

## Editorial

# The ongoing attempt to control past, present and future

One often wonders how much thought major television and cable networks put toward programming entertainment shows to coincide with current news events. Intention notwithstanding, last night's presentation of "1984" on Home Box Office seemed an appropriate counterpart to the South African news blackout imposed on the 10th anniversary of the uprising in Soweto.

"Destroying words is a wonderful thing," the movie character said. Earlier, the Orwellian dogma had flashed across the screen: "Whoever controls the past controls the future. Whoever controls the present controls the past." Just a few flicks down the cable selector and two hours later, a news broadcaster quoted from a Pretoria government statement on "relative quiet in Soweto." "We have no way of confirming that statement," the reporter said glumly, referring to the fact that the media was not allowed to enter that troubled settlement.

The parallel is striking, yet one hopes we are not really living in the age of Big Brother merely postponed two years.

## And opinions

### Writer advocates implementation of full-community parish councils

#### To the Editor:

Father McKenna's article, "Parish Councils in the Revised Code" (C-J June 5), begins with a definition of parish councils. The structure described in the article is the only one most lay people know, namely one in which lay representatives are elected or appointed. However, this is not the only form of structure possible and — in light of the new Code of Canon Law, of the Vatican II Decree on the Laity and of the upcoming synod on the laity — such a definition is too narrow and limiting in both scope and practice, not truly representative, and shallow soil for the small group of lay and ministerial staff appointed to work "jointly to build the parish as a living Christian community."

The parish council has to be structured and lived as just that — the parish meeting in council, i.e., all parishioners invited "to deal with the mission of the Church's long-range

and short-range goals and objectives . . . by which the pastoral work of the Church is to be accomplished" thus allowing all parishioners effective participation via-a-vis Canon 208 at its "basic premises." Throughout Father McKenna's article, there is no proscription against having a parish council open to all for full participation instead of an elected representation, which is usually elected by a minority of parishioners and is not in genuine contact with the rest of the parishioners.

An alternate and renewed structure of parish councils would have: 1) the pastor presiding, as is currently done; 2) required attendance by the chairpersons of all standing committees or representatives thereof; 3) and the opportunity for all interested parishioners to attend. Hopefully, many of these parishioners would be involved in other parish committees or work. During the meeting, all standing committees would give

Giving the benefit of the doubt in this case is difficult, but it is possible that the government of South Africa intends the news blackout to minimize the escalating effect media coverage can have on violence.

Yet the blackout is not restricted to broadcasts within South Africa. International media are equally censored in what they may present to readers and viewers at home. In one incident yesterday, the broadcast media was forbidden to show or even to describe police action that restricted a peaceful delivery of flowers to residents of Soweto. One must, therefore, assume that Pretoria intends to minimize the international political effects of its sweeping state of emergency — even perhaps to make the world believe it has no racial problems at all.

Fortunately, the "1984" tyranny of INGSOC has not yet dawned even in South Africa, and covering up that nation's problems will not make them go away. The world is watching, and the news blackout — essentially a destruction of words — will not make us forget. South Africa can no longer keep its affairs to itself, for human rights are the affair of everyone.

### Campus ministers hope to serve students' needs

#### To the Editor:

Thank you for your very sensitive and insightful series of articles on campus ministry in the Diocese of Rochester. Here is some additional information for your readers. There are about 90,000 students on 18 campuses in our diocese. Approximately 40% of these students are Catholics. At seven of the larger institutions, we have 14 campus ministers working full time. At the other institutions we rely on members of the pastoral staff at nearby parishes.

It costs about \$377,000 to operate the campus ministry program in our diocese. This past year the Thanks Giving Appeal provided \$99,000. We had to raise the difference. The bishops of the United States, in their recent pastoral letter on campus ministry, charge campus ministry with the mission to all of higher education — including faculty, staff and students. Given the limits of our personnel and our resources, we are often barely able to do more than to work with students who choose to be active.

In our enthusiasm and in our desire to be of service, we in campus ministry have probably overreached ourselves in the past few years, trying to do too much with too little and too few. We are slowly admitting to ourselves that we are not able to provide adequate campus ministry for all the institutions of higher education in our diocese and that we are not able to provide what we would like to provide for any of the institutions of higher education in our diocese.

Nonetheless, we have been blessed in many ways. Many fine lay people participate in our campus parishes and serve as role models. Our students, who are the emerging leaders of society and the church, generously and graciously participate in the life of our communities. Our bishop and our division director give us their support and their encouragement. For all this we in campus ministry are most grateful.

