A new organization comes officially to the Rochester Diocese this week — the Serra Club.

Named for an eighteenth century frontier friar, Father Junipero Serra, the laymen's group aims to develop vocations to the priesthood as well as strengthen the faith and mutual friendship of the members.

First Serra Club was founded in Seattle in 1934. Although Serra membership is strongest in western states, the organization today has more than 200 units in almost 100 dioceses. Serra Clubs also exist in Canada, England, Mexico, Peru and Italy.

Goal of the organization is an elite corps of laymen in each community trained in the principles of their faith. Serrans describe their meetings as a "university in Christian principles for Catholic laymen."

A major aspect of this training is education in the Church's needs for more priests— in this country and in foreign nations. To foster vocations, Serrans provide speakers for religious and civic groups, informational projects for youngsters and, primarily, by prayer and a loyal Catholic life.

Franciscan friar Father Serra gave the Club its motto — "Always to go forward, never to go back." He said this when advised in his old age to give up his missionary journeys in California. His reply was, "Even If I die on the trail, I will not go back.'

He was born in 1713 on the island of Majorca off the coast of Spain and entered the Franciscan order when 17. He taught in Spanish colleges until 1749 when he asked to go to the American missions. On his way to Mexico City he injured his leg which caused him severe pain for the rest of his life.

For nine years he worked in the isolated, mountainous Sierra Gordo region where he taught primitive Indians to farm, cook, build homes and to practice the Christian faith. For the next eight years, he preached missions to Spanish settlers and Indians in Mexico and in 1767, at the age of 54, was assigned to California.

Father Serra's apostolate stretched 900 miles north of San Diego along the Pacific coast and the parishes he established are now the names of California's great cities. He wanted to be a martyr but his vocation called him to live 17 years as a priest in one of history's most extensive mission territories. He died in 1784 with a promise on his lips to pray for his California Indians. His statue stands in the Capitol at Washington as one of the nation's great pioneers.

Serra Club members have, therefore, a stirring model in their efforts to serve God and country in this present era of new frontiers.

SERMONETTE

WISDOM BRADE - J. C. CONTROL STAND

By Rev. Richard Madden, O.C.D.

Wisdom was one of the real jewels we lost when Adam and Eve teamed up in Ecten to make the blunder of all blunders. With wisdom gone, and the only thing lewt to pass on was ignorance; they gave us something that not only stayed with us through the centuries, but which has ben the cause of more mistakes than we could ever estimate,

A man gets himself killed on the open highway



because of ignorance. He was too stupid to evaluate the need of a coffee break or getting more sleep before he left. He gets himself killed because he failed to realize that there were more horses under his hood than the highway could take. Or because he was too thick to understand that at high speeds he ceased to drive his car, but aimed it instead. Ignorance causes

Likewise, ignorance is the reason why we must spend so many years of our life entombed within the four walls of a ciassicom. ignorance, many times, will create and main. tain poverty. It will thwart progress.

Of course, there are some types of ignorance that do not really create any problems. It will not hurt us, for instance, if we are ignorant of the fact that women live six years longer than men. So what! And if we do know, there's nothing we can do about it. Furthermore, if we are ignorant of the migratory habits of the Jepanese beetle, or the breeding habits of the potato bug, it is small loss indeed. We can be ignorant of many things, and we don't have to give a hoot about it. We were born ignorant, and we die ignorant. Of many unimportant things, that is.

But the one great ignorance, the type of ignorance that must be wiped out by the blessing of wisdom is ignorance of God. This is the kind of ignorance that will jeapordice our earthly happiness and then reach its ugly claws into the outer fringes of our eternal life. The planned determined ignorance of God is the

It only takes a little bit of wisdom to recognize the emptiness of earth. It only takes a little wisdom to be able to see God as our only and greatest good.

Internal Combustion

bridge, Mass., is sure glad his mission isn't located in a small town near here. Especially when it comes to fire

While walking along the streets of the town recently, the veteran China missioner house.

Taichung-Maryknoll Fath- noticed smoke and flames er Francis X. Keelan, of Campouring out of the secondfloor window of a nearby building.

