

MANRESA MATTERS

Fall/Winter 2022



Ignatian Prayer





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

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FROM THE Editor



SOMETIMES I GET HUNG UP ON THE MECHANICS OF PRAYER.

How should I pray? What and when to pray? And lately, I've felt a call to deepen my prayer. To move closer to God, to let Him show me more of who He is and who I am as His daughter. To be honest, as much as I long to move closer to Him, a greater intimacy between us scares me a little. What will I discover about myself? Where will God take me?

St. Ignatius stands out to me as one

who dared to go deeper. His dramatic transformation from swashbuckling courtier and ego-driven soldier to a poor beggar in service to God is a testament to what God can do when we hear His voice calling us closer and surrender to His work. Not only was Ignatius changed on his journey of prayer, but his Spiritual Exercises developed along the way have helped thousands to recognize God's presence in their lives and to experience His transforming work of love.

His story consoles and empowers me as this feeling persists that I am standing at the edge of something new, something more in my life with Christ. Rather than allow fear to hinder God's work in me, I will follow Ignatius' lead and continue to trust the One who says come closer, see more clearly, know more fully the depths of my love for you. It's been a rich and rewarding ride so far; I'm not going to stop now.

As you read this issue of *Manresa Matters* focused on prayer in the tradition of St. Ignatius, may you be encouraged to stay close to God in prayer, to open yourself to the possibilities God has for you, whether in the silences of contemplation or the gentle scrutiny of Examen. And may we all dare to look with expectation for the movement of God in our lives, for His glory and our good.

On the journey with you,

JoAnn Amicangelo

JoAnn Amicangelo

Publications Coordinator

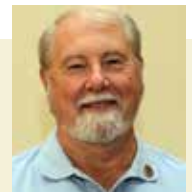
Now to Him who is able to do **immeasurably more** than all we ask or **IMAGINE**, according to his **power** that is *at work within us*, to him be **GLORY** in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Eph 3:20-21 NIV

Publication Team News

Manresa's Publications Team was created in 2013 by Hugh Buchanan, Manresa's associate director at the time, to provide editorial direction for each issue of *Manresa Matters*. Now after nine years of service, he moves on to devote more time to his family. **It is with much gratitude for his invaluable contributions over the**

years that we wish him God's best blessings as he follows His lead. The remaining team members – Grace Seroka, Steve Raymond, Sr. Linda Sevcik, Paul Seibold, Fr. Bob Ytsen and JoAnn – will miss his presence while continuing to work together to bring you meaningful content that nourishes and supports your faith in Jesus.



Hugh Buchanan

FROM THE *Executive Director*

More ways to pray on our weekend retreats



PRAYER IS AN ESSENTIAL ELEMENT OF MANRESA'S MISSION.

Throughout our nearly 100 years, prayer has empowered our retreatants to listen to the Lord and reflect deeply on their lives.

However, in the frenetic pace of today's world, we wish to enable retreatants to better discern and access what may

help them most during the course of a weekend retreat.

In Manresa's new year that began July 1, retreatants for most of our three-day Conference Retreats may notice a few small changes in the weekend schedule.

Our Ministry Team made these changes to offer more opportunities within the retreat for personal prayer and reflection for those who desire them. Many of our newer retreatants are seeking more time for silence and personal prayer. So, in the changes we are making, we looked for some ways to build more flexibility into the retreat schedule.

For many years, retreatants have grouped to pray the rosary on Saturday and the Stations of the Cross on Sunday. Both will still be on the schedule for those

who wish, but the schedule will clearly state that these are optional. Some retreatants may choose instead to converse with the Lord individually during that time, to reflect upon the previous conference or to pray the rosary or Stations of the Cross privately at their own pace.

Similarly, retreatants will hear reflective music during meals rather than a spoken conference on CD. While the mealtime conferences have surely helped some retreatants over the years, we sense they might provide too much input with not enough time for retreatants to assimilate.

Dinner on Friday night will begin at 6:30 PM instead of 7:00 PM, so retreatants will complete the scheduled events of the evening a little earlier, allowing for some extra rest or personal prayer time.

We hope these modest changes will provide our retreatants with more options for adapting weekend retreats to their specific needs.

May you be deeply aware of the Lord's presence in the coming weeks!

Sr. Linda Sevcik, SM

Sr. Linda Sevcik, SM
Executive Director

By Judy Lowery



AN ANT INVASION IN THE KITCHEN!

Oh no! It was the final straw in a series of stressful events.

With several days of rain that week, the little pests seemed to pour in from all parts of the kitchen. No matter how many times I mopped them up, more kept coming in.

At the same time, I was praying over several situations that were heavy on my heart. Why waste time worrying about ants? After I turned that annoyance over to the Lord, I felt His peace. It was a great relief when they finally disappeared.

A few days later, while walking in my neighborhood, I stopped to talk with a woman working in her yard.

The slogan on her shirt caught my attention. Rather than "Pray about everything," it was "Prayer vs. everything,"

Prayer versus everything! The word "versus" implies that prayer can stand up to anything that comes against us.

In addition to being our main mode of communication with God, it is the offensive and defensive weapon to use against Satan and all of the powers of darkness in his realm. This means praying in those David and Goliath kinds of situations when it seems as though problems tower over and threaten to defeat us, as well as in those times of "ant invasions," the little things that annoy and distract us.

There is nothing too great or too small for us to take to God in prayer. It is our best weapon, like David's sling and stone, and when coupled with faith



and the word of God, prayer brings about victory. God hears our prayers! †

Judy Lowery finds writing to be an effective and enjoyable means of sharing her faith with others. She is the author of Good News! Through the Seasons; Good News! On the Journey; and Letters to Loki.

ABOUT THE THEME

Using the imagination to discern God's work in our lives

By Fr. Bob Ytsen, SJ



WHEN YOU HEAR THE WORD, "IMAGINATION," WHAT COMES TO MIND? Are you transported to a world outside your objective experience, an escape from

obligations and responsibility of all kinds? Or do you find yourself in an ideal world where you grasp the genuine meaning of truth or beauty, much like the romantic poets?

For St. Ignatius, imagination was a way to engage in his life experience, and the result was transformative. He discovered Jesus.

Let's look at three complementary definitions of imagination and see how we can apply them to our experience of prayer.

In a reflection on Ignatian imagination, Dan Harrington, SJ, who was one of my theology professors and spiritual director, offers two applicable definitions that Ignatius discovered, which gave him the opportunity to reexamine his life experience.

The first is "an ability to form a mental image of something not present to the senses." The second is "an ability to confront and deal with problems." An imaginative approach reveals unforeseen possibilities.

I would add a third definition: "An ability to reproduce images stored in the memory or to recombine one's experiences in the creation of new images directed at a specific goal." It seems that Ignatius employed all three when he discovered the power and potential of imaginative experience.

IMAGINATIVE JOURNEY TO JESUS

Ignatius' experience placed him in a situation, not of his own choosing, to acquaint himself with his imagination. He was seriously wounded defending the city of Pamplona against a French incursion. Recuperating at his family seat, the castle of Loyola, he occupied his time with thoughts of getting back to his life as a soldier and a courtier. He also read the only books available to him, which were about the life of Christ and the lives of the saints.

Reading them, he began to notice conflicting feelings as he imaginatively

drifted from his life to the lives depicted in the books. Reflection on his life left him restless and discontented, while imagining the lives of Christ and the saints resulted in a cheerful and satisfied response. The more he allowed one imaginative world to inform the other, the clearer his desire became to pursue one way of life over the other. When he sufficiently recovered, he began that pursuit.

Ignatius' ability to allow his imagination to inform his lived experience resulted in his writing *The Spiritual Exercises* where we find *Rules for Discernment of Spirits* and suggestions for imaginative prayer, referred to as Composition of Place. Both works comprise an imaginatively directed journey toward a relationship with Jesus.

In *What is Ignatian Spirituality*, David Fleming, SJ affirms that Ignatius returned to notes that he took on his experience informed by his imagination. He consulted these notes throughout his life of prayer and government in The Society of Jesus.

