

Puerto Rican Apostolate

By FRANK MASLYN

(This is the eighth in a series on the Legion of Mary in the Diocese of Rochester. Today's article spotlights Legion work with the Puerto Rican community in the city of Rochester.)

A living litany to Mary exists in the Diocese of Rochester. Each group, or praesidium, of the Legion of Mary is identified by one of the Blessed Mother's titles. Like any litany, each one represents a part of the whole, yet is distinct from the others.

Imagine one hundred and four cards, one for each praesidium in the diocese. Take a card, any card. . . Ah, you have chosen Our Lady of Guadalupe.

Our Lady of Guadalupe, meeting at Our Lady of Victory Church, is distinctive because it represents a diocesan, rather than a parochial, venture. It illustrates how special groups of the Legion can be formed to meet a particular need.

Spiritual director of Our Lady of Guadalupe is Father Charles A. Schenkel, C.S.R., of St. Joseph's Church. In April 1955, he was appointed by Bishop Kenney as a special coordinator to assist the local clergy to reach and serve the Spanish-speaking people of the diocese of Rochester.

In tracing the lineage of the praesidium, Father Schenkel is quick to mention that Monsignor Arthur Fialgan, former director of Catholic Charities, was one of the first to suggest that the Legion of Mary could help the Church to reach the Puerto Rican families which were arriving in Rochester in ever increasing numbers. Our Lady, Spouse of St. Joseph praesidium made this an important part of their work, and this group, with Father Jamison as their spiritual director, had grown to twenty-three members by January 1966.

It was at this same time that Our Lady of Guadalupe praesidium was born. Father Jamison's group was large enough to be divided, and Father Schenkel felt that members of the Legion could help him in his special apostolate. So Our Lady of Guadalupe was formed to assist in the apostolate to the Spanish-speaking people.

Soon the eleventh annual report of this praesidium will be completed. What have they done? What are they going to do? God alone knows the whole answer. When the Legionaries leave a home now, the question they are most often asked is, "Can't you come back soon?"

There have been real and lasting friendships established over the years.

Small wonder it is impossible to listen to Father Schenkel speak for even a few minutes and not gain an insight and love for the people he serves. He will tap a pencil on his desk and say, "Remember now, Puerto Ricans are Americans by birth. True, they have their own culture, and they should be allowed to keep it. The main reason they leave their land is economic. How else could anyone leave those lovely islands?"

"Our Legion here has helped welcome them to new and strange surroundings. It is not to speak Spanish. There is always someone who can understand."

Our Lady of Guadalupe members waste no time in welcoming new Puerto Rican families to the Rochester diocese. They even study the daily birth no-

ties to keep informed of new arrivals. So important is this phase of the work that, if the Legion had mascots, this praesidium would have to choose the stork.

The babies are visited, and given a miraculous medal, from such visits, warm friendships are formed with the adult members of the families.

Legionaries give catechetical instructions to children and help them prepare for the sacraments.

Information is given as to time and place of Masses said in Spanish. Other spiritual aid is given when requested.

The members are like other Legionaries because they work within the Legion framework to serve God through Mary, His Mother. Yet it certainly is understandable if they speak a little louder when they come to the special invocation which says:

"Our Lady of Guadalupe, pray for us."

Next week: The priest and the Legion.

Alcohol

Perils

Youth

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"We know some of the reasons why young people drink. They want to imitate adult behavior; to experiment, or to relieve tensions. These are general, however, and do not delve into the complexities of body chemistry and psychological drives.

"We can not find the solution to the growing problem of teenage drinking until we find out why they drink," he said.

Father Collins, the chaplain of Elmira Reformatory, described his work with alcoholics at the Reformatory which is the only one in the state with an AA program.

THE NEED for AA is evident, Father Collins said, since a 40-question test given to 650 inmates showed 129 to be alcoholics.

An inmate with a positive score is given a week to decide if he wishes to participate in the AA program, Father Collins continued. He added:

"Participation must be voluntary. We try to limit to groups of 25 to give each inmate a chance to talk. Those who come into the group because they believe their chances of getting out will be better are a genuine detriment, because they are dead wood and usurp the membership of another who is sincere in seeking help."

C. M. Fernback

Last Rites Held

Funeral Mass for Charles M. Fernback was offered by Monsignor John M. Duffy in St. Augustine's Church, Wednesday, Sept. 14. Mr. Fernback of 81 Thurston Road, died Sept. 11, 1966.

He was a member of the Pioneers Club of Rochester Gas and Electric Corp.

Surviving are three daughters: Miss Margaret Fernback, Mrs. George D. (Gerry) Collins, Mrs. Aime (Jane) Messe.

Monsignor Duffy gave the blessing at St. Francis Cemetery, Le Roy. Arrangements by Joseph A. Murphy.



Fareham, England — (RNS) — Anglican Bishop John Phillips of Portsmouth kisses his daughter, Judith Ann, following her marriage in the Catholic Church of the Sacred Heart in Fareham. Judith Ann was married to Timothy Melhuish, a Catholic businessman. Also shown with them is the bride's mother, Mrs. Phillips. The marriage made British ecclesiastical history since it was followed by a service of blessing conducted by Bishop Phillips in the nearby Portsmouth Cathedral.

