



Manresa Matters

Manresa Jesuit Retreat House

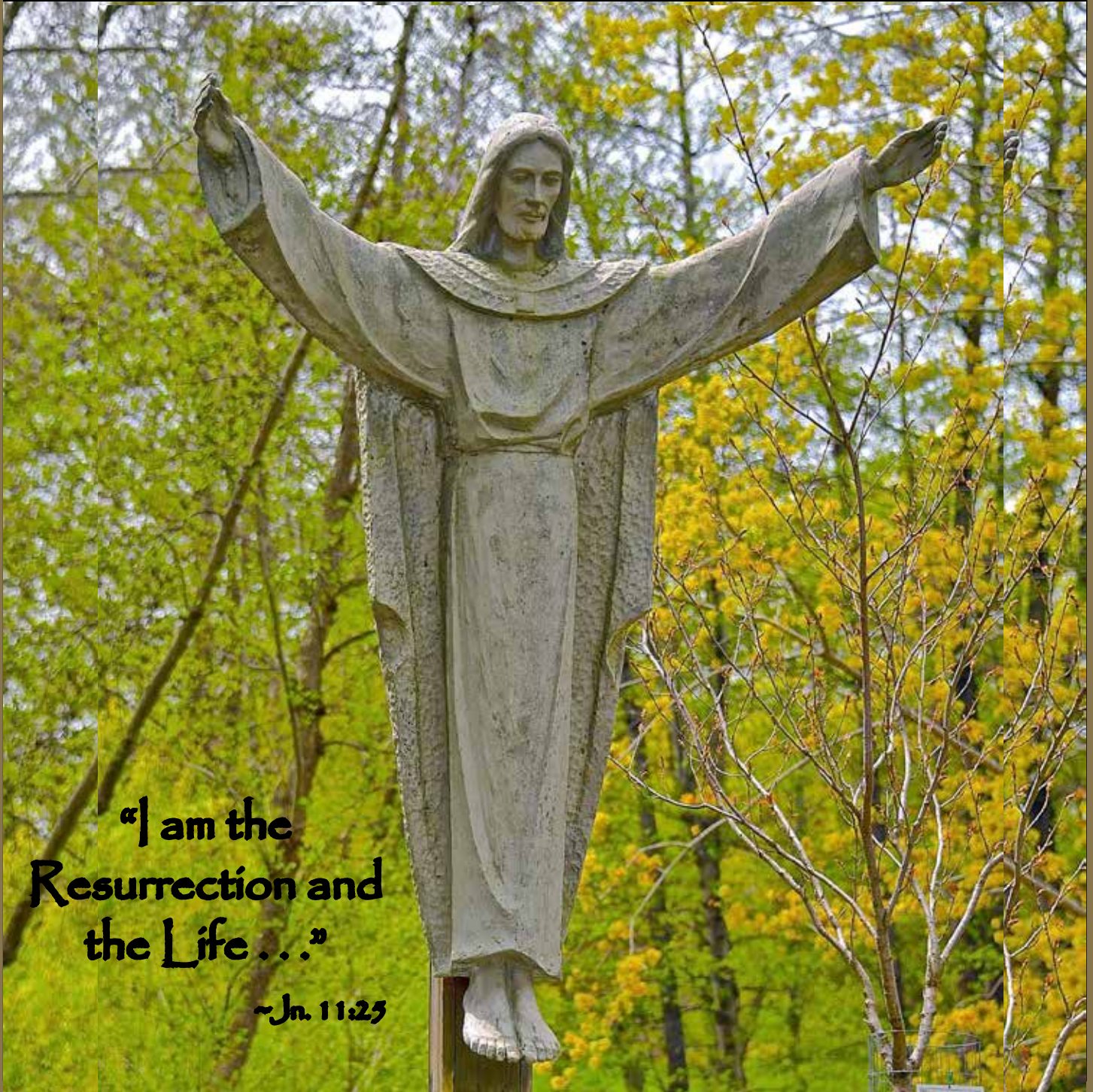
1390 Quarton Road • Bloomfield Hills, MI 48304-3554

Spring / Summer
2020

248.644.4933

www.manresa-sj.org

To help men and women grow spiritually through prayer, reflection, guidance and teaching according to the Ignatian tradition



**"I am the
Resurrection and
the Life..."**

~Jn. 11:25



Manresa Ministry Staff

Fr. Leo Cachat, SJ
 Fr. Francis Daly, SJ (Executive Director)
 Ann Dillon
 Fr. Peter Fennessy, SJ
 Fr. Robert Flack, SJ
 Fr. Steve Hurd, SJ
 Steve Raymond (Associate Director)
 Anne Smith
 Ruth Ann Stevens (Business Manager)
 Fr. Bob Ytsen, SJ

Board of Directors

Hughes Bakewell
 John Bernia
 Bill Brazier
 Mary Cafferty
 Fr. Francis Daly, SJ
 Fr. Peter Etzel, SJ
 Fr. Peter Fennessy, SJ
 Fr. James Gartland, SJ
 Mary Gresens (Vice-chair)
 Jim Guisinger
 Johnny Kello
 Peter Kreher
 Phyllis Peters Look
 Keller McGaffey (Chair)
 Frank Migliazzo
 Fr. Ted Munz, SJ
 Sergio Pagés
 DiAnne Patterson Schultz
 Mike Timm
 Jim Wilson

Manresa Matters
 is published semiannually by
 Manresa Jesuit Retreat House
 1390 Quarton Road
 Bloomfield Hills, MI 48304.
 For more information phone
 248.644.4933 or email
office@manresa-sj.org.

**Comments, suggestions,
 story ideas, photos of Manresa?**
 Please write to us via email at
asmith@manresa-sj.org
 or use Manresa's postal address.

From the Editor

Jesus and I are leaning together against a large rock, facing the empty tomb. It is still dark out, but the entrance from where He resurrected is plainly visible. No words are spoken between us, but there is a sense of knowing what each is thinking and feeling. My own emotions include relief, joy, amazement, gratitude and profound peace. Somehow Jesus conveys to me how every second of His painful suffering and death were absolutely worth the outcome: the promise of living with Him forever. He further reassures me that He would do it all again—and more! What incredible love!

That is the scene that plays out in my mind every time I pray the first Glorious Mystery. I expect your image will differ from mine; in fact, this issue contains a variety of stories evoked by its theme, “Resurrection and New Life”:

- Our Executive Director invites you to walk with him as he recounts a favorite Lukan Scripture passage (p. 3).
- Two spiritual directors each relate how their retreatants were touched during the Fourth Week of the Spiritual Exercises (pp. 4-5).
- A retreat director explains how she was personally awakened during a special pilgrimage (p. 6).
- Publications Team members reveal aspects of the resurrection in art (p. 7), music (p. 9) and nature (p. 15).



The Road to Emmaus on Manresa's campus.

- Two interns describe how they were transformed through Manresa's Internship (p. 8).
- Another Publications Team member tells how the resurrection story of a friend affected him and his students (p. 16).

This is only a glimpse of all that's in store for you within these pages. We hope the articles will inspire you to spend time in prayer and further reflection during this Easter season. Consider attending one of Manresa's retreats (pp. 18-19) as a way for God to reveal Himself more fully to you. And do let us know how you were impacted during your time here; if you include your contact information we might ask you to write an article for a future issue.

Anne Smith

P. S. Be sure to join us for the Spirit of Manresa Banquet and Super Silent Auction on April 30, where guest speaker Br. Jim Boynton, SJ will talk about some life-changing events of his own (p. 3).

The cover photo of the Risen Christ on Manresa's campus was taken by retreatant Chuck Jones.



Publications Team members pictured from left to right are Paul Seibold, Grace Seroka, Fr. Peter Fennessy, SJ, George Seroka, Steve Raymond, Anne Smith and Hugh Buchanan.

Help Us Save Mailing Costs

To receive Manresa Matters via email only, please go to our homepage at

www.manresa-sj.org/publication-form/ or call 248.644.4933 Ext. 0 or email us at office@manresa-sj.org.

Please report duplicate mailings by phone or email. Thank you!



From Our Executive Director

Our theme for this issue of *Manresa Matters* is “Resurrection and New Life.” I suggest that you take a moment to pray with my favorite story at the time of Jesus’ Resurrection, Luke’s account of the two disciples of Emmaus (Lk 24:13-35) . . .

Accompany the two disciples. We do not know the reason they left the community in Jerusalem but we do know they were discouraged because Jesus had died. As they journeyed, they encountered the Risen Jesus, Whom they did not recognize. He listens to their disappointment about the execution of Jesus of Nazareth and how they had hoped He was the one to redeem Israel. To make matters worse, they tell Jesus, “This morning some women told us they saw the empty tomb of Jesus and were told in a vision, ‘He is alive.’” Listen to their conversation, especially Jesus’ response.

He chides them, “How slow you are to believe all that the prophets have spoken.” Then Jesus opens their understanding of what Moses and all the prophets taught. Hear the Lord ask them, “Was it not necessary that the Christ should suffer these things and enter into His glory?” What is your response to Jesus? The disciples begin to

realize that their hearts are on fire as they listen to their fellow traveler. Ask Jesus to draw you into the mystery of His Resurrection.

As they near Emmaus, the disciples invite Jesus (and you!) to stay with them. While at dinner Jesus blesses and breaks the bread and they recognize their fellow traveler is the Lord. Jesus vanishes out of our sight. Even though it is late in the evening, the disciples decided to return to their Jerusalem community and share their experience of the Risen Jesus. Feel the joy and renewed life in the two Emmaus disciples.

What is your
response to Jesus?

May we receive the grace to appreciate that each time we participate in a Eucharistic Liturgy, we are like the Emmaus disciples. We, too, are accompanied by the Risen Jesus. He opens the Word of God for us and nourishes us with His Body and Blood. As we recognize His presence within us, our relationship to Jesus is deepened. Renewed and enlivened, may we, too, go forth to our community to love and serve our sisters and brothers.



Francis J. Daly, SJ

Francis J. Daly, SJ

Spirit of Manresa Banquet & Super Silent Auction

Thursday, April 30, 2020

Shenandoah Country Club - West Bloomfield, MI



Keynote Speaker: Br. Jim Boynton, SJ
Digitus Dei / The Finger of God
How life-changing events reflect the movement of God

Br. Boynton teaches spirituality at University of Detroit Jesuit High School and serves in its Office of Faith and Service. He was honored last year by the Michigan Irish American Hall of Fame for his “Christian life of service to others.” Br. Jim promises to include some musical entertainment with his presentation!

Please join us for our annual fundraiser in support of Manresa’s Mission. Doors will be open at 5:00 PM for registration and for those who wish to tour the Chaldean Cultural Center. Refreshments are available at 5:30 PM, followed by a fabulous dinner and speaker, Super Silent Auction and much more! Tickets from \$150.

Ticket information online at:
www.manresa-sj.org/2020banquet-tickets/
or call the front office at 248.644.4933 Ext. 0

The Fourth Week of the Spiritual Exercises

The Spiritual Exercises of St. Ignatius consist of four “weeks” or movements, each focusing on a certain aspect of the life of Christ. The emphasis of the Fourth Week is the joy of the Resurrection.

Some 500 years ago St. Ignatius gifted the Church with the Spiritual Exercises as a testament to God’s laboring of love throughout his life. In his book titled *The Ignatian Adventure* Kevin O’Brien, SJ writes: “The Exercises have never been for Jesuits alone. Ignatius crafted the Exercises as a layman, and he intended them to benefit the entire Church.”

The retreatant spends a great deal of time in contemplative prayer accompanying Jesus, His disciples and those He interacts with along the way. In the Third Week of the Exercises, the retreatant walks with Jesus through His sorrowful Passion. By this time, the retreatant is typically developing a close personal relationship with Jesus in the use of imaginative prayer.

In the Fourth Week St. Ignatius guides the retreatant through Gospel passages we are familiar with: the disciples find the empty tomb, Jesus appears to Mary Magdalene and the women at the tomb, then to the disciples on the way to Emmaus, later twice in the upper room, and so on.

To whom do you suppose Jesus first appeared?

St. Ignatius adds this footnote to start the contemplation of the Fourth Week: “He [Jesus] appeared to the Virgin Mary. Though this is not mentioned explicitly in the Scripture it must be considered as stated when Scripture says that He appeared to many others.”



Keller McGaffey graduated from Manresa’s Ignatian Spirituality Program in 2016. He serves as a spiritual director and guides others in the Spiritual Exercises and has led workshops at Manresa on prayer and spirituality in the workplace. Keller is currently serving as Chair on Manresa’s Board of Directors.

It’s as if St. Ignatius is saying, “Of course Jesus would have appeared to His Mother first!”

Up to this point in the Exercises the retreatant has been with Mary at the birth of Jesus, beside her as He is missing and later found in the Temple, and again alongside her at the foot of the Cross. Ignatius now invites the retreatant to be present at the scene when Jesus first appears to His blessed Mother. The retreatant is encouraged to pray for the “grace of freedom” to be very present to Jesus and Mary, entering into their feelings, thoughts and consolation.



As the retreatant, imagine the excitement of Jesus sharing the joy of the Resurrection with the closest person He has known His entire life on earth. Listen to what they say to each other, see what they do. How does Jesus present himself to Mary, how does He console her after her sufferings? Do they invite you into this intimate and joy-filled encounter? Can you imagine it?

One of my retreatants had the experience of watching the tearful embrace of Mother and Son right after the Resurrection. Mary was sobbing in overwhelming joy while being held by Jesus. He felt a bit awkward standing to the side and watching this touching scene. Then a remarkable thing happened: they parted enough to invite him into a group hug . . . and he joined them. Having had several encounters with Mary and Jesus in the Exercises, and coming into a deep friendship with each of them, he found it a sacred moment to share in this intimate embrace between Mother and Son.

