on the feast of Corpus Christi, and a highlight will be a National Eucharistic Congress in Indianapolis July 17-21, 2024.

Manresa is making its own contribution to this National Eucharistic Revival in this edition of *Manresa Matters*. Of course, the celebration of Mass is an integral part of our retreats, and Benediction followed by adoration of the Eucharist is included in all our major retreats. Groups that are large enough to cover it greatly value all-night adoration.

As you read through this issue, may you re-visit your own precious memories of Eucharists you've attended or Eucharistic adoration you've participated in. May we all reflect on this amazing sign of love Jesus gave us and possibly come to an even deeper understanding and appreciation of it.

Sr. Linda Sevcik, SM

Executive Director

“Along with the community of believers, the Eucharist is God’s physical presence, God’s real presence in the world. The Eucharist is the place where God continues to take concrete physical flesh just as he once did in the womb of Mary. In the Eucharist, the word continues to become flesh.”

*From Our One Great Act of Fidelity, Ronald Rolheiser*

## Walking with the excluded

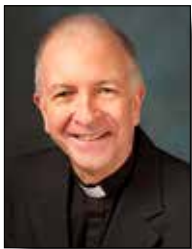
With Pope Francis and Superior General Father Arturo Sosa, SJ, the Jesuits world-wide identified four Universal Apostolic Preferences that will influence our ministry and work through 2029. Here and in the next issue of *Manresa Matters*, Fr. Robert Scullin, SJ offers his thoughts on the importance of each Preference.

### Preference B:

#### WALKING WITH THE EXCLUDED

**Walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.**

By Fr. Robert Scullin, SJ



#### WHAT'S THE FIRST STEP IN WALKING WITH

the excluded? It is to draw close to people on the edge of society. Fr. Greg Boyle, SJ, founder of Homeboy

Industries in Los Angeles, speaks about simply going to the margins—and standing there—to erase the attitude of “we-them.” It’s finding a way to be with people shunned for whatever reason. That is the first step.

The late Fr. John Kavanaugh, SJ, an ethicist from St. Louis University, writes about “the gift of the dispossessed.” How are the “dispossessed” a gift? Each of us at times is so attached to things and resources that “own” us that it can be very hard to hear the Gospel text, “Seek first the kingdom of God and His righteousness, and all these things will be given you besides.” (Matt. 6:33)

It begins with gratitude, not guilt. We are grateful for the opportunities we have to share in the Lord’s mission of mercy. Fr. Kavanaugh also spoke about “entering the glorious wounds of Christ.” That is, being with Christ wounded today in our world—being with people in trouble.

There are many things to do on behalf of those whose lives are in shambles, but just being with them is an



essential first step—being vulnerable, as they are. It’s an opportunity to put into practice the powerful prenote in the “Contemplation to Attain Love” in the Spiritual Exercises: “Love consists in a mutual sharing of goods ....” The “goods” is a respectful and reverent presence.

“Well then,” you ask, “what will I do? Just open my wallet?” Maybe you come with a couple of cups of coffee on the street corner where someone is looking for help, and you drink it with them. Maybe some small gesture can help us simply be present and as vulnerable as we can.

“The excluded” include people nearby and people in other parts of our globe. We know how to donate to worthy causes like Jesuit Refugee

Services and Catholic Relief Services and Bread for the World—just to name a few.

Walking with the excluded begins with drawing close to the poor, the outcasts of the world and those whose dignity has been violated; it continues in a mission of reconciliation and justice. Some actions could include volunteering in some local service organization, helping a poor family in your neighborhood or voting for politicians who represent a pro-humanitarian and human rights agenda.†

**Fr. Scullin came to Manresa in 2021 after serving as superior of the Colombiere Jesuit Community in Clarkston for three years. He has served in a number of Hispanic and African American parishes.**



# Revelation of God's Love



By Robert Salvatore



## MY JOURNEY WITH THE HOLY EUCHARIST

started 60 years ago with my First Holy Communion. During the weeks of preparation leading up to the sacred event, Fr.

Tomper, pastor at St. Barbara Catholic Church in Dearborn, defined the Eucharist in one word, "relationship." He instilled in us the fact that Jesus is our friend and encouraged us to make it a practice to always visualize God at our side.

My years at St. Barbara's centered around academics, attending Mass, receiving Holy Communion and weekly Bible study sessions. Upon entering high school, my spiritual life was limited to weekends and holidays. I found myself becoming more distant from the spiritual practices I had acquired at church.

Following graduation, I entered a state of spiritual desolation. College life, a new career, marriage and

starting a family now took center stage. I turned to the Eucharist only in time of need.

That changed when I attended my first recovery retreat at Manresa 30 years ago. I spent a significant amount of time with Fr. Jack Schuett, SJ, who suggested readings from a book by William A. Barry, SJ on the theme of God's desire to be our friend and companion.

Growing up in a structured, loving, yet at times punitive environment, I struggled with intense feelings of inadequacy and shame. Fearful of how my parents would react, I suppressed my feelings and lived by the age-old "No Talk" rule. I sought refuge by isolating myself emotionally, filled with guilt and shame. I saw God as a parental figure—demanding, hypercritical and punitive. Despite being reassured that He was loving and caring, I felt unworthy of His presence; fearing His wrath, I kept Him at arm's length. I struggled moving beyond these feelings of fear.

The readings enlightened me and changed my perception of God, a

loving, caring God who yearns for friendship with me.

Following the retreat's healing service, I sat alone in the chapel when indescribable feelings overwhelmed me. I felt an intense connection to the Eucharist. Like the Prodigal Son, I was home and felt God holding me in His arms.

Today the Eucharist is at the center of my life. I find myself more attentive to God's presence—experiencing the moment and being heedful to His will, which is to serve Him and in so doing to elevate others. I've stopped doing things for God and now do things *with* God.

My nightly practice of the Examen also keeps me spiritually centered and helps me to see God in the everyday moments of my life, reminding me of the Jesuit practice of finding God in all things. †

**Robert Salvatore graduated from Manresa's Internship in Spiritual Companionship in 2021. He is a member of SS Peter and Paul Jesuit Church and maintains a private counseling practice in Northville, MI.**

## ABOUT THE THEME

# Entering into Eucharistic Revival: A suggested approach



By Fr. Greg Hyde, SJ



### **BEGINNING ON THE FEAST OF CORPUS CHRISTI 2022, THE AMERICAN BISHOPS' CONFERENCE INITIATED A THREE-YEAR**

program through which they hope "to renew the Church by enkindling a living relationship with the Lord Jesus Christ in the Holy Eucharist." They recognize that the Church finds itself "in an age marked by division and doubt, [and that] the Holy Spirit is

inviting the United States to find unity and renewal through a grassroots National Eucharistic Revival."

