

## "DIE KATHOLISCHE SOZIALBEWEGUNG IN LATEINAMERIKA"

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Während der spanischen bzw. portugiesischen Kolonialherrschaft war die Katholische Kirche in Lateinamerika in ihrer Eigenschaft als weltliche Institution völlig mit den traditionellen Eliten und ihren politischen Trägern verbunden und genoss auf Grund dieser über drei Jahrhunderte dauernden ~~MAA~~ machtvollen Monopolstellung innerhalb der Gesellschaft Unterstützung, Beschützung und zahllose Privilegien. Die Kirche diente als Sachwalter für koloniale Machtausweitung, als administrative Organisation und als politische Kontrollinstitution. Diese Union auf höchster Ebene verstärkte ihre hierarchischen Züge und bewirkte, dass sie sich der Laienschaft gegenüber in historischer Indifferenz verhielt.

Im ersten Jahrhundert politischer Unabhängigkeit Lateinamerikas (1810 - 1900) sah sich die Kirche in die ständigen Auseinandersetzungen zwischen Liberalen und Konservativen hineingezogen und schloss sich konservativen Elementen an, die sie (zwingen), sich gänzlich auf deren Stand, Wohlhabenheit und Macht hin auszurichten. Wo die Liberalen siegreich waren, kam es zur Beschneidung kirchlicher Macht und zur Trennung zwischen Staat und Kirche (Mexiko).

Seit Beginn des 20. Jahrhunderts ~~MAA~~ sieht sich die Katholische Kirche durch das Anwachsen des Protestantismus und das Auftreten sozialistischer und kommunistischer Ideen und Ideologien in eine Konkurrenz-Stellung verdrängt. Ihre früheren Machtquellen versiegen. Diese Situation nötigt der Kirche eine Neubesinnung auf ihre Grundwerte ab. Öffentlicher Einfluss und Kontrolle, politische Rückhalt und religiöses Monopol werden immer mehr einge~~MAA~~-schränkt und sind Bedrohung und Angriff ausgesetzt.

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Catholic Social Movements have been a response to these challenges. The movements are characterized by two orientations: one, the application of Catholic social teaching within a conservative framework which stresses the defense of christian traditions against communism; and the other, the application of Catholic social teachings within a ~~framework~~ progressive framework which stresses the need to develop church related institutions ~~for the purpose~~ to promote social progress, often in forms which involve radical changes in existing social structures.

The Christian Social Democratic movements, through political action, promotes a range of objectives conceived as Christian Democracy. Democracia Christiana in Chile, under the leadership of Frei, competes against left-wing parties on a platform which calls for social reforms almost identical with those demanded by the left-wing parties themselves; In Venezuela, ~~COPEI~~ COPEI ( ) consists of a coalition of moderate groups; in Mexico, PAN (Partido Accion Nacional) opposes the revolutionary party of Mexico, the PRI (Partido Revolucionario Institucional), and insists primarily on restoration and protection of the civil rights of Catholics. of Caracas, Venezuela Aristides Calvani has been a strong promoter of Christian Democracy and <sup>has</sup> organized an Institute for the Formation and Education of Leaders of Christian Democratic Parties (IFECD). Political action by Catholic has been troubled by ideological questions raised <sup>in controversy between</sup> followers of Jacques Maritain who insist on the legitimacy of the autonomy of the secular order, in opposition to a more traditional insistence on a Catholic state.



on a number of levels  
Catholic action ~~directed~~ is directed/to promoting justice for and improving the condition of the poor and working classes.

(a) A broad range of services are provided under church auspices for the protection of workers, insurance plans, distribution of food through the program called Caritas, and health clinics. The most impressive on this level are cooperatives and credit unions. ~~In this order~~ ~~In the~~ ~~forming~~ ~~cooperative~~ ~~movement,~~ ~~the~~ ~~Church~~ ~~can~~ ~~claim~~ ~~a~~ ~~major~~ ~~role.~~ Inspired by the teaching of St. Francis Xavier University in Antigonish and often trained there, Catholics have played a leading role in the ~~development~~ ~~of~~ cooperative movement. Father McDonald, of Antigonish, was the main adviser to the Puerto Rican Government in the formation of the Cooperative Development Administration, which itself has become a ~~central~~ training center for Latin America. Father Daniel McLellan, of Lima, Peru has coordinated the <sup>widespread</sup> establishment of cooperatives in Bolivia, Peru and elsewhere. Father Alexander DelCoro, S.J., through the cooperative called TECHO, fostered the development of small industry in submarginal areas by the poor themselves. (b) A second level of social action is the organization of Christian Trade Unions. Known as CLASC (Confederacion Latino Americana de Sindicatos Christianos) the affiliated trade unions have developed strongly in Venezuela and Chile, and are organizing actively in Argentina. CLASC also reports some success in the rural areas of Bolivia and among some rural syndicates of <sup>Together with Calvani,</sup> Northeastern Brazil. /Ramon Venegas, trained in Louvain, has promoted the expansion of CLASC. He has also promoted the organization of Catholic employers associations, on the theory that the creation of subsidiary organizations was the ~~Christi~~ authentic christian answer to problems of economic organization.



