

## **IMCS ~ IYCS ; their option, their pedagogy**

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## **IYCS - IMCS : THEIR OPTION, THEIR PEDAGOGY**

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## **IYCS - IMCS: THEIR OPTION; THEIR PEDAGOGY**

### **PRESENTATION**

The IYCS likes to define itself as LIFE. And life is "lived," not "written." That is perhaps the reason why there is some reluctance to write about YCS, its methodology and pedagogy, for fear of causing it to stagnate. In fact YCS has been in constant revision in order to correct itself, to overcome its shortcomings.

Nevertheless, we have made the decision to write about it. We have been asked in many meetings with national coordinators and advisers or chaplains, to do something which could help them initiate people who want to work within YCS and which could also be useful to accompany the experience of people who are already working in it.

We do not want to destroy the creativity of the members of our movement, nor to impose stereotypes on them. Respect for reality and the constant search for responses to challenges put to us by reality ought to remain in the spirit of our Movements. What we are trying to do here is to offer something coming from the "memory" of the IYCS and IMCS to help people working within them to realise their goal; namely "to be life."

The scope of our task entails its own difficulty. In order to accompany an experience which tries to be faithful to reality and to help those who want to begin working in that way, our document should start from reality as concretely as possible. But that is morally impossible when we are writing from the international coordinations. We realize, more and more, that great differences exist from one reality to another among Movements belonging to the same International. Writing a document which pretends to help everybody can turn out to be a futile effort. Yet we write.

We shall try to always keep in mind the variety of situations our movements are living in, due to their own history and present vitality, as well as to the environmental reality. Many national and some regional coordinations have written their own pamphlets on the YCS identity, its methods and initiation. We think that our purpose is not to spare them that work, on the contrary we wish that it will stimulate them to think and write their own experiences.

On the other hand, a document which tries to take into consideration the large variety of realities can help militants at the grass-root level to understand the international characteristic of our Movements. That is very important if we want to respect the various cultural realities in which our Movements live, as well as to keep their identity at the international level.

Finally, as its title shows, this book is intended to serve both IMCS and IYCS. It may seem strange and impossible. Nevertheless, that desire to give common service to both Movements is logical to those who know their historical evolution and the present relationship between them. So we shall begin with a brief account of the identity of the two Movements and their respective historical evolution.

Although we have written in response to the needs of our Movements, we would be very happy if it could be useful to other pastoral experiences of the Church with whom we are in

solidarity and feel co-responsible. Our own experience is indeed a fruit of the Church's fecundity; it was born and developed in the Church.

Due to the style of work of our international teams, it was very difficult to make a collective work. Therefore, we asked our common chaplain Fr. Buenaventura Pelegri to do it. His twenty years of work with the YCW first, then IMCS and IYCS later and the fact of his being member of both international teams give a certain assurance of "memory" of our Movements to this work.

International Teams of IMCS-IYCS, Paris, Christmas 1977.

## **PART I — IMCS - IYCS: A BRIEF HISTORICAL ACCOUNT**

### **I. IMCS (International Movement of Catholic Students)**

IMCS was created -in Fribourg, Switzerland in 1921 under the title of PAX ROMANA. Representatives of 17 European countries (England, Germany, Austria, Belgium, Denmark, Spain, France, Hungary, Lithuania, Italy, Luxembourg, Holland, Poland, Portugal, Czechoslovakia and Switzerland) and representatives from Argentine, Java and United States of America decided on 19th July to set up an International Catholic Bureau of information and coordination under the name of PAX ROMANA. Its aim was "to carry out the complete development of the Catholic idea in the student milieu in all fields of university, intellectual and social life, based on the best traditions of the Christian past and trying to meet the exigencies of the present times." (1)

The idea, however, was not new. Already in 1887 it had been proposed by George de Montenach from Fribourg (Switzerland) who was the president of the Swiss Student's Society. During the General Assembly of that Society, on 23rd August the following year, the first "International Union of Catholic Students" was created and approved by Pope Leo XIII. Montenach was elected president. He immediately began to travel across Europe to invite students to participate in such a union. In 1891, 7,000 students made a pilgrimage to Rome. 1,700 of them attended the assembly of the Union in which "the wish was expressed that the friendly relations between associations of young Catholics for the defence of the faith should become still closer." (2) 300 delegates discussed the -statutes and Fribourg was chosen as headquarters of its secretariat. Later on, political problems related to the Roman question soon gave a mortal blow to this young union.

Although the union died, the desire to relate organisations or gatherings of University Catholic Students continued to grow. The union, therefore, would be revived in 1921 under the name of PAX ROMANA. In 1925 PAX ROMANA was defined as "Confoederatio Studentium terrarum orbis catholica" or "Catholic Confederation of students from all over the world." It is then a confederation which "aims to include and represent all legitimate forms of Catholic organisations in the university world and to serve as an instrument of coordination for all their varied activities, while leaving to each organisation complete freedom to develop its own mystique and methods consistent with its own ends." (3) That juridical statement safe-guarded the autonomy of the memberorganisations allowing at the same time the admission of organisations which were not "national" ones. "PAX ROMANA will strive rather for a "sense of mission" which can be a source of inspiration and a rallying point for enthusiasm and dedication towards the much more complex, and at the same time, more profound goals and problems which ideally the world university Catholic community must face." (1)

(1) Pax Romana: 1921-1961. Fribourg, July 1961, Page 7

PAX ROMANA concretised its action chiefly in two aspects: 1) international meetings of students to reflect on issues which were seen as interesting to the aims of this organisations and 2) to set up a series of services for students. For instance: a) help for urgent necessities created by World War I, at the very beginnings of Pax Romana; and by WORLD WAR II between 1939 and 1946; b) to facilitate exchanges among students of several countries; to create scholarships for Asian and African students in Europe. In time many of those services will disappear or will become autonomous.

Other characteristics would be: a) Preoccupation for the "Missions"; b) a large ecumenical sensitivity which leads Pax Romana to hold a series of meetings with World Christian Students Federation (WCSF) and to organise a meeting together with ICMICA\*\* in 1959, on "The present impact of the Great Religions on the Lives of Men in the Orient and Occident", which was attended by Hindus, Buddhists, Shintoists, Muslims, Jews and Christians (Catholics, Protestants and Orthodox); c) Representation of students interests before International Organisations, receiving in 1948 the status of "consultative member" of UNESCO and UNO as a Non-Governmental Organisation; and d) Active presence in the life of the Church, mostly through the ICO (International Catholic Organisations) and being a member of their "conference" and one of the most enthusiastic promoters.

Nevertheless, we think that its first characteristic has been its service to catholic thought through meetings and publications, being always faithful to the Church's teaching and its lay apostolate vocation. The list of themes, which were chosen for its Assemblies, will indicate what kind of interests it was sensitive to along the years:

1928: England : Examination, from the triple point of view, historical, philosophical and ethical, of the causes of the divorce between the spirit of the world today and that of Catholicism.

a) Pax Romana - Guide of IMCS, Fribourg, 1.12.66. Page 1

1929: Spain. : Doctrinal value of Catholicism from the cultural point of view  
 1931: Fribourg : "The University and the Catholic Student"  
 1932: France : "International and Social Order"  
 1933: Luxembourg : "Social work of university students"  
 1934: Rome : "Catholic action in the University"  
 1935: Czechoslovakia : "New Man in a New Age"

(2) Ibid. p.4

(3) Pax Romana — Guide of IMCS, Fribourg, 1~12-66, Page 1

(\*) "Missions": the effort of the Church to establish and develop herself in lands where she has not yet been established or had only done so recently. The last century and the first half of the present have witnessed great activity in this field

(\*\*) ICMICA: International Catholic Movement for Intellectual and Cultural Affairs. We shall speak of it later

- 1936: Austria : "The mission of Catholic Action within the framework of Pax Romana — religious, philosophical, cultural, professional and social formation —."
- 1938: Yugoslavia : "Experiences of students in their social work."  
"Attitude to adopt to block communist penetration into students circles"

Although by 1935, 7 associations of catholic students from America and Asia had joined Pax Romana, it was in 1941 when she spread widely in Latin America. A regional Secretariat was set up there, which would be developed into 3 Sub Secretariats in 1952: Atlantic Zone, Pacific Zone and Central America and Caribbean Islands Zone. In 1953 a formation seminar was organised for all Asian Students in Madras (India). Within a short while, organisations of catholic students of many Asian countries were affiliated to IMCS; in 1957 the first African Seminar was organised in Ghana, since associations of catholic students in most of the African Countries had been formed.

Its "intellectual" vocation was concretized by the creation of several professional Secretariats: Medicine (1932), Press (1932), Law (1934), Comparative literature (1935); later on, they would disappear. Its social concern led IMCS to set up in 1953 a Secretariat for Social Work, which resulted from a Congress celebrated in Luxemburg and devoted to "Social Work of University Students."

In 1939 the World Assembly was held in Washington. It began on 27th August and on 1st September World War II broke out. That event was to mark Pax Romana's life. All its resources would be devoted to the students of the belligerent countries.

At the end of June of 1946, the tradition of Congresses was retaken, with that which was held in Spain on "the great problems of the hour on moral as well as social and cultural planes and, deduced from this, the future tasks of Pax Romana the apostolate in university circles, the affirmation of the rights of the individual in the face of abusive interventions of the States and the perils menacing Christianity."

In that Congress a first initiative was suggested to gather the Catholic intellectuals in an international organisation, according to their Professions. Two months later during the celebration of the 25th Anniversary of Pax Romana, such an organisation was created; it would work side by side with IMCS. The Congress approved therefore, to share Pax Romana with the intellectuals. A provisional commission was created to prepare the statutes of the new organisation and they were approved in Rome, April 1947, by the two parallel Assemblies, of the students and the intellectuals. Thus, two Movements were set up: International Movement of the Catholic Students (IMCS) and International Catholic Movement for intellectual and Cultural Affairs (ICMICA) under the common denomination of Pax Romana. Since then both Movements have been working separately — each with its own specific mission - but trying to respond jointly to the Pastoral of the "Intelligentia", having a common headquarters in Fribourg and developing some common services.

Although IMCS has always been and is today faithful to its characteristics of Confederation, taking into consideration the autonomy of the national Movements, it was also sensitive from

the beginning to the problems the world is facing every moment. This sensitivity was shown by the themes proposed for reflection and exchange and by services which were set up. As a Church Movement, IMCS was sensitive to the problems created by life for their militants and to worries of the Church. Being itself a place for exchanges between associations or national movements of catholic students, the dynamism and preoccupations of these were reflected in the march and preoccupations of the International Movement. That series of variables — to note only some of them — with their dynamic interaction was responsible for the evolution of IMCS.

So, in the interfederal Assembly of Washington, held in 1964, the emphasis in the discussions was on the need for a greater christian commitment in the temporal order. The theme of the Assembly was "Christianity in an Age of Transition." In October 1965 a meeting was organised in India about the role of University students in resolving conflicts between communities.

That dynamism and that inter-action have been very intense during the last years. Great events in the socio-political life, in the student milieu and in the Church hastened such an evolution.

The Second Vatican Council - itself the outcome of this dynamism influenced the fast evolution of IMCS, stressing the importance of the "temporal commitment" (to use a word of that time) of christians in society. The most active national federations of IMCS took seriously the responsibility of Christians in the socio-political field.

It would lead them to be present in the life of the Student Movement which was concerned formerly by the issues of internal university life and later on, by the whole social situation. The theological reflection made within the Church and the Movement would influence the kind of commitment which would develop from the Christian democracy-type (according to the idea of the "new Christianity" — at least at its beginnings) into the commitment of Christian individuals within a non confessional political action which respects the "relative autonomy" of the "temporal" of society.

The impact produced by the successful Cuban Revolution of 1959 on all Latin America, especially on the student milieu, will hasten the political awareness of students and lead Christians to involve themselves in student action, influenced by marxist thought and its social analysis. They will go from an initial radical mistrust and, in some cases, open opposition to dialogue, then to collaboration, and finally to commitment within marxist-minded groups.

The impact of the "May 1968 Revolution" of Paris University students, followed by other Movements in Europe and other continents, was felt in many of the national Movements of IMCS putting them into crisis. In some of them, it was so strong as to cause their disappearance. This dynamism of the student milieu and its impact on the national federations of IMCS were reflected in its 27th interfederal Assembly held in Fribourg, Switzerland in July 1971, precisely 50 years after the creation of the Movement, on the theme: "Liberation — How?"

The impact was not reflected only by the theme of the meeting but through the method which was used. Up to the interfederal Assembly held in Bochum, Germany in 1967, the method used in IMCS international meetings had been talks given by eminent personalities, followed by workshops which were set up according to the concerns of the participants. In 1971 the leaders of IMCS, willing to respond to the needs of the students who were becoming more and more critical of the society and Church, planned the study-session in an inductive way. The study-session was preceded by a questionnaire sent to all national federations. The responses were analysed by resource persons from the five continents who then wrote continental reports which were to be used as working papers for the session itself. The study-session started from the experiences lived by the participants: students and chaplains. After analysing the global causes of the phenomenon and a reflection on the challenges such a situation puts to the Christian faith, the participants studied "how" to face them as students and as Christians.

It is very true that national Movements used to such a method in their national work played a great role in that change; most of them were at the same time members of the IYCS.

We believed that the interfederal Assembly of 1971 marks a moment of great importance in the life of IMCS. Thanks to it primarily the Movement overcame the crisis which it was living at that moment. A new dynamism began in many Federations of the five Continents. The work done since then by the General Secretariat with the Regional Secretariats, showed its fruits in the next Assembly held in Lima in August 1975.

On that occasion 80 delegates (students and chaplains) coming from 32 national Federations (7 African countries, 9 American, 8 Asian, Australia and 7 European countries) studied, with the same methodology was used in 1971, the theme "Christian Commitment in a world in crisis", and made an evaluation of the life of the Movement during the four years since the former interfederal Assembly and planned the work for the immediate future.

The Latin American, European and Asian (with Australia) delegations held respective meetings to prepare their participation in the IFA during the preceding days. The African delegation, which was not able to do it because of technical reasons, organised special sessions during the IFA. Keeping their pluralism, these regions were becoming more and more aware of their own problems. During the statutory part of the IFA, the whole Movement reflected on its own identity. We can not write down here the whole reflection. It has been written by the General Secretary, Carlos Alborno, in CONVERGENCE No 3/4 of 1975, which was dedicated fully to the Assembly. It confirmed its character of "Movement of Students participating in the Church's mission" and "the international dimension, where they recognize their diversity", We transcribe here this last part: "The Movement has progressively consolidated its international dimension in a world increasingly interdependent and in which problems have become universal. There is a growing need to exchange and share experiences, because we see that problems of the student world pass from one Continent to the other, the form possibly changing, but it is almost a norm - and we do not know why ~ that what we are today living in one continent, tomorrow will reach another.

"At the same time we see that IMCS needs to live firmly its task of being an ecclesial sign committed to the transformation of the world starting from the student milieu." Integrating

experiences which come from different parts of the world, from different cultural contexts, IMCS wants to carry out the adventure of being diaspora, capable of gathering and making a Church with respect for the different cultures, the different ways of expressing and effecting the same task, the same option, an option which is characterized by a commitment to the poor, to the marginal peoples. "The experience of Lima allows us to affirm that the ways of carrying out this commitment are different. To acknowledge them is to enrich the international dimension of the Movement. It is also a way of affirming that the one who lives history as a Creation is really a man of faith, a believer." (5)

(5) "Convergence", 3~4/1975, page 31

## II. IYCS (international Young Catholic Students)

The idea from which Pax Romana originated was conceived in the last quarter of the 19th Century when the idea of Catholic action, linked to the lay apostolate, had not been developed yet. On the contrary, YCS was born from this idea which was fostered by Pius XI and concretized by Joseph Cardijn, a Belgium priest, in YCW. His scope was to re-christianize the working world: the young workers had to be apostles of the working youth, overcoming the dualism between faith and life, witnessing Christ through the action of its militants who, being the leaven inside the masses, would try with all the young workers to transform the inhuman situation Capitalism had put them in.

Cardijn's intuition brought about a true revolution in the pastoral field. His stress on the dignity of the young workers, their capacity to act and organize their responsibility and capacity in the transformation of their milieu, their dignity as children of God, their divine vocation as working class and their rights and duties in the life of the Church, made an impact and influence — even if he had to overcome many misunderstandings and oppositions — the thought and pastoral praxis of the 1920s. The enquiry method was born, and the trilogy of “to see”, “to judge” and “to act” became celebrated and later on would give place to the “Review of life.”

YCS was born in that climate and as a fruit of that impact. its scope was not to put into contact and to coordinate associations of Catholic students, but to become a new pastoral experience in the student milieu with clear aims following a same theological and ecclesiological view. It was developed in several countries by people very convinced of the pastoral validity of the YCS approach. It grew on its own strength in different countries quite isolated from each other. When these experiences began to be aware of each other's existence, they discovered common points that united them (field of apostolate, objectives, theological and pastoral vision, methods of work, ...) and felt the need to reflect together and support each other. The Second World War slowed this process down.

With the end of the war the relationships increased quickly: “they know that among them exists something more than an analogy of name: there is a close community of thought.” (1)

The initiative taken by the Canadian, American and French YCS to celebrate an international meeting responded to that desire and need. “Their initiative did not mean a will to lead the other YCS; it did not entail either a claim to impose anything on the other Movements. But since there was not an organism which could represent all of them, it was necessary that somebody would take the initiative.” (2)

“This meeting took place in Fribourg, Switzerland from 1 to 8 September 1946, simultaneously with the XXV Congress of Pax Romana and with the agreement of the leaders of Pax Romana.” (3)

(1) Bol. International of JEC, page 1

Among the 19 invited countries, the following attended the meeting: Canada, Czechoslovakia, Luxembourg, Walone Belgium, Flemish Belgium, USA, Italy and France.

The meeting devoted itself to define the big trends of the common SPIRIT and outlined the fundamental orientations of the YCS. In order to seek that goal the following themes were chosen:

1. Catholic Action
2. Student milieu
3. YCS, Milieu Movement
4. Individual apostolate
5. Institutional action
6. Student Community
7. Intellectual mission of YCS
8. The team

Each theme was introduced by a report, starting from the respective YCS experiences. The report was followed by a discussion in order to reach some conclusions. We can not transcribe all of them, but we shall bring out a brief insight of YCS as it understood itself 30 years ago:

- YCS is a Catholic Action Movement;
- it is SPIRIT AND LIFE, more than an organization and a set of technics.
- laymen and laywomen, belonging to the Church, have their own responsibility in their lives, though with a confident and subordinated attitude towards the hierarchy;
- given the influence of the social milieu upon the individual's, an apostolate from person to person is not enough; it is necessary to look at the transformation of the social structures;
- History has a providential sense; man can direct it with planned action;
- looks for an active presence in History through action within the student milieu;
- looks for unity within individuals and within the society, through a vital synthesis between Religion and human realities;
- given several social milieux, realism calls for specialization; the characteristics of the student milieu are:
  - a. common target: to look for instruction and integral formation which prepare students for the future;
  - b. transitory stage of life;
  - c. its own framework: scholastic institutions and concrete economic situations.
- the YCS goal is: glory of God, students salvation and sanctification of the milieu;
- the possibilities of work of the Movement, both in extent and depth, are determined by the milieu;
- YCS is a service to the milieu; it is respectful of it, its structures, institutions, psychology, as far as all these elements collaborate to the common good; the later is understood as the possibility for all students to realize fully their human and christian vocation;
- YCS is not a political party: it does not aim to introduce the majority of the students into its ranks; YCS does not want either to duplicate what is already existing, it creates only what is lacking; YCS aims above all to inform and to orientate what exists towards the common good and the building of a true student community;

- apostolate is a logical consequence of a fully christian life; it is respectful of freedom and it is shaped by witnessing, not by a conquering attitude;
- the apostle - as christian — has to be fully for God and for the world, assuming everything except sin;
- its witness entails the acceptance of the cross because of love;
- YCS believes in the privileged value of intellectual work which continues the mission of the incarnate Word, Wisdom and Light of the world; no field of knowledge is foreign to it;
- YCS wants to reach a whole christian humanism in which christian life is present and preserves all the riches of human thought;
- the team is a fundamental base for the YCS; it prefigures what the student community is trying to build up; as the Movement, it must remain open to the milieu and be concerned for it;
- it is both a part of the milieu and a cell of the Mystical Body of Christ.

From these theoretical yet experimental bases, the national movements decided to set up an International YCS Center of Documentation and Information in Paris for the service of all YCS groups existing throughout the world.

An International Commission was created; it would be composed of 7 members (2 Belgian, 1 Canadian, 1 North American, 2 French and 1 Italian) who would work for all existing YCS and maintain links with the Hierarchy; they were to prepare the next session to be held in 1947.

The present YCS committed themselves to finance the expenses of the I.C.D.I. and the Commission; the budget for that year was 100,000 French francs.

From that very moment the ICDI began working in Paris, publishing an International Newspaper of YCS, becoming a Center of encounter, of sharing experiences and irradiation. International YCS was already a reality, although it was not created as an organized Movement. It would happen only in Brussels in 1954.

Nevertheless, since that moment YCS, as an international "entity", tries to make contact with other international organizations: students organizations, especially Pax Romana the only catholic student organization then recognized and approved by the Holy See, other specialized Movements of Catholic Action such as YCW, JAC and JIC\_ Since that very moment too, YCS will seek the recognition of the Vatican and for membership in UNESCO as Non-Governmental organization.

That search for recognition of "entity" and "Status" as International organization will be a source of problems with IMCS which will feel that as a rupture of the existing unity of catholic students at the international level. We shall see that later on, when we shall talk about the relationships between IYCS and IMCS.

Nevertheless, it was important to consolidate, to spread and to deepen its experience; from the very beginning YCS was defined as SPIRIT AND LIFE. So, the contacts with individuals and Catholic Action groups were intensified; the experience of the YCS was spread more and more, by travels, interchanges of militants between countries and meetings in several

countries.

In 1954 YCS celebrated its first World Council in Belgium; it was preceded by a Study Session. There, the Statutes and the Common Bases were approved. The former, in their first article, say: A Movement called International Young Catholic Students is constituted. They foresee full-members and Collaborator Movement within YCS. The priorities of the former, will be the following:

1. to develop their apostolic action in the entire student milieu;
2. to be led by the students themselves;
3. to exist at the national level, or at the level of an important ethnic group of the country;
4. to have been for at least one year Collaborator Movement of the IYCS.