This is one of many such encounters that illustrate the fruits of the Spiritual Exercises. The Exercises are designed to help us grow in union with God, free us to make good decisions about our lives and to “help souls.” Our lives are re-ordered by growing in interior freedom from sin and disordered attachments so that we are able to respond more generously to God’s call. Through the Exercises the Living Word comes to life, not as a historic document but as an invitation here and now to encounter and befriend Jesus in a way that is uniquely yours.

~ by Keller McGaffey

The Fourth Week: Another View

At the conclusion of the Fourth Week of the Spiritual Exercises I offer retreatants a prayer exercise that St. Ignatius titled “The Contemplation to Attain Love.” This exercise “resumes the principal themes of the four weeks of the Spiritual Exercises into a synthesis by which a person moves gradually to God as he is and to whom he surrenders himself in all things.”¹ As explained by Howard Gray, SJ, the retreatant praying the Contemplation is “choosing consciously at the end of this retreat experience that ‘I will be a lover by knowing how I am loved.’”² I share with you here the story of how one retreatant chose to be a lover by knowing she was loved.

I first met her at Manresa and came to know her when she participated in a program I helped to facilitate called “Encountering Jesus Heart to Heart: Praying with St. Ignatius.” Some time later she came to see me and asked me to be her spiritual director. I explained that I’d be privileged to do so but that she might wish to interview additional spiritual directors before choosing one. She said, “No, you’re the one.” She told me she felt “accepted as she was” by me. And so I said “yes,” and we began our journey together.

Between our first and second meetings she was diagnosed with a form of cancer that came with a prognosis of three to five years. Two months after sharing her terrifying news, she decided to begin the Spiritual Exercises. And so in the midst of tackling her cancer through research, changing her diet and receiving chemo treatments she spent an hour each day in prayer and met with me each week.

During the nine months of praying the Spiritual Exercises she came to embrace God’s acceptance of her “as I am!” and she desired to accept herself as she experienced God accepting her and loving her. She came to know Jesus and to feel His tender touch when she met Him in prayer. And she felt herself prompted, seemingly against her own inclinations, to reach out to others. Her involvement at Gilda’s Club³ was a fruit of this prompting.

I have often heard it said, and it is my own lived experience, that although the Spiritual Exercises have a structure with a beginning and an end, a retreatant doesn’t “complete” them but rather continues to live the Fourth Week through his or her daily choices. This was my retreatant’s experience. She continued in spiritual direction and about one year after praying with “The Contemplation to Attain Love” she was once again praying with this same exercise. In “The Contemplation” St. Ignatius notes that “love consists in interchange between the two parties; that is to say in the lover’s giving and communicating to the beloved what he has or out of



what he has or can; and so, on the contrary, the beloved to the lover.” In the midst of physical pain and the progression of her cancer, my retreatant heard Jesus asking her to “feed my lambs,” and she desired to respond in love in whatever way she could.

Six months later, at her funeral, the priest spoke of his visit with her before she died. She told him she didn’t know what it would be like to die, but she did know that God loved her. She showed him a bookmark I had given her and with which she had been praying: “Nothing can separate us from the love of God (Romans 8:38-39).”

She chose to be a lover by knowing she was loved.

~ by Diane Neville

Diane Neville is a wife, mother, spiritual director and volunteer. She received her spiritual direction training at Manresa and was commissioned in 2005. She served as Manresa’s Director of Women’s Ministry from 2013 to 2015.



1. Buckley, SJ, Michael J. (1975) “The Contemplation to Attain Love.” *The Way Supplement*, Vol. 24 (Spring)
2. Gray, SJ, Howard; Georgetown University. (2012, November 6), “Dynamics of the Spiritual Exercises Lecture 10: Contemplation to Attain Divine Love.”
3. Gilda’s Club is a support group for cancer patients and their loved ones.

Finding New Life Along the Camino

Most of us know that life is a journey—always—and that it can be revelatory if we keep our eyes open along the way. It is a journey that can be life-giving to ourselves and others if we accept as gift all that is handed to us and return as gift all that we can.

A few months ago, I embarked on a pilgrim's journey, 155 km of the Camino de Santiago, with my friend Maria and 43 others, most of whom were seasoned hikers. That experience turned out to be reminiscent of my own life's journey and was in some ways a resurrection from a bit of darkness I carried with me and had offered to God at the beginning of the trip.

The seven-day trek through the mountains and hills of northern Spain was both revealing and difficult. Each day brought its own particular pain and pleasure; both, especially the pain, disclosed the presence of the Holy One and brought about an inner awakening and awareness of His hand in everything.

The first day of the trek was, for me, the *most* difficult. The rough terrain, high altitude and cold rain were unexpected challenges, especially for the two of us who were unseasoned hikers and ladies of a "certain age." At a point during the day, feeling fatigued, exhausted and spent, I wondered (and asked) why God had brought me on this particular journey and if it would end for me right then and there. As I stood at the base of a large hill before trying to climb, a young biker approached, pushing his bike. He stopped and, looking at me compassionately, asked if he could push me up the hill on his bike. I declined his offer, but he was insistent; he then asked if he could help me up the hill, an offer I also declined. I imagine he was thinking I might die there on that trail. He finally asked if he could give me a hug, an offer I accepted. It was a life-giving gift that gave me the strength to finish the climb. It felt as if I had been ministered to by an angel of light.

Over the seven days, we walked, trekked and even trudged down narrow mountain paths, up slippery slopes, along curving treacherous rocky roads and highways, through beautiful forests, farmland and quaint villages. We climbed up and down hills and walked along many paths strewn with animal waste—lots of it. Yet the sites, the smells, the kiss of the rain and mist, the sound of the trees moving in sync with the wind, the sound of stillness and extended conversations with the Lord were—all of them—unadulterated beauty.

On the day prior to our last day of hiking, we emerged from a long uphill track and came to a forest whose trees formed a canopy over a long, winding path. It felt as if we were entering a beautiful cathedral, and the soft sway of the leaves seemed to quietly whisper: "This is Holy Ground." In that moment it felt as if some of the darkness residing within me was dissipating and that I was being bathed in the warmth of Holy Light. Basking in this awesomeness, I found myself giving thanks for all of it and everything. Then I heard *it*, the dulcet tones of sweet music wafting through the air. I thought I was imagining things until we came to a clearing where a young man was sitting on a mound of dirt playing his flute (with his hat in the road waiting for donations). What a wonderful gift!

On the seventh and last day of walking, we finally reached Santiago. It was a long, arduous journey, but it was worth the time and pain. It was a journey much like my life-journey when I've trodden into situations about which I knew little or nothing and did not know what I needed to know. Some of those roads/paths have been rocky, filled with treacherous holes I couldn't see. Some of them have been fairly smooth and inviting, offering opportunities and gifts. Several of those paths were littered with smelly dung, and a few of them I managed to avoid (others, not so much). There were even times when I wondered why I was placed in that space and time and questioned my reason for being. But the many resulting gifts of life have been worth the journey. Throughout both journeys there has been a discernible Presence always responding to me, even carrying me when I could no longer walk on my own.

The Camino trek was a wake-up call to me, God's reminder that "we've been here before; I will not forsake you." Because I can see that I am so greatly blessed and because I know I am gifted with a love that can sustain me forever, a love that creates and allows me to be a part of an ongoing creation, I hope and pray I can and will be an instrument for bringing new life to others in some way as they travel their many paths.

~ by DiAnne Patterson Schultz

DiAnne is a 2003 graduate of Manresa's Internship Program, a trained spiritual director, has led people through the Spiritual Exercises and facilitated retreats, spiritual workshops and days of reflection. She serves as an ESL tutor at All Saints Literacy Center in southwest Detroit and is a parishioner of Detroit's Gesu Catholic Church.



The Camino leads pilgrims to the shrine of the Apostle St. James, located in the Cathedral of Santiago de Compostela in northern Spain.

In Him Was Life

By His incarnation and resurrection Christ offers us new life—divine life and eternal life.



Our Lady of the Sign (15th century),
a fresco in the Cathedral of Cordoba, Spain.

Paintings of the Annunciation typically portray Mary reading, and her text is understood to be Isaiah 7:14, “The Lord Himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” The text gave rise to the icon of *Our Lady of the Sign*—Mary with her hands raised in prayer, and on her breast the infant Jesus within a round aureole. It depicts the moment when Mary says, “Be it done unto me according to Your word” and simultaneously Christ is conceived in her womb.

The equivalent image in the Cordoba Cathedral is different; not only is Jesus not confined within a symbolic womb, but rays of light radiate outward from Him in all directions. These rays form a kind of halo, a sign of holiness, an attribute primarily of God and then of those who are one with Him.

But at the moment of the Incarnation these rays carry a deeper meaning. New life has begun not just for Jesus, but for all of us as well. When God becomes human, He supplants Adam as the head of our race. Now, the life that flows from the head to the rest of the body is not just life tainted by original sin, but a share in Christ’s divine life. “Where sin abounded, grace abounded all the more” (Romans 5:20). The power of Christ’s incarnation reaches out from Him to every part of creation, bringing all things under His headship and bringing new life, divine life, to us. God has become human so that humans may become divine.

John and Sarah Crossan’s recent book, *Resurrecting Easter: How the West Lost and the East Kept the Original Easter Version*, illustrates two different visualizations of the Easter event.

The typical image of the Resurrection in Western Christianity is of Christ emerging alone from a tomb or sarcophagus; the only other humans present are the sleeping guards. This image is not used by Eastern Christianity because the Gospels do not mention or describe this physical aspect of the Resurrection.

The Eastern icon of the Resurrection (in Greek *Anastasis*) portrays Christ in the abode of the dead where the just people who died before Christ wait for His grace to open to them the gates of Heaven. There He tramples personified Death underfoot with all his locks and chains, shackles and prison doors. He takes hold of Adam and Eve, symbolic of the whole of humanity, and pulls them out of their graves, sharing His resurrection with them and so with us. Western Christianity depicts an individual resurrection, Eastern Christianity a universal resurrection. There is but one resurrection, that of Christ, in which we are given a share. “God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus” (Ephesians 2:6). “Since, then, you have been raised with Christ, set your hearts on things above” (Colossians 3:1).



Anastasis (ca. 1316–21),
a fresco in the Church of the Holy Savior of Chora (now the Kariye Museum), Istanbul.

These two mysteries, the Annunciation and Easter, which we celebrate this year on March 25 and April 12, obtain new life for us—divine life by Christ’s incarnation, eternal life by His resurrection.

~ by Peter Fennessy, SJ

From Death to New Life

Dead. My career was dead. My husband was dead. And my heart was dead. In fact, I felt as if I had been relegated to a tomb.

I had worked as a family practice physician for almost 30 years. After my husband's death, I moved near Grand Rapids, MI to work at a federal healthcare center. I lasted only two years. "Burned out" is inadequate to describe my state at that time. "Burned to a crisp" would be more appropriate. It was with a great sense of vocational failure that my career in healing had ended.

Fortunately, around that time, I attended an eight-day silent retreat where I was introduced to Ignatius of Loyola. I came to know Jesus more intimately through Ignatian contemplation. My resurrection slowly blossomed by attending Manresa's mini-courses in Ignatian Spirituality, where the idea of applying for the Internship in Spiritual Companionship began to grow.

What I had always found most rewarding about the practice of medicine was the privilege of listening to other people's stories and accompanying them through their joys and sorrows. I always believed that healing happens more through relationship than through pills, potions or prescriptions. For that reason, I thought that spiritual companionship would be a good fit for me, and I was encouraged to apply to the Internship by my spiritual director and many friends who knew me well.

❧

"I always believed that healing happens more through relationship..."

❧

Although I was anxious to be of service again, I also applied to the Internship for selfish reasons. It was a lot of fun! I enjoyed the seminars on Ignatian Spirituality so much that I wanted to continue. It was a pleasure to be around such good people, both those directing the Internship and those attending it. The faith-sharing and soul-stretching have given me new life and new hope.

Perhaps God has transformed my dead medical career into a new way of accompanying others. Of that I'm not quite sure. But I do know that through the Internship God has brought new life to me, transforming me into someone much more open to His ways.



~ by Angela Ambrosia

Angela Ambrosia recently moved to Lansing, MI. She will graduate from Manresa's Internship in May 2020. Besides being a team member of REFLECT, which offers retreats for mid-life single adults, Angela says she is making herself available to God and looking forward to how He will use her listening skills in a future ministry.

A Glorious Resurrection

Growing up as a Protestant preacher's kid, I was steeped in the religious teachings of my faith but always sensed there was more to God than any one denomination or religious doctrine could contain. The Internship in Spiritual Companionship at Manresa invited me to consider new ways of thinking about God, prayer, love and listening. As I did, little by little, something within me began to open as I relinquished some deeply ingrained ways of believing that had shaped my identity and understanding of Christianity for years.

Not that those ideas were wrong, but they had become "limiting" in my desire to know God more fully. And, yes, at times this relinquishing almost felt like heresy, as though I might lose myself completely in the process; and in some ways, I guess I did. It was an internal dying process . . .

❧

"... something within me began to open..."

❧

Oh, but what a glorious resurrection followed! It was like waking up, seeing with new eyes, hearing with new ears and living out of a much truer identity than ever before—an identity defined by Divine Love. The Internship taught me ways to be more present to this Divine Love through the grace of imaginative prayer and other spiritual practices. I also began to trust my own experience with God through the process of discernment and surrender. This continual process of "relinquishment and resurrection" has been key to my ongoing transformation in Christ.

