THE FORMATION OF EUROPEAN MISSIONARIES FOR LATIN AMERICA

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Amid the ungoing critique of North American missionaries in Latin America, it is an illuminating experience to look at the European contribution to the international apostolate. The polemic unleached by Dr. Ivan Illich concerning North American missionaries has had repercussions in Europe where, for several years, the modern mission enterprise has been under serious study. Dr. Illich's professed purpose was to invite and stimulate to research and reflection. However, in fact, the substance of his invitation was a negative critique in which he describes missionaries as potentially "a colonial power's lackey chaplain" and "pawns in a world ideological struggle," who, in the "cancerous structure" of the Latin American Church, "can make 1) an alien Church more foreign, 2) an over-staffed Church priest-ridden and 3) bishops into abject beggars." To some his critique seemed a profound and correct analysis of the situation. To others it appeared that Dr. Illich based his attack more on his own extraordinary powers of invective and the suggestions of the good Italian who spent a few weeks in Latin America, than on the theological passions stirred up in the United States by simplification, rather than on the facts of the case. Dr. Illich's brilliant initiative in founding a center for missionary research and cultural preparation inspired the hope, trust and confidence of the Church in the

United States. Dr. Illich set himself up as the arbiter of intercultural adaptation, yet proved to be the most intractable and implacable of the Church's critics in Latin America.

The reaction of the Church in Latin America was not long in coming. In February 1967, in a letter to the the North American Bishops Conference, the bishops of Guatemala describe themselves as "deeply wounded by the unfounded, unjust and false diatribe of Monsignor Illich." They continued: "We energetically reject and will not permit unjust and irresponsible falsehoods to break the bonds of fraternal love that have taken deep root between us and our episcopal brothers of the United States. And we vehemently protest to any and all accusations that could lead to the disruption of the collaboration that has been established." As for the director of the center for intercultural adaptation in Cuernavaca, they say: "Once more, we lament the untimely and misrepresented article of Monsignor Illich. We consider him a bitter and frustrated man. We cannot find any other explanation."

Despite Joseph P. Fitzpatrick's pouring oil on the troubled waters in his article "What Is He Getting At?" (America, March 25, 1967), the controversy stirred up by Dr. Illich widened and deepened, and led to the admonitions of the Holy See, Dr. Illich's leaving the active priesthood and Rome's ban on the center. For many, Cuernavaca was the light that failed. For others Dr. Illich became a hero-martyr. Certainly Dr. Illich's witness is not ended. There is much hope that his past critique may prove fruitful, and that his brilliant talents may continue to excite and invite to reflection, research and growing understanding in the service of

the Church in Latin America.

Though European missionaries have noted Dr. Illich's critique, he unfortunately gives, despite his European origin, little evidence of having learned from them. Many problems slapped raw and bleeding on the conference table in Cuernavaca have been met by men far more experienced than most North Americans. They have put these problems in proper focus, without exaggeration or a sense of panic. One of the central problems in the mission enterprise is that of the formation of future missionaries. It is the purpose of this report to examine the formation of missionaries in Europe for work in Latin America.

The immediate outlook for European mission centers is bleak, principally because of a lack of vocations in Europe, but also because of a growing missionary crisis in the Latin American Church itself. Despite enormous, generous and thoughtful work in the promotion of missions in Europe in favor of Latin America, all of the missionary centers there are in deep trouble. Earlier programs, though successful in the past, prove inadequate today. Everyone is trying to find better methods for recruiting and forming missionaries. Numbers are down. Interest is waning. Criticism is growing. Yet, amid near chaos in some places, there are capable priests and religious engaged in a penetrating analysis of the mission Enterprise. Their efforts give every promise of promoting a new and constructive critique of the international apostolate. A new understanding of the perennial mission mandate will be the basis not only for a more adequate program of formation, but also for a needed, honest and positive rebuttal of sensationalist, biased and purely academic attacks on the mission enterprise.

The Spanish Contribution

Spain sends more apostolic personnel than any other country to Latin America, and it is currently the center of the most intense, imaginative and positive reflection on the nature, aims and methods of the international apostolate. It is the scene of an anguished yet most creative review of missionary planning and activities. This task is particularly challenging in view of the tremendous drama of change within the Spanish clergy as it moves from the era of civil war memories into the post-conciliar age. To understand the contemporary contribution of Spain to the Church in Latin America it is essential to grasp the situation of the clergy in Spain itself.

For the past six or seven years tensions among the older, established clergy and the young clergy have been acute. Catholicism in Spain has always been militant. Today it is triumphal on the part of the older clergy, and crusading on the part of the young. Young priests are seen in street protests, fighting for civil rights and labor demands. They are counted among active Basque nationalists; their signatures are seen on semi-clandestine documents; some are in open defiance of the government. They are arrested and brought to trial. This is an incredible change from ten years ago. They have moved from passive obedience to near revolt. As a result, seminaries have been closed, more and more priests abandon their ministry or lay down conditions to their bishops for continued service. They enter into political debate criticizing the establishment, and they show a liberal concern for Christian witness in social justice

and economic development. It is difficult to judge the direction and results of this change, but the basic conflict is clear: the young clergy no longer accept unquestioningly the hegemony of the church-state oligarchs who came to power with General Franco.

