

A LATIN AMERICAN LOOK AT MISSIONS AND MISSIONARIES

Conversations between members of Mission Institutes and Professors of the Latin American Pastoral Institute (IPLA), Quito, Ecuador - 1973.

INTRODUCTION:

In the second half of IPLA Course the four members of the Burgos Missionary Institute on the course organized a series of conversations with the permanent and visiting professors with a view to presenting Latin American opinion on the Mission to their chapter to be held in 1974. Several other members of mission institutes were invited to participate. What is contained in these few pages is the fruit of these conversations which I hope will help to make present the Latin American point of view.

PARTICIPANTS:

The following contributed to our dialogues:

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| <u>Segundo Galilea</u> | Native of Chile, Director of the Latin American Pastoral Institute (IPLA) in Quito; expert on Latin American pastoral theology and spirituality. Well-known to many of our priests through his work at Cuernavaca and with IPLA. |
| <u>Monica Gonzalez</u> | Chilean member of IPLA staff, responsible for the course in catolicismo popular. |
| <u>Raul Vidales</u> | A young priest-sociologist from Monterey, Mexico, on staff at IPLA. |
| <u>Carlos Bravo</u> | Columbian Jesuit who gave the course in scripture. |
| <u>José Comblin</u> | Belgian Jesuit priest-sociologist with fifteen years experience in Latin America including eleven years with Dom Helder Camara until expelled from Brazil in 1972. Now living in Chile, Comblin teaches theology of the world at IPLA. |
| <u>Enrique Dussel</u> | Argentinian layman; philosopher, theologian and historian. |
| <u>Leonidas Proaño</u> | Bishop of Riobamba, Ecuador; founder of IPLA when he directed Department of Pastoral of CELAM. Leader in pastoral renewal in Latin America and a controversial figure due to his work of concientization among the Indians of his diocese. |

QUESTIONS:

The participants were asked to centre their comments around five main points:

1. What is there that is specific in mission and missionary?
2. The problem of the foreign missionary fitting into another culture.
3. The missionary in the process of liberation in Latin America.
4. The foreign priest and the problem of politics in Latin America.
5. The priest in transition and new forms of ministry.

DOCTRINAL BACKGROUND:

In his course on theology of the world, José Comblin treated systematically the question of mission and it might be well to check over some of those points before going on to a consideration of the five questions. The following is some of Comblin's material:

The Mission of Jesus:

Mission is the starting point of all theology. Christianity is not something new added to the world, it is rather the world being made new. This is the mission of Jesus, the mission of the Church, the mission of the Christian. What Jesus did in his lifetime is sign and manifestation of what he does all through history.

Jesus addresses himself to the world. His whole being is in reference to the world. Jesus does not present himself to man as though he were an ideology, a tradition, a political party, a school of philosophy. Rather he announces the suppression of all the barriers that exist among men. He is the universal man, belonging to all of humanity, without limits, available to all, he does not belong to some particular group; he doesn't even come to form a church in the sense of an institution closed in upon itself. He doesn't present himself as an object of cult but as a call to his disciples to be united in his memory, but without wanting to prescribe rubrics of the type followed in the temple.

Jesus comes to denounce sin and to announce conversion, newness. This conversion does not consist in a better observation of the laws and precepts but rather to forsake these in order to serve one's neighbor in charity. The mission of Jesus is to inaugurate a radical freedom and to initiate a plan of mutual service which implies a liberation from the domination, oppression and injustice that enslaves the world. Jesus fulfills his mission by his word, his testimony, his death and resurrection.

Jesus doesn't change anything, he doesn't install anything, He leaves no material work behind. His action is to address himself to man so that man might act by the influence of the spirit which is in Him. Jesus acts in the world by moving what is in the world. But Jesus is among men exposed to assault. Jesus is sent and he is rejected. God replies to the death of Jesus with the resurrection, a sign to man that Jesus has been transformed in victory and that his word is transforming and efficacious. The work of Jesus goes on in his mission, repeated, continued, renewed constantly, raising up among men a transformation in liberty and fraternity, ferment and seed of liberty and charity in the midst of men. The mission is to awaken this seed of liberty and love among men.

The MISSION AS MOVEMENT:

There is a static, clerical, pharisaic conception of mission. It consists of making propaganda for the growth, the increase, of the ecclesiastical institution; recruiting newcomers, making new Catholics, forming new members with ever stronger attachments. This is what the Pharisees used to do, crossing land and sea in order to win over more people to their synagogues. To act like this, the Church would be like a movement, like a political party, a religion only. In fact, the Acts of the Apostles show us that it is not like this. The Church grows of itself. There is no need to make propaganda. The problem is to be faithful to the true mission.