He rushed into the house



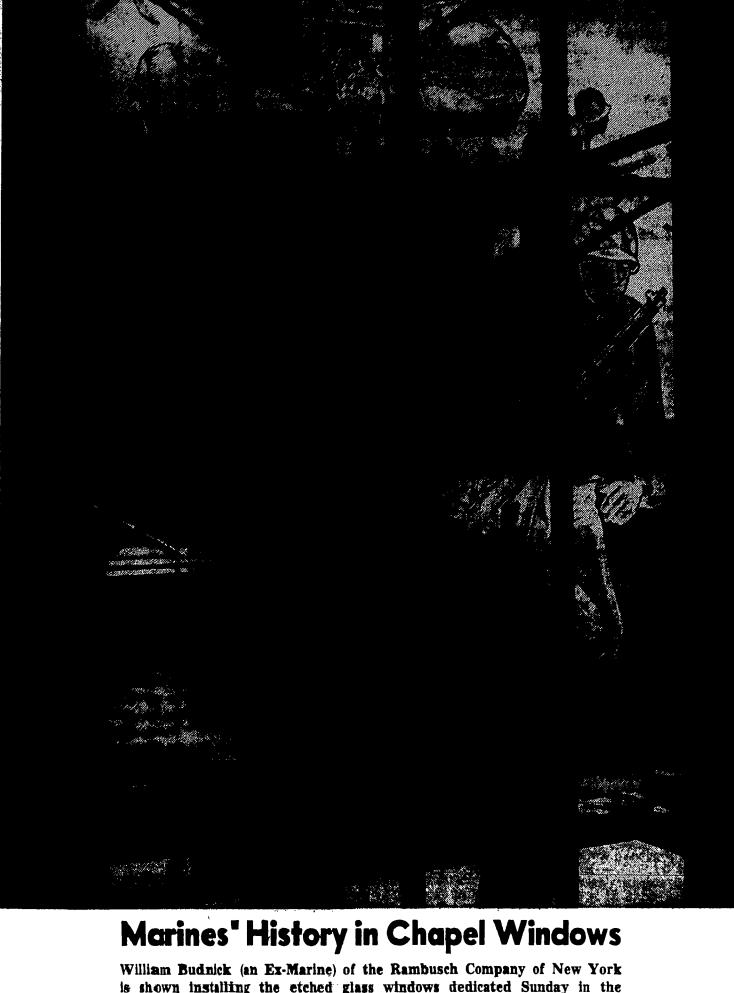
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Memorial Chapel at Quantico, Virginia. Scenes from Marine Corps History are integrated with religious motifs expressed in words and symbols. Dedication ceremonies were part of special religious observances of the Marine Corps Birthday Sunday, commemorating the 186th anniversary of the founding of the corps November 10, 1775. Father Leo Ward of the Rochester Diocese is chaplain at the Quantico base.

Orthodox Face Modern Needs

ing article is an American on the adaptation of Ortho-Jesuit who covered the recent doxy to present-day problems. Rhodes conference of the Orthodox Churches for the N.C.W.C. News Service. He is specialist in Byzantine Church history, and his command of six languages gave him special insights into the conference as it proceeded. This is the second of a series of analytical articles on the meet-

By FATHER JOHN F. LONG, S.J.

There is a new breeze blowing amidst the long-isolated Orthodox Churches, and it promises to bring Orthodoxy to grips with the problems of the modern world.

The conference which brought representatives of virtually all of the world's 170 million Orthodox together on the island of Rhodes at the end of September laid great emphasis on internal unity for these long divided communions. But it was no

(The author of the follow- less emphatic in its insistence be the agenda of a Pre-Synod thodox in Western Europe

Such an adaptation has been late in coming. Historical reasons go a long way to explain this. Foreign domination, lack of an educated clergy and laity, and national rivalries and local bitterness all contributed their bit.

The Orthodox have been their own severest critics of various traditions and prachave made it difficult for them to carry on their life in the present century.

The effects of this criticism and the desires of the delegates to meet the problms are made evident by the list of topics officially adopted by the conference.

The purpose of the meeting was to determine what are the main problems facing the questions have arisen that demands answers. This list—to

of the Orthodox Church which is to be held in three or four vears-was given unanimous approval by the delegrates. It now goes to the various branches of the Orthodox communion for study and comment.

The conference took up a number of problems related to religious practice as such. Among them were these:

1. In a church justly famed tices of their churches which for its liturgical and sacramental life, there still seems to be a definite need for reform in these fields. The participation of laymen in the liturgy and especially their reception of the sacraments leaves much to be desired. Frequent Communion is a rarity, as is intelligent assistance at the liturgical services. Certain movements to correct this have already developed Orthodox Churches, and what in the church of Greece. Good efforts in the same di-

rection are being made by Or-

and in America. The conference of Rhodes expressed the desire that these and similar movements be organized and spread though all the Orthodox churches.

