

Editorial

Seeking Truth?

Pope Paul VI, in voicing his support for World Communications Day recently, called for the mass media to "be actively employed in the cause of fundamental human rights and duties."

He also urged that persons involved in media work manifest "consistency between what they believe and what they transmit in their programs."

We are afraid that the pontiff's remonstrances will fall on ears that do not hear in the American journalistic community.

Probably the same proportion of professional journalists will express a personal belief in God as in any other line of work, save the religious life. Surely it would seem fair to state that most readers of newspapers believe in God.

Yet when was the last time you saw or heard the word "God" written or mentioned, except when the media are quoting others? When have you ever read an editorial in the secular press asking God for help or approaching him as a personal deity?

Where among all the shallow rhetoric written and spoken about abortion, Watergate, war, human rights, have you ever read or heard a secular newspaper writer or television commentator or radio announcer ask, "What might God think about it?"

Newspaper editors, in particular, are fond of buttressing their particular newspaper's prejudices by saying they are only echoing the particular community they represent. How many of them have ever bothered to ponder the number of their readers who look to God instead of to the bland, unrealistic stance newspapers take in the shadow of a deity who exists in actuality not just in theory.

The journalistic profession is supposed to be dedicated to the search of truth. How, in God's name, can it hope to succeed when it avoids discussion of the ultimate Truth?

As in the words of a torch song of a few years back, "Either it's love or it isn't." Either you love truth or you don't. There's no compromise.

Journalists, often in a very self-righteous manner, criticize the hypocrisy of the politician who professes one thing privately but another publicly. Yet how many church-going, "God-fearing" journalists have ever conducted their business reflective of the fact that God is involved in the real world?

Waspish

We should like to put in a good word for that most maligned of all Americans — the white, Anglo-Saxon, Protestant (WASP) who has come to epitomize all that is wrong with our society. Being altruistic to these people may be difficult to accept for those of us not tainted by their particular original sin, but nonetheless we ask indulgence for the cause.

The many faults of the WASP are well-known to all, but perhaps his greatest sin lies in his bigotry.

An informal survey (not in any way connected with the National Opinion Research Center) has come up with the surprising information that in some cases Italians, Poles, blacks, Puerto Ricans, Germans, Jews, and even the Irish (God bless 'em) have expressed many of the same prejudices heretofore ascribed only to WASPs.

We should like to note that some WASPs have performed notably for their country — George Washington, Thomas Jefferson, Abraham Lincoln among them. Many seem to have a particular knack for sports (Bill Bradley, Ty Cobb, Fran Tarkenton, for example) which may or may not have something to do with their muscular development. Others are known to be industrious, good family people, clean, and when given the proper opportunity, have proven they can take their rightful place in society.

So as part of this bicentennial year, may we ask that we all concentrate on the WASP's virtues and try to look past his (or her) defects. Difficult, perhaps, but it's the American thing to do.

Opinion

Priest Writer Defended

Editor:

In the past few weeks, I have been amazed at the number of people, clergy and laity alike, who delight in pouncing on Father O'Malley for his article on Christ's consciousness of His divinity, etc. Perhaps I'm jumping to conclusions, but it seems as though many of your readers are more concerned with grandiose theological arguments (and the questions certainly are open to argument — what we're talking about here is a human interpretation of an event that was Divine in nature) than with the message of love that Jesus brought to us.

The Lord Himself never made a big point of the fact that He was the Son of God; He simply stated it matter-of-factly. If we plunge into a veritable swamp of questions of that sort — which we can never really answer, no matter how many papal bulls are issued — then I think we're really missing the whole point. As Jesus Himself said (John 12:49-50): "For what I have spoken does not come from myself, no, what I was to say, what I had to speak was commanded by the Father who sent me, and I know that his commands mean eternal life."

That's what's important. You can go on tossing scripture quotations and encyclicals back and forth interminably, but if we're concentrating on our own trivial debates rather than what Christ wanted us to do, then we might as well forget the whole thing.

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Wedding Report 'Propaganda'

Editor:

Joan M. Smith's account of "A Wedding Soviet Style" (June 16, 1976) reads like a well-orchestrated piece of Communist propaganda. The author falls into the trap of believing only what she sees.

Soviet authorities are constantly complaining about the number of young people who overcome the system by having their wedding blessed in the Orthodox Church.