The common spirit which will have to be lived by all the Movements, members of the IYCS and by those which would like to become members, is explained in the Common Bases. There YCS is defined as a Catholic Action Movement and the strong wish to be spirit and life rather than an organization and a set of techniques is stressed. It underlined the responsibility of the lay people within the student milieu, their responsibility in the mission of the Church, the need for efficient action, therefore organization; but that action shall have to be done with the other students, living and witnessing before them Christ, and sharing their faith with the other people within that action. Therefore, YCS will be presence of the Church in the student milieu and presence of the student milieu inside the Church. The best method considered capable of achieving these goals is: "to see, to judge and to act." The team is seen as the basic cell of the Movement, and the presence of the Chaplain at all levels of it will be a sign of the ecclesial character of the Movement.

Since then the World Councils, always preceded by study sessions, have been an echo box of the life of the student milieu (its aspirations, problems, tendencies, dynamism), of the society, Church and life of the YCS Movement and its orientation. The study session held in Brazil in 1956 was carried out as a kind of review of life, with its classical moments of seeing, judging and acting, according to the methodology of the Movement.

A study of the world Councils (1956 in Rio de Janeiro, 1956 in Dakar, 1961 in Eichol, 1964 in Broummana, 1967 in Montreal, 1970 in London and 1974 in Kadier-en-Keer) would show us the main currents which, coming from the society and the student milieu, have influenced the life of YCS, often creating serious crisis; at the same time, it would indicate to us the theological and methodological reflection which have allowed YCS to face such crisis and so to consolidate itself, grow and spread, always in link with the Church. That reflection is shaping the "memory" of the Movement. The length of this work does not allow us to make that study, so we will limit ourselves to indicating the themes of the study-sessions:

- 1956 : Problems of the Student Milieu
- 1958 : Problems of the New Nations
- 1961 : Student Work
- 1964 : The Students and Society-building
- 1967 : Students and Development
- 1970 : Cultural crisis
- 1974 : Domination

The raison d'être of YCS is the same today as it was from its beginnings even if the accent and the words used have changed. The Common Bases and the Statutes have changed according to the exigencies of the life and evolution of the Movement and challenges coming from different socio-political, cultural and religious situations. But the original aims of the Movement continue to be efficiently present in it.

To demonstrate what we have just said, we shall transcribe the five propositions which were unanimously approved by the last World Council held in Kadier-en Keer, Holland, in July 1974:

1. YCS commits itself to a historical praxis of liberation which is an option for the poor.
2. YCS recognises the meaning of the student Movement 's struggle within the school and university if it is linked to the other liberating forces inside an universal strategy for a radical transformation of society.
3. The YCS militants commit themselves in a historical process of liberation within a global strategy through a critical political praxis where they live and proclaim their faith.
4. YCS believes that the mission of the Church is to witness Christ in the world through her commitment for the whole liberation of man, which she understands and announces as the Gospel of Christ.
5. YCS, through its commitment, carries out the mission of the Church in its milieu and shares with the Church its effort of renewal. (4)

YCS has always wanted to be present in the secondary school as well as in higher education. As a matter of fact, its experience started in the former and later continued into the latter. Today it exists through member-movements and collaborator-movements in 52 countries -22 African, 12 American, 7 Asian , 9 European and 2 Oceaniac. It is present at the secondary level in all the 52 countries, while only 20 countries have university movements.

One may be surprised at the formulation of the "Orientations" we have just transcribed primarily because the YCS works mostly within the secondary milieu. We shall not pursue the question any further since our scope here is only to give a short historical presentation of the Movement. We would only like to underline that the World Council reflects the highest level of awareness reached by the whole Movement in a concrete historical moment and has the task of looking for the most appropriate pedagogical means to concretise these orientations in the different situations of the nation movements and their members.

(4) Letter to the Council 1/74-77 PAGE 8-10

### III. Relationships between IYCS and IMCS

As we have seen, IYCS was born when Pax Romana (IMCS) was already existing. Moreover, YCS held its first international meeting in Fribourg during the celebration of the 25th Anniversary of Pax Romana. It is very clear that there was a close relationship between the two events.

PAX ROMANA was born when the idea of Catholic Action (developed by Pius XI) and the specialised Catholic Action (created by Cardijn) was not yet developed. There is no doubt that PAX ROMANA identified itself from its beginnings with the mission of the Church, but with the fundamental purpose to "unite Catholic students to defend their faith" and, therefore, to prepare themselves as Christians. Accordingly, the composition of IMCS is mostly heterogeneous. Within IMCS itself there was place for all kinds of Catholic student groups, under the only condition that they be recognized by the ecclesiastical Hierarchy. The goals and the methods to achieve them are a free choice for the groups. So, up till now we can find within some national federations of IMCS (in Africa, for example) groups of Legion of Mary, St. Vincent of Paul, etc.

From the very first moment PAX ROMANA wished to be a service: service in order to foster the interchange of experiences, to share their vitality and to renew themselves in moments of crisis; service to stimulate the reflection of faith before the challenges put by the society and university life (so the long list of continental meetings and publications on the most varied subjects); service of assistance according to the needs felt at different periods; to the victims of the war, exiled people, students living abroad, etc; service of representation.

When the International Commission of YCS was created in 1946, IMCS was recognized and approved by the Holy See which had often shown in many ways its affection for it. Due to its long history, the social milieu it was devoted to, and its aims, great personalities of the ecclesiastical Hierarchy were strongly linked to Pax Romana. The highest example is Paul VI who, from 1925 to 1933, was the national chaplain of FUCI, Italian Federation of IMCS. IMCS was also recognized by International Organizations such as UNO, UNESCO, etc.

The creation of YCS, as international Body (some of the National YCS were federations of IMCS) brought about some uneasiness within IMCS; but, at the same time, that fostered IMCS to create or intensify services which had not been developed enough up to the IMCS had to review its own identity, which had been lived without problems till that moment.

The copious correspondence between Paris and Fribourg and the reports of the meetings of the two international teams show that from the very beginning there was either a desire for a good and useful mutual understanding for better and more efficient service of both Movements, or uneasiness. As far as IMCS was concerned, the autonomous existence of IYCS meant a break in the efforts to peaceful UNITY. According to the leaders of IYCS the most important thing was to serve "the specific pastoral option" of their Movements. When I was reading the documentations of the period 1946-1970, I felt that it was a "dialogue between deaf people." Time and again the same reasons, the same suggestions are reiterated, the same reactions occurred.

IMCS would have liked that YCS could become the "Catholic Action commission" within PAX ROMANA. That would mean a service of interchanging, experiences, reflecting and

deepening on them, exchanging information among Federations which were following that pastoral approach or among the groups or commissions of catholic action which already existed within the national federations of IMCS and were fostering 'their creation where they were not existing. IMCS recognized openly the great educative and dynamizing values of pedagogy used by YCS. As a matter of fact, IMCS was highly interested in developing the experience of specialized Catholic action within University Parishes, according to the current theological thought streams. YCS could be a commission at all levels within IMCS.

The YCS leaders — first the members of ICDI and the international Commission, and later the International team and World Council—answered that YCS was a specialized catholic action MOVEMENT which aimed to offer its specific contribution to the University pastoral, although it did not want to be “the” whole university Pastoral. That entailed a true dynamism of a student and christian MOVEMENT;

IMCS thought that it was a duplication of experiences and efforts and a waste of efficiency and, on the other hand a counter sign before the international Organizations as well as before the student milieu because of the lack of unity between the catholic students.

IYCS replied that UNITY must not be confused with Uniformity, while the formers is being assured by the Church which admitted plurality and diversity of vocations and experiences. IYCS did not want either to represent all students, nor all catholics, but only its own militants.

The argument was brought to the Holy See. YCS wanted to be recognized as International Catholic Organization. IMCS defended its "acquired" rights as "the" international organization of the catholic students. A recognition from the Holy See would have signified for YCS a great help to receive the "mission" (mandate)\* from the Hierarchy of various countries and IMCS tried to prevent it since it had already been “mandated” by the Hierarchy.

They reached a compromise in 1956. The Holy See was not happy with that duplication of "presence" within the student milieu especially when they had become conflictive. In some countries or dioceses the Hierarchy had prevented one or another Movement to be set up. So, the Holy See suggested the following solution: IYCS would be "mandated" (according to Pius XI's idea of Catholic action) as apostolate lay Movement for the student milieu of secondary and technical Schools, as it was developed thus far. IMCS would continue being mandated for the University Student milieu, where in fact, its work was done.

That agreement, which was accepted by both Movements never actually worked. IYCS kept stressing the uniqueness of the student milieu and its Movement: the Student Movement\*\* A real and efficient presence of the Church within the student milieu had to recognise that intrinsic unity of the student milieu or, at least, the existent continuity between secondary and university levels.

It became also a subject of an endless discussion between the two International teams. According to the IMCS the problem was rooted only in the psychological need of the people who had carried out YCS experience during the secondary studies and who wanted, therefore, to follow it up during the university period. That need could be faced by developing the same experience within the framework of the IMCS; but what was much more important -

according to them- was the difference between secondary and University experience. IYCS people though not denying such a need, believed that the reasons were much deeper. An answer of "movement" to the student milieu and to the society, through the student milieu, could not be given without a global analysis and involved presence. So, the impasse continued and sometimes became worse.

That fact was felt as a problem by the militants and by the Ecclesiastical Hierarchy. Thus, in 1966 the CELAM (Latin-American Bishops Council) through the University Pastoral Commission, came to play a great role in it, inviting and in some way pushing, the Latin American secretariats of IMCS and IYCS to unite. Economy and greater efficiency of the members of the Secretariats were seen as additional reasons. A formula of "compromise" was arrived at: the two Secretariats would be set up in the same town and in the same house; they would share the same chaplain. Montevideo was chosen as the headquarters.

The existing, yet frequently conflictive, relationship was intensified. Some of the National Movements of IMCS assimilated the characteristics of YCS (pastoral presence of the Church within the student milieu and its methodology and later on joined IYCS without leaving IMCS. So, slowly a unique IMCE-IYCS Regional Secretariat took shape which decided in 1970 to have the same Latin-American General Secretary. Unity was achieved, but the

\* "mandate" : This word was very much used at the beginning of the Hierarchy to the laity in the apostolic mission. It was a kind of "delegation of power" and corresponded to the view of the role of the laity within the Church as merely supplementary and instrumental ("the long arm" of the hierarchy). When the theological understanding of the identity of the laity developed and the apostolic mission was seen as inseparably linked to the fact of baptism, the "mandate" became the mere indication of the different fields of apostolate in the various Catholic Action Movements. The mandate is given to the Movement. It assigns to the Movement a field of action in which lay their apostolate. (Doctrinal Declaration of the French Bishops). In time the idea of "mandate" gradually lost its significance and has almost disappeared.

\*\* "Student movement" : Signifies that portion of students who are more socially and politically aware and capable of mobilising and organising themselves as a force to defend their rights and struggle for the transformation of society.

difference between the people devoted to the secondary school and the University Movement was kept. Since that very moment, the diversity of publications, for instance, would be maintained but the reasons will be the different needs of the two levels of students. Nevertheless, the increasing politization of the students, including those of the secondary school, in most of the Latin American countries during the period 1968-1973 did not allow that difference to be sufficiently kept in mind.

When the crisis of the student milieu and Movement -characterized by the "Revolution of Paris" in May 1968- hit IMCS strongly, the contribution of the Latin America in its Directing Committee, was actually influenced by that experience described just now.

Due to the inefficiency of the discussions carried on by the two international teams on the identity of both Movements, and the need for unity or the difference existing between them, Paco del Campo, IYCS General Secretary suggested in 1968 to restart a collaboration from the issues of the Student milieu and from the experience of the Movements, leaving aside the cone filictive questions after such a positive collaboration on common center of interests.

That suggestion, which was accepted by the IMCS General Secretary, Juigen Nikolai, brought about the possibility to start a different and constructive state, which has been improving, First of all, a common work was intended between the two Movements and WSCF: a common publication, a Documentation Center for the service of the three Movements and Collaboration in the different Continents. Several difficulties made impossible such ambitious plans.

Although the concrete proposals fell through, the criterion of collaboration was consistent. Fr. Luis de Sena, International Chaplain of YCS, was invited as a resource person for the preparation and realization of the interfederal Assembly of IIVICS in 1971, which was to give a new direction to IMCS. That change of orientation and methodology of the meeting was not at all a desire to simply imitate but an eager decision to face the challenges the student milieu and Movement were putting to IMCS. These challenges were felt strongly in latin America at that time; but the representatives of that Continent were experiencing a total collaboration between the two Movement.

In the interfederal Assembly of 1971, Carlos Alborno, Latin American Regional secretary was elected as General Secretary of IMCS. The initial collaboration would be intensified with this election. Later on, the author had been Chaplain of the Colombian Federation of the IMCS and Latin American chaplain of the IYCS and IMCS, was appointed as General Chaplain of IMCS. Since that moment he started travelling to various Continents, after a previous preparation made with both teams. In 1973, representatives of the Asian YCS and IMCS attended such a preparatory meeting and an agreement of mutual collaboration was reached.

The outcome of that process was the following statement made by the World Council of IYCS Held in Kadier -enKeer (Holland) in 1974;

- a. considering the present—day situation within the student circles
- b. considering that both movements often share the same vocation which is to communicate Christ in student circles by relating their message to their student life
- c. considering that our vocation as an organized lay Movement within the Church is priority concerned with the mediation of the witness characterizing the life of our militants committed within the student movement
- d. considering that through the commitment of their militants both Movements open up to the realities within student circles, that this commitment is experienced by the militants as the place of their experience of faith and of apostolic practice, and that it comprises all dimensions of life including the political

- e. considering that this commitment aims at the building-up of the world in a liberating and human sense, that it asserts the positive aspects of human efforts, that it inserts in this human building-up the transcendence of the supernatural through which it acquires its full dimension
- f. considering that the appeal of God in history is a vocation towards a consciously active participation in life, a vocation toward action; considering that action forms and transforms, that there is no opposition between action and formation, life and thought, faith and commitment,
- g. considering that this pastoral process which requires commitment becomes concrete with action and that it is an action-reflection-action process experienced within a community a grass-root team.
- h. finally considering the mutual existence and recognition of our two Movements which are justified by the differences existing in a great many grass-root movements and federations, in our organisational forms, in our ways of operating, in our statutes and pastoral approaches.

States:

- a. that the agreement already made be carried out more extensively, they concern Latin America (1976) and Asia (1973). Both Secretaries-General could re examine these agreements in the near future, bring out the richness of this experienced collaboration and send this review to all IYCS movements and IMCS Federations
- b. That both Secretaries-General follow up their work related to the thorough examination and development of pastoral activities through a working programme which might include:
  - recurring and systematic working sessions for both international teams; at those meetings they will share their work,
  - exchange of responsible officials at the level of International teams,
  - joint and supplementary preparation and review of all continental trips,
  - training of chaplains at international level,
  - promotion of meetings held between the IYCS national Movements and the IMCS Federations at national and regional levels and comments on these Meetings,
  - a common working policy for all problems related to university pastoral,
  - a coordinated working policy in our relations' with UNESCO, FAO, ECOSOC, Etc,
  - publishing our joint reflexions;
  - coordination at the level of the financial policy,
  - choice and training of the extension- workers to be made by both international teams.
- c. that the International team informs the council of the follow-up of this proposal and of the decision made by the IMCS (Directing Committee and interfederal Assembly) as far as this proposal towards collaboration is concerned. It will inform the national Movements in the letter to the Council and will draft a full report on the situation at the next World Council. (1)

The interfederal Assembly of IMCS, held in Lima in 1975, accepted the text proposed by the World Council of the YCS, adding the two following points:

- a. IMCS pledges itself of support IYCS application to the Vatican to obtain its recognition as International Catholic Organisation;
- b. to concretize these decisions, the Assembly asks the future team of the IMCS to meet as quickly as possible with that of IYCS, for a preliminary approach to the current situation, and to begin to implement the resolution adopted. (2)

IYCS from the very beginning has had cordial relations with the Holy See which has shown on many occasions it's high esteem for YCS, sometimes by allocutions or letters of the Holy Father to the World Council of IYCS. There was always recognition of the Secretaries General elected by the World Council, as well of the General Chaplains and, at least on one occasion, a nomination of the later. Nevertheless there was never an official approval of the Statutes of IYCS — although they fulfilled the conditions made by the Holy See on the lay apostolic movements — nor an official recognition of the IYCS as ICO (International Catholic Organisation) as there was for YCW, IMCS, etc. The reasons for that was the existence of IMCS and a letter of the General Ecclesiastical Assistant of PAX ROMANA (who was then Mons. Charriere, Bishop of Fribourg) in which he formally opposed the recognition of the IYCS. (3)

The decision taken by the interfederal Assembly in Lima is related to that problem. The secretary and Chaplain General of IMCS have reiterated over the last years their wishes to see IYCS fully recognised as International Catholic Organisation on the same footing as IMCS itself. They were convinced that such recognition would help a close collaboration between the two movements and made it know the Secretary of State (Vatican) and the Council for the Laity.

(1) Report of IYCS World Council

(2) CONVERGENCE 3-4/1975 page 35 (French Edition)

(3) Letter to the Council of IYCS No 18/70-74 page 15 (Spanish Edition)

Now the Secretary of State of Vatican is open to that full recognition of IYCS as International Catholic Organisation and is only awaiting the results of an enquiry made among national episcopates before granting it. IYCS is inscribed in the Council for the Laity as International Organisation and recognised as such. In its General Assembly held in Fribourg, in September 1977, the I.C.(.). (\*) accepted IYCS as associate organisation and expressed its desire to see it a full member as soon as it will be juridically recognised by the Secretary as State of the Vatican. This document on Methodology is a concrete outcome of the decisions taken by the last World Council of IYCS and the IFA of IMCS to collaborate with each other. It is written from the experience of both movements made during the last years. It takes the active methodology used by IYCS since its beginnings and responds to a need felt by IMCS over the past many years. Today many federation of IMCS try to face the challenges of the student milieu and society with the commitment of their militants and attempt to form their members through their lives and commitments, using the Review of life as the animating spirit of their methodology or the dynamics of "action-reflection-action."

On the other hand, being aware of the limits of the active methodology we want to emphasise the richness of the other methodologies used by some IMCS federations. Experience has revealed the risks of being closed to the experience of others. What matters is an effort to integrate the richness existing in both international movements.

Two other important decisions have been taken following the trends of the last two World Assemblies: 1) the shift of the General Secretariat of IMCS to Paris to the same building of the IYCS headquarters, and 2) to hold jointly the study-sessions which normally precede the World Council of IYCS and the Statutory Session of the interfederal Assembly of IMCS.

#### IV. Raison d'être of both Movements today

Many people question if the existence of two Movements is justified today. The question is due to many reasons; for instance: the synchronized work of both international teams; the similarity existing between the IYCS Orientation Document approved in its last World Council and the fundamental trends of the identity of IMCS expressed in its last IFA, the increasing use of the active or inductive methodology.

The international teams of both Movements believe that the existence is justified, even if the financial difficulties are increasing every day. Incidentally because of that they seriously think that the material resources and the personnel (members of the teams) should be put to the best use in order to develop as much as possible the experience of both Movements; nevertheless, they do not think it is reasonable to fuse them. Why?

As we have seen both are lay Movements of the Church which aim to make it present in the student milieu; IMCS chiefly, and almost exclusively, in the university milieu; IYCS in the whole student milieu. But that is not the biggest difference. That would not justify the existence of both Movements; it would be enough to make a distinction between the two sectors within only one Movement.

The IYCS has wanted and continues to want to be an homogeneous pastoral experience. The national Movements of the International YCS subscribe to the "Common Bases", a document which describes the theological and pastoral reasons of that approach: to

announce or reveal Christ, died and resurrected, through the witness of the militants life and through "Communication of awareness." YCS uses the method which fosters and facilitates the reflection and celebration of faith within the Movement (grass roots—level groups, and broader meetings at national and international level). Besides that basic document YCS as international Movement, plans in each World Council a concrete "Orientation" which aims to respond to the historical conjuncture the student milieu and the Movement are living at a given time. All the members of the IYCS commit themselves to follow that orientation, adapted to their concrete realities. If new apostolic student experiences wish to share the life of IYCS they will have to make contact with it, develop its experience as a "collaborator member" before being finally accepted as full members of the IYCS.

In spite of that homogeneity there are many differences within IYCS. They are logical outcome of its "vital" option to be an answer to the concrete "reality." Its methodology, as we shall see later, leads to this. The difference existing between various Continents and also between Countries of the same Continent bring about those differences within the IYCS, in as far as it is faithful to itself. Nevertheless, its pastoral option condemns it - even against its will - to become a small minority. As a matter of fact, that happens mostly when it wants to be faithful to itself. A superficial look could qualify it as "elitist." We think that such a judgement would be erroneous and offensive. The IYCS would like to gather all students but under the condition that they keep its decision of commitment and experience of faith. In any case IYCS wishes to be at the service of the whole student milieu. IYCS wants to live for the milieu not for itself. The formation of its members, their growing as human beings and as christians, will be through their commitment and communication of faith within the milieu and with the order students: in that sense the IYCS wants to be a "mass Movement." The limited number of its members arises from the difficulty which is inherent in the goal the Movement is seeking. Nevertheless, sometimes that is due to failures in the pastoral praxis: failure of the generosity of the militants in using the method, in their capacity of adaption, a lack of capacity of responding to the different situations of the militants.

Its decision to be an "answer through commitment" leads IYCS towards an effort of analysing the socio-politico-economic reality of the student milieu and of the Church and the relations existing between these realities and towards a praxis corresponding to that analysis. Its own dynamism puts the militants of YCS in active contact with the most dynamic groups of the student milieu, or they try to set them up when these are not existing. Thus, YCS seems to be an answer to the Student Movement rather than an answer to the student milieu. We think that this is its limitation but its richness as well. We have said "seems" because it in fact tries to be an answer to the milieu and through it to society. Actually, as far as the Movements undertake seriously a commitment to transform society, they move away from the apathetic majority of students. That happens especially in the university milieu. Nevertheless, that praxis of transformation of society is indispensable for a true presence of Christ the Liberator in the secondary and university milieux.

On the contrary IMCS from its beginning wishes to be a gathering of all catholic students. Thus, its heterogeneity. It did not want to be a special pastoral answer but to put in contact the various existing experiences and those which could be created. That contact has shown its importance along its long history. Many christians, eminent in their professional and political activities, recognize a great importance of that experience.