The period after the Spanish civil war was one of triumph for the Church. The victors attempted a national reconciliation along the lines of their own ideals. They imposed religious and political uniformity that completely silenced, and in large measure killed, all opposition and dissent. A uniform, triumphal and clerical orthodoxy was achieved. The clergy immediately became an important instrument of the victorious regime. In part, this was a reaction to the defeated Republic's systematic attempt to eliminate the clergy from its position of influence in public life. After the war, the priest often functioned as an agent of the state as well as of the church. For example, a certificate of good conduct signed by the local pastor was frequently required for civic matters. The bishop and the governor, just as the parish priest and the chief of police, appeared together at all important functions, and they worked together to consolidate their victory. The Church tried to baptize politics without fully appreciating the possible consequences of such a course. The state politicized the church, and the church clericalized the state. Clergymen who suffered under the Republic forgot nothing in their moment of victory, and learned little. Their pastoral style remained that of the past. They missed their chance of self-renewal. Without understanding why half of Spain had rejected them, they glorified the martyred bishops

and priests killed by "the Reds." The "crusade," as they called the civil war, brought victory to them, and they believed themselves to be "in full possession of the truth."

The Church took on an increasingly paternalistic attitude in serving and reconciling a people it believed to have been deceived by international communism and seduced by the hope of social equality. It centered its religious message on devotional practices and personal morality. The Church held a dominant role in many essential institutional services which in other countries have a purely civic character. Church hospitals, schools and asylums spread throughout the land.

The priest was the familiar, likable, sincere and generous man-in-a-soutane who played soccer with the children and confessed old ladies. He did not enter into the world of worker politics. His role was uncomplicated. He preached purity, peace, piety and obedience to civil and ecclesiatic superiors. His vague social doctrine was that of distributive justice as filtered through Spanish class structure and political ideology. Orthodoxy in thought and action characterized the years following the civil war. Passive conformity to Rome in doctrine and discipline, an excessively elementary intellectual formation, and complete isolation from outside social ideas and realities were the hallmarks of the Spanish clergy.

Isolation at every level of thought and activity was the normal mode of life. Nothing constructive from the Protestant Reform, nothing from the French Revolution, nothing from the Russian Revolution, nothing from the new European order had

penetrated the post-war Spanish establishment. The energies of the nation were necessarily poured into the binding up of tragic wounds.

It is not surprising that during the twenty to twenty-five years of reconstruction following the civil war there arose a new generation of priests and religious who came to maturity without the pride and prejudice, the fear and fervor of the conquering regime. The new generation challenged the premises on which the restored "classical Spain" of church and state was built. Spain was gradually opened to the world through mass communications, higher literacy and tourism. The new awareness of world social change worked a profound change in the Spanish character. The young, especially student leaders and thinking priests, became more and more involved in the issues of economic progress, political liberty and social justice. In 1962 the new wave of priests made their first spectacular move into public life. At a time of acute labor troubles, 350 Basque priests signed a clandestine letter which was distributed widely in defense of the rights of man, and especially those of the common people. The reaction to such an unprecedented political stand by the lower clergy was one of surprise on the part of all, joy for some, shock and indignation for others. Despite the official attempt to silence this novel witness, a storm of independence and protest spread among young priests and seminarians. They began secretly to read such forbidden authors as Ortega and Unamuno. They demanded more meaningful courses in philosophy and theology; entire groups even refused to take

examinations in classical philosophy. St. Thomas and Suarez were increasingly irrelevant to problems in the modern world. By 1968 there was a case of priests refusing to accept their new government-approved bishop; they occupied the cathedral and the chancery in protest. Seminarians openly cooperated with active Basque nationalists, and some were accused of storing explosives in their cloistered rooms.

All this ferment and protest led paradoxically to a double crisis for the ancien régime: on the one hand, they were faced with a young rebellious clergy, on the other, a vocation crisis in which the number of new recruits began to fall sharply and defections by those already ordained rose sharply.

The clerical revolution in Spain had immediate impact on the traditionally enormous Spanish contribution to the missions of Latin America, where in the early 1960's there were over twenty thousand Spanish missionaries, 54 percent of the entire mission force there. Now there are fewer volunteers for the missions because of the reduced numbers of young priests and religious in Spain, and because those at home want to stay there to participate in the exciting events of post-conciliar religious renewal. They feel a new and urgent national need for their services, both in and out of the sanctuary.

The new awakening also has had repercussions on the Spanish missionaries themselves. They are much more vocal in their demands for renewal and social justice in Latin America. For example, several missionaries were expelled and others left in protest as a result of a worker-priest conflict with the

bishop of San Isidro, Argentina, in 1968. Less than a year later many more left the diocese of Rosario in protest to what was described as the archbishop's authoritarian, high-handed, reactionary conservatism. In 1967 a large group of missionaries in Chile wrote an open letter to the Bishops Committee urgently advocating the lay-deaconate with a view to the possible acceptance of a married priesthood. They suggested that if the bishops did not move more rapidly and meaningfully toward a solution of the critical religious and vocational situation in Chile, the foreign priests would have the obligation to reconsider their commitment to Chile in favor of some other more promising mission.

It is in this quickly changing milieu that the centers for missionary formation in Spain have been carrying forward their work. The most important of these centers is the OCSHA (Obra de Cooperación Sacerdotal Hispanoamericana, recently renamed CECADE). It is a forward-looking, dynamic and purposeful organization that frequently finds itself on the growing edge of missionary enterprise, with all the consequent risks of conflicts with bishops and tensions with its own radical members. The organization was created in 1948 by the Spanish episcopate to help Latin America, which was suffering a critical shortage of priests. OCSHA is juridically under an episcopal commission of seven bishops, but in fact is run by the secretariat made up of priests, most of whom have been missionaries. Its chief purpose is to prepare secular priests for service in Latin America. Their center, Vasco de Quiroga, at the University of Madrid, was inaugurated in 1952. Within five years, they found other centers in Zaragoza, Salamanca

and Comillas. They established a special branch for the coordination of apostolic help to Latin America, a biblical center, an office of social research and a center for documentation and Iberoamerican pastoral studies. In 1960 they started the now famous annual national campaign to promote missionary vocations. The organization serves to evaluate the clerical needs of Latin America, to set priorities and to act as the clearing house of diocesan help in money and manpower. By 1963 the OCSHA had sent more than 700 priests to Latin America, and by 1968, more than 1400 from 63 Spanish dioceses. The priests remain incardinated in their dioceses of ~~origin~~ origin, and they go to Latin America for a period of five years. They then have the option to return to Spain permanently, or, after a period of rest and renovation in Spain, they may return to Latin America for another five year period or, if they wish, permanently.

