

# The Church's Need, A Spirit of Poverty to Convert a Doubting World

# Father Keck at Fordham Prep

Paul VI reigning as Missionary Pontiff has suggested to the Council that the schema be "polished and developed." Let us follow the advice, at the same time granting to each member of the Mission Commission the right to choose his own expert.

In place of the theological question: "WHAT ARE THE MISSIONS," I would suggest that we turn to the practical question: "WHERE ARE THE MISSIONS."

Here is one of the basic problems of the Council. Are the Missions exclusively in those territories where there are mostly non-Christians, or, Are the Missions also in those regions where there are few priests, few churches and great poverty?

The simple answer to this question is: THE MISSIONS ARE BOTH.

I am a servant of the Missions under the Propaganda. But during three sessions of this Council, many Bishops who are living in great poverty, came to my seat in the Council Hall asking for help. Many of them come from territories not under the Propaganda; that is, from areas where there are only four, seven or ten priests for 50,000 or 100,000 square miles.

I ask: Is it Christian? Is it worthy of the charity of Christ to say to them: "You do not belong to Mission territory?"

Bishop Sheen is one of the few American bishops to speak at the Vatican Council. Here is the text of his talk given in St. Peter's on Nov. 9, 1964, on the new and urgent tasks confronting the Church in its worldwide mission apostolate.

Is it not true that the doctrine of collegiality of bishops imposes on us a missionary responsibility, not only for territories which were defined as missionary 300 years ago, but also for the salvation of the whole world?

Why does Paul VI so rarely in his encyclical Letter use the word "Mission"? Because he enlarges the old idea of Mission. What word does he use?

### DIALOGUE

And he uses it seventy-seven times. To him dialogue is showing the love of Christ to all men. Everywhere it is Mission, but Mission in a different way.

1. We Bishops in this Council should not enter into a dispute about what is missionary territory and what is not. Nor should we ask who belongs to this Congregation, or who belongs to that, saying:

"I am one of Paul's men . . . I am one of Apollo's . . . I am one of Cephas', while someone else says, I owe my faith to Christ

done. What are you saying? Is there more than one Christ?" (1 CORINTH 1:12)

Let us not be like the priest and the levite in the parable of the Good Samaritan who passed by the wounded man, saying: "He does not belong to our Congregation."

In the Body of Christ there are no "new" churches; there are no "old" churches. We are all living cells in the Mystical Body dependent on one another.

It is *not* territories which make the Missions. The Missions must not be the one aspect of the life of the Church which admits of no "aggiornamento" or up-dating.

We are not a Residential Church speaking to a Missionary Church, because as the Supreme Pontiff said: "The entire Church is Missionary." What God has joined together—the Church and the Missions—let no Council proposal separate.

The true Catholic solution to this problem of the diversity of Missions is to be

found in Number 4 of the schema where there is proposed: "A central council for spreading the Gospel."

This International Council would transcend all juridical distinctions about Congregations; it would also give flexibility to missionary effort according to diverse circumstances.

Let no one fear who lives in one area that he will receive less aid, if some help is given to a needy brother. In the early Church, just as soon as there was "one heart and one soul," then they began to "consider all property in common." (ACTS 4:32)

Furthermore, if we share, then as we read in the Epistle to the Corinthians:

"He who had gathered much had nothing left over, and he who had gathered little, no lack" (1 CORINTH 13:15)

2. One of the Conciliar Fathers has asked that all references to poverty be taken out of this schema.

I beg you most earnestly, Venerable Fathers, that the notion of poverty be strongly affirmed in this Council. Put your finger on the 30th parallel. Run it around the globe of the earth lifting it slightly above China. What do you find? Practically all the prosperity is *above* the 30th parallel and the greater part of the poverty of the

world is *beneath* the 30th parallel: that is, Africa, Asia and Latin America—the Mission Countries.

As chastity was the fruit of the Council of Trent, obedience the fruit of the First Vatican Council, so let the spirit of poverty be the fruit of this Second Vatican Council.

We live in a world in which 200 million people would willingly take the vow of poverty tomorrow, if they could live as well, eat as well, be clothed as well, and be housed as well as I am, or even as some who take the vow of poverty.

