The Church's Task in Technopolis—to Help All Men Become Totally Human

"Secular City" Dr. Harvey Cox came to Rochester this past week to bring his message of finding God in the commonplace.

He came to speak at the Rochester Area Council of (Protestant and Orthodox) Churches' annual dinnermeeting but many Catholics were of the opinion "nostra res agitur," this pertains to us too.

The Cox name was strong enough to more than treble the usual attendance at the meeting from less than 200 to close to 600.

Michael Novak, soft-spoken but articulate Catholic layman theologian, has described Cox as "the most Catholic of contemporary Protestant theologians."

In an interview before his talk, Cox, a Baptist, said, "I suppose I'm what you Catholics would call

He could also be called the ordinary man's Teilhard de Chardin.

The Jesuit priest-scientist Chardin, in his book "The Divine Milieu," says, "Our faith imposes on us the right and the duty to throw ourselves into the things of earth. . . The incarnate God did not come to diminish in us the glorious responsibility and splendid ambition that is ours: of fashioning our own-self."

Chardin speaks of "mankind ready to become adult" — to have the freedom and the responsibility to shape the future.

The Vatican Council in its statement on the Church in the Modern World echoes Chardin, by saying that man's "rightful autonomy" is "not withdrawn" by Christ or the Church "but is rather reestablished in its own dignity and strengthened.

Both Chardin and the Council reflect the conviction of the young Lutheran minister Dietrich Bonhoesser, executed by the Nazis in 1945, who spoke of "mankind come of age."

The Vatican Council warned, however, that "the human family faces an hour of supreme crisis in its advance toward maturity."

Cox spells out specifically the place of peril—the modern, complex, sprawling, anonymous technopolis city. Here, he claims, God expects men to hammer out together an authentically human way of life.

Cox said the Church—all churches—must serve the poor in the cities in order to remain true to its vocation. "The Church that strays from the poor. strays from its Lord, Jesus Christ," he said.

The poor, for Cox, are not just the economically destitute but all those who are without an effective voice in shaping their own future—those who are not part of the "power structure" characteristic of modern urban political life.

The Church's role, therefore, for Cox, is to aid all men in their right and duty to participate equally in

He said there is today a polarization of forces— the professional "urbanistic" technicians and the participatory democrats.

The first group includes the efficient scientists who plan urban renewal projects up to fifty years hence but, as Cox pointed out, the past fifteen years of such projects has resulted in wider roads, taller buildings but still more poor people without adequate housing. The urban technicians tend, he said, to ignore the human needs of the residents of areas marked for renewal and seldom consult the people whose lives will be disrupted.

Countering the efficiency of the technicians are the sociologists who believe the present sickness of cities is ennui, a lack of community spirit, a clientele attitude of getting out of a city what one selfishly wants without contributing to it other than necessary taxes. The sociologists, says Cox, are convinced cities will regain their health if the citizens now excluded from decision making can be organized into effective

This is a new version of the old capital-labor struggle and Cox says the Church must convince both

the technicians and the political sociologists that they mutually need each other.

Besides this task of reconciliation, the Church needs also to become more obviously identified with "the poor, the humiliated, the patronized"—as it did in the last century through its orphanages, homes for the aged, hospitals, schools. Simply to maintain such institutions in arr era when such needs are met through secular or government agencies, and to fail to take up "the more adventuresome and risky role" of building "structures so the politically poor can be come equally human"—this can isolate the Church in a backwater status quo condition and events will simply go on without its needed guidance, surrendering the direction of the future into the hands of extremists.

Cox said the Catholic Church has an enviable record in keeping alive the concept of poverty as a virtue and termed the Vatican Council's statement on the Church in the Modern World "a marvelous docu-

His comment that he could be called "sacramental" refers to the Catholic theological conviction that the ordinary can be the vehicle of the divine.

When medieval monks blessed farms or sick animals, or when modern parish priests bless automobiles, a typewriter or a seismograph, they are not necessarily of the opinion that the objects are somehow improved by the rite. The subtle truth comes through that men and women give true worship to God not just in Church but in their daily work as well.