What does this mean for our experience of prayer and discernment? Two examples may

help to demonstrate the interplay of experience and imagination, one shared and one personal.

NATIVITY IN THE CITY

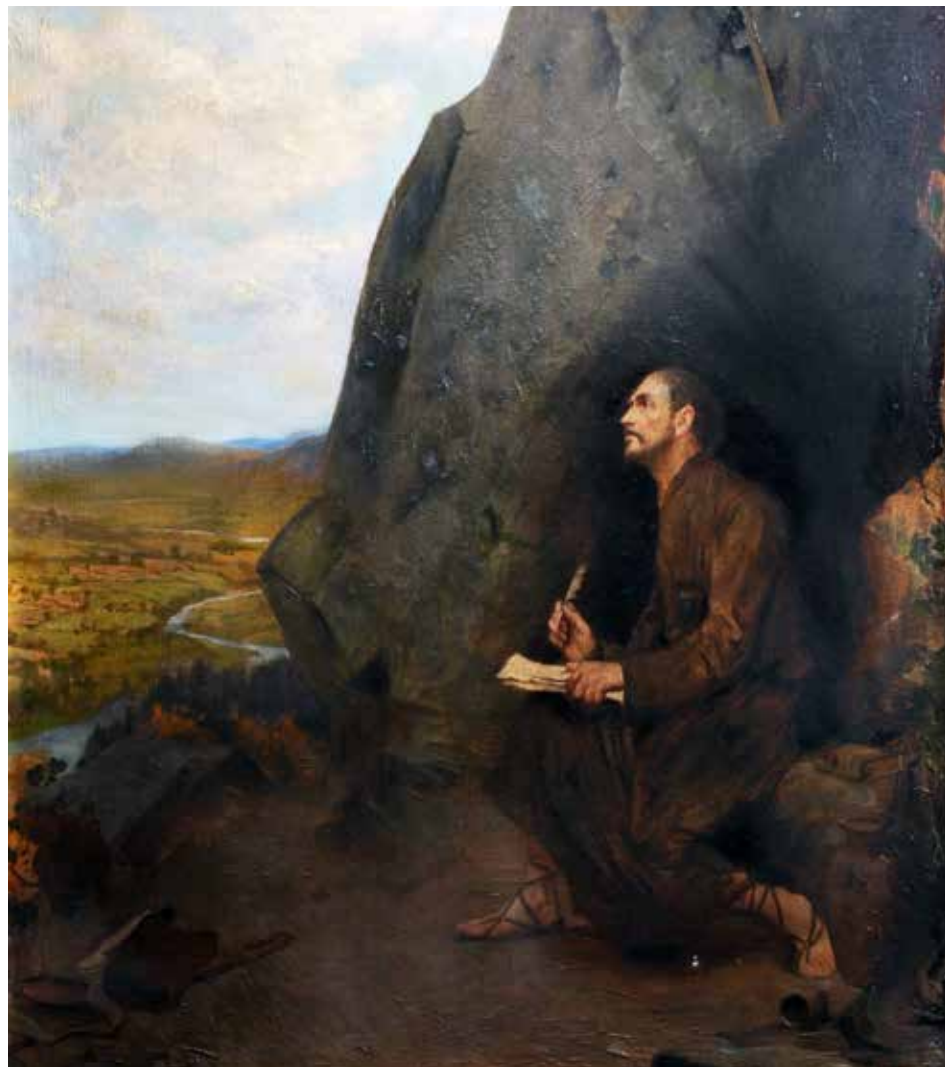
I was directing a young man on a retreat in Chicago a number of years ago. I suggested he use Composition of Place to enter into a meditation on the Nativity. I asked him to use his senses (sight, sound, feeling, taste, smell) to place himself at the scene of a stable outside Bethlehem and witness a woman, Mary, giving birth in abject poverty, the only other people present, poor shepherds.

The retreatant was a pretty good artist, and he returned with a drawing depicting what he imagined the Nativity to look like. He grew up in the city of Chicago and never experienced being near a stable with farm animals or farmworkers. His was a city Nativity. The stable was a garage in a city alley. Instead of straw, the garage was littered with discarded tools, old tires and oil cans. The manger was a back seat from an old car, lying on the floor of the garage. The shepherds became homeless street people pushing old shopping carts laden with their only possessions. The light came from the open garage door providing a bright rectangle in a darkened, dangerous alley. The pencil drawing was detailed and vivid.

He shared with me that this was his personal nativity, and he didn't need to imagine a place he had never been to or conjure images that were foreign to him. He wondered where other nativities would reveal themselves in his experience and how to be aware of their presence. In his unique experience, he demonstrated Ignatius' vision of "God in all things." The Nativity came to life in the dark alleys of Chicago.

RESISTING POSSIBILITY

A personal imaginative example reveals another insight. On a retreat that I was making, my director suggested that I pray over the Scripture passage of the woman caught in adultery (John 7:53-8:11). I resisted the suggestion, because I knew that I would never participate in what was capital punishment, the legal stoning of a woman, no matter what the Mosaic law affirmed. I asked for another Scriptural suggestion. My director convinced me that it could



be a fruitful experience nonetheless, and I complied. Employing Composition of Place, my imagination was fueled.

I became a well-respected person of the town with a good reputation for honest business dealings and a purveyor of reliable merchandise. People trusted me. I was a person of faith, scrupulously living the precepts prescribed in the Mosaic Law. In short, I was a good Jew.

My friends, who were part of a large crowd, came into my shop and insisted I join them in carrying out a prescribed law: stoning a woman caught in adultery. I never thought I would be called upon to act on this law. Worried about my reputation, I went along. My plan was to hold back, surreptitiously drop the stone or, if need be, miss hitting the woman.

When Jesus responded, 'Let him who is without sin cast the first stone,' it was directed at me, even though

I had no intention of genuinely participating. I was surprised and learned about myself. How often do I compromise to protect some imagined position or reputation? Embarrassment, gratitude and freedom surrounded my objective experience. Who do I want to be?

Ignatian imaginative prayer and reflection can reveal Jesus to us and reveal who we are to ourselves. Surprise, challenge and freedom bring us closer to knowing God and accepting ourselves as Jesus accepted everyone He encountered. †

Fr. Bob Ytsen, SJ has spent most of his apostolic career in secondary education, currently teaching at U of D Jesuit High School in Detroit. His background in Ignatian spirituality and history of the Jesuits, particularly in England, enhances and supports his commitment to retreat and spiritual direction.

Nine ways to help you form the daily habit of prayer

By Fr. Bobby Karle



ALTHOUGH WE KNOW DAILY PRAYER IS IMPORTANT, THERE ARE MANY OBSTACLES TO ACTUALLY DOING IT. And even when we

do make the time to pray, we may feel distracted, tired or dry. Here are some practices I have found helpful in maintaining my own daily rhythm of prayer. I hope you may find them helpful as well.

Find a place: Create a prayer space in your home, work or school with some sacred images and a comfortable place to sit. I created a corner in my room with a crucifix, candle, plant and some pillows.

Determine a time: What time is most conducive to prayer for you? Perhaps you might wake up 20 minutes earlier than usual. Maybe you carve out time midday. You might turn off your devices at least an hour before going to sleep. Last year I added morning prayer, a midday Examen and an evening Examen to my Google Calendar. I receive reminders 10 minutes before, which keeps me on track.

Commit and recommit: Although it's on the calendar, I've been known to hit the snooze button, keep on working or continue watching Netflix! If you skip one day, recommit the next. When I take some time in the evening to make a plan for the next day, I am much more likely to follow through.

Physical movement: Do some movement before you pray, whether you run, bike, lift weights or stretch. Aim to engage in some kind of movement that is accessible, safe and enjoyable for you. Even 10-20 minutes of physical movement refreshes the mind and settles the body to help you pray.

Set a timer: 5, 10, 15, 45 minutes. Whatever amount of time you are



able to commit, set a timer before you begin. When I don't set a timer for myself, a voice in my head often convinces me it's been long enough and I tap out within a couple minutes. Even committing to five minutes of prayer regularly can be a powerful practice.

