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Le Moyne Conference on the Jesuit Campus  
and the Formation of Lay Volunteers, Sy-  
racuse, New York, 1963

A REPORT

of

Jesuit Missions

Subject: The Le Moyne Conference

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THE LE MOYNE CONFERENCE

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INTRODUCTION

The Le Moyne Conference on "The Jesuit Campus and the Formation of Lay Volunteers" was held during Easter Week, 1963, at Le Moyne College, Syracuse, New York.

The Conference discussions were based on a series of papers concerning the general field of lay volunteer work and specific formation programs. It was hoped that recommendations to further campus involvement would result from the papers and discussions.

The participants included Jesuits and lay faculty members from 16 Jesuit colleges or universities, the leaders of the major American lay volunteer groups, students and representatives of the Jesuit mission offices. In addition there were observers from Canada, from the diocesan clergy, seminarians, and Maryknoll, Holy Cross, and Paulist Fathers.

The Conference was sponsored by Jesuit Missions and Le Moyne College in the hope that it might result in greater institutional cooperation with the new descent of the Holy Spirit that we are witnesses to in our day.

J. P. Cotter, S. J.  
Jesuit Missions  
Pentecost, 1963

THE LE MOYNE CONFERENCE

A Note of Gratitude, Explanation and Apology

The Le Moyne Conference affords a splendid introduction to the origins, development and present direction of lay volunteer service within the American Church. Its success and whatever accomplishments result from it in the future must be attributed almost entirely to the generous cooperation of various lay groups, particularly those affiliated with the Council of International Lay Associations.

With one exception, the main talks are reproduced here as they were given. The discussions have been edited in the interest of clarity and brevity.

This Conference report has been done hurriedly. As a result, the reader will come across a host of typographical errors. Your indulgence is requested.

J. F. O'Leary, S. J.  
Le Moyne College  
Rensselaer, N. Y.

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FATHER DANIEL BERRIGAN, S.J.: The Modern Concept of "missio"

The suggested theme of this paper will already be familiar to you. It is the two strongest influences on the life of man. Indeed thinking men, who are also men of faith and action, have only to take a long look at their Church and their world in order to admit their Christian and human debt. And when we come more proximately to the great project that has drawn us together, it is clear that our teachers have been two; each of them living, each of them near, each of them immanent to the life of the mind and heart. I refer of course to the two teachers of man named the Church and the world.

This paper will suggest that the mission of the Church to the world implies an inevitable relationship of the world to the Church; that the mutual pressures and influences of each on each, and of both on us, modify and enrich the Church, the world and man. And finally, an exploration of these mutual realities, Church and world, pursued in the light which each sheds upon the other, will illuminate our work, called as we are by the will of Christ, to act at the center of the world today.

The recent history of the Church has not prepared us for such assertions as these - our history in fact has not prepared us either to regard the Church as immanent to the world, or indeed to act as though the immanence were a fact. From the reformation to the late nineteenth century, believers had been foundering about in a net which is largely of their own weaving - an inability to face the world with the clearsightedness and simplicity of the gospel eye.

To have done so would have been to admit that the mission of the world to the Church was taking a radically new form; because the world was taking a radically new form. It would have been to see that one stage of history was finished, and another was opening; and that fidelity to the new stage of things would be the most realistic proof that believers had understood their own texts.

What were some of the phenomena of this new stage of things, which was genetically, our own situation?

1) Human knowledge was progressively breaking through its closed universe. The universe of knowledge, and the mind that would contain it, were potentially infinite. And the nature of the mind that dared to seek the truth was conditioned by an acceptance of an open universe as its own form. As far as the Church was concerned, all such tactics as dictation of evidence, suppression of knowledge, alienation of disciplines, these were the enemies of her best spirit. Her relationship to the new world of the mind was to be, ideally, one of friendship and encouragement. More exactly, she saw herself as a source of enlightenment which led human knowledge beyond facts to wisdom, and through multiplicity to unity.

It was clear that human knowledge, newly awakened, touchy and proud and self-conscious, would not be led by the nose. It wanted nothing to do with the Olympian Church, declaring airily that man was grass and his works a vanity. It greeted with contempt the idea of a theological astronomy or a Thomistic mathematics. It declared that such a Church, mixing fact with folly, had declared its enmity toward time and this world, and so had proven its own unworthiness of being taken seriously. The opposition between the new knowledge and the old Church proved a harsh discipline. Sometimes the discipline was brutal and violent, as when Pius IX was treated so violently by ruffians who had little sense indeed of humanity or of holiness. Sometimes the discipline was revolutionary, in that it stung the Church to action which, apart from crisis, she probably never would have taken; as when the Marxian manifesto preceded the writings of Leo, and in a certain sense, must be admitted to have provoked them. And often, the world impact on the Church was eventually salutary to her dearest beliefs, as when evolutionary or psychological findings invited a new look at biblical data, or a new look at man.

All of this is a matter of history. But what are we to say of that crucible called the twentieth century, into which the Church has been plunged, unready, as every living body is unready, for suffering and loss of foothold, and the realization, brought home to her flesh and spirit, that she, the beloved of Christ, is still the sinful, unknowing and human body of mankind, moving in

darkness, journeying far from the father?

Truly it must be said that in comparison with this century, with this vast historic maelstrom, this bewildering amalgam of opportunity, danger, heroism, defection, relinment of loyalties, martyrdom, sudden loss and gain every other century has been the miniscule hand of the capital design of the universe. And from the opposite point of view, these last 60 years have plucked out of the past every mode of suffering, every seed of conflict and debasement, every fury and hatred and source of division; these years have planted these phenomena in a new soil; they have flourished as never before. And all this is so true - the century is qualitatively so assaulted by oppositions and ironies of experience; by such heights deeps of love and hatred, of murder and sacrificial altruism, of universal effort both toward peace and annihilation, toward love of knowledge and supression of knowledge, that some feel justified in speaking, in regard to our century, of a qualitatively different experience of what it is to become human, as of what it is to be inhuman; so some reject out of hand the definitions of man as man has agreed on them through history; and insist on speaking of the altogether new man.

All this is as may be. But more nearly to our point, we are justified in inquiring: what of the modern Church and her mission to the modern world - not to any world, not to a static cartesian world, or an ideal world, but to the world of today - a world which in spite of our own unworthy regressive fears. is the only world, the only stage of the tears, the hope, and the victory of Christ? It perhaps will bear asserting, in an effort to approach our topic, that one does not construct a mission of the Church to the world, whole cloth, even out of so sacred a fabric as Holy Scripture or the data of the councils. Neither does one construct a mission of the Church to the world that will correspond to the objective state of things, without at the same time admitting that the world has a formative and purifying relationship to the Church. The relationship of the Church to the world implies understanding that the Church is subject to the world, is within the world as leaven is in dough, as the child in the mother, or the soul in the body and that this subjection is organic,

necessary and in the strictest sense providential.

Let us speak briefly of the scriptural evidence of the mission of the Church to the world. The evidence is of massive and indeed crucial import. By way of beginning, it is clear that the early Church saw herself as sent; she was a group with an inner spirit that was simultaneously an outer urge, an inner mystery that was at the same time a summons to the nations, a self-consciousness that was, at the same time, a world consciousness. She was to welcome all men, all that was in man. Historically, we can trace the successive steps in which the mystery of the Church undertook its self realization. The Jerusalem community was sent to Antioch; the community of Antioch reached outward to the Mediterranean world; and to the geographical movement, an ethnic and psychological advance corresponded; by the way of crisis, resolution and revaluation, the Church welcomed the gentile world, and the pressures exerted by this assimilation purified her of the merely residual and childish elements in her Jewish consciousness.

Among many fascinating aspects of this primitive mission, may I invite your reflection on only one. The mission of the Church was never, or only very seldom detained by a passion for verbal or academic purity. The Church was not involved in a language laboratory, she was not seeking or experimenting with an ideal tongue or creed or set of formulas that would finally guarantee, to Greek and Hebrew alike, access to her mysteries and freedom from heresy. Rather her language was feasible and adaptable; trusting in the God of history, the God who was immanent to pagan and Jew alike, she moved into cultures and outposts of thought, with a viable, willing humility, a sense that the mystery she announced already dwelt in human life; and that all would be doctrinally well, if she would hearken to the myths, the philosophic thought, or the simple human languages that in every case anticipated Christ.

This Pauline breadth of mind gave the early Church the kind of openness and breathing room which we note in the Acts of the Apostles and the early Letters. And this breadth of mind, I would think, sprang from an instinctive respect for an action which preceded formulation, in the sense that the Church was always willing to listen to the heart of man before she attempted to

translate the mysteries into a new language. This same good sense and humility guaranteed that when necessary formulations were finally adopted, they would not presume to exhaust the content of the Church's mystery.

The Church was in fact showing that she is exclusive and unique because she is first of all inclusive and Catholic. When she announced the word of salvation among men, she does it as a speaker who is also a listener; she is catching the resonances awakened in men's hearts by the Word who already dwells there; and as in speaking she is awakening men to the mystery of Christ, so in listening she is awakening herself, in wonderment and gratitude, to a sense of the cosmic breadth of Christ. She knows that in height, breadth, depth, in every conceivable dimension, Christ inhabits mankind. So when the Church encounters man at any time or place, she recognized the indwelling mystery already present in his culture, his thought, his passionate desires to inhabit and rule his earth.

There came, as indeed there was bound to come, a conciliar period of intense intellectual growth in the early Church. The mission of the Church to the world was first scientifically explored at Nicaea and Chalcedon. Two points are of interest here, as we reflect on the second evidence of the Church's understanding of her mission, the great conciliar periods of the fourth and fifth centuries.

1) The councils were conceived as logical fruit of a world experience. They were preceded in every case by a world probe, an apostolic exploration. As such, the councils expressed the Church's will to hearken to the gentiles, to legislate and define only in accord with need, to stress points of doctrine which the apostolate itself had shown as unclear or ill-defined or challenged. In a word, the councils occurred as a profound exercise in world service and in service of "His body which is the Church." Prior to conciliar gatherings; the Church has served the body of man in corporal and spiritual works, in sympathy and prayer and martyrdom. Now, for a brief period, the work of charity yielded before the work of intelligence, as the Church sought out in the Holy Spirit the deeper

implication of her being in the world. So an important historical sequence emerged; experience of the world led to some form of ecclesiastical crisis, and then to a council. From the first gathering of the brethren at Jerusalem, to discuss the reception of non Jewish converts, through the prestigious world councils of later centuries, it was clear that the men of the Church convened in the sacred matters, because the Church was in the world, because she persistently took note of her responsibility to the world, because she formulated the admirable rule that "that which touches all (a law) must first be submitted to all". So vast a responsibility, so deeply realized, required that she periodically take stock of her voice and stance, her language, her ways of dealing with men; review her relevance, give her sons, both bishops and laymen, a hearing, to ponder anew that harmony of opposition in which alone, as she understood, the truth can dwell: orthodoxy and the world understanding, clarity and mystery, immanence and transcendence, Christ and mankind.

2) An example of world responsibility influencing a council is the Greek Christology hammered out at Nicaea. The reasoning, heavily influenced by the Alexandrian school, would go something like this: it was true that Christ was universal saviour; so it must be true that His life, invigorating his Church, would continue to make its entrance into the life of the nations. In rising and ascending, His life had not been taken away from us; it had been changed for the better. To the conciliar fathers, Christ was God of the Greek intelligence, as he had been rabbi and wonderworker among the Jewish peasants. And the best Greek minds had already laid down a pier upon which the daring span of Greek Christology could come to rest. Such terms as person and nature were eminently Greek contributions; they would now form the articulation of the Christian bridge, as the mystery of Christ stood forth in new clarity and strength, for the sake of a new world usefulness.

The bridge was laid down by Greek builders, not for the sake of esthetics, though the bridge was also beautiful, but for the simplest of human needs: in order that humanity might pass over those stones and arches. A bridge is for passage; over danger and distance and the unknown. It links parts of a world that otherwise would remain hostile or at distance or uncommunicative.

In laying such bridgework for such good ends, the conciliar Fathers were not bringing into existence inert or useless formulas, they were really dramatizing the work of Him who was the pontifex maximus of humanity, the builder who in Paul's phrase had made "the two to be one."

And we must continue to view conciliar action in this way; both in order to place the present council solidly in Church history, which is to say, in world history and in the history of human thought; and also to illustrate the regrettable conciliar actions of the last century, when definitions were not generally seen in this way. The earlier councils from Nicaea to Trent had acted in their deepest preoccupations and had their most lasting impact on the history of man, neither from dread of heresy, nor reaction to error, nor a mean spirited fear of the world. They proceeded from the courageous effort to span forbidding stretches of ignorance and cultural diversity, to override pockets of division, to span what we might call simply the rugged terrain of the human unknown.

We would do the great councils a great injustice, then, were we to see their doctrinal mission as an occasion for mere loyalty pledges, or as reduction of the Christian mystery to flat verbalized creeds.

The Christological formulas in fact served two great purposes, each of them entirely mission minded.

- 1) Their first purpose related more immediately to the household of believers. The formulas of Nicaea gathered into coherence the evidence of Christ, who He was, what His task was, what the Church was, what the task of the Church was. This evidence was scattered throughout the apostolic writings and a hundred oral traditions; it was now bound into creeds, easily spoken and easily memorized outlines of belief which the catechumens could master gradually and which would be of immense corporate usefulness as they were recited aloud at worship. The formulas were in fact exact without being exhaustive; they were brief without superficiality; they could allow room both for the minimal knowledge of the uninitiate and the mystical probings of the illumined. They contained in a word, the

whole wisdom of which Paul, John, Tertullian, Cyril, Augustine and other early giants were to form a single linked witness.

2). The second purpose of the conciliar declaration is perhaps more to our point here. We could call them justly, good tools of ecumenism, in the vernacular. The formulas of the councils, hammered out in loud anvils could not but be overheard. And these overheard, not as murky incantations from the underground, but simply as good ideas or intriguing thought, will always invade the public ear. That ear always goes erect when religious men speak a living language. So the conciliar debates were overheard as Greek is overheard by Greeks, or English by Englishmen - in a bus, on a street, in a gathering. And if this was Greek with a difference, it remains that it was Greek cut out of whole cloth. If, in a sense, the language and thought of the Christians was new, it was not new as an import or affront; it was new because it was fresh, and astute, and because it tried and stretched the mind in ways in which the Greek mind had always gloried. That mind had known a great deal about nature and personality and relations and goodness and justice.

Now it heard these ideas in a way which teased the mind both out of itself and more deeply into itself, which spoke of Christian mystery as though it were a Greek mystery, as indeed it was.

We would perhaps find it impossible to regain a sense of the newness, the dedicated complicity between the Church and the Greek world, which were implicit in these conciliar sentences. The formulas of Niceae seem to us unexciting, cut and dried. But if we bear in mind, first of all, the primitive Jewish preaching about "the man Jesus, who.... was crucified, and whom God has raised up", and if we bear in mind the lapidary and subtle phrasing of Cyril - the Christ of two natures and unity of person, the unbegotten, uncreated, eternal infinite One - then what breathtaking gain in understanding we witness! And more to our point of mission, what an exciting complement has been offered to the Greek genius, when the Church held up to it her own inmost treasury, the mystery of Christ, clothed in Greek raiment, praised, formulated in Greek thought. We are witness here to something extraordinarily important and

almost unique, and a period which ranks among the very highest of the Church's history in regard to world understanding and intellectual effort, which was also an apostolate of the highest order since, within it, the truth stood free, without apology or special pleading or foreign bewilderment. The Greeks were in fact invited to come to a Christ who had already come in their direction. He came toward them from the councils, speaking in Greek, ministering to Greek brethren, and in an extraordinarily radical and exciting sense, newly incarnate in the Greek islands.

The bridge building project of the great conciliar age goes on, through the genius of the protestant ecumenists and the genius of Pope John. The particular form of this radical 'pontifical' work thus gains momentum from both sides; both are impatient of a history which refuses to be corrected or rewritten, as though in fact the gospel had been amended by the passion of the sixteenth century, and living men found themselves helpless before the hatreds, polemics and hysteria of the dead.

But the bridge building is receiving pressures from another direction also; and it is more precisely of that direction that we speak. The pressure is not properly a protestant pressure at all; it is a world pressure. And in comparison with the protestant pressure the world pressure is, I would dare to say, an enormously more crushing and formative weight. The protestant invitation to unity is only the first act in a continuing cosmic drama involving both sides, not in one or another phase of unity, a unity which looks only, or even primarily, to the reunion of world minorities in a stronger world minority, but rather to a world ecumenism. So the protestant unity which may be thought of as the fruit of Vatican II is simply, to a long view of history, only the first light and preliminary testing of our Catholicism, the first tentative move in the direction of a vast cosmic probe - into world religions, into the world without religion, into technology and emerging world community; into world hunger and population, into the world as it is.

We are suggesting moreover, that this Church mission to the world cannot be constructed or carried forward by Church minds alone. It must in fact go forward as contemporary life is showing us, not only on the Church's terms, but on the world's terms as well. The time is past, if indeed it

was ever present, that the piers of the Church's mission could be staked out on unknown territory, by a colonial minded, regressive Church, importing her workers, staking off her territories, ignoring the soul and genius of the people she comes among. Such a bridge, were it to be raised, would be more than a curse, a caricature of the Church's method. The architecture of such a bridge would be an eyesore on the landscape, it would exist only to affront and would invite to violence. Indeed such an effort, like Gothic in China and Latin in Africa and Spanish in the Near East, would show no understanding of the architecture of Christ's mission at all; but only of clericalism, domination, arrogance.

Moreover, the tenor and spirit of our world are not those of Nicaea or Trent or even of Vatican I. Since even the most recent of the councils, the world has altered enormously; and I suggest that this world change, already in fact occurring, has already brought about ecclesiastical change; and I suggest further that the changes now operating both within the world and the Church have profoundly altered our mission.

I suggest that our world has become a lay world, a secular world. This is indeed a momentous change, and a new direction which the past five hundred years have brought to pass. Its evidence is multiple, and has been analyzed by every Catholic thinker worthy of note since Leo XIII. What indeed did Leo's letters on the social situation recognize, if not that man had broken through the wall with his own naked hands, the wall on which had been written: ignorance is your fate; poverty is inevitable; you and your children are bound to the wheel on which your fathers were born and died? In the 19th century, Leo implied, man had broken through. He might have added, "with or without the Church."

With or without the Church. The phrase is ominous and very nearly universal today.

With or without the Church, man's life will become human. With or without the Church, the chains of colonialism will be broken; black and yellow and red men dream of freedom, and awaken from their dream, and reach for their weapons - with or without the Church. With or without the Church, men will stake out their own acre, and be masters in

their own house, and sit at their table to break bread - a bread which will be neither a dole nor a bribe nor the refuse and crumbs from affluent nations.

With or without the Church, men will endure the journey which leads from slavery to freedom - they will rot in tunnels and prisons, will be set on by dogs and beaten with truncheons, will undertake freedom rides and stand in kangaroo courts; and they will prevail with or without the Church.

There has never been a time, you will agree, when the mission of the Church stood or fell in proportion as the Church joined or refused to join her mission to the hopes of men. In the past it was perhaps enough that charity on the one hand and dogmatic suppleness on the other defined the Church's mission. She was sent to an unawakened humanity, or to a humanity that had not yet put away the things of a child. So she was faithful to her mission by translating her truths into new languages and forms. Together with this, she fed the hungry and clothed the naked and ministered to the dying.

Now this history of mercy and intellectual witness wins our admiration and serves as a master image of the Christian mission. But history, even when it is endlessly inspirational, will not do for living men what they only can do for themselves: define anew the Church's mission. The needs of past times were met by a form of mission appropriate to those times; but those times are past; and so is that form of mission.

Today, in the judgement of thinking men, it is not enough that the Church minister to an adult world as though it were a world of children. It is not enough that the Church serve a viable and intelligent world as though it were a sick world, or a retarded world, or an infantile world. It is not enough that the Church have her eyes open and her mercy ready, only or primarily for the sake of those who are contributing least to the forming (or deforming) of the new world. It is not enough that the Church appoint her best men and women to care for the immature and the old, as though to minister to those were all her mission, while in the world imaginative men, the moulders of life's new forms -



while these make and break and remake human life without the Church - without her presence, her conscience, or her vision. It is not enough, in sum, that the Church conceive of the world as a vast nursery or hospital or orphanage or parish; such an idea is essentially unreal and is productive of illusion in those who accede to it.

We have said that the world has grown determinedly secular; that it has broken through the structures that formerly protected and prevented it: protected it from inner anarchy, prevented it from the discovery of its own outer world. The world believes implicitly today in its ability to define life without the Church, as it believes in its ability to run its polity without a monarchy, to shape its cultural and political future without the colonial nations; in sum to work out its own salvation on its own terms and at its own pace.

All this is, of course, a beautifully wrong analogy; it presupposes that the Church is of a piece with dead colonialism and empty thrones. In denial of the analogy, we must continue to assert that the Church, perpetually on a mission to the world, continues to be herself - neither colonial nor monarchic, but sacred, from above, transcendent to human life. Yet we too must beware of loose language; the transcendence of the Church is not an immunity from history in the name of eternity. It is rather a transcendence which is destined to become immanent, in the image of the Word of the Father, in the image of the human soul; the Catholic mission is to act as the soul of the body of man, and in that very effort to become incarnate in mankind, again and again, according to the forms which consciousness, culture and community are giving to man's cosmic body.