The Eucharist has been termed the "source and summit of our faith," and so this occasion offers us the opportunity to grow in a deeper understanding of this sacrament—its meaning for us, both as individuals and as a Church—and to recover an appreciation for how Christ is truly present to us under the signs of the bread and wine.

As we celebrate together during this period of Revival, it is good to keep in mind that the Eucharist we share is above all the sacrament of our unity. It is meant to bring us together, certainly not divide us. One would hope that

the unifying Spirit Whom we invoke at every Eucharist will serve to bring our Church closer together during this time of Revival.

### **Meaning in Content and Context**

The term "Eucharist" refers to the bread and wine in which Christ is present, but it is also the term used to name the celebration at which the bread and wine are consecrated. If we need to grow in our appreciation of the presence of Christ in the Eucharistic elements, we also need to grow in a fuller awareness of the relationship between the Eucharist as the object of our worship and the event in which we participate as we gather around the Eucharistic table.

As the collective work (liturgy) of the Eucharistic community who enacts the Eucharist through its shared commemoration of the life, death and resurrection of Christ, perhaps it is best to think of the Eucharist as a verb rather than a noun. We who gather around the table unite ourselves with Him, with one another and also with all those who have gone before us (Rom 8:18-25). In the Eucharist, then, we remember, bringing together the past, present and future.

To come to a deeper appreciation of what the Eucharist means, it is best to see it in the context of the celebration of the Mass—through the prayers, gestures, symbolic actions and movements of the liturgy. Central to our faith as Catholics is our belief in the actual presence of Christ in the elements of bread and wine consecrated in the Eucharistic celebration, but there is much more that occurs in the Mass.

### Many Elements, Many Levels

The Eucharistic celebration is multidimensional and can be understood from a variety of angles. It can be seen as a sacrifice, but also as a meal; as a memorial of Christ's death and resurrection, but also as a foretaste of the Messianic Banquet in the Kingdom of God. We believe that we encounter Christ in the sacrament, the food that nourishes, transforms and unites us. But we also encounter Christ in the Word that we hear proclaimed; in the ministers of the altar who gather us together, invite us into prayer and preside at the liturgy; and in the community assembled as the Body of Christ, His continuing incarnation.

As we reflect on the meaning of Christ's "true presence" in the Eucharist, the Mass itself will be our best resource in coming to a richer understanding of this central mystery of our faith. It can make our minds and hearts more open to the riches to be found in the Eucharist each time we gather to celebrate the Lord's Supper.

### Moments in the Eucharist

Although the liturgy offers much that can help us better understand the deeper meaning and mystery of the Eucharist, I suggest we look at the offertory and the distribution.

While we believe the bread and wine we bring to the altar are changed into the Body and Blood of Christ, do we sufficiently realize that we, too, are in fact to be radically transformed by the worthy reception of the consecrated bread and wine? Simply stated, through our participation in the Eucharist, we are to become what we receive. In bringing up the gifts of bread and wine to the altar in the offertory procession, we offer gifts of the earth and work of our hands, symbol of our very selves, to the Lord. It is an action in which we express our desire to be transformed and have a share in Christ's divinity as He shared in our humanity—a yearning expressed in



the prayer of the priest as he mixes the water with the wine before the wine is lifted up in the offertory rite.

The American bishops have asked that during the distribution of the Eucharist, we stand rather than kneel in private prayer. What possible meaning does this directive have? Each time we celebrate the Eucharist as a community we commit ourselves to "Eucharistic Living." As we gather around the Table of the Lord and remember Him in the breaking of the bread, we become not simply an aggregate of individuals, but we become more perfectly the Church, the People of God, the Body of Christ. The reason we are encouraged to stand after receiving Communion until everyone else has received is to signify that we have become united not only with the Lord but with one another. We stand to express our solidarity with one another. The Eucharist is not a private devotion—it is the means through which we become a Eucharistic community, joined together, united as a community with the Lord. We become the local Church, the instrument through which Christ continues to be present in our world.

### Call to Action

One of the terms we use to refer to the Eucharistic celebration is the word Mass, a word closely tied to another term: mission. Each Mass we celebrate

is a missioning. At the end of the liturgy the presider announces, "The Mass is ended, go in the peace of Christ." With these words we are sent forth to be Christ for our world, a world broken and suffering, hungering for the love of God that we have experienced in the Eucharist and now are meant to share.

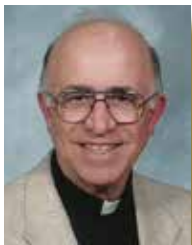
The Eucharistic celebration, if reflected upon in its various texts and gestures, can offer us a much deeper understanding of the mystery of the Eucharist. If we listen attentively to the various Eucharistic prayers used during our celebration, and carefully attend to the other proper prayers that are said, we can much more fully appreciate what the Eucharist is meant to accomplish when we gather for the breaking of the bread. During this period of Eucharistic Revival, it is our hope that the Church will further become what we celebrate as we enter into the mystery of the Sacrament of the Altar. †

*Fr. Hyde is a native Detroit native now working at Church of the Gesu in the Cleveland, Ohio area. Prior to his current position, he served as superior for the Jesuit novitiate in St. Paul, MN, and was previously stationed in the Philippines and Hong Kong. He served as executive director of Manresa Jesuit Retreat House from 2008-2014. He currently offers spiritual direction as part of his ministry in Cleveland.*



# Eucharist: Where it comes from, where it goes

By Fr. Charles Ritter



**SOME YEARS AGO I LEFT THE RECTORY ONE EVENING TO GO OVER TO A SMALL MEETING ROOM IN THE CHURCH,** where I had left a book. Coming back, I stopped in church to “make a visit.” Kneeling across the sanctuary from the tabernacle, it struck me that the only reason Jesus was present in the tabernacle was because people had gathered in this same space earlier that day and celebrated Eucharist. Jesus wasn’t “just there.”

We use the word “Eucharist” in many ways, but it all begins with action—with an act of thanksgiving. Jesus’ words at the Last Supper, echoed in the Eucharistic prayers, are a prayer of thanksgiving: “Blessed are you, Lord our God, who has given us this bread.” The community of believers comes together as Jesus tells us to give thanks for all that Jesus is and does and has done. This community remembers and gives thanks.

