

Now We wish that it sufficed to manifest Our thankfulness! But unfortunately, as you are well aware, the need for charity has not diminished;

And when your beloved flocks hear the appeal the years again about to make to them in Our me. Not them regard it as the harrowing plea of count-countries of their distressed brethren which reaches them through the Common Father and their

Wer it is in reality the pitiful voice of the underned, the unemployed, the homeless, the refugees, where ranks have unhappily swollen in recent months; Me is a voice faint because of hardships borne and buoyed these who were their benefactors in the past.

We are confident that Our beloved children of the United States will show their awareness of their ership of Our Lord's Mystical Body by responding in a manner which will even surpass the munificence of other years. In fact that way they will prove their gratitude for God's manifold benefits and merit for their mobile country a still greater abundance of heavenly blancings." de for God's manifold benefits and merit for

I am sure that everyone will be as renerous as pessible in answering Our Holy Father's appeal. You maye been most generous in the past and I am confident of your generosity to his appeal

With a grateful blessing, I am Your devoted Shepherd in Christ, # JAMES E. KEARNEY Bishop of Rochester P.S. The Bishop's Relief Collection will be taken up on

Now No Obstacle, Take And Eat

Sunday, March 31.

Pope Pius XII has swept away every last obstacle standing in the way of frequent, even daily Communion.

"Take and eat, this is my Body," said Christ our Lord on the night before He died.

Now every Catholic can easily fulfill this last command

and final wish of our Saviour Jesus Christ.

-Church-made laws, hallowed by centuries of observance_ same to an end this week as a result of Pope Pius XII's decree opening the altar rail to every Catholic in the state of

There will no longer be any need to watch the clock as the midnight hour approaches. There will be no need to go hungry to work/in order to receive noon-time Communion. There will be no bother anymore about asking the priest for permission to take medicine for a splitting headache or rasping cough.

The simplest citild can now understand the clear-cut regulation: fast from food (and alcoholic beverages) for three hours, fast from liquids for one hour. Water is permitted anytime.

And for those who are sick, they may take their needed; the importance of a closed remedicine and liquid nourishment anytime before Communion, with no need to ask questions.

This most recent change in the Church's ancient customs is part of a pattern rapidly becoming crystal clear. Pepe St. Pius X outlined the plan at the dawn of this twentieth century and staintly Pope Plus XII in his indefatigable, courageous energy is bringing that plan in giant strides towards completion.

The plain and simple fact is that the people of God are to take their rightful part in the worship of God.

Any and every obstacle in the way has been holdly brushed saide by the Supreme Pontiff in his constant concern for the welfare of souls.

Complications that have cluttered up the Church's ritual for centuries have been cancelled out, ceremonies have been simplified, sacraments and blessings may be given in a language the people know, and in his talk to liturgical scholare from the entire world last September, Pope Pius stated he "expressly desires" the "active and conscientious participation of the faithful at liturgical functions."

The Pore moke of the "treasurers of grace which are derived from the active participation of the faithful in the church's lituray.

There is no doubt about it that sincere Catholics have ong desired a better understanding and a more active part in the Church's ceremonies. Our Holy Fathr has given conchaive proof that he recognizes and blesses and approves.



Fri. Mar. 29, 1957

SYMESO FALES EDWARD KLARNEY, DD. Proche At Creat Ave. Ashers 2-5516 by Mile Place | Still or 3-518 Marie and the State of Schools, S. S.

Ten Reasons For Making A Retreat

TF YOU are a Catholic you have certainly heard or read, at some time or other in recent years, something about "retreats." Very probably you have not only heard or read about them, but have directly or indirectly been invited to make a retreat,

Perhaps you are among those who have not only received an invitation to make a retreat but who have accepted the invitation. If so, you will prob-

By Rev. Donald Miller, C.SS.R.

ably read what follows here with special interest, because it will all reflect something you have acutally experienced.

Also it may add just that little bit of motivation that will keep you making retreats regularly, i.e., once a year or so.

