

Retreats

Continued from page 1

zied," Father Keating said. "I think people are looking for more of a sense of perspective."

"People are so busy that they don't have time to get the renewal they need," Vaeth acknowledged. "You'd be surprised how many people need to get away for a day or a night."

But people need more than an escape from their worldly concerns, noted Lloyd Friedrich, a staff member at the Bethlehem Retreat House, located on the grounds of the Abbey of the Genesee in Piffard.

"This isn't just a place for folks to come because they're totally stressed out and have to get away," Friedrich said. "That's not an appropriate time to make a retreat."

"It's hoped that you would come to a point where you would set aside time for the purpose of discovering God in your life," he added.

People come to retreat centers in part because such places provide an atmosphere that fosters prayer and contemplation, Pellingra noted. Thus many centers are located in rural settings, in houses with grounds and gardens, or near monasteries — where those on retreat can participate in parts of the monastic prayer life.

Retreat centers, Pellingra observed, also allow people to be with like-minded people, so that they can feel free to discuss spirituality if they wish to do so.

On the other hand, many of the newer retreat formats focus on allowing individuals

to be alone with God. Directed retreats, for example, involve individuals who meet once a day with a director — generally for less than an hour — then spend the rest of the day on their own — praying, reading and thinking.

"A directed retreat is (intended) to develop the relationship which you already have with the Lord," Brother Flanagan explained.

Even the general retreats that rely on a traditional format of lecture series allow participants more time for individual reflection and for consultation with retreat staff members. Father Keating pointed out that the general retreats at Notre Dame, for example, allow individuals to skip group sessions if they feel a need for quiet reflection.

In addition, Father Keating said, the retreats at Notre Dame now include question-and-answer sessions at which participants can raise spiritual and personal issues.

"People are more articulate than they used to be," Sister Frawley observed. "Most groups today, we find, are accustomed to being articulate."

This development may be due in part to the impact of such movements as Marriage Encounter, Engaged Encounter, teen retreats and the charismatic renewal of the 1970s, Sister Frawley acknowledged.

Meanwhile, the need to deal with personal issues has led to the development of specialized retreats. These programs can focus on such specific occupational groups as lawyers, teachers or mothers. But many also parallel the explosion of interest in the 12-step spirituality of Alcoholics Anony-

mous.

The Cenacle, for example, now offers retreats focusing on alcoholism, obesity and co-dependence. In fact, Sister Frawley Indeed, Notre Dame, Christ the King noted, the center now offers twice as many special-interest retreats than it does general-interest retreats.

"It's a reflection of the upset culture," Sister Frawley suggested.

and the Mercy Prayer Center, among others, now also offer 12-step retreats to help meet the demand. All report that these retreats are well attended.

"There's an awareness of what psychology has to tell us about people," Friedrich explained. "There isn't just the standard, pat religious answer."

Beyond addressing personal needs and getting away from the world for a while, today's retreatants also are seeking tools that will help them to function better in the world, Father Keating said.

"We do try to program something (educational) into the retreat," Father Keating said. "If people take seriously what we are doing this year, (for example) it will be prayer. If they take that on, then I think they will find little islands (in their daily lives) where they can connect with God. At some level, people come because they need to learn to pray."

Pellingra likewise noted that retreatants are seeking help in praying.

"They really don't know how," Pellingra said. "They're just searching for a closer relationship with Jesus, and they don't know how to do that. We don't know

either, but we can guide them into an experience where they can do that."

"In prayer, you seek to become more aware of your inner self, and to be more sensitive to what God is communicating of Himself," Brother Flanagan observed. "In prayer, you develop that relationship with God, giving praise and finding out the will of God here and now in your life."

The spirit of the times, the development of new kinds of retreats, and increasing options for where and how retreats are offered all seem to be boosting the numbers of people making the effort. All of the centers contacted reported either steady or growing numbers of retreatants.

"I think we're seeing a comeback now of interest in spiritual growth, of spiritual life," Brother Flanagan said. "The spiritual needs of people now are more obviously growing, and (people) are becoming more sensitive and aware of that."

People are seeking direction and growth in their lives, Father Keating said, and retreats are one source for that direction.

"It really is profoundly important to people, and it's going to get more and more important, because people are going so fast they don't know where they are going," Father Keating said.

People also seem to have a growing sense of the importance of turning to God, he observed.

"I believe that any real human growth is towards God," Father Keating concluded, "and no growth is complete unless it is somehow heading towards God."

Father John W. Seniawski, CSB; served at Aquinas, 44

ROCHESTER — Father John Walter Seniawski, CSB, who served on the faculty at the Aquinas Institute for more than 20 years, died Thursday, June 20, 1991, at St. Mary's Hospital from complications he experienced after suffering a stroke last month. He was 44-years-old.