The theological orientation of OCSHA is centered on the diocesan churches. The bishop is seen as clearly committed to the universal apostolic mission, and his priests participate in this concern for all the churches throughout the world. Their universal commitment is solidly based on scripture, church tradition, papal encyclicals and appeals for help, especially in favor of Latin America. Though the direct responsibility for the mission falls on each diocese individually, the Spanish episcopate set up the OSCHA organization to promote, coordinate and direct this aid. Their work has become an enterprise truly international in scope.

They have aimed at making the preparation of missionaries

as thorough and as efficient as possible. The organization serves not only secular priests but also order priests, brothers and nuns. They attempt to avoid a fruitless duplication of efforts and programs in the pastoral and cultural preparation of missionaries. The new pastoral orientations of Vatican II are a fresh and major factor in the OCSHA operation. The special problems, very concrete and pressing, of each Latin American country are studied. The prospective missionaries are familiarized with each regions needs and trained to meet them. Latin American specialists and experts in contemporary pastoral methods prepare students for their future posts. Concrete intercultural preparation aimed at effective apostolic service has top priority. The necessity of teamwork, the ability to work together with other missionaries and with the priests, religious and authorities of their destination, is constantly emphasized, demonstrated and analyzed.

Selection of personnel receives great attention. Not all who offer themselves are accepted for training; and candidates who prove contra-indicated by temprament or talent for a mission career are counselled to withdraw. According to the receiving church's needs, teams are selected from the candidates. These teams can be made up entirely of secular priests, or of a mixed group of priests, brothers, nuns and even laymen. Special courses are offered for groups destined for the same work.

The CCSHA school in Madrid for the immediate preparation of missionaries is known as IAPLA (The Institute of Latin American Pastoral Adaptation). It works in close collaboration with the

residence college for priests, Vasco de Quiroga. It is designed for the concrete and immediate preparation of missionaries for Latin America, not as an academic center. There are other readily available institutes of an academic character such as the Instituto Leon XIII in which candidates can enroll for courses of university rank. IAPLA is principally designed for mission candidates from Spain, however, those of other countries are welcome if they give promise of following the courses with profit. It is a center for study and reflection aimed at preparing missionaries to work effectively and with full dedication; it aims at knowledgeable, active envolvement in the overseas apostolate.

All priests sent out by OCSHA must take a basic course on pastoral ministries for Latin America. This course and all the other services of OCSHA are at the disposal of all candidates. The basic course is then followed by a program tailored to individual needs and the character of the missions to which the students are destined. These courses are offered in youth and vocational work, rural service, and in the fields of labor and social action. A high standard of responsible work is demanded in the classes, group discussions, seminars and group reviews. The courses are conducted by a select group of experienced missionaries and invited experts on Latin America. The constant demand is for the active formation of candidates through reflection, study and teamwork.

The program of study has three main sections: theological, pastoral and social. The theological themes center on the nature and mission of the Church, the theology of the laity and current

problems. The pastoral studies include fundamentals of church service, biblical, liturgical and catechetic themes, a study of the means of communication, the social doctrine of the Church, and three major economic and political theories - capitalism, socialism and communism. Finally, social studies emphasize a knowledge of Latin America in its people, their geography and history, and the tensions and problems they face in terms of demography, social structure, ideology, economics and politics.

Language courses are offered for foreigners. These classes are given during the free hours in the afternoon, and they are designed for the individual needs of the student. The OCSHA center in Madrid offers a superb setting for rapid advancement in Spanish.

The three month training program calls for three hours of class in the morning and two hours of seminars and lectures in the late afternoon. Classes are obligatory, as are the written examinations. Those who meet the requirements of the program receive a diploma in pastoral service from the Institute. The fees for the various courses and services are very modest.

Like all mission institutes, OCSHA has gone through many tensions and trials. There is a wide difference between ideal mission harmony as portrayed in magazines and the real difficulties in the missions which range from individual collapses to group conflicts with receiving bishops. Though there is a guarantee that the missionaries go where they are needed, and that they will be supported through teamwork instead of left to haphazard individual initiatives, there are still many recognized areas

open to improvement. Some of the strong points of the OCSHA scheme are: 1) a thoroughgoing preparation of candidates, 2) a system of gradual incorporation into the mission by experienced missionaries on the scene, 3) a clear contract with the local bishop defining obligations on both the missionary and bishop, 4) a program of teamwork which overcomes the problems of isolation, 5) the continued and close contact with the homeland organization which assures [redacted] help in emergencies, 6) a term of service that is fixed, in most cases to five years, 7) help in providing for the material needs of the apostolate, 8) the prospect of return to one's home diocese if that is desired. The new missionary is not expected to abruptly cut off personal ties with his homeland. His service in Latin America is seen more as a prolongation of his service to the church in his own diocese. He sees his work as the fulfillment of the mission mandate from Christ to his diocese. It is in no way a colonialist, neo-imperialist enterprise. It is a catholic endeavor to aid other churches who at this juncture in history are in need.