The Church continues Christ and she is Church to the degree that she is the word and that she speaks to men. The Church is like the word in that she exists inasmuch as she is announced. There is a tendency to stabilize this world, to freeze it in a particular cultural form, in a cosmovision. Then the Church turns in upon herself. There is born a bureaucracy, destined to perpetuate and develop the institution. The Church then ends up worrying about herself, without addressing herself to anybody. She speaks to those who are on the inside. It is an administration occupied in administering itself, ever more removed from its real purpose, its reason for being.

THE MISSION AS SALVATION OF MAN:

We have witnessed an attempt to remove the mission, Jesus and Christianity from their historical context. Once again we must place the mission within history. Salvation is not some mythical mystery in an invisible world. It is the march of humanity, the city of God which grows in the world of men. The city of God is this world inasmuch as it is obedient to the Spirit.

The mission acts by means of the world, the death and the force of the spirit. The mission doesn't depend on science, nor technology nor authority, nor economic strength nor cultural value. True, the Church has many of these things, but not because of the Gospel, rather because of being integrated into a particular form of culture which is inherited from the past, from christendom, but not from Jesus who had nothing to do with that kind of system. The mission is confidence in the force of the spirit to achieve what seems to be humanly impossible.

THE MISSION BELONGS TO MAN:

The Spirit of God awakens man and the world and brings them to a conversion. The Church always has the temptation to want to do this for man, to want to carry man along. But Salvation depends on the man himself. Salvation is not outside of man, but each man himself has to arrive at liberty and love. Nobody, no institution, can force man to love or to begin to love. Each man has this responsibility himself and each one must take the initiative.

There is no miracle of God that brings about salvation; there is no magic operation, there is no pressure that can be applied. The mission of Christ is the call to each man to free himself from evil, from slavery, and from domination. The mission is directed towards the will of man in order to awaken it, since this is really all that is necessary.

The temptation of the religions is to leave this to God. But this is something that God cannot do, to make a man free if he doesn't want to be free; to love if he doesn't want to love. The function of the mission is, by a great diversity of effort, to bring man towards this change of heart. The Christian is he who walks in liberty that he himself has chosen and conquered by means of much work, sorrow and perseverance.

Mission is testimony of confidence in man. Human institutions place men in structures and organizations. Jesus is not concerned with this; he trusts men, waits, insists and perseveres. Efforts to force the faith result in ambiguities and problems for future generations. Problems of mission today are due to errors of the past. We have to return to the sources of mission. Confidence in man means liberty. Jesus never organized an expedition to impede a sin. It is necessary to wait until man himself discovers the evil that is in Him and in the structures he has created. To exercise a watch over men or over the civilization that men create is not part of the mission. It is part of Constantinian Christendom.

THE SPIRIT AND THE WORLD:

Christianity must be applied in a particular circumstance: It is not enough to denounce sin in general, to announce a liberation in general, to ask for a conversion in general. All of these generalities reduce the Christian mission to the revelation of a mythical narration of a happening which is outside of history, somewhere in the air. This myth constitutes a flight from the world. Many people look for this in Christianity as they would in some ideology or religion. These people want a security, a stability, a firmness. But this is not what Jesus Christ wants.

It is not the story of Jesus in the past that is important, rather what Jesus does now in this world, in these circumstances; not the letter but the Spirit. The Spirit renews, applies in concrete circumstances what has been said in other circumstances. We have to discover where is the sin that must be denounced today, what is the charity and the Liberty that men need today.

1. WHAT IS THERE THAT IS SPECIFIC IN MISSION AND MISSIONARY ?

Two apparently contradictory currents seem to emerge as attitudes accompanying the theology of liberation. First of all, there is a pragmatism in the face of the challenge and commitment that these people have accepted. There is a realization of the immensity of the job that has to be done, but with a sense of newness, with an excitement that comes when one discovers a solution to a problem, sometimes almost a euphoria. With this enthusiasm for getting on with the job there is little inclination to quibble over the meaning of mission in the context of Latin America or to judge the validity of our performance as pastors. The feeling here is that everybody can be a help if there is a willingness to pitch in. Dussel, the historian, felt the need of foreigners in the Latin American Church and the corresponding need for Latin Americans to go abroad. The foreigner seeing things more clearly from a detached point of view, discovers the values that are in the people. Nobody knows his own people less than the local clergy, says Dussel. He pointed out the testimony given by Hector Gallegos; a Columbian priest who was killed in Panama three years ago. For a while a Panamanian Priest lived with Gallegos, but then admitted that he couldn't stand that kind of life.

Arguing the drastic need for priests in the continent, Dussel resisted claims that the presence of foreign missionaries were holding back the change in church structures which would be necessary for a real solution. Nor do the cases in the history of Latin America of the expulsion of foreign clergy give any reason to believe that this would be helpful to the Church and the people today. What is of greater concern is the attitude of the missionaries within the local Church. Comblin spoke of a qualified presence. The Burgos Group was in a Diocese in Colombia for ten years and then felt it was time to leave. This seems to make sense, to go into a place for a limited time and with a specified commitment, then to move on, forcing a local solution.