Now these forms of human life today are governed by an expanding network of structures, a complex web of socialization, so delicate, so cunningly knit, so strong, that a blow struck for or against humanity in any place in the world, sets the whole web vibrating in sympathy or anger or exultation. With or without the Church, the web is spun.

With or without the Church, the web will be spun finer, stronger, of ever increasing breadth, until its interstices include all men, all cultures, all aspirations, in a single organism of life and community. With or without the Church; man will become mankind. This is the appraisal of man

today; he is simply not detained, in other words, by a sacred claim which is merely a tradition, merely transcendent, an appendage to the present; neither is he interested in any serious way in a sacred system which merely cares for his children and his old, whose mercy binds up the wounds of his brutal progress: the ill, the defeated, the broken.

The basic reason for his mere tolerance of such a Church or his positive contempt for it, lies in his growing capability of doing all these things for himself. He is increasingly well equipped to pay in works of mercy the price of his own merciless choices - his socialization systems increasingly plan for orphanages and schools and hospitals and hostels and all the other ministeries of mercy, as part of his own inclusive, self sufficient world. He plans to build these centers and staff them and maintain them. And he wants control of them. If they already exist in given underdeveloped areas, he sees them either as part of a past now done with, or as positively tainted with colonialism, as sacred monuments to secular tyranny, institutions which are an affront to his hopes. Witness the situation in Cuba, or in parts of Africa, or in Ceylon, where it is at least probable that the Church could act with more wisdom than merely to organize her political power to retain institutions which the new nations are determined to control. Simply, man does not need a Church that comes toward him today, offering to do for him what he can do as well or better for himself. Such a concept of Church mission, unselfish and venerable though it be, is in fact residual. And in the eyes of the new nations it is a luxury; it wastes personnel, it wastes money, and facilities. Moreover, it creates pockets of reaction and dissociates youth from the main effort of the nation, in favor of colonial or parochial loyalties.

The persistent mistaking of fringe benefits for essentials, of peace for the will of God, of material well being for religious vitality, comes to its tragic term when peace, and affluence are snatched from us; as is the case in Eastern Europe, or Ceylon, or Cuba, or Mohammedan Africa. In such a case, we find ourselves battling to preserve claims and institutions that time and events have declared void. But which we have arbitrarily and childishly identified with the will of God, and to which we cling with the grip, not of life, but of death itself. We find ourselves in such areas

fighting a rear guard action for the sake of benefits which have nothing, or only very little, to do with the gospel or the Church. We find Catholics in such countries, often under the leadership of their hierarchy, settling into a moody dream world compounded of best privilege, envy, and fear of the will of God. Or we find Catholics, in enormous numbers, fleeing their homeland, to join the worst forces of reaction elsewhere. And all this occurs in spite of the injunction which any real sense of mission would give us: to imitate the heroic early Church, to stand firm under tyranny; to discover once more, under circumstances of loss, prison and suppression, these riches which constitute our true being: the font, the altar, the word of God - one another.

The Church, like many good thing which have inhabited the earth for a long time, has lost an old world because she was part of that old world. That old world was somnolent, afraid and senile. It could not awaken in time; its old wits could not cope with youth, and fiery resolve, and the kind of hate which is a fierce new visitation of love. Such a world, world of the right, the world of privilege that was unearned; and of power that corrupted, could not cope with new complexity, new frenzies; its old fingers could not find the pulse of birth and death; it could not prescribe remedies or purge bad blood, or give of its own blood, which was too thin and sour to restore anyone.

And in the old world, the Church had grown old too. She had traded her youth for security or peace or institutions or the superficial horror called, by the enemies of change, "public order." The Church grew used to a mission toward children and women; to conducting schools that blessed the old order; and fought change to the wall. She wrapped herself in the flag of the oppressor, she grew used to being led out on state occasions, to standing in dignity among the guns and uniforms, to testifying to what we might call the colonial creed: that human liberty or human dignity were good things, but paternalism and peace and order are better things. She taught that the good Catholic will not cry aloud when liberty or dignity are indefinitely withdrawn; that the good Catholic will not take up arms in human causes until the Church has scrutinized them; that above all, the Catholic will never consent to work side by side, fight side by side with the Marxian abomination and

that if he dares do so, his eternal salvation is in jeopardy.

In such a way, the Church lost her world; by such wrong reason, by such goodness grown sterile and stern and unavailing, by human concessions to evil because it was powerful and plausible, by dictating to youth and stemming its energies, until youth grew too old, by turning energies that might have been her energies, into envy and hatred, by shouting at man instead of listening to man, by applying the dogmatic remedy to the carnal injury - by acting clumsily or tardily or not at all; by speech when action alone would avail, by silence when only speech would avail, by sincerity which was wrong headed and clericalism which was hard of heart. So runs the litany of our loss.

It was not that the Church was evil. It was simply that in many places she had grown old and afraid, very nearly deaf and blind to what stood before her. She was caught in a complex tangle of concessions and compromises, bemused by an old order posing as an only order. And she heard every clock but one; and that one must be compared to the bomb which is time itself, and whose timepiece is the human heart, whose hour is now the eleventh hour. That heart, the heart of man - furious, fallible, now slowing perversely, now quickening explosively, exploded, destroyed, took command. It began a merciless pruge of its enemies. And it stood at the wall those whom perverse fate had cast as enemies of the people, whom every instruct of vocation and anointing had destined as friends of man.

You note that I am attempting to approach the Church's mission from the world's point of view. This is not a popular or easy venture. It would be much more simple to concentrate on those areas of the world which still give acceptance, however superficial, to Catholic belief, which still support a mission which presumes that neither the Industrial Revolution, nor the Russian revolution nor the Cuban revolution, had occurred. We could speak tenderly of the past, which in so many Catholic consciences is the only present. We could speak of a Church which was walking hand in hand with tyrannies of the right as though human life were perpetual and public renewal of the vows of marriage between Church and state; as though the silence and scorn of the world meant nothing.

But life has a discomfoting habit of moving on; and of drawing the Church with it; sometimes in a tumbrel, and sometimes in limousines with the great of this world, sometimes as sweating richshaw boy. We are presupposing that the mission of the Church implies an openness to play all or any of these roles in the world; in any case, to move, to submit to change as the first requirement of effective change. We have said that the mission of the Church to an adult world implies a special relationship of the world to the Church, a thousand roles of the Incarnation. We have further implied something that can now be stated quite openly: that the modern world, pummeling the Church with perplexing new relationships and refusals, forces the Church again and again to review her mission. Is she out of step? Is she playing court to the powerful at the price of man's hope? Is she pariah, wrapped in a colonial flag in China, drawing ruin to herself as the enemy of a culture older and more noble than that of the west? Is she touching new shores, weighed down with trinkets and possessions that will comfort the unexorcised heart but will enrage the men of thought and depth? Is her mission, finally, so badly stated, so childish, so senile, so clumsy, so disrespectful of man, so archaic as to win only smiles from the polite and contempt from all?

Such questions, induced in us by the impact of our mission meeting the realities of time and this world, are all to the good; they keep us open to human life, freed of daydreaming and idolatry of the past, of clerical arrogance and lay inertia. Such questions also help men, as only the pressures and ironies of human experiences can help us, to renew our self understanding. They help us avoid the mortal danger to our sacred mission - the danger that is, of identifying our mission with the past in the name of eternity, with Europe in the name of the faith, with a projected egoism in the name of true God.

But to state our question of mission on the world's terms, what precisely can the Church do for the world which the world cannot do for itself? Or to state our question of mission on the Church's terms, in what does the immanence and transcendence of the Church consist?

Our reflections, I would suggest, invite the Church to a new understanding of her transcendence in relation to her immanence; and in this a new understanding of her mission.

She must purify herself of a transcendence which is merely an ecclesiastical will to power. This is a commonplace which in the light of the council is becoming a cliché. But it is good to reflect that the majority of thinking men in the world, are unconvinced that their fate, precisely as human fate, could safely be placed in the hands of the Church.

She must purify herself of a transcendence which prevents her from taking the present times seriously. Remoteness from life, blindness to human hope are the measure of her distance from the key realities for which the best of men willingly live and die today: justice, freedom, human dignity.

She must purify herself from the transcendence which demand that human progress submit its inner being to her; that she must initiate all human movements -- cultural and political and intellectual -- take leadership in them, dictate their findings, or exact submission of their methods. She must in sum, cease acting as God which she is not, and begin acting as man, which she is.

She must purify herself of all jargon, double talk, clichés, pretention of language, curial rhetoric. She must cease talking to herself as compensation for the fact so few men listen to her. This will require facing a painful truth: that fully 70 percent of mankind today, is supremely indifferent whether she lives or dies, are unconvinced of her human value, blind before her mystery, deaf before her speech. She is in fact no longer even considered an enemy or a threat; she is rather looked on as a kind of relic in a park, green with age, the statue of a child, a minstrel, an old person, a favorite beast even; the Church of Patrick's parade, Going my Way, The Sound of Music -- but in any case, something grown more and more inconvenient to the new city, to its new architecture and layout and therefore possibly to be melted and recast into something useful.

She must purify herself of the transcendence which has identified itself with certain institutions, whose usefulness any thinking man would bring into question. Many good men and women here, by their courageous search for mission, have done just that. They bypassed a whole network of established Church life in favor of life itself. They have sought out once more the wellsprings of life, which are the person, singly or in groupings. They have avoided false and foolish effort to multiply institutions for their own sake, or to keep them going when they have lost all initial drive.

Such laymen must continue to help us see clearly and act needfully; they help us avoid forcing the sacred to become the ape of the secular, to keep up, they say, or to compete, instead of joining ourselves to communal effort. They help us see that a sacred mediocrity is not preferable to a secular excellence.

There are lines of correction, of remedy, of rediscovery of mission here, in the effort to know what the Church is, to know what the world is. The first effort is our life-long catchup; and so is the second. So delicately and cunningly indeed is the membrane of our mission joined to the membrane of the world that the place of juncture quite disappears in an effort of mutual service: grace to the world, human richness to the Church.

We will perhaps come to realize more deeply during these days, a truth which both the Church and the world are holding before us: that the Church can never be herself apart from the world, and that the world remains a stranger to herself apart from the Church. And such a realization has its price attached. In a Society of Jesus where the vision of men was equal to the will of Christ, such a meeting as this would undoubtedly have taken place some fifteen or twenty years ago. At such a time, our proceedings would rather have been prophetic than remedial. We should have been preventing and leading the times rather than reflecting and catching up with them. But the cross of believers is often constructed of their own blindness. More soberingly it receives upon its punishing wood not the guilty but the innocent. I firmly believe that the last twenty years and our failure to act have grown the tree and fashioned the cross upon which some one-fifth of humanity now hangs in utmost deprivation, in despair, in the draining away of human and sacred life.

Still if we are too late to claim the dignity of prophets in the Church we can shoulder the cross, and minister beneath the cross, whose anguish we take responsibility for, whose heavy burden is our own, our brothers, flesh of our flesh, bone of our bone.

And deprived as we are of one dignity - that of the man who saw in time, spoke clearly, and acted, we find ourselves clothed in another one, pure gift. I would not presume to give our dignity a name. But it is that of men and women who seize, even out of heartache, tardiness and unaccountable wrong measures, the largest possible hope and remedy. It is those who give, with a realism which is

something close to holy despair, a larger measure of themselves than good times or normal needs could ever summon. If indeed our action is late and partial and insufficient, there still remains the kind of courage that acts most powerfully when all is very nearly lost; it does with what it can; it is not defeated by the bureaucratic absurdities, by the feverish pursuit of non-essentials, the authoritarian coldness of so much of Catholic college life today.

It has been brought home to us, even in the short span of six years of overseas effort at LeMoyné, that there is a healing and unifying grace in even small efforts, when these are genuine in intention, when they respond to real needs and lead in human directions. I would not suggest that the healing and unifying process stops with the students who become involved. For those priests who lend their priesthood to this service, a renaissance of priestly spirit is promised. Such an effort as we will be discussing during these days has the simple virtue of leading us all, priests and laymen, out of the tangle and complexity of modern life into what Robert Frost called simply "the clearing."

REPORT ON SMALL GROUP DISCUSSION OF FATHER BERRIGAN'S TALK

GROUP A: One of the questions that came up was whether this conference was concerned only with the people destined for the foreign missions. Of course, Father Berrigan has given the answer in his paper: the idea of "missio" could not be 16th or 17th century ideas but a distinctly new idea which is in relation to the whole world. A missionary is every Catholic.

GROUP B: Our group concentrated on three questions that were suggested by Father Berrigan. First: would it be possible, as Father suggested, for a new social order to be created without the Church? The consensus seemed yes. But, of course, the type we would want would not be possible without the Church. The next question: How can we develop in our students this greater social consciousness? Suggestions were made that some international involvement was the key to creating social consciousness in the students. It was recommended that teachers show a greater willingness to allow students to fall on their faces, if necessary, in intergroup activity, rather than an over-paternalistic attitude. Our commitment should be on a person to person basis, our training itself should come in a person to person situation, and less interest in humanity in the abstract, and more in the persons. The last question: Should we give up separate groups and concentrate on the Peace Corps? This was enlarged to: should we even give up such things as separate Catholic schools and concentrate on community agencies. We never got very far on the latter part. But on the matter of the Peace Corps it was suggested that it wasn't an "either-or" proposition. We need both; and each particularly Catholic institution was needed, first, to sustain the people involved in the secular organizations, and then to be a collective witness; the speaker gave the instance of the case of ACTU to the AFL and CIO.

GROUP C: Group C first of all reviewed the contents of Father Berrigan's talk and then discussed the role of the laymen in the Church and the kind of competence they must have in several areas in order to be effective. We then discussed the kind of relationship that could exist between the layman and the people with whom they would work.

GROUP D: Our principal conclusion: we have to do something more by the way of going out and getting in contact with these other people, following the example of Pope John. As Christ ate with sinners and publicans, etc.. We just can't sit back and say that Communists and Protestants are wrong; somehow we have to go out and work with them. As one of our laywomen said, the thing that we layman fear is that we are not sufficiently prepared to meet these people. We have been trained too often by the Baltimore catechism. We need something more substantial if we are really going to go and meet the people on their own ground.

GROUP E: Our group would like to ask Father Berrigan what he meant when he said: "Man will become himself with or without the Church."

PLENARY DISCUSSION OF FATHER BERRIGAN'S PAPER

FATHER BERRIGAN: Well: the statement was a very clumsy attempt to verbalize what I think of as a world judgement or world wave, which, to be arbitrary, since the late Middle Ages or the Renaissance period has become a dominant coloration of human effort and of human thought. We find a progressive shunting off of the Church so that the formation of humanity and the formation in depth of the individual is more a question of a kind of anti-theological or anti-Christian attitude. There have been, of course, simply stupendous human gains along the way, but they have been gains in spite of what you might call the ideal order of the will of God. So, man becoming more and more determined, violently and brutally so, to be himself, puts the Church in the breach, as I tried to suggest, with regard to her real incarnational will. The point being is she willing to interpenetrate her properly sacred effort with the hope of man which has become more and more violently "human", using the word in the sense of Pius who said, quite simply, there is nothing either in life or in the next world which could be called purely human.

FATHER GERKEN: Would you really say that man can achieve his perfection without the Church, achieve his perfection without the forms that seem to be identified with the Church? Would you want to say that man could be himself without the Church?

FATHER BERRIGAN: No. The question was taken entirely in the context of the judgement of modern man; not a Catholic judgement but as a kind of world judgement in view of the Church.

FATHER ALEXANDER: In regard to that question of the ability of man to reach perfection, don't you think we have lost a great deal of the wisdom of the early Church in regard to what man alone can do, man without the Church? As you know, the early Fathers of the Church held that, in their attempt to go out to the Greco-Roman culture and understand it, they were not going to a world that was foreign to the Church, because they always conceived the Lord of History as never abandoning his people; God working in those people is able to produce

a state of natural perfection which, of course, in the present design is not complete perfection. The Church therefore, has its greatest relevancy when it sees how far man can go and is able to show him how much further he can go.

FATHER BERRIGAN: Yes. Very true, Father, very true. I was also thinking that perhaps today we are becoming more and more aware of what the Church can and cannot become without man. We also see that the Pauline thrust we notice in the Acts of the Apostles and the other Letters is really a twofold effort: the effort to penetrate without, and the effort to be penetrated from without. In the very effort to move out of the childishness and illusion of the Hebraic reliquaries into Antioch and the Mediterranean world, we had the purifying of all the stain of isolationism and temple worship and, you might say, the idolatry of the Promised Land in which the Church can always be tempted to settle.

I am trying to make the point, which I think is so crucial to our days here, that our Church finds herself today "like a soul without a body", just as without her the world finds itself like a body without a soul. And so we have this tremendously felt mutual need.

FATHER TOM MORRIS: Father you spoke in your talk of the forms that the Church puts on as she goes along. In some countries these "forms" are weighted toward schools and when we lose them, we lose many of the people, as is happening in Ceylon today. Would you think that the Church in some way dissipates her energy because she is taken up so much with school work? I am not saying that we should debunk the missionary school, it can't be done, but in our efforts to sustain our Catholic mission schools we expend practically all the energy of all the religious and lay people combined. And we don't have the energy to think in terms of new directions. Do we put too much emphasis on the schools as being absolutely necessary?

FATHER BERRIGAN: I think Father's question is an enormously large and difficult one, although a very just one. It seems to me that as the world sort of draws its fingers into a single fist of mutual effort and communication of life, we can't really have the spotlight put on the Church in any one area of the world without having by ricochet at least the invitation to a tremendous

reevaluation of our local scene.

For instance, the loss of all these structures, which is certainly in some sense providential in various areas of the world should force us again to realize at home the all important distinction between what the Church is and what is of man within the Church, as Pope John would put it. It is quite clear for instance, that to be reduced to the font and the altar and the community and pulpit in great areas of the world is going to result in a tremendous revitalization, rediscovery of the Church Herself.

Dorothy Day put it so well when she said that without persecution and without setback, we are always in danger of putting the institution ahead of the person. If we dig in and find out what the Church is, we find it is this sacred being and its sacred group, and then the divine gifts which are incarnate in the sacramental and verbal system; but we don't find any other absolutes.

I don't know what sort of shakeup will help us realize that we are still an "in-group" in this country and that in a certain sense the effort to the outside world is still very much waiting on us, but maybe someone in the audience could comment on this.

I think more and more that our school system is going to become a kind of leaning tower that is going to topple upon us unless we begin to step out of the way.

MM FATHER FROM AFRICA: I was in group "E" where we discussed the very question of what the Church is and what is man's role in the Church. We got a little confused about change: if the Church should change, who changes, the institution or the people?

FATHER BERRIGAN: The people who come back from Iron Curtain countries have pointed out that the Church is forced back to the roots in these circumstances and rediscovers what is essential. I don't think there is a total answer relevant to us. I think in a developed culture where the Church has breathing space, a certain institutional life is of the essence to that circumstance, although it may not be of the essence of her life. To

suggest that we begin to disrupt and destroy these institutions in favor of a total outward movement, I think would be a little ridiculous. The question is always of some sort of viable balance. I suggest that this balance has not been reached when the contribution to the public life is so minimal on the part of so many dedicated and unusual people, as we have in the Church, and it is the balance of that "outer-effort" I think we are trying to recover.

GERRY MISCHE, AID: Pope John today seems to be stressing communion in divine life as the key to membership in the Mystical Body, whereas Pius XII spoke of membership in terms of faith and relationship to Rome. Pope John's stress seems to put greater emphasis on the fact that God has prepared the way for unity in the Church by his work among all people. Without such an attitude, it would seem that there is danger of "binding" God, so to speak /act only in a certain formal structure. I just wonder if you would make a comment on that relationship between the stress of Pius XII and Pope John?

FATHER BERRIGAN: I think maybe one of the long term contributions of Pope John's whole outward effort will eventually be the healing of that great wound and sort of chasm that has developed between nature and super-nature. The distinction in history is extremely important, of course, but the division of the two is one of the most destructive elements in the whole history of the Church. Once we begin acting as though nature and super-nature were in fact or "in life" distinct from the life effort of man, we are involved in something extraordinarily destructive. We are involved in the loss of the whole human sense of the sacred and the loss of the whole divine sense of the human.

Now I would think that the living effort to confront living cultures and world religions, beginning with those at our right hand, the Protestant community, is going to be the beginning of another great Antiochean effort outward from Jerusalem. I do not know what I would have to say beyond that, except that it seems to me that, as Father mentioned in his very early comments on the floor, the period of the Fathers, any great period of the Church, has been one that went into a new geographical area not only announcing but listening.

Tertullian spoke of the resonances of Christ already present in humanity, and he saw the incarnational force as a magnificent overflow of the divine sacred energies into all times, all histories, all cultures.

So I think from my very enfeebled point of view that my main point this morning is something that will probably detain us for the rest of our lives: that if we see history in its full horizons, as perhaps Pope John seems to, that Protestant effort is strictly a curtain raiser on the Church's effort. The Protestant-Catholic unity in God's good time will only form another world religious minority in the great seas of the world.

The measure of our Catholicity will not be in any sense: are we willing to sit down with Protestants? What is the most picnic and undemanding project ever suggested for adult people. The real effort is: will we join hands with Protestants, who, according to Cardinal Bea, are already members of the Mystical Body, in the great social action of the world, in exerting that leverage upon world religions which will make Christ fully eloquent and fully present in His world.

MR. JAMES LANG, CANISUIS COLLEGE, BUFFALO: We were discussing the whole question of "mission" in our group conference.