“Take...eat...drink. This is My body...given. This is My blood. The bread I will give is My flesh, for the life of the world. I have come that they may have life and have it to the full.” Jesus chooses to give Himself as food. Food is essential to life, including eternal life.

The Eucharist is first of all food—food received and consumed in gratitude. Food is God’s idea about Eucharist. Exposition and adoration and processions and all the rest are our ideas. Wonderful, appropriate moments of grace are secondary. Food comes first. It’s the “mode” Jesus chose, and food calls for eating, consuming, for becoming what we consume.

Eucharist exists so that we may be changed. And not simply changed but given new life, strengthened in that life, changed into His Body. We are nourished to become an extension of the Incarnation. We become the flesh-and-blood presence of Jesus in the world He came to restore. Eucharist exists to nourish us for the work of extending the saving presence of Jesus in a very broken world in need of redemption, healing, wholeness and life.

So I find myself wondering: “I know what’s going through my mind as I stand up...push up the kneeler...move into the Communion procession...extend my hands (or lift up my waiting lips) and receive...walk back to my place...sit or kneel...talk to my Lord. But what is Jesus thinking and feeling as this happens? How anxious is Jesus to give Himself to me? Why does Jesus want to be with me, be within me, have me within Himself? What is it that Jesus hopes will come from this moment?”

If there is an intense, personal encounter at the heart of Eucharist, isn’t it intense for both persons? There’s a universe of difference between “receiving the Body of Christ” and



*There’s a universe of difference between “receiving the Body of Christ” and standing in a moment of intimacy in which both you and Jesus are saying, “I’M SO GLAD YOU’RE HERE! I’VE BEEN WAITING FOR YOU! It’s just so good to be with you! Will you stay with me?”*

standing in a moment of intimacy in which both you and Jesus are saying, “I’m SO glad you’re here! I’ve been waiting for you! It’s just so good to be with you! Will you stay with me?”

Jesus wants to give Himself to us, for us. How better to do that than as living bread? Bread that nourishes us to become the extension of His saving presence, to proclaim “good news” and to allow Him to continue to restore the world around us, because of us, through us.

Perhaps the whole reason for Eucharist is what happens after Mass is finished and we leave together—I empowered and Jesus embraced.†

**Fr. Charles Ritter is a retired priest of the Toledo diocese and has come to Manresa for private retreats and spiritual direction. In the mid-90’s he completed the master’s program in spirituality and spiritual direction at Creighton University and is a member of Spiritual Directors International.**



# Teaching the Eucharist



By Patricia Seibold

**IT WAS MAY 6, 1951. AN ICY WIND OFF THE LAKE STABBED THROUGH THE SUNSHINE. WE FIRST COMMUNICANTS**

shivered as we walked in single file toward the church. The Dominican sisters who escorted us forbade us to wear a coat. In spite of this, my mother placed a shawl over my shoulders that quickly “disappeared” as I mounted the stairs and processed into church. For sure, a day to remember!

Seventy-two years later I'm an instructor in Faith Formation at Holy Name parish in Birmingham. The 12 in my class will receive First Communion in May. I'm working together with their parents to make the children ready for this milestone in their Christian faith. Teaching is my life-long vocation. I've learned the nuts and bolts of classroom management and instruction. The children form a bond with one another

and with me through story-telling, games, role-playing, art and music (my teaching specialty), each with its own power to catch and hold the attention of an eight-year-old.

The second-grade Faith Formation program begins with Reconciliation and is followed by Eucharist. The children made their First Confession in January. We studied original sin, good and bad choices, grace, God's love and mercy, and the Great Commandment. This segment also introduced prayer in theory (as a direct conversation with God) and in practice (learning traditional prayers and the appropriate postures). I engaged the parents by emailing them to assist with memorization.

For their part, the children have amazed me with their self-reflection. Some are willing to share what they

excel in or their hopes for their lives. They readily respond to the Ignatian technique of putting themselves into the scene of a Scripture passage. On one occasion, we re-enacted the story of Zacchaeus in the form of a play.

For the next segment, I'm mind-mapping how I will present the mystery of the Eucharist to these second-graders. An analogy to a family meal seems most relatable. I might start with a trip to the grocery store for the presentation gifts. During the Offertory, the table is set with the vessels, and the bread and wine become nourishment through the Consecration. The prayers that follow, culminating in the Our Father, comprise grace before the meal, and Communion is the meal itself. The comparison can even include “doing the dishes” as the vessels are cleaned and removed and the unconsumed hosts are returned to the tabernacle.

More challenging than its process is the meaning of the Eucharist—not as a mere symbol of Christ but His Real Presence. My goal is to explain how the consecrated Body and Blood are no longer what they appear to be. The Church's term “accidents” might describe the outward appearance of the two species, but at this level a straightforward approach seems more promising. The Body and Blood are what they are because Christ told us so, as I plan to present through John 6:54-58. It doesn't get plainer than that! As St. Thomas Aquinas reminds us, our human eyes fail us, and only through the eyes of faith can we comprehend the miracle of Consecration.

As in most parishes, Holy Name's First Communion will be a joyful, festive event, with the children in their finery and on their best behavior and the parents beaming in the pews. In the absence of a breezy lake, no shawls will be required. My hope and prayer for these children is that their capacity to understand and love the Eucharist will grow along with them.†

**Pat Seibold taught elementary level music for 40 years. At Holy Name parish she directed the children's choir for nine years and is now singing with the adult choir. She also assisted with musical presentations at Manresa.**



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## Jesus as friend of the humble and poor



Fritz von Uhde, *The Last Supper* (1886), oil on canvas, 81.1 × 127.6 inches, Staatsgalerie Stuttgart, Stuttgart, Germany

By Fr. Peter Fennessy, SJ



### THE GERMAN PAINTER FRITZ VON UHDE

typically recast Gospel scenes such as his *Last Supper* (1886) into contemporary settings and

dress, hoping that the familiar imagery would draw us more easily into the scenes and help us deepen our knowledge and love of Christ. Jesus' ostensibly older robe and chalice, however, suggest His power to transcend the limitations of time and so to be with us in every age.

Von Uhde portrayed Him as a friend of humble, poor and peasant people, as a guest in their homes, sharing their meals, blessing their children, enjoying their company.

Not everyone appreciated von Uhde's approach. His social realism was seen as vulgar and ugly, and he was criticized and scorned by those who wanted a more majestic and divine savior. But the domestic setting of this painting and the familial feeling of this gathering evoke responses in us that would be less likely with traditional Last Suppers. We feel comfortable with these disciples. They are real, mostly working-class people.