As it has been said, due to the increasing awareness first of the social responsibilities of the students, and then their political responsibilities, the idea of commitment and living and communicating faith through it became more and more clear within IMCS. The increasing perception of the evangelising mission of the Movement led IMCS to understand itself as a pastoral option; the evolution of the Movement arising from its dialectical relation with the social and ecclesial reality, which led IMCS to define itself in its IFA in Washington 1974, as "setting-up" of an organic homogeneity," has transformed it more and more towards a "pedagogical instrument in the education of the faith beginning from life experience and the commitment process: an effort of Faith-Life Syntheses." (1)

"Pedagogical instrument in the education of faith" but following-up its first vocation to serve the catholic students associations while respecting their peculiarities. Thus, IMCS goes on relating different pastoral experiences for a lot of historical, sociological, cultural reasons. Respecting those differences and their own dynamics, IMCS helps all its members, by all kinds of means available (correspondence, publications, visits, interchanges, meetings, etc.) towards an increasing awareness of their responsibilities within the world, a meeting with God in their historical experience, announcement of the Good News, although a more enlightened commitment for the liberation of the poor and the oppressed.

As any option, that option has its own possibilities and limitations. On one hand, thanks to that option IMCS is able to inter-relate large groups or communities of Christian students with different degrees of social and ecclesial awareness and commitment; that option shows better the pluralism within the Church. But on the other hand, it slows the conscientization process and gives a poorer witness of Christ as Liberator.

We see, therefore, that both Movements respond to different needs while looking for a common ultimate goal; in their concretization the two options also have their respective limitations. They are not contradictory but complementary to each other. It would be rather difficult for IYCS to lose its homogeneity without deceiving its members. But its difficulty of gathering a great number of students, particularly within the university milieu, shows the importance if not the absolute necessity of a more supple, more plural approach. Furthermore, that pluralism seems increasingly necessary as the student becomes more adult. There are many vocations among human beings and due to several factors different processes exist among them. Hence, the importance of a more flexible place for meeting.

Perhaps, here we meet a fundamentally pedagogical problem. We perceive with some clarity the fundamental aim: to live the faith in a transforming commitment and share it with others; to experience God in our experience of the world; but the question remains: How and when can we discover that process? How can we live it? How to crystalize it?

(1) Newsletter of IMCS No 2, 1977 page 4

So we think that at present the existence of both International Movements is justified, at least for pedagogical reasons. Tomorrow, perhaps this process together will show the possibility and even the necessity to integrate both experiences with their respective richness into one. Today, we foresee a common pastoral programme to be undertaken by both Movements with their respective and complementary contributions; perhaps tomorrow we shall see a

common aim to be achieved with a broad range of means. Today we feel what the poet Machado expressed with the celebrated verses:

"Walker, there is no road . . . The road is made as you walk . . . stroke by stroke . . . step by step."

## **PART II — THE REALITY, A CHALLENGE FOR THE TWO MOVEMENTS**

### **I. THE SOCIAL REALITY**

Our Movements have not their *raison d'être* in themselves nor in their members; through the student milieu they exist for all men, namely all the students. At the Church is identified with its mission of announcing the salvation offered by Christ to all men, neither is the Church justified by itself but by Humanity.

As far as we want to reflect on the scope of our Movements, and so on the pedagogy of evangelization, we are obliged to look at the reality in which men lives.

Evangelizing comes from EVANGELIUM, a greek word which means GOOD NEWS. It is neither a book nor a preaching but the Salvation brought by Christ, of which its center is Christ himself. Therefore Evangelizing is to announce, to tell and to make Salvation. To reveal the liberation in Christ which is brought about the care of human realities.

It is to announce Salvation to concrete man. But Man is a "being within- the-world" in a very active and conscious way. He is conditioned by the World he lives in but he is also capable of transforming and re-creating it through his work. (1) What is that reality in which the students, whom our Movements want to evangelize, are living?

First of all, we find a diversified reality. It is different according to the various Continents and according to various countries within each Continent. There are differences in the cultural evolution and in the social and concrete relationships of today: familiar environment, relationships between parents and children, values stressed in each culture; differences in the economic standing: modes of production, wealth distribution, buying capacity, modes of consumption; differences in religious behaviour, etc.

(1) Introduccion a una Pedagogia de la Pastoral Universitaria. Gilberto Gimenez. Servicio de Documentacion. No 14 Serie 1 del SLA LIEC-JECI, Montevideo 1968, page 17.

Nevertheless, our reality becomes more and more a unity. From the economic point of view there is a transnational System: "That works, at present, at the planetarian level in an organic way; thanks to it we can understand the links existing between multinational corporations and national administrations (some times social members and organizations) that net relationships which is fully new and encompasses the whole planet" (2). In to understand the economic situation of each of our countries we shall take into account the place it has and the role it is playing in those relationships. The same happens in the political and social field as a result of the development of the mass media. The totalitarian states can control the internal information in their countries but they cannot at avoid at all world public opinion against the violation of human rights which they bring about. In spite of the agreements defending national independence, the powerful countries find several ways of interfering in the internal policy of the powerless countries. The commercial propaganda shows gestures, attitudes, values which frequently are discordant with the cultural realities without provoking any reaction.

## 1. Characteristics of our reality

When we decided to draft a document on the pedagogy of our Movements, we were facing the problem of the diversity of realities. We believe in One God present within the History of Humanity, but through his presence in each concrete history; we want to talk about the salvation of each person and the liberation of each concrete human group; we shall say that Salvation, realized already in and by Christ, must be realized every day within our lives facing concrete situations and challenges. As we write for the world Movements, we cannot keep in mind the concrete reality of a secondary school in Africa, or Asia, or Europe before which something must be done; but, at least we wish to look at the global reality in which our Movements try to react; so our reflection on pedagogy will have reality as starting point. If we cannot describe the concrete reality of a school or University, we can characterize the global reality that is in it.

### A. Unjust reality

I have been hesitating for a while before I put that epithet. It would have

(2) L'approche systématique comme instrument de recherche théologique. Suisse YCS. Working Paper, Geneva, Jan. 1977 Page 8.

been better to qualify it as an imperfect reality, according to some ideal of perfection I have in mind and to indicate a building up, a dynamic reality . . .? it is possible. But, as a matter of fact, what struck me during my trips to the five Continents was to see and to hear about unjust situations: injustice in the economic, political and social relationships between nations and between social groups of a same nation and inside these groups. Abysmal differences in wealth distribution: both the potential wealth existing in various countries and the wealth produced by the technical capacity of man. For instance, you become mad if you compare the income per capita in Switzerland and in India, and consequently the level of life between both countries: nutrition, dressing, health, instruction, etc. I have experienced that it is not easy to "prove" the injustice of these differences: the possibilities of "justification" are many; the causes are complex. But what is undeniable is that in a world in which so much riche is wasted millions of human beings have not the barest necessities to survive. Unjust reality in

the sharing of power. Whilst a small group of men "seems" to be omnipotent at national and international level, millions of people feel completely powerless to make their voice heard and their political and social weight felt within their respective social and political context.

## B. Dominating and exploiting structures

Looking at this reality more accurately we understand that injustice is rooted in the structures themselves. It is not a problem of "bad will" of some people, which can be solved through the conversion of those people.

Although we keep in mind the importance of the role played by people, we want to stress the one played by social structures: economic, political and cultural structures intimately interrelated making a whole system. That system, seen as whole, is an oppressing and exploiting one from whose mechanism it is rather difficult to escape. A transnational economic system difficult to be analysed and whose weights felt everywhere: exploitation of the raw materials of the third world, according to the interests of big economic powers; exploitation of manpower by set up secondary industry in the underdeveloped countries; destruction of traditional agricultural systems which brings about displacement of manpower and nutritional problems, etc.

Domination and economic exploitation in the productive relationships within a same country; domination of the big monopolistic capital; system of paying workers, etc, etc.

Domination through the political structure to the service of the economic; world divided among the great powers in zones of influence, which is almost impossible to escape from. For instance, the role played by USA Government and the transnational Corporation in order to break down the liberating attempt of the Chilean Popular Union. Influence of the transnational economic powers on the politics of the Asian and African countries.

Overwhelming power of the State on the citizens: diminution of the capacity of the later to influence political decisions. Diminution of the capacity of self-reliance. Deprivation of individual liberties sacrificed to "National Security."

Ideological domination subtly imposed through the educational system and commercial advertisements or brutally through political devices and systematic torture . . .

## C. A complex reality

Reflecting again on that reality, analyzing it during national, regional and international meetings, reading analysis made by specialists in social Sciences on national and international problems, one characteristic was becoming more and more clear: complexity. I know that one may smile at that discovery. Nevertheless, I must underline it as I want to think about the pedagogy of our Movements. When we talk about the social consciousness of men, we talk — among other things — of the igneous and the critical. Only the later is capable of an action which aims to transform the society and himself. The methodology used by our Movements tries to accompany the passage from a naive consciousness to a critical one. We meet here one of the greatest difficulties faced not only by our Movements but by all

the Movements which want to transform society. Often we simplify the reality in our analysis - even in those analysis which appear more scientific - and propose from the strategies of action which later prove inefficient or worse, produce the opposite effect. One would think that such a simplification was intentional in order to facilitate the action. It is sometimes the outcome of the ideological dogmatism of the group. Anyway, in as far as the analysis is

simplistic the consciousness which acts from it will be naive in spite of being qualified as critical or scientific.

#### D. Ideologically plural

We have just hinted at this characteristic. Since reality is so complex, its analysis is difficult and produces a gamut of interpretations all of which are limited and imperfect albeit necessary. The meaning of ideology is very ambiguous. We use it here as "a set of opinions which, founded on a system of values, determines the attitudes and behaviours of people towards the goal desired for the development of the society, social group or individuals." (3)

Today one speaks of the decline and even death of ideologies. But this is not true. The so-called decline has been questioned and the announcement of the death of ideologies is suspect.

Maurus Fotia says that it is impossible to uproot political discussions from its ideological soil (humus): "Marxism, which pretends to be above all a science, has not escaped at all. Its aspiration to become a prospect of the world and a center of irradiation requires a psychometric dimension of a set of symbols and collective representations, a programme oriented towards the realisation of a certain number of social goals and a justification that these goals are desirable; that is, an ideology." (4)

On the other hand, we share the suspicion of A. Manaranche on the so-called "death of ideologies." "It comes", he says, "from an affluent society which claims to have overcome all the economic conflicts as well as all political radicalism." And he asks: "What is the value of a civilization which grades itself as 'satisfactory'? How many disorders does it create abroad - if not within itself — to produce such mediocre result" (5)

(3) Adam Schaff: "La definition fonctionnelle de l'idéologie et le problème de la fin du siècle de l'idéologie", quoted by Andre Manaranche in "Y-a-t-il une étique sociale chretienne?" Edition du Seuil, Paris, '69, pg. 153.

(4) Mauro Fotia: "Odeologias y elites contemporáneas" pg. 93 quoted by Manaranche. Ibid. pg. 153-154.

(5) A. Manaranche, Ibid. pg. 154.

So we believe that there are ideologies and they are necessary to foster the social dynamism. What we want to emphasise here is its wide proliferation. It is of course not the same in all the continents nor in all countries of the same Continent. But as a result of the mass media and other means of communication ideologies of the most politicized countries influence the others. The increasing proliferation of ideologies (we cannot today speak of "capitalism", "socialism", or "structuralism", etc, but we must talk about "capitalisms", "socialisms", "structuralism's"), on one hand divides forces and weakens the struggle for transforming the world society which we have seen as unjust; and on the other hand makes it more difficult to absolutize an ideology.

If we compare what we have just said with the preceding paragraph we see a contradiction: ideology is denounced for concealing the true reality but at the same time its dynamizing role is affirmed.

We think that faithfulness to reality (the decision to see reality as it is) has to be always present. The moving force of our action ought to be the transformation of that reality. But in fact, ideology is there with its motivating force. That is one among many dialectical

tensions man is constantly confronting in history. They must be taken into consideration and we must resist the temptation to escape from them by forgetting one or the other.

#### E. Increasing Repression

Another phenomenon which characterizes our world society today is increasing repression more and more systematic, sometimes subtle, sometimes open and reaches incredible heights.

From a recent period characterized by decolonization (Africa and Asia) and the struggles for liberation from economic dependence (chiefly Latin-America), we are coming to a period characterized by strong and highly repressive dictatorial regimes, with claim to protect the hard-won "freedom" and "national security."

#### F. Demobilizing

The global analysis of our reality sometimes brings about a great feeling of powerlessness. On one hand we believe it is necessary for an enlightened and efficient action; on the other hand, it can become demobilizing. Nevertheless, the apathy is there, even if the analysis were not made. We find a phenomenon of demobilization everywhere even among the people with a naive consciousness.

The causes can be many. Sometimes it is due to the lack of participation — at least in a conscious manner — by the masses of marginalized people in the struggle for liberation. Sometimes it is brought about by the disillusionment suffered after the "victory" they had fought for and achieved through great suffering. Sometimes, they have confronted 'omnipotent' forces they had not considered beforehand. Finally, sometimes the "comfortable and alienating climate" created by the mass media do not permit them to realise the unjust situation they live in and, especially, the unjust relations of their countries with those of the third world.

#### G. Dynamic reality

Nevertheless it is a dynamic reality. It is also evident to everyone around, yet we want to underline it.

Dynamic reality which is quickly transformed and in all aspects: in the scientific and technical field; in the ethical and political aspects. We recognise the great technical improvement which makes possible goals which were almost unimaginable a few years ago and the increasing understanding of human nature: human rights, consciousness of social and personal responsibility; political consciousness.

Reality is seen less and less as something static and fated: men becomes aware that he is creator and artificer his own personal life and the world as global and united reality.

I doubt often whether history is improving or degenerating. I think that an objective answer is impossible, given so many variables which should be taken into account. I think the answers will be positive or negative according to one's mood or temperament. But what is very true is that the accumulated effort made by men along History offers to contemporary man great possibilities. Looking at the globality, it is today easy to see the value of the solitary effort of each man.

#### 2. Reality in crisis

We want to indicate, finally, this aspect because of its importance and because it can give us hope, even if it is apparently negative. Today it is felt strongly and everywhere. We shall retake here the reflection made by the XXVIII Interfederal Assembly of IMCS, Lima July-August, 1975. (1)

"A world-wide crisis is manifesting itself in the whole social reality at all levels: economic, political, social and cultural. The crisis can be specified as both a permanent and a periodic one. The significance of its consequences differs for the developing and developed countries. The present crisis is the culminant point of a systematic exploitation of the powerless by the powerful both within a country and between the countries. "The pattern of expansion spreading out from Western European now spearheaded by USA has brought about the development of the rich few and the ongoing underdevelopment of the poorer people and countries."

#### Manifestations of this crisis

- a. Economic: We outline both conjunctural and structural manifestations as they affect the different countries of both the First and the Third World. "The total of the deficit of balance of payments has increased, creating a situation of increasing dependence. The public debt of Third World countries rose enormously, whereupon aid is used for the repayment of this debt. Related to it we have periodic inflation and recession. With the oil crisis, the industrialized countries are facing the same problem. "The MultiNational Corporations (MNC) control the process of industrialization and marketing at the world level through a virtual monopoly of (1) Cfr. CONERGENCE 3~4/1975 pgs. 16 and following. science and technology. This leads to greater concentration of capital in the hands of MNC, a drop in price of raw materials -in most of the cases-, development concentrated in urban areas and marginalization of national industries. Consequently, workers face both sub»employment and unemployment. "Many of these effects are of a conjunctural nature in First World countries. The worse hit are countries of the Third World (with the exception of China), where the effects are basically of a structural nature and one of interdependency. Consequently, the crucial issue of most countries of the Third World is food. Due to existing export-import patterns, such countries are obliged to export primary commodities and raw material increasingly and import food for their masses. Further, these countries of the Third World buy large quantities of arms from major industrialized countries to maintain a particular form of exploitative structure.
- b. Political: As we have said before, most the Third World countries are placed under various forms of military regime, supported by business men, managers and technicians, With denial of human rights to dissenters, widespread political repression establishes itself within states. The judiciary is totally defunct. Such regimes are maintained through vested interests of both internal and external character. Generally speaking, there is a loss of faith in formal democracy of the ruling classes and loss of faith in political parties, even in the First World countries. In these

countries. In these countries, the technocrats and pressure groups seem to control indirectly the state of affairs, Nation-States are in search of national identity.

- c. Socio-cultural: In the Third World countries there is generally a search for national identity. The encounter between old cultures and the occidental one first brought in by the Colonial power, and today the mass media, aggravates this lack of identity, bringing about a real cultural crisis. In the developed countries the cultural crisis is due to the increasing rejection of the consumers society, quickly increasing problems of ecology and quality of life style.

### 3. Signs of hope

The Characterization we have just made is discouraging fone as it is very negative. We are aware of it but we could not otherwise. Due to the self-imposed limits of this pamphlet and the transitory character of any analysis, we have limited ourselves to give some general trends avoiding any concrete dates and situations. If we would have spoken of the salaries and wages of the workers of the Third Word, of the numbers of countries wherein torture is used systematically, of the thousands of people killed everyday all over the world in both the socialist and capitalistic blocks, our picture would be yet darker. And yet it is not the whole reality. The picture has its own brightness and this brightness must be taken into account for the active presence in our history.

The first signs of hope is the crisis we have just spoken of. Crisis is the synonym, of critique that is to say, reality must be denied as valid. Crisis is synonymous also of search for new solutions. Social, economic and cultural crisis is synonymous of seeking new social and political -more human- relationships between people : looking for a new society where power is truly shared.

The most outstanding phenomenon in the last few years, has doubtless been the increasing awareness of the poor, Large groups of the peasantry and the working class in many corners of the World have become aware of the injustice of their exploitative situation. It is true also that the dominating classes have reacted and this reaction has forced the dominated people into a worse situation (we are thinking of many Latin American countries, and some of the African and Asian ones); in other countries there has also been a big reaction against dictatorial regimes, both fascist and communist, because of the violation of the political rights of their citizens (we are thinking of Spain, Portugal and East European countries). We believe that increasing awareness and its consequences are a phenomenon which cannot be set back in spite of the negative and sometimes savage reactions.

That reaction has helped large number of people in the First World to be aware of the -unjust conditions millions of human beings are suffering. The sense of solidarity is increasing and it is easier everyday to demonstrate how the wealth of some people is due to the inhuman exploitation of a great majority. The uneasiness felt by a large number of people within the First World, mostly among the young, is due to a large extent to this increasing awareness.

This awareness is not bound to the individual dimension. That is important as far as the personal realization of each and all men is concerned and, therefore, as far as the

development of their responsibility and solidarity is concerned; but it is not enough. The world is not the outcome of merely personal and juxtaposed efforts but of the organized. It is organization which gives men the capacity to become a force capable of transforming reality. Therein we find hopeful signs.

This increasing awareness we are speaking of has been concretized by struggles for liberation which sometimes have succeed; sometimes they have failed. Nevertheless, we think that is something irreversible which one day will start again. As far as successful efforts for liberation are concerned, we frequently realize mistakes and injustices but the whole phenomenon brings about hope. The History of Humanity is not linear but proceeds through failures and successes.

The countries organize among themselves also, and try to divide the world in two blocks with their metropolis: Washington and Moscow. The most known example is OPEC, the organization of countries rich in petrol, which for the first time have been able to defend their natural riches to the surprise of the developed world. Even here not everything is positive, since the injustice between social groups or classes continues, and often those who take out profits are the transnational corporations which are involved in the exploitation of those resources. But what we want to underline here is the increasing awareness of the countries, which traditionally have been exploited through the sale of their raw materials and the purchase of manufactured goods, and their increasing unity to protect themselves. OPEC is not the only case although it is the best known.

The beginning of new poles overthrows the preceding world balance. The new in balance is positive as it leads peoples and Governments to creativity. Nevertheless, the Multinational Corporations are playing an important role within such a situation: they are rather flexible and can adapt themselves to the new situations. They make the analysis of the equilibrium between powers and forces more difficult as they are not linked to a concrete country: they are "non-national" or "trans-national."

Finally a new phenomenon can be noted: isolated experiences of self-management are springing up everywhere; they are brought about by an increasing awareness of the dominant power. It is a basic training towards a future society in which human beings can be actually its "subject" and not merely its "object."

## **II. The student milieu**

We find within society, which is an organism, several social groups with common interests and having their own dynamism — although it is not independent — and which are named differently according to various reasons or according to the different "schools" which analyze them: dominant classes or leading groups, agrarian or industrial oligarchy, bourgeoisie, middle class, farmers, industrial workers, marginalized people, etc.

It is much debated whether students can be looked at as a special group in themselves or should they analyzed within the social groups they come from. Historically there is no doubt they have been a force more or less defined or definable. The Student Movement has played an important role in the history of many countries. When IMCS started as Church Movement, that reflection on the importance of the Student Movement was in some way

already present; but it was much more present when the IYCS started and its scope was — as all the specialized Movements of Catholic Action — to be present within the vital nucleus of our society: so, YCW to the working class, YCA to the peasant class, YCI to the middle-class and so forth.

The Student Movement at the World level is living a crisis today. Although we cannot characterize here its historical process in all the regions of the world we can assert that it has played a messianic role in the political scene at specific places and times. It has been articulated with popular forces and it has been dissolved, its leaders becoming integrated in the social struggle led by political parties. Its protagonism is almost non-existent today, at least as a liberating force.

But the student milieu, as physical and moral space where millions of young people all over the world spend a great part of their time and energies and where they receive a great deal of influence which will partly mark their lives, is always existing. The school regimes are very different from country to country. In some of them there is very great fluidity between the milieux of the school, family, society and politics. In other countries, especially in Africa, that fluidity is almost non-existent as many students live at the schools, colleges or Universities. Even when fluidity is great the "schooling period" marks intensively the lives of the students, as the pressure of studies is great.

On the other hand, although the protagonism of the Student Movement has decreased, the importance of study has increased in the "post-industrial" society. The axis of the socio-politicoeconomic dynamism has been displaced: some years ago the intellectual played a role chiefly superstructural and ideological; whilst manual work was linked to production, intellectual work was linked to the dominant bourgeoisie; the great scientific improvements in the field of cybernetics and its technological applications have integrated intellectual work to production; scientific investigation has more and more concrete economic goals (renewed markets, new types of goods, advertising for sales increase, etc.) So, according to those aims education has been reformed in many countries, especially the developed countries, (increasing numbers of intermediate careers, technical schools, humanistic careers diminishing or disappearing). The study period constituted by secondary school and University, which some years ago was followed by only a minority of the youth, is today widespread in most developed countries losing its elitist character. The scientific capacity is used for production, hence being alienated, divided and forced into compartments.

Much of the highest scientific research has been shifted from the Universities to the Research centers linked to the Multinational Corporations, due to its key role in our post-industrial society.