This is the basic message which Harvey Cox has brought up to date and applied to the tangled problems of city life. It is interesting to note how a French Jesuit priest, an American Baptist minister, a German Lutheran clergyman and 2500 of the world's Catholic bishops have in separate but parallel ways pointed the Church to the same task—a task actually given it by its Founder, to have compassion on the multitudes. to serve the Lord by serving His least brethren in their prosaic, day-to-day needs.

-Father Henry A. Atwell

COURIER JOURNAL Friday, June 17, 1966

Still Some X's In Vietnam ABC's

The article by Father O'Connor on the ABC's of the Vietnam war, published to the right of this editorial, reports the viewpoint of a priest journalist who's long been on the spot in the far east.

He interviewed Red China's Ma o Tse Tung before China was Red and he has been close to the people who have shaped history or been its victims in that area for a quarter of a century. He is, therefore, no johnny-comelately to his topic and that is why we regularly carry his articles provided by the NCWC News Service agency.

Although he obviously accepts the American presente in Vietnam and hopes for a Viet Cong defeat, he is not what is often called a hawk—favoring a U.S. victory even if the price violates moral norms.

His moderation is all the more significant when one realizes that Catholics, like many other Americans here at home, are increasingly leaning toward an extremist A poll taken by the nationally circulated Catholic

weekly paper, the Register, showed 6-0 per cent of those who replied favored the American military use of "whatever added force is necessary to win." And at least one Catholic moral expert has already

suggested the need to revise the Church's traditional "rules for war" to permit what is claimed to be a practical necessity - the intentional kalling of non-com-

In an age when nuclear weapons are stock-piled in thousands, it's quite clear now how far some Catholics are apparently willing to go to win a war.

There are, however, other Catholics—a minority it seems-who are just as equally opposed to the Vietnam

Gordon C. Zahn, author of the book "German Catholics and Hitler's Wars," says in this week's Commonweal magazine that "our government is making murderers of us all" and he claims we are now "violating the standards that we ourselves proclaimed at N urem berg" and he says it is his opinion that this is "a patently unjust war."

He quite effectively points out that both Pope Paul in his talk at the United Nations last October and Pope John before him in his encyclical Pacemin Terris could just as well be each a Moslem chieftain for all the echo their statements have received from the Catholic press and pulpits of the United States.

Father John B. Sheerin in a recent editorial in Catholic World magazine admitted, "The great majority of American Catholics seem to have no particular moral convictions with regard to the war in Victnam." He described his opinion on our righteousness as "very doubtful" but all he concludes to is that escalation be dis-

Maybe the Vietnam war, like so much of our life today, has moved beyond the categories of moral theology and that we are indeed involved in the absurd.

There seems to be a symbol to justify such thoughts.

Upstream from New York City, the Hudson River is bordered by some of the most serene and handsome regions of our nation. Affluent towns like Bronxville. Tarrytown and Pleasantville are spaced by the estates of the Roosevelts, Vanderbilts and Rock-efellers. It is the place where the American dream has come true.

Now tucked into this well-heeled, well-born area is the Hudson Institute, an agency which analyzes for the government or private industry problems which may arise to endanger our way of life-and the experts there, headed by Herman Kahn, daily think about the unthinkable, a nuclear war before the year 2000, or may be even "a spasm war" before that—when "the chiefs of staff press all the buttons and go home."

One of his top associates admitted, "I take a very. gloomy view. I think civilization is a very chancy thing, that we live in a very precarious balance."

And in such a balance, most Catholics, like so many other Christians, have "no particular moral convictions."

Where is the significant symbol?

The Hudson Institute is located in what was formerly a home for the insane.