In the autumn of 1968 OCSHA engaged in a thorough review of the nature and aims of the organization through a reflection on the first twenty years of its existence. The theological emphasis remained squarely centered on the Christian obligation of each diocese to help less fortunate ones with money and manpower. The overall view of the Church, however, tended to be rigidly hierarchical, authoritarian, vertical. The theological statement, though paternalistic, was full of kindness and concern for needy dioceses everywhere.

The 1968 pastoral statements reveal a profound conviction of Spain's obligation to the international apostolate. The determination to give generously, despite the growing vocational crisis at home, is gloriously Spanish in its heroic unselfishness. Two points were emphasized: the need for promoting missionary vocations on the diocesan level, and the importance of new pastoral orientations formulated by the Latin American hierarchy in their Medellín congress.

The Latin American scene is constantly restudied the better to prepare missionaries for their encounter with new religious forms, and to adapt to national differences at every level—social, political and religious. The missionary must be able to deal with accelerated changes characteristic of underdeveloped countries in the throes of industrial, and frequently social revolution. While upholding the primacy of the spiritual character of his ministry, he must be capable of evaluating the importance and urgency of the temporal and secular needs of those for whom he labors.

Respect for the autonomous character and religious traditions of the Latin American Church holds high priority in the mission thinking of OCSHA. The Latin American Church is no infant. It has its own institutions, history and distinct consciousness with a vision of its own destiny as part of the people of God. In asking for help from other countries it does not hand itself over to a neo-colonial missionary invasion. It asks to be helped, not supplanted. The view that the best way to aid the Latin American Church is to force it to help itself by refusing outside support is seen as utterly simplistic, a violation of Christian solidarity and a gratuitous insult to the work of Latin Americans

and foreign missionaries alike. A realistic solution to the pressing problems, they believe, indeed calls for renewed and enlightened efforts on the part of the Latin American churches to solve their own problems. However, their legitimate needs validate the missionary enterprise. The role of the missionary is not a passive one; it is not simply that of shoring-up the existing institutions. Rather, it is the active ministry of service sharing with the receiving church all the best of their ideas and energies in theory and practice. The receiving church assumes the corresponding obligation to assimilate and use all that it finds useful in the message and ministry of the missionary, while setting aside what is incompatable with its own character. Just as Latin America has benefitted from foreign ideas and products in industry, communications and commerce, without necessarily accepting foreign ideologies, styles or flags, so too, it can benefit from international apostolic services without becoming Yankee or Spanish. The differences in pastoral approach and the opportunities for dialogue with the missionaries can be a source of great enrichment for the Latin American churches. The result of the mission enterprise need not be, and <u>de facto</u> has seldom been, conflict, colonialism and collapse.

The international apostolate is not without its tensions and limitations. The missionaries have human needs and human liabilities. They often desire a greater sense of support from the homeland and closer ties with their own diocese. They expect understanding and appreciation of their work. Harmony and fruitful cooperation on the missions are at times difficult

to achieve because of the character differences between foreigners and nationals, the circumstances in which they work, and a lack of sympathy on the part of the receiving bishop. Missionaries sometimes feel that their efforts are not sufficiently productive because of inadequate diocesan planning. Some feel that their presence serves only to maintain the old structures without contributing to urgently needed reforms. Much time and effort is wasted by excessive involvement in non-essential tasks such as building, bazaars and cake sales. Some missionaries are faced with extremely primitive conditions in which they are left without proper shelter, means of necessary transport and the material necessities for carrying on an apostolate. Some work among populations so poorly educated as to be incapable of a meaningful response to pastoral efforts. Finally, opposition from jealous native clergy is not unknown. The challenge to the missionary is to identify with the people he serves, to cooperate with the personnel of the diocese, and to balance his own identity as foreigner with his role as a committed Christian helping as co-worker to his Latin American colleagues.

Despite conflicts between OCSHA priests and some few bishops, the majority of the missionaries have proven most effective in their work, and they report a high degree of personal satisfaction in their ministry, both contributing to the life ~~of the life~~ of the Church in Latin America and receiving much in terms of their own spiritual growth. They have developed a wide-based pastoral service of teaching and preaching that goes far beyond the mere mechanical distribution of sacraments and sacramentals.

On a continent in rapid development, yet weighed down by enormous problems of ignorance and poverty, the missionary cannot stand aside from the concerns of secular life. His social message must be attuned to the needs, possibilities and aspirations of the people he serves. The OCSHA missionaries have always been keenly aware of these needs, and their constant effort has been to formulate a pastoral plan designed to meet the social dimension of the international apostolate. They are now engaged in implementing the directives of the 1968 CELAM conference as they touch on areas of mission work. The enterprise is not conceived and dictated from Spain. Rather, they look to the Latin American Church itself for the statement of the needs, priorities and overall plan for apostolic ministries. To this they bring their energies, insights and dedication as fellow Christians.

The OCSHA program is perhaps the most dynamic and important of the European centers dedicated ~~dedicated~~ to Latin America. It offers a case study which covers many of the major concerns of mission activity. However, a brief look at some other centers will point up the complexity of the international apostolate. All of them have something to add towards understanding the missionary movement in Latin America.

The National Seminary for Foreign Missions in Burgos, Spain, founded in 1899, sends priests to Africa and South America. The course of studies there follows the classical seminary curriculum except that after the first year of theology the students

spend one year dedicated to spirituality and manual training. They make a one month retreat of spiritual exercises during this period. However, the main thrust of the year is preparation for practical life in the missions. They study basic mechanics, agriculture, carpentry and other labor skills.

Their mission commitment is for life, though in recent years they accept volunteers for a five year term. The idea of a lifetime commitment discourages an ever growing number of candidates who otherwise wish mission service. The seminarians come from diocesan seminaries all over Spain, but they are fewer each year. In 1964 there were 253 seminarians, in 1968 only 99. The priests destined for South America are sent to the OCSHA center in Madrid, thus avoiding a duplication of effort in immediate preparation. The two major problems facing the seminary are the chronic lack of funds for their programs, and the challenge of promoting new vocations.