Nevertheless, we must keep in mind that a great deal of research is done also in the Universities and that the people who will lead science and technology in the future are trained in the Universities. It is true that most of these people are alienated — given the great power of money — and it is rather difficult to conscientize and mobilize them to the service of a new society. It increases the challenge to the Church and makes its pastoral task more difficult but does not eliminate it.

At the same time, in the Third World countries study in its classical sense (secondary school and University) remains exclusive to a minority which prepares itself to participate in the dominant class of the country, while being integrated in the global context of the world economy with social and political consequences.

Yet the importance of study — and therefore of the students — is very great in those countries, chiefly in Africa and Asia, just because they are a elite. With regard to this it is interesting to read the views of René Dumont, French expert in agricultural development in his book "False start in Africa." (1)

Therefore the pastoral of the student world remains of great importance to the Church. We look at the student milieu in order to think about the pedagogy of our Movements, IYCS and IMCS. If it is true that we cannot think of an action carried out in the student milieu isolated from the social environment and so without relation with the other social forces, neither can we lose sight of the social and pastoral importance of the action carried out in the student milieu aimed at the liberation of the whole man and all men.

#### 1. Characteristics of the student milieu

a) Young: Although study is more and more necessary throughout life, we are here speaking of "students" as such, so of the people about 14 to 25 years old. The student milieu is, therefore, a young milieu. It has, thus, the characteristics of that age with differences between adolescence and the threshold of adult life.

b) Period of formation: Teenagers and young people live a stage of formation. That is intensified and qualified by the fact of being students. All the expectations of the parents on their children and the expectations of the leaders of society on its members have a great influence on the life of the students. Parents look at the school as at the best way to accomplish their duties they have towards the formation of their children. Yet they will become a source of worries or disillusion. School is a means of great value for the leaders of society: it means a fundamental stage of formation of the citizens, producers of wealth, future leaders. The educational system should be nurtured according to the national possibilities (frequently reduced because of other exigences of national policy) and it will be a source of fears because of the potentialities of the student milieu.

c) Diversified milieu: If it is true that there is some "student identity"

(1) Edition du Seuil, Paris, 1969

which allows one to speak of students as a "whole." It is true also that there are great differences between the secondary and the University levels. The differentiation of both levels has become more difficult since studies have been diversified according to the exigences of production. The secondary level which used to be fundamentally humanistic has become increasingly technical as countries became more and more industrialized. The University which has increased the number of its students over the last begins again to restrict higher studies and expands the number of intermediate or technical careers.

d) Controlled milieu: Intensive meeting with the past through books, quick exposure to knowledge through studies massive concentration of young people in one place during a long period and the age of students which make them less sensitive to the interests of adults make the student milieu dangerous. So a strong control can be found everywhere. History is a witness of "student power." We can hardly qualify that power as revolutionary, but it is true that it has at many times worked as a flash to highlight unjust situations and sometimes it has played a decisive role to overthrow Governments.

The means of control are growing stronger and more diversified: it is exercised through the pressure of studies, "numerus clausus" of schools and Universities, syllabus and techniques of evaluation. The so-called "banking education"\* continues and also increases in most educational systems, in spite of all the statements about creativity and development of the student's responsibility in order to justify the reform of studies. What actually matters is the efficiency of the respective political system and so to instill the ideology of the system and shape the students according to the "necessities" foreseen by it.

The students desire for creativity and the freedom to develop fully their personality will rest more or less latent or dormant within their hearts while they will accept such a situation assively.

Nevertheless an increasing number of private experience of liberating education - called "self-management education" - are appearing which sometimes influence the education policy of some Third World Governments.

e) Dominated milieu: In such a way what should be a source of liberation becomes a means of oppression. The stage of life which should be devoted to the education (the etymological meaning of education is "to develop the potentialities existing in the pupil") of people is used to shape them transforming them into "objects" docile to the interests of the dominators of society.

\* "Banking education": with this word Paulo Freire, a well known Brazilian scientist of education, refers to teaching which consists of "depositing knowledge" into the minds of students with the view of obtaining profitable returns.

Our Movements have opted in their world assemblies for the liberation of the poor and the oppressed. Sometimes students have left the school and University as a battlefield to join the struggle of the poor and the oppressed. Perhaps the degree of oppression that the educational system entails was not sufficiently well understood

We are aware that there is a more radical oppression in our society: that of those who do not have the barest necessities of life, of clothing, nor the possibility to learn the three R's. So it is just that students ~as people who can be considered privileged and share in the exploiting and oppressive society~ opt for the liberation of the exploited. But it will be necessary to deepen the understanding of the intimate relations between these different kinds of oppression.

What is worse is that the domination working within the student milieu manages to hush the potentialities existing in the young people for the human liberation of all men, leading them to

accept quietly the individualistic and selfish attitudes which dominate our societies. Generally it can be said that adults underestimate students and their role in society. In some cultures, notably African and Asian, the existing vertical relationship between parents and children leads the former to look at the latter as "unimportant" and oblige them to keep a submissive attitude, obedient to the "elders" and passive in society. Their role as students is "to study" to prepare themselves "for tomorrow." That is a far cry from education through action, or liberating education, or simply EDUCATION.

f) Rich in potentialities: And yet the student milieu, due to its youth and studies, is rich in potentialities, That richness has been frequently and noisily shown and it is discovered daily by those who contact students In an open way.

Students are able to criticize competition, selfish personal comfort "having" more than "being" more, etc; all of which are usually suggested by the social environment (family, social class, mass media, marketing propaganda); In view of their age, their not being identified with the established order and their possibilities of taking contact with other cosmovisions, they are able to imagine another kind of society in which men could be in greater solidarity with each other, more sincere more open, and, even if the oppressive capacity of the system is very great some degree of non-conformism, is always present.

g) Rebel milieu: From what we have just said, this is one of the most clear characteristics of the student milieu. The students are seen as rebels by their families, public opinion as a whole, and by the leaders of society. And it is true: they used to be rebels and they become dysfunctional to the system.

This rebelliousness is shown through many ways: in thinking, feelings, symbolic and real expressions. We find that rebelliousness in the field of sexuality, interpersonal relationships, dressing, music, songs, literature. That rebelliousness brings about the so called generation conflict. Unfortunately, society cannot do much but lament. It is something recognized and even accepted as inevitable. Instead of facing it openly, critically and responsibly to see what its causes are, what are its values, potentialities and so to find out perhaps new ways for our societies, it is fatalistic accepted with sorrow, in the hope that it will pass when the young people will accept the rules of the game imposed by the society, be it affluent, consumer society or a poor one stratified in social groups some of which share the same benefits as the most developed societies, while a great part of the population is starving.

We cannot forget that our society is ONE: the values lived by the affluent societies are shown through advertising and mass media to the poor societies and, within the latter, from the well off social classes to the poor. Therefore although there is a great deal of difference in the generation conflict we are talking about between the wealthy and poor countries, we can find many points of coincident.

## 2. Students and religion

The critique which students in general make against modern society at varying degrees according to their age, level of studies (secondary school or university) and continental background- and its consequent rebelliousness, directly affect religion.

A first and superficial approach to that phenomenon would conclude that there is a generalized rejection of religion, with different characteristics according to the cultural context. As a whole it would be a rejection of traditional religiosity seen as alienating men from their due responsibilities within History. That could be applied both to the East and to the West. On the other hand, the reason for such a rejection would be apparently justified. And it would touch the core of the problem: GOD.

Nevertheless, if we look at it more closely, things are changing at the world level. This change is happening over the last years in some places and is due to different reasons. In the old socialist countries dominated during half a century by marxist ideology in its more tough and persistent anti-theist attitude clear signs of review are found; the full realization of man in an anthropological view, purely immanent, is not achieved; technical achievements astonishing as they are and the findings of science cannot fully satisfy the human heart; somewhere the existing christian communities, with their own capacity of "gratuitous" in the interpersonal encounter, in their communitarian life, in dialogue and "feast", are a strong challenge for a society which is based upon the exigences of scientific efficiency. On the other hand, the lack of an answer to the phenomenon of death which seems a radical frustration of the deepest human aspirations, such as life, love, friendship, creates a crisis to humanistic optimism. The question about the mystery in man and his transcendence is taking place among scientific marxists.

In the western capitalistic world we also find signs of change in the religious attitude the dissatisfaction with comfort and consumption in the most developed societies where for a while people talked of "the death of God" and were excited by the efficiency of science and technology and later on with the emptiness of the anti-culture reaction or sexual liberation and degeneration to the primitive way of life, led people to look at the inner possibilities of men and at the divine transcendence. Today we find various forms of such a recuperation of the encounter with the divine Absolute by turning to trascendental meditation of the far east, or trying to experience again the most primitive christian pentecost. Of course in that return to the spiritual dimension and to the divine transcendence there will be a great deal of confusion about the true tasks and possibilities of man in History, a great deal of disenchantment with gods of science, technology, progress, human self-achievement, etc; a great lack of creativity and capacity for solidarity to face the social-economic and political reality before which they actually feel helpless. But, at the same time, we believe that the return to God is rooted in the deepest wishes of the human heart, incapable of being satisfied by an anthropocentric immanentism. It is very interesting to note that many university students undertake theological studies parallel to their technical or humanistic careers.

In Latin America too we find an interesting review of the religious concern. The most restless youth of Latin America led mostly by a marxist critique first rejected the Church which was seen as identified with the dominant class and system. Later on they criticized religion and the idea of God as being alienating. For some time in that Continent such a critique or rejection was favoured by a situation of revolutionary euphoria and by the fact of the dominating forces trying to use God and religion to maintain the system of domination. As a matter of fact, many of the bloody military coups of recent years tried to justify themselves on behalf of God and religious values. Nevertheless, slow but steadily increasing awareness of the unjust reality by minority but influential groups of the Christian Churches in many

countries, and the process of reflection and action on that reality, have allowed a renewed reflection on the phenomenon of popular religiosity and a re-discovery or simply, discovery not only of its existing potentialities to dynamize the masses towards a transformation of that socio-political reality, but the deep values for a human realization which lay in it. The set-back of revolutionary euphoria on one hand, and the testimony of many christians deeply committed in the struggle for liberation, on the other, have to a great extent changed the students towards religion.

In Africa and Asia the religious phenomenon has very different characteristics. Religion is very deeply rooted in life to such an extent that the participants at the African YCS coordinations meetings in Kumasia (Ghana), August 1977 questioned the possibility of being African and atheist at the same time. Directly or indirectly influenced by the ancestral religions of the respective regions, the dualism which has characterized the occident since the Renaissance has practically not touched these regions. Nevertheless, there is also a big and increasing crisis in the forms of religiosity, besides a strong criticism (among christians) against the ecclesiastical institutions.

The present historical moment the two continents are living is, without any doubt, of greatest importance. Both have gained independence in the last few years. Rich in cultural traditions though with very different characteristics, both live a stage in which they need to retake their own culture in order to re-find their respective identity. And religion is a great part of their culture. Social-political awareness is of paramount importance for their economic take-off and, therefore, their economic independence which is a basis for true political independence. It is and will become increasingly a prime concern of the students despite the control which they are and will be under in the near future. The role of the religious values is of the greatest importance at present as far as they can play an alienating or motivating role towards the transformation of their society. For christians it is a great challenge. On the one hand it entails the need of discovering the complementary of the other religions; on the other hand, they need to be very clear of the uniqueness of christianity and finally not to get lost within a humanistic immanentism, suggested by the marxist ideology which is present in the Government of some countries of both Continents or in small groups of students enthusiastic about its "scientific" character.

This political awareness points out and denounces -more or less openly, according to the circumstances- the use those in power made of religion in the past or still do today. Marxist thought stresses the alienating character of religion and, therefore, it. Let us remember the difficulties faced by religion, and especially Christianity, when marxist Governments attained power, as in China, Cambodia, Angola, Mozambique, Vietnam, etc. In some cases such misuse of religion has been recognised and so the religious awareness and feelings are being led towards the defense of human rights and integral promotion of the person, as for instance in Philippines, South Korea, India, Ghana, South Africa, etc.

### 3. Students as a challenge

It is far from our intention to overvalue students as a social group within contemporary society. We have already hinted -and we want to underline- that in our opinion they are not the most important force fighting for liberation. The transience of their condition and the strong controls they are subjected do not allow them to be such a force. Within the

developed world, technicians and scientists should be taken into account together with the large working class, whereas in the underdeveloped countries the greatest force will be peasants and workers. Nevertheless, we must think about a serious work of evangelization of the student world.

Since we are talking about students we want to point out their importance. First of all, their number increases everyday. Its proportion to the overall population differ from continent to continent as much as it is differently distributed between secondary technical and higher education.

Their youthful condition has not lost its capacity for enthusiasm, generosity and utopia, although it has been atrophied to some extent by the social pressures we have already indicated. Those who have been working with students will have realised that capacity. It will be shown sometimes through their tough criticism of their families, school (teachers, textbooks, contents, methods, etc). society (the spectre of foreseeable future unemployment within developed countries; critique of a materialistic society, basically unjust both within developed and underdeveloped countries); finally, it will be shown through their capacity of involvement and commitment, revolutionary or solidarity collaborations before national problems. Attitudes differ according to different countries or ideologies, but always with such a degree of generosity which impresses us.

Generally speaking their youthful condition does not allow them to identify themselves with the society which other people before them have built up, neither to see the complexity of a struggle for transformation. Thereby, they are more radically revolutionary than adult people even if the latter suffer more deeply the consequences of institutionalized injustices. We have said "generally speaking" because as a matter of fact we must realise the existence of the youth (mostly students including violent ones) who fight with all their strength and means to keep the present oppressive system. Any even these later show the radicalism that young people often defend their opinions with. But, as a rule, their youth condition makes them to open newness. Hence their capacity for enthusiasm for a new man and a new society. Hence their enthusiasm for Jesus of Nazareth, his attitudes, his life and his death.

Their youthful condition too calls from them action and efficiency. But their student condition allows them to make contact with the present trends of thinking and with experiences lived in other places. It is then very important to develop the means of information, as an element of the greatest importance for a transformative action of reflection which helps them to relate their action and faith, their enthusiasm for Jesus of Nazareth with a theological reflection which could reveal to them the depth of his message, of his life and his mystery.

The possibilities are correlatives to their limitations. This is a great challenge for the Church, our movements and adult people. All that capacity for struggle for an authentic human liberation, all that capacity for openness to newness, for criticism of the decrepit, all that capacity for commitment, need reflection and dialogue with those who have and continue to struggle, even if the young people do not realize that given their radicalism and their lack of broader perspectives.

Their youthful condition leads them often to think that history has begun with themselves and to ignore all the efforts which have been made before. To adults this attitude of disdain or

oversight of the youth is deeply unjust and discouraging. Hence their difficulty to take youth seriously, and the difficulty of dialogue between generations. And yet, it is important, urgent and possible. It demands comprehension from both sides: comprehension of the possibilities and the limitations of each other.

## PART III — THE CHURCH

We have until now looked at the social reality and at the student milieu, trying to visualize the fields where the IMCS and the IYCS should undertake their mission. That mission, as we have already suggested and shall elaborate later on, is that of the Church: evangelization. We shall reflect on it later in a very special manner, to see what it is and how we can put it into practice. Now we are just interested in the Church as a social reality within which and through which our Movements will have to evangelize, since she is part of the social reality which people and students who must be evangelized live or are in contact with. So when we spoke of the students' attitude towards religion, we have referred to the Church and when we reflect on the evangelizing mission of our Movements, we find the Church a handicap for that evangelization. Hence it is important and necessary to look at the Church as a social phenomenon, before we reflect theologically on her mission and on the pastoral option of our Movements as Church Movements.

### 1. Reaction of students towards the Church.

The first finding we make when we analyze the phenomenon of the christian faith is the disaffection of students towards the Church. It is perhaps a general fact among young people all over the world. This is more homogeneous than the reaction towards religion and faith in Jesus Christ, which takes on more nuances. The general trend then is disaffection and even rejection and desertion. In spite of the very positive signs existing in the evolution of the Church many of the christian students desert her and her features become always a great handicap for evangelization. Again and again, in our meetings at various levels, we realize that when our militants want to witness Christ through their commitment they face the following reaction among the students: "If it is faith I would be interested in it but. . . that is not the one I find in the Church."

### 2. Causes of that attitude

Although the apparent causes of that attitude are different from Continent to Continent and even from country to country, a deeper analysis shows that they are rather common.

- a. **Some critical attitude of the students.** Although the present educational system does not foster the critical attitude of students, the fact of being in contact with various sciences and streams of thinking unfolds in them some critical sense. We say some critical sense, because one of the determination causes of their rejection of the Church or their leaving it is a lack of true criticism as we shall see later on. By true criticism we mean that which takes into consideration all the factors of the problem.
- b. **The Church seen and felt as a power structure.** Very often students have arrived to the Church through their parents' decision. Thus their faith and membership of the Church did not come from a conscious and free personal decision. Afterwards, in the face of critique and freedom, faith and appurtenance to the Church will be felt rather as an imposition.
- c. **The failures of the Church.** The Church, both as an institution and as a community of believers in Christ, is overburdened with historical and present failures. In

countries of the old Christendom, the number of her followers was the same as the population of the countries; it did not happen without the Church losing its power as salt and leaven as required by the Gospel; she identified herself with the culture of those peoples; her members lived the phenomenon of the western cultural evolution: middle-ages corporativism, industrial revolution, French revolution. . . Various social groups were present within her; the class struggle existing in the society was somehow felt in her. The institution had the tendency, as institution, of becoming a power structure instead of being a space of freedom. That tendency was favoured by her vertical constitution. Located inside the states and in need of freedom to carry out her mission, she sought some relationships with the state power. The same happened as far as the economic power is concerned. The characteristics of those relationships changed a lot along history but, that seeking after "peace", "security" and "material means" often brought about the loss of her critical capacity and of her accomplishment of the prophetic mission. She thus identified herself with the establishment.

When the Church came to some countries with the conqueror (as in America) and to others with the colonizer (Asia, Africa and Oceania) she brought with her the culture of the country from which she came. Familiar cultural values were confused with the message of the Gospel and, being limited by the level of understanding of each historical period, the Church was unable to appreciate the indigenous culture of the people she wanted to evangelize.

There was a tendency to condemn it as pure "darkness." Consequently, she is today seen as colonizer and an expression of the colonial past, especially in Asia and Africa. Nevertheless she achieved always and everywhere great work for the people, according to the needs of each age and place: instruction, health, etc. But it was done with the mentality of the respective time and it was frequently integrated into or utilised by the dominant people. Even more, she traded her prophetic "freedom" for the financial resources needed for those services.

But always and perhaps, in every Continent we find men and women - lay people, priest and Bishops -who achieved their propetical role within the Church and in relation to the world. We can affirm that she never abandoned her role as salt, leaven, light (Cfr.Math. 5,13-16 and 13,33) We want to stress here the great ignorance of the true history of the Church and, in general, of the true history of humanity, written nearly always from the perspective of the powerful.

- d. **Lack of evangelization.** The very easy admission into the Church, the frequent shortcomings in the education of faith (very often linked to the school which is also, felt as an imposition), the age of the people attending catechetics, etc. lead to a theoretical and practical formation so deficient as will not withstand the challenges put to the students by their social life and the student milieu. That lack of formation includes a lack of a critical study (not apologetics) of the Church herself.
- e. **Lack of a pastoral adapted to the youth.** In most cases there is no pastoral adapted to the youth capable to accompany it through its evolutive process and to help it re-interpret faith from within the process, itself.

Young people hardly feel themselves integrated within the parish structure, given due recognition and allowed to develop their responsibility and action according to their aspirations.

On the other hand, there is little functional space (for instance, specialized Movements) for an education in the faith which takes into consideration the exigencies of the youth. Where they exist they are limited in economic means and personnel.

- f. **A feeling of frustration.** The intimate links between these causes, namely, : a deficient education of faith, deficient theoretical comprehension and lack of critical praxis of it, with the consequent ignorance of the identity, mission and history of the Church, on one hand and the failures of the Church in her relations with the world, by action and omission, produce a deep feeling of frustration among the students and when they become more sensitive to the psychological and social needs of the people and countries, especially of those more oppressed and exploited, they undervalue the Church, attack her or leave her.

### 3. Complexity of an analysis of the Church.

If it was necessary to analyse - even though succinctly — the attitude of the students towards the Church because we are concerned with their evangelization and education of faith, we must go further. We need to look at the Church itself, as a part of the society.

When we try to analyse the Church, the first characteristic we meet is her complexity. It is due not only to her unity and diversity, but rather to her human-divine identity, namely from her reality and mystery. Hence the frequent deficiencies of the analyses made from outside the Church by those who do not actually know her inner constitution.

The sociologists, after many years of trying to be "objective" and "neutral" in their analysis of society, realised that such an objectivity did not exist and was even not possible. How much more impossible will it be in analysing the Church! After having heard all kinds of criticism against the Church made from outside, often by her enemies (and it is not a moral judgment), we realise that some guilt complex has been built in ourselves as we are concerned for the Church of which we know we are a part. This complex prevents us from being objective enough in analysing her, very often finding in her only the negative aspects.

The Church, as very human society, has a concrete political influence. Even if she tries to be faithful to her evangelizing mission, restricting herself to it, avoiding the temptation to be a direct political power or to influence the leadership of the secular society — a temptation not always avoided along history and in some conjunctural situations — she cannot rid herself of having an important political weight. Actually, when she tries to be faithful to her mission of announcing the Good News and educating her members in the faith in Christ, that weight will be even greater. (#) What matters is not whether she has or has not such a weight but for what and whom she is using it for instance, with its resultant lack of commitment means a great support for the status quo in a specific society. On the contrary, a critical consciousness and praxis are very dangerous to an oppressive society.

(#) We are not speaking of "politics" but of "political" force as one of the various forces (Physical, psychological or moral) which operate in building society. "Political" is a word derived from "Polys" of Greek origin meaning city. "Political" means what is related to the building of the City (today, society). Those forces are very different and they are influencing by action or omission. A mythical or naive consciousness,

She has tried and is trying to be faithful to the Gospel. The latter has been and continues to be her judge from within herself. The Spirit of Christ which lives in her, which has been promised and granted to her for the accomplishment of her mission (Mat. 28,20) leads her constantly to review and to renew herself.

Nevertheless, in her identity as sign she is and must be historical, being in dynamics and dialectical relationship with the society in which she lives and grows. She participates actively and passively in the historical process of humanity. And because that history has its own autonomy — even if it is not always sufficiently recognized by the Church — the members of the Church, the Christians, have gone forward in history groping as all their contemporaries. Very often their condition faithful as members of the Church made it difficult for them to accept the conquests of their fellow travellers, or of themselves as it happened, for instance, with Fr. Bartolome de las Casas a great defender of the rights of the American people against the grave injustices perpetrated by his fellow Spaniards. Therefore, she makes history at the same pace as her contemporaries and her divine condition (the active presence of the Holy Spirit) does not prevent her from human failures and shortcomings (science, technology, ideologies). Hence, all the mistakes she made in her encounter with new cultures and which often shame us. We now realise those mistakes made by the Church in her educational and welfare work, with the assistance of scientific discoveries, for instance in the field of Psychology and Sociology.