We know that the mission of the Church since the day it was founded has never changed, but the way in which that mission is carried out does change. Today, is it to be done through social welfare institution or on the intellectual level? Or is it through a combination of means? Just what would you say is the way in which the mission of the Church is to be carried out today?

FATHER BERRIGAN: Well I tried to suggest that it seems to me that this whole thing evolves somewhere along the lines of what we might call the "human implication" or "human radiance" moving outward from the specifically sacred mission of the Church. The defeating and destructive thing has been the isolating of the mission from human life and from human implication. Now, the ability to see this in its true incarnational splendor would admit to the sacred core of mission (go, teach, make disciples of all nations) but at the same time see

the human carrying out of the sacred task as permeated by divine energies which have involved every man born in some connection with the Incarnate One or the Incarnate Church.

The Church's mission should be, in the highest Greek sense, a kind of recognition scene. She does not enter upon a new land in order to announce the Word to those who have not already heard it in some mysterious way. She comes as a teaching Church and a listening Church. And so we have this extra-ordinary need of culturally aware and fully human beings moving outward and until we are that way we had best stay within that wall.

MR. CRAIG KINZELMAN | FROM XAVIER: Father, you made a statement that the world now finds herself "a body without a soul". It seems to me that certain thinkers in the world do find a certain satisfaction and "soul" in their ideas. If we are going to come to a realization of what Christian humanism is, I think we have to realize just how far they can go, before they do need Christianity.

FATHER BERRIGAN: First of all, my comparison was highly unreal in the sense that it is drawn not actually from the state of things, but rather from the impossible supposition of the Church's total absence from the world. The world would then be left like a corpse. That was a quote from a Church Father. This is in no sense a statement to be used as a missionary tag: the world without the Church is like a dead body. The fact is that the world is never, and has never been or will be without the Church, in the large sense that Pope John is teaching to us.

It seems to me that our outward movement must at the same time be profoundly reverent recognition of an inward movement, the incarnate Christ in some sense meeting the eventually incarnate Christ, or the Christ already incarnate in some way.

You remember that St. Augustine speaks of the Last Day in terms of "the one Christ loving Himself." This process of enfolding and mutual recognition of the members is already going on and our measure of acceptance of the Protestants will probably be the measure of the demands made upon us for the next step. But let's not delay too

long on something that already seems to me largely settled: the communal membership of those in Christ's Body and the effort to work with them in the issues of man.

FATHER RICHARD M. SORLEY, GEORGETOWN: What about the encyclical on communism that says Catholics can not in any way cooperate with communism and your remark that something should be done about getting along with them?

FATHER BERRIGAN: I think the question would have to be addressed to Pope John and you'll have to ask him about his recent meeting with a rather prominent member of the party. It seems as though he is giving us a dramatic modification or footnote to the encyclical which is, in some rather important way, corrective.

MR. KENNETH HEPBURN, FORDAM UNIVERSITY: I would like to tie that last question in with the one that Jim asked about the mission of the Church and what the mission work is.

I think it is a real problem if you try to specify a particular work; rather, I think the mission of the Church is an attitude, a loving attitude toward others. And you say that the process now of the world is enfolding. Perhaps the very phrase "working with the other groups" is damning in itself. It goes along with something mentioned before: "meeting them on their own grounds." Maybe I am a verbalist but this presumes a difference in personalities between "us" and "them" and I think that once this presumption is made, there is a barrier set up that makes any kind of dialectic or dialogue impossible. I think that the mission of the Church is to establish an attitude of "outgoing."

FATHER BERRIGAN: I wonder if anybody would like to take up this little fact that occurs to me as important in view of Pope John's efforts not only with Protestants but with the communists and all men of goodwill. Is it possible that the Marxian Left could be softened and less brutalized and less anti-God if the Catholic Right were not so far right?

THE WORLD SITUATION STIMULATING LAY ACTION BOTH WITHIN  
THE STRUCTURE OF THE CHURCH AND THE INSTITUTIONS OF THE  
WORLD.

MR. ROMEO MAIONE: Presently attached to the Canadian  
Bishops Conference, Ottawa.

Following Father Berrigan, I feel a little like that water at the Wedding Feast of Cana. It is going to take quite a miracle to change what I have to say into the vintage Berrigan! But I shall try, as a voice from outside of university circles, to at least try to get you to think a little like the people in the world are thinking.

I have been asked to speak on the world situations stimulating lay action within both the structure of the Church and the institutions of the world. I would rather take exception to that title right off the bat. Although they should stimulate to action, I don't think it is necessarily true that they do. An analysis of the world's problems can easily result in a tendency to get away from it all; their complexities are as apt to paralyze as to stimulate. I rather think that the majority of us hope that in some way the underdeveloped countries will somehow detach themselves from our world and set up a new planet of their own, away from us, and leave us alone. The good, positive reaction to the world problems in developed countries is more a result of fear than of positive love for the peoples of the underdeveloped countries of our world. It is in this kind of world situation that we, as Catholics, have to take stock.

As Father Berrigan said, the world is every day becoming more and more one. Nationalism, the myth of nationalism, has no place in our modern day world. Although the national myth can help the people in the underdeveloped nations, can move them to do something about their own problems, it is not going to move the developed nations to do something about those very problems. This is a tragedy, for the world is and is becoming one.

We have moved from rural civilization of three centuries ago into the nation-states and now we are moving without pausing for breath, into a world that is

necessarily going to be international. This is a question of reality.

Technology today has made it possible for man to be one. We are living the adventure of humanity's unification of humanity. It has come about because of instantaneous communication, because of modern mass transportation; today there is no valley or mountain top to which you may go to hide from the world.

The economy of our world can no longer be a specific national economy, and if we continue to try to make it as such we will prolong the tragedy of the past and the richer nations will necessarily exploit the people of the poorer nations. That is the history of the past that has shaped today. When the Western world went out to the underdeveloped regions, (and in some places the missionaries went right along with the soldier, and in some places wrapped themselves up in the French flag, and other flags in China, or in the Moslem countries) the economy it developed was an economy geared to that of the mother countries.

If there has been good that has come out of colonialism, let's accept it, but at the same time we must admit that the geographic divisions were based purely on an exploitive economy. Remember 1885 and the Berlin "birthday party" at which the European nations sat down and divided slices of Africa, cut up races of people. All the European nations wanted was a little spout in order to be able to build their railroads and move into the interiors of the countries and take everything possible out of that country. Now the economies of these countries are prisoners of the world economy which we in the Western world dominate and control. And this is a great hindrance to the economic development of the underdeveloped areas. Coffee, bananas, copper control the destinies of nations because these are the products that the Western world wanted to get. The original agricultural economies of these nations has been broken down. Yet we must face the reality that in spite of all the factors against it, the world, for good or for evil, is becoming economically one.

At a much slower pace the world is also becoming more and more one politically. Today the nation-states, as Pope John has recently pointed out, cannot solve their problems without some kind of world authority. Just as the nation-states needed a national government, and the villages before them needed central government, today the global village in which we live, if man is going to survive, necessarily has to aim at some kind of world authority. However that is done, through an increase of power for the United Nations, or a world type of federalism, it is going to have to be.

At the same time, more silently but even more powerfully, there is a whole technological world culture developing. You can't go anywhere in the world without thinking that you never left home. As a matter of fact, I can remember speaking about some of these problems to a group of White Fathers. (They used to go home on leave every seven years to catch up; now they go home every three years!) One of them said to me that they had no problem with this business about a technological culture in his particular remote section of Africa. I asked him if he had Coca-cola there yet. He said, "yes," and I told him "don't worry the rest will be coming along right after it." One of our great myths is to think that the Catholic Church is the greatest missionary organization in the world. Coca-cola is a much greater mission organization than we are.

We are going toward a one world type of culture, we are going toward a one world type of economy, and we are going toward a single political world and the majority of us in the developed countries are scared. The big interest in Latin America over the period of the last ten years stems from the fear that we are going to be outflanked by world communism. For that, I have to express my thanks publically to Communism because at least it has awakened us to the poverty and suffering of the rest of this one world.

If I keep on insisting upon this one world, it is because we have to get out of our heads the separation we try to make between the developed countries and the underdeveloped areas. For there is a distinction to be made, but that distinction must not separate; the problems of the world are common to all in this one world.

Christians must not only bring the faith to pagan people; in our own countries we have to be able to bring the Christian faith, human faith, to technological man, who sees his salvation through technology and through science. The hunger, for instance, for truth, for wanting to know "Who I am, what I am and where am I going", in some ways is much stronger in our developed countries than in the underdeveloped areas. I remember a Latin American couple coming here with a good friend of mine and spending three months in Canada and the U. S. to get a feel of what was happening in the developed countries. He came back to me and said: "you know, traveling through Canada and the U.S. where everybody keeps asking me if we have time to save Latin America we get the feeling that people here think North America has already been saved!"

We in the Church have to realize that we must save all men, the technological man, the man who is in the arrow head of progress, the North Americans, going into an unknown world and the rest of the underdeveloped countries coming in along with us. We are making a break-through into a higher level of human existence. The whole of the world not just a part of it. Recently in the powerful book "Understanding Tomorrow", the author claimed the world has changed more in the last generation than it has in all the previous generations put together and that it will change more in North America in the next ten years than it has in the last generation. It is not just a question of the underdeveloped areas, it is the whole of humanity that is involved, must be involved. As the complexity of life increases, the complexity of economic planning must also increase so that men can control the changes that are to come. The ordinary man isn't interested in the complexities of the structure, in the complexity of planning and there is every danger of a new chasm developing. A whole oligarchy is developing, not necessarily bad at all, to direct the planning of the future. They say that it will take too long to explain this to people on the factory floor, so we are going to have to get on with the job ourselves. And so a gulf starts to develop between the masses of the world and the leaders.

In politics it is the same way; it becomes a question of who is the greatest demagogue and who can promise the most without really explaining to the people the complexities of the structures involved. Yet today the people must understand. Art itself is closing itself off in its own small group; television playwrights who are getting sick of writing Ben Casey and the other sort of 3 - 10 things to keep the masses of the U.S. and Canada happy, isolate themselves in little groups and write little plays for one another in little oligarchies of art, divorced from the people.

Our mission to the one world necessarily has to start within our own society. We have to somehow understand our problem, we have to somehow become involved in our problem before we can really go on and help other people. We have to start realizing that when we go to Latin America to help the Latin Americans, we are not stepping down from a pedestal to the poor peasant; somehow by going to the poor of the world, we not only help the poor but we are helping ourselves more. I hope that when the Peace Corps and Papal Volunteers come home, they bring the village-type people, the insular people we are, into a lived awareness of our new, our one world.

In the Church we have to realize that the world is our place. The Church collectively was scared of the modern world. I was going through Rome one day with a priest. As we went by the Quirinal Palace, he said, "You know, that's the president's palace now, but in 1870 that was the Pope's palace, before we lost the war." I said, "I'm sorry, Father, you mean 'before we won the war in 1870'." Of course in 1870 it was only the Holy Ghost that knew that we had won the war. Some 40-50 years later, we are starting to realize the work of the Holy Ghost and the truth that by losing, we won.

When we first began to come into the modern world, we backed into it. From our isolated tower, we sent social teachings down to the peasants. We felt we had to do something about world problems because if we didn't the communists were going to do something about them and that would be bad. So we had to do something. The more positive persons, were interested in developing some kind of an economic basis so that man could live the moral life. But we never gave to the world its intrinsic value.

We gave our people little motivation to appreciate the world. For the last 18 or 19 centuries we developed a very complete theology of redemption but our theology of creation has been very slim. We say "the world was created by God and now let's get on with the redemption." Yet we only fully understand the redemption in relation to creation. And we can only understand our creative role in the world in relation to redemption.

Today in Europe, you can always get in arguments about creation - because Europeans have begun to realize that man is beginning to realize that the world is changing and that he can manage this change. Change today is not a matter of 10 generations but of 10 years: man can observe the change and realize that he can have some power over it. He is starting to appreciate the wonderful words of Genesis: that we are the kings of creation, that God has made us so. There is not much difference between that thought and the thought of John Steinbeck when he received his Nobel Prize. He said, "In the beginning was the word and the word was man." It sounded very sacriligious, and it is in a way, but there is truth in it from the angle that God has given to man the task of accomplishing creation.

The redemption does not mean just a redemption of people; it doesn't just mean that God took people out of a hock shop. He took the whole plan of the Father for the world out of the hock shop. To fulfill that plan, we need a spirituality that will plunge us into the world to accomplish God's creation. It is there we will find God. The secular clergy has too long beset with a monk-type spirituality and the same is true for the laity. We have to see that by the lay state, by Baptism, we are not removed from society, but rather that it plunges us deeper into the world.

The mystery of Christianity is a very simple thing: God loves us and the only way I can live God's love is by loving my fellow man. That is what it means to live Christianity. There is no other way. If somebody could tell me how to do it than by loving people, good. It is hard to love people. And yet Christ is waiting for us in people and in people in concrete situations.

The will of God is not a sort of abstract thing that moves on radio waves between men and God. The will of God is expressed in concrete situations of everyday and we answer the will of God in these concrete situations. We need a sense of the reality of that fact, a sense of being in this world, of having a task to do. I read a pastoral of a Bishop who insists that the laity have a creative role in the world. And my vision of heaven based on this is that when we get to heaven, together with God we shall look out on the world we have created together, and both of us together will say, "It is good, it is good, it is very good."

We have a task of accomplishing creation. This is why for us who go out in missionary work, it is not only a question of building up a new temporal structure, it is not a question of building up new economic structures, new political structures, new trade-union structures, new cooperative structures; we also have to reveal Christ.

The Peace Corps man driven only by a deep sense of humanism, will love people, will be able to reveal himself to people, but he cannot reveal Christ. The Peace Corps man who is a Catholic has two roles, and they are the roles that the Church itself must play if it is to evangelize the people of our world of today, in a world that is developing new structures. The first task of that evangelization: we have to be present with all of our competences; and secondly we cannot fall into the heresy of some people who say that we must first humanize and then later baptize. Humanization and Christianization cannot be detached. They have to come in together. The militant must by his Christian love plunge himself into the institutions of today, into our modern complex, interdependent, technological, socialized type of world. It is mainly in and through these institutions that competent Catholics are going to be able to exercise their full love based on their competence.

This is the sense of the Incarnation: to become one with humanity, one with the sufferings of our world. We don't discover this humanity in abstract statistics. What difference does it make to us if there are one billion seven hundred thousand people who are starving, or only ten million. If we haven't discovered one

starving person, if we don't know what starvation means to one man, we won't know what it means to one billion seven hundred thousand people. Our contact with the world is going to have to be through a deep personalist approach. It is only through the person in a concrete situation that we can discover the sufferings of humanity.

Some of the problems that face us are not easy. There cannot be a single answer such as, "We have to develop the economy of Latin America." Sure, we have to develop the economy of Latin America and within the next 20 years. But the question of the economy is not the only problem for the two hundred and fifty million people there today and 500 hundred million people within 25 years. A total revolution has to develop. And all of the structures that exist in Latin America today are there to stop this development. The latifundistas, and the social structures and the bourgeois governments haven't realized that the poor man of today isn't the poor man of the last century.

The poor man of today has aspirations put there by God inspiring him to want to move to a level of existence that is more in tune with his dignity as a person. These aspirations are dynamite. Unless the old structures move out of the way peacefully, there is going to be an explosion. It is not a question of whether Latin America is going to develop or not; this is not the question at all. It is going to develop, I assure you, either through violent revolution or a peaceful evolution. And I am pessimistic. Spiritually we know that people who are attached are very difficult to detach especially in a very short period of time. Sometimes God has to use rather violent methods to bring them down to their knees until they become detached. But the revolution is coming. There is nothing that is going to be able to withstand the aspirations of the Latin America people.

This is why I think our problem has got to be tackled on the full battle front and not on just one phase, not just on the economic basis, or political level or the social level or on the religious level. The revolution is total and the solution in some way has got to be total.

For those of us who go to Latin America, we can help in the development indirectly, by teaching, by cooperation, by showing them that the Church is neither American or Latin or African but the Church of Christ, the universal Church of Christ. But in the power structure of Latin America, and after all it is the power structures of a society that make the society go, there we are in a very delicate position. We want to see political parties that are rooted in the people and that are just not a little group of bourgeois that come out of our Catholic colleges as lawyers, etc..., who have no contact at all with this new throng of people who have come onto the scene. We are going to want to see new trade unions develop and not trade unions that are tied with political parties, but that are free and that want to answer the aspirations and problems of the ordinary people. There, our hands are going to be tied. We won't be able to do much about the power structures and yet we are going to have to find ways and means of helping leadership within the power structures of these countries.

Finally, in conclusion, all I want to say is that we are in the throes of a renewal of the Church. This meeting this morning is part of that renewal of the Church. The work that is going on in the liturgy and catechetics is part of the renewal of the Church.

We have to get away from the view that our Christian formation is a conceptual formation. Basically, Christianity is simply the love of the person of Christ, and not a series of ideas or an idealology or a philosophy. It is basically the love of Christ that has to urge us on in the modern world. Our university students are fed up with religion when they graduate because we haven't revealed the beauty of Christianity to them.

We don't need the Church to develop a new type of social order; Sweden has a much more advanced type of social order than we have, without the Church, without Quadregesimo Anno, without Mater et Magistra. If you want social justice, go to Sweden. But there is no joy. The world and Sweden will find that joy only in the beauties of Christianity, in the beautiful face of Christ. It is this face of Christ we must be able to reveal.

The world today is interested in the Church when the Church is interested in humanity. That explains the New York Times' editorial on Pacem in Terris. The Times was interested in the genuine humanism of the Pope. Can you imagine that After 2000 years we come back to the idea that the Church is the genuine source of humanism.

We are in an age of renewal and the greatest aspect of that renewal must be contact with the poor, the ordinary everyday man. The Bishop of Ottawa said that he could not stand intellectuals filled with plans for society but who don't know the poor. Each one of us must be able to dialogue with the poorest of the poor.

In the "Agony and Ecstasy" it was said that Michaelangelo could look at a block of marble and feel that he had to "release" something in it. He would chip away until he did release it. In people, there is much more hidden than the Pieta or Moses or David; there is Christ Himself waiting to come to life.

The renewal must come through a "dialogue" with the poor; it is there that Christ hides Himself and waits for us. When St. John wanted to know if Christ had come, and if he had good reason to lose his head, he sent messengers to ask. And Christ didn't reveal himself directly but said that the lame walk, the blind see and the deaf hear and the gospel is being taught to the poor.

Reports of small group discussions on Mr. Maione's talk

GROUP A: Group A addressed itself to the opening paragraph of the conference notes, methods of forwarding programs of lay apostolic formation, because Group A was convinced of the need to get down to cases on the basis of Mr. Maione's presentation before lunch.

The Group concentrated first of all on the need to stress the responsibility of the lay person's professional service, and then locate the means by which the faculty of the Jesuit campus could be educated to the needs for lay action, by such mechanisms as a "workshop" for faculty before school began, and by the appointment of a lay mission representative as part of the administrative structure. Secondly, we discussed the education of the students through Sodalities, by institutes on the encyclicals, by sending people out as lay missionaries, having them come back and diffuse their experience and ideas among other students. The Group went on to discuss other aspects such as an apostolate of the laity to the clergy to help them understand the changing roles involved in the changing picture of the apostolate.

GROUP B: In our group this afternoon we spoke for a few minutes on the question of Latin America. One of the priests and one of the ladies who had considerable experience there urged that we avoid overgeneralization along two lines; first, it was suggested that we remember the variety of people and the varying situations in various countries. Secondly, it was recommended that we recognize that a movement for social reform is on foot in some Latin American countries, even among the wealthy.

Then we went to the second point of our discussion, methods of developing the apostolic spirit on the college campus. Brief suggestions were made; first, the program of catechetical instruction of minority students, practiced by schools in metropolitan and other areas, be continued. Programs which bring young people into personal contact and encounter with the poor, especially programs for a summer or for a year in the South, in the West, or in Latin America. And third, one of the Universities was represented by the officer of an organization called the World Service Club. This gentleman explained the valuable function of the Club. It recognizes that most of the collegians are in a rat race today; since 90% of the University of Detroit men work their way through school, they recognize they must work with limited groups. These groups study various specific countries and the situations there. They point out apostolic careers and urge members to undertake them, they develop summer projects of an apostolic nature, and provide a service center on their campus for information on various organizations such as the Peace Corps.

GROUP D. We emphasized for the most part the need of a dual aspect in the training of both seminarians and lay apostles. That is, in the past, too often both these groups have gone off to one of two extremes. Either they have tended to emphasize what Mr. Maione called this morning a "monkish" attitude, where everything begins and ends with the personal spirituality of the individual concerned. There is also the other extreme where the person goes off and seeks activity, you might say, for the sake of activity without checking on where he is going, and why he is doing what he is doing. I think the conclusion we came up with is that there is a definite need in the training of both priests and of the lay apostles for this dual aspect, but without the extremes. Their spiritual life must be guided, must be kept in contact with the real problems, the real people that Maione was speaking of this morning. At the same time, the work of all these people and perhaps especially of the lay apostles, must be kept in tune by some sort of a solid and continuous spiritual development.