Since 1947 the seminary has sponsored spectacularly successful seminars on mission studies that run for one week each year. Priests and seminarians gather from all parts of Spain for intensive study under an international corps of experts. The results of the seminars are published in the collection Misiones Extranjeras. Each year a major theme is chosen around which the lectures and discussions are centered. Some of the themes selected have been as follows: the doctrinal foundation of missions, mission history, new mission methods, the mission vocation, the problems of adaptation, and the mission endeavor in the light of Vatican II. The printed collection of these studies forms an extensive and penetrating analysis of the

mission enterprise in general, and that of Spain in particular.

The organization known as CONFER (Confederation of Religious) organizes and sends out missionary teams to Latin America. The first work started in Bolivia in 1957. The aim of the program is to preach and strengthen the faith in countries where the majority of the population is at least nominally Catholic. Their activities touch all sectors of Christian concern private and public, social, professional and personal. Their efforts are closely coordinated with the Latin American Bishops Committee. The missionaries sign short-term contracts with CONFER in which their duties, time of service and stipends are clearly fixed. A major part of their work is that of preaching popular missions and retreats. This sort of short-term work, usually of one year, is suitable for them because there is no language barrier with the people they serve. The lengthy language training of missionaries from other countries presupposes a longer period of service. They work in teams and are subject to the superior of their team. The Conference of Latin American Religious can supply some of their own personnel to be incorporated into the CONFER groups. The work of these missionary teams, though of recent origin, is already widely known and well accepted in Latin America.

Ninety-six percent of Spanish missionaries belong to religious orders or congregations. The religious orders of men generally have no specific preparation for mission candidates in Spain. Instead, candidates are sent to houses of their order or congregation in Latin America, and this often immediately after their

novitiate. There they do their studies and receive their formation. This frequently proves to be an ideal situation in so far as cultural adaptation goes. However, the academic level of the seminaries and other houses of study of Latin America is often considerably below that of Spain. The mission commitment of these young religious is for life, and the majority of them identify completely with the country of their service, taking it for their own.

Congregations of women in Spain face some severe problems in their missionary efforts. The major problem is the perennial shortage of funds to provide for the material needs of their missions. They receive no help from the government for their schools in Spain, and have a difficult time meeting expenses at home. Consequently, it is extremely difficult to build a surplus of funds to be sent to the missions. These nuns have the tremendous advantage of the Spanish language for service in Latin America, and they have proven themselves generous and eminently adaptable even in the most difficult mission areas. The economic problem therefore is an especially bitter one. Several major superiors of congregations of nuns have expressed the hope that countries more favored economically than Spain, but less so in missionary vocations, would offer financial help in the formation and support of individual missionaries. By joining forces much more could be done.

The congregations of nuns feel a growing need for closer unity among themselves for the pooling of ideas and resources. They also feel a need for greater independence of action. They

find themselves excessively controlled by priests and bishops. They want to be able to take more initiative in their work for the church, to be less an appendage in an institution controlled exclusively by men. They also want direct representation before the hierarchy, not only that mediated by priest represenatives.

Most of the nuns come from working class and RURAL ~~rural~~ families. They generally reflect a deeply religious, traditionally pious background; they are hard working, simple, generous and obedient. They have not as yet contributed much to the theory of missions, though in practice they are often the backbone of the enterprise. Candidates from large cities are increasingly oriented to social concerns rather than religious devotions. The young women want to live more closely to the secular world, yet to give witness of their Christian dedication to the poor by a life of strict poverty. They are openly opposed to the disproportionate number of convent schools which cater to the middle and upper classes when there are, both at home and in the missions, so many abandoned families of the poor. Their Christianity is a very social thing. Social concerns, conflict with old style superiors and a participation in the general religious trend in Spain contribute to the falling off of vocations in certain areas of the country. However, the number of vocations among women remains high.

Like men religious, missionary nuns almost universally receive their training for the overseas apostolate in the country of destination. They leave Spain after two or three years of novitiate and study. Their commitment is for life, though an

increasing number of congregations permit home leave about every ten years. The Pía Unión de Nuestra Señora del Pilar, founded in 1956 in Zaragoza, is a notable exception to this pattern. In cooperation with OCSHA, this institute provides a three month course of immediate preparation for missionaries going to Latin America and the Philippines. The courses are much like those of the OCSHA center described above, but with special emphasis on the apostolate of nuns in education and charitable services.

The Italian Contribution

Rome is the center of apostolic promotion for Latin America. Two large seminaries directed by the Society of Jesus receive students sent from all parts of Latin America. There is also a newly founded seminary under the direction of the Mexican hierarchy. None of these institutions are properly mission centers. The students are sent to Rome because of the better academic training they might receive there. These seminaries are considered seed-beds of future Latin American bishops. Curiously enough, the students, with some notable exceptions, show little interest in the social, economic and political problems of Latin America. For the most part they are concerned only with getting through their studies and returning home. Various programs have been attempted to interest them in the burning social and religious issues of Latin America. In the end, efforts in this direction were abandoned because of lack of response. The majority of the students, though talented enough, are from economically and culturally underprivileged

backgrounds. They simply did not grow up in an atmosphere of questioning and concern. A few years in Rome can hardly be expected to fundamentally change the intellectual and personal horizons of very many of them.