**Father William Lum**  
Director, Campus Ministry  
Diocese of Rochester

### 'Thankful' for concern Curran shows to people

#### To the Editor:

I agree with Father Metzger (Opinion June 5: Study theologians' efforts; stop name calling") that people should make an attempt to really understand what Father Curran "preaches." Many of his critics sound as though they believe Father Curran gives carte blanche to all abortions and promiscuity. They should take the time to learn what he actually "preaches," and I am sure they will find Father Curran is not a raving liberal.

When the Mr. Shipleys (Opinion, June 5: "Theologians like Curran lead faithful astray") find a way to stop rapes that can cause unwanted pregnancy, to help parents to support and to educate large families, to cure homosexuality, and to help couples to overcome obstacles so they can marry sooner, then I, too, will shout "Down with the Father Curran." Mr. Bowe (Opinion, June 5: "Finally Church acts to discipline Curran") certainly did his homework for the opposition. It's obvious he did not do so for Father Curran, when he wrote that "a number of students" protested when Patrick Cardinal Boyle attempted to withhold tenure. Had he (Shipley) given both sides equal time, he would have known it was a great number of students and faculty members protesting that caused the chancellor to reconsider.

I am thankful for the Father Curran and

the Bishop Clarks who have the courage and the dedication to pay attention to the needs of many people in these modern times so that they remain in the Church.

**Frank J. Muratore**  
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"MAYBE YOU SHOULD EASE UP ON THOSE PRAYERS TO ST. FRANCIS."

### Father Paul J. Cuddy

## On the Right Side



In a recent article I wrote that if I had won the \$40 million jackpot last January, I would donate some of it to Jesuit Father Leo Welch in the Philippines. Because the article mentioned his niece, Sister Diane Dennie, SSJ, who had visited his mission two years ago, Father Welch posted the Courier-Journal article on the church bulletin board. A Filipino woman thought I had won the \$40 million and wrote, suggesting I share the wealth with her. Father Welch commented dryly: "She does not read English very well!"

Father Welch is a native of our parish in Webster. His brothers Ray and Norbert and his sisters Connie Welch and Margaret Dennie still live in the parish. Brothers George and Henry, and recently his other sister, Sister Christina Welch, SSJ, have died. In 1923, he was at St. Andrew's Seminary, Rochester, and is remembered by Father Brennan of Corning. He left in 1924 to enter the Jesuit novitiate at St. Andrew's-on-the-Hudson, and was ordained at Woodstock, Md., in 1935. Practically all his priesthood has been spent in the Philippines — as a meteorologist (with a degree from Massachusetts Institute of Technology), a physicist, an academician, a seminary staff member and also as a prisoner of war during the Japanese occupation. When he was 60, his superiors assigned him to do pastoral work among the poor. Here are some excerpts from a round robin letter sent to "Friends and Benefactors."

"The latest addition to my church is a covered walk from the front door of the church to the street. Underneath the roof is a blackboard along one side and a glassed-in bulletin board along the other side. These publicize items of interest. The material and labor cost approximately \$2,000. Another \$2,000 was spent in buying two residential lots directly across the street from the front of the Church. (This was a great concern since there was danger of a rock 'n roll disco being established there, blaring in competition with the divine liturgy.)

"I believe it would be a great advantage for the parish to have nuns here. Better to make preparations early. The bishop

thinks it will be five or six years before we can have nuns living in the parish. Four girls from here have entered the convent. We also have four boys in the seminary. I hope they persevere, because I need relief. I am getting too old for this work.

"During the month of April I spent another \$2,000 on catechetical training. Some 65 catechists were given a two-week training, live-in. I furnished the food, the cooks, teachers and books. Most of these catechists are now busy conducting "Flores de Mayo" in 20 chapels throughout my parish. High school students help the catechists. After devotions and rosary in the church, the children are given lessons and games outside. I also give each a piece of candy each day. This seems to attract them.

"From New York City I have obtained free medicine, and I am blessed by an experienced doctor who goes around the barrios giving free clinics and medicine. (Shades of Dr. Tom Dooley and MEDICO.) He and his nurses serve about an average of 650 patients each day. Thanks to all the rosary makers who have been generous to my mission . . ."

Our 79-year-old Father Welch concludes: "I have four boys and four girls for whom I supply high school education. In return they take care of me in the rectory. The girls live in a dormitory over the sacristy; the boys in a homemade addition to the kitchen. They take my arm over rough paths. They put drops in my eyes and look after an old man with great care. My eyes, my upper and lower dentures, and especially my memory are feeling the effects of old age. Soon I'll not be able to write to you. I will remember you all at the Masses of thanksgiving as long as I can. God bless you!"

To me, Mother Teresa of Calcutta, Dr. Tom Dooley, Albert Schweitzer, and I would add Father Welch to the list, are awe-inspiring people. Any who might want to write to Father Welch, or donate to his work should address the letter to his United States contact, his sister: Miss Connie Welch, 4817 County Line Road, Macedon, N.Y. 14502.