—Fath≥er Henry A. Atwell

The ABC's of War in Vietnam

By FATHER PATRICK O'CONNOR Society of St. Columban Salgon - (NC) - Let's sort

DR. HARVEY COX

sacred in secular

out our ABC's in Vietnam. Americans: If it were not for them South Vietnam would have fallen under communist rule by now. Hence, the prime objective of the communist regime in the north, and of its instrument, the National Liber-

ation Front (the Viet Cong)

in the south, is to get the

Americans out of the country.

It is to the interests of Vietnam,

the U.S. and Australasia that South Vietnam be saved from communist conquest. Hence, Australia and Korea have joined the U.S. in the military defense of South Vietnam.

The great majority of Americams in Vietnam are well-intenzioned and well behaved, friendly, and generous. Wherever they find an orphange, a nee-dy church, or a povertystricken school, they give their momey, and often their leisuretime labor, to relieve the need. They solicit donations from



People of God

Flannery O'Connor, from the 38 years of her life and the some 15 years of her career as a professional writer, produced a permanent contribution to American and world literature. She was born in Savannah, Georgia, in 1925, lived most of her life in born in Savannah, Georgia, in 1925, 1940 most of her me in Milledgeville, where she wrote her stories, raised prize peacocks, suffering a crippling disease called disseminated lupus, and died in 1964. In four published books — "Wise Blood" (1952), "A Good Man Is Hard To Find" (1955), "The Violent Bear It Away" (1960), and "Everything That Rises Must Converge" (1965) — Flannery O'Connor's writings earned the critical acceptance of her pages and the official recognition of various awards. claim of her peers and the official recognition of various awards. She was, in the best sense, uniquely a Catholic writer rather than a writer who happened to be a Catholic by birth and the practice of faith. She never felt that the Church restricted her or placed limits on the uses of the Christian imagination in cre-

their friends at home. Their doctors treat poor villagers who never had expert medical care before. In short, apart from their contribution to the defense of the country, they have made innumerable friends by their good-heartedness.

and their bonzes who threaten the government and incite mobs are only a section of the Buddhists of Vietnam. The majority of Buddhists here look on them with disfavor. Practicing Buddhists probably

Buddhists: The "Buddhists"

amount to no more than about Buddhism as a religion does not have the strength in Vietnam that it has in, for instance, Cambodia, Thailand, or Ceylon. Buddhists here are divided into a dozen or more sects.

While the politically active bonzes and their followers are only a segment, they are well organized and have plenty of funds - much of it given by the government in the vain hope of buying them off. The people they gather for demonstrations are always the same, mostly schoolboys and schoolgirls, a minority of university students, comparatively fe w adults, chiefly women, and on occasion, murderous young

Since 1963 the activities of the political Buddhists have powerfully benefited the Viet Cong (communists). One can see no reason for thinking that this has not been policy or that it will cease to be policy.

Catholics: South Vietnam's Catholics, numbering at least 1,500,000, between 10 and 12 per cent of the population, include several varieties, southern-born, northerners, and central Vietnamese, peasants and professors, lawyers, doctors, laborers, officials, and military men. They are united, obviously, in the Faith and in loyalty to the Vicar of Christ but not in any one political organization. The religious convictions of all Vietnamese Catholics, and the bitter personal experiences of many, make them unanimous in disliking and dreading com-

They form the most considerable anti-communist body in the poppuation. They have made sacrifices out of proportion to their numbers to defend the country. Catholic graves in the new (since 1960) military ceme-

miles from Saigon. tery on Saigon's outskirts are more than 22 per cent of the

CU CHI, Vietman —(R.NS)— Father (Capt.) Clarence A.