The varied renderings of their hands subtly suggest differences, but their faces and postures express the same sincere love of their Master. Their eyes and attention and hearts are totally fixed on Him, while He holds out the chalice offering Himself to them and for them. That mutual love and self-giving create the unique unity of this Last Supper. Christ's oneness with us had been the meaning of the many meals of His

public life, and His table fellowship came to its fullest realization in this final Eucharistic feast.

St. Ignatius defined love as a mutual sharing, so that lovers offer those they love whatever they are or have and are capable of sharing. Every gift we give is a sign of our desire to give ourselves—gifts of food especially, since food gives us our life. We symbolize giving ourselves with our gifts, but only God can actually do it—and does in the Eucharist. And that self-gift unites us with Him and makes us one Body with Him.

To the right, we recognize Judas leaving the room; his red hair, an age-old sign of treachery, gives him away. He looks back, but not with love. He will have no part in this fellowship. His chair stands empty in the painting's lower left corner. And just as this supper is portrayed as a normal, everyday meal so we'll feel welcomed and comfortable at it,



the empty chair is placed nearest us as an invitation for us to come and sit and share the company of Jesus and His disciples. We'll find ourselves sitting to the right of Anton Bruckner, the composer and a deeply religious man of prayer whom von Uhde admired so much he included him among the apostles, although Bruckner felt himself unworthy of appearing in such company.

... the empty chair is placed nearest us as an invitation for us to come and sit and share the company of Jesus and His disciples.

Throughout the centuries the Eucharist incorporates countless others into the Body of Christ. In our Eucharistic liturgies we invoke the Holy Spirit, Who formed Christ's Body in Mary's womb, first upon bread and wine to change them into the Body and Blood of Christ, and then upon those of us who share this Meal to transform us also into the one Body of the Lord. We cannot appreciate enough our unity with one another in Christ. Paul warned the Corinthians, who were at odds with each other socially and theologically, that those who receive the Eucharist "without discerning the Body" eat and drink judgment on themselves (1 Cor. 11:29). He did not have the "Real Presence" in mind so much as their unity with each other in the Body of Christ. †

**Fr. Peter Fennesy is serving his second term as superior of the Jesuit Community at Manresa. Since studying Theology & Art as well as Buddhist Aesthetics during a sabbatical year at the Graduate Theological Union in Berkeley, CA, he uses fine arts to illustrate his preached retreats.**

# Adoration

We asked our retreatants to share their experience with spending time in adoration of the Blessed Sacrament. Following are some of the responses we received.

## Dick Weisenburger

Through the solitude of adoration, thoughts are more channeled with fewer distractions. Adoration is the part of the retreat that gives time to reflect on the talks by the priest and place them in perspective.

## Melvi Huertas

Christ is among us and He wants us there, talking to Him in our daily life and routine. He wants us to share our worries and our happiness, too. When you adore Him, you disconnect from this world of material things ... connect to our

Creator as He made us. So, after you go and successfully disconnect from your surroundings, you talk to Him one to one, mind to mind. First you just thank Him for allowing you to be His—for life, for nature, for health, for a roof over your head, for family, even for troubles, because they are necessary to be closer to Him. If you go to talk about something sad, you leave happy, because He releases any worries. He lifts those heavy and negative feelings. He liberates you and allows you to understand that even if it might be sad, it was just part of His perfect plan.

## Janine Dionne

When I am visiting late at night, like 2:00-4:00 AM, I think of the apostles who could not stay awake to pray with Jesus as He suffered and prayed in the garden. It makes me want to try harder to stay awake with Him. I have fallen asleep a couple of times, but I know He knows my intention.

Jesus has asked us to spend time with Him, and it brings great peace to my soul knowing I am saying yes to Him. He has told many saints that obedience is the greatest virtue. This "YES" is not hard work, costs nothing financially, and the reward of grace and peace is invaluable. Many answers to questions and requests come during adoration. I believe I am visiting a friend who is as happy to be with me as I am with Him.

## Paul Seibold

For only the second time in 15 Manresa retreats, I signed up for the 10:30-11:00 PM slot for the adoration vigil last fall. At the kneeler before the altar and alone, I enjoyed the silence and the intimacy in the darkened chapel. Looking upward at the monstrance and its Contents, I recited the suggested prayer "Lord Jesus, Son of God, have mercy on me, a sinner," which seemed to suit me well. If God spoke to me in that setting, it would have been in a "still small voice" (1 Kings 19:11-12). As with my first adoration, I was surprised how quickly the time had passed, and I felt I had been not addressed but embraced. I was probably not the strongest link on the vigil, but a link nonetheless.

## Tom Youngblood

Always believing that God is present, the solitude and peace I experience during my visits have led me to make Holy Hours. I have vivid memories of the one made in October 1984. My dad was suffering from terminal pancreatic cancer. It was during my hour of adoration that God revealed to me the exact time of his passing and that he would enter directly into eternal life.



# Simple Acts of Reverence

By Lori Kneisler



## IT WAS ONE OF THE MOST REVERENT ACTS I HAD

ever witnessed. Toward the end of early morning weekday Mass at a local parish, the celebrant

was cleansing the Communion vessels. Priests are certainly always attentive and respectful during this part of the Mass, but there was something about the actions of this young priest on that ordinary day that was deeply moving.

Attending with me was a curious non-Catholic friend who leaned over to ask me what was he doing? She, too, had noticed his exceptionally reverent posture. Later, she and I talked about the difference between wiping a dish and cleansing a sacred vessel.

### The Act of Reverence

My dictionary says that reverence is both a noun and a verb. What my friend and I witnessed that day was the latter. To revere something, especially as sacred, flows out of a relationship of knowing who God is in relation to who we are. This kind of reverence can't be manufactured or produced on demand. Rather, it is an embodied attitude reflecting an inner stance of deep respect and awe.

Choosing reverence might not be understood by those outside the Church, but if approached honestly, it can be personally transformative and invitational to others: How can I take that feeling of reverence from a religious service and let it transform my actions during an ordinary day? How can it become an invitation for others? For me, there are reciprocal



relationships between reverence and other spiritual practices. Here are three:

### Expressing Gratitude

Expressing gratitude in both prayer and directly to others in my life reminds me that all I receive is pure gift. Gratitude is the antidote to entitlement and contributes to reverence as I realize at deepening levels how interconnected we all are. I've noticed, too, that others become more inclined to express their own gratefulness when in the presence of gratitude.