GROUP E. Taking an underlying theme of both Mr. Berrigan and Mr. Maione's talks, namely, the question of what we might become as Christians in relation to the needs of the world, we tried to formulate the beginnings of a missionary psychology. I'll briefly summarize some of the points that were suggested. We agreed that the missionary psychology should be personalized as opposed to institutional, and this personalism must express itself in relation to the world. It will be open to the world, and will be directed towards confrontation, encounters among individuals, with the motivating force of charity. Secondly, the emphasis will be on directing myself, all things being equal, to missionary fields of the common man, proletariat; thirdly, it would be humble, we would not see ourselves as god to pagans, or the people among whom we work, which attitude frustrates dialogue and Christian mercy; it would express openness to outsiders. Fourthly, the missionary psychology should strive for a balance in its direction toward both developed and deprived areas, towards its own and foreign culture. Fifth, it will consist in a continual effort to translate Christian thought into action, and direct the abstract toward the existential. It will be directed toward publication of the apostolic spirit in individual encounters. It will be directed toward all areas of life which need human leadership. If I might add something of my own, I think we can summarize by saying that the missionary spirit will be profoundly open.

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Plenary Discussion of Mr. Maione's Talk

FATHER HARRY BURNS: At least I took something that Mr. Maione said this morning as stating a rather confirmed opposition between the doctrine of creation and the doctrine of redemption. My impression was that Mr. Maione said "enough with the doctrine of redemption, what we need is a lot of emphasis on the doctrine of creation." I suggested to Mr. Maione during lunch that properly understood, the doctrine of redemption includes the re-creation of the world. This world, having been made good by God, has been infected by human sin and evil, and it is from this, through redemption, that a more perfect and more beautiful creation will be made. So we are not in disagreement, really, but perhaps Mr. Maione would like to add something.

MR. MAIONE: I asked you to re-ask that question because I don't want to leave the impression that there is any conflict at all. I feel that the more that we work on the theology of creation, the more we are going to see the beauty of the redemption, the deeper we will go into the mystery of the redemption.

I think in this context that man is becoming conscious of his creative power, and as he does, he wants to know a reason not just for himself, but for creation, for the Universe. We have to delve much deeper into the truth that exists, to develop it so as to be able to orientate the people now interested in creation along the line of redemption and of the creation. I think that this is the reason that theologians are delving much deeper into creation.

Even though all creation was in some way wounded, by original sin, our work here on earth is to "un-wound" creation. Of course, it was impossible on our own to do this, but with the coming of the Son of God and redemption, all of this has been made possible.

JOHN JORDAN, Boston College: I was very interested in the suggestion of Group A that eventually perhaps an apostolate of the laity to the clergy

will be necessary. It would seem that today an apostolate of the clergy to the clergy would not at all be out of place. I am sure that the presence of the clergy here is proof of their interest. But it is a fact that although there have been exhortations to the laity for 70 years now to be engaged in the apostolate, I think that there would be consensus on the fact that there is not yet widespread among the laity a realization of an apostolic type of spirituality because it is not being taught by the clergy.

I think that today most students who go to Catholic colleges don't get any notion of an apostolic type of spirituality from their theology classes nor from their contacts, I think, with most priests. If the clergy were aware of the need of such teaching perhaps the whole picture would change.

MR. MAIONE: You have given the opening for a one-hour indictment of Catholic education which I won't attempt, of course.

I think it is of the utmost importance that the clergy and the laity understand their respective roles within the Church. There's always a temptation on the clergy's part to use the laity for their own mission and vice versa. I think we also have to realize that they can't carry out their missions without working closely together. They both have something to give to one another. I know that in the Catholic Action groups I have been associated with, a priest will sometimes say that he has learned more from the group than he has been able to give. The groups in some way bring life to the priest, and from this the priest gains new insight, new impetus for his mission.

On the question of Christian formation, we are not forming Christians for our day. In Western Europe until recent centuries you didn't have a choice to be a Christian or not be a Christian; the culture demanded that you conform to Christianity; the culture educated people to it. Today that culture is educating people into a sort of a mass conformity to material ideals, and yet we feel that we can form Christians by giving a conceptual knowledge of Christianity. Well, ideas will never hold up against a culture or a way of life unless they themselves are incarnated in a culture or way of life. Today we have to educate and form people for a society which not only doesn't sustain our ideals, but takes our Christianity out of us.

If the lay apostolate is more advanced in Europe, it is so because the Church in Europe has her back against the wall. The Church there lost the "first round" with the modern world, when the peasants became urban workers and industrial workers. They came off their farms and left the Church because it was part of the farm community. The Church wasn't ready for them in the city and lost them, and was forced to go inside of herself and ask, "Why? Why have the poor refused me?" In Europe they have been forced to re-work, to re-develop and to plunge into theology to seek an answer and a solution.

In the "new world", we won the first round, hands down. Our Irish peasants, and at least three quarters of our Italian, German and Polish peasants are still with us. But now the pressure of a scientific and technological culture are becoming stronger and stronger, and we are in the second round of battle. The culture today will not form Christian people. The culture today will force people into a pattern that is not Christian. Our schools and seminaries must change so that they can form people not only to withstand the pressure of an alien culture but also to influence, change, transform it.

FATHER TOM MORRIS: Speaking of the relationship of the laity to the clergy, Dr. Albright, a non-Catholic Scripture scholar, says that historically the

laity have always brought culture and new things to the priest. The prophets in the Old Testament were lay people; they brought new life to the clerical class. The apostles were lay people; even heresies have come in through the laity! So the laity does have something they can bring to the priest class; they can give them life. The problem, of course, is to give it in the right way - as the prophets and the apostles did. To bring life to the clergy would seem to be a function of the laity.

JIM LANG, Canisius: I thought that I would propose to you the question Father Berrigan ended with. "If the Church took one step to the left, do you think the Marxists would perhaps reconcile themselves somewhat to the Catholic Church?"

MR. MAIONE: I don't know what you mean by the Church taking one step to the left. I feel that the Communist ideology, although it has some kind of power in a primitive society that is organizing itself economically, etc..., is going to have to change its pattern of thought as it comes up against new problems. I think, for instance, that Communism that is in Russia today is different from the Communism under Stalin because of a whole new set of problems developing. The Communism in China is different because they face a different set of problems.

I was speaking to some University students from Poland about two years ago. They were strong in the criticism of the propaganda that the Western world was directing towards Polish Catholics. They said that as Polish Catholics they knew Communism was bad. "We live under it." "In our schools and universities they are no longer giving us formal Marxist philosophy, because we just don't believe it. Instead, they give us science, 12 hours a day. We haven't time to think about God any longer. So where they couldn't put God out of the door directly, they are using science to make Him absent. What we want, all of us University students, is that the Western Catholic students give us some answers to how God fits into a scientific world." In some ways they're facing the same set of problems that we are facing.

I doubt very much whether there is going to be a marriage between Communism and Catholicism. I think that what will happen is something that has happened, for instance, in Europe, where the Socialistic forces were violently anti-clerical at the turn of the Century, but are slowly but surely coming around to acceptance of the Church. The road the Communists will take may be the same; we will have to allow the future to develop it.

GERRY MISCHÉ: I would like to throw just one idea in here and see what comes out. Perhaps some of the materialist triumphs are providential.

MR. MAIONE: I think we have to see them as providential. I remember a Lutheran Minister, speaking to the Canadian Labor Conference last May, said that "God has always lead his people. He leads them at night with a fire, and He leads them in the day with a cloud." Somehow we have got to learn how to find God in the modern situations. Christianity is definitely a view that we are going somewhere; and we have to see God ahead of us, leading us in and through history.

KEN HEPBURN, Fordham: I may be sociologically naive, but I would say that judging from some statements you made we seem to be in danger of losing one thing, namely, the person. I think that once you lose the person, you might as well give up right there, because he seems to be the acme- if you will - of creation.

In a search for a missionary psychology, the thing not to look for so much is what the missionary can do, but what the missionary himself can become. Erich Fromm, in his little book "The Art of Loving," says that a person has to develop into a productive and creative person so that he can create love in another. The case would be the same with Martin Buber's "I-Thou" relationship, expressing the only significant relationship, the one-to-one correspondence. Instead of the old missionary ideal that what a missionary does is to go in and "establish the Church," I would like to think that what a missionary should do is to go into a missionary situation -and Father Berrigan would say that is just about any situation in life - with sufficient self development to call forth this love in another. Then we wouldn't be so worried about counting people but rather our concern would be: how many people can become creative in themselves. This harkens back to what you said about creativity being participation in God's life.

The missionary has to become himself so that he can help others become themselves. I think that one's final responsibility even in a missionary situation is to develop oneself.

MR. MAIONE: I agree that you are not going to be asked in Heaven how many people you have converted. On the question of self-development, it all depends on what you mean by that. I agree implicitly with the fact that you have got to be, to become.

I feel myself that not only do we evangelize but we discover ourselves in the act of love. It creates the person of Christ in us. (Gabriel Marcel said, "When the 'I' puts the 'thou' out the back door, the 'I' goes out the front door.")

When we become economic planners or social planners, or whatever, all of our plans should be developed in the context: Will this help the people I love to develop? Our plans won't be plans that will come from our own sense of power, put into operation merely because they increase production. I remember a Catholic intellectual in Paris, who asked if in the present context of Latin America, might it not be wise that the Labor Unions give up their freedom for the next 10 or 15 years until their countries develop. I asked him if he thought that freedom was something you put into a little box, and file away, and bring it out when you want it again. Freedom isn't a thing of that type. Freedom is something that is incarnated in people and they and it have to be respected every step of the way.

GERRY MISCHE: Romeo, I would just like to take the occasion to restress the point of numbers. You were a little reluctant this morning to use figures, but the numbers represent people. The infinite I-thou relationship is that between God and the 3 billion or 6 billion souls that will live.

MR. MAIONE: So we have to become more missionary.

I should explain why I don't use statistics. I feel that often they don't make much impact on people. People are saturated with statistics. The government spends 5 billion dollars and you say, "So what, what's 5 billion dollars?"

I'm finding more and more that unless there is this I-thou relationship, the personal relationship, the more you use statistics, the more you overwhelm your listener with the impossibility of doing anything at all.

Speaking of statistics, however, the fact remains that the Church is becoming every day a smaller minority in relation to the total population of the world.

FATHER FAHERTY: You brought up on the floor a question that I asked you in private, so I would like to refit it in its background. My question was, "Why is it that in this country priests and laymen connected with YCW-YCS movement will never give any recognition to other Catholic organizations, especially in their writings? I specify the Legion of Mary, Sodality, PAVLA, etc...I can think of one exception. Mr. Donald Formann, in his writings, did mention some of the professional Sodalities such as the excellent one Father Berrigan has here at Le Moyne.

I attended a CFM meeting at Notre Dame last year where they had a very serious session entitled "Cooperation with other apostolic groups." The other groups were the YCS and the YCW!

I think that in our own publishing work we have publicized other organizations and we have stressed the availability of other materials. Yet I have never seen, and I have watched carefully, in the writings of any of the men in the Chicago area, laymen or priests, the slightest mention even of materials that we have published, some of which have been directed along the lines of the YCW-YCS programs. I am wondering if this has been an oversight ...

MR. MAIONE: Well, on the international level we used to have contact with Father Paulussen in Rome, where we had a structure through which we could meet. I find, at least in Canada, we haven't got that kind of structure, and in a sense we are strangers to one another.

Speaking personally, I had my contact with the Sodality; I hope the Sodality is changed since then. But if I don't "see" the new Sodality, well you know, the old file box still operates. I have the image and I feel that there it is up to the Sodality to come up to me and other people of my ilk, and say, "You know, you might have been stung by it, but things have changed."

I think another reason might also be that a notion of "exclusive-club" developed from the so-called new Catholic Action movement. I know that I had to fight it often within our own organization. In Europe our biggest struggles weren't with the Marian congregations, as the Sodalities are called over there. It was a struggle between the Young Christian Workers and the Young Christian Students in France. They were both fighting like cats and dogs over what I called the "India-China" border - who was going to work in the technical schools!

FATHER GERKEN: I feel that perhaps it would be better for the layman not to be so concerned about the clergy, but, following the inspirations of grace, to get in and do something about the needs he sees that he can answer. If the clergy wants to be interested, well let them be interested. I think it is more important to get busy to do something, rather than to be concerned about a union between clergy and laity.

I would like to make another point that struck me several times in the talks this afternoon. We are concerned with formation of apostolic leaders. I'd like to suggest that I think there is a big theological difficulty in our forming lay leaders. I don't know who is going to solve the thing, but I feel that it ought to be mentioned.

I think it is the basic conviction that we have grown up with for a long time that we can have a higher or lower place in Heaven, that we can be generous or we can be very generous. I don't think it is true. And I would like to comment on that in connection with what has been said this afternoon about the person. We are beginning to be concerned about getting the philosophy and the theology of person, and the laws that direct the development of the person to his full maturity; about the development of the person in the ability to listen to God working in his life and to reply to God's grace. I don't think that in this context there will be any chance really for being more or less generous, that we all have really a basic obligation to become the fullest person that we are personally capable of becoming.

Consequently, if we are going to have any influence on our students, people on our campuses, somehow or other it seems to me we are going to have to find out a way of getting away from the traditional conviction that the important thing is that they save their souls. I don't think this is the important thing. There is only one thing important: that every individual become the person he was meant to be, that means the fullest. If he doesn't, then the answer might be that he will in Purgatory. He will have to change. There aren't any immature people in Heaven.

MR. WALTON: Well, on the institutional level we seem to have contact with Father Paulsen in Iowa, where we had a workshop through which we could meet. I find at least in Canada, we haven't got that kind of structure, and in Canada we are strangers to one another.

Speaking personally, I had my contact with the Society; I hope the Society is changed since then. All I don't know is the Society will you know, the old life still operates. I have the same old I feel that there is no up to the Society to come up to us and other people of my life and say, "You know, you might have been wrong by it, but things have changed."

I think another reason why we had a notion of "exclusive-club" developed from the so-called and Catholic Action movement. I know that I had to fight it often with our own organization. In Europe our biggest struggles weren't with the Marian congregations, as the Society has, but the young Catholics. It was a struggle between the young Christian workers and the young Catholics. Students in France. They were both fighting like cats and dogs over what called the "Latin-Chinese" border - was going to work in the cathedral school.

FATHER CEMEN: I feel that perhaps it would be better for the young but to be so concerned about the clergy, but following the instructions of Pope John to get in and do something about the needs he sees that he can answer. If the clergy wants to be interested, well let them be interested. I think it is more important to get busy to do something, rather than to be concerned about a union between clergy and laity.

I would like to raise another point that I think we haven't often in the past raised this afternoon. We are concerned with formation of apostolic leaders. I'd like to suggest that I think there is a theological difficulty in our forming lay leaders. I don't know who is going to solve the thing, but I feel that it ought to be mentioned.

LeMoyné Conference, April 16, 1963

Mr. Thomas Quigley:

"History and development of lay action at home and abroad; needed structures"

One can choose wave imagery to describe the missionary history of the Church - peaks and troughs, undulating down the years, resulting I suppose, in the final, inexorable big splash when the scriptural requirements have all been met and the wave of time finally crashes on the shore of the end of time.

Two defects in the metaphor stand out. One is its tendency to lull us into routine effort, confirming us in the almost pleasant belief that we can only do what we can do, that life is like that, that there's always tomorrow when a fresh band will man the bark and traverse a few more knots.

The other is its distortion of historical fact. The Church's missionary history has been rather one of fits and jerks, moments of great promise suddenly ended, heroic and imaginative efforts summarily snuffed out, the promise frustrated, the seeming accomplishments dissipated, negated.

No one smiles in disbelief or puts it down to partisan concern when we say that we are today living in just such a time of great missionary activity. We live, we of the Church in every country on the earth, we live with this realization daily. We know it to be so. We think we are on the brink of the greatest and most important period of the world Church in history. And we feel that we are being offered the last great opportunity that we can humanly foresee.

Now, if all this and more is so, and if we reject the wave theory that merely bids us to do manfully like our fathers before us, then the urgency of looking backwards to "the history and development of lay action at home and abroad" is less pressing. We are, to continue flogging the nautical figure, in uncharted waters and if our instruments, and our daring, are both pre-Columbian, we will never reach the new world. We need to look forward, not back.

But we, especially we the Church, have a past, and to ignore it, not to know it, it, is to be (dare I say it) like a ship without a rudder. Especially important, of course, essential, is the past for those areas that directly touch upon the theology of the mission: the layman's position and role in the Church, and the Church's position and role in society.

How the layman has understood and expressed his understanding of his role in the mission of the Church thru the ages is, while less essential, still instructive. The story is poorly enough documented to allow the causal observer to order it much according to his own thesis, and I choose to view it as consisting of four largely overlapping stages.

At one temporal pole, the early Christian response to Christ's command to teach all nations; then, the decline, running thru the ages of Christendom as well as the counter-reformation and up to the present; thirdly, the flashes of partial awareness in almost all of these periods, but especially during the 20th century; and finally, today's inchoate but irreversible movement towards a new fullness, grounded firmly in the origins of Christianity, standing on the shoulders of the theological development of centuries and orientated to the actual conditions and needs of the world today.

The first and the last, the apostolic age of the First and the 20th century, are the hardest to illustrate, and of course the two are one and the same, except for the 20 centuries of development that now inform our day. The early Christians knew that Christ's apostolic mandate applied with equal force to all of them, given the obvious varieties of ministries and the ways in which each could work out his apostolate. There was no missionary caste, whether high or low.

The second of the stages, the decline, is the story we all know and the air we breathe. The third, which might properly be called the history of the lay missionary movement, is both pleasant to recall and perplexing to evaluate, and is the proper focus of our attention right now.

Heroic virtue, selfless dedication, boundless love of the Church - these have typified this thing which, until very recently has been almost too unstructured to be called a movement.

Over 400 years ago (1554), St. Ignatius advocated the use of the laymen in the proposed Jesuit mission to Ethiopia suggesting the Fathers bring with them "...some very talented lay people who would teach Ethiopians how to make bridges for their rivers, how to introduce methods of agriculture and fishing, among other things, as well as doctors and surgeons...." It remained until 1962 before such a lay group would go out from a Jesuit institution to Ethiopia, the PCVs trained at Georgetown.

But more than 20 laymen did accompany Ignatius of Azevedo to Brazil in 1570. Many laymen labored with the Jesuits in the beginning of the work among the North American Indians. John de la Lande and Rene Goupil, lay missionaries, were martyred and later declared saints. Joseph Dutton, who gave his life for the work on Molokai with Father Damien is another example of a lay missionary.

Individuals who have attached themselves to missionary priests have seldom been wanting in the past decades, especially, but the clear understanding of their role in the Church has often been as underdeveloped as the region in which they labored.

The appearance on the scene of lay organizations specifically concerned with the development of the Church in other countries has served, along with other happenings, to clarify some of our ideas about lay service in the Church. There are more such groups than probably most of us are aware of and they represent a very wide spectrum of views indeed. They have all been called "lay missionary" groups. Whether we shall continue to use this proper term, whether we shall seek new terminology to distinguish group from group, or whether we shall try to inform the phrase with a larger and more dynamic content, remains to be seen. What is most obvious is that international lay service (and all three terms are meaningful and important) is an increasing phenomenon in the Church today.

The organized lay movement, then, began some 40 years ago, in 1922 with the founding of the Medical Mission Institute of Wurzburg. It was the first of the groups and it formally ushered in the concept of the international lay service, swathed, significantly, in medical bandages.

Significantly, because, before the popularity of the Peace Corps and its immediate predecessors, medical assistance was probably the one aspect of international service which the man on the street readily saw as belonging "on the missions". The forty intervening years have had a lot more to say about the layman in the Church and in the Church's mission than can be gotten from a simplistic picture of the mission doctor saving bodies while the real missionary "saves souls."

But medical assistance offered by the Wurzburg groups signaled an important break through, for it centered on the work of laymen in their own sphere, not solely as helpers of priests in work considered proper to priests.

Since then more than a score of major organizations have come on the scene and probably more than twice again as many still minor developments. Among minor developments we would count such as the occasional, almost casual branching out into international service on the part of existing lay groups which have a quite different emphasis for their principal goal, or the largely unstructured acceptance of lay helpers by religious congregations of missionaries.

Among major developments, we could be very provincial and include only those groups which closely resemble, for example the CILA groups. While convenient, a limitation of this sort would be needlessly arbitrary and would as well tend to obscure significant differences among the CILA and similar organizations.

Major organizational developments must surely include such as the personnel of CRS, the medical personnel placed by CMMB, the several college based training and/or placement programs and most significantly the diocesan-centered Papal Volunteers program - just to confine ourselves to the North American scene. Europe offers examples of other programs (Misereor, Builder Companions; Sword of the Spirit) which, while clearly major, do not fit the exact pattern of Ad Lucem (Aides des laiques Universitaires Catholiques En Mission), ALMA (Akademische Leken Missieactie) or AFI

(called, in the U.S., the International Catholic Auxiliaries) or indeed of the lay groups to the north of us such as CLM and MUNDO.

What typifies most of these groups is their concern to provide an authentically lay response to needs of our day, and response firmly rooted in ecclesiology and missiology, directed to the service of the peoples of the world and the sanctification of their own members. In short, they are concerned with the role that is proper to their state in emplanting the Church, in building up the body of Christ.

Most of these groups are similar in accidentals: there is typically at least a core of permanent members; they provide a means for people to find in international service a vocation, not just a temporary work vacation from their other, real, life; the necessity of training and of cultural adaptation, the importance of collaboration with local leadership, and the concepts of witness and indirect apostolate are all commonly stressed.