2. The monastic life, once the glory of the ancient Church of the East, has fallen upon hard times. Vocations are few and the spirit of observance leaves much to be desired. There are indeed many individual instances of great fervor and intense spiritual life. But the general level of monastic life is quite low. The conference has asked for a revival of the ancient spirit and for a greater observance of monastic tradi-

Of particular importance is the desire it expressed to see the monks take up once again the activities in and for the Church which, in earlier ages, contributed so much to the theological and spiritual life of the entire Church.

the conference on the education of the clergy is due mostly to the situation in the Old World, frequently critical. In Greece, a vast majority of the parish clergy has had nothing more than a high school education and some months of special training. Some of them have not even had that.

The conference was not able to take care of the special circumstances behind the Iron Curtain since these are often beyond the control of the churches. It did insist

The delegates handling of the various problems confronting the conference was a sure sign of their genuine intent on seeking both greater unity and a confrontation with the challenges of the day.

Castro Rules Restive Island

There is a time-tested tra-

dition of anticommunism among the Cuban people of

all classes: workers, students,

peasants and political leaders.

In 1947 a national workers'

congress expelled Red lead-

ers from the Cuban Confed-

eration of Labor (CCL).

Later the Free Workers'

Trade Union League, the Na-

tional Peasants' League and

other labor groups worked to-

ward the establishment of a

National Anticommu-

When the Soviets struck in

Korea in 1950, the federation

of electrical, gas, water and

other utilities workers mov-

ed to fire all known commu-

nists working in those key

services. Months later the

youth branch of the CCL

gathered 100,000 signatures

for an appeal to the govern-

ment asking that the Commu-

nist party be outlawed in

The provincial councils of

the Veterans of Independ-

ence, a patriotic association, asked the government in the

late 1940s to ban the Peo-

ple's Socialist party, then the

name of the Communist

party, because "its activities

go directly against Cuban

Cuba's Congress banned the

People's Socialist party in

1950, but its communist mem-

bers either went underground

The following year the

communists lost the student elections at Havana Univer-

sity, the largest university in

Cuba with some 20,000 stu-

In 1952 the dictatorial re-

gime of President Fulgencio

Batista, which had earlier

favored the communists,

broke relations with the

Soviet Union. Batista's prede-

cessors, Presidents Grau San

Martin and Prio Socarras,

had restricted communist ac-

Thus until Castro came to

power the Reds counted for but little in Cuban life.

When the nation's influen-

tial men and organizations

pooled their resources to

fight against the Batista dic-

tatorship from 1952 to 1958.

no communists were asked to

The Reds were again ab-

sent at Caracas. Venezuela, in

July, 1958, when all 10 groups

involved in the armed revolt

for freedom signed a pact

setting forth their common

aims and the postrevolution

sides Castro's 26th of July Movement and the Student

Directorate — two of the

most active fighting groups

- were the traditional parties and the underground

Six months later the Batis-

program. The signers, be-

join.

or infiltrated other parties.

liberty."

nist Front.

ing N.C.W.C. article is a former correspondent of Noticias Catolicas in Santiago, Cuba, who was persecuted by the government for his news work and leadership of Catholic youth groups. After being granted asyium in a foreign embassy in Havana, he reached the U.S. in September.)

By Father Jorge Bez-Chabebe

Christian Faith will survive in Cuba and the country's future is hopeful despite the persecution of the Church and the people by the Red regime of Premier Fidel Cas-

A clue to the future was provided by the Castro regime's panic and violence in the face of the recent mass demonstration of Cuban Cath-

On September 10 a vast crowd gathered in front of the Church of Our Lady of Charity in downtown Havana. The people wanted to hold the traditional procession in honor of their nation's patroness. But the Castro government feared that such a demonstration would be extremely dangerous to itself and sent militiamen to fire on the crowd with machineguns. Then, without any provocation, it deported the church's pastor, Auxiliary Bishop Eduardo Boza Masvidal of Havana, and 131 priests and Brothers, to Spain.

Unprovoked violence is often a sign of weakness. Thus Castro's reaction to the September demonstration is evidence that his communist regime will crumble before the religious faith, traditions and ideals of the Cuban peopie. His government is now being kept in power only by the campaign of propaganda and terror waged by Red

Although there is hope for Cuba, there are also some disquieting questions facing that

Where is the national purpose instilled in the people by such patriots as Jose Marti, who led the 19thcentury struggle for independence? What is going to happen to the thousands of young people who have been brainwashed by communist propaganda?

