



Spanish Council officers are, from left, Elba Santiago, recording secretary; Carmen Rosa, corresponding secretary; Julio Rosa, vice treasurer; Eduardo Crespo, treasurer, and Juan Luis Pacheco, president. Installation of officers took place Jan. 18.

## Consejo Elects New Officers

New officers of the Diocesan Spanish Council recently were installed. They are Juan Luis Pacheco, president; Jesse Herrera, vice president; Elba Santiago, secretary; Carmen Rosa, corresponding secretary; Eduardo Crespo, treasurer; Julio Rosa, vice treasurer.

The Spanish Council (Consejo) was formed in March 1974, with Candido Colon as its president, in an effort to give to the active Catholic laymen a voice with which to speak of the needs of the community to the Spanish Apostolate office, the diocese and its parishes, as well as to give them power on a decision making level.

In parishes where there are a significant number of Spanish-

speaking, Spanish committees have been formed. Each of these has a representative on the council. Such parishes are Corpus Christi, Holy Redeemer, Mt. Carmel, Sts. Bridget, Francis Xavier, Michael, Patrick in Rochester and St. Michael's, Newark, and St. Francis, Geneva. Renewal movements such as the Cursillo, Marriage Encounter, CFM also are represented.

Juan Pacheco outlined some of his main concerns for this year. He says the council will strive to get official recognition on all levels, in an effort to assist members of the community. He went on to say they will try to obtain more information on various available programs whether federal, state or city, to assist the community in obtaining better services. He will try to see

that speakers come to Rochester to speak to presidents of parish councils, the Spanish committees, and the pastors of parishes where there are Spanish speaking.

He noted also that the consejo will continue to work on the restructuring of the Office of Spanish Apostolate, as well as on the continued search for a center for activities.

### Life, Liberty and Law



Nancy Murphy

Fourth in a series

It's a poor soldier indeed who fails to recognize his opponent because in a sense he becomes one of them.

Christianity today as always has many active opponents. They are powerful, and they are intellectually tempting, especially to the academic mind. Some of the personalities glorified today by the media and marketing industries as "experts" (who are frequently parroted in the classrooms) present new ideas and new life styles and new roles and new ethics in a new light; perhaps they are experts by academic measure, but how do they rate when exposed in the intense light of Christ? They become almost embarrassingly vulnerable when they are stripped of their word-concepts and guises.

I respectfully suggest that we study the Humanist Manifestos I and II. They are a direct attack upon the very basis of Christian faith. The manifestos have been signed enthusiastically by a host of glorified personalities who today enjoy a marked influence in education, the press, the pulpit and politics. And I suggest we study them, keeping in mind the clamor for legalized abortion, legalized drugs, legalized euthanasia and legalized suicide, as well as forced values clarification and moral-less sex indoctrination at every school level. See if you recognize a very powerful opposition to Christ.

From Humanist Manifesto II: Traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and

to be able to do something about them, is an unproved and out-moded faith.

"We believe that traditional dogmatic or authoritarian religions that place revelation, God, ritual or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the test of scientific evidence. In our judgment, the dogmas and myths of traditional religions do not do so.

We find insufficient evidence for a belief in the existence of a supernatural. It is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans, not God, with nature, not deity.

"We should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. We need radically new purposes and goals.

"...we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

"Promises of immortal salvation, or fear of eternal damnation, are both illusory and harmful. They distract humans from present concerns from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the separable soul.

I respectfully suggest to you that the Christian soldier does not need new directions. He does not need new visions or manmade worlds or man-modified behavior patterns or self-actualizations or new purposes or new goals — or any means to achieve the ultimate fulfillment other than those means expressed by Christ and affirmed through the ages of countless saints, scholars and martyrs — by strong and loyal bishops and popes — by Christian mothers and fathers this very day.

From The Gods of Atheism (Vincent P. Micelli, SJ): "When heaven is obliterated the earth becomes a jungle."

NEXT WEEK: Humanist Manifesto II: continued.



Fr. Paul J. Cuddy

### What do you think of Parish Councils?

That's like asking, "What do you think of the New Testament?" I think the New Testament is a great guide and inspiration. The only problem is to follow what it teaches. Parish Councils are supposed to be aids and supports for the pastor and for the parish. Where there is genuine evangelical willingness to do what the councils are supposed to do, they can be great help, and many of them are. Where they decide to take the mitre and staff from the bishop and the primary responsibility from the pastor who is supposed to be an extension of the bishop — well, that's another matter.

### What do you mean?

For a Christmas greeting I received a letter from a friend I have not seen in three decades, but with whom I have kept up an occasional correspondence. She is a very intelligent woman, gifted, authoritative, educated, ambitious, with a compulsion to run other people's lives — especially the lives of her own children. It would not take a psychiatrist to see the hostilities bristling through her letter. She is not in our diocese, nor is she known to anyone in this diocese. She wrote:

"I was recently elected by my fellow members of the Parish Council to be the President. Thereafter, every time I attempted to inform one of the priests of a fact or an occurrence, he would say, 'Now, Mrs. Z., this is what you do.' Until one day when I said to him, 'Father, this is what is coming

children, who will sing. Special exhibits will be set up to show projects the Primary Unit has developed for the week.

Children in the Intermediate Unit and Junior High are participating in song, poem and poster contests. There will be an Awards Assembly on Friday to present the contest winners.

The school will have Open House all during the week, 9 a.m. until 2 p.m.

through to me. Your poor thing, must come to me to know what to do. You are not smart enough to make a decision on your own. I have news for you, Father. I am very smart. I know exactly how I am going to act on this matter. I don't need your instructions. To which speech Father countered, 'Well, I am so much better read in these matters than you are.' At which point I wanted to vomit. He did not then nor subsequently really get my point.

"What I am saying, dear Father, is that I am still a working member of the Church, but I am not fooled by the hierarchy any more. I recently was on a committee to speak to our Bishop about his prohibition of our receiving communion in the hand. He said to me, 'Didn't it upset you to disobey my command?' I said, 'I grew up in the same church as you and in the same era and was trained in the same schools. Of course I felt the same. But I have to consider what I am disobeying and how important it is.' I know that Christ as I meet Him in the Bible is the servant, warm and helpful, who ignores the law when human need shows itself. Our Bishop is a legalist. Lordy, Father, he just doesn't know people at all, at all. He is really a sincere person. You can't fault him for that. But he doesn't know where the realities of human life are at."

### Well, what do you conclude?

That my friend is a troubled person, who is confident that she is always right, and her priests and bishop have a poor batting average for being correct; that the council over which she presides as president can hardly be moving under the evangelical dictum of Christ's charity. But some day things will iron out — even after some great heartaches. As far as parish councils are concerned, this is the wish of the bishop, and that, it seems to me, should settle the fact of their existing. The big thing is that the councils have the spirit of Our Lord.

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