What of those other developments in international service which are commonly referred to as neutral programs? Can we speak of their work or the work of Christian individuals within them as missionary and lay? In a sense, I think we can, and indeed need to imbue Catholics entering such programs with more of a spirit of true dedication and apostolate, more of a realization that they are involved in building up the Body even though they are not and must not be involved in what government programs consider the cardinal sin - proselytizing. A man does not join the Peace Corps or become a foreign service officer to convert people to a religious belief. But this is not the primary role of the lay missionary either. Indeed, Pierre Charles, speaking of the priest missionary said, "The missionary is not, save in an exceptional case, the direct agent of conversions...his proper function is pastoral: he administers the sacraments and organizes the Christian community; but he is scarcely ever equipped and properly qualified to shape the first stirrings toward the Faith. He has spiritual authority, necessary and effective, which he cannot lay aside; but precisely because he is the head, there is a whole sphere of influence which escapes him..."

Grace builds on, perfect nature; hence, the necessity of building a natural order on which grace can be securely and fruitfully grafted and hence the lay Christian's role in what is called pre-evangelization and in the concomitant and perennial task of christianizing the institutions of society.

Without enumerating the several reasons why a specifically Catholic lay organization can, under certain circumstances, more perfectly achieve these goals, we consider it important to emphasize the contribution of the layman in neutral programs.

We should recognize, after all, that much of the spirit of service, of world responsibility and brotherhood expressed by these programs derives ultimately from a common Judeo-Christian heritage. We should not ignore the redemptive value possible in the sacrifices called for by such programs. And we need very much to translate to our people, especially to our students, the meaning of planta ecclesiam. Low cost housing and credit unions, no less than chanceries and chapels, are part of spreading the good news and building up the Body.

Business and industry, governmental and private agencies as well as educational institutions all have significant international programs in which Christians, as laymen in the theological meaning of the term, have their role to play.

The growth of the international lay groups in this country cannot be chronicled without reference to a dozen contributing factors - the doctrine of the Mystical Body, the scriptural and liturgical renewals, the ecumenical movement, the War, communism, Pan Americanism, African nationalism, the United Nations, and so on. The American groups, while often not in close contact with their counterparts in Europe and elsewhere, have unquestionably derived much from the Catholic developments on the Continent. The three member groups of CILA which were founded in Europe. - The Grail, the Int. Cath. Aux. and the YCW - have been especially important in transmitting some of the thinking of Europe and in their pioneering the new structures for this country.

If last year marked the 40th anniversary of the first lay missionary group, we are scarcely more than a decade

away from the early experimental days of American participation in this apostolate. Mary Grace Tully in Hong Kong, the Rogans in Africa, John Connor in India, the Shelzis, Jerry Mische and the other pioneers of Bacalar in Mexico....Sr. Mary John's give-a-year program at Regis College, the early assistance and counsel of Fr. Edward Murphy, Fr. McGuire Fr. Considine, Fr. Hossler, Fr. Maestrini...these and not many more are the few names which cluster around the beginnings of the movement in this country.

Mary Grace Tully went to China in 1946 but it wasn't until 1956 that a Lay Missionary Committee of the Mission Secretariat was formed. This later became the Committee for the International Lay Apostolate (CILA) and in 1962 became the Council of International Lay Associations (still CILA), with national desk and director in Washington.

At present, CILA is composed of six groups: the original three (AID, Grail, ICA) plus CLMC (formerly VTMS) in Texas, WVA in Washington, and YCW. All are lay directed, all work overseas, all have at least a core of permanent members, all are at least "national" in their membership (that is not confined to a particular diocese or other institution) and most are "international" in this same sense, that is, they accept members from other countries.

In CILA the groups have a secretariat which, above all, symbolizes their unity of purpose and their desire for fruitful cooperation in the apostolate. Isolation, divisiveness, even mistrust of and competition with others have too often accompanied religious and especially missionary endeavors in the past. The awareness today of the need for unity and cooperation is such that this scandal which at the least is wasteful and at its not infrequent worst is unchristian can no longer be tolerated.

The groups also have in CILA a means of communication with each other, a forum for discussion of mutual problems and interests, a channel by which various outside developments can be brought to their attention and by which they can collectively seek to disseminate information to others, an agency to stimulate particular programs which an individual group might not find feasible, and a liaison between them and governmental or private programs as well as Catholic organizations in other countries. In a sense, CILA is a response to the ecumenical spirit - we need closer dialogue with each other.

Is this enough? Is communication really the heart of all our problems? Will the sharing of already existing knowledge provide us with the sure path to success? Not at all.

We have greater and deeper and more perplexing needs than are going to be met merely by ordering some data, merely by calling a new structure into being. Our problems in part are the problems of everyone in the Church today and everyone in the world; there are political uncertainties, sociological and anthropological uncertainties, and theological uncertainties. Time - imagination - effort, and the grace of the Spirit are needed. But we have to go forward, even in shadows, not content merely to iron out kinks in the work begun, but to seek even drastic changes and new departures if, in time, our imaginative effort shows them to be the prodding of the Holy Spirit.

The title commits me to saying something about "needed structures". At times one is tempted to feel that a list of needed structures should run something like this: endowments, trust funds, foundation grants, financial angels, and any other such structure short of organized bingo. The financial situation of the groups is dire and not necessarily improving but this is not properly our topic.

I want to mention four areas of need, call them needed structures, which directly relate to the campus situation.

1. General guidance and counseling of students to programs and careers of international service. This implies both providing an atmosphere in which such can be seen as normal for the Christian, as naturally flowing from his theological training ...and...making readily available to students such information as will help them in their decisions.

2. The college curriculum itself; that is, more orientation to the studies which underlie effective world service: languages and linguistics, cultural anthropology

and area studies, international affairs, and so on, as well as making our theology courses more relevant to the situations of our day and the concept of Mission.

3. Advanced research; somewhat beyond the scope of the ratio studiorum but absolutely essential to this work of cross-cultural collaboration and christianizing temporal structures. We need scholars to do research especially in the social sciences. If the desired studies are not going to come from Catholic graduate schools, then at least we can encourage and direct the budding scholars in our colleges to go where they can get the training. (The enlightening article by Father Spae in the Jan-Feb. issue of Perspective called "Confrontation in Japan" indicates some of what is involved here.)

4. Foreign student programming in depth. Where in this whole country are we taking real advantage of the unique blessing that is ours of being hosts to so many thousands of young leaders? Not at the colleges, by and large, except for certain very promising small developments like the International House here at LeMoyné. Full advantage won't be taken, we won't even realize what we're missing, without hard thinking, painful experimentation, honest appraisal...imaginative guidance...and warm support.

And we are convinced that all these are available on the Jesuit campus today.

PLENARY DISCUSSION OF MR. QUIGLEY'S TALK

MR. THOMAS QUIGLEY; Mr. Hepburn, as someone very close to the whole development of the student summer movement, would you be able to suggest ways in which whatever is represented here could help to fill the void or solve the structures you see might be needed?

KEN HEPBURN, Fordham: "Well, if you remember when we spoke we felt that an organization had to be set up that can have contacts such as all the lay missionary organizations here do have, and it can provide these contacts to college groups that are interested. At the same time it could have its finger on the pulse of the college mentality. It would not be dictating certain norms to the college students but it could be a coordination bureau, a service organization, perhaps along the lines that you have mentioned.

talks

I don't know how many/we have given this year at which people come up and say, "We would like to do something, whom can we ask?"; the only person we can send them to now is Father Hessler in Mexico City. The poor man is getting tons of letters and he sends them back to Father Considine and he sends them to Father Hessler again.

QUIGLEY: Would you suggest that this service organization be set up exclusively for the summer programs, or might it also answer the problem recognized so many times today of the lack of contact between one college and another as far as what they are doing and their own programs, etc...., the contacts between colleges and the organized national groups, etc....

KEN HEPBURN: It would have to provide these contacts, to be all things to all men, but just on the college level.

                    : I think that most people feel or are aware that the Peace Corps puts out a newsletter, available in different spots on just about any campus. I don't think of that program as one which fails to involve students in the universities and colleges across the country. I don't see why there couldn't be a section in such magazines as America or other publications devoted to the developing missionary work.

                    : There's one thing that Ken mentioned that I think is very ~~important here~~. While I would not undersell the desired publication, I think we have to be realistic as far as students are concerned. It's a rare publication that a student will take time out to read. The demands for his time are very heavy.

The only approach I think is one that Pete Gallagher mentioned and that Ken seconded; personal approach. The way that the Yale group got so many interested was just by going around and talking to anybody that would listen to them.

QUIGLEY: I think we fully agree that there is no substitute for that. That is the real spark which generates.

However, we have also seen in the discussions this afternoon that there is a program here and a program there and each has something to say to the other. At least, each should know what the other is doing to some extent; it could have some bearing on what they are doing. Looking at the whole larger scene, in human terms, the Church needs to know, we all need to know,

what is going on among other groups. To get the kind of cooperation we want, we need links between campuses.

This particular concept, the summer project, has proved to be an extremely dynamic one; well presented by groups like Ken's, it has caught on like wild fire. I think it is even more significant if you look back on the Catholic student history in this country; I don't know of another activity which has caught the imagination of American Catholic college students. They are completely absent from most of the ferment that went on in a lot of colleges during the 20's, 30's, 40's. Even today there isn't much involvement by Catholic students in these things which we cite as the indications of student concern. But here is one, perhaps the first one; and it is in danger of swallowing itself, if it doesn't provide itself with the kind of checks it needs to develop into the unity it has potentially.

This particular student movement can develop and feed and be fed by the other longer term lay volunteer movements that we are talking about here, but I agree that it should be considered a separate movement. It is impossible to associate completely this summer involvement with any other kind of apostolic service. But I also think the need for these things to be coordinated is obvious. "Coordination" is one of the bogie words; as soon as you mention it you conjure up image of the coordinator as some kind of a monster who is about to stifle all initiative, achieve a kind of locked up conformity, and who is typified as dwelling at 1312 Massachusetts Avenue, Washington, D.C.

GERRY MISCHÉ: I would like to ask Ken, "What do you think the leaders of the summer programs would think in terms of having a student or a graduate working full time in close collaboration with CILA?" There has been dialogue already between the CILA groups and the summer program. CILA is made up of six groups who are working as lay groups, and the summer programs are a lay movement as I understand it. With the development of CLASP, which is really not meant to be a forced thing, and the contact between it and CILA, through Mr. Quigley, there is a basis for building. I wonder if the various groups here might not try to finance such a program.

KEN HEPBURN: Well, to the first part which is more theoretical, and then to the financial later. I think that as long as CLASP doesn't "force" cooperation, it would go over quite well. I know that there are colleges where they are just looking for someone to give them help and direction. I think that the thing that has caught on the most about these summer projects is that they are very spontaneous, a free expression on the part of the students. This is what we must try to save.

We were not asked about CLASP. That we should have been isn't asking very much. We sought something, we think it is valid, and I think we can prove that validity. Then, all of a sudden, an organization is formed around us. We want organization very much and we do want a coordinating organization in the sense that Mr. Quigley uses. If that's CLASP, that's fine. We do not want dictation.

On the financial question, there isn't much money; we have to make \$5,000.00 for our 1963 summer project. I don't know where we are going to get it. Maybe the Jesuit colleges could help!

\_\_\_\_\_ : I'm not sure that the group here as Ken suggested could as a group offer some kind of a coordination. But I think that one shot in the arm that most people here could give the summer movements would be a little bit of encouragement, a little bit of understanding. It seemed to me that the thing that is growing out of this whole movement, outside of the students involved themselves, is some nebulous element of fear that this thing, before it even got off the ground, it already seemed to be a fear that this thing is going to snowball out of all proportion.

\_\_\_\_\_ : As far as summer work goes, there are a couple of things I would like to mention. First of all, at the University of Detroit we have some people working with the migrant workers down in southern Michigan. There is a great stream of migrants that comes to Michigan for tomatoes and cherry picking, and an apostolate among them offers great possibilities.

Another thing I wanted to mention and which I think can be brought out in a conference like this is this: as far as I can see it, being a lay missionary is a vocation in the essential sense of the word, and it must be respected as such.

If we try to multiply our program too quickly, and not be satisfied with the gradual growth and development, especially in the summer programs, we are liable in a matter of 3 or 4 to 8 years or so to do more damage than the good that can be done. We may have many of our college students seeing that "here was a chance to do something this summer," when they really do not have the proper intentions nor appreciation of the "vocation" idea. Are they going South with a love of Christ, or just to fill a vacation between Senior year and next September when they start teaching school? Is this the 3 months that has to be filled up when they don't want summer school and where they can't get a summer job? I'm not saying in all cases that this is true; nor that everyone who goes has to be a saint. But I think that the right intention has to be there, and that caution must be exercised.

KEN HEPBURN: Well, first of all, going to Mexico represents a sacrifice, maybe a thousand dollars for a summer. Whatever one's motives may be, the groups are founded, at least our group, specifically for fulfilling a need that exists within the Mystical Body. You see people who have a definite need, in our case Indians, and we try to fill it in the only way we know how. You can do this in two ways. You can shell out the money and pay Mexican laborers to build houses and completely degrade these people; or you can go down there and show that you really don't know how to build a house but that they do. They can give you something by teaching you how to build a house. You can give them something by helping them; what counts is the "community", not just the physical reality of these houses, but the fact that these people learn to work together.

I agree that there has to be high level motivation. A person is not going to sacrifice so much money just to go down the water-ski. I think that anybody who is at all competent in human relations and who is the leader of a group like this and who sees someone coming in who is obviously lecherous, or something, simply will not allow him to come.

At the same time, however, you have to allow grace to work on nature and give a person the benefit of the doubt.

MR. THOMAS QUIGLEY: I don't believe that any of us want to question motives of anybody in these programs. We do know that there have been mistakes made,

numerically insignificant, but not so insignificant when you consider what the possible reverberations can be. But it is also obvious, in talking to leaders of these groups that the awareness of these problems is very much in their minds.

don't  
I think this is a question of building in such tight restrictions, such rigid criteria for selective membership, training, etc. that some of the students in the group feel that others outside them want to impose. In public and private gatherings I have heard some really wild statements made about this suggestion of coordination. We have an overdose of suspicion and an attitude, perhaps not verbalized, not really externalized, of "one program against the other," --not talking just about the college program now. If there is anything that is indicated in the spirit of Pope John of the day in which we live, it is that opening and that readiness to receive from others, talk with others. I think that this student movement is presently heading toward one of two things; either to be completely, rigidly separate from all other programs, having nothing to do with others; or the opposite extreme of simply poured into a mould. Neither of these is the desire of anybody that I know. Yet there is this fear of the alternative of coordination and cooperation.

We are now in the middle of April, with summer just around the corner; there is no coordinating agent for the several, possibly 100, groups quite seriously intending to go to Latin America this summer. Figures have been quoted all the way up to several thousand students; the most reliable one seems to be around 1,000, but nobody knows. Information was impossible to get by me, by others, from others. This situation doesn't inspire confidence in anybody who is necessarily involved; because this movement impinges on other movements, others are necessarily, professionally, involved.

Nobody had to be asked to become part of CLASP in the beginning because it was simply something called into being by the Latin American Bureau, at the request of CELAM and the Archbishop of Mexico City, as a liaison office, to inspire, hopefully, groups to coordinate among themselves. But that hasn't come, and the situation has worsened.

GERRY MISCHÉ: I'd like to express a personal attitude on the summer movement. Here is an opportunity for people, because they can have a summer and because they can give themselves not just apostolically, but humanly, to get involved, to see peoples' problems in direct confrontation. When they return, they can be a great help in inspiring college campuses and in developing Catholic international lay leadership. I do not think that merely by working through curriculum and the mission societies, we are going to get into our Catholic campuses sufficient numbers of well informed and involved laymen to give them a new apostolic thrust without these summer programs.

Speaking specifically of the effect they can have on Jesuit campuses, the summer programs can be the beginning of greater international involvement of the campuses - this could be a great thing for the Church throughout the world.

FATHER BERRIGAN: I would no more pretend to speak for the Jesuits present than Gerry would for the laymen but it certainly is part of our hope that if the many unusual laymen here speak plainly and openly with the priests, this meeting could result in some educational effort in that direction.

I think that all the Jesuits present will agree that there has never been a time in the history of the Order in this country when Superiors are more open to hear about international commitment and international exchange. We have

an opportunity that the minutes of these two days will be scrutinized by all the Deans and all the Presidents of our universities. In fact, at Le Moyne these minutes will be read in great part in the refectory, the Jesuit dining room. So I think we do have a great responsibility. We ask that those people who have experience overseas in so many ways to help us tomorrow to root the ideas of today, so that we do come out of these days with something truly practical in view of the great opportunities of these campuses.

FATHER HARRY BURNS: I am not quite sure how I should phrase my remarks. Maybe I should put it this way: my coming here was a result of my awareness that among college students in general there is a great store and potential of generosity and desire for service. My impression was this meeting was mostly to devise means, structures, channels, whereby this energy could be put to good use. Therefore I am a bit perturbed, not at what Father Berrigan has said or the gentleman up here from CILA before, but from the discussion that was going on earlier about fear, suppression, secrecy. It seems that these organizations have just sprung up and there is already a great deal of conflict, disagreement among them, fear that someone wants to take them over, restrict them. I would like to know what this is all about.

TOM QUIGLEY: Speaking personally, in line with that, I would like to testify that I do not know that I have ever encountered in my experience, both actual and vicarious, the spirit of cooperation and of genuine fraternal love that I do encounter among the various lay groups, particularly those that form CILA, but not them exclusively. I think that there exists very strongly within the American group, and I am willing to assume that this is true elsewhere, a fraternal love and willingness to cooperate with one another is quite extraordinary.

GERRY MISCHE: Well Tom, wouldn't it be important to point out that the comments on suspicion deal with one area, specifically the summer programs, a new movement; these comments did not relate to the lay mission movement as a whole. I think that there might be a confusion here.

FATHER HARRY BURNS: Well, could we say then it is unfortunate that the words fear and suspicion and suppression were used?

MR. COOP: The lay missionary movement is so undefined, its all woolly around the edges even to those of us who are intimately connected with it, that the whole thing is just a complete blur to anybody who doesn't live in it 24 hours a day. I think that the first thing we should do at this conference, before we get into the business of how we are going to implement all the things we have discussed, would be to define for the benefit of everybody in North America what a lay apostle is and what is a lay missionary. Until we define them, we pretty well are completely wasting our time trying to define something we have nothing to do about. We are going to get lost in ambiguous terms. Here at this meeting there are probably 125 and one-half versions of the meaning of the term.

TOM QUIGLEY: Which I think is a fairly good reason why I choose not to open the discussion on that right now.

MR. PETER GALLAGHER: Something like that question was asked at dinner tonight: "Why send laymen to the missions?" Our solution to this thing in 25 words or less is that in the home missions, the missions of the United States, the problem is not only the shortage of priests and Sisters; of almost equal importance is the shortage of qualified Catholic laymen to back up the work

of the clergy. If some of these pastors and bishops of Latin America or Africa or right here in the home missions had all the money in the world, they couldn't hire an apostolic lay Catholic from up the street to help them because no such Catholics live up the street.

FATHER PETERSON: I would like to make a final comment on the spectre of fear and suspicion. I think that it is necessary, especially in those schools that are just going into the program, that there should be some fear and suspicion. I feel from what has taken place in Merida where the Gannon group works that the work has been complicated tremendously by some of the people who have been there before. The consequences of this for our group down there was that they had to go very slowly for a whole year; I think one of the best contributions they have made is helping the priests in the area realize that the laymen who come have something to offer. I think that one poorly prepared man going down can lose whole areas through one unfortunate experience. Therefore, I think it is essential that we realize that all the participants need a real solid apostolic preparation. Perhaps through our colleges and various local forms of the apostolate they can be helped a great deal for overseas programs.

DESMOND CONNOR: May I just say that from what I can understand from these various groups here that part of the fear and suspicion is related to what I said earlier about competence - that there is a suspicion by the professionals as to the competence of the enthusiastic people in the growing college programs whom the professionals may regard somewhat as amateurs. This business of their being enthusiastic, zealous, etc. is not enough. If they are not competent, they do a lot of damage.

Mr. James Lamb: CAMPUS FORMATION PROGRAMS

When the Holy Father, in his opening address to the Vatican Council, told the assembled that they gathered "seconding the inspiration of the Holy Spirit, in order that the work of all may correspond to the modern expectations and needs of the various peoples of the world, "he was simultaneously providing us with the *raison d'etre* and spirit of these two significant days here at LeMoyne College. It is my prayerful hope that this paper will serve some useful purpose, however limited, to that end. And we must embark together upon our examination with a conscious realization that we are all learning while at the same time utilizing the fairly substantial experience already dearly bought.

The question of training and formation is central and absolutely essential. We recognize this or we would not be here. If an absence of such considerations was excusable at one time, that time has ended. Pope Pius XII pointed out to the Second World Congress of the Lay Apostolate in 1957 that "not all Christians are called to engage in the lay apostolate in the strict sense....lay apostles will, therefore, always form an elite, not because they stand apart from others but, quite contrary, because they are capable of attracting and influencing others." "...to acquire the necessary competence it is obviously necessary to make the effort demanded by serious training." He went on to state that, "the lay missionary movement is just beginning to develop and can only accept an elite."