Posture: St. Ignatius states in the Spiritual Exercises, "If I find what I desire while kneeling, I will not seek to change my position; if prostrate, I will observe the same direction, etc. (see #73-79)" Find the posture that works best for you. It is recommended to sit with the feet and/or seat firmly grounded into the floor and to keep your spine as straight as possible. Strive for stillness throughout the duration of your prayer.

Name the grace you need: What do you seek? Make your intention known to God. It may be gratitude, joy, compassion, peace. The grace of the Second Week of the Spiritual Exercises is "to know, love, and serve Christ." I often just say "Jesus" while breathing in and out. It can be helpful to return to your sacred word or intention throughout the prayer period.

Breath: Maintain slow, gentle, deep breaths in through the nose and

out through the mouth. You may try the 4-2-5-2 breath ratio: inhale for the count of four, retain for two, exhale for five, and hold for two. Aim to maintain conscious breathing throughout your prayer. The breath is the bridge between you and God.

Distractions: The mind creates thoughts. This is what it does. A former Jesuit rector of mine used to say, "Not every thought is worth thinking." When thoughts come up in prayer, avoid fighting them, feeding them or creating new ones. Just let them be and return to your breath or sacred word. You may imagine the thoughts like clouds passing across the sky or like a leaf floating along the river: just notice them and let them float away.

In the end, prayer is about spending intentional time with the Divine. All we need to do is show up, let go and let God do the rest. †

Fr. Bobby Karle, SJ is an associate pastor at St. Mary Student Parish in Ann Arbor, MI. He attended U of D Jesuit High School and DePaul University, and served with the Jesuit Volunteer Corps in Belize. Bobby is also a certified yoga instructor and founder of the Ignatian Spirituality & Yoga Organization. He has facilitated retreats and spiritual formation programs in diverse settings around the world.

Prayer is paying attention

By Rita Zyber



"IT DOESN'T HAVE TO BE THE BLUE IRIS, IT COULD BE WEEDS IN A VACANT LOT."

I love this idea from poet Mary

Oliver because it so clearly shows that prayer works best when we recognize God's wonders in everyday life. In other words, my prayer is so much richer now because I've learned to see God at work in all creation, and in all the daily moments – the pretty and the scruffy ones.

In my work at St. Mary Student Parish in Ann Arbor, I am blessed to talk with college students. It's a joy to encourage them in prayer and to help them see a very loving God who is active in their lives. It makes me especially happy when they tell me, "I feel like I can bring my faith with me more out on campus and talk to God out in the world, not just in church."

MISSING THE GOD MOMENTS

We all tend to compartmentalize our faith and our prayer lives. It's easy to get distracted and not pay attention. That's how we miss the many "God moments" in our day. And sometimes it's just plain hard to see God working in the tough and challenging moments of our lives.

Learning to pray more like St. Ignatius has helped me remember to "invite God along" in the events and moments of my day. Then, in the evening, I can review those moments in the Examen prayer. It always helps to put



things in a bigger perspective – to notice patterns in the way I reacted and interacted. The daily review also keeps me grounded in gratitude for the many wonderful moments I may have otherwise missed throughout that busy day.

ALIGNING WITH GOD'S WILL

I've also learned another thing from Ignatius, and from the students – that God's will and plan for us is very often what we ourselves have in mind. God's will generally aligns with our actual desires and talents, and with what gives us life and energy.

God speaks to us through our desires, through our intuition and even our physical feelings. So again, paying attention to all

these things helps us discover who God created us to be and what path might be best for us. Toss in that line from the First Principle and Foundation and life seems so much easier: "I choose what better leads to God's deepening his life in me."

I remain ever grateful to Ignatius and his Spirit-filled wisdom. I am also grateful that the Jesuits have made it a goal to share this wisdom and these prayer methods with all of us. In recent years, I've discovered that the Ignatian Way of prayer brings peace, simplicity and a sense that we are truly loved. †

Rita Zyber is the RCIA Coordinator at St. Mary Student Parish in Ann Arbor, MI, and is completing the Internship in Spiritual Companionship at Manresa.

As though we were actually present

By Fr. Peter Fennessy, SJ



AFTER HIS CONVERSION AND HIS VISIT TO THE ABBEY OF MONTSERRAT, St. Ignatius stayed for about 11 months in Manresa, Spain, where he

frequented a certain cave to pray, do penance and begin writing his *Spiritual Exercises*.

The cave is now a chapel. On the door of the tabernacle is an enamel artwork by Maria Noguera Puig that depicts *Saint Ignatius contemplating the Nativity* as described in his *Exercises*:

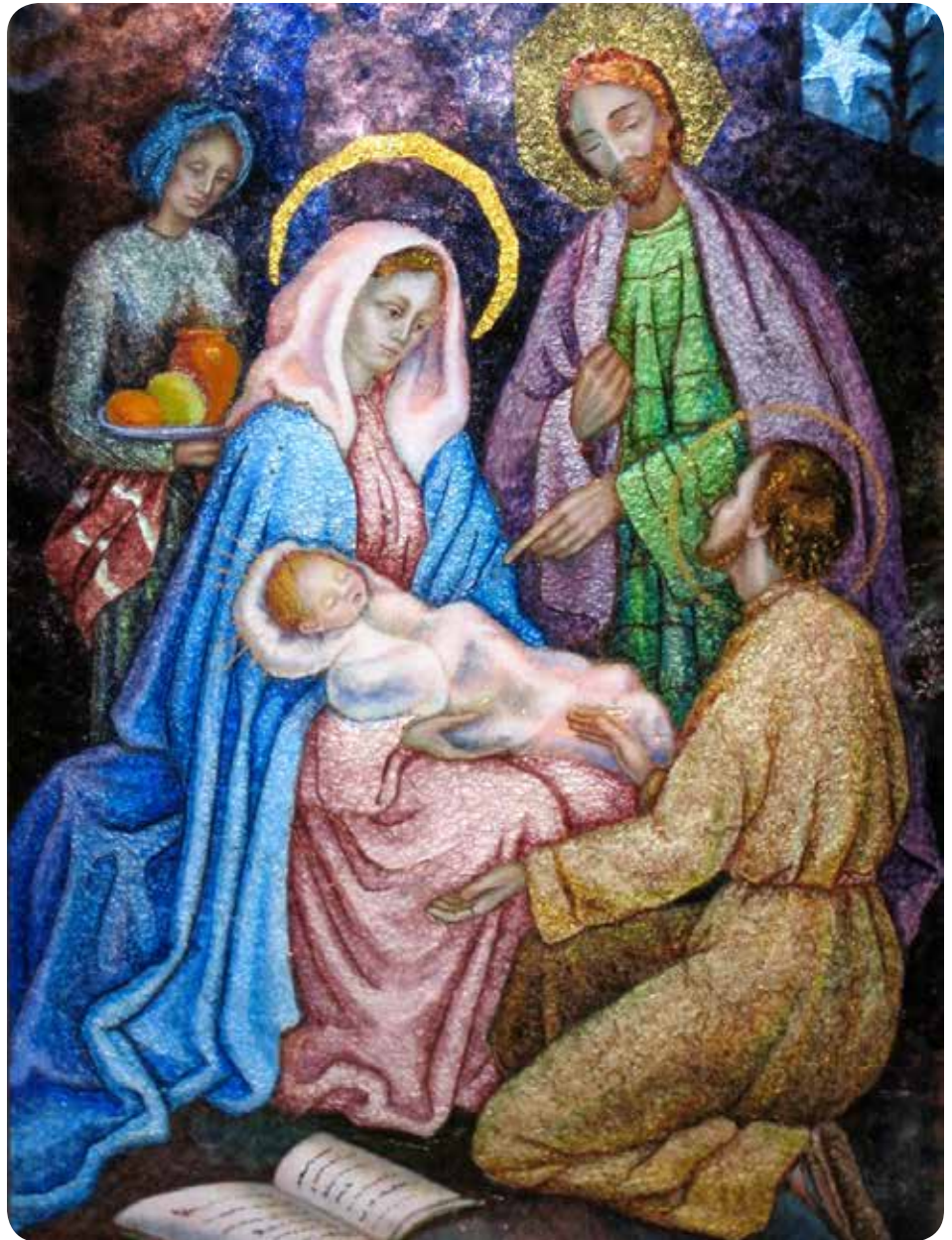
“First Point. This will consist in seeing the persons, namely, our Lady, St. Joseph, the maid, and the Child Jesus after His birth. I will make myself a poor little unworthy slave, and as though present, look upon them, contemplate them, and serve them in their needs with all possible homage and reverence.” (SE 114)

The enamel also features an ox, an ass, the star of Bethlehem and beside Ignatius an open copy of his *Spiritual Exercises*.