The greater number of Bishops in this Council are living in want and in persecution, and they come from all people and all nations.

As only a Wounded Christ could convert a doubting Thomas, so only a Church wounded by poverty can convert a doubting world.

In conclusion, Venerable Fathers, if we have an ecumenical spirit to brothers who are outside the Church, then let us have an ecumenical spirit to brothers who are inside the Church and enlarge the concept of Missions, remembering that the Lord Who said: "Go, teach all nations" is the same Lord Who said to the poor and starving: "I have mercy on the multitudes."

(Father Robert Keck, a new work is described in article, was formerly principal of McQuaid Jesuit High School in Rochester. The article is printed from Sign magazine.)

By EDWARD WAKIN

This fall when the first members of the Fordham College class of '72 assembled on Rose Hill campus, it looked like a near-sighted giant had made a mistake. Seated were hardly higher than curved horns on the schram mascot; practically all thirteen years old fresh out of the seventh grade. Yet in 17 years, they will be college graduates while still in their

The campus invasion by 16 members of the Batman creation hardly meant that Jesuits — after 12 years operating their prep school college — had opened a training camp for boy geniuses precocious Robins. At a when American education seems all wrapped up either the gifted or the delayed youngster, Fordham started a special program the average college-bound

It is called the 3-3 Program. After cutting a year from eight grades of elementary school, the students will finish Fordham Prep and College three years each. The school-year lockstep of 7-3-3 in a bold experiment and a daring challenge to traditional notions about the pace and education of young.

While the Fordham administration is not making extravagant claims, it does cite the action of one college senior. "A lot of us seem to be afraid of these youngsters being of it as far as ordinary paths of student life go. Isn't it possible that Fordham's experiment will become so widely accepted that it will be just such a part of American education as the present 8-4-4-4 system?"

In the process, Fordham confronting a widely accepted complaint that there is repetition and wasted time the standard system of schooling. Fordham is also violating the sanctity of vacations by including summer sessions. Cooperation, as a mislabeled label for the 3-3 Program. Rather than merely saving time, the program is trying to use it the most effective way possible.

The director of the 3-3 Program, Father Robert J. Keck goes further than that. He fits needs and abilities of the student, instead of making the student fit the needs of the school. That, basically, is what he is trying to do for an assortment of gangling, bright-eyed adolescents who are typified by a captain's son, thirteen-year-old Kevin Moore — bright, ambitious, and attracted by the program because "it's something new, something that's a challenge."

Like his classmates, Keck had an excellent record in elementary school and came highly recommended. He applied for the program to prepare a career in law and politics. Meanwhile, he reads about politics and history, polishes Gaelic, and practices on Irish-war pipes.

When Kevin turned up to fall to begin classes, he survived a careful process screening and orientation. He began last winter. Some students took aptitude and psychological tests, and they were interviewed — as were their parents — by two members of the Fordham Prep faculty. Then 120 were chosen for a week summer orientation program before the final selection were made.

The selections were a refreshing departure from the Q Kid preoccupation that can be disruptive to youngsters, a disturbing to parents. Here the kind of student the program wants: "We are not looking for geniuses but for ordinarily capable of a college education who would ordinarily be accepted into Fordham Preparatory School. We wish to relieve the stress on 'balancing' the social and academic good study habits, wide interests, enthusiasm, and generosity."

Kevin is an example. He ranked by his seventh-grade teacher as an "above average student with a 'very inquisitive mind' and 'interested in world history.'" In a ninth-grade aptitude test given the 650 applicants for the 3-3 Program was impressive but not spectacular; he finished 207th. His teacher also cited his "quality of initiative and leadership shown by his work in the civ club and his election as class president. One of the interviewers at Fordham Prep not

(Continued on Page 13)



Pope John's medicine — mercy!

## Too Many Labels

Ordinarily I take my camera with me most every place I go — but I left it home Wednesday after Christmas to attend at least the final portion of the priests day of recollection at St. Bernard's Seminary, to think and pray, not to work.

Bishop Sheen turned the traditional one-way conferences into dialogues with close to the 100 priests who attended.