### Practicing Prayer Postures

Practicing various prayer postures helps me embody reverence. Folded hands, lowered or closed eyes, genuflecting, making the sign of the cross, hands raised in worship—all these gestures are outer expressions of an inner stance of reverence. Practicing them moves my heart to a deeper and more reverent place. Similar gestures practiced by others close by unite with my own, and the result is a surge of reverent energy worshipping our Lord.

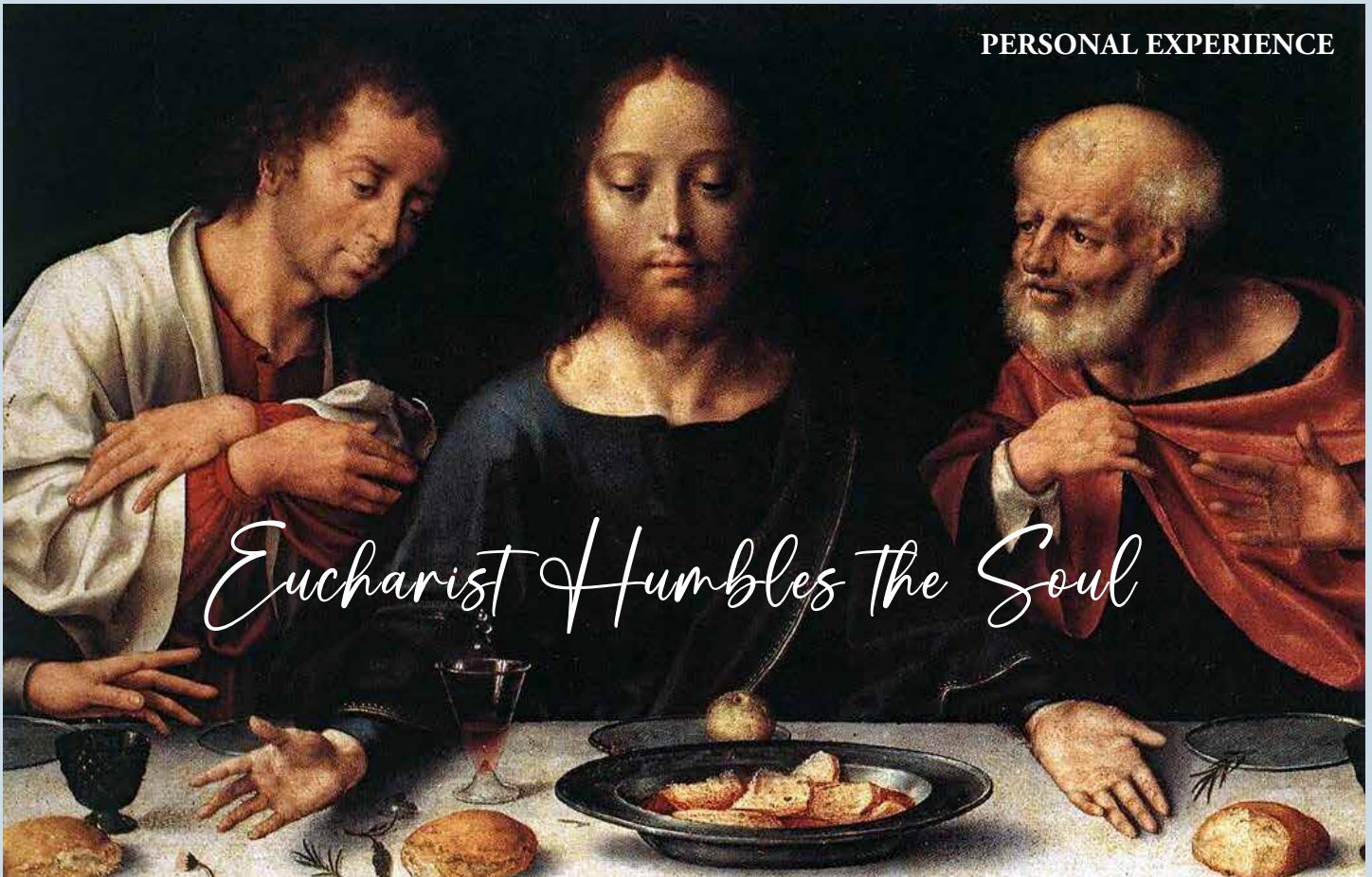
### Treating Others with Kindness and Positive Regard

Lastly, treating those I encounter with kindness and positive regard is a type of communal reverence. This stance of humbleness acknowledges that we are all pilgrims on a journey. While I may not agree with everything people say, I can have respect for them as persons and try to understand that their journey is difficult and full of challenges, too. Without fail, I've noticed cascading acts of kindness flowing from a simple initial gesture.

Mysteriously, miraculously, my life becomes more blessed when I practice these simple acts of reverence. Sometimes, those around me join in on these practices, and we are all lifted to a higher, more holy place together. †

**Lori Kneisler has more than 20 years of experience leading Bible studies and spiritual formation groups. She completed Manresa's Internship in Spiritual Companionship and serves as spiritual director in a variety of capacities including guiding people through the Spiritual Exercises.**





## Eucharist Humbles the Soul

By Jayson Wills



**ALTHOUGH I WAS BORN AND RAISED CATHOLIC, I HAVE NEVER GENUINELY APPRECIATED THE GIFT OF THE HOLY**

**Mystery of the Eucharist until I attended U of D Jesuit High School.**

Growing up, I always felt bored and empty during Mass, as if I were missing something. I had previously attributed this empty feeling to the Mass itself,

but I later discovered that this emptiness was coming from within me.

When I reached eighth grade, I began to undergo many serious religious and spiritual struggles, such as neglecting to pray, rejecting some teachings of the Church, and starting to lose my faith. Thankfully, through a close friend of mine, God rescued me from my situation.

My friend encouraged me to go to confession for the first time in years. This was an uncomfortable idea for me, and I had many excuses to get out of it. But nevertheless, I felt God calling me to confess, and so I did. Afterwards, I almost immediately felt a great spiritual rejuvenation, as if I plunged into fresh and cool water. This was unlike anything I had ever felt before, and I suddenly had a longing to receive the Eucharist.

I still remember my excitement, getting ready to go to morning Mass at school for the first time. The Mass was no longer boring to me, and each word spoken resonated with me. But when the time came to receive Communion,

and our Lord was placed in my hands, something still felt missing. I remember telling another close friend how I felt, and he pointed me to one of the directors in our faith and service department at my school. Upon speaking to him about my feelings, I quickly realized how little I knew about the Eucharist (a very humbling experience for a know-it-all like me).