Segundo Galilea also saw the usefulness of having more flexibility in agreements between mission societies and Latin American Bishops. He thought that the attitude "de paso", or of temporariness, is preferable to permanence. "In Latin America, provisionality is a value". (Naturalization doesn't change anything, so it is of little importance. Incardination into a Latin American Diocese could be a more practical move for an individual who wished to have more permanence here.) Segundo distinguishes the needs of individuals.

There will always be those who are content to be in a place until they die. But the mission society has to have another outlook. He cited the policy of Maryknoll in Central America where they will only agree to particular works over a period of three to five years. The mission groups can take this kind of an attitude since they are more detached, objective and thus can see things with a more intelligent, forward looking vision. But the Bishop is like a father who sees his child hungry and thinks only of the solution of this immediate need. Galilea repeated the principle that Latin America has the final say about pastoral policy and the goals to be pursued. But although they have this word, they don't use it. Here is where the policy of missionary aid comes into the picture.

Questioned about the correctness of the missionary societies applying pressure against the Bishops in this discreet and indirect manner, Galilea saw no difficulty; that this is an attitude adopted at the level of the Holy See. The Universal Church has a legitimate voice at the level of the local church. And a man has a right to speak out as a priest, even though he may be a foreigner.

The second current, manifesting the vitality that is in the theology of liberation, is a strong sense of mission, certainly to the peoples of Latin America, but also to other parts of the world where men are oppressed by the system of domination-dependence. We found then a sensitivity, a respect for the task of bringing the Gospel to the non-Christian world. Segundo Galilea, who at the time was giving his course on the Church and explaining the two-fold ministry in the Church, flowing from institution and charism, placed the missionary vocation among the charismatic ministries. But the charism is in the Church of origin, that is, to leave one's own church to go to serve another. Once in this new church there is no distinction made between those who come from outside and those who are native. The real question is the policy that is followed in making use of the missionary charism. Missionaries should preferably go to non-Christians, stated Galilea. But there is also an element of personal charism that enters here. There is too the de facto commitment in Latin America. In conclusion, it is essential that the mission society as a whole have some commitment to the non-Christians. The error would be to have nobody among the non-Christians. A practical way to reduce the commitment in Latin America is not to send new men; young priests ought to go to non-Christian Missions.

José Comblin, who has an ironic manner, began his comments on our presence in Latin America by saying half-heartedly, "So you are in Latin America because of a deviation in your missionary vocation". Comblin criticized a presence in Latin America which is the result of not having thought things over well enough in the past. In theory we are here on a provisional basis, but the congregations act as though they are immortal. They become established here, with native vocations, novitiates, teaching the art of being "Bourgeois" to those of this culture. The Bishops are still looking for volunteers in Europe instead of a solution within the local church. We should only accept limited, concrete commitments, not trying to solve problems that can and should be handled by local people, the problem is that many who come here renounce the vocation that is proper to them and seek only to become installed in some kind of permanence and security. Missionary groups cannot follow the Bishop blindly but must see the problem in terms of the whole church. If the Bishop doesn't want to change things, the effort is wasted. Comblin's conclusion: "The Missionary Institute ought to resist the impulse of the Church to attend to the old instead of entering into the new, robbing the strength from the missions."

RAUL VIDALES insists on the mission as a commitment with the people in their historical process. We must rediscover the biblical figure of the "Leader of the people", like Moses, like Padre de Las Casas or Padre Montesinos, missionary predecessors of ours in Santo Domingo. The Missionary, like Moses, is one who has had an experience of God

(contemplation) and whose commitment is with the people, a people who are small, poor, alienated and whom we can easily misunderstand and hurt. With these people we must find our place within a common historical process. The missionary has a privileged position of liberty, free from commitments to family and country. In this context the missionary should understand his celibacy, as a means of re-enforcing his freedom and re-stating what is most typical in the incarnation.

Raul VIDALES asks, "who are the inheritors of the apostolic mission? It is not enough to be a bishop in order to transmit the apostolic message. It is difficult to place the transmission of the apostolic message in some bishops who do not live the apostolic values. An authentic missionary is one of the most faithful exponents of the apostolic tradition. The new ecclesiologies will have to give renewed consideration to the role of the missionary in incarnating apostolic values. But the missionary must be prophetic. If the missionary doesn't see beyond the horizon of his own institute, that missionary group doesn't have long to exist. Latin America needs prophets; it is the missionary who give the reason for the hope that is in him.

Bravo, the scripture man, repeated that the Church is missionary, not in the sense of making converts, but in order to foment the values of Jesus. The followers of the Lord would have an awareness of their relationship with father, mother, children. The discovery of this values supposes the formation of a community which is not to be organized from above but which must grow from the bottom up. The missionary must fit into that community as an integral part, not as some element that is strange to the community. The missionary must live this value and transmit it to others and thus form communities. The Church of the future will be a Church without limits, but a Church of the Spirit, having different levels, according to the different levels of faith.