Too often in the past Catholic lay endeavors have been limited to the works of mercy or alleviation. While not ignoring their intrinsic necessity, it is nevertheless true that we have been largely absent from the concrete endeavor of uniting and building a world that would be fully human and truly Christian. The great Cardinal Suhard has cried out that the world was being shaped without us, that the secular humanists and others were guiding the re-creation of the world. In the new Encyclical Pacem in Terris, Pope John has judged this to be the reality in "traditionally Christian nations." Douglas Hyde has emphasized that the Communists have influenced our generation more than we Christians.

In examining our subject we must be cognizant that there is a great danger of launching "children's crusades" at a time when we must form a new world - an expectant, searching world - in a dedicated, organized and intelligent manner, in and through Christ. This is the manner which Christ Himself has given us for emulation and imitation.

The subject is a complex and formidable one if only because we are considering a multitude of possibilities. Formation programs for summer efforts; for one year periods, for long term endeavors; for work overseas as well as in this country; undergraduates, graduates and non-students. Programs of varying length and intensity; programs to be complemented by training at the place of assignment; programs for service through universities, government, private, Catholic or neutral efforts. Too, we recognize that much is contingent upon what is offered on a campus that can be utilized - or what will have to be undone. In respect to the latter I am thinking, for example, of a presentation of the Faith more appropriate to another era of history and stultifying in these times.

That is, an exclusive concentration on moral dogma, Church history and apologetics, supplemented by an academic and technical rendering of principal encyclicals. Father Bernard Cooke, Head of the Theology Department of Marquette University, told the participants in the important Jesuit meetings held in California last summer that too many Catholic college students knew that they were Catholics but didn't realize that they were Christians.

Let me read a letter which we received last week:

"I'm a sixth-grader at St. Catherine Laboure School. My class is soon going to receive the sacrament of Confirmation, which is the sacrament of growing up and of Catholic Action. During the Catechism classes I realized that I'm a Christbearer and that when I receive Confirmation I'll become a Christian leader. So I am about to become a little apostle in the Mystical Body. I would like to ask you, a militant Christian leader, what I can do for Christ. My Class project for Confirmation is to give information on your movement. After

receiving your answer and information I have to give a report in class. Would you like to help me?"

Bill Wysow  
Glenview, Illinois

I submit that this represents on every level what is to date a rarity in Catholic Education. We must plan and act accordingly.

In any event, the important fact is that we can discuss and emphasize certain areas and methods that are perhaps sine qua non to any formation program worthy of the name. What hopefully approaches an ideal. However, from the outset let us be very clear on a vital point: we should consign to an apostolic grave the "give a summer" or "give a year" concept. This is not to deny the need for, or the validity of, short-term service in another place, although it may well be that the "giver" and his home community will be largely the "receiver" - and certainly this will be the case in a different culture. Much depends on qualifications, preparation and the assignment itself. What is important, is the recognition that formation is for LIFE and constitutes a lifetime process.

Think of an inverted triangle. The person in the formation program is located somewhere in the lower section of that figure. Remove the top bar of the inverted triangle. We seek to prepare people for constantly expanding, deepening human and Christian growth within that triangle and a thrust outward through the wide open end. A formation program is for life. Where we serve is, in a sense, substantially a matter of geography. We cannot permit the delusion to be propagated that one grows just so much, serves somewhere briefly, and then returns to the "normal life." Wherever we are, whenever it may be, we must be committed to Christ and the creative-redemptive mission.

What then can be judged to be sine qua non? Father Daniel Berrigan, in his book THE BOW IN THE CLOUDS ("Incarnation and Apostolate"), writes that, "We are to see the apostolate. . . as a controlled release of the energies of the risen Christ at the service of the Church." (My emphasis) We can readily pinpoint several major areas

for consideration as to how this "controlled release" is nurtured, how an elite is formed.

First, those responsible for any formation program - as already suggested - must be certain that its subjects are the recipients of a theology that unfolds the real, dynamic vision that is the Christian heritage. One which inspires and challenges. It must be an incarnational theology - a theology of involvement. It must be a biblical theology which reveals God's Plan for the world and for His People. This presentation must reveal that Christ came not simply to save souls but to redeem the entirety of creation. That Baptism obliges Christian leadership dedicated to placing in harmony with Christianity the very structures of human life.

Further, the theology must embrace not only ascetical matters but also the fields of ecclesiology and missiology. Laymen must know what comprises the reality that is the Church. They must comprehend precisely their unique role and dignity. They must be thrilled by the whole mission of the whole Church to the whole world. Nor can a mature treatment of the failures of the Church, as well as its glories, be neglected. (The contemporary situation in Africa or China, for example, provides ample matter for such pursuits.) Douglas Hyde in his powerful leadership courses emphasizes that a Marxist elite is formed because each individual is given a sense of personal sharing in a global effort to win a whole world. Nothing less. Those who train them invest complete faith in each person, refuse to require small things of them, and novices expect to be asked only for total commitment to the Communist mission.

Our second area of emphasis is this: formation will fail, or be superficial, if those participating are not carefully guided in the development of a deep personal prayer life. This is beyond group prayer, or liturgical prayer that is natural and necessary in any Christian community for common growth and proper worship by His family. The individual's prayer life must be gradually evolved along practical lines which suit the needs of a layman for every situation of his life and apostolate. This requires careful guidance through the stages of development in prayer, nourished by spiritual reading, especially Scripture, the Word of God - the call to which all need respond. Nothing merits greater attention than that given to the instigation and cultivation of a rich and firmly rooted prayer life in each individual, based on a deep personal relationship with Christ.

A third area is that of social doctrine, and it must become one with prayer, centered in a study of social realities present to the human family. The principles of social teachings must be stated and related to such actualities as ignorance, hunger, racial injustice - human degradation of every kind - the population explosion, the Revolution of Rising Expectations, false ideologies, etc. The responsibility for action must be recognized as a moral fact. The response in justice and in charity must also evoke a thirst for genuine competence. A clear articulation of the basis in Natural Law in addition to Revelation will be a necessity. If we are also to join forces with all men of good will, as the late Holy Fathers have urged, and our time require, then the heavy tradition of seeking to apply Catholic labels in every circumstance must be discontinued. As James T. Harris eloquently stated at the Second National Lay Mission Conference in 1960, the Church must be seen as a "new focus for mankind." The Church, and we are all the Church, cannot be considered irrelevant or peripheral if we are everywhere at work with all men: concerned, selfless, competent. In Pacem in Terris Pope John has movingly trumpeted this entire message before the Human Family. For certain we cannot fail to drink from such waters, to be nourished by the dramatic truth that a new world is being born, new historical circumstances are upon us, and a holy task lies in our hands.

A fourth area is that of "the experience of community" and the development of a deep spiritual formation within that experience. Father Yves de Montcheuil, in his excellent little book "A Guide to Social Action", devotes an entire chapter to this question. He writes, "We understand by 'community' a form of life desirable for any and all groups which men establish among themselves and which implies both a structure and a spirit, neither of which can be separated from the other." He goes on to say that "community presupposes true exchange.... There must be the reciprocal gift of oneself, for which other exchanges are only the means or occasion.... In the community, the source of exchange can only be found in mutual love." Lastly Father states that "Any human group which does not serve as the framework for community is therefore, to be changed."

Obviously, then, the Christian must be a community-builder. He must understand this and he must experience it. (A formation program must also bring him to the awareness that the Church is the community par excellence.) He and those with whom he is formed must become a community; he must go forth from a community to grow in and develop another community, and ultimately a world community - namely the Body.

Concretely he and others must be subjects - not objects - in a program that is a community experience. Days of recollection and extended retreats are vital. It requires group prayer and a centering upon liturgical worship. It must develop in and around the Mass. Father Francis Nead writes that "The Apostle is a man of the Eucharist, for there is Christ in the midst of his own. Here is the voice of the Master in the power of the Spirit. Here the "passing-over" of the Son of Man occurs that the sons of men might be transformed into the sons of God. Here the sending of the sons of men finds its dynamism and its permanent shape. Here is the source and the shape of all Christian Mission."

Let us pause here to consider a case in point, turning to Chile where recent progress in the formation of a Christian leadership has made significant advances worthy of emulation. The capital city of Santiago is the home of three colleges and universities, one of which is Catholic, totalling a student body of some 20,000 students. All are invited to become members of the Parroquia Universitaria (University students' parish). Each Sunday anywhere from several hundred to a thousand students participate in the Sunday morning "formation program." I was privileged to be present on two such Sundays last year.

This is how it functions. The students fully participate in a dialogue Mass which includes the singing of appropriate modern hymns in the vernacular. The altar faces the congregation. Two student leaders stand at homemade lecterns on each side of the altar from which they read the Epistle and Gospel - again in the vernacular. The celebrant, usually a priest given either part or full time to the formation of laymen, preaches a well-prepared sermon geared to the level of university Christians. The Mass includes an offertory procession. The celebrant processes from the altar behind student leaders.

A quick breakfast follows, standing and conversing in the adjacent courtyard. It consists of a roll and coffee - while they last. Fifteen minutes later all enter an auditorium. At time the program begins with some entertainment. When I attended, a group of visiting Peruvian students, leaders in the Pax Romana movement, sang to the accompaniment of their own guitars. All this was a meaningful and communal exemplification of the richness of oneness within diversity, united in a common bond and goal.

Then follows a lecture delivered by a prominent religious or layman. As in the Mass sermon the content is related to the student's life and Christian mission. The subjects deal with problems that face the student, his country, the Church, mankind.

This is what we mean by formation in and through an experience in community. Here a student community. It focuses on a total reality.

Ideally, a formation program is conducted primarily and initially in a small, selective community. This is the procedure adopted in different measure by an increasing number of lay groups, and campus programs, such as at Gannon College, LeMoyne College, and the Xavier Damien Sodality in Philadelphia. It necessitates a residence program, a home, an intimately shared experience; a routine of prayer, work and study is instituted. There must be an environment of joy and of common purpose. Key leaders, lay and religious, are frequent guests. A house chapel where it is attainable, is the soul of such an endeavor. The dynamic reality of such a community is also a centrifugal force that leavens an entire campus, a whole neighborhood - it is not inbred.

Since, as Pope John enunciated in Mater et Magistra, persons must be involved in their own formation or it is simply education or orientation, action is essential. Whether a residence program or otherwise, the members initiate or join in efforts to influence campus activities, reach out to the foreign student, the needy in the city, those discriminated against. Representatives attend and contribute to local, regional and national meetings devoted

to important and relevant programs. The annual conference sponsored by CILA (the Council of International Lay Associations) is one such example. The members are alert to trends and developments concerning the life of the layman and the lay movements.

Vibrant campus programs are careful to capitalize on summer activities. Formation is a continual process - as the Marxists successfully demonstrate - even if we are blind to the economy of Christian growth. At a minimum some program of spiritual growth and service is adopted individually and/or collectively. Wherever possible members give themselves fully to service in city slums, the South, Latin countries. Social service, recreation programs, teaching, catechetics - whatever can be shared, better, "exchanged." Many lay groups offer summer opportunities of action and formation. For example, Madonna House, Grail, ICA and our own Institute for International Service. The experiences and the resultant riches are brought back to the campus, to the community, by the community builder - an obvious and real advantage to them!

A few moments ago I mentioned the exemplary and inspiring program in Chile. During the school year those students give themselves to work in the slums and elsewhere. The summer before my visit seven hundred of them gave themselves to the workers and peasants in the southern part of their country. (The genesis of their program occurred even before the movement catalyzed by the Yale Catholics a broad effort in this country prompted some 300 U. S. students to work in Mexico and further South). Among other things, when they returned to their campus their study of theology, sociology, the encyclicals, pedagogy, etc. meant something that it never had before!

To return now specifically to the content of formation programs, let us note that certainly some study of culture should be included. What is culture? What is the distinction between morality and culture patterns? How are spiritual growth and adaptation to another culture related? How does one adapt to a different and perhaps totally alien way of life - even thought process? What should be our attitude towards other cultures, as towards other persons? How are men, and the Church, enriched by other cultures? And so on.

Beyond the basic aspects of a formation program which we have considered, I would say that others should be added depending upon objectives, the level of the program, available facilities and personnel assignments, and other variables. We can mention among other possibilities: history of the lay apostolate, language, area study, leadership techniques, group dynamics, community development and organization, catechetics, health, etc. (Incidentally, I have with me some content outlines of our training programs for 1961 and 1962. Should anyone be interested, you will be quite welcome to a copy.)

Before summarizing let us append some final thoughts.

A. It is all important that the right moderator, religious or lay, guide a given program. A man or woman of deep personal formation and insight. This must be a "former of men" and one who recognizes that adequate freedom, responsibility and initiative for the subjects involved must always be fostered. A paternalistic or authoritarian system is deadly. It is perhaps also worth mentioning that the Marxists always appoint one man specifically designated to see that all those forming themselves are constantly attaining their fullest potential.

B. The need for Christian families is everywhere fostered but almost universally an appreciation of the dedicated single state - in lay life - is ignored or superficially treated. Even in Protestant circles there is a recognition of the need for a resurrection in this regard. A paper issued by the World Council of Churches, Division of World Mission and Evangelism, quotes Dr. Margaret Mead on this point: "We have turned our backs on the possibilities of such dedication...we need a reinstatement of the possibilities..." In view of the needs of these days, this is something that should be given careful attention in formation programs, and in the Church at large.

C. It is my personal conviction that we must generally urge laymen, particularly the "re-converted" Catholic and always where it involves more than one year of service in a place other than his own, to serve in his professional capacity. Including recent college graduates. We should not seek to convert journalists, for example, into catechists. Where a person wishes to become a catechetical

specialist, that is another matter. Pacem in Terris fearlessly diagnoses the basic ill of our failure to produce competent laymen who can create a synthesis of spiritual values and human structures.

D. Laymen must be aware that one can often best serve peoples, and the Church, through government, neutral and business programs. Pope Pius XII and Pope John have urged this very thing. Often it can be done in conjunction with lay organizations. I speak not of infiltration or subversion, but of genuine service based on sound human and Christian principles. How else is the world to be united and to be recreated? Are there not many ways to exercise our mission of love and of service?

These then are among the things that should be considered for the establishment and conduct of formation programs. We have particularly stressed the importance of theology prayer, liturgy, and experience of community, and formation through service. I hope that these and some of the other points treated will prove helpful to discussion and decision making.

In conclusion, with those who are now conducting formation programs, with those who realize that they must be commenced, with those who are participating in such programs, I share the words and spirit of the Holy Father in the new encyclical Pacem in Terris:

There is an immense task incumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom.....between individuals, families, intermediate associations and political communities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.

Admittedly, those who are endeavoring to restore the relations of social life according to the criterions mentioned above are not many. To them we express our paternal appreciation, and we earnestly invite them to persevere in their work with ever greater zeal. And we are comforted by the hope that their number will increase especially among those who believe. For it is an imperative of duty, it is a requirement of love.

Panel Presentation of Various Lay Groups

FATHER VICTOR FERNANDEZ, Chicago, National Director of the Papal Volunteer Program: The Papal Volunteer Program was organized as the result of a general appeal from the Holy See for the entire Church to come to the assistance of the Church in Latin America. Pope John XXIII, at the beginning of his pontificate, said that as far as he was concerned the most important act of this pontificate was to do something to change the condition of the Church there. To this end, he took several steps. First, he called for a very historic meeting in Washington, D.C., of a committee representing the Latin American Bishops, a committee representing the United States Bishops and another committee representing Canadian Bishops, together with the Apostolic Delegates and a representative from the Vatican. The result of this meeting was that in the United States the American Bishops established the Latin America Bureau, the agency through which the American Church was to give assistance to our brethren in Latin America.

In May of 1960, the Holy Father (or the Pontifical Commission representing the Holy See) issued a document calling the lay Catholics of the world to personal service in Latin America. The American Bishops took action on this through the Latin American Bureau and set up the Papal Volunteer Program in the United States to promote the concept of personal service, for the particular needs of the one-third of the Catholic Church which is in Latin America. (In the year 2000, 50% of the entire Church will be there, if the Church is able to survive the crisis.)

So this is the particular emphasis of the Papal Volunteer Program and why it exists. It is set up within the hierarchal structure of the Church, that is, each Bishop in the United States is to promote the program in his diocese. He was asked to promote a priest to be the diocesan director, to appoint the concept within the diocese, recruit people, screen, give proper "homeland formation" as we call it, the formation we have been discussing here, and find a sponsorship locally within the diocese to support the volunteer. The term of service is for 3 years, 2 years is accepted also.

Now it is my conviction as National Director that this is a very short term thing compared with concept of a dedicated lifetime as a lay apostolate. I am aware of the fact that here within the Papal Volunteer Program we are only a part of the evolution of the role of the emerging layman within the Church. I consider PAVLA as a contributing factor to the already existing lay sending societies that were set up previously. I envisage the entire Papal Volunteer Program as being a push, an official push from the official hierarchical Church, for the concept of full lay commitment within the work of the Church.

MARIE THERESE MC DERMID, Grail Movement. In describing the Grail, we usually have trouble trying to do it in a few minutes because of the broad objective and the richness of the symbolism. Sometimes we explain the Grail in terms of the symbol, or the crest. But I thought today, in view of the fact that so many Jesuits are here, it might be interesting to explain the Grail in terms of some of the Jesuit inspiration at the base of it.

Although there was some lay leadership in the Grail from the beginning, the basic inspiration came from a Jesuit, Father van Ginneken. I think many of the values which it incorporates and the strength of the Grail comes from that fact. I would like to ask if this is the same influence at work on our campuses, and could we bring that same Jesuit influence to bear in our colleges?

A few of these characteristics of the Grail which I think stem from this Jesuit origin, although I might be mistaken, would be: first, it is strongly international and has been from the beginning, not just missionary but international, with a membership including women from all over the world. Even in its seed it has this idea. It began in Holland but was never intended just for Holland. Secondly, the Grail is a movement. The idea is of something of a current, of creating a stir, of an apostolic ferment at work. I think, too, this may have been something from the vision of St. Ignatius; a strategic influence or current, flexible in its action but with a strong unity at its base. Thirdly, a strong contemporary concern. The next 75 years were the years with which Father van Ginneken was concerned - quite a few of these years are gone, we are at least halfway through - as a critical time for the Church. The concern for the redemption today, the importance of formation, are other points which may have a Jesuit source.

From the beginning in this country we have stood for formation, a year of formation for all, if possible. We have shorter training courses but the basic unit is a year. This probably seems like a lot, but it is necessary for any vocation whether it be marriage or dedication in the lay apostolate for life.

We also put great stress on the idea of forming a kernel of leaders. We started with one Jesuit working with 5 women with an apostolic vision at the University of Nijmegen; now we have our movement spread over 6 continents.

Some of these values, then, summarize the idea of international vision of the Church, a Catholic vision, of strategic influence, of formation, of emphasis on the contemporary mission of the Church. And then there is perhaps something which I don't think came from the Jesuits, perhaps it was a family influence; the importance of the work and the role of women in the Church today. Perhaps the potential and possibility of women in the mission of the Church has never been fully utilized until our time.

These points do not give a full description of the Grail movement but I think if one captures these values, you catch some of the mystique of the Grail. I think its origin has something to do with that.

But just one other idea I would like to give while I am on my feet. I think that the strength of the lay movement today comes from a fact that we're open to receive. We have practically nothing we haven't received - from Jesuits and others who have not been received, in many cases, on college campuses, about whom people didn't know or were "closed" to.

To take an example: Father Jean Danielou, S.J.; came to the United States in 1950. I think most Jesuits did not even know he was in the country. Yet, by his one visit, our whole lay missionary movement was inspired. I went to Africa in 1953, moved by the spirit of his "Salvation of the Nations."

We have had Father Clifford Howell, S.J., and under his guidance we have dramatized a Mass that wasn't fifth century. We have developed an understanding of the liturgy that most college campuses don't have. We are in touch with the kerygmatic development within the Church; and the college campus is not.

Another example would be Father Barnabas Ahern - most of the lay movements have received much from him. Have the college campuses?

MARY ELLEN DOUGHERTY: My name is Mary Ellen Dougherty and I am the Director of the Woman's Volunteer Association. The Woman's Volunteer Association consists of teachers and nurses organized to work in mission schools and hospitals, specifically in Africa where we have been working with the White Sisters, the Medical Mission Sisters, and the Consulata Sisters; in Ghana we work in a diocesan hospital that is totally lay staffed.

WVA is not a secular institute but rather affords professional women the opportunity to give two years of professional service to the mission in Africa. There is a eight month training program in Washington, D.C. During this time the candidates live together at the WVA Center; they work at regular jobs during the daytime to provide for their maintenance and also, if possible, to put aside something toward their transportation to the missions. The actual training sessions are held in the evening; they include courses in theology, missiology, tropical medicine, anthropology, area studies and linguistics.

We have sent 18 young women to the missions since we were founded and we hope to continue to interest other teachers and nurses in our work, people who do not envisage a lifetime dedication but who would be willing to give several years of service to the Church.

NADINE SACHSE: I am Nadine Sachse from the International Catholic Auxiliaries. The ICA is a world-wide organization of women dedicated to the promotion of the spiritual and temporal needs of the people of underdeveloped countries.

As Jim Lamb said, this idea of a lay person doing work at home or in the missions is not completely understood. The girls who are in ICA or thinking of joining ICA want to give their talents, whether professional or technical, as a lay person for life to sanctify the order in developing countries.