Together, my new spiritual director and I read scripture, Church fathers and historical documents on the Eucharist. The more I learned the more I realized the truth of the Eucharist—it is truly the flesh of our Lord! It finally clicked in my head; the reason I felt so empty was because I was not aware of my own God, who was physically right in front of me the entire time.

After this third humbling experience, I made a decision. While bishops prefer people to receive the Eucharist standing and most people receive Communion in the hand, Catholics are permitted to receive kneeling and on the tongue. I don't doubt the reverence of those who do otherwise, but that was not enough for me. I decided to start receiving the Eucharist kneeling and on the tongue. I had seen people do it at Mass before, and it makes perfect sense to me that I should do the same. If this is really the flesh of my God, I ought to receive It with as much reverence as I am able to offer. And so now, every time I step forward and kneel to receive our Lord, I do not feel empty, but filled. †

**Jayson Wills is a student at the University of Detroit Jesuit High School, class of '25. There, he co-founded the Christian Theological Society and serves in the Faith and Ministry department.**



# Sharing the living Christ with others



By Sergio Pagés



**IN 2023 AND NOW IN 2024, MANRESA OFFERS** two Mission-driven programs for the Spanish-speaking community: *Guided Contemplative Prayer* and *Examen of Consciousness*.

Our leadership team, which includes Claudia Diaz, Carmen Fernandez and Bernardo and Cecilia Pacheco, has been influenced by the lectures and writings of Fr. Xavier Melloni, SJ, a Jesuit who resides at the retreat house in Manresa, Spain. In particular, his book, *El Cristo interior (The Interior Christ)*, has been especially instructive. Defining what he means by interior Christology, Fr. Melloni says, "Interior does not mean alien to the world, but rather a revelation of what the world holds within, springing forth from within all things and people, not by force, but more like a seed (Luke 13:19) germinating as if from a hidden center always present in everything.

We come to life to embrace God's self-giving and to become channels of His revelation into the world."

This interior Christology has inspired many of the themes in our programs. As we pray and work to prepare our talks, we are driven by our desire to share the Christ Who lives and dwells within us, and Who also lives and dwells in each of those who join us at our events.

When we gather and contemplate the sacred text of the gospels in the Ignatian tradition, the Christ within us transforms us by drawing us closer to Himself.

This transformation comes to light very vividly when, at the end of each event, we have time to share and listen to our interior contemplative experiences with one another. During

**(Above) Nearly 40 people attended the Guided Contemplative Prayer on the theme The Posada: Welcoming and Receiving Light on Dec. 3, 2023. (Left) Bernardo and Cecilia Pacheco introduce the group to contemplative prayer.**

this time, we hear how Jesus' words not only transform the persons sharing their experiences, but also those of us listening.

"Participating in the Eucharist implies entering into this dynamism that deepens as one participates in it," says Fr. Melloni. With each contemplation, we consume God's Word (John 6:35), and as a group we interiorize the experience of transubstantiation, hearing the words of the Christ speak to us and through us.

For those of you who speak Spanish, we invite you to experience this Eucharistic miracle. †

**Sergio Pagés graduated from Manresa's Internship in Ignatian Spirituality in 2011 and served on Manresa's Board of Directors. He gives the Spiritual Exercises and has led several workshops on Ignatian Spirituality in both Spanish and English.**



# Eucharist: Memory, remembrance and service



By Etta MacDonagh-Dumler



## THE TYPICAL DECEMBER WEATHER

forecast for Donegal, the small village where I grew up as a child, called for blustery cold winds off

the Atlantic with heavy rain showers and possible intermittent bright spells throughout the day. Cool and damp with "fresh" spells, as the Irish call them.

My seventh birthday was in August 1953, and this meant I was placed in with the December 12 group of first communicants. Perhaps anticipating the "fresh" weather, my mother chose warm clothing rather than the traditional white dress and veil.

There was a special gift for the day, big furry gloves, which I adored, and a warm bonnet; there was a nod to white in the white wool socks, and a new coat that I loved, sewn by the village dressmaker. It had special meaning because it was cut from a fine camel wool coat that belonged to my grandmother, Etta Doyle, a feisty faith-filled woman who came to live with us for extended periods.

Being dressed for warmth and not in the usual white dress was different,

but it was OK. I loved my new outfit, especially those furry gloves and feeling the presence of my Gran wrapping me in the warmth of my newly shaped coat.

Why, after all these years, does the image of hands in those big furry gloves make me smile and draw me closer to the Lord? What does the symbol of breaking apart my Gran's coat then remaking it to my shape mean? What am I meant to learn from my story? What does Eucharist mean for me?

My understanding of Eucharist is formed by my life experiences, the shared journey with others and my ongoing relationship with God. Each of us has our own Eucharistic narrative. It is our personal "Yes" to accepting and receiving the Body of Christ in us and in others. As such it is held in reverence and awe and openness to the work of God within us. In the words spoken and read and in the breaking of the bread of the Eucharist, we become one with our God and each other. For me that is the Mystery of God at work, in us, through us and with us.

In the liturgy of the Word and Eucharist, we come to acknowledge our dependence and need for relationship with the God Who saves. Alone and together, we give thanks for the sacrifice of the One Who became human for us; the One Who gives Himself to us to incarnate Himself through our acts of



love for the service of God and others—"more by deeds than by words," as St. Ignatius reminds us.

Eucharist also becomes the place of freedom as we pray the words of the centurion that we are not worthy, yet it is because we are so loved and accepted by God that we can come forward to receive the Body of Christ.

Eucharist is an act of communion with God. It is God's love at work in us. It invites us to be communal, to be in relationship with others. It is the Bread of Life for the journey, to be broken and shared with others for the service and glory of God, just as the seamstress "broke" my grandmother's coat so she could embrace me warmly again.

How we each live out that Eucharistic call to love and service is our personal response to the movement of God within us. †

**Etta MacDonagh-Dumler is a spiritual companion, guide for the Spiritual Exercises, retreat leader and group facilitator. Retired from the University of Michigan, she currently lives in Ann Arbor with her husband, Jon, where they are members of the St. Mary Student Parish community.**

Thank you for your generosity!