2. THE FOREIGN MISSIONARY ADJUSTING TO LATIN AMERICAN REALITIES

Bishop Proano will be the main source of material here. During a six day course in conscientization in Riobamba, Bishop Proano made a strong impact on our group because of his concern for the poorest of his people, his identification with them and the commitment that he maintained in the face of harassment that even reached as high as the Vatican. In the process of conscientization our group concluded that our main pastoral problem, from the side of the priests and the sisters, is precisely this lack of incarnation, the failure to identify with the people. Here are some of Proano's comments:

Faith is a gift of God: it is not a thing, it is a person, Christ. On man's part, faith is an encounter, a discovery which produces an interest and then an acceptance of Christ as he is, that is, his thinking, his criteria, his attitudes, his behavior and thus man is touched by the saving, liberating mission of Christ. As an inevitable consequence, the commitment is risk, it is a clash against every situation of sin. We cannot say that we are committed to Jesus if we are not committed to man in his need for salvation and liberation. Conversion is a change of mentality,

a change in our mental structures. It is a conversion towards man, for his liberation; the result: persecution, repressions.

The Church will be renewed to the degree that it commits itself to the world. The clergy will be renewed to the degree that they commit themselves to man. The Church was not founded by Christ for itself, but for the salvation of the world. Until we get away from our being closed in upon ourselves, we cannot be renewed. We are condemned to disappear. When there is incarnation, commitment, there is reason for living, a sense of revitalization. Young people, with their healthy idealism, want to see a priest who is committed, who will take a risk. Those who have no commitment are subject to sharp criticism.

The sense of community which has been lost in industrialized countries still remains in Latin America. This is a value which must be preserved, not only for Latin America but for the good of the rest of the world as well. These values must be cultivated. Our attitude must be to insert ourselves into the community, to discover with the people their own values. We have to realize that in a process of liberation we also have to change. We don't conscientize the people, but we too have our eyes opened together with the people. We have our ideas; the people see things in a more concrete manner. We must combine the two, we must build bridges.

There was an evening spent on discussing the problem of identification with the people, of sharing in their march in history, conscious service of the people in their history. We go to the people with an attitude of bringing nothing of our own culture, of not demanding privileges or prerogatives of race. We come as servants, with a gratuitous presence. There are degrees in which this is possible. There are charisms and not all are called to the same level of identification. The fact that there are degrees should not mean that we have an escape valve with which to avoid this demand. It is important on this question that there be no criticism and conflict among missionary companions.

At the same time there was much discussion about how far the missionary can go in the process of identifying. This is not absolute because a man has to conserve his own personal identity. One does not do a service to the people by pretending to be what he is not. Respect for the people supposes that a man present himself as he personally is.

Speaking on the problem of cultural change, Comblin remarked dryly, "it is difficult to leave your own culture entirely, but one should try to hide it a little". We have to make an effort to cultivate the values of the people among whom we live. It is very difficult to overcome the aggressiveness that shows through against the people. Some never get over this problem. They go through life always making comparisons. In Latin America the people will accept this attitude due to their inferiority complex which is of course in turn by ^{brei} this attitude. Paul accepted the Greeks as they were; he didn't ask them to change, he didn't place conditions on them; he let them be Christians according to their manner. Comblin gives a good testimony

of adaptation to Latin America. He told us that in fifteen years in Latin America he has lived with Belgians and has rarely spoken his own language in that time.

Dussel hit the same theme of foreigners not fitting into the local situation. A foreigner who has difficulties of this sort may shield himself behind a pastoral apparatus, a good functional organization that gets the job done apparently, although he is personally not making contact but living in a ghetto. When this missionary has to move on, things fall apart. What he calls for is a total love for the host countries, in all aspects.

MONICA GONZALEZ saw the same problem in Chile, one type of foreigner who enters into the life of the people, one who listens, gets involved and really becomes part of of the Chilean way of life; others who remain isolated, in ghettos.

Raul VIDALES: One is Christian because he believes in the incarnation. So we have to see clearly the original mystery of Jesus. Jesus converted into a privileged class those who had no privileges, gave voice to those who had no voice. The missionary has to seek forms to continue this mission of Jesus. The example of Padre Las Casas in the early days is very important to us today. Once again the dialectic of the Incarnation: on the one hand, Jesus never gives up his identity as the Son. Nor should the missionary give up his own values, his own identity. But on the other hand, the Incarnation supposes a total commitment. To the people in their situation. Jesus did not go to the poor; he was poor. Our own sharing does not come from a "going to" but from "being with" the people. So then the missionary, in his commitment to the poor, is caught in a dialectic, as was Jesus. The missionary must find, with the people, new forms that express the mission of Jesus Today. It is not enough, for example, to believe in the Resurrection and the Paschal Mystery but rather to have an attitude of seeking new forms of life and resurrection, to see where this mystery is expressed in the lives of the people today.