THE ART OF CONTEMPLATION

Ignatius had learned the art of contemplation from Ludolph of Saxony's *Life of Christ*, one of the two books he read and prayed with during his ten-month convalescence in Loyola castle. Ludolph told his readers to imagine themselves as though they were actually present at each event of Jesus' life, to put themselves into the story, to play an active part in it and to witness and experience it as if at first hand with their own eyes and ears and all their senses.

Ignatius undoubtedly learned even more about this form of prayer from Jean Chanon, a monk at Montserrat, and from a book Chanon had given him, Cisneros' *Exercises for the Spiritual Life*. But retreats based on



Maria Noguera Puig, *Saint Ignatius contemplating the Nativity* (1995), enamel, The Cave of Saint Ignatius, Manresa, Spain.

Ignatius' *Spiritual Exercises* so spread his reformulation of this method that, while the Exercises taught many other forms of prayer, this one became especially known as Ignatian Contemplation.

CAPTIVATING ART

It's difficult not to see its influence on Diego Velázquez's *Christ after the Flagellation Contemplated*

by the Christian Soul. The Jesuits' use of imaginative prayer to foster devotion had popularized Ignatian contemplation. That and their patronage of the arts strongly influenced the Catholic Baroque, which tried to produce art so captivating that it would evoke an emotional response from its viewers. Contemporaries of Velázquez like Bernini, Rubens and Van Dyck freely acknowledged their indebtedness to the Jesuits.



Diego Velázquez (1599–1660), Christ after the Flagellation Contemplated by the Christian Soul (probably 1628-9), oil on canvas, 65 x 81.3 inches, National Gallery, London.

More specifically, in 1554 the Jesuits had founded a college in Velázquez's home town, Seville, where they continued to have a strong presence. They also worked closely with and commissioned art from Francisco Pacheco, Velázquez's teacher and father-in-law. So, the painting's unusual title word "contemplated" may easily signal its Ignatian influence.

On the left side of the painting, the scourged Christ is still tied to the column amid flecks of blood and the sticks and whips used to beat Him. His humanity is emphasized by the lack of any halo except a slight nimbus. He's exhausted and suffering, but His countenance is noble and attractive. He gives us a look that is sorrowful and pained, but also serene. There's no condemnation or reproach in His eyes, rather a desire for our love. We cannot see Him without being moved. St. Ignatius would have approved if the suffering of Jesus were seen like this in the contemplation of his retreatants.

On the right side of the painting, Velázquez has made imaginative contemplation both explicit and encouraged by including a small child who, the title tells us, symbolizes the Christian soul and so each of us. A guardian angel gently urges the child and us to contemplate the suffering of Christ. And from Christ's head a thin responding beam of light, His love and His grace, travels toward the child and to us. †

Fr. Peter Fennesy is serving his second term as superior of the Jesuit Community at Manresa. He gives individually directed and preached retreats at Manresa and elsewhere, is Coordinator of Individually Directed Retreats, and among other duties manages our book store. Since studying Theology and Art and Buddhist Aesthetics during a sabbatical year at the Graduate Theological Union in Berkeley, CA, he uses fine arts to illustrate his preached retreats.

Annual Report

Fiscal Year 2021-22

FROM THE

Finance Director



GREETINGS AND GOD'S PEACE TO YOU.

Thank you
to all who
supported
Manresa
during Fiscal

Year 2021 – 2022 as we began
to emerge from our isolation and
return to our more active lives.

Though COVID-19 has been a
challenge for all of us, we were
pleased that many retreatants
returned to our retreats this past
year, increasing participation by
56%. Our 2021 Spirit of Manresa
Banquet was a resounding
success, raising \$181,000 for our
Mission. Many of you recognized
our financial needs resulting from
reduced capacity and supported

our Annual Fund/Adopt-A-
Retreatant Program, delivering
\$312,000. An additional \$232,000
was donated to our Capital Fund
to help us refurbish and upgrade
our buildings and grounds.

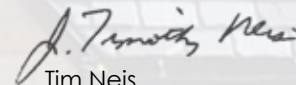
We completed our new
barn and maintenance facility,
funded by a generous donation
and proceeds from insurance.
Likewise, a long-time benefactor
is supporting our dining room
renovation. Refurbishment and
upgrades to our nature trail and
asphalt pathways have been
made. We are also embarking on
an effort to replace the windows
in the oldest part of our building.

Finally, we are thankful for the
dedication of our Investment
Committee and investment
advisors, who have been
navigating a very turbulent

stock market over the past
year. Despite the recent market
downturn, we have maintained
a very respectable 7.43% return on
investment from inception. We
are blessed and grateful that
our McGrail Endowment Fund
continues to provide needed
support of operations, thus
helping to secure Manresa's
future.

Having increased our
retreat capacity following the
pandemic, we encourage you to
join us for our daily Masses as well
as our retreats and programs.

May the Lord bless you and keep
you.



Tim Neis
Finance Director

**Thank you for your
generous support.**

Financial Highlights

2021-2022 Financial Summary | July 1, 2021 to June 30, 2022

OPERATING REVENUE

Adult Conference Retreats	\$314,557
Ignatian Formation, Youth Retreats, IDRs	151,673
Use of Building	74,358
Other Revenue from Operations	118,069
Cell Tower	82,575

Total Operating Revenue \$741,232

DONATIONS & OTHER REVENUE

Annual Fund/Adopt-A-Retreatant	\$312,513
Capital and Other Restricted Funds	187,698
Grants	50,000
Special Events	181,075
McGrail Fund	21,144
Paycheck Protection Program Contributions	134,949
Jesuit Community Gift	39,887

Total Donations & Other Revenue \$927,266

TOTAL REVENUE \$1,668,498

EXPENSES

Salaries, Wages & Benefits	904,202
Building and Administrative	276,353
Food Service	258,679
Special Events	32,628
Depreciation	146,919
Other, including McGrail Investment	81,385

TOTAL EXPENSES 1,700,166



Major Grants

Manresa received a very generous \$50,000 grant from the **Robert E. Burke Memorial Trust Fund** to our **McGrail Fund** to increase our endowment in support of future programs.

Adopt-A-Retreatant

As part of our Annual Fund, the **Adopt-A-Retreatant** program allows Manresa to continue its policy of relying on voluntary donations for conference retreats, a tradition that dates back to Manresa's founding in 1926.

If you wish to contribute to one of these funds, please use the enclosed envelope.

McGrail Fund Performance*

The McGrail Fund is generally used as an endowment to maintain the financial stability of Manresa, but with explicit Board approval, the funds can also be used for capital improvements and operational support.

FISCAL YEAR	<u>2019-2020</u>	<u>2020-2021</u>	<u>2021-2022</u>
Opening Balance	6,952,086	6,271,766	8,248,859
Contributions/Other Income	26,339	44,205	71,144
Transfers/Expenses	(375,342)	(389,454)	(262,810)
Interest/Dividends	191,496	175,065	204,403
Appreciation/(Depreciation)	(522,813)	2,147,277	(546,578)
Closing Balance	6,271,766	8,248,859	7,715,018

* The McGrail Fund serves as Manresa's endowment.

How I arrived at morning prayer

By Sergio Pagés



IN MY YOUTH I HAD DIFFICULTY READING BOOKS.