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Mary Beth Weichbrodt

**Candace Seizert**  
Gerald Seizert

**Dianne Sennett**  
Michelle Beitler  
Martin & Eileen Brennan  
James Burg  
PN & JB Conway  
Norbert Czajkowski  
Gerald & Lois Decker  
Alba Doto  
Steve & Julie Fleischer  
John & Nancy Greer  
Ed & Sylvia Hagenlocker

Dora Higbie  
Kevin & Lizanne Kenning  
Rebecca Thomas  
Abigail Tuttle  
Anne Whitelaw

**Judy Skelley**  
Pamela Beech

**Edward Smendzuik**  
Marilyn Smed

**Joan Smith**  
Rosemary Hastings

**Joseph, Lillian & Mark Stacey**  
Dennis & Ann Stacey

**Ken & Mary Thelen**  
Brian & Janis Thelen

**William Thomas**  
Thomas Thomas

**Martin Trombley**  
Renee Rourke

**Doris Wakefield**  
Thomas & Mary Wakefield

**Joseph Weibel**  
Michael & Paula Weibel

**Tom Weisenburger**  
David Langendorfer

**John T. Williams**  
Connie Kleinstiver

**Thomas P. Youngblood, Jr.**  
Michael & Pamela Harris

## IN HONOR OF

**Fr. Leo Cachat, SJ**  
Scott & Susan Baldwin  
James Hasset  
Rene & Jacqueline  
Hoenscheid  
Ron & Mary Joan Papajcik

**Ann Dillon and Cathy Selin**  
Ellen Crum

**Gina Groth**  
Judith Pasich

**Fr. Jim Hast, OFM Cap**  
Louis DiMambro

**Tom Hurley**  
Bob & Maggie Neaton

**Jesuit Senior Volunteers**  
Marlene Morlock

**The Kenyon Family**  
Jaimi Kenyon

**Melissa Khalil**  
Richard & Helen Jositas

**John Lawson**  
Bill & Kathy Mattingly

**Joe Olesnavage**  
Jeanne Egmond

**Fr. Bernie Owens, SJ**  
Kevin & Mary Counihan

**Regina "Gina" Rose Paesano**  
Robert & Joy Paesano

**Edmund & Kenneth Purey**  
Sandra Purey

**Vito Salvaggio**  
Cathy Robertson

**Gail Steinhaver Jensen**  
Thomas Jensen

**Walter Wininsky**  
James Vander Schaaf

## MILESTONES

**Manresa Pin**  
(15 Retreats)

Kevin E. Berry  
Anthony J. DiMarco  
Diane D. Gade  
Bob Jones  
Kathleen B. Kelly  
Mark Kusner  
Michael E. Nagy

## Awards

James E. Peiffer  
Frank A. Scerbo  
Paul M. Seibold  
Krista L. Thayer  
Timothy Wojdyncski

**Manresa Crest**  
(25 Retreats)

Albert Boyko  
Derek Desouza

Laura L. Gutmann  
Brian P. Henry  
Jeffrey M. Krause  
John D. Zafko

**Manresa Blazer**  
(50 Retreats)

Robert Salvatore  
Frank L. Schmid

## Born into Resurrection

**Jul. 1–Dec. 31, 2023**

Buddy Atchoo, 6 retreats  
David P. Connelly, 18 retreats  
Margaret Devereaux, 11 retreats  
Barbara Jenuwine, 7 retreats  
Sr. Jean Laubacher, IHM,  
10 retreats  
Marie Schimelfening, 1 retreat



# 2024 CONFERENCE RETREAT SCHEDULE

*A non-refundable, non-transferable \$50 deposit per person is required for all retreats. Retreats are not restricted to the groups named. All are welcome.*

## Men

### April

#### Friday-Sunday, Apr. 12-14

**Patron:** Blessed Francis Page, SJ  
**Groups:** Grand Rapids/Metamora; St. Ignatius of Loyola; Wyandotte  
**Director:** Fr. Peter Fennessy, SJ

#### Friday-Sunday, Apr. 26-28

**Patron:** Our Lady of the Way **Groups:** Detroit Police & Fire Fighters; Gaylord; Men of Manresa; Mt. Pleasant; St. Mary Magdalen **Director:** Fr. Steve Hurd, SJ

### August

#### Friday-Sunday, Aug. 2-4 (Men in Recovery)

**Patron:** Fr. Jack Schuett, SJ  
**Director:** Mr. Terry Sullivan

#### Friday-Sunday, Aug. 23-25

**Patron:** St. Stephen Pongrácz, SJ  
**Groups:** St. Bede; Leonard Stumm; The 12 Steppers **Director:** Fr. Robert Flack, SJ

### September

#### Friday-Sunday, Sept. 6-8

**Patron:** Blessed Sebastian Kimura, SJ  
**Groups:** McDonald/McHardy; Serra Club of Oakland County; Shrine/Reichenbach; St. Mary of the Hills  
**Director:** Fr. Peter Fennessy, SJ

#### Friday-Sunday, Sept. 27-29

**Patron:** St. Francis Borgia, SJ **Groups:** Feuerstein; Maher; St. Elizabeth, Tecumseh **Director:** Fr. Robert Scullin, SJ

### October

#### Thursday-Sunday, Oct. 3-6

**Patron:** St. John Ogilvie, SJ **Groups:** Weisenburger/Serra **Director:** Sr. Linda Sevcik, SM

#### Friday-Sunday, Oct. 18-20

**Patron:** St. Alphonsus Rodriguez, SJ  
**Groups:** Berry; Catholic Lawyers & Physicians; Ford Tractor; St. Vincent de Paul **Director:** Fr. Daniel Kennedy, SJ

#### Friday-Sunday, Oct. 25-27

**Patron:** St. Stanislaus Kosta, SJ  
**Groups:** Bodde/Schweihofer/St. Clare of Montefalco; Our Lady Star of the Sea; St. Hubert; St. Valerie **Directors:** Fr. Fran Daly, SJ and Sr. Kathie Budesky, IHM

## November

#### Friday-Sunday, Nov. 1-3

**Patron:** Blessed Rupert Mayer, SJ  
**Groups:** Holy Name, Birmingham; Immaculate Conception, Ira Township; St. Boniface, Oak Harbor OH; SS. Peter and Paul Jesuit Church  
**Director:** Mr. Christopher Alt, SJ

## December

#### Friday-Sunday, Dec. 6-8

**Patron:** St. Francis Xavier, SJ **Group:** Bayer-Toledo **Director:** Fr. Bob Ytsen, SJ

## Women

### May

#### Friday-Sunday, May 10-12

(Mother's Day Weekend Retreat)  
**Patron:** Mary, Mother of the Society of Jesus **Director:** Fr. Peter Fennessy, SJ

#### Friday-Sunday, May 24-26

(Women in Recovery)  
**Patron:** Fr. Fred Kammer, SJ  
**Director:** Deacon Tony Maciorowski