Born in Rochester on April 29, 1947, Father Seniawski attended St. Theodore's School and Aquinas Institute, from which he graduated in 1965. He received a bachelor's degree in political science from St. John Fisher College in 1970, and a

master of divinity degree from the School of Theology at St. Michael's College, Toronto, in 1976.

After graduating from St. Michael's, Father Seniawski taught at Michael Power High School in Islington, Ontario. He later taught at Aquinas from 1970-73.

Bishop Dennis W. Hickey, auxiliary bishop of the Rochester diocese, ordained Father Seniawski a priest at his home parish of St. Theodore's on May 21, 1977. The Basilian priest returned to Aquinas that same year to teach history and theology.

In addition to his teaching duties at AQ, Father Seniawski supervised the textbook loan program in the school bookstore; maintained the school grounds; and performed much of the facility's maintenance work. He also served as the Basilians' treasurer for nine years.

Dennis G. Sadler, assistant principal of academic affairs at Aquinas, said Father Seniawski was often thought of as "the fix-it man."

"I see him as a hard worker who loved what he was doing — whether he was in the classroom, whether he was lining fields, whether he was working in the bookstore or supervising student employees. And that pretty much covered everything he did," said Sadler, who had known Father Seniawski for more than 20 years.

According to Father Dennis P. Noelke, CSB, Basilian superior and campus minister at Aquinas, Father Seniawski will be remembered as a gentle, selfless man.

"One word I keep hearing over and over and I would concur is that he was very gentle, a very self-effacing kind of person," noted Father Noelke. "He did a lot of menial, behind the scenes kinds of things."

Sadler summed up Father Seniawski's contributions to the school by saying, "Aquinas was the heart and soul for him."

In addition to his duties at Aquinas, Father Seniawski also served as chaplain of the Gates Auxiliary Police since 1977.

Father Seniawski is survived by his parents, Walter and Evelyn; two sisters, Jean Seniawski and Elaine (Alan) Brant; two nieces, Ellen and Cathy Brant; and two nephews, Ted and Joshua Brant.

A Mass of Christian Burial was celebrated at Sacred Heart Cathedral on June 24. Interment took place in the Basilian section of Holy Sepulchre Cemetery on June 25.

Donations in memory of Father Seniawski may be made to the Aquinas Institute Scholarship Fund, 1127 Dewey Ave., Rochester, N.Y., 14613.

— Barbara Ann Homick

Please patronize our advertisers

July 4 Sale & Clearance

Save 20-75%

July 1st through July 7
on
Quality, Brand Name
Merchandise



Brands such as:
Pendleton, Leslie Fay, Jantzen,
David Brooks, Woolrich, Naturalizer,
Reeboks and Many More

REYNOLDS SHOP

21 Main Street, Wolcott, NY 14590
315-594-2031

(40 minutes east of Webster on Rt. 104)
Mon-Wed, 9am to 5:30pm; Thurs & Fri, 9am to
8:30pm; Saturday, 9am to 5:30pm; Sunday, 11am to
4pm July 4, 9am to 5pm
Discover/Visa/MC Welcomed

Margaret E. Tannous; recognized for strong faith, many kindnesses

ROCHESTER — Margaret E. (Nassar) Tannous, a parishioner of St. Augustine's Church for 50 years, died May 15, 1991, at St. Mary's Hospital.



A native of Rochester, Mrs. Tannous attended the former St. Patrick's Cathedral grammar and high schools. She later earned a bachelor's degree in home economics from the former Mechanics Institute, now Rochester Institute of Technology.

In addition to home economics, Mrs. Tannous studied hairdressing before opening a salon on Rochester's Jay Street. She also held positions at Hickok Manufacturing Company, Strassenburgh Pharmaceuticals Company and Deridder Incorporated.

Mrs. Tannous was active in St. Augustine's Mother's Club and Rosary Society.

Her former pastor, Father William A. Trott, recalled Mrs. Tannous as "a woman of very strong faith whose whole life was

centered around the Lord."

A Mass of Christian Burial for Mrs. Tannous was concelebrated at St. Augustine's Church May 18 by Fathers Trott; Robert Ring; David Reid; John Reif; Raymond Fleming; and Peter Conroy, SJ.

In remembrance of the kindness Mrs. Tannous offered to the Rochester Police Department, a police motorcade led the funeral procession to Holy Sepulchre Cemetery for interment.

"She was like a second mother to us — her sincerity, her warmth. She just took us in," said Officer Lorri Kontos.

According to Officer Hedwig Weisner, Mrs. Tannous also showed her compassion for others by extending credit to people in need throughout the neighborhood.

Mrs. Tannous was predeceased by her husband, Morris Y. Tannous, in 1978. She is survived by two brothers, Adib and Edward Nassar; two daughters, Joan (Tannous) Zeppetella and Carol Ann Tannous; as well as several relatives.

— Barbara Ann Homick