Jesus, the Word, is the Good News, a new language. The missionary is in a privileged position to give a new expression, a new language, new symbols to the Incarnation, since he is freed from his previous forms of expression, his own language. He must give reason for his hope in categories that are historical, that have meaning for the people. The transcendence of the Gospel message is interpreted by the missionary according to the circumstance in which the people live. The missionary then must guard his freedom. The missionary is a prophet and will take care not to get mixed up in structures that will silence his voice. A special value in the missionary is that he is sensitive about any manipulation of the people.

The missionary will be sensitive to the great themes of the faith that the people live and he will be careful to detect the manner in which the people express these themes. We suffer from an elitist pastoral method. We are sensitive to everything that comes along, except what comes from the Spirit. Before the Council, the people didn't understand us; now we have a more advanced theology and the people will understand us less. So it is vital that we go to the people and learn their theology.

That we know how to listen and observe, to respect the traditions of the people. The people in Latin America today who are committed to a struggle for liberation take very seriously the customs of the people expressed in their religiosity. These customs usually spring from profound values of the people and are absolutely necessary in a process of liberation or conscientization. The foreigner, possessing other values and other ideas, can commit tragic errors in his dealing with popular religious customs.

Once again Proano on this point: Theology is not enough. There are theologians who don't have faith. Among the people we can discover faith. The people have a theology of their own. This is the living theology of Latin America. We have received from Europe a theology of principles. It is difficult for us to get down to earth, to clear our minds from all the theses and schemas that we have learned. Our faith does not go to the concrete problems of life. Our faith is in our heads; we haven't lived it. We have seen it as a thing, not recognizing the faith as a gift of God that lives within us.

"Lo vivencial es fundamental." We can be updated but if this doesn't become part of our lives, if the people don't see in us a life lived in Christ, then we are not going to educate in the faith.

We are not going to conscientize if we don't act. We won't know the reality if we don't act. Being a functionary doesn't solve this problem. We have to share with the people in order to learn about life, about reality. There is no magic formula. We will make mistakes but we can't give in to them. We must not be discouraged. We have to find the way, taking risks.

Finally Segundo Galilea noted how the foreign missionary has his big ideas, his big concerns, while the people are worried about much more simple things. The foreigner doesn't grasp these problems of the people that are so simple and small.

Also, in comparison with native priests, Europeans and North Americans often have more personality, better formation, more experience; the foreigner feels sure of himself while the local man may be timid. The foreign missionary has to make a special effort not to throw his weight around.

3. THE MISSIONARY IN THE PROCESS OF LIBERATION IN LATIN AMERICA

RAUL VIDALES not only has had practical experience in liberation movements but he is highly regarded as an original thinker among those who are putting together the theology of liberation in Latin America. Some of the insights that follow here come from an article that he is preparing for Concilium on this subject.

The missionary first of all has a task of "desbloqueo ideológico", that is, to remove the obstacles that impede the people from liberating themselves; to put the people in a state of mind favourable to a change; to remove the myths, the fears,

the errors, the hang-ups. But this process is two-fold. The missionary must also be attentive to the people when they recognize impediments in him. We must take the people seriously when, for example, they criticize us for our standard of living. The missionary is close to the people. He is a charismatic figure among the masses. It is the missionary who must go to the limit, it is he who has to open the way. Perhaps this doesn't fit into a pastoral plan but pastoral plans have a way of looking after everything except that which can't be controlled, the charismatic.

We have to remember that Christianity came here as a part of a given economic system that was well structured, Christianity had its role to play in the life of the colony; it was related to the economic, the social and the political structures. Historically, the Christian religion has served as a brake on movements of liberation in Latin America and sometimes even in the role of oppressor. The people believe in God, but they don't believe in the Church because the Church has manipulated the people in the past. Today the Church is discredited in the eyes of the many people who struggle for the liberation of the people. So this "desbloqueo" is necessary: the Church has to be critical of its own performance.

The missionary finds himself in the midst of a world that is violated. The missionary is not going to invent any violence. He's in the midst of it. Those who suffer under this violence have to liberate themselves from it in the midst of this violence which they experience. The missionary has to enter into this process which is the real-life situation of the people. In other times he could content himself with other activities. Today he has no choice but to enter into the process which the people are living. The world that he now knows is a world of violence. The missionary has to convince the people that Christianity has something to say about this situation, that Christianity brings man to a liberation. This is not what the people have known about Christianity; they have had a different taste and they don't regard the Church as a vehicle of liberation. The missionary then has to dedicate himself to recover the real Christian values. He has to explain to the people the real content and implication of the faith, what it means in the life of the people today. The manipulation of Christian values, by Institutions outside the Church but also by people inside the Church too, must be recognized and denounced. The missionary has to recover the subversive element in the Christian faith. Truth, Brotherhood, Poverty can cause conflict. Once again the figures of Las Casas and Montesinos are invoked as models for our missionary action today.