But if you have never received or accepted the invitation to make a retreat, you may look upon these lines as an invitation, and the thoughts they contain as impelling, motives for accepting the invitation even at the cost of sacri-

Don't go away or put this down until you have skimmed through what follows. It may turn out to instigate one of the most important decisions of your life.

WE ARE speaking here exclusively of what are known as. "closed retreats." Open retreats are those that are held in parish churches, with the people coming to services perhaps in the morning and evening, and the rest of the time going about their ordinary business.

A closed retreat is one in which you have your home and all your ordinary occupations and reside at a monastery or retreat house for anywhere from two to five days.

During that time you listen to from four to five conferences given by the retreatmaster each day, take part in well-spaced devotional exerclses, have time for reading, meditation and private prayer because you are urged to keep silent during the retreat, and are given the opportunity to talk over special doubts or problems with someone who is experienced in dealing with

You begin each day with Mass, and climax your retreat with an especially sincere, con-Joseph Breig trite and reassuring confession.

This factual list of the activities undertaken during a retreat may not seem very striking to you until you have considered the following points. Each one represents, all by it self. a cogent motive that should prod your will to want to make a retreat, even to want to make an annual retreat

Read them carefully and see if they will not create desire and anticipation within you.

TEN-POWERFUL reasons for treat for you can be listed. They are the following.

• Because you have problems that only a complete change of environment and some continuous religious thinking can help you

IF YOU SAY. in answer to this, that you have no problems whatsoever, it is either because you are not being strictly honest with yourself, or because you have become danger ously blind to the important goals of your life.

We all have problems including any amongst us who may already be close to sanctity. The problems arise in general from the fact that God placed us on earth to save our souls and try to become saints, against the attainment of which goals we find a constant uprising of contradictory desires and ambitions within us.

This is the bast problem of all human beings trying to bring our own will and our own actions into conformity with the will of God for us.

Nothing works as a greater spur to the resolving of this problem than getting away from one's ordinary environment for a period of time and being helped to see and medilate on God's will while look ing over one's own life as from a distance. In these circumstances, private, personal, selfish desires begin to look very unimportant; God's will and God's love gradually appear to be what they really are: the most important goals in the

· Because the world around you chaffers to you constantly and almost exclusively about

enabled to see through its de ceptions only by getting sway from it once in a while

NEVER IN history was the world's voice louder in the ears of men and women than it is today. It has as outlets, television, radio, newspapers, mag. agines, social gatherings, business contacts and advertising in a dozen different forms. Its theme is the importance of food and drink, clothes and comforts, romance and love, vacations and travel, health and popularity.

Yet there are many peop-le in the world who have the very best of all these things without being happy or at peace. They are missing something, and that is the only thing that brings true happiness to the human spirit.

What that something is you find out most clearly by making a closed retreat. Therein you learn that your soul and your heart and your mind are too vast to be satisfied with material things alone.

You learn that you can only really and properly enjoy the good things of the world if you are living for something outside of and bigger than this world, and that is God.

• Because you constantly need new ideas, increased knowledge, and deeper conviletions concerning your primary goal in life, and the perfect way of attaining these is through making a closed re-

T IS AN astonishing and. saddening fact that many Catholics are content to go through life without adding conspicuously to the necessarily simplified -|deas-about-religion-tizat they were taught as children.

They try to think as an adult about religion, but with oraly the meagre concepts they were able to imbibe as children.

It is true that there are mainy ways in which a Catholic can add to his store of knowledige about religion. Reading is a most important one. Listening to occasional sermons is a help.