A Bishop's Sermon to his Daughter

Portsmouth — (RNS) — In an unusual gesture, the Anglican Bishop of Portsmouth, the Rt. Rev. John Phillips, has published the full text of an address he gave after his daughter's recent wedding to a Roman Catholic and in which he established the "wrongness" of the Catholic policy on mixed marriages.

Bishop Phillips delivered the address at a specially authorized service of blessing in his Portsmouth Cathedral after his daughter, Judith, had been married to Timothy Melhuish in a Catholic church in nearby Fareham on Sept. 3.

The service of blessing aroused national interest because it was said to be the first of its kind ever to be permitted by the Vatican but only a couple of paragraphs from Bishop Phillips' address were reported. He had not been permitted to make an official part in the actual wedding ceremony at the Catholic church.

Bishop Phillips had the text of his address printed and distributed because, he said, many people had asked for copies "so I am running the risk of printing it."

THE COMPLETE address follows:

"This service which we are taking part in is at once one of deep significance and of deep

shame. Significance because I believe that this is the first time that an Anglican service of blessing has been possible after a marriage in a Roman Catholic church, and you, Judy and Tim, will have achieved something notable if the precedent set in your wedding becomes possible for other couples as well.

"Yet there must be a sense of deep shame that, as between Christians, two services should be necessary at all and that we cannot share the sacrament to the full in one. Let me quote a Roman Catholic writer, (Father) Hans Kueng. 'We have come to think of this as normal. Yet on the contrary, it is downright abnormal. Because as we all know well enough Christ certainly did not found two churches but one; and in the last hours before He suffered, he prayed that we who believe in Him should all be one. He even said that we should be one as He and the Father are one.'

"These words reflect something of the ache that there is in the heart of both our Churches for the breaking down of the barriers which divide us. And you two in a sense are caught up in the sin and the tragedy of Christian disunity.

"Here is the shame indeed, and out of this service may there come a deepened sense of urgency, a stronger resolve that if our prayers can achieve

anything they will be more sincere that we may achieve that unity which we know is our Lord's will.

"But this is your day, Judy and Tim, and all so easily in the dust of discussion can the deep needs of the individuals concerned be forgotten. What are you two to make of it as you start your married life together? You two are so very much in sympathy with each other about everything; there is nothing you can't talk about, nothing you can't make contact over; just this one thing and it alone — when you go into the presence of God you cannot go together.

"And it is there that unity is so important. You can have different opinions about a book or a film, but in your faith there ought to be just one conviction. And of course these are, remember always, will you, that what unites Roman and Anglicans is incomparably more vast than what, alas, all too clearly separates them.

"For you both believe in God, the Father who created heaven and earth and made you. The words of the Creeds are common to you both. You have both been baptized in the name of the Father, the Son and the Holy Ghost.

"What unites is fundamentally infinitely more important than what divides, and this you have in common. You will find your common faith together in the things that really matter, and, please God, you will work out your way together guided by the dictates of your conscience and independent of the directions of man.

"This is what matters to you both, and if you get this right, as I believe you will, nothing else will matter. And so you will reach the things that lie at the heart of married life—the readiness of you both to give to the other, rather than to get, the understanding and sympathy for each other which overrides all petty differences, the caring and respect and the trust which grows from the certainty that God has called you into this holy estate and that He will most surely bind you closer together. You can say your prayers together, you can share the sense of the Fatherhood of God, and know

that through Our Lord and Master there is to be found in marriage that unity which the church is so sinfully unable yet to find.

"And yet that church, in Fareham this morning and in this cathedral this afternoon, can give you His Blessing — not hers but His. In His name we bless you and send you forth together. At least the prayers of every one of us have united this day in asking God's blessings upon you both — not just good luck and happiness and health and the common good wishes—something much deeper — that together you may know God's peace, that you may ever abide in His love, that you may grow in wisdom and understanding of each other, that His blessing may ever rest upon you.

"I have only one thing I would add.

"In the situation in which we have found ourselves I am convinced of the wrongness of the Roman Catholic attitude, and I say that not with bitterness, but because I believe that for Anglicans to take the same stand is only to produce a second wrong. The Holy Spirit is so clearly working in our Churches that patiently and trustfully we can put ourselves under His guidance, and know that if we have the grace to follow, He will lead us all into that full unity, which is Our Lord's will."

Frank Morrison Requiem Held

Funeral Mass for Frank J. Morrison, Clay Ave., was offered Sept. 6 by his brother, Father Thomas Morrison, O.P., in Sacred Heart Cathedral. Mr. Morrison died Sept. 2, 1966.

Present in the sanctuary were Father John Hayes, Monsignor John E. Maney and Father William J. Gordinier.

Mr. Morrison is survived by his wife, Betty, a daughter, Mary Agnes, a son, James M. Morrison, a sister, Miss Ellen M. Morrison, three brothers, Father Morrison of California, Arnold B. and Reginald A. Morrison; several aunts, uncles, nieces and nephews.

A graduate of Notre Dame University, Mr. Morrison was a member of Sacred Heart Cathedral Men's Club.

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PLANNING ASSIGNMENTS for Rochester's Puerto Rican Legion of Mary unit are Miss Eileen Miller, president and Father Charles Schenkel, C.S.R., spiritual director.

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