Olszewski of Ranshaw, Pa., hears the confession of PFC

Richard J. Willett of Sacramento, Cal. The Catholic chap-

lain heard confessions on the field at the base camp of the

2nd Brigade, 25th Infarstry Division, in Cu Chi, about 20

There is a small minority of Catholics who, while disliking communism, seem to be in favor of stopping the war on the communists' terms, though they never quite say that. With this mentality goes an anti-American sentiment. Most of these Catholics, who include a handful of priests, are city-dwellers, "intellectuals" who have studied in France. Their views seem to come more from progressist French Catholic periodicals than from realities in Vietnam. Communists: They rule North

Vietnam, oppress religion there consistently, proclaim the ir Marxist-Leninist beliefs arad have declared their determination to "liberate" (translate: annex) South Vietnam. The Communist party calls itself the

Lao Dong or labor party in the north and the People's Revolutionary party in the south. The "National Liberation Front" inthe south is controlled, propelled, and steered by the People's Revolutionary party, that is by the Lao Dong party, which is the Communist party that rules from Hamoi.

Like the political Buddhist faction, the National Liberation Front claims to speak for all the people, but it can produce no credentials except its guns and grenades. Like the political Buddhist faction, it is bluffing, because its following (obviously impossible to verify statistically) seems to be relatively small. It is very well organized, however, and by acts of intimidation, usually carried out by a few youths, it creates the impression that it is present and powerful everywhere.

Is Saigon a Wide-Open Town?

By GARY MacEOIN

I have attended many trials as a lawyer and as a court reporter, and I cam con-firm one aspect often featured in detective novels and TV thrillers. An absurdiy irrelevant detail can become the de-termining factor in establishing where the truth lies and where it doesn't.

When the press recently reported that Mrs. Oswald B. Lord was feuding with Senator J. W. Fulbright over the impact of our fighting forces on the morals of Saigon, I immediately pulled my 1964 diary from its well-ordered place in my

At 0700 on July 19, it reminded me, E arrived off Cape St. Jacques on an American freighter carrying supplies to Viet-mam, started up the Vietnam river at O600 the following day, and anchored in the stream at Saigon at 1000 hours.

Much earlier, however, the action hadbegun. The ship's officers, for whom this was a regular run, had alerted us for a unique spectacle. They were not exag-gerating. Though I have visited more than fifty countries in war and peace, mever have I seen the like.

For the final five or six miles of our trip, we were literally under siege. Wave after wave of boats darted from riverside cover ahead, to sweep past us at about ten knots. They were long, narrow, shallow, canoe-like vessels capable of holding six or eight persons. Two or three in each boat had a 20-foot-long pole with a steel gaif on the end. Hooking this to the ship's side as their canoe shot past, they climbed aboard with the agility of squirrels. The crew had been marshalled to repel

boarders. These first waves consisted of boys and girls in about equal numbers and they came for many purposes, some simply to steal and throw overboard anything not screwed down, others to initiate black-market deals, others to pir their trade in the sailor's cabins. Of each dozen who hit the deck, ten were tossed back into the river. But one or two cluded the defense. The young girls were more agile perhaps, or more lucky. Many of them survived. By the time we dropped anchor, they were nearly as numerous as the ship's rats deep in the entrails of our

The business terms were simple. So many bottles of local beer or rice brandy for a pack of American cigarettes: t favors of a teen-age girl — they seemed Meanwhile, around our anchored ship, other fleets of boats converged. These normally had a crew of two, an older woman with oar at one end, a young girl at the other. The ship's officers, who knew the score, assured me that the team was normally a mother and daughter. Whenever anyone began to descend the gangway to a waiting launch, they darted in like swallows to offer him transport. Frequently they were not disappointed.
Our 250-lb. cook was selzed by contenders, one grasping arms and the other legs, and so he went downstream suspended over the water while the rival

oars-women rowed spart like mad and loudly urged their daughters to hold firmly to both boat and prize. Day and night the pandemonium continued on board. On the evening of July 20, my wife and I were the dinner guests of my dear friend and distant cousin, Father Patrick O'Connor, NCWC's famous war correspondent. It was the day of National Shame, the annual commemoration by South Vietnam of the signing of the Geneva Accords, and Americans had

been warned to stay home. But the in-

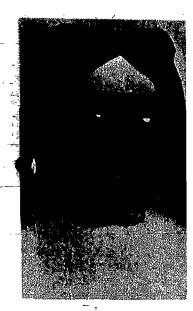
trepid Father Pat guaranteed our safety,

and he himself escorted us to the launch arichored just beside My Khan, the famous floating restaurant demolished shortly afterwards by a Vietcong bomb.