The Internship was one of the most freeing, grace-filled and life-giving journeys I've ever experienced and influences how I engage in the world today. Since graduation, God has opened doors for me to teach and share what I have learned among pastors and ministry leaders within my own denomination. I can honestly say that the seeds planted during the Internship are bearing fruit in ways I could never imagine.

I would highly recommend the Internship because, if entered into with an open and humble heart, you WILL BE awakened, challenged and reborn into a deep and precious intimacy with Christ Jesus that will impact every visible and invisible aspect of your life.

~ by Vicki Thomas-Teed

Vicki Thomas-Teed graduated from Manresa's Internship in 2017. She is a therapist in the field of Neuropsychology and works with pastors and ministry leaders in spiritual wellness through teaching, sacred listening and spiritual direction.



The Empty Tomb Imagined in Music

On Easter Sunday 1725 in Leipzig, Saxony, Johann Sebastian Bach (1685-1750) introduced a cantata (a choral piece with orchestral accompaniment) about the resurrection of Jesus. He had adapted it from the secular *Shepherd Cantata*, attributed to Christian Friedrich Henrici (pen name “Picander”). Bach later revised this cantata into a more meditative work, the *Easter Oratorio*, to better express the human emotional responses to the Resurrection. The portrayal is notably Ignatian in its imaginative treatment of a Scriptural event: how the two Marys, Peter and John share in discovering the empty tomb.

In the fourth section of the oratorio, the two Marys rebuke Peter and John for not bringing anointing oils for the Body; the men reply that they were prepared to anoint Jesus with their tears. The scene unfolds as the four by turns react with regret, anticipation, wonderment, assurance, consolation, eagerness and joy, culminating in triumph. For all these reactions of the heart, the poem also appeals to the head, anchoring the reader in *terra firma*: “Here is the grave / and here the stone that covered it” and offering physical evidence: “Here I delight to see / the head cloth lying unwound.”



This representation of the open tomb can be seen from the 15th Station of the Cross on Manresa's campus.

With its interplay of music and lyrics, the aria in the seventh section “Easy my death shall be . . .” was praised by musician and theologian Albert Schweitzer (1875-1965) as “one of the most beautiful sacred lullabies that Bach ever wrote. We seem to be gazing in a dream over a gently-moving sea, towards the fields of eternity.” I invite you, Dear Reader, to use your imagination and reflect on the masterpiece that follows.

~by Paul Seibold

Bach's Easter Oratorio^a, BWV^b 249 (translated from the original German by Paul Seibold)

1, 2 - Sinfonietta^c

3 - Chorus, Peter & John

Come, hurry and run, you flying feet,
Get to the hollow that covers Jesus!
Laughing and gladness
Accompanies the hearts,
For our Savior is awakened.

4 - Recitative^d

Mary Magdalene

O spirit of cold men!
Where then is the love,
That you owe to the Savior?

The Other Mary^e

A weak woman must shame you!

Peter

Alas, a sorrowful affliction

John

And anxious suffering of heart

Peter, John

Has with salty tears
And melancholy longing
Wanted Him to be anointed.

The Other Mary, Mary Magdalene

Which you, as we, did in vain.

5 - Aria^f, The Other Mary

Soul, your spices
Should no longer be myrrh.
For only
The splendor of laurel wreaths
Will quiet your anxious desire.

6 - Recitative

Peter

Here is the grave.

John

And here the stone
That covered it.
But where would my Savior be?

Mary Magdalene

He is awakened from the dead!
We met an angel,
Who made it known to us.

Peter

Here I delight to see
The head cloth lying unwound.

7 - Aria, Peter

Easy my death shall be,
Only a slumber,
Jesus, thanks to Your head cloth.
Yes, that will refresh me there
And wipe the tears of my pain
Consolingly from my cheeks.

8 - Recitative & Duet, the two Marys

Meanwhile we sigh
With burning zeal:
O, could it only happen soon
To see the Savior Himself?

9 - Aria, Mary Magdalene

Tell me, tell me quickly
Where I might find Jesus,
Who loves my soul!
Come, do come, embrace me;
For without You my heart is
Completely orphaned and sorrowful.

10 - Recitative, John

We delight
That our Jesus lives again.
And our heart,
At first so tearful and uncertain,
Forgets its pain
And meditates on songs of joy;
For our Savior lives again.

11 - Chorus

May praise and thanks,
Lord, remain Your hymn.
Hell and devil are conquered,
Their gates are destroyed.
Rejoice, you unbound tongues,
To be heard in heaven.
Open, oh heaven, your magnificent arch,
The Lion of Judah draws forth in victory!

a. Oratorio: music with dramatic text, usually based on a religious theme, composed for solos, chorus and orchestra, without costume, scenery or action

b. BWV: an abbreviation for Bach-Werke-Verzeichnis, a numbered catalog of Bach's works, this one being #249

c. Sinfonietta: a “little” symphony, here in two movements: *Allegro* (lively) and *Adagio* (slowly)

d. Recitative: a declamation sung in the rhythm of ordinary speech and often on the same note

e. Maria Jacobi in the German but could be either “the other Mary” (Mt. 28:1) or “Mary, the mother of James” (Mk. 16:1)

f. Aria: a melodic solo sung with accompaniment



Introducing Sharon Snyder

Sharon Snyder joined Manresa as Director of Advancement. Sharon's résumé includes over 25 years' experience in both non-profit and for-profit industries. Her positions have been with universities, hospitals, non-profits, and family-owned automotive

Sharon Snyder

and supply businesses. Her consultancy company, Sharon Snyder Associates, served businesses and non-profits in Michigan and Florida. Throughout her career Sharon has supported and held leadership positions on civic boards and with philanthropic groups. "I joined Manresa because I believe in its Mission and want to use my background to help achieve its continued growth."



Introducing Karen Wilson

Karen joined Manresa as Coordinator of Events & Volunteers, replacing Sally Janecek, who retired at the end of December 2019. Karen is in the process of planning the Spirit of Manresa Banquet & Super Silent Auction that will be held on April

Karen Wilson

30, 2020. In addition to various sales positions, she has over 20 years' experience planning auctions at schools including Kensington Academy, St. Hugo of the Hills and Academy of the Sacred Heart, as well as special events at Derby Middle School and Seaholm High School. "What I love most about Manresa is praying the rosary while walking the labyrinth and meeting all our wonderful supporters."

HONORARY AND MEMORIAL GIFTS

Manresa is very grateful whenever you honor or remember your loved one with a gift to us. The following gifts were received between August 1 and December 31, 2019.

In Memory of Chris Barbero
Edward Sponseller

In Honor of Martha Bober
Pamela Kestner

In Honor of Fr. Leo Cachat, SJ
Rosario Ortisi

In Memory of AB Chettle
Gregory Denlea

In Memory of Richard P Condit
Michael & Marleen Condit

In Honor of Mr. & Mrs. Thomas Currier & Family
Dennis Currier

In Memory of William R Dahlin
Patricia G Dahlin

In Memory of Clifford & Rachel Dionne
Susan Williams

In Memory of Jack Frye
Roger & Joann Bonahoom
Martin & Eileen Brennan
Chris & Jill Jelinek
Matthew & Julie Kunz
Mary Letscher
Richard & Virginia McDermott
Rob & Colleen Nagle
David & Marlene O'Leary
Michael & Kathleen Schwartz
Patricia Verhelle
Nancy Wilson

In Memory of Diane Gac
Susan Darga-Martino

In Memory of John & Russell Gnau
Julie Pulte

In Memory of Julie Goskie
Joanna Becker
Janice Daniels
ViJay & Julie George
Nina Lebioda
William & Julie McEvoy
Peter & Cynthia Merritt
Frances Mills
Maira Smith
Ukrainian Selfreliance
Federal Credit Union
Barbara Vansyckel

In Memory of Fr. Howard Gray, SJ
Lucia Dubois

In Honor of Lillian Gray
Michael Zambricki

In Memory of Ben Herman
Gerald Szczepanski

In Memory of Helen Hurd
Mary Ann Oderman
Joanne Weaver

In Honor of Internship Program
Teresa Gonda

In Honor of Juliet Irudayaraj
Daniel Irudayaraj

In Memory of Robert Kleinstiver
Connie Kleinstiver

In Memory of Nick Kouri
Lou DiMambro

In Memory of Patricia Kuczynski
Marilyn Begeny

In Memory of Heidi L Lengyel & Mariann Lengyel-Reed
David Lengyel

In Memory of Leonard P Matusko
David & Marion Barran
Richard & Martha Jean Guccini
Christine Harding-Jewell
Illene Lipski
William Machuga
Richard & Barbara Miller
Ronald & Karen Pascaretti
Ernest & Nancy Rudnick
Frances Schirle

In Honor of Alda Marie McCook
Katherine Twomey

In Memory of Alonzo L McDonald
McDonald Family
Charitable Fund

In Memory of John Thomas McMahon III
Mary Oliver

In Memory of Walter Meiers
Raymond & Linda Rivard

In Memory of James N Motschall, Sr.
James Motschall

In Honor of Fr. Bernie Owens, SJ
Rose Marie Millush-Knaus

In Honor of St. Mary's-LGBT
Robert Strauss

In Memory of Joseph Schodowski
Anonymous
Carolyn Anglin
Michael Balloch & Susan Tukul
Donald Bokshan
Louis & Sharron Gyenes
Louis "Bill" Huellmantel
Doug & Kathy Jackson
Warren & Barbara Levin
Mark & Maria Makowski
John & Renee Myers
Lindell & Patricia Ross
John Schodowski
Shelving, Inc.
Scott & Rachel Spiewak

In Honor of John & Dianne Sennett
Thomas Sennett

In Memory of Diane Snyder
Alda Marie McCook

In Memory of Mark Stacey & Lillian Joseph
Dennis & Ann Stacey

In Memory of Philip Stenger
Janet Stenger

In Honor of Helen Vardon
Mary Judith Gregart

In Memory of William Weaver
Joanne Weaver

In Memory of Joseph Weibel
Michael & Paula Weibel

IN APPRECIATION OF OUR DONORS

Manresa is most grateful for all who support our Mission.

Contributions were received from the following donors between August 1 and December 31, 2019.

Patrick Adamcik	Gerry Bishop	Thomas Cliff	John Ebbing	June Heuser
Christopher Ameen	Eileen Black	Donald Collier	Steve Eick	Joe & Pam Hildebrand
Anonymous	Bill Blackwell	Robert Combs	Erik Epskamp	Tim Hildebrand
Joseph & Sandra Aoun	Michael Bliss	Michael Condit	Elias & Amelia Escobedo	Gerald Holowicki
Auday & Alivia Arabo	Martha Bober	Fred Conley	John Esper	Bryan & Debbie Howay
Chiarina Aratari	Lorraine Bock	Mary Carol Conroy	Richard & Judith Evans	Donald & Maureen Huldin
Donald Archambault	Robert & Kathy Bolya	John Conway	Ralph Fader	Daher Jabero
Joel Armstrong	Sheila Book	Marie Corbin	Louis & Linda Farinola	David Jacques
John & Margaret Arthurs	Albert Boyko	Joseph & Anne Cornillie	Joan Farrar	Kelly Jaeger
Naji Arwashan	William Brazier	Kevin & Mary Counihan	Dennis & Marily Fassett	Anne Jennings
Ronald & Janice Ascione	Eric Brockwell	Lowell & Elizabeth Cousino	Donald Feller	James Jennings
Rev. Timothy Babcock	Rebecca Brockwell	Linda Couzens	Joan Figura	Richard Jobbagy
Maureen Babicz	Michael Brooks	Raymond & Jane Cracchiolo Foundation	Daniel Finkiewicz & Virginia Carey	Gary Johnson
Johnny Bahoura	Janice Brown	Joseph Crawford	Edward Fiscus	J Steven Johnston
Gary & Beverly Bailey	William Brown	Richard Cronin	Martin Fitts	Charles Jones
Hughes & Allyson Bakewell	Frank Buchanan	Ellen Crowley	Gilbert Font	Kenneth Jones
Juan Balboa	Hugh Buchanan	Reginald Crutcher	Jacalyn Foot	Frank & Judy Jonna
Kenneth Balcer	Ted Buffington	Reginald Crutcher	Jenene Francis	Richard & Helen Jositas
Jennifer J Ballantine	William & Denise Bull	Linda Cunningham	Joseph Frederick	James Kane
Arthur & Kimberly Baranowski	Christopher Burke	Douglas Czinder	Robert Frederick	Michelle Kane
Michael Barczak	Jesse Burrell	Todd Dahlberg	Paul Fudacz	Mark Karwaski
Monika Barera	Debra Bush	John Dalaly	Kathleen Fulgenzi	Marian Katich
Robert & Jane Barrett	Franklin Bush	Kelly Dalloo	Laura Gabriel	Pranciskus & Diane Kaunelis
Joseph & Robin Basta	Brian Butler	Chip & Mary Jo Dawson	Richard Ganfield	Donald Kehrig
Athir & Nadia Battah	Chris Cachat	Gerald Dendinger	William & Carol Geary	Steve Kehrig
Joann Baughman	Georgianne Lane Cady	Ronald Deneweth	Timothy Gelletly	Matthew Kekel
William & Margaret Beauregard	Mary Cafferty	Randal Desrochers	Imad George	Eileen Kelly
William & Mary Bechtel	Virginia Carey	Elizabeth Devereaux	John & Theresa Godwin	Robert & Lee Kendell
Marilyn Begeny	Margaret Casey	Ken Dickinson	Phyllis Gorski	Joseph Kest
Gerhard Bell	Paloma Castro	Joseph Dierker	Gail Graor	Successful Khashola
Rick Benedict	Thomas & Sharon Catalano	Julia Dierker	Derick Grembi	David & Rita Kieras
Larry & Judy Berch	Diane Chapman	Thomas & JaNelle Dillon	Maria Grimminger	Robert Kinggo
John Berg	Ross & Jenny Chapman	Sharon B Dixon	Albert Grindle	Charles Kipp
Mark & Kellie Berg	James & Linda Chevalier	Kathryn Dodson	Travis Haddad	James Knaus
Margaret Bernia	Edward Chimahusky	Michael Dodson	Schuyler & Nora Hamill	Lori Kneisler
James Berry	Judith Chiriboga	Jerome Dollard	Sharon Hannawa	Julia Knevels
John Berry	Judith Chiriboga	James Domanski	William Harrington	Francis Kohler
Robert Berry	Thomas Chisholm	Terrence Donovan	Michael & Pamela Harris	Paul Kohser
John & Jeanette Bieda	Rodney & Patricia Chryst	Phillip & Dorothy Dubensky	Nelson Hartrich	Cal Konja
Kenneth Biraga	Linda Ciaccia-Ghith	Kathy Dul Aznavorian	John Hasley	Faiq & Iman Konja
	John H. Clark	Steve & Geri Dunn	Charles Hermes	Robert Kotlarz
	Donald & Ellen Clayton	Nelson Dworack	David Hershey	Stephen Kowalewski