Segundo Galilea on the class struggle: there is a Marxist concept of the class struggle and there is a Christian concept. We cannot let ourselves be guided by political slogans in this matter. The class struggle is a fact, it is an evil. It can be made positive if there is a humanism that brings people to a reconciliation. But Marxist societies do not know how to arrive at this reconciliation. The class struggle by itself is incapable of producing a harmonious society.

There are two sides, one of which is oppressed . . . The priest will identify with these people. In everything except sin or hatred. Certainly this is a most difficult problem to humanize this conflict. But a class struggle without sin is exceedingly preferable to the class struggle according to the laws of the jungle.

Bishop PROANO pointed out the dangers in a process of conscientization. We can go too far to one side and see things in a purely worldly manner, twisting the meaning of salvation. Or we can be too spiritual, too angelic. In order to stay on the level it is important to work within a community in which our Faith remains a constant critic of our actions. The Church now recognizes how worldly it has become. But now it is not enough to become the Church of the poor, but rather the Church that is poor. The Church must accept criticisms, accept the challenges, suffer persecutions with Jesus.

Bravo pointed out the difficulty of taking Christ as an immediate and direct goal or model. The Bible does not moralize, therefore each one has to draw his own conclusions by his own discernment. Christ, with his questions, created conflicts and tensions, but by a positive and constructive method. We too must have this respect for the dialectic which Christ employed, while all the time maintaining respect for all concerned.

Comblin pointed out the importance of the charism of the Religious in these times. CELAM was originally founded by a small group of charismatic bishops of Latin America. Today CELAM has become institutionalized and the charismatic element has been shunted aside. In the situation of the Church then, the Religious charism can now become decisive.

Once again Galilea, speaking about the particular contribution of the missionary:

1. He is involved in the effort to make society more just, to have the people become masters of their own destiny. The Church must unmask injustice and denounce the evils of society.
2. In Latin America the Church has the possibility of forming the conscience of the people. Foreigners especially have the goal of forming the laity, producing leaders with a strong sense of social justice.

EVERYBODY CAN CONTRIBUTE TO THIS KIND OF WORK, BUT WITH DISCRETION.

4. THE FOREIGN PRIEST AND THE PROBLEMS OF POLITICS IN LATIN AMERICA.

Enrique Dussel, after hearing testimonies of experience in this problem area, asked, "to what extent has this been thought out from the point of view of the Faith?"

To leave this problem in the realm of politics is to lose sight of the real problem which at bottom is not politics but Justice, humanity and the Gospel. The political problem is intrinsically related to the Gospel. We have to study a political theology and get down to real problems. There will be conflicts and clashes but it is necessary to act with charity and faith and with the prudence of the serpent. "Charity must be effective", the ethic of Camilo Torres, is cited by Dussel and others to explain the reason for more active participation in politics.

Galilea, Dussel and Vidales spoke insistently of the need for good sense in this matter. There must be effective action, fruit of a strategy and a political tactic. Nothing is more difficult than for a foreigner to participate in politics in a foreign country. The local people know the ins and outs, the idiosyncracies; the foreign priest easily gets confused. The foreigner is wide open to being expelled and the drain of losing so many people cannot continue. The foreigner must tone down his political activities for strategic reasons. The missionary who takes an open stance in the matter is finished. The mobilization of the people by the quiet, steady work of the missionary is much more valuable than the open political stand of the man himself. The foreigner tends to get ahead of the people in the process of change. The missionary has to find the pace at which the people are moving and accompany them, even if the pace be slow. Dussel spoke of the need of the priest to stay in touch with the rearguard and not only with those who are leading the way. The figure of Las Casas is a model of how the missionary must adapt himself to the political situation, but with patience. When the priest wins over the people nobody can lay a hand on him. But on other occasions the government can move against a priest for his political activities and nobody will move a finger to help him because this man was going it alone. In his efforts to mobilize the people, the priest may be using activities that appear to be "desarrollista" but the effect of this work will rather flow from the ultimate intention that is behind them. This type of activity can contribute to the political consciousness of the people. The test of whether or not an activity is a liberating influence is the effective participation that the people have in what is going on.

Segundo Galilea spoke of the very positive contribution that a foreigner brings to the process of liberation, seeing things from the critical point of view of an outsider. The process of liberation is not only for the local people. Some countries have greater freedom than others and it is completely normal that they should contribute to a process of liberation. In a meeting in Mexico in 1961, some Canadian missionaries asked, "Why do you need help from outside? We in Canada don't need that." The Latin Americans argued the presence of foreigners in various revolutionary processes in history, Lafayette in the American Revolution, for example.

Talking about the situation in Chile, José Comblin pointed out two dangers there in the political activities of priests. The first is inefficacy of commitment. The second is the danger of being a "vedette". In Chile this word has several meanings but what is intended in this case is the man who makes a big show out of his political commitment when in fact he doesn't really stand for anything and has nothing to contribute.