The answers are that Marti's teachings will prevail and that not all young people have been deceived.

3. Americans are used to meeting an Orthodox clergy which is generally well educated. The emphasis put by

ta forces were defeated, but not with the help of the communist party. Only weeks before Batista's downfall, the Reds were opposing and sabotaging the 26th of July Movement formed to back up Castro's guerrillas.

movements.

In February, 1959, the influential magazine, Bohemia, which was the voice of those who signed the Caracas pact, expressed alarm that "some leading figures of the Revolution seem to be cooperating in the infiltration and deceit of the eternal saboteurs of democracy." It added this warning: "The way of Cuba is not the way of Russia. The Cuban Revolution does not answer to Marx, but to Marti."

Today the cream of this leadership among workers. students and political groups is fighting Castro's Red regime in the underground or

Reapings at Random

Year of Abuse Against Jewish Couple

By GERARD E. SHERRY

Editor, Central California Register

Mr. and Mrs. William Bowman of San to tell the people that their Francisco are a typical American couple. They house was on fire and found bors, and, so they thought, with the rest of himself in the local fire the world. Alas, things didn't work out that

> For more than a year they suffered abuse, including vandalism of their home; and numrous telephone calls marked by obscenities nd anti-Semetic remarks. Yes, the Bowmans tre Jews. It seems to some people that this

Recently a group of youths were arrested and charged with being responsible for the Friday, November 10, 1961 sufferings of the Bowmans. They appear to. be typical American youths - good scholastically, and coming from responsible parents. Yet, here they are accused of responsibility for the crimes against the Jewish couple.

> What is more shocking is the fact that of the group of youths. during the preliminary court hearings, further during the preliminary court hearing, further telephone and other attacks were made against the Bowmans, in which anti-Semitism Played

tribute the additional attacks to the accused youths; but he did warn them and any others listening that he would not tolerate such con-

One would have thought in this enlightened age that anti- Semitism was a thing of the past. Sad to relate, this is by no means, the case. It has happened in San Francisco in relation to the Bowmans. It happens in New York, in Baltimore, and many other areas of the country. We are apt to think only of discrimination against Negroes. Unfortunately, the Jewish minority still suffers its disabilities. Real estate men, politicians, and extremlate of all shades of opinion, find the Jews a profitable target for their hate and distrust.

There's one bright star in the whole of this sorry business of the Bowmans. Mayor George Christopher of San Francisco invited Mr. and Mrs. Bowman to City Hall last week and gave them a key to the city. The Mayor also offered an official apology for the year of abuse the couple had suffered at the hands

The Mayor said "I feel the reputation of San Francisco has been unfortunately tarnishthe Bowmans, to let them know we regret this incident and to give them moral encouragement and to commend their forbearance. I want to assure them San Francisco is not represented by what transpired. . . . This office is available to them at all times."

What about the accused youths, whose ages varied from 16 to 18. We said before - are forever itching to do something to prothey looked like typical American boys. However, I would venture to suggest that what they are accused of can not be called Americanism. I would go further and suggest that such actions are not common among our youth today. Our young people are accused of every form of delinquency in the books, but I don't think anti-Semitism is a common practice

Adults are normally the only ones guilty of religious bigotry and hate. Maybe the increase of such bigotry, both political and religious, has rubbed off on some of our youth. It has been claimed in some circles that young people are not as rebellious in religion and political matters as they were years ago.

And maybe this observation has invited some of them to prove the statistics wrong. Whatever the cause or the reason, it is most eidedly unAmerican. ·

Respect for and concern for minerity groups should be the spiritual task of Catholics. After all, we, in the past, have suffered much of the abuse and hate now being leveled at Negroes and to a smaller extent the Jews of this country.

Those Catholics and other citizens who tect our American way of life in the struggle against the Communist menace could well divert some of their energies to this area of our national life. If we cannot exercise Christian love and the Democratic ideal on our own very doorsteps how can we ever be prepared to withstand the insidious and subversive tactics of international Communism.

Catholic organizations would find some useful prayer, study and action possible on the subject of minorities. We should be more aggressive in this regard in our community organizations. We should cooperate in any civic effort to create peace and harmony.

It may be claimed that the sufferings of the Bowman family in San Francisco are not typical. But the very fact that it has taken " place should make us all the more determined that it will not happen in our community. And it will not happen if we see the image and likeness of God in our neighbor.

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Shee