One of the many that I attempted to read was *Thoughts in Solitude* by Thomas Merton. I've read only

the first chapter, but the following excerpt really got my attention:

The desert was created simply to be itself, not to be transformed by men into something else. So too the mountain and the sea. The desert is therefore the logical dwelling place for the man who seeks to be nothing but himself – that is to say, a creature solitary and poor and dependent upon no one but God, with no great standing between himself and his creator.

I recall that after pondering these words, I decided to go on a silent weekend retreat at a monastery in Three Rivers, Michigan. I thought that perhaps this experience would help me understand what Merton meant.

Later, while working as a tour leader for Christian Adventures, a cycling touring organization, I was responsible for gathering the participants each morning after breakfast and sharing with them a Scripture passage. I would encourage

them to spend some time in silence to reflect on the passage before departing for the day's activities.

I found those few quiet moments, surrounded by nature in places like northern Michigan and Nova Scotia, were very rich experiences for me. I felt God's presence all around me, and I discovered that being still in nature was very attractive to me.

Experiences like these began laying a contemplative foundation within me.

PRAYER IN SILENCE

Years later I attended a three-day silent conference retreat at Manresa. During that weekend I rediscovered praying in silence in a more formal way. I had come into the retreat anxious and with a very distracted mind. At that time, I was struggling to be a good husband and a good father to my two sons. On the last morning of the retreat, I finally was able to enter into the silence; my mind ceased to control me. I felt so free that day that I made a promise to myself to always be at peace in my mind and spirit.

I have been praying with silence at the beginning of each day ever since, usually right before sunrise. I am drawn to this time because it is so peaceful, both in my surroundings and in my mind. With a cup of coffee

in hand, I sit comfortably in a special armchair next to a window that helps me feel connected to the outdoors. I often read a chapter of a spiritual book or the readings of the day, and I write my thoughts and reflections in a journal. I enjoy writing with a fountain pen because I feel that my thoughts flow naturally through the ink and onto the paper.

I spend anywhere from 30 minutes to more than an hour depending on my work schedule. On Saturdays and Sundays, I usually spend more time. These daily practices help me stay focused and be present.

I feel that God speaks to me in different ways each morning. Sometimes I hear His voice through an author's words that relate to my own experiences, and I write my own reflections on what I've read. These words will linger in my mind throughout the day and sometimes for weeks and even months. Other times, my prayer is simply expressing gratitude for many things.

Often, I just sit there in silence, feeling Him gazing at me while I gaze at Him. †

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



Cómo llegué a la oración de la mañana

EN MI JUVENTUD TUVE DIFICULTADES PARA LEER LIBROS.

Uno de los muchos que intenté leer fue *Pensamientos en Solitud* de Thomas Merton. Hoy día, solo he leído el primer capítulo, pero el siguiente extracto realmente me llamó la atención:

El desierto fue creado simplemente para ser él mismo, no para ser transformado por los hombres en otra cosa. También la montaña y el mar. El desierto es, por lo tanto, la morada lógica para el hombre que no busca ser más que él mismo, es decir, una criatura solitaria y pobre y dependiente de nadie más que Dios, sin ninguna pretensión entre él y su creador.

Recuerdo que después de reflexionar con estas palabras, decidí ir a un retiro en silencio de fin de semana en un monasterio en Three Rivers, Michigan. Pensé que tal vez esta experiencia me ayudaría a entender lo que Merton quería decir.

Más tarde, mientras trabajaba como líder para Christian Adventures, una organización que ofrecía viajes de ciclismo, yo era responsable de reunir a los participantes cada mañana después del desayuno y

compartir con ellos un pasaje de las Escrituras. Luego los invitaba a pasar un tiempo en silencio para reflexionar sobre el pasaje antes de partir para las actividades del día.

Encontré que esos pocos momentos en silencio, rodeados de naturaleza en lugares como el norte de Michigan y Nueva Escocia, fueron experiencias muy ricas para mí. Sentí la presencia de Dios a mi alrededor, y descubrí que estar en silencio en la naturaleza era muy atractivo para mí.

Experiencias como estas comenzaron a preparar una base contemplativa dentro de mí.

ORACIÓN EN SILENCIO

Años más tarde asistí a un retiro de conferencia en silencio por tres días en Manresa. Durante ese fin de semana redescubrí la oración en silencio de una manera más formal. Había llegado al retiro ansioso y con una mente muy distraída. En esa época de mi vida, estaba luchando por ser un buen esposo y padre para mis dos hijos. En la última mañana del retiro, finalmente pude entrar en el silencio; mi mente dejó de controlarme. Me sentí tan libre ese

día que me prometí a mí mismo de estar en paz en mi mente y espíritu.

He estado orando con silencio al comienzo de cada día desde entonces, generalmente justo antes del amanecer. Me siento atraído a esta hora del día por su tranquilidad, tanto en mi alrededor como en mi mente. Con una taza de café en la mano, me siento cómodamente en un sillón especial junto a una ventana que me ayuda a sentirme conectado con la naturaleza. A menudo leo un capítulo de un libro espiritual o las lecturas del día, y escribo mis pensamientos y reflexiones en un diario. Disfruto escribiendo con una pluma fuente porque siento que mis pensamientos fluyen naturalmente a través de la tinta sobre el papel.

Paso entre 30 minutos y más de una hora, dependiendo de mi horario de trabajo. Los sábados y domingos, suelo pasar más tiempo. Estas prácticas diarias me ayudan a mantenerme enfocado y estar presente.

Siento que Dios me habla de diferentes maneras cada mañana. A veces escucho Su voz a través de las palabras de un autor que se relacionan con mis propias experiencias, y escribo mis propias reflexiones sobre lo que he leído. Estas palabras permanecen en mi mente durante el día y, a veces, por semanas e incluso meses. Otras veces, mi oración es simplemente expresar gratitud por muchas cosas.

A menudo, simplemente me siento en silencio, sintiendo que Él me mira mientras yo lo miro. †

Sergio Pagés se graduó en el Internship de Espiritualidad Ignaciana de Manresa en 2011 y formó parte del Consejo de Administración de Manresa. Imparte los Ejercicios Espirituales y ha dirigido varios talleres sobre Espiritualidad Ignaciana tanto en español como en inglés.



Transformed by Twelve Steps and The Spiritual Exercises

By Terry Sullivan



I AM CIA: CATHOLIC, IRISH, ALCOHOLIC. I engage in the rich tradition of Catholicism, I embrace my Irishness, and I live in the solutions of my recovery. My heroes have always been Jesuits.

Early in my recovery, I was living at step zero — hopeless and in despair. I thought I knew God, but I was blocked by my prior religious

experiences. Yes, I *knew about* God, but I didn't know God.

I became willing to turn my will and life over to Him. As a result, I had a vital spiritual experience. My desire to drink was lifted from me, and I began to do the work in the daily Examen — that simple kit of spiritual tools known as the Twelve Steps.

BECOMING GOD-CENTERED

Many have noted the similarity of the AA Twelve Steps and *The Spiritual Exercises of Saint Ignatius*.

"Both the Spiritual Exercises and the Twelve Steps assume that conversion begins with a deep sense of human brokenness," said Father Jim Harbaugh, SJ.

I was not ready to change until I had no other choice. I needed God's healing power. Inspired by that power and "doing the work" in the Twelve Steps and the Spiritual Exercises, a gradual transformation began to take place; I became God-centered. I've been able to improve my conscious contact with God through daily prayer and meditation ever since.

I am grateful for the many gifts I've received because of this process. First and foremost is my ability to place myself in a Gospel scene. This happens naturally without effort, although my role in the scene isn't always the same.

The second gift relates to the first but presents itself in everyday life. It is an enhanced or exaggerated sense of empathetic understanding. I can feel the feelings and

"I was not ready to change until I had no other choice. I needed God's healing power."

experiences of others without having lived them, which allows me to connect on a deeper level. The downside is that I'm much more aware of and sensitive to my own feelings.

For example, recently I was in a crowded mall feeling like Mr. Cranky Pants until a young girl came out of a store and looked at me. I could see the Lord was with her, and I was spiritually uplifted and filled with joy. Where I once would have thought such an experience was a bunch of hooey, I am now grateful to sense God's spirit in others more often than not.