(continued on page 12)

DONORS - continued from page 11

Mike & Ban Koza	James McCormick	Kevin O'Brien	Paul & Clara Rothermich	Janene Ternes
Zouhair Koza	Donald McCrate	Michael & Suzanne O'Brien	Renee Rourke	Marissa Teslak
Kenneth & Mary Kozinski	Lillian McCrudden	Patrick & Joanne O'Brien	Barbara Rudolph	Helen Thomas
Peter & Julie Kreher	Keller & Debra McGaffey	Brian & Robyn O'Keefe	Gasper Ruffino	John Thomas
Rick & Marilyn Kress	Bill McGrail	David Ong	Saint Hugo Church	Michael & Barb Timm
Rick Krivanka	Robert & Cheryl McGrail	Margaret Orlando	Victor & Michelle Saroki	Robert & Anne Toal
Timothy Krockta	John & Lorraine McLaughlin	Rev Denis O'Shaughnessy	Robert & Elly Sattler	Paul Todd
Stanley & Marcia Kwasiorski	Mary McLaughlin	John O'Shea	Frank Scerbo	Steve Toerne
Joan LaPointe	Martin McMillan	Robert Paesano	Kerry Schaeffner	Frank Torre
Thomas & Yvonne Larabell	LeMoyne Mercer	Ann Marie Pagano	Therese Scharbach	Elsie Tou
Carole Laramie	John Meulendyk	Valentina Palazzolo	Thomas Scholler	Deborah Tourville
Kenneth Layman	Willi Meyer	Marilynn Pavlov	Charles & Mary Schotthoefer	Joseph Troy
Francis LeBlond	Frank Migliazzo	Thomas & Elizabeth Payne	Richard Schwabauer	Anne Tsui
Stanley Lechtanski	Virginia Mikola	Richard Pazin	Richard G Schwehofer	Jenny Turner
David & Marguerite Lentz	Elaine Miller	Rev. James Peiffer	Paul & Patricia Seibold	Jeff Vaughn
David & Rosemary Leonard	Robert Miller	William & Lynne Pfannes	Gerald Seizert	John Visser
Gregory & Elaine Leslie	Douglas Milliken	Frank Phelan	Nicholas & Janice Sharkey	Mary Von Koss
Francis Liesman	Craig Minbiole	Margo Phillips	Anne-Therese Shaw	Jay Wachowicz
Vincent & Rose Lipari	Thomas & Catherine Mitchell	Nicholas Potrykus	Kathleen Shaw	Jerome Wagner
Jerry Lirette	Scot Mocerri	Dale Prentice	Fred & Kathy Sherry	John Wagner
Carol Litka	Danuta Molenda	Carolyn Price	James Shrader	Allen Wall
Karl Little	Marie Molnar	Henry Puhl	Rosemary Sieracki	Joseph Walsh
Michael Locricchio	Paul Molnar	Julie Pulte	Robert Sierota	John Wangler
Phyllis E Look	Alfred Momenee	Linda Puryear	Diane Siira	Ronald Ward
Joseph Lucido	J Moore	Angela Quinn	Bradley Simmons	Joanne Weaver
Donna Ludlow	Luke Moran	John Racciato	David Smith	Theresa Weber
Frederick & Joan MacDonald	Margaret Morath	Albert Rajan	Donald Smith	Richard Weisenburger
Elaine Maderal	Frank Morelli	Frank & Elaine Ramacciato	Susan Smith	Thomas Weisenburger
Michael & Susan Madison	Carl Morganti	Steven & Susan Raymond	Keith & Martha Soltis	Nancy White
Michael Maiberger	Marlene Morlock	Christian Remus	David Speicher	Ann Wiacek
James Majercik	Donald Mott	Mark & Kathryn Rheume	Ronald & Joanne Steinmayer	Melvyn Wicks
Richard Mann	Helen Moultrup	Mark & Nancy Rider	Mary Stephenson	Gregory Willoughby
Manresa AA	Kelly Moylan	Matt Rigotti	Robert Stoma	James Wilkins
Anthony & Rebecca Marciniak	Suzanne Mucklow	Charles Roarty	Thomas Strasz	Kathleen H Wilson
Arlene Marcy	Germano Mularoni	Cathy Robertson	James Streacker	L James Wilson
Maroun Maroun	Glenn Mustion	Paul & Cheryl Robertson	Dorothy Strzelewicz	Lennie & Jackie Wilson
Robert Marsh	Zita Nagel	Daniel & Amy Roche	Michael Stuart	William & Mary Ellen Wittenberg
Rex Marshall	Manuel & Magda Najjar	Allan & Victoria Rodrigues	Jeremiah & Carole Sugrue	Robert Wroblewski
Alda Marie McCook	Donald Nefske	Daryl Rollins	Deanna Tabar	Monir Yaldo
Diane McCormack	Sindhia Nichols	Thomas Roth	Michael & Anne Taglione	Paul & Cecelia Yee
	Marcela Nieto-Morales		Kevin Taylor & Julie Jones	Frank Yono
	Barbara Niman		Minda Te	Thomas Youngblood
	Penny Nowakowski			Sarmad Yousuf
				John Zatko
				Richard Zielinski

Arising from the Ashes!

It's been a long run, but the finish line is in sight! Manresa's two fires of 2019, the barn fire on April 10th and the north wing house fire on July 31st, impacted operations significantly. The loss of the "dumpster barn," which housed our dumpster and a few other odds and ends year-round and vehicles and equipment during winter months, has caused some inconveniences still to be resolved. Plans for a new barn are completed, and we're working with the city of Bloomfield Hills to obtain site plan approval for its construction this spring or summer.



This photo was taken before last year's barn fire. Now an empty space awaits the construction of a new barn planned for later this year.

The north wing fire, which ignited in the attic immediately above an area being renovated in the house, caused significant smoke damage in vast areas and water damage to our library and surrounding spaces. The loss of 25 bedrooms for five months and of the library for more than six months has severely hampered operations; without those losses, we could have served about 200 additional conference retreatants.

Contractors hired to refurbish the damaged space included disaster clean-up and recovery specialists, a demolition team, an electrician, a plumber, an HVAC specialist, a fire suppression system specialist, carpenters, a painter, a floor repair and carpet installer, and an interior designer. In addition, our maintenance, housekeeping and front office



The library in process of restoration.

staff have taken on many extra duties to reorganize and get the house back in order. All of our staff, retreatants and other guests have exhibited patience and understanding during this transition, and for that we are very appreciative and blessed.



The laying of carpeting followed stripping and staining of woodwork, painting of walls and the installation of new ceiling tiles with recessed lighting.

As of this writing, the library is back in service with a new look—we hope you like it! More than 60 bedrooms are now available for retreatants, and the north wing renovation, with its new upstairs assembly space ("The Upper Room"), is moving swiftly toward completion. We're excited to be able to share this good news with you, and we invite you to come and enjoy our updated library and other newly renovated spaces. The unfortunate circumstances of the fires have put us in a position to improve our facilities to better serve our retreatants and all others seeking the Lord at Manresa.

~ by Steve Raymond



When completed, "The Upper Room" will provide a large meeting space and seven break-out rooms, which could also serve as bedrooms for youth and other retreats.



This is how the library looked at press time. Additional chairs and lamps will arrive soon to complete the newly restored space.

New Life in Unfamiliar Territory

“Be not afraid of growing slowly, be afraid only of standing still” is a Chinese proverb that always reminds me that in this journey God is the One always at work. Our job is to keep trusting because if He leads, we grow and if He’s with us, there’s nothing to fear.

I’ve lived in several countries in Asia for many years. During this time I’ve had to learn over and over again about my new environment: first to survive, then to thrive, and lastly to enjoy and appreciate. The process is long and sometimes hard, yet it is always meaningful. It’s difficult to be outside of one’s comfort zone; there’s also the constant lack of belonging, the anxiety and feeling of incompleteness. Being out of my comfort zone has become so commonplace that it’s actually the only zone I know!

I know many people share this feeling one way or another. You don’t have to live on the other side of the world to experience these struggles. It can happen in your own country, at home or in the office. But then, right there without fail, is Jesus, offering a completely different approach that gives a whole new meaning to what we’re going through: the Paschal Mystery—the Passion, Death and Resurrection—that takes place constantly in our lives; the struggles, despair and then relief; the problems, hopelessness and then respite.

When I eventually receive the grace to have the eyes to see, I relax. As Pierre Teilhard de Chardin, SJ said in his poem “Patient Trust”: “Give Our Lord the benefit of believing that His hand is leading you, and accept the anxiety of feeling yourself in suspense and incomplete.” Let’s allow God to show us the way, to not fear or grow impatient, but to trust He will lead us to new life in every situation.



Sandy Encinas pictured with her husband, Arturo, and their children Natalia (16), Bernardo (15) and Rodrigo (11) in Tianzifang, a local market/shopping area in Shanghai.

Sandy Encinas con su esposo Arturo y sus hijos Natalia (16), Bernardo (15) y Rodrigo (11) en Tianzifang, un mercado local en Shanghai.

~ by Sandy Encinas

Sandy Encinas currently lives in Shanghai, China with her husband and three children. She graduated from Manresa’s Internship in Ignatian Spirituality in 2011. She is involved in several ministries through her church in Shanghai including helping an orphanage and teaching English in a migrant school. She’s a freelance translator and a Spanish language private tutor.

Vida Nueva en un Lugar Desconocido

“No tengas miedo de crecer despacio, ten miedo de quedarte inmóvil” es un proverbio chino que siempre me recuerda que en este camino de la vida es Dios quien está al mando. Nuestro trabajo es seguir confiando porque si Él es nuestro guía, crecemos, y si Él está con nosotros, no hay nada que temer.

He vivido en varios países de Asia por algunos años. Durante este tiempo he tenido que adaptarme una y otra vez a mi alrededor: primero para sobrevivir, después para salir adelante y al final, para poder disfrutarlo y valorarlo. El proceso es largo y a veces, difícil, sin embargo, siempre es significativo y profundo. Es duro sentirse fuera de la zona de comodidad: la constante falta de pertenencia, la ansiedad que esto provoca y el sentimiento de que algo falta. Sentirme fuera de mi zona de comodidad se ha convertido en un lugar tan común que prácticamente ¡es la única zona que conozco!

Sé que muchas personas comparten este sentimiento de una forma u otra. No se tiene que vivir del otro lado del mundo para experimentar estas dificultades. Suceden en tu propio país, en casa o en el trabajo... y es ahí cuando siempre, sin falta,

Jesús nos ofrece una alternativa diferente que le da un significado nuevo a lo que estamos viviendo: el misterio pascual—la Pasión, Muerte y Resurrección—que tienen lugar de manera constante en nuestras vidas: la lucha, la desesperación y después el descanso; los problemas, la desesperanza y luego el respiro.

Cuando al final recibo la gracia de tener ojos para ver, descanso. Como Pierre Teilhard de Chardin, S.J., expresa en su poema “Confianza paciente”: Concede a Nuestro Señor el beneficio de creer que Su mano te conduce y acepta la ansiedad de sentirte en suspenso e incompleto”. Permitamos que Dios nos muestre el camino, que no tengamos miedo ni seamos impacientes, sino que confiemos en que Él nos guiará hacia una nueva vida en cada situación.

~ por Sandy Encinas

Sandy Encinas vive actualmente en Shanghai, China con su esposo y tres hijos. Obtuvo el Certificado de Espiritualidad Ignaciana por Manresa en 2011. Participa activamente en los distintos ministerios de su parroquia en Shanghai, en especial apoyando a un orfanato y enseñando inglés a los niños de las escuelas migrantes. Es traductora freelance y da clases privadas de literatura española.

Awaken into Spring!

As late winter snow melts,
the earth slowly sheds its frozen state
and the soil begins to warm and be nurtured.

Plant roots are yielding to the light
and buds are soon poking through the soil.
The burgundy tips of peonies announce their arrival.
Cocoons soften for the larvae to emerge.
Ferns unfurl, chrysalises disgorge their butterflies,
woodchucks surface from slumber, ewes give birth to lambs,
birds migrate north, fawns test their courage alone for a day,
and the farmers sow seeds with hope.
Creation springs to life!



So it is with us.
We may be in darkness for some time,
yet all the while God is working within us.
Slowly we feel a movement—
the pulse and rhythm of a new calling—
Arise!