The seminary of Our Lady of Guadalupe in Verona was founded for Italian missionaries for Latin America. Though inaugurated just eight years ago, it has proven an excellent laboratory in developing methods for the long-term preparation of missionaries. This experimental seminary has been successful in promoting interest throughout Italy in favor of the missions. However, their programs have not been without some grave problems. The number of priests ordained in the seminary rose from 3 in 1962 to 32 in 1966. In 1968 it fell to 25. In all, 123 semimarians were ordained in the first seven years.

Instead of a short, intensive course of preparation at the end of seminary training, the Verona experiment aims to provide a Latin American program of studies and orientation spread over the course of four years. Courses in Spanish and Portuguese, in history, geography, literature, sociology and pastoral methods are taught in the mission seminary, while the traditional courses in theology are taken at the diocesan seminary.

The mission commitment is, like that of the OCSEA group, for three to five years. The priests remain incardinated in their home diocese. After this period they can choose to return to Italy or transfer permanently to Latin America. Their work is determined by a previous agreement between the priests and the interested bishops, taking into account the missionaries'

abilities, preferences and preparation as well as the needs of the receiving church. The priests go to the mission with a specific contract with the Italian Commission for Latin America which fixes travel expenses, stipends, medical insurance, etc.

The program has not been entirely successful. The number of seminarians has fallen from 103 in 1966 to 85 in 1968. There is a certain unrest about the value of the specialized courses on Latin America, the efficiency of the language program, and above all, there is disquiet concerning the value of the mission commitment itself. This has been in large measure brought on by the intense negative criticism of missions in recent years. On the other hand, the seminary has succeeded in winning much sympathy for the cause of Latin America. There are now many seminaries throughout Italy with small groups of students interested in the missions. These seminarians have formed study clubs, and from their number have come volunteers for the missions.

The priests who are formed at Verona no longer go directly to Latin America. They first return for two years to their own dioceses in order to receive some pastoral experience in more favorable conditions, and in order to be able to make a more informed choice after their term of mission service between their home and mission dioceses.

The Italian Bishops' Committee for Latin America seems open to experimentation, criticism and new ideas. The directors readily admit errors of planning and programming, and they constantly search for better methods in the formation of missionaries. There is a possibility of a joint effort with other European

centers to pool experiences and ideas on missionary formation. This gives promise of better programming for all concerned.

Since 1963 the Committee also provides intensive training sessions of two to three months twice a year in Rome for priests and religious. The main purpose of the program is to teach teamwork in the missions. Mornings are devoted to lectures and discussions by experts in a variety of fields ranging from tropical diseases to political science. The afternoons are dedicated to intensive language study. Over 200 priests, ~~have taken these courses~~ as well as a large number of religious, have taken these courses.

There is a certain interesting contrast between the style and content of the Italian and Spanish mission organizations. The Spanish tend to be more concerned with the theory of the mission enterprise and the spelling out of pastoral planning. For them, the mission obligation falls on the diocese, and especially on the bishop as brother of the other bishops in the episcopal college. These bishops appeal for the help of the people who, through the episcopal organizations, carry out the mission apostolate. The Spanish missionaries have a certain Quixotic spirit about them. But this is only part of the picture. They are at once visionaries and realists. They have a sharp eye for administration and a genuine concern for socio-economic structures. The Italians, on the other hand, are stronger in their sense of the importance of interpersonal relations on the missions. They emphasize Christian love of neighbor as the basis of mission service more than the divine

command to go forth to preach to all nations. They have an intense feeling of being Italian, of being foreigners, but they are patient and open in their attempts to relate well. They are more concerned with personal rather than with corporate witness. They do not tend as much as Spaniards to dominate the apostolic and social life of the missions. They more quickly and more gently teach personal initiative to those they come to serve.

The Belgian Scene

Another important center for missionary training is the Collegium Pro America Latina in Louvain. It was founded by the Belgian episcopate in 1953 and organized ~~by the~~ by the Catholic University of Louvain. The Collegium trains seminarians through three years of philosophy and four of theology. The newly ordained priests now have two years of pastoral experience in their home dioceses before going to the missions. In Latin America they generally work in teams of 3 or 4, and they are subject to the bishop of the territory where they work. Like their Italian and Spanish colleagues, the initial commitment is for between three and five years of mission service, after which the priests have an extended home leave. They then can opt to remain in their dioceses of origin or seek incardination in Latin America, where now there are about 140 Collegium priests. Most of the alumni and students are Belgian, though Holland, France, Germany and other countries are represented. Some Latin American seminarians live at the college, thus providing language training and useful cultural contacts for the Europeans.

The courses in philosophy, theology and graduate fields are taken at the University of Louvain. The special courses in language, geography, history, pastoral ministries and sociology are taken in the college. There are 75 seminarians, most between the ages of 18 and 24, attached to the college; of these 25 are Latin Americans. About fifty percent of the Europeans drop out of the seminary before ordination, and about seventy percent of the Latin Americans. There are forty priest students in special studies. Half of these are Latin Americans.

A major argument for having a special seminary for the preparation of missionaries in Belgium, instead of sending the candidates to Latin American seminaries, is that the very presence of the seminary in Louvain is a constant witness to the concern of Belgium for Latin America. The seminary sends out a newsletter four times a year, with special emphasis on fostering vocations. Their vocation directors visit high schools to explain the Latin American apostolate. Great pains are taken in press and pulpit to prepare the people for the annual Lenten collection for the mission apostolate.