Our Society's work has two aspects: one is International overseas service, anything from medical to social work, community development, work projects, etc. The second important aspect of our work is that with international students. We place great emphasis on this not only in the U.S. and Europe or Canada but also with local leaders in developing countries. The emphasis in our whole training is on inter-cultural training and international formation. I think that today, in our world, it is very important to stress this aspect of "international." The girls in our formation go through the usual liturgical, technical or professional training, and all this in an international spirit. At our training centers the groups are made up of girls from all over the world. In our training and our work we try to witness to the universality of the Church.

PETE GALLAGHER: And I hold the dubious pleasure of holding the title of Executive Secretary to the Extension Lay Volunteers and that and 15 cents will get me on any N.Y. subway, I guess.

The history of Extension goes back some 50 years; it was founded by Bishop Kelly to provide financial assistance for the American home missions. It is a little realized that we were a mission country a little over 50 years ago, and in many areas of the U.S. a missionary situation still exists.

About two years ago, more or less at the same time the Peace Corps and the Papal Volunteers for Latin America were founded, someone hit upon the bright idea of not only sending financial assistance and brick and mortar to the American home missions, but sending warm bodies... layman. I spoke last night about home

mission problems in the U.S. and the fact that not only is there a shortage of qualified priests and sisters, but a lack of Catholic laymen to support the work of the clergy. So for two years we have been trying to fill these needs. We now have 180 volunteers in the field. It is a truly inspiring thing to sit around at the home office and smoke a cigarette and watch the applications come in these days - approximately 250 - 300 Extension lay volunteers will start work with us in the fall of this year.

GERRY MISCHÉ: I am the Assistant Director of the Association for International Development, AID. I might begin by saying that we are not the Absolutely Im-possible for Dames Association, as a young lady asked. We are composed of mar-ried couples and single men.

We are preparing, sending, placing Catholic laymen in international service. I stress international service. We do not consider ourselves as a missionary service group. We believe we are laymen working in the international apostolate. Our major emphasis is preparing competent people to work in the temporal order in the emerging nations. At the moment we have about 80% married members with an average age of 35 years. The average male member has a Masters degree, the average woman has a college degree.

I stressed the married factor for two reasons. First: we want professional men as members and usually they are married. We are aiming very much at the small professional class in the various countries, trying to give them a sense of the temporal lay apostolate, to bring them to use their competence to build a Christian temporal order.

The second point perhaps is more at issue here. We are working in a complex world; if we are to think in terms of providing some solutions, we must also think in terms of long-time service and competence. If we really believe that the laymen are the ones who are going to humanize and Christianize our contemporary world, we must realize that it can't be done on a volunteer basis. After 3 years we are ready only to understand the problems. Until the Church is able to provide families with the security, with the structure to permit them to be professionals on a career basis, I don't believe that we are really going to make the contribution we could make.

MR. ROLAND MERGENER, Catholic Lay Mission Corps:

In spite of the fact that they think pretty big in Texas, we are still a pretty small group. We are about six years old and started as the Volunteer Teachers Service. Only 2 months ago I came from the principalship of an elementary school to be placement director for the Corps.

In our training program we have an "on the job training through work as teachers, primarily in elementary and secondary schools in this country. We have a course in "parish dynamics," a formal course of the Confraternity of Christian Doctrine, directed toward classroom and parish use. To these are added "lay spirituality" through a weekly-get together with the priest of the area in which we serve; and a monthly get together for our whole group.

There are about 65 members now, with five members in Panama. I haven't heard the results on Panama yet but Father Underwood, our spiritual director, just came back from Panama, and he did say that our first head road there is a success but more people are needed.

Although we are still small, we have needs not only for teachers but also

for secretaries, nurses, art and music specialists. We have a man with us who has managed to get together \$20,000.00 worth of construction equipment, and so now we can go in and build a school for the parish that can't afford one. Those of us who go to South America are tied closely with PAVLA and are trained with PAVLA. We hope to extend this program in the future.

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### Questions to the Panel

: Mr. Gallagher, could you give us a bit on the screening for Extensions and the Spiritual formation of the applicant?

MR. PETER GALLAGHER: Going back into the history of this thing, the diocesan directors (approximately 100) in the U. S. not only recruit and screen Papal Volunteers but Extension Volunteers as well. Through the screening we have to assume that our people have a professional competence. If we have a ditch digger come in, we are not going to train him to become a teacher or a nurse. We have to assume prior professional competence and, also, we are looking for spiritual and intellectual maturity in these people. For example, we had five hundred people come to us last year who wanted to volunteer a year of their services; we took one hundred and eighty. So we are looking for specific abilities.

Once the person starts work with us he will have an intensive two week catechetical training course, probably in Oklahoma City or out in Colorado. That is the extent of our training in the dioceses and during the orientation period.

Once they are in the missions, the spiritual requirements are these: First of all we suggest very strongly and strenuously daily Mass and Communion; secondly, a regular confessor or spiritual director; thirdly, spiritual reading. That is the size of it and I should have also said that we take single as well as married people.

GERRY MISCHÉ: I would like to propose a question. We are talking about training. Some have a one year training program; the Auxiliaries have at least a three year training program in preparation for their life service. Our own organization has three and one-half months training. Why is it necessary that we have training? Are we not forced to form our people by default of the colleges? Shouldn't everybody that comes from a Catholic college know how to pray, know about the Apostolate, know about the layman's role, the mission of the Church in the world?

NADINE SACHSE: Leaving aside the question of training for the moment, I would like to say something about an international attitude that I think has something to do with the spiritual life.

I am a product of Catholic education; when I joined the ICA, it was like joining a new Church. It was like coming into something entirely different from what I had learned from the Baltimore Catechism. Walking into a training center there are girls from all over the world, I was on a left foot all the time; my whole attitude, my whole spiritual attitude, my whole spiritual life, was centered on American Catholicism. Working with International students, I personally have come to realize that there is a vast difference in the outlook

of international students and American students. The American students aren't orientated to a world vision. There is no realization that there is a battle being fought in the world. Those who come from other countries have a deep realization of it.

At the Crossroads Student Center in Chicago we spend an enormous amount of time with the American students on just basic questions of American history, involvement in the world, world vision with their engineering, world vision with their medical studies. Why isn't this coming out of the colleges? Why in their studies and their whole attitude toward life are they failing to get world vision?

What on campuses is making the American student aware of this battle in the world, aware of his potentiality as an engineer, as a doctor, as a social worker?

To give you a practical thing, a good thing; Marquette University has a program called "Missio," a study of Latin America, history, culture, language. This is one program I suggest as a model for the Jesuits here in their universities. And I ask if they know what's happening at Marquette, is there some connection between the Jesuit universities by which you can find out what each one is doing?

MR. FRANK SHEEHAN: This afternoon I will have the opportunity to share some ideas regarding the Boston College lay apostolate program. However, for once I feel we should say something in defense of Jesuit education, and make some refutation of the remarks just made.

I cannot speak for all Jesuit universities, so I will speak for my own, Boston College. We have a six semester course in the history of religion, we have a four year philosophy and theology program, an Asian studies program, a Latin American studies program. We have one of the better Sodality programs in the country; we have a very active foreign student organization on campus. We have elective courses in theology and elective courses in philosophy geared for the specific needs and wants of certain people. A lot is being done, and I am sure this is just not at Boston College.

MR. KENNETH HEPBURN, Fordham University...I think that the whole thing you just mentioned as well as what Mr. Lamb said this morning about the "Children's Crusade", is contingent upon one thing: that everybody who would enter into these things has to be committed and committed to a Christian vision, which is the same as an "international vision."

I think that the difficulty is that the colleges fail to elicit a commitment from their people and what we ought to be looking for here is a way to bring this about---you see, this is a very unfortunate audience because all of us are already interested. We don't realize that back at the colleges, you have faculty members, and I think the majority, who are not interested and pay lip service only. Programs have to be instituted to get people to realize what it means to be a Christian and what this concept of "missio" is. I think that this is what we must be concerned with---and not just say: we all have our Sodalities. They are for small groups and small committed groups, whose commitment perhaps does not come from the college.

MR. CAREY, West Baden College: I am a second year theologian at West Baden College which is a Jesuit Seminary; I agree whole heartedly with what Ken has just said. An article in America a few weeks ago or months ago mentioned that

the Council of Trent took care of the moral and educational formation of the clergy but it did not inculcate a social spirit.

Now, built into the first two years of Jesuit training are a number of projects which I believe are supposed to inculcate the social spirit. However, I went through the project myself and I don't know if I have been inculcated with the social spirit. At any rate, the faculty of our schools has to be imbued with this commitment to the social apostolate. How the faculty is to be caught up by this world vision which they will necessarily communicate, that is another problem.

MR. JAMES LANG, Canisius College... I think that sometimes when we discuss the whole concept of mission and world vision, we miss the actual point. What is the point? The point is that you can't talk about world vision or world mission to students who don't even know what their religion is. In other words, if their religion is not the center of their life, if their religion doesn't mean anything to them obviously they couldn't care less about world vision or world mission.

Even though you can get a good minority interested, it's the majority of the people who are going to decide what happens to the Church, not the small elite. I think that is what Ken is trying to get at: what is the average student doing and thinking?

GERRY MISCHE... First of all, I hope that many campuses besides Boston College would be able to refute my comments. However, I would still ask if there are sufficient numbers of people learning what it means to be a Christian?

I'm stating this concern regarding the Jesuits because of the potential that does exist. Just to say that they are as good or better than anyone else is not what we are talking about.

To present my problem very frankly, we are looking for cooperation, we are looking for help in international work. And when I look around the world, I do not see another structure such as that which the Jesuits have. Through this structure there are enormous possibilities for screening and training lay leaders here in this country and overseas, enormous possibilities for international service.

Certainly it is valuable to talk about formation programs-- but I pray, I really do, that some day we can get beyond this and truly internationalize the work of these institutions.

THREE COLLEGE PROGRAMS OF FORMATION

SEATTLE UNIVERSITY: Richard Otto

At Seattle University, our program is a four-year affair established under the Sodality. During the first year we have a "leadership program" open to the entire class. During the first quarter, the discussion is centered around commitment to Catholic higher education. We are working with freshmen and we feel the most important thing we can do for them is to help them get started in college. We spend the time discussing the aims of Jesuit higher education and our university's programs for attaining these aims. After the first quarter the student, we hope, will be totally committed to his vocation as a student.

In the second quarter and third quarters for first year we treat the role of the layman in the Church and the role of the apostolate. Although I speak of three distinct areas we cover, we try to integrate them constantly.

We use the "cell" discussion techniques, with meetings once a week and a chairman, carefully selected, who is also a student. Topics for reading are assigned and this topic is discussed for one half-hour of the meeting; during the other half-hour an attempt is made to develop some kind of self-activity that will help the individual student develop qualities of leadership. Our goal in the first year is twofold: commitment and leadership.

For the remaining three years the students have a choice of going into three different areas. We hope to expand the number of areas in the future. Number one is the Sodality itself. If they come into the Sodality, they go through a very intensive study of the Sodality, just what it is, and again, through self-activity, develop their qualities of leadership. Sodalists also act as chairmen for the freshman leadership program.

The second area that is just opening is a lay missionary program. We want to set up a program for those interested in the lay missionary field. With the basic formation of first year behind them, they can go into area study, languages, and so on. However, there would also be a continuation of the spiritual formation.

A third area that we have begun to work in is what we call "The Academy," again run on a cell-technique. The members of the group are students who will be in like professions: doctors, engineers, lawyers, teachers, what have you. The purpose of the program is to intellectually and spiritually form these people in their professional apostolate. "What can I do as a Catholic layman?" This program of Academies runs for approximately three years, too short of a time for all that we would like to accomplish.

With the exception of the Sodality, Seattle's program is open to all students. The Sodality is a selected group.

This total program is approximately two years old. At the end of the first year we had I would say, roughly 50 people involved. The second year our numbers had increased to about 125.

In the Pacific Northwest we are involved in a lay missionary program, called the Catholic Peace Corps in Alaska, headed by Bishop Gleason, S.J.. The work of the Corps is very similar to the missionary efforts that are being carried out in the South. There is a terrific need for catechetical workers in Alaska, teachers and people who are willing to run orphanages, etc.

This program was begun in 1957 with four people from Massachusetts. It has now expanded to more than 70 and it draws from all over the United States. (Alaska is a Jesuit Mission area, by the way.) As a matter of fact, right now there are more lay people working for the Church up in Alaska than there are priests or nuns. In the whole state of Alaska there are no more than 200,000 people - so they are far and few between. Our work is primarily with the native Indians and Eskimos.

GANNON COLLEGE, Erie, Pennsylvania: Gerard Simmons

I am from Gannon College, Erie, Pennsylvania, and a member of the St. Thomas More Club there. The Club was formed in 1956 primarily by Korean veterans who wanted to be active in apostolic work. They had a discussion club and from it they branched out to work at a home for children, to run basket ball leagues for young people, etc...

In 1959 members of the Club began to think in terms of doing Apostolic work in Latin America. They consulted Father Considine who advised a trip to Puerto Rico in order that they might observe a situation more or less similar to that in which they would be involved if they went to Latin America. Three members went there, along with Father Peterson, the Club moderator. Their desire was strengthened by what they saw.

When they returned to Erie, they rented an apartment, called it "Maria House" in honor of Our Blessed Mother, and started community life and training in common. Contact was made with Father Hessler in the Yucatan, Mexico, and in the summer of 1961 three young men went to Merida, the Yucatan, two of them to teach in a school there and the third to work with a Maryknoll Father. That same summer, back at Gannon, the other members of the group bought a house (the group will be paying for it for a long time!) and so the whole training program was on a much more formal level by the winter of 1961-1962.

Our Bishop, Bishop Gannon, approved of the project so long as we had an approved place in which to work. His cooperation with all our work has been great.

Maria House, as a community training center, is a valuable asset from many points of view. Language training is made easier; the atmosphere of common interest is a silent teacher. Community life itself is a preparation for future mission life. The 7 young men now living in the house pay \$200.00 a semester for room and board; of this about \$28.00 a week is budgeted for food. The trainees take turns cooking.

The present training program includes language work, talks by Father Peterson, discussions, readings. The apostolic formation more or less follows the program published by CILA (Committee of International Lay Associations).

From the original notion of preparation for work in Latin America, Maria House has developed horizontally with new projects in the international field. These projects seem to us to be a logical development of the work started in Merida. Before I mention them, however, I would like to say a word about other work done by the St. Thomas More Club which has had great benefits for our international work.

These "home" apostolic works, with the kids at St. Joseph's Home or in our speakers bureau helped us to overcome the notion that there is nothing students can do - "so why bother?" With the kids at the Home, we have felt needed. They want us to come back to visit them - when a little kid grabs you by the coat and says, "hey, when are you coming back?" you suddenly realize that you have something to give to someone else.

About the other work. We went to Merida to help people develop themselves. After we had been there a short time we saw that one of the best things we could do would be the work towards developing young Christian leaders in the area. So we started a program to bring up selected high school students, to finish high school in our local Catholic schools and then go on to college. We actually started this program with a boy we brought right to college - but he had such a difficult time with English and cultural adaptation (he made it though) that we decided to push the process back one year so that the fellows and girls would have a chance to get acclimated before college. The scholarships for college have been generously awarded for the three students we have this year by Gannon and by Mercyhurst, a local Catholic girls' college. We're bringing up 6 more students in September.

To the scholarship to college we will add the training at Maria House. If the boy or girl we select is a good potential leader, we hope that their intellectual and spiritual life are so developed here that they will

become responsible Christian leaders in their own country.

We have been working with the CFM. The CFM families provide our scholarship students with homes to live in. CFM leaders and groups will also come to our house on Sunday nights for talks and discussions. We learn from the family apostolate and at the same time we give the CFM people some of our ideas.

One of the big helps in developing our programs has been attendance at CILA conventions or at meetings like this one. Contacts with leaders has been most beneficial; we always go home with new ideas. We had four fellows at the AID Institute at Seton Hall last summer. We have set up discussion and planning programs with the two girls' schools in our area.

Life at Maria House begins with Mass in the morning and more or less ends with common recitation of the rosary. Like I said, all the work is shared by the residents. At least weekly we have discussions.

The fellows teaching in Merida earn 400 pesos a month, about \$32.00. It costs about \$75.00 a month for the three we have there now to live. (Their work, of course, goes beyond the school; they help in various ways in the community with the poor, discussion groups at the University of Yucatan, etc....The fellow who went down in February is developing a sports program for the kids in the area.)

In July two fellows will be coming back and one of them will live at the Maria House. He will try to pass on to the people in training what he has learned during his two years.

We always have financial problems; we have to pay for our house, send money to our men in Merida. pay to bring the students up, etc. We get the money by paper drives, spaghetti dinners, etc.... We are now trying to work out a program with CFM whereby they will help us with our financial problems.

I would like to add just one point about this conference. It seems to me, as a student, that there has been too much stress on spiritual formation before you can do anything. It seems to me that I can do something just because I love.

BOSTON COLLEGE: Francis X. Sheehan

The commitment of the Catholic college in the lay missionary apostolate is indeed an important one and deserves the attention of Catholic college presidents and deans. The avowed aim of our Catholic colleges and universities is, in keeping with the objective expressed in the words of Pius XI in his encyclical on the "Christian Education of Youth": "Hence the true Christian, product of Christian doctrine, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character." The accomplishment of this goal requires our colleges and universities not only to inform the students but also to participate in their formation, and the end product of formation is action. The structures that presently exist on our Catholic colleges campuses today are inadequate to perform this task. There must be changes in curriculum, in organization, in activities if this is to be accomplished.

In 1959 with the assistance of a Jesuit missionary, I organized the first training program in New England to prepare college graduates for lay missionary service. Prior to this time, Boston College had sent lay apostles to work in Jamaica and the Midwest; however, for the most part, they were not prepared for the work that faced them. Although one must not minimize their contributions, nevertheless, there resulted noteworthy inefficiency and ineffectiveness on the part of these graduates in transforming those with whom they came in contact.

During the past three years, forty-two lay men and women have completed training programs at Boston College, and they have gone to serve for a year or more as lay missionaries in Jamaica, West Indies, Baghdad, Iraq; and New Mexico. The group is made up of thirty-nine college graduates and three high-school graduates.

Since 1959, therefore, a training program has been in effect. This training program is conducted during the second semester of each school year. The program at Boston College is open to alumni and graduating seniors as well as to all those from neighboring colleges who are

interested in the lay missionary apostolate. The seminars are held on Monday evenings throughout the second semester and on several Sunday afternoons as well. At the present time there is no academic credit for participating in the training program. For the past three years the drop-out rate for those starting the training program has been between 50 and 60 per cent. The purpose of this program is threefold: informational, formational, and screening.

The informational aim of the program is to acquaint future lay apostles with the history, geography, sociology, culture, and educational and political system of the country to which they are going. Also included under the informational aspect of the program are lectures devoted to techniques of teaching, developing recreation programs, and techniques of catechetics.

The big job for the lay apostle is to become one with the people, and it is a long process. Men and women are not only themselves; they are also the product of the region in which they were born, the city dwelling or farmhouse where they took their first steps, the games they played or did not play, the old wives' tales they overheard, the joys, sorrows, fears, angers they know, the food they eat, the schools they attended and the books they read, if any, and the way they worship God. You cannot come to know people by hearsay; you can, in reality, know them perfectly only if you are one of them. Lay apostles must work as hard as they can to weld themselves into the lives of the people they go to work with and to serve.

Having served in the West Indies for a year as a lay missionary, I am well aware of the real need to understand the customs, habits, culture, and problems of the people you work with. It wasn't until after several weeks of classes there that I discovered that some students had to travel over thirty miles to school, that others were made to work in their father's grocery store until bed time. These were the same students I had been "down on" because of their poor performances, without realizing the causal factors involved. Fortunately, I discovered these things early enough and effected appropriate solutions.

The formational aspect, which is receiving more and more attention in the training program, is devoted to a study of the lay apostolate: its historical origin is presented; the importance of spiritual reading, meditation, and mental prayer is emphasized; and the prospective lay apostle is continually asked to reflect on whether or not he can and is willing to devote the time and effort to this aspect of the development of his intellect and will.

God calls all men, not only religious, but all Christians, to be the "salt of the earth." Lay apostles must come to a full realization of the implications of God's call. The function of the Church in this world, then, is to imbue society with the spirit of Christ in order that it may in all its phases assist mankind to live a supernatural life, and in this work religious must be assisted by the laity.

If missionary lay apostles are to make an impact, they must be formed with respect to their work and they must possess a deep spirituality. Let us not deceive ourselves into thinking that the four years of exposure to a Catholic college education is all that is needed. If our graduates are to fulfill their role as apostolic laymen in these history-making times, it will take work. To be effective, they must work hard and study particularly the social teachings of the Church in order to know what kind of society Christ wants in the world. Christ asks much, but He gives abundantly in return when we strive to bring Him into the world.

Therefore, the apostle, whether lay or clerical, should place in the forefront of the values of his existence prayer, silent recollection, mental prayer and all that nourishes it: retreats, recollections, and the sacramental life. If these values do not exist, lay missionaries usually accomplish little during their time on the missions and many return frustrated and disillusioned.

The training program is in fact a screening process. At present, there are over twenty-five seminars, each three hours in length, which the prospective lay apostle must attend. In addition, a two week program is conducted in the summer, along with six weeks of intensive language training for those going to Spanish-speaking

areas. Prior to many of these seminars, research and extensive reading must be done by the lay apostle. As a result, many of the candidates drop out of the program due to the requirements of the seminars. Others, who originally look upon a year in a far-off country only as an adventure, gain insight into the rugged, difficult, and lonely assignment of the lay apostle and also withdraw from the program. During the training program, too, a series of psychological tests is administered to the candidates. The results of these tests are utilized, along with academic records, personal observation, private interviews with each candidate, letters of recommendation from teachers, pastors, and others who know them.