BEGINNING WITH PRAYER

I start each day with the Examen followed by listening to "Pray as You Go," an app created by the Jesuits of the United Kingdom. It sets the tone for the day and places me where I need to be spiritually. Although life events may conspire to knock me off the spiritual path, I've set my foundation.

Bill Wilson, co-founder of AA, writes, "There is a direct linkage among self-examination, prayer and meditation. Taken separately, these practices can bring much relief and benefit. But when they are logically related and interwoven, the result is an unshakable foundation for life. Now and then we may be granted a glimpse of that ultimate reality which is God's kingdom, and we will be comforted and assured that our own destiny in that realm will be secure for so long as we try, however falteringly, to find and do the will of our own Creator." †

Terry Sullivan is married with four daughters and two grandchildren. He is 48 years sober. Formerly an adjunct professor at Indiana University, he has 46 years of professional experience in the field of addiction and currently serves as a retreat master, recovery coach and spiritual companion.

Falling in love with the Savior changes everything

By Patrick Dreisig



IN THE WORDS ATTRIBUTED TO PEDRO ARRUPE, SJ, "NOTHING IS MORE PRACTICAL THAN FINDING GOD, THAN FALLING IN LOVE IN A QUITE ABSOLUTE,

FINAL WAY." He says to fall in love, stay in love, and it will decide everything.

I fell in love with God in the midst of chaos in my life at age 20. Out of nowhere, a vision of Christ on the cross appeared in front of me where Christ said, "Stop feeling guilty for the sins you have committed; I died for those on the cross. I paid the price for those, and they are forgiven. I love you unconditionally and will accompany and help you on the walk I have planned for you." In an instant, Christ became my friend, not my judge, and that changed everything.

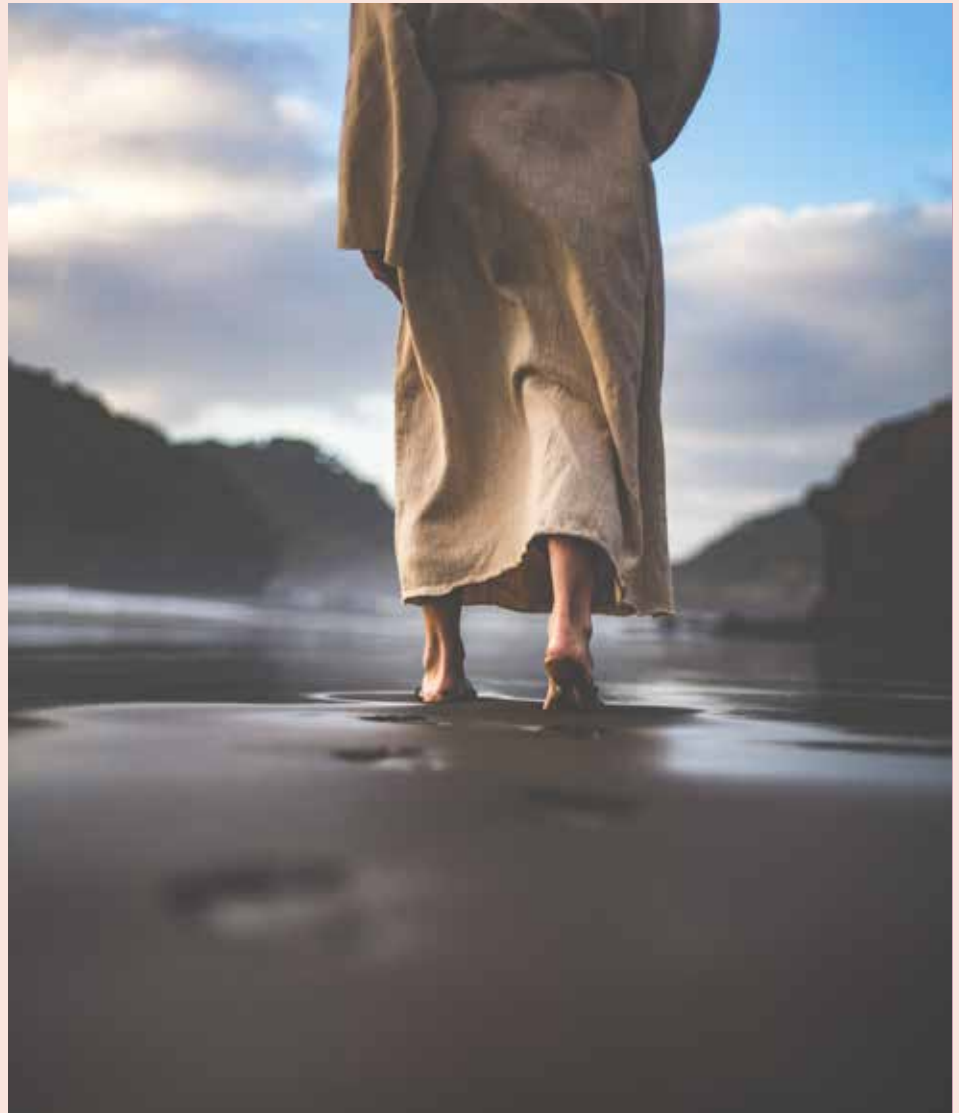
For the first time, Christ was as real to me as a friend standing next to me; even though I could not see or touch Christ. I fell in love with my Savior.

That was only the beginning. After falling in love with Jesus, I needed to stay in love with Him. Prayer helps me to do this.

DAILY CONVERSATIONS WITH GOD

Through prayer, I listen to God speak to me. This happens in many ways, but most importantly when I meditate on Scripture. When contemplating Jesus on the cross, I hear Jesus say, "I love you." There is nothing else that can explain the physical and emotional pain He endured for me. I try to identify with His betrayal, isolation, shame, humiliation and physical and emotional pain. All of this was undeserved, yet He endured it anyway for me.

As Jesus becomes human to me in this and many other Scripture



passages, I find myself able to be real with Jesus.

I share my pain over my son's disability and its impact on our family and his self-esteem. I share my joy over his upcoming wedding to his fiancée, who loves him dearly despite his disability. I share my anxiety over challenges at work that seem impossible to solve. I share my disappointments with loved ones who sometimes take me for granted and have hurtful expectations. I share my confusion over major decisions I face that do not have clear answers. I know that Jesus listens and cares

about these and the many other feelings I have daily.

Through my daily conversation with my loving Savior, I grow closer to God with ever-increasing intimacy: I stay in love with God.

Falling in love, staying in love. It decides everything. ✝

Patrick Dreisig has lived most of his life in southeast Michigan. He is married and the father of two sons and six grandchildren. He has worked as an attorney in private practice for more than 40 years. He is currently enrolled in the Internship in Spiritual Companionship at Manresa.

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Manresa is most grateful for all who supported our Mission with donations
and gifts in honor or memory of loved ones January 1–June 30, 2022.

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- In Honor of Manresa Staff & Volunteers**
Joseph Troy
- In Memory of Ann McKinney**
Mary Rocznik

Milestones

Retreatant Awards January — June 2022

- | | |
|---|---|
| <p>Manresa Pin (15 retreats)
Matthew Abraham
Monika Barera
Mark Braunlich
Jean Cummings
Dalia Dimock
Jacqueline Gere
Renee Hoenscheid
Annette Kacir
Marshall LeClair</p> | <p>John E. Mahoney
Veronica Pollack
Mary Ann Sequine
Madeleine Vaughan
Joseph Yekulis</p> |
|---|---|

Manresa Crest (25 retreats)

- Barry A.
Donald C.
Michael Gracey
Karen Millikin

Born into Resurrection January–June 2022

Ronald Vedrody Berry Group — 6 retreats

Kenton Kurth Grand Rapids — 15 retreats

Maroun "Sam" Maroun 67 retreats

James Bezaire Cardinal Mooney K of C, 56 retreats

- In Memory of F. James & Mary Mehelas**
Thomas & Ann Mehelas
- In Honor of Jace Joseph Natoli**
Bri Lazarchik
- In Honor of Nina (Jane Stewart's dog)**
Kathleen Stettar
Carol Willard
- In Memory of Donna Ogilbee**
Thomas Jewell
Carol Magill

In Memory of Fr. James O'Reilly, SJ
Larry & Judy Berch

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

In Memory of Richard "Dick" Schwehofer
Richard G. Schwehofer

In Memory of Fr. Jim Serrick, SJ
Mary P. Dubuc
Wilma Haatja

In Memory of Edward H. Wawao
Robert (Bo) & Shannon Tomkie

In Memory of Eugene Winters
GMOO Retiree Group
Michael Maziasz
Paul & Pearl Newcomer
Steve & Susan Raymond
Steve & Joan Schnell
Katherine Spenos-Garcia

2023 CONFERENCE RETREAT SCHEDULE

Retreats for Men

Unless otherwise noted, these retreats are not restricted to the groups named. All are welcome.