Despite extensive vocation recruiting, numbers have fallen off. There were 75 seminarists in the 1968-1969 program, a drop of 45 in two years. As the directors of the seminary see it, many circumstances contributed to this decrease. A general vocation crisis has struck all of Europe. The "death of God" theories, the dispute on clerical celibacy, especially keen in Northern Europe, and the generation gap are factors here. In addition, the Christian people do not express their need for priests as in the past. Perhaps the chief factor in the loss

of vocations is the form of seminary life itself. It is fashioned on models dating from the Council of Trent. The style of life is not adapted to young men of today. They live in a system in which all is set and focused on theology classes, sacramental life and authoritarian structures. Traditionally, the seminary dispenses, the student receives. However, students today want to discover and evaluate things for themselves. They want to study with, not under, professors. They want to find a liturgy meaningful for themselves, e.g., to decide when to receive the Eucharist and attend services. They do not want their ministry to be simply one of dispensing sacraments and sacramentals. There is tension between those who wish to follow the rubrics exactly and others who want to "let it come from the people." The young frequently refuse to accept rules five centuries old.

Problems in the University of Louvain have repercussions in the seminary. An example of this is the demand for student participation in the administration. Channels of discussion are quite open, both through student representatives and a monthly discussion with the faculty and administration open to all. Seminary life is increasingly flexible and invites to individual responsibility. The students can attend all conferences and pastoral activities in the city. They have many outside interests. The seminary is seen as a place to pray, and live together in preparation for the mission apostolate.

Some students come with the idea that the Collegium is a place to prepare for social action in Latin America. That it is, but not only that; it is also a place of prayer for the formation

of priests. Primary inportance is given to the spiritual and theological formation of the students. Some very active, dynamic young men find this approach too conservative; they say that they cannot live authentically in the seminary, and they leave. To a degree they are influenced by the ideas of Camilo Torres, who studied [redacted] in Louvain, and was, at one time, director of the theologians in the Collegium. The majority of the candidates, while exploring the value of new styles in seminary life, and benefitting from many of the new ideas, find themselves enthusiastically engaged in their university and mission studies.

The Collegium also offers intensive courses for priests, men and women religious and lay persons. The programs run for four months from the beginning of September to the end of December, and from the beginning of February to the end of May. About sixty persons attend each session. The Collegium provides an excellent setting for this purpose. They have language labs, conference rooms with simultaneous translation equipment, and an extensive mission library, as well as facilities for those who wish to attend as resident students. Intensive language classes are offered in both Spanish and Portuguese. Well qualified lecturers provide a general introduction to Latin American life, history, development and current problems. This is supplemented by special studies for individual students according to their destination in Latin America. Lectures and discussions consider the problems and methods of intercultural adaptation. Finally, the spiritual preparation of the candidates is attended to through a variety of liturgical gatherings and theological

discussions. The program is very similar to that of OCSHA, except for the language classes. The directors of the Collegium are convinced of the value of having these courses in Belgium rather than in Latin America, and some suggest that the United States might best prepare their missionaries through a similar program in a center in the United States.

Leon Josef Cardinal Suenens, Archbishop of Mechelen-Brussels, successor of the founder of the Collegium, is a strong advocate of the international apostolate in favor of Latin America. Speaking of Latin America's challenge to the universal Church, he said: "The priest and the Levite had no right to pass by the wounded man as they made their way to Jericho. When Christ asked, 'Who was neighbor to the wounded man,' He placed before every human being, not the choice of determining his neighbor, but the choice of accepting or not the fact that he himself is neighbor to every man." Speaking of economic cooperation in Latin America, he noted: "The wealthy must cease maintaining the poor, supporting them as it were by paternalistic aid while preserving them in a state which robs them of their human dignity. Cooperation, not aid, is the way that men must relate to one another, with each according the other the dignity and freedom given to them by God. There must be a true 'Alliance for Progress' and not a subservience for wealth." This can be applied both to international commerce and to the international apostolate.

Reflecting on the Church and the religious problem in Latin America, Cardinal Suenens commented: "We all know the religious situation in Latin America, the long traditions now imperfectly

understood, the customary Catholicism, the flashes of true heroism and generosity, the patience and simplicity of the poor, the fiestas--little more than an emotional release, the fervent practice and the social inertia, the cultured piety and the superstition, and permeating it all the mysterious presence of Christ Who somehow, through all these centuries and all their vagaries, has never left His people." The Cardinal shares the unrest with the present situation, but he is positive in his approach: "The pastoral mission of the Church must be rethought in the light of the true missionary needs of South America, the needs of its people with their real problems and aspirations. It is not a question of promoting our understanding of Christianity but of making Christ present to all men of good will. Christianity is not an idea; it is an event. The Church's missionary activity is not propaganda; it is the sacrament of service through which the power of Christ's Resurrection becomes present and available to all men in the uniqueness of their freedom." Finally, commenting on the propriety and necessity of missionary envolvement in social action, he insists that Christianity is not a social messianism. Both aspects, social and religious must be combined, harmonized and made fruitful. He concludes: "Christianity is not a super form of social work or a temporal messianism but a life, freeing men to be truly human: compassionate toward one another and aiding one another in their journey to the Father. I tried elsewhere to make it clear how much in error those thinkers are who believe that the preaching of the full Gospel of Jesus Christ to the poor

should be postponed until their lot has been improved by social action, and they have thus been rendered receptive to the Gospel message. . . . To feed a man is an act of Christ; to imagine that he must be well fed before he can receive the life of Christ is a denial of Christ." (Latin America: A Challenge for the Universal Church).

Cardinal Seunens' vision of the mission enterprise is shared by the priests of the Collegium Pro America Latina. The reality of the situation is the legitimate need of the Latin American Church for help in solving present problems. It is painful indeed to face one's limitations and to call out for help. The help needed is basically the day to day service of apostolic personnel, sharing with Latin America not only their social message and their daily bread, but also their most cherished possession as well, the Faith expressed in their religious message and community worship.