Making a parish mission or navena or retreat during which sermons are heard each say over a period of time, is an effective means of adding to one's religious knowledge and

But a closed retreat accom-

body today - with the result

From the point of view of the

Vational Council of Churches -

reaffirmed recently in Williams-

burg, Va. - recognition of Vati-

can City is tantamount to special

I say it isn't, no more than

recognition of England or Egypt

is recognition of the Established

English Church or of the Mos-

lem faith. But I understand why

SIMILARLY, I understand Jew-

I don't think America's cleal-

ings with King Saud comepro-

mised American princples on

minority rights and the wicked-

ness of racial and religious dis-

crimination, Nevertheless, E un-

Finally, I certainly do under-

stand why large numbers of my

fellow-Catholic Americans rose

up and threw a monkey wrench

I doubt that people ought to

tie the government's hands like

that, but emphatically I under-

Still, I can understand the

frustration of the President and the State Department when

they are prevented by out-

bursts of public opinion from

doing what they judge to be in

the best interests of their coun-

Harry Truman, as President,

was comvinced that relations with

try and of world peace.

derstand how Jews felt.

Tito to the U.S.

paragingly of the monarch when tions.

Protestants feel as they do.

he visited New York.

recognition of one religion.

Defeating Ourselves

that everybody

may turn

I understand

Protest ant

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ty, that the U.S.

might some

against me.

I am going to take an under those causes. Protestant indigna-

standing attitude toward every tion defeated his appointment of

about spiritual goals in life better than any other means. .It is a short concentrated course of instructions.

The circumstances of a retreat make the mind more than usually receptive. There is time to think about what one



Redemptorist Father Fallon supervises program at Notre Dame House, Rochester's diocesan retreat center for men.

has learned and to apply it personally to oneself. There is time to supplement oral instruction with appropriate reading. What you learn during a closed retreat you easily retain and, with ordinary good will. can put into practice.

• Because you are granted. an extraordinacy store of special graces for good Christian living through the exercises of a closed retreat.

T IS A basic fact of all true Christian thinking that nothing can be done to merit heaven or to advance in holiness or to overcome sin without the grace of God.

counterpart of this principle is that the grace of God can be won only through sacrifice, meditation, the reception of the sacraments and prayer

A closed petreat includes a concentrated use of all these means of grace (Don't let this statement frighten you, if you have never made a retreat. The spiritual exercises of a retreat plishes the feat of increasing are so varied and well-spaced

opposition deters them.

times be acting unwisely.

governments?

getting gesture, to speak dis- Moscow from the family of na-

stand. Nobody detests Tito's cruel vinced that a Tito visit would

repression of religion more than serve the very interests that all

the Vation would serve both thought seems to me.

Diplomacy involves dealing not

only with friends, but also with

those with whom we disagree.

philosophies or actions of other

The central question is, should

such decisions depend on emo-

tional reactions of groups of in-

SHOULD PROTESTANTS

harnstring the government when

it judges that American and

world interests require an envoy

Should Catholics snow Secre-

tary Dulles under when he is con-

Americans, Catholics included,

Isn't it possible that Catholics

Protestants and Jews, through

overzealousness, are sometimes

hurting the very causes they

Should we be slower to act.

devoutly desire to serve?

want to help?

îlakê decisiosis?

dividual Americans

in Vatican City?

that you won't feel any great pressure on you).

The most extraordinary miracles of conversion have been effected through closed re-treats, chiefly because of the great graces God bestows on those who make them well.

• Because you are given, during a closed retreat, an opportunity to discuss personally, with a priest who is an expert in spiritual matters, any special problem that has come up in your life.

Y OU MAY NOT be in need of this special service. Your problems may be those of the general run of men and women ,and you may find them all adequately dealt with and solved in the conferences that are given during the retreat, or that they can be taken care of in your retreat confession.

But there may also be something heavy and intricate weighing on your mind. Some marital or family trouble with which you just don't know how to deal. Some moral problem that has come up in your business or in connection with your job that requires special spiritual directives.

During you retreat you can arrange for a personal conference on this matter with the retreat-master, and you will be surprised how much light and help you will receive for facing the problem in the future.

• Because you will meet and mingle with other men or women, from various walks of life, whose example will encourage and inspire you, and whose common prayers and sacrifices will help you.

GOD CREATED us all as social beings, which means among other things, that we are both to give and take help and inspiration from one another. Too often in the world as it is constituted today, men and women are spiritually hurt by the example and the advice and even the conversation of those around them.