The dance of rain and light on earth is vital to growth,
to new beginnings.
Listen to the sound—
the rhythm of nature cleansing our earthly home,
getting it ready for the grand entry of God,
anew with hope and possibility.

God created all we need
to help us heal, nourish, survive and learn.
Earth has mystery, beauty and peace.

Our planet bears the imprint, rhythm and relationship
of Oneness with God.
Holy and sacred,
it renews us with His life.



Photos were taken on Manresa's campus by retreatant Monika Dauksts (top right and center) and Grace Seroka (bottom right).

~ by Grace Seroka

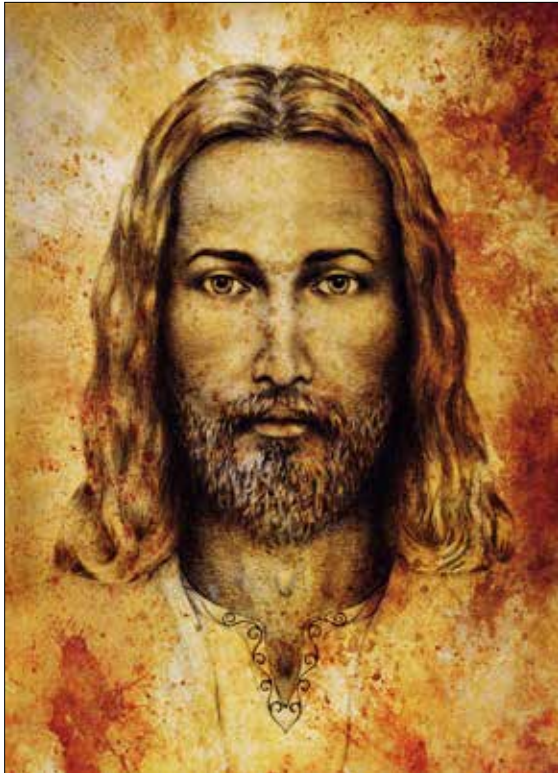
A Transforming Love

“See, I make all things new!” (Rev. 21:5)

Forty-five seconds!

That’s about all the time I had before I lost the attention of my junior high Religious Ed students. My lesson plans were prepared, my words carefully selected and rehearsed, but even when I resorted to using their music, popular video clips and magic tricks I couldn’t get them to stay tuned for more than a minute. But then there was Franny . . .

When I first met Franny she had a lot of anger issues that eventually seeped into her relationships. This only got worse when Franny suffered a stroke in her early thirties that left her entire left side paralyzed and then, a few years later, was in a horrible car accident that left her constantly in excruciating pain.



This pencil drawing of Jesus on vintage paper (Jozef Klopacka © 123RF.com) is similar to the picture that Franny saw in her hospital room.

So I wasn’t sure what was going to happen when Franny offered to speak to a group of around 70 junior high kids at our church. Franny positioned her wheelchair in front of the class and began to tell the story of her stroke and accident and how she was in so much pain and so angry at God in the hospital that she screamed out at Him.

But in the midst of her tirade to God she saw a picture of Jesus hanging on the wall of her room at St. John’s hospital. Holding up that picture of Christ to the teens, she explained how she felt the love of Christ streaming out

from Him into her heart and how that experience changed her life forever! His love had permeated her whole being and healed her *internally* so completely she was able to bravely transcend her pain and limitations from that point on. Not that her physical injuries had been miraculously healed: far from it, they plagued her for her entire life. But she would *not* allow them to define her life—in fact, they elevated it—and she experienced a peace she had never known before.



Franny

I was amazed at how quiet that room became as Franny talked for almost an hour holding those students spellbound for every second of it, and bringing many of them to tears. They were profoundly affected that day because Franny found a way to relate to them on a most personal and visceral level how Christ touched her very heart and soul!

... she was in so much pain and so angry at God in the hospital that she screamed out at Him.

I learned many things from Franny that day. Sometimes it is in our moment of greatest weakness and vulnerability that Christ can affect us and in turn, use us to affect others. I believe God wants to do miracles through us but we must get out of His way; the more we empty ourselves of our selfishness and diversions, the more He can fill us with the Holy Spirit and work miracles through us. And here’s the miracle: when we touch someone with Christ’s love and they are transformed because of it! Franny allowed Christ into her heart when she was most vulnerable, and He used her brokenness to deeply move those students.

And sometimes we find ourselves in impossible situations where we feel there’s no solution, no way out; our fears and emotions get the best of us as they did to Franny at first in that hospital room. But her experience taught me that God will never abandon us in our hour of greatest need, and that He can resolve any situation, no matter how dire: if our God could turn the humiliation and defeat of the cross into the ultimate victory of the Resurrection, He can save us from our darkest moments if only we invite Him into our lives! Franny showed me how Christ’s victory of Life becomes ours when we open ourselves to Him.

~ by George Seroka

Jesuit Spotlight: Fr. Robert (Bob) Flack, SJ

A thread seems to weave through the story of this remarkable Jesuit, revealing that despite the possible "paths" for some to take, only one was meant for him to follow. I had that sense after spending an interesting and delightful 90 minutes conversing with Fr. Bob Flack, SJ.

His parents, Stanley and Irene, were living in a basement apartment in Chicago owned by his grandmother when Bob was born on September 17, 1948. His only sibling, Ken, was born two years later, coincident with a move to their own house on the northwest side. Bob attended St. Robert Bellarmine Catholic Grade School, marking the beginning of a long Catholic educational experience. Later, he attended St. Bede's, where he received the sacrament of Confirmation. "I decided during grade school that I would like to be a priest because I admired several of the young priests assigned to St. Bede's." There was yet more that moved him toward his inevitable calling.

In the fall of 1962, Bob began classes at Quigley Preparatory Seminary South in the Chicago Archdiocese. He thought most of his classes were enjoyable—but not everything! "I really hated gym class," Father added with a laugh. "One unusual characteristic of Quigley South's class schedule was that we attended classes on Saturday but were off on Thursday. I used to enjoy taking the bus to downtown Chicago on Thursdays to use the main public library, then on Michigan Avenue." He graduated in May of 1966.

In the fall, he began at the seminary college, eventually affiliated with Loyola University. Bob graduated in 1970 with a BA degree in sociology, which he would pursue throughout the rest of his education. Eventually

Ordained on May 8, 1974, Bob served at Our Lady of the Brook Parish, St. Louise de Marillac Parish and St. Julie Billiart Parish in the Chicago Archdiocese. It was at St. Billiart that he began to feel unwell. "I went to St. Francis Hospital in November of 1980 to discover I had Hodgkin's Disease." He received treatment, including chemotherapy and radiation, while living with his brother and sister-in-law. It

was a time of retrospection and deep prayer. The cancer went into remission, remaining so to this day. While battling the disease, an epiphany brought insight about

God, himself and prayer. "During this time, I had thoughts, imaginative thoughts, of my white blood cells, what I called the 'white knights,' as they would fight disease. At some point, I realized this exercise is one of prayer." I think St. Ignatius would concur. He also prayed for direction. "I knew that I needed community and that diocesan life would eventually mean less, not more, to me."

"I talked to those in religious life about what God might be calling me toward; a Jesuit urged me to go to a retreat. I found Ignatian Spirituality helped me discern a path. I had to consider what was really important," he told me. "Did I really need a stereo?" Fr. Bob asked with a wry smile. He decided to begin the novitiate program, travelling to Berkley, Michigan on September 11, 1983. His insight of needing community was verified in this experience.

In 2006 Fr. Bob was invited to staff at Bellarmine Jesuit Retreat House in Barrington, IL. "While there, on April 19, 2009, I took final vows and became fully professed in the Society of Jesus," Fr. Bob told me with a smile. His journey brought challenges that proved insightful for his life as he wound his way from parish priest to teacher to Jesuit. Imaginative prayer has stood by him as a way to find God's will. Life and resurrection? Yes, there never is so dark a corner that the Lord can't bring His life to us.



Before joining Manresa's staff in July 2019, Fr. Flack served as Director of Spiritual Life at St. Joseph College Seminary in Chicago.



Taken on his cousin's graduation day, Fr. Bob's parents are on the far right behind 3-year-old Bob, with baby brother Ken sitting in the foreground.

he received a doctorate in the subject, before moving to St. Mary of the Lake Seminary, where he received his theological and ministerial education.



With his mother, Irene, on her 90th birthday in 2005.

~ by Hugh Buchanan

2020 CONFERENCE RETREAT SCHEDULE

To register call 248.644.4933 Ext. 0 or visit www.manresa-sj.org/upcomingretreats/

Conference Retreats for Men ~ NOT RESTRICTED TO GROUPS NAMED

DATE	RETREAT NAME	DIRECTORS	FOR
Apr 3-5	PALM SUNDAY WEEKEND RETREAT for MEN [PATRON: ST. GABRIEL LALLEMANT, SJ]; Theme: "Famous Last Words: Praying with Jesus in His Final Hours"; PALM SUNDAY; TRAVERSE CITY	Fr. Leo Cachat, SJ & Ms. DiAnne Patterson Schultz	Men
Apr 17-19	WEEKEND RETREAT for MEN [PATRON: BLESSED FRANCIS PAGE, SJ]; GRAND RAPIDS – METAMORA; ST. IGNATIUS LOYOLA; WYANDOTTE – DOWNRIVER	Fr. Bob Flack, SJ	Men
Apr 24-26	WEEKEND RETREAT for MEN [PATRON: ST. PETER CANISIUS, SJ]; FRANCES CABRINI K of C; ST. HUGO; JOHN LAU; ST. PETER CANISIUS MEN	Fr. Jeff Putthoff, SJ	Men
May 1-3	WEEKEND RETREAT for MEN [PATRON: OUR LADY OF THE WAY]; BROTHER RICE ALUMNI; DETROIT POLICE & FIRE FIGHTERS; GAYLORD; MEN OF MANRESA; MT. PLEASANT; ST. MARY MAGDALEN – ST. CONRAD; GESU, Detroit	Fr. Fran Daly, SJ & Sr. Kathie Budesky, IHM	Men
Aug 7-9	WEEKEND RETREAT for MEN IN RECOVERY ONLY [PATRON: FR. JACK SCHUETT, SJ] \$50 non-refundable, non-transferable deposit required.	Sr. Karen Jackson, CSC	Men in Recovery
Aug 28-30	WEEKEND RETREAT for MEN [PATRON: ST. STEPHEN PONGRÁ CZ, SJ]; LEONARD STUMM; ST. BEDE; THE TWELVE STEPPERS	Fr. Leo Cachat, SJ & Ms. DiAnne Patterson Schultz	Men
Sep 11-13	WEEKEND RETREAT for MEN [PATRON: BLESSED SEBASTIAN KIMURA, SJ]; McDONALD – McHARDY; ST. MARY OF THE HILLS; SERRA OF OAKLAND COUNTY; SHRINE – REICHENBACH	Fr. Fran Daly, SJ & Sr. Kathie Budesky, IHM	Men
Sep 25-27	WEEKEND RETREAT for MEN [PATRON: ST. FRANCIS BORGIA, SJ]; BERRY GROUP; FEUERSTEIN; K of C DETROIT ARCHDIOCESE; MAHER; ST. ANTHONY, Temperance; ST. ELIZABETH, Tecumseh; ST. LOUISE	Fr. Peter Fennesy, SJ	Men
Oct 1-4	4-DAY WEEKEND RETREAT for MEN [PATRON: ST. JOHN OGILVIE, SJ]; R. WEISENBURGER – SERRA	Fr. Steve Hurd, SJ	Men
Oct 16-18	WEEKEND RETREAT for MEN [PATRON: ST. ALPHONSUS RODRIGUEZ, SJ]; CATHOLIC LAWYERS & PHYSICIANS; FORD TRACTOR; OAKLAND ST. VINCENT DE PAUL; ST. ROBERT, Ada/Grand Rapids	Fr. Peter Fennesy, SJ	Men
Oct 23-25	WEEKEND RETREAT for MEN [PATRON: ST. STANISLAUS KOSTKA, SJ]; BODDE – SCHWEIHOFFER – ST. CLARE OF MONTEFALCO; OUR LADY STAR OF THE SEA; ST. FRANCIS OF ASSISI; ST. HUBERT, Mount Clemens; ST. JOSEPH, Lake Orion; ST. VALERIE	Fr. Fran Daly, SJ & Sr. Kathie Budesky, IHM	Men
Nov 6-8	WEEKEND RETREAT for MEN [PATRON: ST. RUPERT MAYER, SJ]; ASCENSION; HOLY NAME, Birmingham; IMMACULATE CONCEPTION, Ira Township; ST. BONIFACE, Oak Harbor, OH (Toledo Diocese); ST. CLEMENT, Center Line; SS. PETER AND PAUL JESUIT CHURCH	Mrs. Mary McKeon	Men
Dec 4-6	WEEKEND RETREAT for MEN [PATRON: ST. FRANCIS XAVIER, SJ]; BAYER, Toledo – Defiance	Fr. Fran Daly, SJ & Sr. Kathie Budesky, IHM	Men

Conference Retreat for Women Religious

DATE	RETREAT NAME	DIRECTORS	FOR
Jun 7-13	SUMMER CONFERENCE RETREAT FOR RELIGIOUS SISTERS [PATRON: ST. MARGARET MARY ALACOQUE]; Theme: "A Call to Prayer–An Invitation to Love." Total cost is \$300.	Fr. Fran Daly, SJ & Sr. Kathie Budesky, IHM	Religious Sisters