(c) A third level ~~stage~~ consists of the effort to increase Catholic influence in the general labor movements, by the development of schools for potential leaders in ORIT (Organizacion Regional Inter-Americana de Trabajo), and by such activities as those of Acao Popular of Brazil which cooperated with secular political groups in a massive drive to organize rural syndicates.

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Student groups represent an important area of Catholic action. Students have a unique position and unusual political strength in Latin America. Ideologically oriented, they exert great political pressure. Cuba had an active Catholic student group, Agrupacion Universitaria Catolica, under the leadership of \_\_\_\_\_, now imprisoned. The JUC (Juventud Universitaria Christiana) of Brazil, ~~struggled for thirteen years~~ after three years struggle, gained leadership among the student movements of Brazil. Catholic student groups are active in most Latin American Nations, but are marked by sharp differences of opinion about the extent and tactics of social reform. A new form of involvement with students is the University parish, now rapidly multiplying, and other organizations such as sodalities, with a strong spiritual orientation.

The Christian Family movement has been developing rapidly during the past five years. Its principal promoter has been Father Richard, of Montivideo. Predominantly a middle class movement, it is well organized and directed toward the promotion of strong Catholic family life and the cultivation of a deep sense of social responsibility in its members. Under the leadership of Ingeniero and Mrs. José Alvarez Icaza, the movement in Mexico has been exerting an extraordinary influence. ~~in Mexico~~

More important than the organization of rural syndicates has been the attention given by Catholic groups to rural problems and land reform. Repeated pastoral letters have insisted on the need for integral land reform and an increasing amount of Church land is involved in reform. Significant in the movement is His Excellency, Manuel Larrain, Bishop of Talca, who has obtained the collaboration of the Protestant Priory of Taizé in executing the land reform ~~plan~~ involving the Church lands of the Diocese of Talca. The movement for land reform has long had the assistance of Monsignor Luigi Ligutti, permanent representative of the Holy See to the FAO (Farm and Agricultural Organization of the United Nations). Through a series of rural life conferences and the inauguration of sociological studies, he was able to elicit the help of international organizations in the effort.

~~Together with land~~ Still more significant have been the developments in mass rural education. Inaugurated by Monsignor Joaquin Salsedo of Colombia, the radio schools for the education and enrichment of the lives of rural people have had a profound influence and have become models for world wide imitation. Radio Sutatenza of Colombia follows the method of powerful centralized organization and training. In Brazil, the movement called ~~NEBEX~~ developed and supported by the Bishops of Brazil ~~MEBE~~ (Movimiento de Educacao de Base)/promotes local, educational programs by church related groups.

The intellectual influence supporting these movements is important. The sociological studies originally promoted by Monsignor Ligutti and published by FERES, led to increasing expansion of social ~~in~~ science research. FERES now has numerous centers of research, ~~with its main center in Bogota~~ originally assisted by Abbe Francois Houtard of Brussels, and with its main Latin American center in Bogota, Colombia under the direction of Father Gustavo Perez. Involvement of the Jesuits in social research was promoted by Father Foyaca, S.J., and has led to the establishment of numerous ~~CIAS (Center of)~~ centers of social research and social action called CIAS (Centro de ~~Accion~~ Investigacion Y Accion Social). The most influential of these has been Centro Belarmino, in Santiago Chile, under the direction of Father Roger Vekemans, S.J. ~~This Center~~ ~~has~~ Their publication Mensaje has become a source of challenging ideas about social development in Latin America. In Brazil, the publication Sintesis, edited by Father Bastos de Avila, <sup>S.J.</sup> of the Catholic University of Rio de Janeiro, is likewise important for developments in Brazil. A third publication, Contacto, the publication of the Social Secretariate of the Bishops of Mexico, and edited by Father Pedro Velasquez, sub-secretary of CEIAM for social action, is likewise important. Father Lebret, O.P. through his Institute Economie et Humanisme, has been influential in discussions on social and economic planning. DESAL (Desarollo Economico y Social de Latino-America) is a research group providing information and guidance for the application of funds for social development. Many dioceses have Social Secretariats to coordinate social action. The existence of these movements indicates the growing awareness of Catholics of the need to bring the life of the Church into a dynamic relationship to the rapid social and economic changes of Latin America.