5. What is demanded uncompromisingly of us is a real constant commitment to the struggle of the people.
6. The popular religious traditions of the people are highly esteemed in the process of conscientization and in movements of Liberation. This supposes on our part a recognition of and an effort to overcome our prejudices which result from our differences in cultural background.
7. If one is seeking novelty, he will not discover it in the Theology of Liberation. Rather, he will find an esteem for the traditions of the people, a defence of the basic values inherent in the culture against the influence of secularization, a re-statement of the essence of the Gospel as being service and commitment to one's brother. One is apt to conclude that the Theology of Liberation is more traditional than radical.
8. The proponents of the Theology of Liberation feel that they have something to offer the people of the world who are likewise in a system of domination and dependence. We see this missionary spirit manifested, for example, in a concern for the people of Latin American origin living in the United States, the meeting of the Latin American theologians in the Escorial in Spain last year, the interest in the countries of Eastern Europe.
9. This missionary spirit brings an appreciation of the missionary charism that is proper to an institute and an acknowledgment that the first commitment of missionaries is not to Latin America but to non-Christian nations.
10. A hard distinction is made between the authentic faith in the Gospel and on the other hand, an adherence to a given cultural expression of the faith, in this case, the Constantinian Christendom, established in its Latin American form by the Spanish Conquistadores.
11. The communities that are emerging around the discovery of faith usually take the form of Comunidades Eclesiales de Base. There are now an estimated 15,000 of these CEBs in Latin America. They are bound together more by charism than by identification with the official Church.
12. New Ministries are expected to develop in conjunction with the evolution of these comunidades de base.

NEWS FROM AND FOR THE GENERALATES

Travel plans

SCM-M Central Team 1974

1974:

17 April - 8 June	Sr. Francis Webster to Pakistan
23 April - 21 July	Sr. Godelieve Prové to sector Asia
28 July - 22 Sept.	Sr. Francis Webster to sector East Asia
2 Aug. - 2 Sept.	Sr. Antoinette De SA to sector Europe
2 " - 12 Aug.	Sr. Catherine Ouellette to sector Europe, workshops
7 Sept. - 31 Oct.	Sr. Catherine Ouellette to sector Latin America
November	Srs Godelieve Prové and Antoinette De Sa to U.S.A.
End of Nov.-beg. Dec.	Sr. Francis Webster to sector Europe, workshops

All Team members are together in Rome: 1974 - 21 - 28 July.

F.S.C. Br. Ch. H. Buttmer will be out of Rome from (about) May 16 - 22nd and also June 4 - 18th.

S.J. Fr. Ary R. Croellius will be out of Rome as from June 18.

I.C.M. Sr. C. Rombouts will be absent from Rome from May 23 to June 30 th.

S.N.D.N. Sr. J. Burke will be in the United States of America from mid-April till mid September.

LISTS OF DOCUMENTS RECEIVED DURING MARCH compiled by Dr. Agostina, SSpS.

I. Internal Documents

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document (No. of pages, if indicated)</u>
1.385	SND-N	Excerpts From the Evangelization of the Modern World. (1)
1.386	IBID.	Excerpts from the writings of Karl Rahner, S.J. (3)
1.387	ICM	Meeting of General Councilors for Asia. (6)
1.388	MM(SpS)	Opening Address to Senior Unit Assembly, by Sister Barbara Hendricks. (7)
1.389	IBID.	New Books - Rogers College Library. (6)
1.390	CIC	The Church at the Hour of Africanization, by Cardinal Malula. (8)
1.391	SMM	Report on the Workshop held at Morree, Pakistan. (13)