Furthermore, on the one hand she is used by those in power as a "justification," or at least they try to do it; on the other hand she speaks out in favor of the oppressed, more and more strongly and courageously and in increasingly more countries, denouncing injustices and becoming the voice of those who are reduced to silence. She is also providing a place where the oppressed can support each other as in Chile, Brasil, Paraguay, South Africa, etc.

#### 4. Analysis from the Pastoral point of view.

The Church can be analysed from various points of view: sociological, historical, etc. We, as Christians concerned for her capacity to accomplish her evangelizing mission today, are interested in analysing her from a pastoral point of view. She will be judged according to her commitment in the struggle for JUSTICE (building the Kingdom of God) and her capacity to communicate her faith in Jesus Christ.

That entails, therefore, her capacity to talk with the world of today, to dialogue with it, to share with it. Today, the world is very sensitive to human rights (although perhaps never before have they been so violated), to the fulfillment of all men, to their social life, and to the efficiency for building such a society in which all these could be realized. Today, more than ever, people are disinterested in an eschatological salvation which is not concerned with earthly life.

In this historical conjuncture the Church is facing an apparent contradiction: on the one hand, humanity has reached its "political age", it is aware of its autonomy in seeking the best answers to its own development problems and it does not allow the Church a supplementary role in that field. Humanity has never before been so sensitive to such interference. But, on the other hand, due to the sense of efficiency brought by scientific and technical progress man judges the Church according to her capacity to respond to the needs felt by him, which—at least apparently—are temporal and intrahistorical. That implies political power, efficiency in the socio-political and even economic fields. And so a disdain-coloured by the various situations and ideologies—for the so-called "spiritualistic" pastoral (which forgets the earthly dimension of man) or the "sacramentalistic" one (concerned only with fostering the "vertical" relationship between man and God). Thereby, she is required sometimes to be an ideological support to the regimes in power and sometimes to limit herself in struggling against them.

#### 5. The Second Vatican Council an attempt at pastoral response

In the light of the aspirations of the modern world, negative judgments have often been passed against the Church. Wherever we go, in the five continents, it is easy to find the feeling that the Church lagged behind these aspirations; she was only worried about her own survival, looking after herself; concerned with the numerical growth of her members, not bothering about their "human" quality or their capacity to transform the society they are living in; happy with the masses of people who sometimes still fill her temples. A feeling exists that she is incapable of responding to challenges the world puts to her.

Although many times I have agreed with such judgements, I think that such an outlook does not correspond fully to reality and therefore, such an insight does not help a pastoral strategy which would actually respond to the needs of the present world.

Avoiding the infantile attitude that History began with us, I would rather believe that the Church is living a very interesting moment of her History, as signified by the Second Vatican Council, which has played and its playing a very important role in her life.

We shall not make here an analysis of that event; We would simply like to bring out the signs of vitality and renewal of the Church to help us to appreciate the very important moment of the Church's life we are living. If we are delighted with the figure of Christ and his Salvation and if we recognized ourselves as inheritors of the witnesses of his resurrection and the testimony carried out by the Church across twenty centuries, if we realize that it is she and not only ourselves who have to announce it to all nations, we will be interested to look for the elements of vitality which are in her.

The following are the elements we think most important and which have characterized the Council since the very moment of its convocation by Pope John XXIII: a) the effort made by the Church to understand and review herself from the pastoral point of view; b) her openness to the world and its problems, trying to identify herself with those problems, in order to reflect on them and to talk of them from the vision she has got from her meditation on the revelation made by Christ of God, man and sin and to invite her members to commit themselves with all men in a common effort of building a just and brotherly world; c) to

denounce the gap existing between the faith professed by many christian people and their daily life, as one of the greatest problems Of today (1); d) recognition of the "seeds" of the incarnated WORD latent in the national and religious traditions of the peoples (2); e) recognition of the laws and values of earthly realities which must be gradually discovered by man (3); f) recognition of the consistency of truth and goodness of all created realities and therefore of the effort of science and technology to discover and develop them; all of them related to the Salvation in Christ which, nevertheless is not exhausted in the earthy activity but is fulfilled in its vocation of communion with God (4). Summarising, we would say that in Vatican II there is an anthropology which relates intimately the life of men to faith in Jesus Christ.

The Council neither sprang out spontaneously nor exhausted itself overnight. On the contrary it was the fruit of a great vitality existing in the Church before the Council and it has set off a big renewal within the Church, even though it produced all the symptoms of a crisis of growth.

First of all, it is clear that the Council did not come out of nothing, nor from the genius of John XXIII. It is enough to recall some of the great names which prepared it: Rahner, Congar, Chenu, De Lubac, who were themselves the fruit of the christian community which, in contact with the world, constantly questioned the Church. We strongly believe that one of the men who contributed the most in the life of the Church to make possible Vatican II, was a Belgium priest Cardijn, to whom we had referred earlier. We have no

(1) ct. Gaudium et Spes.N° 43 (2)

(2) "Ad Gentes" N0 11,2.

(3) Cfr. G.et s. 19

(4) G. et S. 19

space here to show the work of this man, but we want at least to mention that fact to stress the importance of a man to the life of society (in that case to the life of the Church as well) and how within the Church prophets have always appeared to pressure her to be faithful to her mission. We also want to recall the great figure of Pius XII who was in the historical background of that event, though with characteristics quite different from those of John XXIII

As Vatican II did not spring up spontaneously, so neither has it been sterile, although some people feel frustrated by it. On the contrary, other people think that it has been an unlucky event for the Church as it upset her peace, unity, etc. Thus is the human nature of the Church!

A series of important documents have followed Vatican II within the thinking and teaching of the Church: Populorum Progressio, Octogesima Adveniens, Evangelii Nuntiandi, etc.; they have not kept the main ideas of Vatican II but they share the denunciations against society for being alienating and oppressive and stress the need of a deep and serious commitment to transform it.

For its pastoral dynamism it is enough to look at the Bishops' Synod on Justice In The World and Evangelization which have followed. One might say that it is only "words." I would tell him to look at the reactions of the supporters of the established order to those documents.

It is more difficult to analyze its outcome within the life of the Church. At first sight it seems to have brought the divisions which we find today within the Church. We would rather think it has merely provided the occasion to bring these divisions out into the open. It will be enough to recall the difficult situation of those theologians, pastoralists, pastors and lay people who were thinking and acting along the same trends of Vatican II before it had taken place.

Of course, with Vatican II all problems were not over. Very soon the gap between the declarations of Vatican II and the deeds of many of the Bishops became evident; there also appeared difference between the observance of the literal meaning of the Conciliary texts and their deeper meaning and above all, their practical application. The consequences of this gap were actually sad (all of us have in mind such consequences for our pastoral work and our lives) but still we cannot feel frustrated, if we are aware that God leaves History to the responsibility of men.

The Council not only showed that those people whom we have just spoken of were right in their action but it woke many others up. All of us are witnesses of the great revolution which has taken place in many religious orders, in many dioceses all over the world (in some continents more than the others) and within the Roman Curia as well. Not to see these signs of renewal would be short-sighted and a lacking in strength for the transformation of the world and the Church.

We have seen that after Vatican II many courageous attitudes towards the defense of human rights were consolidated within the Church, chiefly but not only, in Latin America; we have also seen the presence of many Christians in the struggle for liberation, supported by theological trends of thinking which are themselves a liberating force and express a true revolution in the theological field. We are living a new era of martyrs in the Church. Many Christians have been deprived of their freedom, of their fundamental human rights, tortured and killed, not only because they were struggling for liberation, but—and with special fury—because they were doing that as Christians. The list of those martyrs in Latin America is growing every day.

When we talk today of progressive or reactionary people within the Church or of the people for or against the establishment, we cannot make (if it has been possible before) an horizontal division (Hierarchy as conservative and laity as progressive) but that division has to be vertical, as we have seen priests, religious brothers and nuns and some Bishops, as well as lay people being tortured and murdered. Besides, other Bishops have been many times threatened. It must be noted that it is difficult for the public powers to persecute openly Bishops, especially in the countries where Catholics are the majority.

This phenomenon of becoming aware and actively involved is increasing every day, spreading to new dioceses, despite the efforts made within the Church herself to stop it.

It would perhaps be important and even necessary to make a list of facts to illustrate what we are saying. Our being in Paris, where news coming from all corners of the world can easily arrive, allows us to enlarge that list. But the limited character of our present work does not allow it, since it would be endless. On the other hand, to offer only some examples

seems to be misleading because of the tendency to identify the whole vitality of the Church with them.

From the political point of view, it cannot be asserted as some universal truth (I do not know if sometime it has been possible) that religion and especially christianity and catholicism play a justifying role of the established powers or the oppressive groups. We have seen the angry reaction of many Governments towards some Bishops' statements and of the oligarchy groups to some documents coming from the Holy See. It is rather interesting that international capitalism is today looking for other kinds of justifications, as for instance, "the free world" or "national Security."

We are aware that many of these signs are hardly detectable from the grassroots level from concrete dioceses located in countries and also in continents where that awakening of the Church has not been so clear. But I think that the only way of knowing our concrete and respective reality is to see it within the whole reality; it is the whole Church which gives us the real picture of herself. We can understand her and ourselves in her historical, geographical and political context.

We are aware that these positive elements in the relationship between Church and world, namely in the responsibility of the Church towards the reality we have seen in the first part of our work, are a minority in the Church. We know that a great division exists within the Church, that large masses of Christians are apathetic towards politics and so they are supporting—although unconsciously—the oppressive regimes they are living under; that minorities of christians, priests and Bishops among them, support those regimes openly and in a few cases they justify military coups which have massacred thousands of workers, peasants and middle class people who were committed to social justice; that the national episcopates, very united in denouncing openly the big and clear injustices which are existing in their countries and in fostering the christian community to be aware of their own responsibility of being faithful to Christ through their faithfulness to the poor and oppressed people, are very few indeed; that sometimes we feel deceived by some attitudes of Bishops who, according to us, are incoherent with their own statements and deeds.

Looking at the Church as a whole, we see that the majority of dioceses are lacking a pastoral planning that is in harmony with Vatican II. We realize that many of the efforts made by the Church are aimed at a pastoral of conservation and administration of Sacraments, with little preoccupation for fostering among the faithful a sense of responsibility in the transformation of the society. When that exists the means to achieve it are very poor. Many of the renewal efforts do not go beyond liturgical reforms or the modernization of the intra-ecclesiastical relationships; we see that Bishops and priests who foster the lay people to play an active and co-responsible role within the Church are a small minority. There is a great fear to allow christian to choose, among the large range of possibilities, a social, cultural or political involvement.

But we still wish to underline that all that has to be seen in a dynamic context; historical and dialectically related to the society the Church is located in. First of all, we realize that many people who before were "conservative," are now involving themselves, progressively in a common effort of liberation; but the contrary phenomenon is also taking place; secondly, that many of the pastoral efforts qualified of "conservative", "spiritualistic" etc. hold a lot of potentialities for a liberating process and they somehow contribute to the weight which

allows the Church to play her role towards liberation in many places; thirdly, that we cannot expect the courage and dynamism of the Chilean, Brazilian, Paraguayan, Salvadorian, South African, Ghanaian Church to be present in the German or Swiss or American. . . But let us be careful do not think that the process is mechanical; as a matter of fact the relation between Church and her respective socio-political context is not the same in similar circumstances as Churches are sometimes very dynamic in the so-called First World and other very static in the Third World. Let us remember the words "the wind blows wherever it pleases" (John 3,8).

## 6. Signs of hope

In spite of all the challenges the Church is facing in her inner life and her relationship with the world, such as the lack of vocations for the priesthood and religious life, the lack of pastoral planning in many dioceses, her difficulty to be sensitive to the needs of the people, her difficulty in taking the cultural values of the respective reality she is located in and therefore in responding to them, the gap between her and the student world, etc. we can and we must see her with hopeful eyes.

The experience I lived in our Movements brought about that hope in me. We have experienced many many times how her message, the message of Jesus, echoes among young people, chiefly among the students, when it is offered as an answer to the deepest aspirations of man, to their question about the ultimate sense of life (question which is always present in the heart of man, although sometimes it does not find the way to emerge) and to the exigencies of a full accomplishment (unified and multidimensional) of the human experience, personal and collective: convergent encounter of immanence and transcendence, of the creative effort of man on earth and his vocation of communion with God, the answer to his deepest and radical limitations and frustrations as sin and death.

Our hope comes from there, but not only from there. It is nourished also and, above all, from seeing the Church as a whole both in time and in space: looking at her everlasting vitality which has allowed her to face the various ages of Humanity and which allows her today, in a historical moment characterized by such radical changes, to criticize herself; to open herself to a new conversion of mind and heart and to confront science, art, technic, etc.

It is a source of hope to see in Africa and Asia Bishops who, while they recognize and are grateful for the heroism and generosity of missionaries in bringing to new peoples the good news and in offering all kind of services to them, are claiming their right and responsibility, as indigenous people to "africanize" or "asianize" christianity; it is a source of hope too to see how theological efforts are made in order to enlighten these efforts, while they try to tackle the historical moment these countries are living and to understand the challenges these christians must face.

On the other hand, it is a source of hope, to see large masses of poor people of the Third World remaining faithful to the Church. In spite of the ambiguity of that phenomenon, I am hopeful since it is possible for the Church to help these masses to understand that Christ does not want them to remain passive in the face of exploitation and oppression but he wants them to be committed in making their own History. And this effort has been already undertaken in some corners of the world and the Church—which became aware of it thanks

to the Vatican II—shall have to go forwards although not always in a linear way and without setbacks.

I am quite sure that the Church will draw from her inner vitality the answers she has not today and which are urgent, dramatically urgent. But it is not only a security but at the same time a challenge. The moment we want to reflect on the mission of our Movements and to look for the best methodological tools to put it into practice, it is very important to stress that vitality of the Church, as we must evangelize within her and with her. It is within her and with her that we have something to say to the student world and through it and with it to the contemporary world.

## **PART III — THE OPTION OF IMCS AND IYCS**

### **I. EVANGELIZATION**

We have just looked at the reality we are living in. It is not a sociological study; it tries only to bring out some trends of that reality we are especially concerned with, according to the aims of the present work: trends of the society as a whole, of the student milieu and of the Church.

We looked at it and asked ourselves what to do in it and towards it. We look at it because we feel responsible for it. We know that our personal and collective achievement is influenced by the reality in which we are living and because we know that we can and we must do something in it.

We look at it as christian believers, that is to say, from our deep conviction (faith) that God is actively present in that reality; that He reveals Himself to us and speaks to us from it: "I have indeed seen the plight of my people. . . ." (Ex. 3,7); therefore we look at it, keeping in mind the interpretation of that presence and revelation of God in History made by the writers of the Bible and the memory of the christian tradition accumulated through twenty centuries of existence.

Finally, we look at it, to ask ourselves what is that reality—or God, through it—asking of IMCS and IYCS, given their specific vocation as Church Movements and their awareness that within the Church — as every community —there are several vocations (Cfr. I Cor. 12). We have already said that history is made by all men, that all of us are responsible for it, by action or by omission. Everyone has something to share that is so specific that if one fails to contribute, nobody will be able to do it for him. Everybody has his own vocation. It is clear that it applies to individual persons, but it can also be applied analogically to human groups or associations.

Human beings organize themselves to face their needs. So political parties, enterprises, trade unions, cooperatives, dwellers' associations, etc., spring up. Each group or association has its own "vocation", that is to respond to the need it was created for.

Association can be fully alive and strong or they can fade and also die. The causes can be many. They have to review their own vocation or their *raison d'être* and if that exists, they have to look for the most suitable means to realize it.

IMCS and IYCS were born inside the Church—as we have seen in Part I- to face concrete needs and with their own vocation. Challenged by the reality they are living in, they have reflected on their own identity and both Movements have opted for the liberation of the poor and the oppressed, though keeping their specific vocation: the evangelization of the student milieu. Therefore, it is a question of collaboration for liberation from the point of view of evangelization.

Many members of the Church and even many church groups, as far as they were discovering the importance of commitment in people's conscientization or in political parties, etc., abandoned the evangelizing task; Some of them went out from the Church herself and

finally some dropped their faith in the living God or at least forgot to refer to Him in their commitment.

IMCS and IYCS have held their identity as Church Movements and their conviction of the importance of evangelization inside the commitment for liberation. Also their political awareness has grown and so they value it but without losing their own identity. They know that faith and commitment for liberation are as inseparable as God and our History but they have understood they cannot be confused.

Here the question arises: what do we understand by evangelization inside that reality we are living in and whose characteristics we have just tried to point out? How can our Movements contribute to liberation while evangelizing?

The answer will be the fruit of the "memory" (#) the Movements have accumulated along their history as well as of the degree of consciousness reached so far. As they are different Movements neither their respective process nor their degree of consciousness is the same. But, since we are writing for both

(#) By "MEMORY" we mean the amount of lived experiences, which on reflection lead us to understand the present and look to the future.

of them we shall try to answer jointly the questions, pointing out the differences when they will seem important to us.

#### 1. What do we understand by EVANGELIZATION?

EVANGELION is a greek word which means GOOD NEWS. Therefore, to evangelize is to communicate the GOOD NEWS. Evangelization will be the whole set of actions aimed at that communication. That means, of course, the whole effort of making the news understandable and eventually accepted. Hence, the whole theologic-pastoral reflection of the Church and her praxis.

Before we talk of the requirements of the evangelizing task we must think a while about the News itself.

First of all, it is a GOOD news. And a good news for the world we have just looked at. What is this news? What is its contents which makes it good?

In the Book of the Prophet Isaiah that word is written several times. We read in chapter 61: "The spirit of the Lord God is upon me, for the Lord has anointed me; He has sent me to bring good news to the lowly, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners, to proclaim the year of the Lord's favor" (Is.61, 1-2).

We meet that passage in Saint Luke's Gospel, as follows: "And he (Jesus) came to Nazareth, where he had been brought up, and on the Sabbath he went to the synagogue, as he was accustomed to do, and stood up to read the Scriptures. And the roll of the Prophet Isaiah was handed to him, and he enrolled it, and found the places where it says: 'The Spirit of the Lord is upon me. . .'

And he rolled up the roll and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fixed upon him. And he began by saying to them: 'This passage of Scripture has been fulfilled here in your hearing today!' And they all spoke well of him and were astonished at the winning words that fell from his lips, and they said: 'Is he not Joseph's son?'

So, we see that the idea of GOOD NEWS is found first in the Prophet Isaiah, talking to the people of Israel who were dwelling in captivity. The good news is the liberation from captivity and the return to their home, Jerusalem, the beloved town. Those who have experienced something similar: war, persecution, captivity, exile, will understand the words of the same Prophet: "How beautiful upon the mountains are the feet of the Heralds, who bring good news of peace, news of salvation"(Is.52,7)

Saint Paul will quote those words to the Romans when speaking of the necessities announcing the name of Jesus: "But how are they to call upon him if they have not believed in him? And how are they to believe if they have never heard him? And how are they to hear unless someone preaches to them? And how are men to preach unless they are sent to do it? As the Scripture says, "how welcome is the coming of those who bring good news" (Rom.10,14-15).

Therefore it is a matter of announcing the SALVATION OF YAWEH to the people of Israel first (Isaiah), to the whole of humanity afterwards (Jesus Christ). There is an intimate relation between the two announcements. At the same time that Isaiah announces peace and liberation to his contemporaries, he announces him "who has to come", he who must save all men. We see that in reading the book of Isaiah. We cannot multiply quotations, let us remember the description he gives of Jesus suffering and dying for the salvation of all humanity:

"Who could have believed what we heard? And the might of the Lord to whom has it been revealed? For he grew up like a sapling before us, like a root out of dry ground; he had no form or charm, that we would look upon him, no beauty, that we should admire him. He was despised, and avoided by men, a Man of sorrows, and acquainted with pain; and like one from whom men hide their faces, he was despised, and we esteemed him not."

"Yet it was our pains that he bore, our sorrows that he carried; while we accounted him stricken, smitten by God, and afflicted. He was wounded for our transgressions, he was crushed for our iniquities; the chastisement of our welfare was upon him, and through his stripes we were healed. All we like sheep had gone astray, we had turned everyone to his own way; and the Lord made to light upon him the guilt of us all"(Isa.53,1-6).

As I am transcribing that passage of Isaiah, friends of mine are coming to my mind. They have been tortured these last years in several Latin American countries: concretely in Paraguay, Brasil, Uruguay. . . And through them, lots of tortured, missing people echo in my spirit. . . people who were tortured because they have worked for justice and a more human society: for true peace, the outcome of justice.

Is there something common between the text of Isaiah, its relevance to the people for who he is a prophet and whose historical moment he is interpreting under the light of his faith and the reality we have tried to characterize in Part II of this work?

Reading the text of Isaiah I am remembering pages read or conversations held with people who — some of them without faith in Jesus Christ—have committed and are committing their lives for others, struggling for the liberation of countries dominated by foreign economic powers, for the liberation or transformation of social (economic and political) structures which keep people in hunger, misery, material and spiritual, from foreign powers which have deprived entire people of their ancestral cultures and values. . .

Is there something common in all that?

We think that we who are living the Church of Vatican II, of Medellin (#) of Taipei (#) and their efforts to re-read the past and present history under the light of the Bible, have an easy answer to that question. We know that Yaweh is the ineffable God (who cannot be named or defined as it would be His negation), the God who cannot be bound within the limits of the Temple (Cfr. II Chron.6,18), who reveals himself to us in History, who dwells in the midst of men, willing all of them good, peace, truth, justice, LOVE, as HE IS LOVE (Cfr. I John 4,8).

(#) Medellin: It is a Colombian town very well known because the Second Latin American Bishops Conference was held there in August/September 1968 and its statements brought about trends for an increasing effort at incarnation of the Church in that dominated continent.  
(#) In Taipei (Taiwan) was held the First Plenary Conference of the Federation of Asian Bishops' Conferences, with similar influence for the Asian Continent.

The God who said to Moses: "I am the God of your father, the God of Abraham, Isaac and Jacob. . . "I have indeed seen the plight of many people who are in Egypt and I have heard their cry under their oppressors; for I know their sorrows, and I have come down to rescue them from the Egyptians and bring them up out of that land to a land fine and large, to a land flowing with milk and honey. . . " (Ex.3,6—8).