Jan. 6-8

WEEKEND RETREAT

[PATRON: John Courtney Murray, SJ]
Bishop Gallagher; Our Lady of Refuge,
Orchard Lake; Prince of Peace, W.
Bloomfield; St. Perpetua, Waterford; St.
Thomas (Chaldean) DIRECTOR: Fr. Peter
Fennessy, SJ

Jan. 13-15

WEEKEND RETREAT

[PATRON: Fr. Jacques Marquette, SJ]
Alhambra; Grosse Pointe Vicariate;
Hengstebeck; Charles L. Palms Jr; St.
Joan of Arc DIRECTOR: Fr. Robert Scullin, SJ

Jan. 20-22

WEEKEND RETREAT

[PATRON: St. Isaac Jogues, SJ] Budd
Company; Irmens Group; Kassab; Our
Lady Queen of Martyrs, Beverly Hills;
St. Thomas More, Troy DIRECTOR: Fr. Peter
Fennessy, SJ

Feb. 3-5

WEEKEND RETREAT (RECOVERY)

[PATRON: Fr. John C. Ford, SJ] DIRECTOR: Mr.
Terry Sullivan

Feb. 24-26

WEEKEND RETREAT

[PATRON: St. Robert Southwell, SJ] Notre
Dame; Ypsilanti Men; Fr. Bernard J.
Wernert Group DIRECTORS: Fr. Fran Daly, SJ
and Sr. Kathie Budesky, IHM

Mar. 10-12

WEEKEND RETREAT

[PATRON: St. Nicholas Owen, SJ] Reuter;
St. Alan; St. Anastasia DIRECTORS: Fr. Fran
Daly, SJ and Sr. Kathie Budesky, IHM

Mar. 24-26

WEEKEND RETREAT

[PATRON: St. Andrew Bobola, SJ] Mother
of God; St. Irenaeus, Rochester; U of D
High Alumni DIRECTOR: Fr. Steve Hurd, SJ

Mar. 31-Apr. 2

PALM SUNDAY WEEKEND RETREAT

[PATRON: St. Gabriel Lalemant, SJ]
DIRECTOR: Fr. Peter Fennessy, SJ

Apr. 14-16

WEEKEND RETREAT

[PATRON: Blessed Francis Page, SJ]
Wyandotte; St. Ignatius of Loyola;
Grand Rapids-Metamora
DIRECTOR: Fr. Robert Scullin, SJ

Apr. 21-23

WEEKEND RETREAT

[PATRON: St. Peter Canisius, SJ] St. Frances
Cabrini K of C DIRECTOR: Fr. Bob Ytsen, SJ

Apr. 28-30

WEEKEND RETREAT

[PATRON: Our Lady of the Way] Detroit
Police & Fire Fighters; Gaylord; Men of
Manresa; Mt. Pleasant DIRECTOR: Sr. Linda
Sevcik, SM

Aug. 4-6

WEEKEND RETREAT (RECOVERY)

[PATRON: Fr. Jack Schuett, SJ] DIRECTOR: Fr.
Patrick Kelly, SJ

Aug. 25-27

WEEKEND RETREAT

[PATRON: St. Stephen Pongrácz, SJ]
St. Bede; Leonard Stumm; The 12
Steppers DIRECTOR: Fr. Steve Hurd, SJ

Sept. 8-10

WEEKEND RETREAT

[PATRON: Blessed Sebastian Kimura, SJ]
McDonald/McHardy; Shrine-Reichenbach
DIRECTOR: Fr. Robert Scullin, SJ

Sept. 29-Oct 1

WEEKEND RETREAT

[PATRON: St. Francis Borgia, SJ] Berry
Group; Feuerstein; Maher; St. Elizabeth,
Tecumseh DIRECTOR: Fr. Bob Ytsen, SJ

Oct. 5-8 (Th-Su)

4-DAY RETREAT

[PATRON: St. John Ogilvie, SJ]
Weisenburger-Serra DIRECTOR: Fr. Robert
Flack, SJ

Oct. 20-22

WEEKEND RETREAT

[PATRON: St. Alphonsus Rodriguez, SJ]
Catholic Lawyers & Physicians; Ford
Tractor; Oakland St. Vincent de Paul;
St. Robert/Ada/Grand Rapids DIRECTOR:
Fr. Robert Scullin, SJ

Oct. 27-29

WEEKEND RETREAT

[PATRON: St. Stanislaus Kostka, SJ] Bodde-
Schweihofer; Our Lady Star of the Sea;
St. Hubert, Mt. Clemens; St. Joseph,
Lake Orion; St. Valerie DIRECTOR: Fr. Peter
Fennessy, SJ

Nov. 3-5

WEEKEND RETREAT

[PATRON: St. Rupert Mayer, SJ] Holy
Name, Birmingham; Immaculate
Conception, Ira Township; St. Boniface,
Oak Harbor, OH; SS. Peter and Paul
Jesuit Church DIRECTOR: Fr. Steve Hurd, SJ

Dec. 1-3

WEEKEND RETREAT

[PATRON: St. Francis Xavier, SJ] Bayer, Toledo;
Defiance DIRECTOR: Fr. Robert Flack, SJ

*Non-refundable, non-transferable
\$50 deposit per person required
for all retreats, unless otherwise
noted.*

“In order to facilitate prayer, to know what it is to pray, what is really necessary is neither strength, nor study, but only a word, a sigh, a desire ever so light, a desire in its birth, a desire that we feel has not yet developed in the heart; this same disposition of the heart to pray has already passed into the heart of God.”

Bruno Lanteri, founder of the Oblates of the Virgin Mary, Cleveland

Retreats for Women

Jan. 10-12 (T-Th)

MIDWEEK RETREAT I

[PATRON: The Archduchess Joan of Austria] DIRECTOR: Sr. Linda Sevcik, SM

Jan. 27-29

WEEKEND RETREAT (AL-ANON)

[PATRON: Fr. James Cullen, SJ] DIRECTOR: TBD

Feb. 17-19

WEEKEND RETREAT II

[PATRON: St. John de Brito, SJ] DIRECTOR: Fr. Robert Flack, SJ

May 12-14

MOTHER'S DAY WEEKEND RETREAT IV

[PATRON: Mary, Mother of the Society of Jesus] DIRECTOR: Fr. Steve Hurd, SJ

May 26-28

WEEKEND RETREAT (RECOVERY)

[PATRON: Fr. Fred, SJ] DIRECTOR: Fr. Bob Ytsen, SJ

Jun. 23-25

WEEKEND RETREAT VI

[PATRON: Sr. Mary Ward, IBVM] DIRECTOR: Sr. Linda Sevcik, SM

Sept. 12-14 (Tu-Th)

MIDWEEK RETREAT

[PATRON: Blessed Francisco Garate, SJ] DIRECTOR: Sr. Linda Sevcik, SM

Oct. 12-15 (Th-Sun)

4-DAY RETREAT VIII

[PATRON: St. Dominic Collins, SJ] DIRECTOR: Fr. Fran Daly, SJ and Sr. Kathie Budesky, IHM

Nov. 10-12

WEEKEND RETREAT IX

[PATRON: Blessed Miguel Pro] DIRECTOR: Fr. Bob Ytsen, SJ

Nov. 24-26

WEEKEND RETREAT (RECOVERY)

[PATRON: Edward Dowling, SJ] DIRECTOR: Mr. Terry Sullivan

Non-refundable, non-transferable \$50 deposit per person required for all retreats, unless otherwise noted.