Ireland's Contribution

St. Columban's Foreign Mission Society has a massive, grey seminary in Navan Ireland. The Society, founded fifty years ago, sends most of its missionaries to the Orient, however, it has a growing commitment to Latin America since beginning work in Chile and Peru in the early 1960's. The Columban Fathers dedicate themselves exclusively to parish work. The assignment of candidates to a specific mission does not come until their last year of seminary studies. They receive no specific preparation for a particular territory at Navan. They are urged to go into the study of the area of their choice privately by

writing to colleagues in the field, by reading and by private language study. General missionary principles are taught in Ireland, but immediate preparation is left for the area of destination. The missionaries assigned to Latin America receive a four-month course at St. James Language School in Lima, Peru, or at the language school in Cochabamba, Bolivia. Few have been sent to Cuernavaca. They are then sent to parish work under the direction of an experienced missionary. For vaious reasons the Columban Fathers at Navan have not contributed much to the process of reflection on the Latin American apostolate. One of the reasons is their recent arrival on the scene, another is preoccupation with the internal crisis in seminary training in Navan.

CONCLUSION

The major European centers of missionary preparation for Latin America are agreed on the necessity of prior formation. They defend the validity of the general thrust of their programs, though much re-thinking, especially concerning seminary training in philosophy and theology, is recognized as needed. The mission centers participate in the vocation crisis in Europe, religious and institutional unrest, and the search for new goals and methods in religious service. Despite differences of opinion on the extent and role of social action in apostolic work, there is general agreement on many aspects of social action in the mission enterprise.

The desirability of special studies to supplement the

general preparation of missionaries is emphasized. Seventy percent of the candidates at Louvain go on to specialize in such fields as missiology, catechesis, engineering, political science, agronomy, medicine and sociology. These studies are determined by the needs of the diocese of destination and the candidates aptitudes and preferences. Priorities must be realistically set. No single missionary, no single group can do everything. Patience and constant study are needed. The extra years dedicated to special studies pay dividends in terms of more meaningful and efficient service as well as greater personal fulfilment for the missionary.

Europe has had long experience in the international apostolate. They came under the attack of being cultural imperialists long before this same charge was laid at the doorstep of the North Americans. They see and resist the temptation of a cultural neo-colonialism. However, they make no apology for their religious concerns and set out calmly, confidently and openly to share with others their religious message. They are not traumatically fixed on the dangers involved in their work. They distinguish with ease the difference between neo-colonialism and collaboration. They are not upset and covered with confusion before every charge of foreigness, especially when made by other foreigners. They see the historic errors and present structural weaknesses in the Latin American Church, but this for them does not turn it into a cancerous monstrocity sucking on the exploited poor. They have a secure respect for their own cultural values, and while not forcing them on other people, they see no need to strip themselves of their own heritage. They

go to Latin America motivated by Christian love to help a people in need, not to try to pull off the impossible trick of destroying their own personality or, on the other hand, of obliterating the cultural traditions of the people they serve.

These missionaries realize the need to be accepted by the receiving church. They seek to establish a relationship of respect and love. Their motivation is based primarily on religious concern. Their attitude is summed up in the story of the tourist who, seeing a nun binding up the wounds of a leper, said: "I wouldn't do that for a million dollars." Her answer was: "Nor would I." The missionary is there to help, not to dominate or to impose foreign ideas. Yet, he is free to offer what he believes is worthwhile. A large measure of respect is due the judgment of even the most backward peoples; they can judge for themselves what is destructively "foreign" and what is useful and desirable in the ideas and practices of the missionary. They are free to choose or reject what is offered to them.

The missionary apostolate is not a one way street with a one way flow of foreign aid. There is a clear obligation, often neglected, on the receiving churches to do everything possible to help themselves. The bishops of Latin America have the obligation to constantly reassess the situation of their dioceses, to try to solve their own problems, and to establish clearly and responsibly the area of their need before appealing for outside help. This then gives the candidates a better opportunity to prepare themselves for the receiving church. This church has the further obligation to help the missionary adapt

to his new surroundings. Understanding and sympathy must go both ways. Bishops should provide a period of acculturation through programs in their seminaries and other institutions, rather than to send the newly arrived volunteers off immediately to plug up some holes in the structural plumbing of the diocese. Native priests and religious have the special obligation of receiving their fellow workers with openness and understanding in a spirit of Christian cooperation. Too often there is rancor and jealousy over the economic benefits the missionaries may enjoy. The missionaries have the obligation to make an honest effort to adapt to local standards, but they cannot be called upon universally to make an eight hour transition from European prosperity to abject privation at every level—economic, cultural and social. Ironically, many of the most vocal in denouncing missionaries for failing to live in the squalor to which Latin Americans are tragically and too frequently accustomed from birth, are themselves well provided for within the walls of gracious homes.

Teamwork is constantly emphasized as a basic necessity which assures a constant review of the direction and methods of the work. It also provides the companionship needed for a long-range commitment. It solves the problems of loneliness and discouragement often found among isolated missionaries and native priests. Rest and renovation in their home country about every five years is also seen as essential for maintaining a high level of energy and efficiency.

Whatever new theories come along, and however thorough the

preparation of candidates, errors are and will be made. Continued efforts are spent to avoid mistakes, and very importantly, to help the missionary recognize and correct them while learning to avoid them in the future. There is generally plenty of time to arrange one's work and plans on the missions; and there is time in a lifetime of serving others to grow in the appreciation of their culture and traditional values. Whatever theoretical cataclysms brood over the modern missionary enterprise, in practice the vast majority of missionaries adapt well, make a substantial contribution to the spiritual and temporal welfare of the people they serve, are sought after by bishops, not as safari game but as needed helpers, and they are welcomed and loved by the people. The missionary centers in Europe seek to promote vocations and to train volunteers so that the Latin American Church, in a moment of great need, may be served through the international apostolate, and served well.