Conference Retreats for Women

DATE	RETREAT NAME	DIRECTORS	FOR
Apr 5-6	PALM SUNDAY OVERNIGHT for WOMEN [Theme: "Famous Last Words: Praying with Jesus in His Final Hours"]; \$85 fee is due at registration.	Fr. Leo Cachat, SJ & Ms. DiAnne Patterson Schultz	Women
May 8-10	MOTHER'S DAY WEEKEND RETREAT for WOMEN [PATRON: MARY, MOTHER OF THE SOCIETY OF JESUS]; Theme: "Mary as the First Disciple"	Fr. Bob Ytsen, SJ	Women
May 22-24	WEEKEND RETREAT for WOMEN IN RECOVERY ONLY [PATRON: FATHER FRED, SJ] \$50 non-refundable, non-transferable deposit required.	Mr. Terry Sullivan	Women in Recovery
Jun 18-21	4-DAY RETREAT for WOMEN [PATRON: SISTER MARY WARD, IBVM]	Fr. Steve Hurd, SJ	Women
Sept 15-17	MIDWEEK RETREAT for WOMEN [PATRON: BLESSED FRANCISCO GARATE, SJ]	Sr. Linda Sevcik, SM	Women
Oct 8-11	4-DAY WEEKEND RETREAT for WOMEN [PATRON: ST. DOMINIC COLLINS, SJ]	Fr. Leo Cachat, SJ & Ms. DiAnne Patterson Schultz	Women
Nov 13-15	WEEKEND RETREAT for WOMEN [PATRON: BLESSED MIGUEL PRO, SJ]	Sr. Linda Sevcik, SM	Women
Nov 27-29	WEEKEND RETREAT for WOMEN IN RECOVERY ONLY [PATRON: FR. EDWARD DOWLING, SJ] \$50 non-refundable, non-transferable deposit required.	Fr. Bob Ytsen, SJ	Women in Recovery

2020 CONFERENCE RETREAT SCHEDULE (cont'd)

To register call 248.644.4933 Ext. 0 or visit www.manresa-sj.org/upcomingretreats/

Conference Retreats for Both Men and Women			
DATE	RETREAT NAME	DIRECTORS	FOR
Apr 9-11	HOLY WEEK RETREAT for MEN & WOMEN [PATRON: FR. PIERRE TEILHARD DE CHARDIN, SJ]: HOLY WEEK – ST. REGIS – ST. OWEN	Fr. Steve Hurd, SJ	Men & Women
May 29-31	CHRISTIAN MEDITATION RETREAT for MEN & WOMEN [PATRON: FR. ROBERT DE NOBILI] \$50 non-refundable, non-transferable deposit required; total cost is \$225.	Fr. Leo Cachat, SJ & Ms. DiAnne Patterson Schultz	Men & Women
Jun 5-7	CHARIS RETREAT FOR YOUNG ADULTS (PRESENTED IN SPANISH) \$100 non-refundable, non-transferable deposit required.	Charis Team	Men & Women
Jun 26-28	HISPANIC WEEKEND for MEN & WOMEN (PRESENTED IN SPANISH) \$50 non-refundable, non-transferable deposit required.	Hispanic Team	Men & Women
Jun 26-28	URBAN PARISHES RETREAT for MEN & WOMEN [PATRON: FR. PETER CLAVER, SJ]	Urban Parish Team	Men & Women
Jul 31–Aug 2	WEEKEND RETREAT for TRADITIONALLY MARRIED COUPLES [PATRON: ST. IGNATIUS OF LOYOLA, SJ]; Theme: “Called to Holiness in Marriage”	Dcn. Jim & Mrs. Linda Chevalier	Married Couples
Sep 18-20	INNER HEALING RETREAT [PATRON: ST. JOHN DE BREBEUF, SJ]; Theme: An Encounter with the Healing Christ; \$50 non-refundable, non-transferable deposit required.	Fr. John Esper & Ms. Debbie Tourville	Men & Women

*I was able to see God and His love and desire for me in a new, different way.
It was an unexpected gift.*
~ Manresa Retreatant

Individually Directed Retreats for Men & Women

Session I: May 12 – 21, 2020

Session II: June 8 – 17, 2020

Session III: July 20 – 29, 2020

Session IV: August 15 – 24, 2020

These “in-session” dates allow for eight-day retreats as well as retreats of shorter duration. Arrival time begins 5:00 PM on the opening date of the retreat session, dinner is at 6:00 PM and the retreat itself begins at 7:30 PM. The retreat ends at 10:00 AM on the closing date of the retreat session. Alternately, individuals may choose “out-of-session” dates for individually directed retreats between September and April each year.

The “in-session” cost is \$80 per day with an \$80 non-refundable, non-transferable deposit. “Out-of-session” costs are \$85 per day with an \$85 non-refundable, non-transferable deposit. You may register online (click on “Individually Directed Retreats”) or call 248.644.4933 Ext. 0 for an application.

I arrived troubled by several things. I'm leaving my troubles here and going forward happy & refreshed.
~ Manresa Retreatant

RETREATANT AWARDS (August – December 2019)

Manresa Crest (completed 25 retreats)

Martin Fitts	Richard Pazin
Alfred Momenee	Gasper Raffino
Michael Nelson	Charles Roarty

Manresa Pin (completed 15 retreats)

Nancy Cox	Synthia Karpack
Donald Curtis	Joseph Kramer
Doug Czinder	Andrew Lee
Gerald Deninger	James McCormick
Robert Gafa	James Rutkowski
William Geary	Helen Thomas
Ronald Hallagan	Nancy White
Gary Johnson	Dennis Wrosch

BORN INTO THE RESURRECTION (August – December 2019)

<u>Name</u>	<u>Group</u>	<u>#</u>
Alejandro Barrera	Internship in Spiritual Companionship	
Willard Buchanan	Shrine	16
Timothy Cavanagh	Our Lady Star of the Sea	3
Jack T Frye	Palms Group	12
Julie Gosskie	Women	26
Joanne LeVon	Women	2
Leonard Matusko	St. Ignatius of Loyola	27
Walter Meiers	Francis Cabrini Group	13
James R Ridler	Palm Sunday	46
John Tobin	Notre Dame	15

Manresa depends upon conference retreat leaders and families of retreatants to notify us in the event of death. We remember all deceased retreatants on the last Friday of each month at the 8:00 AM Mass.



Manresa Jesuit Retreat House
1390 Quarton Road
Bloomfield Hills, MI 48304-3554

248.644.4933 www.manresa-sj.org

Non-Profit Org.
U.S. Postage

PAID

Detroit, MI
Permit No. 3042

To help us save costs, an “electronic only” option is available. To change how you receive our publications, please visit our home page at www.manresa-sj.org, email us at office@manresa-sj.org or call the front office at 248.644.4933. Thank you!

Continue to the next page to read the E-Supplement . . .

**Click here to return to the front cover
of *Manresa Matters*.**

Just click on any of the photos below to go to that particular article . . .



Greatest Sign - page 7



Looking forward to . . .



Springing with Life - page 15



Budding Jesuit - page 17



. . . the next Banquet - page 3



Revealing Walk - page 6



E-SUPPLEMENT to: Spring/Summer 2020 Manresa Matters



BONUS MATERIAL

► Click on any topic below or go to the next page to read all:



[More on the Camino](#)

Supplement to page 6 of *Manresa Matters*



[More on Bach and His Oratorio](#)

Supplement to page 9 of *Manresa Matters*



[Pine Ridge Indian Reservation](#)

New article for this E-Supplement only



A Pilgrim's Reflection on the Camino de Santiago

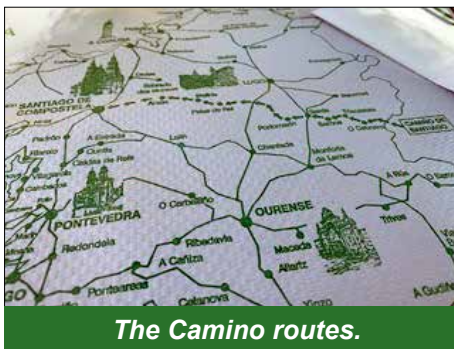
This article supplements "Finding New Life Along the Camino" from page 6 of the Spring/Summer 2020 issue of *Manresa Matters*.

When we embark on our journeys, no matter what kind they may be, we are likely to find ourselves asking and answering two major questions: Where are we going and why? Those questions were ones that stayed with me as I pondered a recent trip to Spain to walk part of the Camino de Santiago; those questions gave birth to many more as I delved into the details of the trip. And as I discussed the proposed trip with others, their curiosities led to even more questions—so many questions, some fairly easy to answer, others that still go unanswered. Most of the people I talked to about the journey had no idea what the Camino de Santiago was—I did not really know what the Camino de Santiago was. I had heard about it and had seen the movie *The Way*, which was about one man's Camino journey. I had some idea that it was a sacred pilgrimage, but that was about it.



My Pilgrim's Passport

A document called the *credential* or *Pilgrim's Passport* is carried by most pilgrims to give them access to overnight accommodations along the route. The credential is stamped at each town where the pilgrim stops to verify to the Pilgrim's Office in Santiago that the journey was completed properly, qualifying the pilgrim to receive a *Compostela* (certificate of completion of the pilgrimage). A pilgrim must complete at least 100 km on foot or horseback or 200 km by bike and state that their motivation was at least partially religious in order to be eligible to receive the Compostela from the Pilgrim's Office.



The Camino routes.

A little bit of research led me to understand that the *journey* itself is known as the Pilgrimage of Santiago de Compostela, and the Camino is the road or route taken. It

is where pilgrims walk one of a network of several routes (trails) in northern Spain and in France leading to the shrine of the Apostle St. James the Great located in the Cathedral of Santiago de Compostela in Galicia in northwestern Spain. Tradition says that St. James' remains are enshrined there. Loosely translated, *Camino* means "the path" or "the way." It is said that if one were to view the Camino routes



My Compostela (left) and certification of miles walked (above).



A shell and stone are given to each pilgrim as they begin their journey.

from the air, they would look like a scallop shell. The scallop shell has become the symbol of the pilgrimage, and most pilgrims can be seen with a shell tied somewhere on their person as they travel.

One might ask: *What motivated you to make this journey?* Well, it began with a simple telephone conversation with a friend, Maria. She had a dilemma. Her cousin, who lives in Germany, invited her to make the pilgrimage; this was to be the final 155 km stretch of the 642 km Camino walk. She wanted to do it but not alone. I was curious about what it was, and because I seemed so interested, she invited me to come along. I did not immediately say "yes" but was intrigued by the possibility, and after much thought and prayer agreed to go. I asked myself over and over again, "Why do you want to do this?" I did not have an answer—just that a quiet whisper within was nudging me to go, and my friend wanted my support.

The next several weeks were spent preparing for this sacred journey: mentally preparing myself for

A Pilgrim's Reflection on the Camino de Santiago - *continued*



Resting along the Way.

what I *thought* I might encounter; physically preparing by training (or what I believed to be training); and spiritually preparing by praying for guidance and insights on my purpose for going. At a point, I concluded that I had adequately trained by frequently walking along the Detroit Riverwalk for several miles a day; and that I should take with me and offer to the Lord the darkness of the world that was swirling around me. What I did not know was that I was totally unprepared, physically and spiritually, for what I was to encounter. What I thought I knew about the journey we were embarking on was nothing compared to the reality that faced us.

Maria suggested we leave a few days early to allow us time to rest and visit with her family in Germany before meeting with the rest of the group there with whom we would be traveling. We landed in Germany in early September, several days before the Camino pilgrimage was to begin, and the time spent there was a wonderful respite from the long flight and earlier preparations for the trip. Unbeknownst to us, it was



My friend Maria took this picture of me with her cousin Wolfgang during the pilgrimage.

to be a glorious soothing precursor to the physical agony we were to soon endure.

Three days later we boarded a bus with Maria's cousin Wolfgang and 42 others to make our way to the Frankfurt Airport for our flight to Spain.

We arrived in Santiago and were transported by bus to the ancient town of Lugo, which was to be our home base for six of the seven days of our trek.

The hotel in Lugo where we were housed was a beautiful contemporary place—a far cry from the hostels and auberges I had read about and had mentally prepared myself for. A woman in our group (one of the few who spoke English) felt we should have been housed in facilities more “appropriate” to the pilgrimage—something a bit more rustic. Shortly after our arrival we assembled in a small area where

we each were given our symbolic shell, a symbolic stone and Pilgrim's Passport. We were told we each would receive a wooden walking staff the following morning when

we reached our starting point for walking. Most of the pilgrims in our group had made parts of the pilgrimage from different locations over the past eight years and preferred to use their own lightweight metal walking staffs.

The next morning, after a very early breakfast, we were transported by bus to a nearby church in Lugo, housed behind an ancient Roman wall, where we had morning prayer. Leaving the church, we were bussed to the town of O Cebreiro about 45 minutes away where we were to begin our trek of 20 km to the town of Triacastela. O Cebreiro was the first rude awakening for me (us): the wind was whipping our bodies fiercely, it was raining and icy cold, and—surprise of surprises—we were in the mountains. The altitude was not my friend. The bus dropped us off at a tiny village location where we walked to a small chapel to have our shells and stones blessed by a priest. The village had a public restroom that most of us took advantage of, and because of the extra time, the walking staffs were sent back to the hotel with the bus. So, some of us had to proceed up and down slippery slopes without the assistance of a walking staff that first day.

We had been informed that we would begin our daily walks at approximately 9:00 AM and were to meet the bus at the designated locations by 5:00 each day to be transported back to the hotel in Lugo. Maria and I anticipated being able to walk the daily 20-24 km treks at a leisurely pace with ample time to stop for photos and food and time to browse the towns of each day's final destination. After all, we



Our shells and stones were blessed in this small chapel on the first day of our journey.



Camino trail marker.