He is the God who loves man, the whole man: Who does not neglect the material needs, nor the life on earth with all its exigences and possibilities. A God who has nothing to do with dualisms as body and soul, material and spiritual, earthly and eternal life, that we christians, under the influence of greek philosophy, have fallen into so many times.

We know that we cannot sit down and wait for the "milk and honey" to fall from heaven. It means cows and bees, modes of production, transport, economic structures and so on to produce the goods needed by everybody.

We know too that the chief cause of the scarcity of those things is sin: personal, sin, no doubt, but also structural sin; that is to say: structures and systems built up by egotism instead of love. To struggle against injustice is to struggle against sin, though the word sin is often avoided because of its connotations.

So we can affirm that God does not like the reality we have described; that he is present in it—actively present in the hearts of all those who are struggling for justice and persecuted

because of that; and HE is absent --- as rejected—from the heart of those who consciously are struggling to maintain oppressive and exploiting situations.

2. Today to evangelize is to announce JESUS CHRIST.

But for the Church the GOOD NEWS to be announced is Jesus Christ: his person, his achievement, his message. What in Isaiah was prophetic vision, for the Church is REPORT and at the same it is prophecy, namely interpretation of the meaning of the History of Humanity made in the light of the death and resurrection of Jesus.

We can at present interpret the meaning of the history of Humanity, of all nations, their situations of domination, oppression and exploitation and their efforts towards liberation under the light of the incarnation of the Son of God, his life, attitudes, his behaviour towards the poor and oppressed, his prophetic denunciations, his affirmation of his relation with the Father, his death penalty decreed by the powers of his time (a concrete society located in a concrete time and place, dominated by the Roman Empire with its own social set up, ideologies, class struggles, etc).

Every time people are exploited, oppressed, plunged into misery. . . Christ is dying. As solidarity grows, every time someone forgets himself and is devoted to others, when love wins over hatred. . . Christ is rising in the heart of humanity. "Truly I say to you as you did it to one of the least of these my brethren, you did it to me." (Cf. Mat.25,31—46).

The mission of the church is to reveal that deep paschal meaning of human reality to man. To evangelize is to announce the good news that HUMANITY HAS BEEN SAVED in Jesus-Christ: that is the interpretation of Isaiah's text made by Jesus himself in the Synagogue of Nazareth to the astonishment of those who knew him as the Son of Joseph, the carpenter.

The Gospels are the reports of the life and words of Jesus understood under the light of his resurrection; but they are not only written as a history but accompany the living experience of the early communities constituted by the believers and followers of Christ. So the Church must do likewise today: what does Christ say today to us in our concrete realities, with our social and political consciousness, living within the concrete social and political structures we are in? .

To evangelize the others demands evangelizing ourselves constantly, trying to discover the call of Jesus made through the others and reality.

Nevertheless, the salvation of Christ goes beyond the social-political liberation of the oppressed and the construction of a just and brotherly society. His Salvation seeks the roots of injustice and responds to the deepest needs of the human heart; it is victory over egoism—living and dying fully for the others—and victory over death.

He alone as God-Man could reconcile us to God. Let us read one of the theological synthesis of Saint Paul: "He is a likeness of the unseen God, born before any creature, for it was through him that everything was created in heaven and on earth, the seen and the unseen. . . All things were created through him and for him. He existed before all things and he sustains and embraces them all. He is the head of the church, it is his body; for he is the

beginning, the firstborn from among the dead—that he might come to stand first in everything. For the divine fulness chose to dwell in him, and through him to reconcile to God all things on earth or in heaven, making this peace through his blood shed on the cross." (Col.1,15—20).

### 3. The dialectic between ALREADY but NOT YET'

Today in our Movements the idea is present that to evangelize is to make known the design of God upon Humanity, realized by Christ. But what characterizes the present stage of our Movements is the conviction that this salvation which has been ALREADY realized in Christ, must be Still realized through the free answer (conversion) of men to God. And it must be realized within History although it does not exhaust itself in it.

Therefore, what matters is not only a passive acceptance of the Salvation offered by God through Christ but it calls for a committed response to the Gift of God, involving ourselves in the struggle for justice, peace, new man, new society, reconciliation, kingdom of God on earth, liberation of the downtrodden and poor of the earth.

The fact that God reveals Himself in History is strongly emphasized: in the History of the people of Israel, in Jesus of Nazareth, in the History of Mankind: revelation of God which is made through all the efforts made to seek a peace based on justice.

It is underlined that God reveals Himself as a Father who offers his fatherhood to all men, but this fatherhood corresponds to a childhood which in turn calls for an universal brotherhood. Domination, oppression and exploitation of one man by another is against that divine will of universal brotherhood. Therefore, the attitude of God towards the poor people as revealed in the Bible, both in the Old and New Testament: the denunciations of the Prophets and Jesus against whatever injustice, oppression and exploitation; the predilection of Jesus for the children, marginalized people, the downtrodden: the POOR.

### 4. TO EVANGELIZE is understood as TO DO.

Evangelizing is understood rather TO DO than TO TELL, although it is necessary to talk. Words without deeds are seen as incoherence and sound empty.

Therefore, to be faithful to Jesus Christ will mean to do whatever is possible to make reality the promised Fatherhood of God building up the universal brotherhood of all men. All the efforts made for socio-political and economic liberation will be related to the full liberation made possible by and in Christ, whose specific contributions will be the liberation from sin and death: "there is no salvation through anyone else, for there is no one else in the world who has been named to men as our only means of being saved" (Act.4,12).

Evangelizing entails, then, to live the experience of Jesus, Gift of the Father for men's salvation: " Through him we have been chosen out before the creation of the world, to be consecrated and above reproach on his side in love; through his blood we have been delivered and our offenses forgiven" (Cfr. Eph. q,3—8).

We know that gift has been granted to all men from the beginning till the end of Humanity and its saving action acts efficiently in all of them, even if they do not know it, when they are open to love and justice. We know and recognize that. We know the gratuitousness of that gift and celebrate it joyfully. The Church has been enriched by her Founder with all the means (the Sacraments) to experience joyfully that gift and so be an efficient sign of the saving presence of Jesus before all men.

We recognize in him the Lord of History: "Though he possessed the nature of God, he did not grasp at equality with God, but laid it aside to take on the nature of a slave and become like other man. When he had assumed human form, he still further humbled himself and carried his obedience so far as to die, and to die upon the cross. That is why God has so greatly exalted him, and given him the name above all others so that in the name of Jesus everyone should kneel, in heaven and on earth and in the underworld and everyone should acknowledge Jesus Christ as Lord, and thus glorify God the Father" (Phil. 2,6-11).

That recognition adds to the gratuitousness of the gift an open struggle against all idolatry. That recognition very often led the early Christians to torture and death. That statement undermined the foundations of the Roman Empire whose emperor wanted to take the place of the living God. That recognition is today a source of energy for many local churches which say NO to the modern attempts of supplanting the lordship of Jesus Christ even at the cost of freedom and life.

Evangelizing is understood as the announcement of the RESURRECTION. But the Incarnation of the Word and the death of Jesus of Nazareth are premises of his resurrection. And this death is not seen as an unavoidable accomplishment of the "will of the Father" but as something brought about by the oppressive forces which could not allow the "freedom" of Jesus in denouncing his contemporary oppressive situation: the leaders of Israel in connivance with the Roman Empire. In order to avoid an empty verbalism, the announcement of the resurrection demands a fight against injustice and oppression against the poor and weak even if that struggle brings about death: "If they have persecuted me they will persecute you too" (John 15,20); "A pupil should be satisfied to come to be like his teacher, or a slave to come to be like his master. If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household!" (Mth 10, 24—25) (#)

Every struggle against selfishness of our own and of others, individual and collective, inner or objectivated in social structures (system) will be the premise for our resurrection in Christ: "Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Math. 10,39).

To evangelize will be to announce Christ as a Saviour "in whom" we shall have our sins forgiven through his name (Act.10, 43); but to announce Him implies previous acceptance of Him; to accept Him is, not only to rejoice because our sins have been forgiven, it implies as well our own conversion, not to sin anymore! (Sfr. John 8, 11), and reconciliation to others (Sfr.Math. 18, 21-35).

(#) the reading of the whole chapter 10 of St. Matthew, as the 15 and 16 of St. John sound very familiar to those people who know persecution both in the capitalistic as well as the socialist world.

## 5. TO EVANGELIZE is understood also as TO SAY

But to evangelize is also to announce, to say the name of Jesus. After a stage in which our Movements—urged by the exigences made by a very politized student milieu—was concerned only with DOING, it became clear that is not enough; it is necessary to say as well. If the GOOD NEWS is not communicated it remains crippled. The above situation was not general to all our Movements but it influenced the life of the Movements as a whole.

It perhaps arose from the political praxis. It has helped our militants to experience their own limitations and weakness. I dare say they have experienced that the SAVIOUR is Jesus Christ. Therefore it is not only a matter of DOING what Christ means, but of ANNOUNCING him as source of hope and optimism: to share with others the joy of that hope.

Along the process of discovering politics as necessary for the struggle of liberation and building a new society and a new man, the deepest element of the liberation given in Christ (the liberation from sin and death, and consequently the eschatological hope) was very often forgotten; today, Jesus Christ the Saviour, has been rediscovered as a GIFT of God; faith and hope are also recognised as GIFTS to which it is necessary to respond gratuitously, without forgetting political commitment, nor separating it from the total liberation in Christ.

We think that our Movements as a whole, have today overcome the danger Andre Manaranche denounces in his book "Quel Salut" (What Salvation): "Many active christians, asked to justify their political stand, and urged by environmental ideologies and the need of efficiency, go to the Gospel and pick up at random a text bringing out from it a meaning to be used immediately. It is very easy. For many believers and non-believers the Gospel is a good book of wisdom which gives the sayings of an enlightened "guru" and the core of which is brotherly reconciliation.

In any case: nothing at all about salvation; the event of Jesus of Nazareth is reduced to a true biography a little christian red book, a western "Upanishad", a handbook of morals, a summary of ascetics, a book of spiritual|ity." (1)

## 6. To evangelize is also to reveal

To evangelize is also to realize God's action in the core of History and of all men. It is to be able "to read the signs of the times", a challenge made by Jesus to his contemporaries and retaken by John XXIII and Vatican II. It is to find out and to say that there are not two separate histories of mankind- one profane and the other salvation history—which would go on parallelly and therefore not converge: a sacred history (the history of the God's deeds) and a profane one (mankind's history); a history of the fatherhood of God and the other of the brotherhood of men; but God's action in history is made within man's history and before. The whole of History traversed by grace and sin, is sacred.

Therefore, to evangelize is also to discover and reveal that wherever justice, true freedom, authentic peace, truth are growing, the Kingdom of God is growing, even if people who contribute to it do not know it or even deny it. The true atheist, according the Bible, is he who does not practice justice.

I shall end by quoting a few words of Fr. Samuel Ryan (#) , an Indian theologian: "It is important to remember that Jesus has many names; over fifty of them are mentioned in the New Testament. Jesus is Bread; He is wine, he is the way and the door; He is the light of the world and the bright morning star; he is the truth and the life and the lion of the tribe of Judah; He is our wisdom and our peace; He is God's Amen to every promise made; He is the rejected stone, the Son of God, the Servant of God.

Where bread is made available to all, where life is honoured and enhanced, where reality is truly analyzed and seen and cover-words removed, where real peace born of justice is made, where the rejected and marginalized Sons of Man gather and build a new society, there the name of Jesus is present as a saving experience and the Gospel is at work and the Word of God is growing" (2)

(1) "Ouel Sa|ut?." A.Manaranche.Ed. du Seuil, Paris 69, pg 120.

( ) Fr\_Samuel Ryan, S.J. Indian theologian who works in the Faculty of Theology of New Delhi (India). He has attended many YCS meetings as a resource person; he participated in The IYCS Regional Secretarial. Notoye, Belgium, 1976.

## II THE SUBJECT OF EVANGELIZATION

The praxis lived by our Movements led them from a clear consciousness of their belonging to the Church towards taking a greater distance from her. The reflection they made on the requirements of the Gospel, on the one hand, and then critique the most critical and politized milieu used to made on her on the other, led our Movements to withdraw into themselves: they kept recognizing themselves as a christian community, but felt uneasy about belonging to the Church. Seeking to overcome such a contradictory situation they used to make a distinction between Church-Institution-and Church-People of God; but it was without too much success, since they are aspects of the same reality.

The praxis itself (action-reflection: experience) showed that neither was it possible to forget the institution — since we are human beings on earth not angels in heaven-; nor was the "people of God" free from the criticisms our militants heard and made themselves about Church. More and more it was realized that the boundaries between the exploiters and the exploited or between conservative or progressive people were not horizontal (Hierarchy and laity), but vertical.

Looking at ourselves as believers in Christ, we realized that our faith came through the Church and from the Church we were belonging to: institution and community or institutionalized community. Today, although with varying degrees of acceptance, it is clear to our Movements that it is the Church who evangelizes and we evangelize within and with her. The desire to be outside does not make sense.

1. The Church that Christ wants for the continuation of his mission.

She is seen as the Community gathered by the risen Lord and sent by Him to witness his resurrection before all peoples until the end of time: "Full authority in heaven and on earth has been given to me. Therefore go and

**(2) Fr. Samuel Ryan: "Evangelization: what and why." Working-paper for Asian YCS meeting. Sriracha (Thailand) September 1976.**

make disciples of all the heathen, baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age." (Mt. 28,18—20). "The Church announces Him who convokes her and consequently she does not have any other existence but by proclaiming, i.e. preaching the mystery of Salvation: God-Poor. What we call Church is basically a Sign of the Love of God for the Poor. She must be a concrete, a visible sign, a historical practice of love for the Poor, with its social and political dimensions" (1).

The Church does not exist for herself but to transform Humanity into the Body of Christ. Therefore she needs to be a living organism, with her own identity rules, structure and precise limits. Being made up of men she will share their own condition. She is holy by her own constitution, her sanctifying mission, by her means of salvation, by the presence in her of the Spirit of God. But, made up of men, living a historical process of death and resurrection she is also sinner. We realize, therefore, that the only way to participate in her life and condition is to recognize ourselves as sinners (how often we have fallen into the stupid illusion of considering ourselves as the pure!!). She will need conversion and renewal to the Lord over and again.

Her incarnated constitution and need for openness

Her vocation and her historical constitution keep her in dialectical relationship with the world she must lead to resurrection. It is her pride (her mission) and her challenge as well. We see her liable to the mistakes of Constantinism, to the temptation (and fall) of political and economic power, to become a power structure, to use the earthly powerful and to serve them, when her mission is to be vivifying community, a place where men can become free, a force for the liberation of the poor and oppressed to denounce all kinds of idols which will always be created by men, across their history and to proclaim that the only Lord is Christ and the only God is Yaweh.

**(1) Fr. Gustavo Gutierrez. Convergence 3—4 | 75 pg. 27**

Her mission to unveil history to let people find the living God present in it, demands of her a constant openness to reality: to be open to the various religions with their own values, to the secular ideologies with their efforts for liberation, to every scientific and technical effort of men to dominate the earth: in sum to everything which is REAL.

The chapter of Church History referring to that openness is full of mistakes. All of us have many in mind. We shall limit ourselves to translate-as a sample—the synthesis made by Fr. Ryan in the Asian meeting of YCS (September( 1976) of the attitudes taken by Christianity before the religions it met across its own History. As we will see the syntheses was shared as a gradual process.

Religions were seen as inventions of the devil to enslave men. Related to the christian religion: false vs. true. "Pagans have no rights": legitimization of colonialism and conquest.

Religions seen as a human search for God; to be replaced by the only revealed religion. Natural vs. supernatural; rational vs. revealed.

Imperfect revelation, vestiges of primitive revelation, obscured and distorted by sin. Imperfect vs. perfect.

Valid till the arrival of the Gospel, then abrogated like the religion of the Old Testament. Provisional vs. definite.

Of permanent validity when fulfilled in and crowned by Christ, they live on in the life of the church through a process of dying and rising. Expectation vs. fulfillment.

Valid, each for those called to it; but the christian faith in the sacrament of all of them, the revelation of their deepest mystery. Hence it has a special call and special mission. (2)

(2) Fr. Samuel Ryan: "Religious pluralism; Complementarity of Religions" Work-paper for the Asian YCS meeting in Sriracha (Thailand) September 1976.

The historical reasons (political setups, the various stages of science and technics, etc.) which have produced those attitudes are known. They prove the human constitution of the Church. But the presence of the Spirit of God has allowed her to survive and to go ahead in that process of opening and dialogue. She is also evangelized by the reality and she must convert herself to that reality and to God present in it. Vatican II is a good proof of it.

### 3. Her critical role

Her identity and mission demands from the Church a critical role and an effort of discernment simultaneously with that openness. Within History she must always criticize successive idols man is always creating (money, production; consumption, technics, mastership of nature, pleasure, prestige, efficiency, science, etc.) to which so many human and innocent lives are sacrificed: economic exploitation, masses of human beings marginalized in society and condemned to misery; nations in eternal dependence; political domination (dictatorships, untrue democracies; subtle controls and humans tortures, etc.); ideological domination (mass media, education, etc.), consumerism, incapacity of "being" for the sake of "having", etc.

That critical attitude, put into practice, condemns the Church to be persecuted. It is enough to remember the early centuries of christianity and its situation under the Roman Empire. Here is her magnificence: "to be as her Master" whose Sacrament she is called to be; so she becomes "good news" for the "poor"; that persecution makes her "poor" as Jesus is the pure and universal POOR: rejecting to set up his security somewhere—in some absolute experiencing in that way GOD, His Father, recognizing Himself as Son: "The Father and I are one" (John 10, 30; Cfr. chap. 8 and 14 to 17). (3)

All along her history, the Church has somehow been accomplishing her mission and she has had her martyrs. Her present life has plenty of these experiences: they are the martyrs of modern times, it does not matter if they are tortured under the pretext that "they are doing

politics" or "they are subversive", Jesus was also condemned to death under such accusations. Then, Bishops, priests, religious prothers and nuns, lay people, individuals

### (3) University YCS of Switzerland, Work-paper, December 1976.

and communities, who are persecuted, slandered, tortured or killed for the sake of justice (denouncing injustice, supporting human rights, etc.) testify to the truth of the mystery of the Church. She becomes more and more a poor Church or the Church of the poor.

But here too, the Church has her own difficulty and so the "Church of the catacombs" accepted so easily Constatine's Era. (Human-divine identity of the Church: the pilgrim Church!). Only Jesus has already realized the NEW MAN. We are trying to convert ourselves to Him and in Him. In persecution, our praxis has taught us how difficult it is to keep faithful to our vocation as witnesses of the truth. And the Church, as human community, sometimes lives in political setups where the truth becomes a "crime against the state." It is true that "truth will set you free" (John 8,32) but it is also true that truth is difficult to be reached. How often I have laughed at criticisms made against the Hierarchy of the Church in very concrete difficult situations by people living in very secure and comfortable political situations.

#### 4. Prophetic role.

But it is not only a matter of denouncing. Within that process the Church must always announce the hope of the Kingdom, of the eschatological accomplishment of Humanity, assured by Christ's resurrection. Even if it is difficult in a secularised world, which is self-sufficient and wants to confine itself the immanence of man and his History and rejects the transcendence of the living and personal God and the eschatological transcendence.

That calls for a deep and continued effort of theological reflection which starts from man, his aspirations, his historical process, his political and scientific praxis and which helps him to experience God within the human experience: political, scientific, technical, social, etc. That involves too the problem of language: to listen and to be listened to. Here we meet another example of the constant effort of the Church especially at the present time.

#### 5. Variety of charisma and ministries.

The Church as living organism has a variety of functions to which several ministries and charisma correspond: ministry of unity, of word (magisterium, theology, preaching, teaching), of sacraments, diaconate (we think that an effort should be made to rethink that ministry or set of ministries in the Church, according to the "political age" in which we are living, as ministries devoted to works of charity have become often ineffective as a response to needs and expectations of the present world; we are thinking, for example, of our Movements and their needs); charisma of contemplation, action, knowledge, etc.

All of them are necessary. The Church as a whole must do everything. But not necessarily each person or group in the Church will be able or ought to do everything. Therefore it is a great mistake to absolutize one's own charisma or role; and so the mistake to keep oneself marginalized even psychologically, from the Church.

## 6. Her political Weight.

Being an universal (transnational) community, the Church has an inevitable political weight; the use she makes of that political power is criticised; but at the same time, today our militants helped by their political praxis, affirm and accept it.

They reject it as a power structure, as a political group fighting to take over political power, as ideological power justifying the oppressive system. But it is accepted as a liberating power through the conscientization of the masses faithful to the Church of their rights and dignity, and through a praxis of sharing, dialogue, co-responsibility within the Church and in the accomplishment of her mission.

The Church of North-East Brazil offers a bright example of this. The peasants of that region are becoming more and more aware of their dignity through action they undertake to face their own problems. We call to mind the Honduras Church, the Chilean, etc. . . . Our own Movements have been and are a school of formation with all its political implications.

The excesses of the institution and its structures are criticised but at the same time they are accepted as "social costs" of the prophetic and liberating role the church is playing. The fact that she is transnational gives her the potentialities to provide an objective and free formation.

In conclusion

Once again we face her complexity: all the limitations due to her historical condition; local and universal at the same time; transnational but located in concrete political situations (in socialist and capitalist countries, dictatorial and liberal regimes, etc); open to all the cultures but influenced by the cultures she is living in; offering her welfare or educational services and being used by the dominating powers; always looking to the future, to the Utopia of the Kingdom, but living in the present with all her richness and failures of the past.

Together with those limitations we discover or simply foresee great potentialities: her capacity of assimilation, her memory, her capacity of revision, renewal (conversion to the Lord) demanded by the historical process of Humanity she is living.

In a word, the Church as she is does not want to hurt, deceive or embarrass us in front of others but we accept, love and celebrate her joyfully. We receive her as an inheritance and as a task. We do not want to build another Church but we would like her to be different.

### III. IMCS AND IYCS : CHARACTERISTICS AND REQUIREMENTS OF THEIR OWN VOCATION.

Our Movements are located today in that context: as part of the Church that we are and of the one we would like to be.

First of all, they know they are Church, but not the Church, nor the whole Church. They make up the Church with their own vocation or charisma; with a critical attitude, but at the same time humble (incarnated), open and active (constructive); prepared to receive from her (they have already received a great deal) her own existence, faith, sacraments her reflection on faith (theology), her vitality, and also to give; willing to require and to be required, trying to be faithful to Jesus Christ.