During a closed retreat this process is effectively reversed. You find yourself inescapably impressed and influenced by those around you. You come under the spell that good men and women, striving to better their lives and to be come holy, always exercise over their fellow men.

Book List For Holy Week

Holy Week, with its impressive church ceremonies will start April 14, less than a month away.

Probably President Eisenhower Last year, Pope Pius authorand Secretary Dulles would like ized striking changes in the to send an envoy to facilitate Holy Week rituals and sched-America's contacts with the Vatiuled them at times more concan's immense fund of informavenient for people 'to attend tion and understanding about world trends. The intensity of the

AS I SAY, I understand why the success of the revision in day send an these problems exist. I do not, terms of increased attendance offhand, know the answers. I over previous years. sympathize with all groups in-The following books and volved. But it occurs to me that pamphlets are available at we Americans, be we Jews, Protestants or Catholics, may some

most Catholic book stores. Readers may select according to their preference. Preparing for Easter. By Rev. Clifford Howell, S.J., Col-

legeville, 65 cents. Best and Should such relations really be confused with approval of the briefest! Holy Week and Easter. By Rev. Jean Gaillard, O.S.B., Col-

legeville, 90 cents. Analysis of I know there is a point berites in light of Christ's life yond which diplomacy's apartness from moral indignation canand Church history. ish dislike for King Saud, which not go. There is a strong case Full Measure of Grace. Sister moved Mayor Wagner, as a vote- at the moment for ostracizing

Jane Marie, O.P., Fides, 25

cents. Aimed at high school

pupils. Our Week of Grace. Sister Jane Marie, O.P. Fides, 16 cents. Illustrated, meant for

Lent. Rev. Conrad Pepler. O.P., \$4.95. Meditations and explanations of the Epistles and

Gospels for every day of Lent.

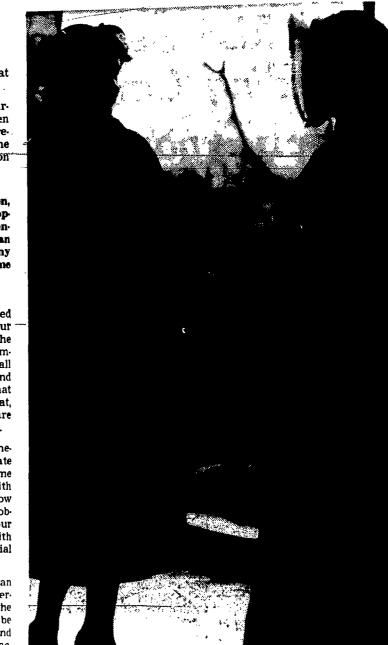
Church's Year of Grace. Rev. Should Jews and others embar-Pius Parsch, Collegeville, \$2.75 rass the President in his efforts Vol. 2 explains liturgy for each into the plan to invite Marshal to correct the Middle East situday of Lent.

> Rites of Holy Week. Rev. Frederick McManus, St. Anthony Guild Press, \$2.50. Rubrics clearly explained.

> Holy Week Manual for Priests Rev. Walter Schmitz, S.S., Bruce, \$3.75. A detailed guide.

> Sermon instructions for Holy Week. Rev. Walter Schmitz, S.S., Bruce. Seven sermons for priests to preach or for laity

and should we place more con-At least fourteen publishers fidence in the men we elect to issued hooklets last year con taining the texts of the new This is a subject for serious Holy Week ceremonies for the use of the laity.



Nun welcomes guest to Cenacle, women's retrect house in Rochester.

You become aware of individuals who are grappling with far greater problems than you have ever know, and who are making-them-stepping-stones_to__ progress toward perfection.

All this is accomplished even

in the midst of the silence of

your retreat But it is not contrary to the spirit of silence on at retreat to speak quietly to one or the other of your companions about your mutual spiritual problems. Some of your greatest encouragement will be derived

from a few words with a felmet and solved problems like your own • Because you will be prepared and fortified by your

retreat to help other individuals in temptation or trouble whom you are bound to meet in your daily life.