~ continued on next page

A Pilgrim's Reflection on the Camino de Santiago - *continued*



Another needed rest!

had “trained” and could walk 3.5-4 miles in an hour at home. Surely, we could walk 20-24 km (13-15 miles) in four to five hours with no problem—NOT!! Sadly, we did not know what we did not know.

While Day 1 was by far the most difficult, each of the other days brought with it the promise of something new; you might say the

promise of new life. We were assured after the first day that the trek would get easier—it did not, really. Realizing it was not getting easier, I made my peace with that, resolved to expect the unexpected and held the Lord's hand tightly as we trudged on, constantly asking “why?” and singing in my head “Yahweh, I Know You Are Near.” We did what we could do the way we could do it, though not as fast as some others. It was a huge lesson in humility.

Each of the seven walking days was a special gift, albeit challenging. For us two women who were not active, frequent hikers, the altitude, the cold and heat, the sometimes rough terrain, and the many hills and valleys made it a very difficult journey. There were times when we both questioned our sanity for agreeing to this. The pressures of trying to keep pace with seasoned hikers and trying to meet the very stringent timelines imposed on the group added to the challenge. Wolfgang patiently stayed with us for support.

Despite the frequent “gifts” left by animals on the roads, the landscape was pleasing to the senses: idyllic farms and pastures, forests with shady oak and eucalyptus trees, small villages, inviting small taverns, churches, monasteries, hostels and inns—all very beautiful and in their own particular ways, informative. We were anxious and happy to periodically stop along the way to have our Pilgrim's Passports stamped and to rest. We



A friendly rooster joined us for lunch!

even briefly rested at a “hippie commune” that offered hospitality for the price of a small donation.

We encountered pilgrims from many places: Argentina, Australia, England, Mexico and Colombia, to name just a few. There were mother/daughter pairs, husband/wife couples, new-friend pairs, old-friend couples and groups, and single souls; there were a few on horseback and many bikers—all making this awesome journey as companions on the Way and greeting one another with “*Buen Camino*,” a term used to wish fellow pilgrims well on their walk.

. . . And through it all, the Lord was my constant companion. At a point, I stopped asking questions of Him, stopped grouching and started to listen, started to let go of the emotional baggage I had brought with me and allowed the lightened load to nourish me and make a space for the gifts I was to receive—and they abounded. This was a journey I sensed I was called to make, although I did not know why.



This monument on Monte de Gozo (“Mount Joy”) commemorates the pilgrimage that Pope John Paul II made there in 1993.

As I observed the pilgrims we encountered along the way, more questions started to plague me. I wondered what *their stories* might be but then found myself feeling compassion and empathy for some of them, such as the woman we met who had no arms and the grossly obese woman sitting along a path panting as if she was breathing her last breath; I imagine that might have been how I looked to the young biker who had tried to assist me on the first day. It started to become clear to me that these were teaching moments and I was being invited to notice and be aware of what I was seeing: stamina, fortitude, trust, determination, resilience, patience, perseverance, endurance, accompaniment, courage, presence, freedom, friendship, humility, life and love—that's what I was seeing on those trails, on

~ *continued on next page*

A Pilgrim's Reflection on the Camino de Santiago - *continued*



This church in Portomarín was moved here brick by brick.

this journey. The gift of perception—this was the Lord's gift to me.

The weather was consistently very warm and sunny on most days after that first one. Day 2 took us from Triacastela to Sarria, about 22 km. Day 3 took us from Sarria to Portomarín, about 22 km. Centuries ago the town of Portomarín had been flooded by a dam, leaving many of the homes under water. Along with some of

the homes, the church had been moved brick by brick to a high hill overlooking the town. We were to meet our bus at the top of that high hill. Day 4 was Friday the 13th, and though I am not superstitious, I wondered what, if anything, different or strange might present itself. Nothing out of the ordinary happened, just the usual hard walk that brought us from Portomarín to Palas de Rei, about 24 km.

Day 5, however, took an unexpected turn, and served me another massive dose of humility. Over the previous four days, the diet I consumed was much

different from normal. Consequently, my body rebelled, and on that beautiful sunny Saturday my stomach let me know in no uncertain terms that I was not going anywhere. So, I spent the day at the hotel hydrating myself and resting, wondering why this had to happen but grateful for the rest. My blistered toes were



Abandoned shoes along the trail.

thankful as well. The rest of the group went from Palas de Rei to Castaneda, about 22 km. By the following day I had sufficiently recovered to continue the walk, and Day 6 took us from Castaneda to Cerceda, approximately 23 km. On Day 7 we walked from Cerceda into Santiago de Compostela, about 22 km. On this particular morning our belongings were transferred from the hotel in Lugo to the hotel in Santiago de Compostela, a former monastery, where we would be staying until our return flight. The woman who had grumbled about the hotel in Lugo

was very pleased that we were staying at an old monastery in Santiago.

As we drew closer to Santiago, we observed many abandoned shoes on the trail. If those shoes could talk, I'm certain there would be many interesting stories to tell. Some enterprising local residents along the route repurposed some of the shoes into flower containers. We even saw some abandoned shoes flung over telephone wires on the highway and wondered what might have precipitated that: another story I'd love to hear. The closer we came to our final destination, the more we noticed that many of the directional Camino sign posts had been defaced and wondered why and who would do such disrespectful things.



Golden Camino shells embedded in the sidewalks marked the Camino route.

Camino shells embedded in the sidewalks to show the Camino route. Sadly, we saw that culprits had dug up some of the shells, but since the holes were left behind, we were still able to stay on route. By this time, we had discovered that we were still several miles away from where we needed to be—the plaza and Cathedral on the other side of the city; and getting there was all uphill. We realized that we probably would not make it in time for a group gathering and picture scheduled for 4:30 in the afternoon—and we didn't.



Santiago (finally!), before reaching the Cathedral Plaza.

When we finally reached the outskirts of Santiago and saw the bridge leading into the city, we were elated. The three of us triumphantly walked across the bridge, maybe a mile or so into the city. The streets were paved and stoned with golden



The "Pilgrims' Portal" in the Santiago Plaza.

~ continued on next page

A Pilgrim's Reflection on the Camino de Santiago - *continued*



The Shrine of St. James was under construction.

When we finally arrived at the plaza and walked through the "Pilgrims' Portal" to the Cathedral, there was an audible, collective sigh of relief from the three of us—Maria, Wolfgang and me. *We had completed our journey.* We had reached our destination. Happily, we discovered that we were not the only ones of our group who had not made the 4:30 deadline,

and since we were not there when scheduled, we were left to our own devices to have our Pilgrim's Passports stamped and Compostelas prepared by the officials—but by then the Pilgrim's Office was closed.

It was anticipated that the next day, the final full day in Santiago, would be spent sightseeing, etc., but instead we visited the Shrine of St. James to offer thanksgiving for a safe journey, attended the Pilgrim's Mass, and waited in line to have our Pilgrim's Passports stamped and Compostelas processed. We were a bit disappointed that, due to renovations, the traditional Pilgrim's Mass was held not in the Cathedral but in a nearby church, and as you might guess, it was a bit of a distance away and up a hill.

After a lovely celebratory banquet and ceremony held that evening in an ancient hospital (now a museum and hotel), we prepared for an early return flight. Our tired and battered bodies were still exhausted, my blistered toes and tender stomach were crying for relief and rest, but unfortunately, because of young revelers in the plaza, sleep was not to be had before our 3:00 AM departure back to Germany. Maria, four others of our group and I all said our goodbyes at the Frankfurt airport



On the balcony of King's Hospital, overlooking the Plaza.

where they had to wait for the rest of the group to arrive (Maria was staying in Germany a while longer), and I flew home.

During my flight home and later, as I reflected on the previous days, I realized that the most important aspect of my total experience was the journey itself, the *entire* journey from the time I left home in Detroit, and not so much the destination. Yes, the destination held some value, but what mattered most was the bonding, the relationship, the knowledge, the understanding and the love I experienced with the Lord as my companion. I understood that what I observed and noticed in the pilgrims on the Camino and other parts of that journey can be revealed in anyone anywhere if I open my eyes to see what is there. And I knew that before I could see anything in anyone else, I had to find it deep within myself. I understood that what I saw were gifts that we all are given at times in our lives when we need them most; and those are some of the gifts that give us new life and sustain us on our individual paths. Those gifts are what allow us to companion our Creator in the life work of co-creating.

And so, it is with a grateful heart and open eyes that I say "thank you" to all who accompanied *me* on *this* journey, to those who have accompanied me on past journeys, to those who will be gracious enough to be companions on future journeys, and to the One who is always with us and makes all journeys possible. To all of you on journeys I say, "*Buen Camino!*"

Since the Shrine was closed for renovations, the Pilgrim's Mass was held at St. Francis Church "nearby."



Since the Shrine was closed for renovations, the Pilgrim's Mass was held at St. Francis Church "nearby."



Tired pilgrims (from left): Wolfgang, Maria and me.

~ by DiAnne Patterson Schultz

A Few More Notes

This article supplements “The Empty Tomb Imagined in Music” from page 9 of the Spring/Summer 2020 issue of *Manresa Matters*.



The only known authentic image of Bach is this 1748 painting by Elias Gottlob Haussmann; after over 60 years in private ownership in Princeton, NJ, it was transferred to the Bach Archive in Leipzig in 2015.

The Composer

Born March 31, 1685 in Eisenach in the central German region of Thuringia, Johann Sebastian Bach was the youngest of eight children but was orphaned at age 10. He was raised by his brother Johann Christoph, 14 years his senior, who enrolled him at age 15 in the choir school in Lüneburg. After completing his two years of study there, he obtained postings as a musician from 1703 – 1723 in Weimar, Arnstadt, Mühlhausen, Weimar (again) and

non-church occasions and teaching academic as well as musical subjects. Despite these constraints, Bach launched into an astonishing output of works, including five cycles of cantatas for every Sunday and feast day of the year, about 300 in all, as well as the *B minor Mass* and the *St. Matthew Passion*, one of the most revered musical works of Western civilization.



Exterior of St. Thomas Church, Leipzig, with Bach's statue in front.

He also set up with young musicians at Zimmermann's Coffee House on Friday nights to perform secular works—including, of course, *The Coffee Cantata!* In his day, Bach enjoyed the recognition also bestowed on his contemporaries Telemann and Handel. He was summoned late in life to Potsdam and the court of King Frederick II of Prussia, where his son, CPE Bach, served as *Kapellmeister* (music director). This sole encounter led to *The Musical Offering*, a collection of keyboard music based on a single, challenging theme proposed by Frederick.

An artifact gives testimony to Bach's spirituality. In 1733 he acquired a copy of Luther's three-volume translation of the Bible, known as the *Calov Bible*. He signed the title page of each volume and embellished the three with 348 underlinings, highlights and marginalia. Near 1 Chronicles 25, listing Davidic musicians, he wrote, “This chapter is the true

Cöthen before becoming cantor of St. Thomas' Church and School and city music director in Leipzig, where he remained for the rest of his life. He died July 28, 1750.

Bach had been drawn to Leipzig, a trading hub of 30,000, for its orthodox Lutheranism and its prominent patronage of church music, which Bach as cantor would oversee. The appointment process was difficult, for the town council could not obtain the services of either of two preferred candidates and settled on Bach as “a mediocrity.” But he would receive a substantial salary, his growing family would be housed rent-free and there was a university where his sons might study.

On the downside were constant squabbles with the town council and an exacting schedule that extended to composing and performing liturgical music for choir and organ, accompanying



Images of Bach's Calov Bible courtesy of Concordia Seminary, St. Louis.

foundation of all God-pleasing music.” At 2 Chronicles 5:12-13, describing temple musicians praising God, he noted, “At a reverent performance of music, God is always at hand with his gracious

A Few More Notes - *continued*

presence.” Bach would often begin his scores with JJ for *Jesu juva* (Jesus, help me) and end them with SDG for *Soli Deo gloria* (to the glory of God alone).



Johann Sebastian Bach
signature

expressiveness of his devotion to Christ gained him the sobriquet “the Fifth Evangelist.”

As musical fashion evolved from the baroque to the classical, Bach faded from public consciousness, but his popularity began its revival when Felix Mendelssohn conducted the *St. Matthew Passion*, albeit heavily edited, on March 11, 1829 in Berlin. Even earlier, Ludwig van Beethoven remarked, “He should have been called not brook (*Bach*) but ocean due to the endless and inexhaustible abundance of his tone combinations and harmonies.”

The Easter Oratorio

- The voices assigned to the persons in the work were The Other Mary, soprano; Mary Magdalene, alto; Peter, tenor; and John, bass.
- The term *Schweisstuch* (“sweat cloth”), in sections 6 and 7, is variously translated “head cloth,” “linen cloth” and “handkerchief.” But the German is an exact match for the Latin sweat cloth, sudarium. The Latin term refers not only to the cloth lying in the tomb (John 20:6-7) but to the Veil of Veronica. In his comment on the Oratorio, Albert Schweitzer grumbled: “The text should be altered somewhat. We hear a little too much of the ‘Schweisstuch Jesu.’”
- The Lion of Judah, in the work’s last line, appears in Revelation 5:5 and is widely regarded as a reference to the Second Coming.
- Readers can listen to the entire Oratorio on YouTube. A search for “Bach Easter Oratorio 249” will open to perhaps a half-dozen full performances, each a little over 40 minutes long.