They are within the Church with their own memory. That means, with their successes and failures; their crisis overcome through their critical praxis (in the educational, political and faith fields). Although these crisis were overcome by the Movements as a whole they were fatal to some national Movements or local sections. At the same time they recognize themselves as student movements in solidarity with the problems of all students and responsible towards history, while being aware of their limitation as well as their capacities.

#### 1. Their specific vocation.

From the very beginning their specific vocation has been;

- a. **To be the presence of the Church in the student milieu**, to offer sometimes a picture which is totally different from the existing one.

This has been always clear for IYCS. As far as IMCS is concerned, it could sometimes appear as the Church present in the student milieu, in so far as its dynamism allowed it, as an international service, to take care of the University pastoral with a view to dynamize it and to adapt it to the requirements of the student milieu. For instance, in some stages of the IMCS history we see it concerned with the development of the idea of the University parish. Nevertheless, as we shall see later, identification of IMCS with University pastoral would be incorrect.

- b. **to be the presence of the student world within the Church** (its aspirations, language, exigencies)

Since the beginning this consciousness was present in the two Movements though with different accents. IYCS felt part of the student milieu, in solidarity with its problems and struggles, involved in the student movement if it existed and tried to develop it where it did not exist. IYCS was very aware that it existed for the student milieu, not for itself. IMCS wanted to be a service to Christian students and through them to the student milieu. Its attitude was more one of defence than of identification with.

The understanding of the milieu, its vocation and dynamism, its role in society and the identification with its aspirations, problems, capacities and limitations grew with time. Today the two Movements share these feelings, try to identify with the student

world and are the spokesman of its problems, struggles and hopes in the Christian community.

- c. **to be present as lay movements;** This qualification is no longer easily accepted because it contains connotations of obsolete conceptions of the Church whereby lay people were considered passive members.

However we think it is very important to underline this characteristic of our Movements, first of all because they have played and do play an important role in the process of re-interpretation of the identity of the "people of God" in the Church. Even Vatican II has placed the "people of God" in the second chapter of the Dogmatic Constitution of the Church (Lumen Gentium) before the chapter devoted to the "Hierarchical Constitution of the Church" (Chap III), because the laity are always seen and dealt with - in practice, if not on theory-as "second" or "third" category members of the Church. In that context it seems to us very important to keep the identity of our Movements as Movements made up and led by lay people (students) in which priests and religious play a role as advisers to help the laity develop the awareness of their active appartenance to the Church and their co-responsibility in her life. This characteristic was always present in the consciousness of both IYCS and IMCS although in the later, because of its federationist constitution, it has been possible for some national Federations which has a priest as "Director" to be members.

- d. **to be evangelizing Movements** through action and word, through the witness not only of their members but of the Movement as Community.

Action and word, as indispensable elements for evangelization, have been always present in both Movements, but with different emphasis. Today, these differences are less but they still exist. However, at the global level both Movements stress the importance of the communication of faith through commitment.

- e. **to communicate faith through commitment.** They affirm the necessity to overcome all historical dualisms between matter and spirit, faith and life, Church and world, earth and heaven, temporal and eternal, God and man, love of God and of man, without falling into monism. It does not mean forgetting one of these realities, nor confusing them intimately united or related. Therefore, it is a question of living and sharing faith within daily life, commitment, transformation of the world; loving God and men, since it is impossible to love the former while forgetting the latter and vice versa; recognizing the Lordship of God in History, being aware that we are challenged by History and we are responsible for its achievement; seeking an eschatological salvation through a process of liberation lived on earth; having a political commitment which takes care of persons and social structures. It is a question of experiencing God through experiencing the world. **Commitment for the liberation of the poor and the oppressed.** That specification of the commitment of our Movements is an outcome of the long process lived by both Movements and their own dynamic and dialectical relationship with the environment they live in (society, student milieu, Church), as it has been said in the historical description of the two Movements in Part I. That formulation implies an analysis of Society, of the relations between the forces

which are present in the society, both at the national and international level and a theological reflection on the design of God for Humanity and for the role of the Church in it. (1)

It is evident, it does not mean, however, that all the members of both Movements have reached such a degree of awareness. It is more a task to be developed than an accomplished goal.

It requires that we start and follow a process of conscientization and politicization (passing from a mythic or naive consciousness into a critical one); and an education of faith leading from a faith very often unincarnated or dualist, received or developed within the family, through the parish or school catechesis, through the teaching of religion in Institutes, Colleges, etc., to an incarnated, critical and prophetic faith. The content of the word "liberation" as well as that of "poor" are very wide and complex: they cover the most obvious till much more subtle or hidden situations: liberation from exploitation, oppression, domination; economical, social and political; ideological, psychological dependence and domination, etc.; it goes from material poverty which is visible and undeniable as malnutrition, mortal hunger, social and political marginalization, to a shameful poverty, functional illiteracy, etc. The use of the words "liberation" and "poverty" at the same time makes possible the encounter between the christian (biblical) tradition and the sensitivity of our society: liberation from the deeper slaveries such as sin and death; and spiritual poverty so rich and necessary yet badly misused and misunderstood. (\*)

(1) Cfr. VII IYCS World Council. Kadrer-en Keer 1974. Edit. JECI Paris pgs.88-91 and Convergence 3—4/75. Fribourg (Switzerland).

(\*) We cannot develop these ideas here due to the size of our work. Fr. Gustavo Gutierrez, National Chaplain of the Peruvian Movement explains them in his book: "The Theology of Liberation." See also: "Jesus, Homme libre" by Christian Ducoq.

Again, it is more a task than a complete achievement. That is the big challenge our Movements are facing. We shall return to it later on, especially when speaking of Pedagogy.

#### f. Educating

#### Movements

IYCS arrived at the option for the liberation of the poor and oppressed from its original vocation as educative Movement. The discovery that it was first and foremost the sociologically poor and oppressed (mainly the large numbers of peasants and working class of the so-called Third World, and also those of the First World and the large masses of marginalized people on the outskirts of the biggest cities of the Third World) who had to be liberated, was brought about by an educative and liberating praxis.

IMCS arrived at that opinion primarily through the praxis of some Federations which shared such an educative vocation, but also because it was pushed by the dynamism and exigences of the student milieu. Today it is a conviction—at least at the global level of the Movement—that a true liberating praxis demands an educative attitude. The peculiarities of the two Movements will be in the way they concretize that praxis. This educative attitude must be present in the dynamics of the Movement as well as in their action within the student milieu (the action of the Movements and that of their

members).

That is the application of another conviction: the Movements cannot live for themselves but for the milieu. This conviction which was present in both Movements from their beginning, was growing as the Church passed from the pastoral vision of Christendom, to the pastoral of "new christendom" and finally to the prophetic pastoral.

The characteristics of incarnation, criticism and prophecy are tied to those of option. We have seen that these characteristics are linked to the very mission of the Church herself, but they shape the specific vocation and history of our Movements.

- g. to communicate faith through the word.** We have said before that this aspect occupied a place of greater importance in the IMCS. It corresponded to the emphasis made when IMCS was born. But today it corresponds still to those Federations which have not sufficiently developed the idea and dynamics of commitment or where the later is not seen as the appropriate means to communicate faith. Instead, they resort to courses, conferences, panels, etc. whose importance we cannot misvalue. IYCS and those Federations of IMCS which used to emphasize the importance of commitment always kept in mind the necessity to make explicit the faith or to communicate it by word to complement the action. This necessity is recognized today and explicitly manifested by both Movements. Let us see how the Latin American delegation to the last meeting of the Regional Secretariats of the IYCS spoke: "The time when we used to talk about an anonymous or implicit christianity is gone. To be christian implies necessarily to proclaim that the Lord is present, lives and acts in History, that He is the first and the last hope of man and his history; to proclaim His message of love which fills us with joy; this message and love can be lived in an intimate way, but it must be communicated to the others."

(2)

Later on we shall talk of the difficulties involved.

**h. International dimension**

Although it is obvious and we have already referred to it in Part I of this reflection, we must take explicit here the Vocation of both Movements to the communitarian and International dimension.

This dimension has many difficulties, but at the same time it is one of the greatest riches of the Movements. It is enough to look at their respective histories to see both extremes: difficulty of dialogue between delegates coming from the various Continents during the world Assemblies, as a result of their different cultures, languages, sensitivities, socio-political and economic challenges; different situations of their respective Churches. The difficulties are for the IYCS which includes secondary and High level students, with differences in age, knowledge, etc. However, these differences are

(2)Report of the L.A. Secretariat of IMCS and IYCS. Natoye, Dec. 76, pg.6.

also their richness: experience of the unity and the complexity of Humanity, of the systems present in it (ideological, economic and educative); richness in posing questions and in searching for answers; richness in the sharing of difficulties,

successes, crisis surmounted, etc. Increasing solidarity with realities which are their own; need of sharing with others their own reality seen as a positive one. The need to revitalize national Movements which are living difficult situations and the need to make present the Movements where they are not yet present. Such a preoccupation could run the risk of "messianism" or absolutization of their own experience, but it could be also a great service to the Church. Representation at the world level is another characteristic. Both IMCS and IYCS as international organizations have consultative status as non-governmental organizations in UNESCO and UNO. Through that they could be spokesmen of students' aspirations and can struggle for human rights. Joint action with all the forces which are fighting for liberation is very important at that level. This international dimension plays its role inside the Church too. Hence, their interest in being recognized as I.C.O. by the Holy See and in having relationships with its organisms, especially the Council for the laity; so their interest in being actively present in the ICO Conference to make of it an efficient force towards liberation and transformation within the Church.

## 2. Questions and risks.

The realization of this option brings about a set of problems. Pedagogical ones(it will be intention of Part IV) and others related to the conception and options of the Movements. Just now we shall try to suggest the most important among later, pointing out some ideas about their solution which arise from the reflection made by the Movements themselves.

### 1st. Risk of triumphalism.

We talk here of a feeling which has been always present in the life of the Movements, that is to say, a kind of self satisfaction with the pastoral approach, theological reflection and pedagogical praxis which are seen as **the only correct ones**, with the consequent undervaluation or contempt (rejection for other approaches). To think that onlyours are liberating, incarnated and unifying, while others are alienating, dualist or spiritualist.

In specific cases, this has meant some separation from the rest of the church (the causes of which are many and complex). Sometimes it becomes an emotional and effective separation, though with some incoherencies because simultaneously with that contempt and separation it turns to the church for economic help, appointment of chaplains or moral support in times of persecution, without taking into account the difficult situation of the church herself.

In some cases that attitude has had the characteristic of "Vanguardism" with its consequences of "elitism." The Movements reduced to small groups without any impact on the milieu themselves and without the capacity to reproduce themselves.

Such an attitude has prevented many Movements from discovering the actual potentialities existing in the respective Churches and the transformation they were experiencing along the same trends of thinking and praxis as the Movements. It has happened that a Movement, on realizing that it was no longer the vanguard within the Church nor in the milieu, was not able re-discover its own identity and its contribution. Neither was it able to integrate itself in the whole effort of the Church.

## Seeking an answer

The Movements which have experienced more clearly the consequences of that attitude underline today the necessity of humility in analysing their own extent of influence; the need for a more enlightened historical and conjunctural analysis of the Church in order to discover her potentialities - sometimes hidden under appearances of alienation, mass pastoral, popular religiosity, etc. - and to look for an insertion in to the whole effort of the Church articulating themselves with it but keeping their own characteristics and contribution. Many of the elements discovered from that crisis are present in the reflection made in this document.

### 2nd : To what extent are our movements relevant?

Following the same line of thinking, we ask ourselves what is the actual significance of our Movements, from the point of view of liberation and evangelization.

To begin with we must point out that such a distinction is rather difficult since we can not separate the two things. We know that everything which means progress towards liberation (conscientization, change of attitudes, lifestyle, political and critical praxis, etc.,) has a real evangelizing weight (construction of the Kingdom of God and premise for denouncing and announcing in a prophetic way) and we know too that evangelization (announcement of the incarnated God, of the New Man Jesus, responsibility of men in the building of the Kingdom, etc.) has a paramount weight for liberation. Nothing in human History is more revolutionary than the Incarnation of the divine World!

First of all, we encounter the old question of quantity and quality, which is partly linked to the conception of the Movement. We find Movements with a large number of members (some federations of IMCS in the University milieu, and some of the IYCS in the secondary milieu) with very little relevance from the qualitative point of view; Movements with a very small number of members (some Federations of IMCS and some Movements of IYCS, especially in the University milieu) quite relevant in terms of quality; and, finally, some Movements of little relevance in terms of quantity and quality

All three situations worry us and we will refer to them when we reflect on pedagogy. Nevertheless, we want to underline the importance of quality since it is through it that we understand the achievement of the specific vocation and options of the Movements. But neither can we know the quantity. We could say that the former without the latter loses almost all its value

In spite of that last statement we want to emphasize the importance of quality which does not necessarily mean neglecting quantity. To a large extent this importance has been verified. Without being triumphalist, we think it can be said—as has been said by many people outside the Movements—that, together with others in the same pastoral trends, they have played a very important role - in the process the Church is living today. Let us remember:

- The impact the Movements have made on many priests and religious who, having been advisers of the Movements, took over posts of high responsibility in the Church (Bishops, Superiors of Religious Orders, etc) and have developed the same pastoral style which they had learnt, experienced and deepened in the Movement;
- influence exerted by members and advisers of the Movements on other groups, both in society (student groups, youth groups, political parties) and in the Church (group of priests, religious congregations).

- present and former members of our Movements, who hold posts of great importance in the social-political field or within the Church, and who make a great impact or contribution of high quality;
- in some cases, they are until today the only representative of a pastoral of incarnation, development of responsibility, creativity, critical attitude in the line of liberation.
- on the contrary, we find some Churches where that pastoral approach is today widespread or leads the whole pastoral effort and where a few years ago our Movements were looked upon with suspicion for saying and doing things which today are not only accepted and assimilated but also overcome or surpassed by the praxis of those Churches themselves.

Although that is true, we want to underline the shortcomings in order to overcome them and make the Movements more relevant to Society and the Church.

We have seen many young people leaving our Movements because they were not able to follow their rhythm; militants who since they became committed "politically" have left the Movement because they could not understand its specific contribution or because of "lack of time", which also means an undervaluation of that contribution. The same thing can be said about advisers, priests, who on becoming politicized in the Movement, left it; and some of them left the priesthood.

### **Seeking answers**

In our opinion it is very important to emphasize the need for greater realism in our work, taking into account the variety of vocations possible and in fact existing among the students, the difficulty of the education of faith within an ongoing process of human maturity; being more attentive to the situation of the students. Thus, we believe that it is very important to value the experience of some Federations of the IMCS with a long tradition of gathering catholic students, offering them the possibility of reflecting on and celebrating their faith, developing their creativity and the sense of responsibility, grouping them according to their common interests. But without forgetting the aim of our Movements to develop fully the christian vocation of their members and consequently their growth in social awareness commitment for the transformation of society, etc. We think of so many universities of the five Continents, where the YCS experience has been almost impossible. Such experiences show the importance of a good understanding between IMCS and IYCS.

### **3rd. Challenges put to the Movements by the liberation process**

All this leads us to analyze the problems and issues inherent in the liberation process.

— it involves the awareness of everything which prevents the full development of man and all men; an understanding of the mechanisms of oppressive; therefore, a global analysis of society in its widest context (educational, economic, political, structural, etc, including Church) at the structural as well as the conjunctural level; at local as well as at world level; the formulation of a global strategy of action; commitment. . .

There we meet a series of risks or temptations which, very often, we were not able to avoid or overcome:

- **turbulent stages:** arising from the age of the young people, their level of awareness and conditioning (family life, milieu, class origin, etc);
  - **neglect of the person** both in his individual and collective dimension, due to an obsession for efficiency in the transformation of structures: action, involvement in political parties, etc. It brings about unidimensionality in the development of the person directly contrary to the multidimensionality of the human being: its cognitive capacity, heart, sensitivity, activity, memory, plan for the future, spontaneous aspects such as leisure, feast, etc; against the collective dimensions of family friendship, community of believers, etc.
  - confusion between faith and ideology : Among the militants who followed the process of conscientization and politicization within our Movements and starting from their christian identity, faith very often played a motivating role in the involvement and commitment; firstly by awakening their social awareness, need for justice, love; later on, as a motivation and orientation of their commitment playing the role of ideology: a kind of christian humanism coming directly from the Gospel or through the Social Doctrine of the Church. When this militant encountered the marxist or scientific analysis in his political praxis, he lost interest in the Gospel and Social Doctrine of the Church since the scientific analysis offered him the means to understand and transform the society. The analysis and political praxis made in a political party are not related to the-'Gospel (sometimes it is denied) as motivation for the struggle for liberation.
  - **difficulty to combine political praxis and praxis in the Movement:** It is quite clear we are not talking only of the above difficulty, where unless the militant is able to go beyond an understanding of faith as synonymous with ideology, the Movement will lose its relevance; but in pursuing the question further new elements appear:
    - The tendency towards secularization, which implies the discovery of the responsibility and the possibilities of man to the construction of society and the development of the historical process by means of science, technology and political praxis, brings about a loss of meaning in the Gospel and the Movement;
    - On the other hand, even when this meaning is maintained, the political task—especially in times of great political effervescence—very often monopolized the life of the militant preventing him devoting time to the activities of the Movement.
    - Difficulty to live the political pluralism. This pluralism comes from the Christian identity of our Movements. The reflection made in our Movements at the grass-root and national levels with its corresponding analysis, particularly when a clear distinction between faith and ideology is lacking, often brings about an identification of the most committed members with the same ideology and even with the same political group. It then becomes very difficult to maintain a political pluralism which befits a community gathered in faith in Jesus-Christ, even if that faith is lived by all in a very incarnated way and transforming the society. There are several elements, Independent of faith, which shape the political militant. When that political homogeneity happens, the reproduction of the Movements stops and they are seen more as an organization for a political party than a witness of Christ.
    - Difficulty of having a political praxis in some situations; on the contrary, political praxis understood as involvement in a political party becomes impossible in some places.
- The conscientization process which the Movements foster with all their available means (publication, visits, meetings) meets great difficulties in many countries where

involvement in a political party or even in individual and collective actions against situations of injustice and oppression is impossible. This could be due to the passivity of the student milieu or to the strong control and repression, and gives rise to a feeling of deep frustration and helplessness which can in turn lead militants to leave the Movement.

Seeking answers:

Most of these difficulties are challenges put to the pedagogy and methodology of the Movements. However we think it is fitting to indicate:

— that the political parties, ordinarily, have not the capacity to take into account the multidimensionality of men. That is a service which our Movements should offer.

Christianity is certainly not a **humanism**, but faithfulness to Christ and experience of God revealed in Him. And that experience made in Jesus Christ and its corresponding witness, the make up originality and specific contribution of the Church and of our Movements. Therefore they are not at all exhausted in the political praxis of their militants. We take here the reflections made by Fr. Ramon Prat in his book *Faith and the University of Today*;

"If we confront the critical capacity of the university with the current theological reflection, we immediately find to our great surprise that the question about God is not yet closed.

"Faith penetrates the very being of an authentic believer (his thoughts expression, praxis). For an authentic "atheist" his option of "non-faith plays a similar role. And it is so because all of us-believers and non-believers, theologians and university students—ask the same question: "What is the real meaning of life?"

"It is possible that if the religious question could be definitely closed in a negative sense, many people would wholeheartedly accept atheism since a convinced atheist simplifies the big human question. And yet the religious question cannot and will never be closed negatively and in a definitive way. First of all, as long as the human phenomenon of intellectual conversion exists, believers are a challenge to the atheist option. Secondly, because the atheist option, as all reductions which critically over-simplify, must lead to increasing naivety (for instance, the current acceptance of "the death of God" must lead to the acceptance of "the death of man") and therefore from the good intention to simplify things will make them more confusing than ever. Finally, the religious question does not exist outside man but within him, it does not exist in some people but in everybody." (3)

Therefore, if it is true we cannot reduce Christianity to an humanism and less to an ideology however revolutionary it may be, we must underline its contribution to the major questions about the final meaning of life and death which remain permanently in the human heart even in the most ideal society.

In this context we want to offer, albeit in a summarised way, the distinction made by the Swiss YCS between faith (believer) and experience of God in Jesus Christ :

Political commitment (the transformation of reality) is seen as an act of faith: a march towards the unknown to build up history (Cfr. "Walking on the water." Mat 14/ 29). The

militant actually lives the paschal mystery as he accepts to live the dialectics of death and resurrection. The experience of reality and its critique (death) is an experience of faith in a possible world (life). A committed man is a sign of contradiction and becomes dangerous to the "establishment." All pioneers have been persecuted as Christ himself was. He who is not able to live with that sense of risk which comes from faith in a possible better future is an "atheist", although he is called Christian (he is atheist of the bible: "it is not everybody who says to me "Lord! Lord!" who will get into the kingdom of Heaven", Mth. 7,21). The Christian is he who lives the experience of God in Jesus Christ and in the Church "within that commitment." (4)

They think of the Church in this context and say: From the political point of view, we are nothing without organization. Commitment supposes organization. The christian experience is a mission and a globalizing vision. Modern thinking privileges action over existence. Church is seen as mission. Her action cannot be separated from the mission of humanity. But she experiences God in it; she tries to realize the utopia of making up the family of God with all men, she celebrates that utopia in the leaven of justice and truth and announces the GOOD NEWS" (4).

Finally let us say that commitment for liberation does not necessarily imply a political party commitment, nor can it be limited before hand. The same can be said of the word "politics." As it has been said before everybody has a political role. What matters is to be aware of it and use it for liberation. So we may qualify as political commitment or critical political praxis for liberation, all organized efforts for the transformation of Society carried out from the perspective of the poor and oppressed and according to the possibilities of each one (age, social environment, political context, etc. ). In that

Ramon Prat: *Fe i Universitat d'avui*. Ed. Nova Terra, Barcelona 1977 pgs. 345—347

"L'approche systematique comme instrument de recherche theologique" Op. cit.

sense we can say that it is possible to make the experience of the "new man" under the most repressive dictatorship and within the most alienated bourgeois society at the most demobilized social milieu.

#### **4th Student milieu and liberation**

Another consequence brought by the politicization process to some National Movements has been a crisis of identity as "student."

It was a consequence of the crisis of the Student Movement. This Movement, after having lived—in some countries, especially in Latin America a period of struggle for "student welfare" and its subsequent messianic period of considering itself as the "saviour" of the exploited classes, dissolved itself in the social forces which were supposed to be "the true agent of the revolution": the people: peasantry, industrial workers, etc. This total integration of the Movement into the popular forces differed according to the country and type of analysis made and resulted in its disappearance as "student Movement." The so-called "Red Revolution" of May 1968 in Paris would indicate the highest point of the process.