With this type of formation and training, the lay missionary candidates are ready to serve the cause of Christ actively and fruitfully on the missions. Those going from Boston College have served primarily as elementary, secondary and collegiate teachers, nurses, and in some instances as secretaries, thus relieving the missionary priest from long hours of bookkeeping, typing, and similar clerical tasks. The lay missionary always functions as a teacher, thus the emphasis is on training others to help them to help themselves. Those serving as teachers, nurses, or secretaries also must engage in catechetical work, The Legion of Mary, census taking, and other similar apostolic endeavors.

It is hoped that credit experts, mechanics, agronomists, co-operative experts, and others will come forward to assist in the implementation of the social encyclicals in the spheres which are proper to their training and capabilities.

An interesting observation is the fact that nine of the first forty-two lay apostles, (over 75 have gone already), are now studying for the priesthood, and one is in the convent.

Now I am going to outline some essentials for a good Catholic college program. There are in the United States today actually dozens of Catholic colleges conducted by religious groups who also staff schools and direct missions in Africa, Asia, and Caribbean and South America. Therefore, each of these colleges in the United States already has strong ties with the respective country or island where other members of its religious community are working in the fields of nursing, education, and social work. It seems to me that this type of relationship should be utilized to the fullest.

At each Catholic college or university whose religious community staffs overseas mission schools, there could be developed a program similar to that presently in operation at Boston College. If we cannot get Catholics overseas who are trained, self-sacrificing and dedicated, then we will continue losing in Asia, Africa, and South America.

The time is ripe for the administrative and executive officers of our Catholic colleges to inaugurate, either individually on their respective campuses or collectively (with several colleges in an area collaborating together), an office with a staff whose purpose and function would be that of expanding the horizons of our students. First of all, an office of this nature should be given official status in the college or university community and every effort should be made to attract competent and qualified personnel who possess both an intellectual and experiential background in the lay missionary field. Second, this office should be responsible for initiating programs of lectures and films, and through these and other means available could publicize the need of the missions and the contributions that can be made by our graduates in transforming the City of Man. Third, well-thought-out training programs need to be developed to prepare adequately and to train our graduates so that their apostolate will bear fruit. Finally, lay missionary directors could and should work in collaboration with such organizations as Papal Volunteers, Extension Volunteers, the Association fo International Development, Grail, the International Catholic Auxiliaries, and other similar lay missionary groups.

Before I go on I want to re-emphasize and restress the need for an office and staff to be appointed and that these people be given official status. When people connected with these programs at various colleges are involved in this work, oftentimes it is at the expense of several thousands of dollars of their own money. If a theology professor goes to a conference in the Mid-west, he goes to the bursar and gets a check and goes; so with the English chairman, etc... The same should hold true for those involved in directing the lay apostle programs.

Another area which we have neglected in our discussion and which should be mentioned is the need for collaboration

"on the other end", in the mission area. We don't have this at present and our work here can be of little avail if a similar structure, organization and pattern does not exist in the mission area. Therefore, I suggest a director of the program should also be appointed in the area where the lay apostles are to work. His function would be that of chaplain, spiritual advisor, retreat master, and director of the lay apostles serving under the jurisdiction of the local hierarchy. His work would also include acting as liaison representative with the local government, whereby he would obtain the necessary visa forms and see that all governmental regulations were carried out by the lay apostles. He would also send back to the college or university in the States magazines, newspapers, periodicals and books dealing with the political economic, social, cultural and educational development of the area. Finally, after the arrival of the lay apostles, he would direct a brief orientation program before they began their actual assignments in the mission country.

I feel that this is a very strong point that must be brought out. I have experienced this lack of organization and structure on the other end in the past, and am still experiencing it today. You sometimes wonder if they really want lay apostles.

Formation is not a three month or six month's process; and a person needs help in continuing formation. We look to the clergy for leadership, particularly in the area of spiritual formation. The lay missionary needs a director who will organize retreats, days of recollection, "get-togethers" to share experiences and problems.

As the program developed, there would be a continuous flow of correspondence between the college and the lay apostles in the field. Articles written by the lay apostles and photos taken by them could be utilized for publicity purposes in the school newspaper and on bulletin boards. As each group of lay apostles returned from their year or two of service on the missions, they would provide excellent resource staff to aid in future training programs conducted at the college. This program would soon become a tradition at each college or university providing dedicated and mature lay men and women with the opportunity to give of themselves more completely than might otherwise be possible. This apostolic endeavor, if properly publicized, organized and developed, would soon win the support of the student body and, as has

nappened at Boston College, not only would mature and responsible college seniors and graduate students come forward who are interested in serving as lay apostles, but also other students (who for many reasons could not participate in this program as active lay missionaries) would organize dances, cake sales and other similar activities, the proceeds of which would be used to help finance the transportation and other costs of the lay apostles. I say help to finance, because I believe that the colleges and universities have an obligation to assume the burden of the expenses involved, particularly in the area of staff, secretarial help, and office accommodations.

Another extremely important factor, and one which continues to deserve the attention of lay missionary directors and their staffs, is that of adequate training for prospective lay missionaries. Lacking direction, a frame of reference, a solid and enlightened spiritual background, and the necessary training, the lay missionary is doomed to failure and frustration. Given the program described above, he can go into the field and make significant and lasting contributions. For to convert the world, it is not enough to be saints, and preach the Gospel. One cannot be a saint and live the Gospel without spending himself to provide everyone with the housing, employment, food, leisure, education, and so on, without which life is no longer human. Hence the mission of the Christian is not only a spiritual apostolate it is a civic and social apostolate as well.

The outcomes of lay missionary service may be stated briefly here. To begin with there exists a high correlation between input and output. The value to himself of the individual lay missionary's contribution is in direct proportion to his efforts.

First, let us examine the contributions that rebound to the people of the mission area. (1) Often, the lay missionary brings the example of vibrant lay spirituality to an area needing just his example. (2) Married couples bring with them the principles and examples of Christian conjugal love - a type of family life so in need of imitation in many societies today. (3) Vigorous spirituality is accompanied by technical know-how. The

transmission of the skills and knowledge of the nurse, the teacher, the agronomist, the mechanic, and so forth, inevitably leads to the reduction of ignorance and misery and to the improvement of the social and economic order in the mission area. (4) Knowledge of the faith is spread and diffused among the people, resulting in the lessening of superstition and ignorance and in growth in the knowledge and love of God. (5) Usually a normal concomitant of lay missionary activity is a deepening awareness on the part of both the lay missionary and those he works with and for of the meaning of the Mystical Body of Christ.

Since lay missionary activity is not a one-way street (and since Our Lord promised to repay those who work for His greater honor and glory), we should consider the benefits that accrue to the lay missionary himself. (1) First of all, as just mentioned, he gains a greater feeling for and insight into the doctrine of the Mystical Body of Christ, the Church. (2) Second, through giving of self, the spiritual life of the lay missionary grows in intensity and breadth. For spiritual life depends on a giving of self. Giving of self is the sine qua non of spirituality. (3) Third, awareness of and appreciation of a new culture assist the lay missionary in his own development, broaden his frame of reference, and give meaning to the phrase "the Brotherhood of Man." (4) Finally, the time spent as a lay missionary gives greater meaning to the life of the individual. Positive and real growth takes place. The Church is more correctly perceived as one that has been and always will be in a state of mission. Often one changes his vocational or career plans as a result of missionary work. Many religious vocations are fostered, and Christ becomes more visible in all of creation.

Thus many Catholic colleges are in a unique position to foster a program which fulfills the Divine Command of Our Lord Himself: "And the second is like it (the first commandment), Thou shalt love thy neighbor as thyself." And a more perfect love is exemplified by the Catholic layman or laywoman who dedicates a year or more of his or her life "serving" Christ actively on the missions.

MR. PETER GALLAGHER: Mr. Sheehan, I was wondering what your group was doing with respect to recruiting for other groups? Do you offer any training for people that want to enter other groups such as AID or PAVLA?

MR. SHEEHAN: One thing, for example; I brought all my people up here to be exposed to all of the other groups and organizations and they'll carry this back to the campus, they'll carry this back to the other members of the training program who do not attend because of prior commitments.

During the training program this year, Mr. Lamb from AID came and lectured. I am the official campus representative for Papal and Extension Volunteers. This year, three girls from Regis College of the Sacred Heart that were in the training program dropped out because of the particular requirements of the Boston College program, and these three people are now going to go into Extension. There was a problem on the diocesan level regarding support of Papal Volunteers. I have sent people in the past to the Papal Volunteer diocesan representative and they have been sent away. He did not want to send them, evidently because he could not pay for their transportation, etc.; I am afraid to encourage too much of that because they will only go and be refused.

: Mr. Sheehan, what is the Spiritual program?

MR. SHEEHAN: There is a continuity throughout the entire training program of spiritual emphasis, spiritual orientation, and people are continually asked to reflect upon what their commitment is and if they are willing to make this kind of commitment. They can attend a training program up until the end of April, and at any time they want to drop out of the program, fine, they haven't made any commitment. On the other hand, I haven't made any commitment to accept them. So, any time along the way that I feel for sufficient reasons they should not go, then I can drop them from the program.

The first two seminars in the training program are on the Mystical Body. The first touches the divine destiny of all mankind, and in preparation they read the Epistles of St. Paul, "The Church Today", and the encyclical on "The Mystical Body." The second seminar touches the social implications and responsibilities of membership in the Body of Christ: the interdependence of all, the place of the hierarchy, the priest, of the laity; the action of the Body which is both liturgical and apostolic. The third and fourth seminars in the training program are on spirituality. Lay people give these seminars, i.e., people from secular institutes, myself and other people.

The next seminar is on the modern emphasis in the Church teaching, given by a former Protestant minister, now a Jesuit priest with a Ph.D. in Church History. Father Ed. Murphy, the missiologist, gives two seminars, one on the purpose of the missions, and one on adaptation. Father Edward Stanton who had one of the leading articles in America recently, gave the training seminar on the theology of the laity. I gave the seminar on lay missionary virtues and on the objectives of lay volunteers in missionary service. A Sister with a Ph.D. in Sociology gave a seminar on the social responsibilities of the Church. Mr. Lamb from AID gave two seminars on the social encyclicals, theory and implementation. I am presently giving three seminars on modern catechetical methods and procedures, stressing the kerygmatic approach.

There are two seminars devoted to recreation methods and procedures and there are several seminars devoted to area studies. In addition, there are six weeks of language training, a three-day closed retreat, a Departure Ceremony in

early August before the lay missionaries leave.

MR. MAGUIRE: What tests do you use for psychological testing?

MR. SHEEHAN: I have developed a completion test which I use. I use the Bell Adjustment Inventory. There is an initial interview with every candidate for which I have an initial interview sheet, on which I write down my reactions. They have an information sheet which they must fill out and which gives much pertinent information to me: "Why do you want to go on this mission? What do you expect to accomplish? What do you intend to do when you return, etc.?"

I do not give all the seminars myself but I am at every seminar and I see who participates, what their reactions are, etc. Halfway through the training program or two-thirds of the way through, I have another interview with the person.

: Have you credit courses?

MR. SHEEHAN: The volunteers do this all in the evening, every Monday night, every other Sunday afternoon.

FATHER EDWARD McMAHON: There are a number of Jesuits here and we have many Jesuit priests, scholastics and brothers in the missions. Do you envisage any plan of cooperation with us? Do you see anything that you would ask of our offices in the future?

MR. SHEEHAN: I have been asking for such cooperation for the past four years and my asking has not yet been answered.

FATHER McMAHON: There are so many mission demands that it would seem to be the best thing - especially with so many missions established by the Jesuits - for your people to work with hand in hand with our Jesuits.

MR. SHEEHAN: We have attempted this in some instances and have failed miserably.

FATHER McMAHON: Well, I know that with your courage, you're not going to stop there.

MR. SHEEHAN: I might have a few remarks to make that might be pertinent. There is now developing a New England missionary program which will take in the three Jesuit universities, Fairfield, Holy Cross, Boston College. As planned now, these three universities will set up simultaneous programs covering basically the same matter. Then all the volunteers will be brought together for 2 to 3 weeks during the summer, right after graduation, living on campus with people from AID, PAVLA, Grail, whom we would invite. This program would be from early morning to late at night for three full weeks.

Regarding the missions, what I'm asking for is that in mission areas there be a priest appointed as a director. If I am in a mission area and I have legitimate gripes and problems with a priest, I have no one to go to. If I want a retreat, no one is going to give it to me. If I want a Day of Recollection once a month, or once every other month, depending on local mission situations and opportunities for these things, I'm not going to get it. When I was on the missions I didn't get it.

When people get down to mission areas and expect these things, tremendous disillusionment sets in. I have met people come back from mission situations

and they are anti-clerical. I have met people come back from mission situations almost ready for a mental hospital and that's not kidding. This is serious.

We are told: "I don't have the men to do this. We don't have the priests here." But are not 25 lay apostles doing more work in teaching situations, in agricultural cooperatives, credit unions, catechetical work than one priest can do? If this priest can service 25 lay apostles, certainly this is a very important factor.

FATHER TOM MORRIS: I was up in Alaska for three years and we have had a program of lay volunteers up there for seven or eight years, the number reaches 60 or 65 a year. This is one of the big problems that we find. The priests who have not over a period of years got acquainted with lay missionaries, don't know how to react to them. We cannot give them any money in payment for what they do, but they do expect some attention and should get it.

We come out of a seminary of Jesuit training. We have a background that we can lean on. The lay apostles have nothing to lean on and, as Mr. Sheehan says, those things can be critical.

At the same time I would say this also, that we can shoot for these ideals but I don't think we'll attain them completely. I think that if you talk to many of the young priests on the missions, you will find that they have nobody to turn to when they have problems.

I think that it is proper for a leader of a lay mission group to demand that his people are taken care of properly and unless they are, I think he should have some reservations about sending his people into those areas.

FATHER VICTOR FERNANDEZ: Father, with regard to that same point, the Papal Volunteers are now in about 52 different places in 12 countries in Latin America without one full time field director. We have had to depend on the American missionaries in all of these places. As a matter of fact, we have made it a policy in the beginning to send volunteers only to places where there are American missionaries.

Now, there is many a missionary who is very generous and desires to help these volunteers but he just doesn't have the time. He has work up to his ears and he may say he will help and really mean it but in the end he just cannot find the time.

Now we are trying to get at least three full-time field directors for Latin America. Their sole work would be with volunteers, making sure that everything is in order, i.e., the relationship with the superiors, etc... If the relationship is not harmonious they will try to find out why. If it seems that there should be a change of assignment, then they will change the assignment.

But we must understand that this whole movement is new. We still have to set up the structures with the cooperation of religious superiors to whom we have already made overtures.

MR. GALLAGHER: We are one lay mission-sending organization that does have field representatives. There are nine priests at present in dioceses in which we are working who are within easy driving distance of our lay missionaries. Their main purpose in life is to love the volunteers. They are the people who also do the initial screening before we go into an area. After the volunteers get to

the area they make periodic checks, not only on volunteers but also on pastors. Of course, we are in a position to do this because we are working in the United States.

MR. JAMES LAMB: One of the aspects of this problem in Ghana, Jamaica, or even Brooklyn, is that we don't have enough priests to give spiritual direction for laymen. We don't have priests to form individuals into groups. This is a goal toward which we must go. One of the reasons for this successful program in Chile has been the large number of priests appointed full-time to work with laymen and lay groups. The results are already becoming clear. But the same answer cannot be applied all over. It depends upon the condition of the Church in different countries.

GERRY MISCHE: I would also like to comment on a development in Chile. Last summer, we brought up four Chileans to our seminar at Seton Hall: a labor lawyer, his wife who was a former president of National Catholic Action in Chile, another former president of Catholic Action in Chile, and a professor of the Catholic University.

They were recruited and brought up here with the objective of trying to set up in Chile an office built into the local structure of the Church in which these people, having understood our problems and our mentality, could aid in integrating the work of American volunteers with the apostolic work in the Chilean Church. And this same service could be provided for other groups. Our team has already lined up an orientation program for some Papal Volunteers from Omaha now working in Chile.

Perhaps we should ideally put the burden on religious congregations in the United States but we should also try to include people, both clerics and lay, from the local scene.

It is in an area like this that the Jesuits could make a real contribution. There are graduates of the Jesuit Colleges in other countries who might be judged worthy, in terms of their apostolic formation and motivation, of being sent to the United States on a scholarship provided by the Jesuit institutions or alumni here in the United States. These people could be integrated into our apostolic programs in this country and then sent back to their own countries to set up the structure through which American volunteers might work there.

Even though I have emphasized this before, I would like to point out again the tremendous potential there is in the Jesuit structure; not just Jesuit priests, but the universities and the vast numbers of the alumni all over the world. I am sure that there is no other such structure in the Church today offering such splendid possibilities for international development. At the present time, at least in this layman's eyes, we have all of these universities around the country concerned with their own academic excellence - and that is all to the good - but little concerned with their international role and the possibilities of international cooperation. And there is such tremendous potential. Perhaps out of this meeting could come some sort of an attempt to bring about the necessary involvement and cooperation.

FATHER JAMES O'BRIEN: (Chairman of this session): This seems to be a natural lead for the question of resolutions.

MARIE THERESE McDERMIT: I would just like to add that with so many priests and seminarians present and interested that I notice Father Foley is here from the

Holy Cross Fathers. Every place we go we seem to see Father Foley. Perhaps his permanent assignment will be to work with lay groups. If so, I think he will have a great deal to contribute in time because he will have become familiar with the lay movement. This would be a good example for other religious to follow.

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RESOLUTIONS OF MEETING

FATHER O'BRIEN: I would like to call upon Mr. Desmond Connor who has the recommendations prepared by the chairman of the small discussion groups in which we all participated during the first two days. Desmond will read four resolutions and then we will discuss each resolution.

MR. DESMOND CONNOR: Here are four resolutions which the Chairman and other members of the groups came up with for your consideration.

1. In view of the conclusion of the Loyola Workshop concerning the role of the layman in the Church, and the many indications during this conference, we recommend the establishment of a committee consisting of Fr. Dan Berrigan, Fr. James Cotter, and three representatives of the sending agencies, to be appointed later by a motion.
2. We recommend that this committee seek the formal recognition and support of the lay movement on Jesuit campuses from the Jesuit Educational Association and the Fathers Provincial.
3. We recommend that among their activities, this committee endeavor to act as a liaison group between lay groups and faculty and students, to serve as a clearing house for information on the lay movement in a variety of ways.
4. We recommend that the Sodality, as the existing and traditional instrument of spiritual formation on the Jesuit campus, be employed as the principal organization for the development of lay apostles.

The discussion on the first point began with an explanation of the Loyola Workshop on the teaching of philosophy and theology in Jesuit colleges, held in Los Angeles during the summer of 1962. It was explained that the general conclusion of the workshop on the formation of students so nearly paralleled many of the remarks made at the Le Moyne meeting that it seemed fitting to include mention of the workshop in the first resolution.

On the subject of the Committee itself a Father from St. Louis suggested that there should be a woman on the committee since they had contributed so much to the growth of the lay movement and would have much of value to contribute to the committee.

Discussion on the second resolution revolved around the question of whether there was any value in mentioning both the Provincials and the Jesuit Educational Association since the Fathers Provincial are the directors of the J.E.A. It was eventually moved and seconded to strike out the words dealing with the

"Jesuit Educational Association." There was also some discussion as to whether Jesuit Missions should be mentioned in the resolution. This discussion was terminated when Father Calvert Alexander volunteered the services of Jesuit Missions as a service organization to further the work of the Committee.

On the third resolution, it was explained that the purpose was to mention specifically some of the work proposed for the Committee. It was not meant to be a definitive listing. The only change moved, seconded and passed with reference to the third resolution was to specify that the committee was the same committee voted into existence in resolution one.

On the fourth resolution, that the Sodality be the principal organization for the formation of lay apostles, there was a long discussion. It was eventually moved, seconded and agreed that the fourth resolution be dropped. The primary reasons for this move were the fear that such a statement might in some cases restrict the development of programs and that such specific work in one small area of the apostolate either could not or should not be carried on by the Sodality.

Finally the question of membership in the Committee was brought to the floor; three men were appointed to be members of the Committee, along with Fathers Berrigan and Cotter: Mr. David O'Shea of PAVLA, Chicago; Mr. Thomas Quigley, CILA, Washington, D.C.; Mr. Frank Sheehan, of Boston College.

The question of women on the Committee was again brought up and Miss Marie Therese McDermit, of Grail, was added to the list of members.

The final wording of the Resolutions of the Le Moyne Conference read as follows:

1. In view of the conclusion of the Loyola Workshop concerning the role of the layman in the Church, and the many indications during this conference, we recommend the establishment of a committee consisting of Fr. Daniel Berrigan, Fr. J. P. Cotter, and four representatives of the sending agencies, Marie Therese McDermit, David O'Shea, Thomas Quigley, and Frank Sheehan.
2. We recommend that this committee seek the formal recognition and support of the lay movement on Jesuit campuses from the Fathers Provincial.
3. We recommend that among their activities, the committee referred to in the first resolution endeavor to act as a liaison group between lay groups and Jesuit campuses, to stimulate awareness and concern amongst faculty and students, to serve as a clearing house for information on the lay movement in a variety of ways.