II. External Documents

<u>Code No.</u>	<u>Origin (Agency)</u>	<u>Title of Document</u>
4.1257	USG	Circ. No. 6/74 (1)
4.1258	Ibid.	Address of the Holy Father to the Universal Church on the occasion of the beginning of Lent, 1974. (2)
4.1259	IBID.	Circ. No. 7/74 (1)
4.1260	Ibid.	Decisions to be given to ecclesiastics. (2)
4.1261	Ibid.	Statuta definitoria del Consiglio Generale. (12)
4.1262	ICC	Rapport de la 17e session de la Commission de la Population, 28 novembre - 2 décembre 1973, Genève. (10)
4.1263	South East Asia Chaplains Formation Course, Indonesia	Religious Women Group Report. (3)
4.1264	Ibid.	Consensus of the Religious Women participating in the course. (2)
4.1265	WCC	Genetics and the Quality of Life. (26)
4.1266	CARITAS	CARITAS Directory. (28)
4.1267	WIC	Population Policy, Social Justice and the Quality of Life (12)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1268	Centre de Recherche Theologie Missionnaire	Depart et envoi dans le monachisme du haut moyen-age, by Jean Leclerq, OSB. (9)
4.1269	Ibid.	Chretiens et Musulmans devant la crise actuelle de la Foi en Dieu. (16)
4.1270	CWME	Welcome to the participants of the CWME meeting in Basel, by J. Rossel. (3)
4.1271	Ibid.	Tentative Agenda (Document 1). (5)
4.1272	Ibid.	List of Participants. (2) (Document 2)
4.1273	Ibid.	Director's Report (Document 3). (14)
4.1274	Ibid.	Theological Education Fund (Document 4). (4)
4.1275	Ibid.	Finance General (Document 5). (4) a. Recommendations from Ex.Secretary. (2) b. CWME 1972 Operating Budget. (10) c. CWME Operating Budget 1974 and 1975. (1) d. CWME Operating Budget 1974 and 1975, 2nd revision. e. Proposed 1975 CWME Programme Askings.(1) (.)
4.1276	Ibid.	Report on costs of Bangkok Assembly and Conference (Document 6). (2)
4.1277	Ibid.	CWME Aim. (Document 7). (3)
4.1278	Ibid.	Final Report on the study on the Role of Christians within changing institutions. (Document 8). (14)
4.1279	Ibid.	Affiliation (document 9). (4)
4.1280	Ibid.	Committee Appointments (Document 10). (1)
4.1281	Ibid.	Orthodox Programme (Document 11). (5)
4.1282	Ibid.	Ecumenical Commitment of Orthodoxy Today (Doc. 11A)(4)
4.1283	Ibid.	Report on Bangkok Follow-up (Document 12). (9)
4.1284	Ibid.	INTERNATIONAL REVIEW OF MISSION (Document 13). (3)
4.1285	Ibid.	Some Reflections on my Task in CWME, by I. Eckerdal (Document 14). (6)
4.1286	Ibid.	I want to be a barefoot doctor, by Gerhard Hoffman (Document 15). (7)
4.1287	Ibid.	How to do Evangelism? (Document 15a). (4)
4.1288	Ibid.	Urban and Industrial Mission (Document 16). (6)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1289	CWME	Rural Agricultural Mission (Document 17). (4)
4.1290	Ibid.	Report on the CICARWS/CWME Joint Committee meeting on ECUMENICAL SHARING OF PERSONNEL (Document 18). (33)
4.1291	Ibid.	ACLD/WACC Proposed Resolution (Document 19). (6)
4.1292	Ibid.	Recommendations from the Exec. Committee (Doc. 20)(1)
4.1293	Ibid.	Report from Exec. Committee II (Doc. 20A). (2)
4.1294	Ibid.	Report of Committee to Review Director's Report (Doc.21)
4.1295	Ibid.	Report of the Working Group on Evangelism(Doc.22) (2)
4.1296	Ibid.	Report from Ad hoc Group on Studies (Doc. 23) (4)
4.1297	Ibid.	Report of Ad hoc Comm. on Theological Educ.(Doc.24)(1).
4.1298	Ibid.	Position Paper on Health Care and Justice. (5)
4.1299	Ibid.	Report on a visit to the Middle East. (8)
4.1300	Ibid.	Four Theological 'Clues' from the Inst. Studies. (16)
4.1301	Ibid.	The Consultation on the Church and the Jewish People. (5)
4.1302	Ibid.	The Church in a Revolutionary Situation. (6)
4.1303	Ibid.	Report: IDOC International Documentation Participation Project on THE FUTURE OF THE MISSIONARY ENTERPRISE.(2)
4.1304	Ibid.	Report on a trip to Togo, Nigeria, Cameroun, Zaire and South Africa. (8)
4.1305	Ibid.	Institutional Change a ^{three} -dimensional discussion, by Herbert Dordick. (16)
4.1306	Ibid.	Changing Institutions-What role can Christians play? by Steven G. Mackie. (12)
4.1307	Ibid.	Progress Report on the TEF 3rd Mandate Programme. (44)
4.1308	Centre de Recherche Theologique Missionnaire	Marginalité et integration. (23)
4.1309	Basler Mission	Bibliothek der Basler Mission. (16)
4.1310	FIDES	Per un sufficiente numero di sacerdoti. (8)
4.13111	Ibid.	Conclusione dell'Assemblea Plenaria dell'AMECEA per l'attività nella prossima decade. (4)
4.1312	Ibid.	L'Università Cattolica Fu Jen ha dieci anni di vita (3)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1313	FIDES	Incontro fra Buddisti, Protestant e Cattolici. (3)
4.1314	Ibid.	Assemblea Plenaria della Conferenza Episcopale del Madagascar. (7)
4.1315	UN	World Population Year 1974: What the UN is doing, what you can do. (2)
4.1316	Ibid.	United Nations Fund for Population Activities. (28)
4.1317	FAO	The World and its inhabitants. (4)
4.1318	Pastorale della Comunicazione Sociale	Gli Strumenti Audiovisivi per l'evangelizzazione dell'uomo. (3)
4.1319	Centre Lebret	"Développement et Foi". (2)
4.1320	Pontifical Commission for social Communications	IVe Rencontre Commission Pontificale C.S. - Representats Institution Religieux. (1)