He concluded the day's devotion by saying Mass with about 20 priests while 50 other priests made up the congregation. The picture of the new Bishop surrounded by his priests at the altar was one that should have been made permanent in a photograph but, alas, no camera.

Another picture that also deserved to be preserved was one cluster of clergy which included Monsignor Richard Burns, Fathers Charles Curran, Frederick Bush, Paul Cuddy and myself. Father Cuddy remarked, "I feel like St. Athanasius surrounded by Arius and his crowd." He didn't identify who he thought was Arius, however. Another priest commented that this group at prayer together fulfilled the prophecy of Isaiah about the lions and the lambs together. He also, however, did not identify who was which.

Admittedly that group represented quite a cross section of the spectrum of opinion prevalent within the Catholic Church today — from a rather rigid status quo viewpoint to a very permissive and open-to-experiment one . . . and I'm not going to hazard putting labels, and names together either.

But the Athanasius-Arius reference brings up the question of how really practical is the orthodox-heretic categorizing today?

Perhaps in the Athanasius-Arius fourth century, the Church needed to make sharp distinctions between what was authentic doctrine from any deviations — that was the time when the fabric of our theology was being fashioned.

Today, as is obvious, is not the fourth century, and the one thing we have learned for sure in the past sixteen centuries is that Christian faith cannot be completely expressed in human words. Particularly in our time when there is such rapid intellectual and social change, the Church needs to reformulate its faith in ways the modern world can understand it. There is, after all, nothing especially sacred about medieval or even patristic terminology.

That there are aberrations, who can deny it?

But Pope John once said the best way these days to fight such errors is by the medicine of mercy and truth. In other words the only real corrective for bad theology is better theology.

And the "better theology" today is one which realizes that all our God-talk is provisional and historically conditioned, and therefore, there is seldom, if ever, a real out-and-out heretic within the Church anymore.

When we are dealing with such profound and complex topics as Trinity, Incarnation, Transubstantiation, and immortality, little wonder if probably at some time or other we've not all been tinged with heresy. Our allegiance to the Christian faith as a whole has been sufficiently strong enough, however, ultimately to purge us of our infection, somewhat as a normal physique ultimately is the best medicine for a cold in the head.

This over-all allegiance should calm others who detect this or that defect in their fellow Christians.

All of which suggests that heresy trials are obsolete — not just because they are cruel but certainly because they are ineffective.

It is, therefore, a great pity that a young catechist, a convert to the Catholic Church and a graduate of the diocesan catechetical adult education program, finds herself now excluded from teaching fifth grade youngsters of St. Leo's parish, Hilton, because the curate there, Father James G. Malley, considers her "a heretic."

Pope John, in his talk at the opening of the Vatican Council in 1962, said he wanted the Church today "to show herself to be the loving mother of all — benign, patient, full of mercy and goodness." That is the one great picture we hope can at last be made real and permanent, when those of us who are Catholics and Christians can look at each other without suspicion and without the need for any added labels. It is a goal more of us could energetically work toward in this new year of 1967.

—Father Henry A. Artwell

## For Climate of Peace, Search for Alternatives

This is the full text of the "Statement on Peace" of the National Conference of Catholic Bishops issued at their meeting in Washington in November. Their other statements "On Penance and Abstinence," "On Race Relations and Poverty," and "On the Government and Birth Control" will be published in subsequent issues of the Courier.

ing the right of self-defense. "As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, government cannot be denied the right to legitimate defense." And what a nation can do to defend itself, it may do to help another in its struggle against aggression.

In the conduct of any war, there must be moral limits. "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their popula-

tion is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." Moreover, as the Council also reminded us, the fact that a war of self-defense has unhappily begun does not mean that any and all means may be employed by the warring parties.

While the stockpiling of scientific weapons serves, for the present, as a deterrent to aggression, the Council has warned us that "the arms race in which so many countries are engaged is not a safe way to

preserve a steady peace." Indeed, it is a "treacherous trap for humanity." Far from promoting a sure and authentic peace, it actually fosters war by diverting resources which could be better used to alleviate the human misery which causes war.