J.S. Bach Fun Facts

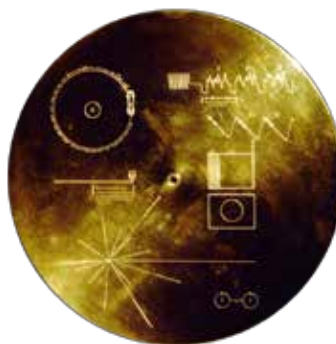
From November 6 to December 2, 1717 Bach was jailed by his employer, Duke Wilhelm Ernst of Weimar, upon giving notice of his intent to take a better job.

Bach had twenty children: seven by his first wife, Maria Barbara, and thirteen by his second, Anna

Magdalena; of these, ten survived into adulthood and of the ten, four became composers. The last of the line was a great-granddaughter, Carolina Augusta Wilhelmine, who died on May 13, 1871.

The *Calov Bible*, mentioned above, dropped from view upon Bach’s death but in 1934 was found in—well, where else but Frankenmuth, Michigan?—and was donated to the Concordia Seminary Library in St. Louis, MO.

Three of Bach’s works—the Brandenburg Concerto No. 2 in F, movement 1; the Prelude and Fugue in C from Book II of *The Well-Tempered Clavier*; and the Gavotte en Rondeaux from the Partita No. 3 for Unaccompanied Violin—are now beyond the solar system on the golden records of *Voyager I* and *II*. The records include a variety of spoken greetings and music over 90 minutes of playing time. When astronomer Carl Sagan



Voyager golden record

asked biologist Lewis Thomas what the records should contain, the latter replied, “I would send the complete works of Johann Sebastian Bach—but that would be bragging.”

Bach’s complete works total 1,121 in the *Bach-Werke-Verzeichnis* catalog, and in 2000, the 250th anniversary of Bach’s death, the Hänssler Classic firm in Germany released all of them in a series of 160 CDs.

~ by Paul Seibold

Sources

Gaines, James R., *Evening in the Palace of Reason*, HarperCollins, New York 2005

Gardiner, John Eliot, *Bach: Music in the Castle of Heaven*, Alfred A. Knopf, New York 2013

Kupferberg, Herbert, *Basically Bach*, McGraw-Hill, New York 1985

Schweitzer, Albert, *J. S. Bach*, tr. Ernest Newman, Dover Publications, New York 1966 (reprint)

Spitta, Philipp, *Johann Sebastian Bach*, tr. Clara Bell and J.A. Fuller-Maitland, Dover Publications, New York 1951 (reprint)

The Complete Works of Johann Sebastian Bach on 160 CDs, release notes, Hänssler-Verlag, Neuhausen, 1999

Wikipedia

Learning About the Pine Ridge Indian Reservation

This is a new article recounting a tour taken last fall before the start of a Midwest Jesuit Province conference held in South Dakota.

We were on the High Plains at an elevation of about 3,500 feet. The air was warm and dry, and the sun was bright in the blue, nearly cloudless sky. We planned to travel about 218 miles, a formidable itinerary that included several



churches and cemeteries across the eastern side of the Pine Ridge Reservation, which totals 3,500 square miles.

Fr. Brad Held, SJ served as our tour guide, host and one of our three vehicle drivers, departing from the Terra Sancta Retreat Center in Rapid City, South Dakota, where the Midwest Jesuit Province pastoral summit was being held. We were a curious and eager group with many participants coming to South Dakota and the Pine Ridge Reservation for the first time, while



*Fr. Brad Held, SJ,
Pastor of Holy Rosary
Mission Churches (SD)*

a few Jesuits were returning to a place of ministry and love, as well as heartache.

The “Res” is populated primarily by the Oglala, or the “Scatter Their Own” tribe, one of the seven bands of the Lakota division of the Sioux Nation. The three Sioux dialects are: Lakota, Nakota and Dakota.

First, we entered the Badlands, named as such because the land is just that—bad, not good for farming, ranching or living. It has its own beauty but is desolate, made up of uneven rock formations that make it look somewhat “other-worldly.” This was the land where the Native people were sent, expected to make it their home. The more we learned, the more difficult the story was to hold and to reconcile.



The group made an unofficial stop at this “ghost town” along the way.



*Monday's travelers inside of St. Agnes Church (listed alphabetically):
Christine Curran; Tom Drexler; Fr. Pat Fairbanks, SJ; Anzley Harmon; Fr. Brad Held, SJ; Amy Hoover; Rick Krivanka; Erin Maiorca; Stephen Poat; Donna Ridella; Fr. Warren Sazama, SJ; Jordan Skarr; Fr. Dave Shields, SJ; Anne Smith; and Joyce Lynn Tibbitts.*

The Jesuits are working to care for the people. The blended governance is messy. There is the Federal Bureau of Indian Affairs that, to a degree, administers the treaty rights that established federal support of healthcare, education, roads and public safety. There are also Tribal leaders. There is a push from the Tribe for sovereignty rights but there does not seem to be the strength in leadership or infrastructure to support it. There is significant poverty and widespread addiction, which leads to violence and more crime than can be controlled or even responded to.



The Badlands

In 1888 the Holy Rosary Mission was started primarily as a school. Jesuits were invited by Red Cloud to start a mission so that his people could learn to read and write. The Jesuits also serve at nearby St. Francis Mission on the Rosebud Reservation.

Learning About the Pine Ridge Indian Reservation - *continued*

First stop: St. Peter's Church



St. Peter's is one of five abandoned churches on the Res.

St. Peter's was built in the 1800s. It has been abandoned for about 20 years, and the community around the

church has since moved away. There are five other churches like it on the Res, creating a challenge for the Catholic Church. A church like St. Peter's is beloved by those who have prayed there, but what does its current condition symbolically say about our Church? Do we move it and restore it? Do we tear it down? For now it remains as it is.

Second Stop: St. Agnes Church

St. Agnes Church was built in 1911, and Nicholas Black Elk was part of the community that contributed to its founding. In the parish center we were delighted by two presentations, the first from Bill White, Postulator for the Cause for Sainthood. Bill shared the story of Nicholas Black Elk's life, how he came to be nominated for canonization and approved for the first stage, called "Servant of God."



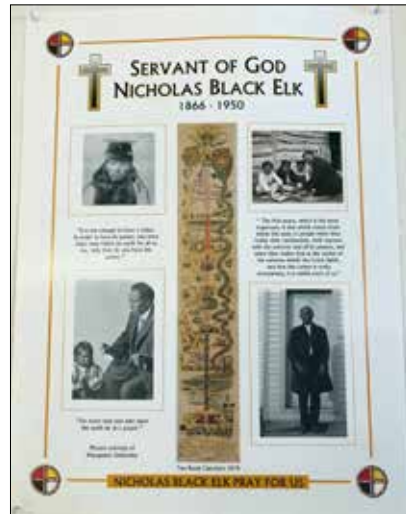
Bill White spoke to the group about Black Elk.

When Black Elk decided to become a Catholic, he chose the name Nicholas in honor of St. Nicholas because he was inspired by his love of and care for children. Nicholas was a renowned catechist on the reservation, travelling hundreds of miles between parishes. He had 113 godchildren! One of his Eucharistic Adoration processions included over 1,000 native people. Nicholas



St. Agnes Church remains a vibrant community today.

wisely explained to the people how native beliefs/teachings and Catholicism mutually enrich each other.



Joyce Tibbitts (pictured at right, in front of the altar in St. Agnes Church) designed the poster the Diocese is using to help promote the cause for canonization. It shows many images of Black Elk and the "Two Roads Pictorial Ladder" model of Catechism.

The second presentation was by Joyce Tibbitts, who spoke about the path to canonization. The next three stages in the canonization process are "Venerable," "Blessed" and "Saint." Joyce is a catechist at St. Agnes, following in the footsteps of Nicholas Black Elk, and is also serving as a pastoral assistant to the Holy Rosary Mission. She described the miracle of the naming of Black Elk Peak, the highest point in South Dakota, and the annual pilgrimage to it on the last weekend of June. Nicholas still has living relatives today; a grandson and great-granddaughter continue to attend Mass at St. Agnes.

Third Stop: Nicholas Black Elk's Grave

The visit to Nicholas Black Elk's gravesite was moving. A cloud formation overhead looked like a bird—perhaps a sign of blessing!

There were many graves, marked in a variety of ways—wood crosses, pipe crosses, headstones, bright white service stones . . . There was a large white cross for the one Jesuit buried in the cemetery. Black Elk's headstone incorrectly named him "Chief," and the dates of his birth and death are also in error; however, Black Elk's relatives graciously accepted



We prayed the canonization prayer together at the gravesite of Nicholas Black Elk.

Learning About the Pine Ridge Indian Reservation - continued



We saw many medicine wheels with colors of red, white, yellow and black representing the four directions of north, south, east and west as well as the sacred path of life on our journey toward God, here depicted in this prayer wheel for Nicholas Black Elk: wisdom, courage, fortitude and generosity.

Ribbons the colors of the medicine wheel were tied to the fences that surrounded the graves, some with messages: "I pray we could love all colors of skin. We are all human. Love for all. Peace and kindness are a must." "My heart aches . . . my prayers are with the Lakota."

We added our own prayers in silence.



the headstone as it was, donated by a family from Rapid City. Although "Chief" was not his official title, Nicholas Black Elk was certainly known and honored as a great leader of his people. Fr. Brad said that the oversight and documentation process of graves on the Res is challenging. Although the adjacent churches own most of the cemeteries, individuals are sometimes buried without mapping the sites. Further, grass fires burn the wood crosses so, as with many situations on the Res, graves become a challenge to navigate.

Fifth Stop: Sacred Heart Church

Sacred Heart was the first church founded on the Res and is currently their largest faith community. Angie Stover, who works for the church, greeted us graciously and then described the delicious



Angie invites us to lunch: buffalo, squash, and corn soup; wild rice with fruit; goibibo (hand made fry bread); and choke cherry and buffalo berry sauces for dessert!



Fourth Stop: Wounded Knee Massacre Site

To some degree, the facts became more than one could take in. The massacre of innocents on December 29, 1890: families huddled together to keep warm from the bitter cold were shot down by the 7th Cavalry Regiment of the United States Army. We read the posted history and then climbed the hill to the graves, the place from which the shots were fired.

homemade hot lunch she, her son and some volunteers had prepared for us. We enjoyed Angie's gracious hospitality and met some of the volunteers that helped at the parish. After lunch Angie gave us a tour of the community and sacred spaces in the parish building.



The graves on the hill at Wounded Knee.



The altar and surroundings in Sacred Heart Church.

Learning About the Pine Ridge Indian Reservation - continued



Marcus spoke about the baptismal font, which survived the 1996 fire that destroyed the original Mission Church. The scent of smoke inside the font still remains strong.



Part of Red Cloud School can be seen in the background.

Sixth Stop: Holy Rosary Mission Church, Cemetery and Red Cloud School Complex

Marcus, a former student of Red Cloud, was our tour guide. After receiving his Bachelor's degree, he returned to work at the school. We visited on the 131st anniversary of the founding of the Mission by the Franciscan Sisters, Chief Red Cloud and the Jesuits. The School and Mission became a blend of

practices and cultures since the 1978 American Indian Religious Freedom Act. This act legalized traditional native ceremonies and practices. Holy Rosary is a beautiful church with gorgeous stained-glass windows and Stations of the Cross painted by three different, very talented native artists.

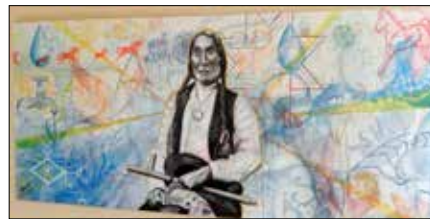


Above left: Fr. Brad Held talks to the group in front of Holy Rosary Mission Church on the Red Cloud campus.

Above right: One of the many stained glass windows inside the church.



We walked the hill to visit the grave of Red Cloud (at right).



Inside of the school were many artistic renderings of Red Cloud, such as the one shown on the left.



Seventh Stop: St. Elizabeth's/Our Lady of the Sioux

As we arrived at Our Lady of the Sioux, a wake for a young woman was just concluding—another reminder of the depth of sadness in this part of our country and another opportunity for prayer. We gathered in the church for Mass and appreciated the beautiful space described by Sr. Barbara. Of particular note was the

altar cloth, beaded with the words "Wakan, Wakan, Wakan" (Holy, Holy, Holy).

Sr. Barbara, an energetic Dominican sister from Springfield, Illinois, is the parish life coordinator—and clearly the chief cook and grounds keeper as well. She is a mighty and loving caregiver to the community. Before preparing for the Mass, Sr. Barbara shared the story of the community and rebuilding of the church and local homes after recent devastating storms.

During Mass Joyce Tibbitts prepared a bowl of sage that was lit and carried to each person for them to fan the smoke toward them in an offering of prayer. During the Consecration, beats from a native drum solemnly sounded at the elevation of the Eucharistic Bread, and again at the elevation of the Chalice.

After Mass we were treated to a dinner of Indian tacos that Sr. Barbara had prepared and served to us with her visiting friend, another member of the Dominican order.



As we assembled for Mass, Sr. Barbara described the beaded altar cloth: Wakan, Wakan, Wakan!

~ continued on next page

Learning About the Pine Ridge Indian Reservation - *continued*

Eighth Stop: Red Shirt Table

As we drove off of the Res and through the Badlands the sun was setting. We drove past Cuny Table to a Black Hills overlook at Red Shirt Table. The colors of the sunset against the vast horizon provided another breathtaking sight.



***Good and gracious God, bless the works of the Jesuits around the world
and draw Your people close to You!***

~ article by Erin Maiorca (Bellarmine Retreat House)

~ photos and captions by Erin Maiorca and Anne Smith (Manresa Jesuit Retreat House)

*Click here to return to the front page
of the E-Supplement.*

*Click here to go to the front cover of
Manresa Matters Spring/Summer 2020.*