### June

#### Friday-Sunday, June 21-23

**Patron:** Sr. Mary Ward, IBVM  
**Directors:** Fr. Fran Daly, SJ and Sr. Kathie Budesky, IHM

## October

#### Thursday-Sunday, Oct. 10-13

**Patron:** Blessed Dominic Collins, SJ  
**Director:** Fr. Bob Ytsen, SJ

## November

#### Friday-Sunday, Nov. 8-10

**Patron:** Blessed Miguel Pro  
**Director:** Fr. Robert Flack, SJ

#### Friday-Sunday, Nov. 22-24

(Women in Recovery)  
**Patron:** Fr. Ed Dowling, SJ **Director:**TBD

## Men & Women

### April

#### Friday-Sunday, Apr. 19-21

**Patron:** St. Peter Canisius, SJ  
**Groups:** St. Frances Cabrini; St. Hugo  
**Director:** Fr. Robert Scullin, SJ

### May

#### Friday-Sunday, May 3-5 (Christian Meditation)

**Patron:** Fr. Roberto de Nobili, SJ

**Directors:** Fr. Leo Cachat SJ, DiAnne Schultz and Mary Gresens

#### Friday-Sunday, May 31-June 2 (Urban Parishes Retreat)

**Patron:** St. Peter Claver, SJ **Directors:** Fr. Robert Scullin, SJ and Retreat Team

#### Friday-Sunday, May 31-June 2 (Spiritual Freedom)

**Director:** Rosemary Insley

## June

#### Friday-Sunday, June 7-9

(Retreat for Spanish-speaking Adults)  
**Patron:** St. Alberto Hurtado, SJ  
**Directors:** Fr. Robert Scullin, SJ and Retreat Team **Note:** Ends at 3:00 PM on Sunday

## July

#### Friday-Sunday, July 26-28 (Married Couples Retreat)

**Patron:** St. Ignatius of Loyola **Directors:** Deacon John and Laura Manera  
**Note:** For traditionally married couples; \$100 deposit per couple required

## August

#### Friday-Sunday, Aug. 30-Sept. 1 (Christian Yoga Retreat)

**Patron:** Fr. John LaFarge, SJ **Directors:** Fr. Leo Cachat, SJ, Mary Gresens and DiAnne Schultz

## September

#### Tuesday-Thursday, Sept. 10-12

**Patron:** Blessed Francisco Gárate, SJ  
**Director:** Fr. Steve Hurd, SJ **Note:** Ends after lunch on Thursday

## November

#### Friday-Sunday, Nov. 15-17 (Jesuit Alumni)

**Patron:** St. John Berchmans, SJ  
**Directors:** Fr. Steve Hurd, SJ, Fr. Francis Daly, SJ and Fr. Trevor Rainwater, SJ

## Religious Sisters'

#### Sunday-Friday, Sept. 22-27

**Patron:** St. Margaret Mary Alacoque  
**Directors:** Fr. Peter Fennessy, SJ and Sr. Linda Sevcik, SM **Note:** Ends after lunch on Friday

To register for retreats,  
click on the retreat date or go  
to [manresa-sj.org/events](http://manresa-sj.org/events) or  
phone 248.644.4933 Ext. 0.

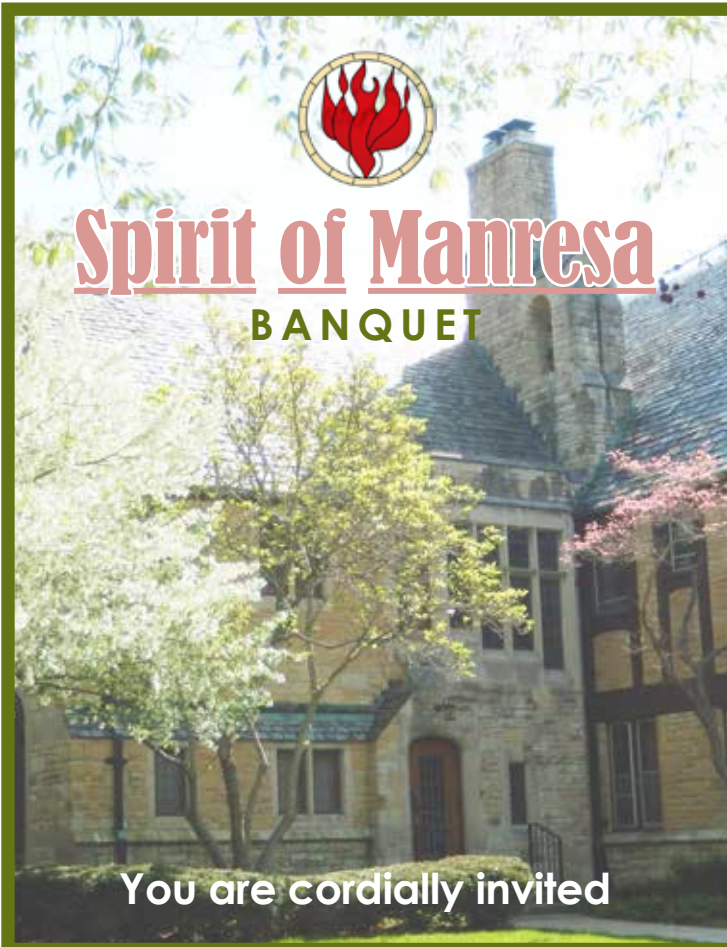


**MANRESA**  
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Join us as we celebrate the Mission and Ministry of  
Manresa Jesuit Retreat House.

**THURSDAY, MAY 2, 2024**

Cocktails 5:00 PM | Program 6:00 PM

**THE MINT AT MICHIGAN FIRST CONFERENCE CENTER**

27000 Evergreen Rd, Lathrup Village, MI 48076  
(NE Corner of I-696 and Evergreen)



**With Keynote Speaker**

**Fr. Tim McCabe, SJ**

President & CEO  
Pope Francis Center, Detroit, MI

***Finding God Among the Homeless***

**HONORARY CHAIRS**

JoAnn Amicangelo	Dave & Holly Nona
Jacalyn Foot	Bernardo & Cecelia Pacheco
Fr. Thomas McClain, SJ	Michael & Barbara Timm
Frank & Gail Migliazzo	

**50/50 RAFFLE**

Need not be present to win.

Purchase raffle and banquet tickets at  
[manresa-sj.org/2024banquet-tickets](https://manresa-sj.org/2024banquet-tickets)  
or phone 248.644.4933 Ext. 0