In their urgent plea for disarmament, however, the Council Fathers understood that it will be effective only if it is universal and if there are adequate means of enforcing it.

The Council commended those citizens who defend their nation against aggression. They are "instruments of security and freedom on behalf of their people. As long as they fulfill this role properly they are making a genuine contribution to the establishment of peace." At the same time, however, it pointed out that some provision should be made for those who

conscientiously object to bearing arms: "It seems right that laws make humane provisions for the care of those who for reasons of conscience object to bearing arms, provided, however, that they accept some other form of service to the human community."

### Principles in Practice

In the light of these principles, how are we as Americans to judge the involvement of the United States in Vietnam? What can we do to promote peace?

Americans can have confidence in the sincerity of their leaders as long as they work for a just peace in Vietnam.

(Continued on Page 11)

COURIER JOURNAL  
Friday, Jan. 6, 1967



An American soldier gazes into the glare of a directional smoke grenade as he waits for an evacuation helicopter in a jungle clearing in Long Khanh Province. The GI is Spc/4 Ruediger Richter of Columbus, Ga., 173rd Airborne Brigade. His companion, Sgt. Daniel E. Spencer of Bend, Ore., stands over poncho-wrapped body of a fallen comrade. The dramatic photograph was taken by Pfc. L. Paul Epley of the 173rd Airborne.

## Spain is not the United States

ABC, once one of the world's great newspapers, reported it in fifteen lines on an inside page. Just enough publicity to discourage other writers with unorthodox ideas.

"Cuadernos," one of the few publications that dares to suggest social and political possibilities distinct from those of the regime, has a new editor. "You are breaking the law," the Press Control Office notified its publishers, "because your editor, Joaquin Ruiz Jimenez, is not a qualified journalist. If you don't replace him in two weeks, we'll withdraw your license to publish." The law is new, and it is not unreasonable to suppose that it was drafted for this very purpose.

Who is this non-journalist who writes so well that in three years he built an opinion magazine to 16,000 circulation in a country where no comparable magazine has 10,000, and who writes so badly that a law has to be drafted to deal with him? Ruiz Jimenez was once Franco's Education Minister and later his ambassador at the Vatican. But he broke with his Caudillo on issues of human rights and particularly freedom of speech, refused a long-lying government job at the equivalent of

\$100,000 a year in favor of a university professorship paying \$100 a month. He is president of Par Romana and was Spain's first lay auditor at the Vatican Council.

Ruiz Jimenez has also been active in journalism since 1934 and is one of Spain's finest writers. Although more than 50 years of age, he is now going to go back to school to get his diploma in journalism, and then the dictatorship will have to find another pretext to keep him out of the editorial chair which the new 23-year-old substitute has publicly proclaimed he is holding only until that moment.

Another of my friends, this one a priest, has also recently been silenced by the Minister of Anti-Information, Manuel Fraga Iribarne. He wrote mostly about the Vatican Council, and that is a very touchy subject here. The law of censorship before publication has been modified. Now a newspaper can take its risks, which are that it will be seized as it comes off the press, suffering the total loss of the issue's circulation and advertising revenue, with no appeal. Few publications have the economic base to survive more than two or three such arbitrary seizures.

Fraga Iribarne told the newspaper which used this priest's material to stop publishing his articles, or else. For 17 weeks the editor managed to slip in a few unsigned pieces, but not for long. The Minister's nose is excellent. "It smells the same," he told the editor. "It is the same. Stop it." And the publishers had no choice but to stop. Spain is not the United States.

But neither is Spain what it was. The polarization is no longer Christian-Communist, or even clerical-anticlerical. It is the pre-Council mentality against the post-Council mentality, an ideological attitude paralleled in power politics by oligarchy against people.

In this new polarization, defenders of human rights are men like Ruiz Jimenez and my priest friend who is now reduced to a clandestine reproduction of multi-copied typewritten. They typify the strength of the Spaniard, and in spite of the stranglehold on the media of communications, they are not alone. The proof is the "referendum," a farce served up by the regime in a desperate effort to fool world opinion. But that is a subject for a separate article.