We crossed the harbor and climbed aboard without incident. But as we neared our cabin, I was physically seized as the cook had been - and the chance that my wife had a stout pocket book and the superhuman energy which the possessive instinct arouses in the weaker sex saved me from who can say what fate.

Such was our American ship and such was wide-open Saigon in July 1964. They were not victous, these bright-eyed human say teenagers and their hollow-eyed starting mothers. An empty beer bottle meant a lot to them. It literally kept the family impather.

Americans said cynically then, as Mrs. Lord says now, that "some of this goes on everywhere — it goes on right here in Washington." But that, I can assure Mrs. Lord, was not the reaction of the Vietnamese. "More of our people are exposed to this aspect of Western culture ilian any other," was their less cynical comment. "Do you think it makes us long for the American way of life?"



SISTER MARY PATRICE

Superior

Mother Agnes Cecilia, Mothe General of the Sisters of S Joseph of Rochester, announce this week the appointment fo the first time-of-two region: superiors for the Community an action recommended by the Sacred Congregation of Rel gious in Rome whenever th membership of a religious con gregation approaches 1,000. The two Sisters named to th

trice Messner, who will relia quish her office as one of the Diocesan Supervisors of School in order to assume her no duties; and Sister Joseph Gi mary Russell, who is comple ing her sixth year as principa of St. Mary's School in Auburn Replacing Sister Mary Patric in the Education Office is Si ter Ruth Agnes Kesselring,

position are: Sister Mary P

present the principal of Sacre Heart Cathedral School, accord ing to Monsignor . William N Roche, Superintendent Schools. According to Mother Agne Cecilia, regional superiors an appointed in order to effe

swifter and more complete con munication in the administr tion of a larger religious cor munity. These Sisters will have the authority, delegated by the Mother Superior, to grant tl

ment the general revision which would otherwise need be channeled in dividual! through the Mother Superior. Sister Mary Patrice will the regional superior in the

permissions, relay the sugge

tions and decisions, and impl

Rochester area. She brings this position a wide range experience in working with a wher community

St. Anthony's, and Christ King Elementary Schools Rochester, Sister was for years her Community's Supe visor of Schools, and for the past three years one of the I ocesan Supervisors.

In addition, she was elected by her Community in 1963 Second Councilor to the Moth Superior, and has been acti in this vital administrative po ever since, attending worksho and institutes on Sister-Form tion; Religious Administratio and Canon Law. She has al headed the committee worki on the revision of the Comm nity's Constitutions, and assi ed the Mother General in Ca onical visitation of the hous of the Community, the mo recent being a two-week stay their Brazilian mission.

Sister Joseph Gilmary will the regional superior in t Auburn · Genéva - Elmira are continuing to live in Aubu where she is well-known.

Sister has taught at all leve of the elementary grades, as in several different schools her Community. She is a cha

Pastoral Workshop **Next Week**

The halls of St. John Fish College will house a unique "school" session this comi week. Two hundred pries some of whom have not been classes for 20 years, others w just left the classroom this Ma will assemble for a Paston

The goal of the 4 day session is to provide lectures and time for discussion and exchange ideas for priests who are fac with the challenge of worki with their parishioners to p into effect the constitutions a decrees of Vatican Council

The topics to be consider will be 4 of the most talke about issues today: parish stru ture, liturgy, religious instru tion, and counseling. Pries not only from Rochester, b dioceses will attend the wor shop on the East Aven

Seton Groups 45TH BRANCH of Set Workers of St. Mary's Hospi

was to meet June 14 at thome of Mrs. Harry J. Reh of Sherman St. 50TH BRANCH to meet the home of Mrs. William Ne

man, 243 Curtice Rd., Thursda THE BRANCH cele 30th anniversary at a dinner Treadway Inn, Tuesday, June