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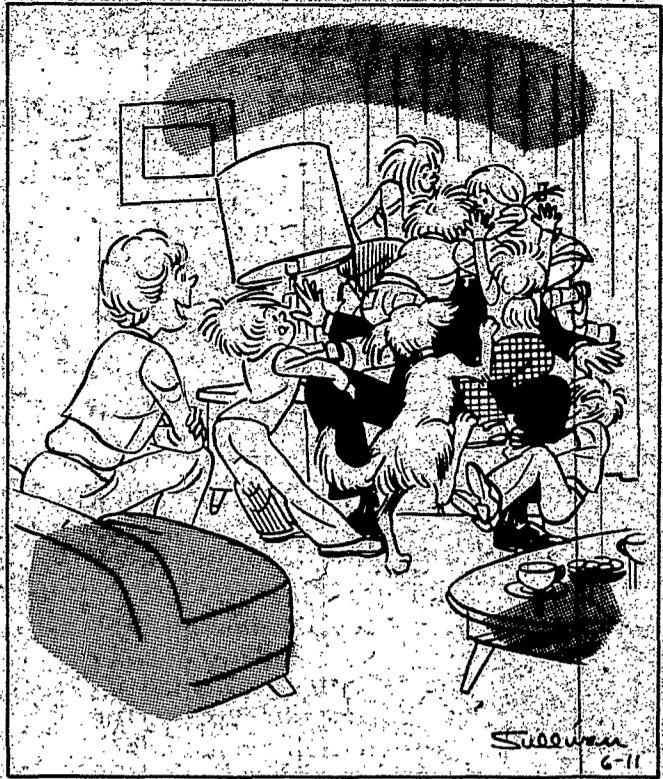
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"HOW NICE OF YOU TO DROP IN, FATHER SCULLY! IT'S BEEN ABSOLUTELY AGES SINCE YOUR LAST VISIT!"

often, at great personal risk. Christianity may be struggling in Russia, but it is a Church of dedicated individuals willing to suffer for Christ. Joan Smith's simplicity is not the glory of expression — only the rewording of a Soviet tourist pamphlet.

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Readers Invited To Marian Talk

Editor:

On July 10 Joey Lomangino will be speaking at St. Charles Borromeo School Hall about the message of Our Blessed Mother at Fatima and other recent apparitions. He will also speak about Padre Pio, the Capuchin monk who bore the stigmata.

I knew very little about some of the other apparitions of Our Blessed Mother besides Fatima until I invited Mrs. Marion Buchheit, who is sponsoring this special evening at 7:30 p.m. on July 10, to come to my senior theology classes at Cardinal Mooney High School. We were spending some time on the topic of Our Blessed Mother and I felt Mrs. Buchheit's talk would be appropriate.

It was more than appropriate. The students were very interested and I became convinced after hearing her that there is a great need not only to spread the message Mary has given us, but more importantly to live it.

The message that comes forth from one of Mary's most recent apparitions is quite simple. In the words of one of the young missionaries: "We must do much penance and make many sacrifices. We must often visit the Blessed Sacrament. But, above all, we must be very good." If we do not amend our lives there will be a great chastisement.

Mrs. Buchheit has invited Joey Lomangino to speak here in Rochester. Despite the fact that he is blind, Lomangino has spent the last 10 years of his life spreading God's message given to us by Our Blessed Mother.

Please try to attend. I am sure it will be a very worthwhile evening for both young and old alike.

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Summers At The Seminary

Editor:

I would guess that a lot of alumni of St. Bernard's smiled at the statement by good Father Falcone that St. Bernard's Seminary "will open its doors this summer for a formal summer session," the first time in its 83-year history (C) 6/16/76). Father should check the history of the seminary. A lot of us remember some very formal sessions (with cassocks yet) held during the summers of the second World War Years.

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Obedience For All?

Editor:

Since "Thou Shalt Not Think" has never been one of my commandments, I submit the following thoughts in re Communion in the hand and Father O'Malley's letter:

In view of the still-rumbling Callan controversy and our Bishop's emphasis on obedience, and the fact that, to my knowledge, the NCCB has not rescinded or altered its ruling against Communion in the hand, I wonder what is our Bishop's position on Communion being distributed in the hand in his presence at the Chrism Mass affecting the entire diocese, as well as elsewhere.

In view of Communion in the hand being justified as more hygienic and sanitary, how do Father O'Malley and other priests of his reasoning justify the more and more evident "common Chalice"?

Aren't we faced with some serious contradictions? Or is that commandment actually "Thou Shalt Not Think — Except What Thou Wants To?"

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They should be no longer than 1 1/2 pages, typed double-spaced, with names and addresses. The paper reserves the right to edit all letters.