THERE IS nothing more frustrating than to come into diffract with people who are passing through some great crisis, and not to be able, to think of anything helpful to say or do for them. Yet there is nobody who is

at all active in the world who does not at times find troubled people pouring out the story of their wees to him and looking for a word or two of advice A closed retreat prepares a

man or woman to do something worth while for troubled indi-Reports from bishops viduals with whom they may throughout the world told of come into contact. At the very least it makes it possible for them to suggest to others that their problems should be looked at and assayed under the light

It helps them to realize that the greatest sorrows and problems in the natural order can be made bearable and profitable only by direct reference to the super-natural order established by Christ. Men and women who do not make closed retreats are apt to feel foolish in talking about supernatural things.

Those who make retreats find themselves eager to speak of supernatural realities, even to the most world-minded pagans.

• Because you owe it to your family to check up on your faults by healthy selfexamination away from the family circle and during a closed retreat.

TIS POSSIBLE for husbands and wives, for sons and daughters, to go along for years with the same unpleasant faults marring the peace of their homes, unless they take time out to look themselves over carefully now and then during a closed retreat.

A husband and father who has pampered inclinations to frequent anger at home can become aware of the harm this fault is doing to himself and the other members of his family only when, with the help of the prodding of a refreatmaster, he looks at himself as if he were somebody else during a retreat.

A wife who has fallen into the habit of marging at her husband and chidren can be moved to shame and amendment only when, with the help

of God's grace during a retreat. she begins to see herself as others see her, and to deplore her fault as it is demolored by

You can only really find

out what kind of a family person you are by gelt ang away from your family once in a while, and then garing at the ideal you should be striving for and the reality you have

• Because you will actually enjoy making a closed retreat as a new, refreshing_ relaxing and restful experience.

PERHAPS THE MOST common objection to the making of a closed retreat, raised by men and women who have never made one, kt mat it will be a most difficult and trying experience

They admit that it might be profitable, but they fear that the price to be paled for the profit will be too high They think that all they will be doing will be kneeling listening to conferences, going around in gloomy silence. living on bread and water, sleeping on hard beids, etc.

In reality these femrs are absolutely ungrounded. At most retreathouses, the food is excellent, the beds are god, and the schedule of activities is so varied that no one profices any great pressure on his knees or any other part of his body.

With the tremend-ous spiritual good that is dome for the soul there usually coes a sense of relaxation and re-st for the body that makes a retreat a worth while venture, even in the purely physical order

• Because tens of thousands of men and women who have made closed retreats testify to the incalculable good that has come to them through their

IF YOU HAVE any lingering doubts about whether you can stand making a closed retreat, or whether you will get any good out of it, askhalf a dozen of your Catholic friends who have adopted the hat it of making regular retreats.

The chances are the at you will be given so enthusia stic a pep talk on the subject that all your double will be swept away.

The best proof of this is the fact that there is still so great a shortage of retreat houses in America. New ones have been springing up almost every year, yet thousands of applicants for retreats have to be turned away.

The reason is that the vast majority of those who make one good closed retareat immediately decide that they are going to make such a retreat every year. So the old-timers take most of the space in the retreat-houses each year.

But your interest and your application to make a retreat will further the movement, until the day arrives when every adult American Catholic will be able to make a closed retreat each year.

This article — "Ten Reasons for Making a Refresat" may be obtained in pamphiet form for five cents a copy from the Liguorian Parmphletis, Redemptoris Fathers, Liputari Mo.

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iliary Bishop Casey's address "acles" or re mony for mem ion of Mary, th held Sunday a 24 at Sacred He the active and bers of the R um of the Les you hold your

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In the cours bishop addre groups on a va Some occasion more signific For example, confirmation Pentecost imp particularly in those confirm and their pote new converts is trernendous Another sta

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BOOK SHELF

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