Retreats for Men & Women

Jan. 27-29

WEEKEND RETREAT

The Process of Spiritual Growth
DIRECTOR: Ms. Rosemary Insley

Mar. 3-5

WEEKEND HEALING RETREAT

[PATRON: St. John de Brebeuf, SJ]
DIRECTORS: Fr. John Esper & Ms. Debbie Tourville

Apr. 6-8 (Th-Sa)

HOLY WEEK RETREAT

[PATRON: Fr. Pierre Teilhard de Chardin, SJ] DIRECTOR: Fr. Robert Flack, SJ

May 5-7

CHRISTIAN MEDITATION WEEKEND RETREAT

[PATRON: Fr. Robert de Nobili, SJ]
DIRECTORS: Fr. Leo Cachet, SJ, Ms. Mary Gresens & Ms. DiAnne Schultz

Jun. 9-11

WEEKEND RETREAT for SPANISH SPEAKERS

Presented in Spanish
DIRECTORS: Team

Jun. 30-July 2

WEEKEND RETREAT FOR URBAN

PARISHES DIRECTORS: Fr. Robert Scullin and Team

Jul. 28-30

WEEKEND RETREAT for TRADITIONALLY MARRIED COUPLES

[PATRON: St. Ignatius of Loyola] DIRECTOR: Ms. Etta MacDonagh-Dumler & Mr. John Dumler NOTE: \$100 non-refundable, non-transferable deposit per couple required.

Sept. 1-3

CHRISTIAN YOGA RETREAT

DIRECTORS: Fr. Leo Cachet, SJ, Ms. Mary Gresens and Ms. DiAnne Schultz

Sept. 22-24

WEEKEND HEALING RETREAT

[PATRON: St. John de Brebeuf, SJ]
DIRECTORS: Fr. John Esper & Ms. Debbie Tourville

Retreat for Religious Sisters

Sept. 24-29 (Su-F)

[PATRON: St. Margaret Mary Alacoque]
DIRECTORS: Fr. Fran Daly, SJ and Sr. Kathie Budesky, IHM

Individually Directed Retreats

May 15-24 — IDR Session I

Jun. 12-21 — IDR Session II

Jul. 17-26 — IDR Session III

Aug. 7-16 — IDR Session IV

In-session dates allow for four-to-eight day retreats [four consecutive days (96 hours) minimum/eight days maximum].

Arrival time begins at 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 four-to-eight day 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.

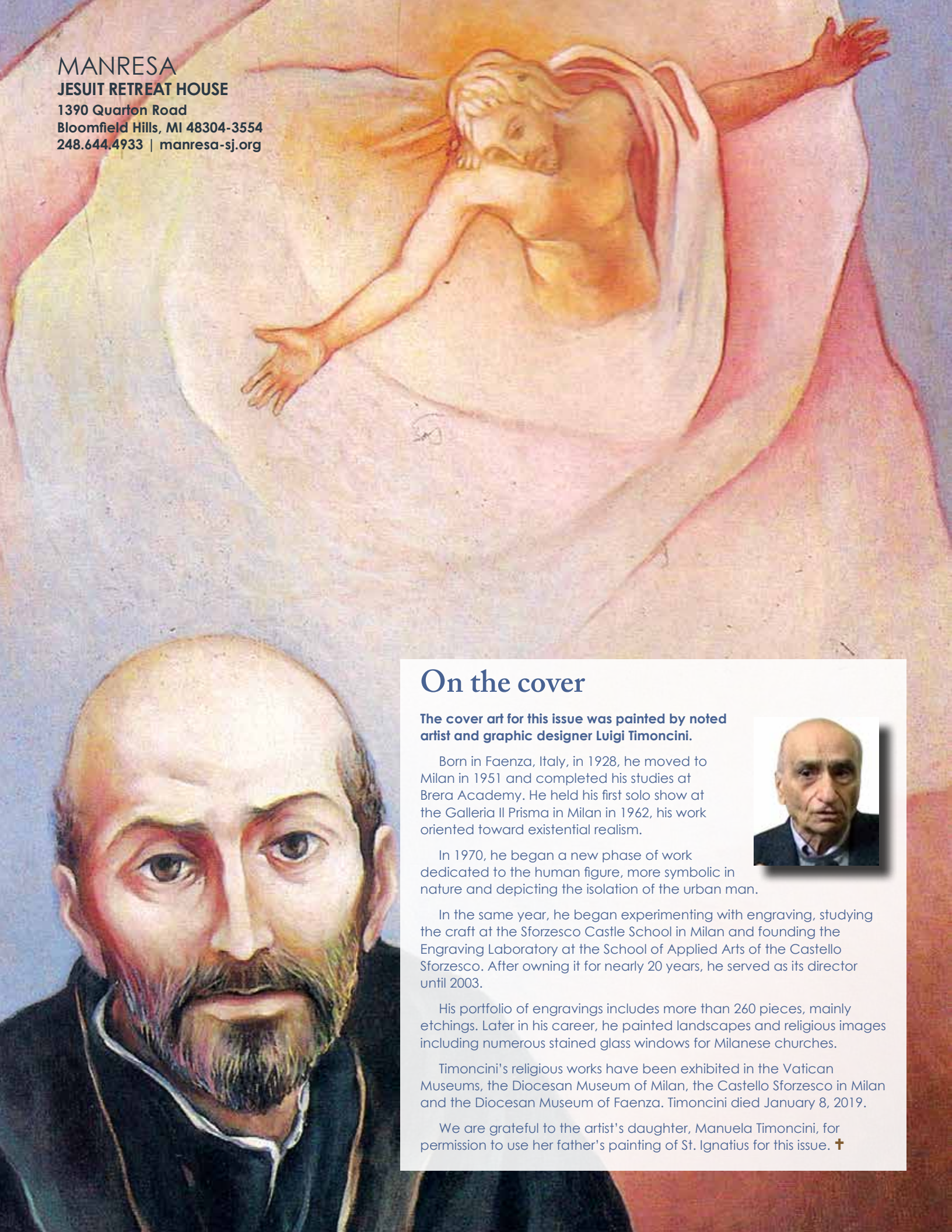
For summer in-session retreats of four to eight days, go to:

manresa-sj.org/retreats

or call 248.644.4933 Ext. 0 for an application.

To register for retreats, including those remaining in 2022, go to manresa-sj.org/upcomingevents or call 248.644.4933 Ext. 0.

MANRESA
JESUIT RETREAT HOUSE
1390 Quarton Road
Bloomfield Hills, MI 48304-3554
248.644.4933 | manresa-sj.org



On the cover

The cover art for this issue was painted by noted artist and graphic designer Luigi Timoncini.

Born in Faenza, Italy, in 1928, he moved to Milan in 1951 and completed his studies at Brera Academy. He held his first solo show at the Galleria Il Prisma in Milan in 1962, his work oriented toward existential realism.

In 1970, he began a new phase of work dedicated to the human figure, more symbolic in nature and depicting the isolation of the urban man.

In the same year, he began experimenting with engraving, studying the craft at the Sforzesco Castle School in Milan and founding the Engraving Laboratory at the School of Applied Arts of the Castello Sforzesco. After owning it for nearly 20 years, he served as its director until 2003.

His portfolio of engravings includes more than 260 pieces, mainly etchings. Later in his career, he painted landscapes and religious images including numerous stained glass windows for Milanese churches.

Timoncini's religious works have been exhibited in the Vatican Museums, the Diocesan Museum of Milan, the Castello Sforzesco in Milan and the Diocesan Museum of Faenza. Timoncini died January 8, 2019.

We are grateful to the artist's daughter, Manuela Timoncini, for permission to use her father's painting of St. Ignatius for this issue. †