Despite the difficulty of determining universally valid stages let us see how the process developed in various national Movements particularly in the countries mentioned above.

Mobilization of students around problems which affect them directly (student welfare, exams, etc) Several motivations among the student leaders (partisan politics, ideologies, apostolic, etc). Development of "Student Unions." The student Movement is strengthened.

Verification of more complex mechanisms of oppression: increasing awareness.

This awareness is extended to the problems lived by the poorer classes.

#### (4) "L'approche systematique comme instrument de recherche theologique" Op. cit.

Its activity is not aimed only at defending students' rights but echoes also the larger social problematic. The student Movement becomes stronger and more aggressive and in some countries takes messianic attitudes.

The analysis of the capitalistic society (our Movements live in it) made by Marxism is more and more used (student leaders, Professors of Sociology etc.)

The praxis becoming increasingly critical, begins to denounce the educative system as alienating, and being at the service of the system, etc., leads to the conviction that it cannot be changed if the whole society is not changed; the student Movement keeps itself strong: it is the period when the critique of imperialism is harshest. Politicization which is necessary for the taking over of power begins student "Vanguardism."

— The spread of marxism emphasizes more and more the importance of the role of the people in the revolutionary struggle and the need of a massive political party. The crisis of the student Movement as a force starts.

The recognition of the people (peasants, workers, marginalized, etc) as a protagonist of change increases. It is even mythified: the underprivileged people have all values, plans for a new society, etc.

The most politicized students want to become "people." Generally the Student Movement is abandoned to join the political parties considered revolutionary, or if existing ones are despised the revolutionary students try to set up new ones. Political groups with different marxist nuances (Moscovite, Trotskyist, Castrist, Maoist, etc) proliferate. Some students leave the University to become workers. The student Movement as organisation almost disappear or disappears totally.

The theological reflection made by our Movements on the christian value of that struggle for liberation, on the role of the "people" in it, the increasing discovery of the importance given by the Bible to the least and the poorest makes them lose interest in the work among the students and stress the importance of going to the poor.

The failure of the theory of "foquism" (\*) results in the reevaluation of our Movements (as in other Church groups which are struggling for liberation). A pastoral of the masses is more and more valued; the potentialities of the popular are reviewed, etc.

All this raises the question: **Is the student pastoral meaningful from the political and evangelical point of view, since the students are bourgeois (exploiters and oppressors) by their class origin or are preparing themselves to become part of it?**

In general, the answer has been negative although theoretically the answer is not so clear.

In that given context the Movements become smaller and smaller in terms of members. It was the case in most of the Latin American Movements until two or three years ago. And because these few are working among the peasants, workers, marginalized and neglecting the student milieu (not only the University) as a ground for commitment, the reproduction of the Movement becomes increasingly difficult.

If it is true that process we have just characterized happened mostly in Latin America, it is not exclusive to it; we find some Movements in other Continents living similar process; but what is more generalized is the discovery of the people as the goal of evangelization and liberation.

Thus, the interest of students to contact the popular masses is increasing, both in order to offer services to them and do with them a work of mutual conscientization according to the respective degree of socio-political awareness of the students.

(\*) "Foquism" 1 Revolutionary theory developed in Latin America giving strategic and tactical priority to the armed struggle : it includes a certain revolutionary "elitism" with some undervaluation of the popular masses and their political organization. They are supposed to become politically aware through a "mechanical" process as a result of the "guerrilla" activity and the corresponding reaction of the establishment.

The lack of interest in working with students is closely linked to an increasing and fast political conscientization of our militants.

### **Seeking answers**

Nevertheless the process is going on and the Movements which experienced the crisis offer much of the following reflections:

First of all, the particular must be located within the ensemble. The latter is a true reality, although it is an organic system of parts. Students are part theof the reality but at the same time they are only a part of it. They ought to be seen within the whole.

At the same time, they are a fruit of the society they live in (structures, system, ideologies, history, etc.) and agents of it with their specific contribution.

Today their role in a world dominated by the transnational economic system, where science plays a definitive role is being discussed. Some people believe that their role has lost all relevance as in Latin America which is in Third World and has a large number of students. The majority of the universities could be closed and things will continue unchanged or become better for the system and its goals. On the contrary other people think that the role of the Universities (consequently the pre-university structure) is more and more important because a great part of youth pass through the University and is shaped by it. This concerns especially the developed countries.

In most of the African countries and some of Asia, students are seen as very important and they are called to become the leading class, but their role of transforming society becomes very difficult due to the recuperating capacity of the system.

It is very possible that both these have a great deal of truth. In any case it is true that the "formation" received is not liberating and does not develop creativity, critical sense, capacity of risk and solidarity. Hence those who will be able to give very possible that both these have a great deal of truth. In any case it is that the "formation" received is not liberating and does not develop critical sense, capacity of risk and solidarity. Hence, those who able to give such a liberating education will make an important contribution towards the struggle for liberation.

But at the same time the student, wherever he is, receives a great deal of knowledge and skills which prepare him potentially to accomplish qualified tasks. Can we forget that fact while wanting to undertake a general strategy for personal and communitarian liberation and for the transformation of structures?

If our Movements exclude that field from their pastoral task who will take it over? In fact it has been already taken over by the forces which are interested to maintain the system and to keep education at its service. Shall we allow them without even trying to do our best to stop it?

Our Movements have a set of means (unfortunately too limited) which have proven to be useful. Should we not review their use to make them more efficient? We are thinking of the possibilities to develop further the exchange of information.

We are conscious too of the importance of the memory of our Movements and their educative praxis.

But they must be re-thought within the whole Church. With her and in her we are quite convinced that our Movements have an irreplaceable task, as a presence of the Church within the student Movement and as a presence of the student milieu within the Church. He who loses his identity becomes mad!

They have to be articulated within the rest of the Church. That means recognizing her potentialities: the fact of her being an institution, her organization with parishes, Dioceses, national and international bodies. In spite of her defects the organization of the Church corresponds to that of the Society in which she is living.

Parishes gather the mass of christians. To forget that is to be outside of the reality and to suffer negative consequences. Besides the parishes there are movements which, like ours, have a long tradition within the Church and play an important role; they correspond to the vital nucleus of society: YCW, YCF, etc. These can do real work of conscientization, liberation and evangelization among workers and farmers. Where these do not exist our Movements should do their best to start them. In our opinion it would be a much better contribution towards liberation than simply to take their place.

Such a work requires a constantly renewed analysis of the Church, and a search for the necessary strategy and tactics according to different situations. In that jointly articulated work our militant could play the role of "organic intellectual" (\*) because they are students.

That work ought to be directed towards building the "poor Church" or the "Church of the poor" as understood in the modern theology of the Church. A Church which respects the dynamism of History and is aware of the fact she has not the answers for all the problems that dynamism brings out; she has to look for these answers together with all men; a Church which offers to all her members free room to develop all their capacities; a Church in solidarity with all men, especially the poorest and most oppressed, and open to all kinds of sacrifices brought about by her defence of human rights. That means to be open to the critiques coming from the faith experience of the poor.

It does not mean abandoning the work with peasants, industrial workers and the marginalized; it means only that we cannot forget the field which is rightly ours; the school, college, University. How may we foster these people to struggle against the structures which oppress them if we are not fighting against those which oppress us? Is not this attitude deeply incoherent and alienating?

Such work would require an effective and effective communion with the Church: Bishops, Pastoral Councils, etc, with an open, critical and active attitude.

All this is very difficult indeed. Even those who make that analysis recognize it as difficult. But it is the challenge we face as christians and members of our Movements.

(\*) "organic intellectual" is a militant who, sharing with the exploited and oppressed masses the struggle for liberation, contributes to it with his capacity of analysis in order to make the struggle more efficient.

### **The problem of explicitating the faith.**

We have started again and again that evangelization is not accomplished by gesture alone but it must be followed by words. Today there is an agreement on that. But it is not easy at all.

A lot of circumstances make it difficult. Here are some of them (not all of them are present everywhere nor all with the same intensity):

- The way the Church is seen: a) as a foreign body and colonialist (especially on Asian and African countries); b) identified with the social, political and economic power; c) supporting

the alienation suffered by the popular masses, disincarnated spiritually, etc. Unfortunately, it is there in many cases.

The fact of secularization, favoured by the encounter with science, technology and consumer society, particularly among the bourgeois people (where the students as a rule come from), and by socio-political analysis, chiefly of marxist influence (with a special virulence in African countries, where that appears with all its "orthodoxy" labelled "scientific").

The lack of theological foundations existing among the catholic students which prevent them from expressing their faith with serenity and enlightenment.

Nevertheless, sometimes the most dramatic question is: How can we make explicit our faith? Let us translate the questions put by the Latin American delegation to the last meeting of regional secretariats of IYCS: How can we evangelize inside that struggle? How can we tell our comrades the existence of the Lord? "Does he have something to tell us? "; How can we say that the Lord lives and acts within the History we are building up?; How to say that his presence adds to History a new and different dimension? (5)

### **Seeking answers :**

I feel that some elements have been given along our reflection; some of them are rather to the pedagogy of the Movements. We shall indicate the following:

Although many of the criticisms made to the Church are real, we cannot remain silent: we are interested in her not because of her beauty but because of her origin, identity and mission; we should be better critics and not let an analysis which is very often superficial or full of prejudices to over-influence us. It would very often seem that she did nothing good for our societies; and all her history has been led by bad will! An historical event, whatever it be and whoever the author cannot be truly judged outside of its historical context.

We must keep in mind the attitude of the first witnesses of the resurrection of Christ towards the difficulties they met. We read in St.Paul's letters (we leave aside for the moment exegetical problems about their actual authorship): "I am not ashamed of the good news" (Rom.1,16) and "I am ruined if I do not preach the good news" (I Cor.9,16). These words show clearly that to proclaim the good news was not an easy thing but was demanding. It is true that the characteristics and the immediate causes of the difficulties were very different from those of ours. But it does not mean that the present difficulties are greater than the early ones. St.Paul was very aware that "the idea of a crucified Christ was revolting to Jews and absurd to the Romans and Greeks" (Cfr. I Cor. 1,23).

The former waited for a messiah who would free them from the invader and set up Israel's Power: the latter could not accept one who had been punished as a slave. The witnesses knew very well they were facing persecution. Besides this, Jesus had warned that it would be inevitable; (Cfr. John 15, Mth 10, among others) and still they spoke openly and "they could not do another thing" (Cfr. Act.Ap. 4,20; Chap.4 and 5).

It is true that we must "perform the truth" (John 3, 21) and that it is urgent to do it with all men, whatever be their religion and ideology. Furthermore, to do it is the only way to arrive

at the light (Cfr. 3,21) But for them who have the chance to know the "design of God (hidden from eternity) revealed in Christ it is so urgent to make it known. It is the specific contribution of the Church to Humanity. Even if we are aware that various vocations exist within the Church, ours is "communication of faith through commitment" (IYCS: Common bases).

#### (5) Report of the L.A. Secretariat of IMCS—IYCS, pag. 7 Natoye 1976.

Is the announcement of the Saviour not more necessary than ever in our consumer societies so highly technical and secularized? Will the change of structures be enough to build the new man? We realize that the socialization of economy is not enough. For example the historical experiences of the so-called socialist or communist countries in Eastern Europe. We have found that the socialization of power is also needed, but will it be enough? Will not the radical change of heart be necessary? We see the youth of Western countries looking to the Oriental countries in search of the Spirit. Does that not reveal a search for a deeper sense of life? What is the meaning of love and friendship if death cannot be overcome? And we know that in Christ we have the New Man, forgiveness of sin, a full meaning for life and the definitive answer for death. Could we remain silent?

We face a problem of language. We must be able to find new words to announce Christ. As we have read from Fr. Ryan, Christ is Bread, Justice, Truth, Peace, Forgiveness and Reconciliation for all. As long as we continue discovering the existing truth within the respective cultures and we defend that truth which is the reality, as long as we are doing our best to try to have bread for all men, justice for all, etc. We are there revealing that Christ is there, acting, growing; saying that the Utopia we are looking for is already a wonderful reality in Christ, died and resurrected to reconcile all men to each other and to God, giving them the possibility of a full life. That is a challenge which the Christians face before the various cultures: Asian, African, Oceanic, technical, scientific, etc.

Although it is directly related to Pedagogy we want to say here that if we want to express our faith, we need to live it joyfully, reflect on it critically (theological Work) and celebrate it. Announcing Christ demands that we try to accommodate our lifestyle to his lifestyle (in the bible "knowledge" is synonymous to experience) though we cannot pretend to identify our life to his before announcing Him, since it would be great naivety (how many times people have discovered Christ through us have experienced him with much more intensity than we did!); to live, reflect, and celebrate our faith we need the support of a community: that should be our Movements. That is the mission of the church.

#### **6th Presence of non-Christians in our Movements**

It is an issue more and more present in our Movements, brought out chiefly by the regions where the Christian community meets other great and historical religions (in Asia and Africa) but which concerns also regions which though homogeneous from the religious point of view, face more and more atheism or religious apathy.

A previous problem arises from the qualification of non-Christians. We use it for practical reasons, being aware that it could be taken as a lack of appreciation of them and an

ignorance of the presence of Christ's mystery in them and their religions. It indicates, generally, the followers of other religions.

This question comes from the identity of our Movements, as Christian and belonging to the Catholic Church: therefore, can people who are not members of the Church, participate fully in them? If yes, under what conditions?

The question is not a theoretical one but is raised inside quite a number of our national Movements.

The dynamism of our Movements: their increasing concern for unjust situations existing in their respective countries, and their action for liberation, has given an attractive image of them to the students who, though not members of the Catholic Church, were interested in such an attitude towards life and society and want to share that dynamism.

On the other hand Christianity runs the risk of being seen as a ghetto in those countries where the greatest part of the population belongs to great and old religions.

In that situation it was not easy to deny students of other religions participation in the Movement. Such participation was agreed upon under special status at the beginning. Namely, they were members with restricted rights. Later experience in many cases showed that practice was impossible, and they were accepted with full rights. That means rights of electing and being elected for leadership posts within the Movements.

Is this possible? It is the question asked by the Movements today at the world level. Is it possible for the Movements to maintain their identity? Can the Movements living that experience, carry on its own mission?

It seems quite possible from the point of view of a praxis which leads to the transformation of society: literacy programmes, conscientization, promotion of marginalized classes, struggle for justice, etc. But in that situation is it possible to explicit clearly faith in Christ which involves a reflection and deeper understanding of theology and communitarian celebration especially its sacramental practice?

According to those who have experienced that, the difficulties are not fictitious. On the other hand, these questions are emphasized by those who have experienced the loss of identity of some national Movements, precisely because they were reduced to only the dimension of praxis for social liberation but lacked time and capacity for critical reflection and celebration of the christian faith.

The latter ask whether the solution could not be keep the Movements as a community of christians in which deepening of faith within the liberating practice could be possible, while living their commitment in the milieu within student organizations or others in which they could meet all those who would be interested in the same liberating praxis, independently of their respective religious practices. In some countries the solution was sought by stimulating the students of other religion to create their own movement with similar aims, having friendly relationships with them and participating in joint actions.

However, it does not seem a possible or suitable solution for some countries; due to the socio-political characteristics of the country, or due to the degree of awareness or mobilization of students. Anyhow, "what it is true is that people ask to join our Movements and we cannot refuse them." That is the feeling of various leaders and advisers of some national Movements.

### Seeking answers

Answers are sought from the experience of the Movements. And although all that is related to the pedagogy and methodology, we point out here some trends:

- The necessity to keep clearly the christian and "catholic" identity of our Movements as International Movements is emphasized. So is a clear consciousness of that identity at all levels of the Movements. So, whoever wants to participate in them knows he is participating in a Movement whose identity is christian and also "catholic."
- The Movements want to respect the characteristics of the various regions and countries and the answers they are trying to provide and to accompany them in that process helping them to be faithful to their reality as well as to the identity of the Movements.
- That solution makes possible a sharing of the values of the respective religions (vision of man, God, future, etc), mutual criticism making possible a mutual evangelization and proclamation by Christians of the uniqueness of the risen Christ.
- This solution requires everybody to reflect and deepen his own religion (for the catholic the possibility to celebrate the Eucharist). Hence it will be only possible to share one's own faith when it comes from a deep knowledge and experience of it. Otherwise, it would be falling into syncretism or ill-based ecumenism.
- That encounter creates situations difficult to foresee and raises questions for which there are still no answers. We think, however, they are challenges not only to our Movements but to the whole Church. In fact she is facing that problem, particularly in Asia and Africa, and is looking for an answer.

To conclude we want to offer a testimony coming from india given by Fr. Samuel Ryan and Sister Jeanne Davos in the last meeting of the Regional Secretariats of IYCS (December 1976): "There are more and more common prayers made by people belonging to several religions, where christians (priests, religious and lay people) participate; the "books" of the various religions are used; these meetings are informal as well as organized. This experience has been a great revelation for christians coming from the very traditional families when they have realized a common feeling and idea of God and the uniqueness of Jesus Christ. Hindu people have experienced the same feeling. More and more they feel themselves closer to each other and discover the revelation of God through the different religions. No one tradition has actually the whole reality. It is rich and complex. It happens also with religions. Within that sharing the truth grows. St.Paul talked of the world as a Sacrament of God. Furthermore it is man. Christ is the ultimate revelation. Nobody has the exclusivity of being master. All of us teach and learn. Only Christ is the Master."

### The problem of continuity

Finally, another question is posed about the validity of our Movements: the following up of the people initiated by or within them:

— continuity within the Movements: those who have joined them and remain students; and continuity in life-style and christian projection learned and experienced in the Movement of those who have finished their studies and have joined professional life.

We are concerned here mostly for the continuity of those who have finished their studies (Secondary level or higher level).

Professional status puts a very big challenge to our militants both in terms of their option for the poor and oppressed. and in terms of a praxis of Christian faith which is adapted to their professional life, the responsibilities it entails and their intellectual life.

The answer could be to join the life of the Church finding in it the nutrition needed for continuing the journey. In our opinion, it is the correct answer.

#### **PART IV — PEDAGOGY**

We have seen the vocation of IMCS and IYCS and their option which is an outcome of their process lived in dialectical relationship with society, student milieu and Church, where they are simultaneously "objects" and "subjects"; we have seen too the characteristics and requirements arising from their vocation and option in a society we have tried to characterize.

But to say it is not enough. To say simply Church is to say something too wide. Very often it will be mediations adapted to the needs of our militants: communities capable of accompanying commitment, life style, and faith reflection. They could be base communities, YCW, etc. for those who have got an university degree these communities should correspond, in our opinion, to their intellectual level and the requirements of professional life.

That is the reason why the international teams of IMCS and IYCS are more and more interested in a close relationship with ICMICA, International Catholic Movement for Intellectual and Cultural Affairs. We think that it could correspond to the efforts made by IMCS and IYCS at student level with characteristics proper to the Professionals (age, life condition, responsibilities, possibilities in social, political fields).

It is very important for the Church's life and her mission in the pastoral of culture or "intelligentia." That seems to us the necessary complement to the option of our Movements within the whole Church. We shall talk of that later.

The present task is to look at the tools these Movements have for the accomplishment of their mission and the verification of their option for the liberation of the poor and oppressed.

Liberation is understood as a process. A goal to be achieved. A process lived with personal and solidarity effort renewed everyday in God. Freedom cannot be imposed. We cannot liberate anybody (liberation being understood in its deepest sense under the light of our faith) but we can collaborate by helping and stimulating.

An educative attitude will have to be constantly kept to collaborate in the process of a full liberation for all mankind. To educate means actually to unfold all potentialities (human and divine) existing as seeds inherent in men. Hence the importance given by our Movements to Pedagogy (science of education). We proceed to show in this Part how that educative attitude is present in our praxis.

## I. EDUCATION

### 1. Scope of the education

If we want to respond to the challenges reality puts to us, the whole activity of our Movements ought to be led by an educative endeavour.

- a. Activity within the Movements: action of the militants, leaders (coordinators) and advisers; their mutual relationships; methods and means.
- b. Activity within the milieu, society and Church: action of militants and Movements carried out and with the student milieu and other social milieu either those the students belong to and those the students go to, as the popular milieu, (peasants, workers, marginalized sectors of the society), within society (political parties, cultural organisations), and within the Church (parishes, pastoral Councils, etc.)

We do not know how far the last statement will be acceptable. Let us, therefore, substantiate it briefly. We are quite aware that liberation calls for efficiency and urgency, since the oppression the greater part of Humanity is suffering is dramatic and calls for urgent solution. Nevertheless, liberation means that all men be capable of appropriating by themselves their own personal and collective reality: thoughts, feelings activity, interrelationships with other men, nature and God. In other words that they can opt. And that means a relation of dialogue, relation of educator-educated (\*), respect

(\*) "Educator-educated." We mean the educator who at the same time is educated in the educative process, according to Paulo Freire's thinking. This idea is very important. The educative process is a dialectical relationship between people participating in it. All of them give and receive.

for the process of each person and his freedom of option. And that is very slow.

We face here one of the many tensions man meets as historical being. And as it very often happens in this kind of tensions, the temptation to forget one of its poles is always present.

The solution lies in realizing that history is shaped by all persons and social groups acting together, and that each of them has its own contribution to make. Depending on the different vocation, either the idea of education or that of efficiency will be more emphasized but without overcoming the tensions. (The word "efficiency" is rather ambiguous, since the following questions are always present: "What kind of efficiency are we talking about? or "Efficiency for what?" I am using the word here in its common meaning.

For example the political parties aiming to take over power in order to set up a social, political and economic system which would make possible the development for all citizens, instead of a society where one part of it is working for the development of the other, will be in a hurry to increase the number of their members; and although these parties are actually desiring the liberation of citizens and know that it requires an education process, they will to some extent sacrifice as soon as possible.

There are plenty of such examples. Some of them try to attain both goals, education and political efficiency.

But it is not the case of our Movements. IYCS, especially, defined itself as educative Movement from the beginning understanding education as we do here. We do not think this is the only contribution to liberation; but we are convinced that it is one of the most important.

We realize its difficulty and its exigencies especially because it is contrary to the current practice in almost all our milieu, since efficiency has become an absolute in many cases. But because of that it is a great challenge to us and makes our mission rather important. The latter also has its own limitations as every human option. Finally, we believe that it is of fundamental importance to be faithful to that educative attitude in order to find answers to many of the problems our Movements are facing and which we have been speaking of before.

## 2. Length of education

Education involves the total and united development of the person, including his religious and christian dimension. Hence, it is a question also of the education of faith in Christ with all that it entails in the context we have described and lived in integration with the whole human experience.

Therefore, evangelization will be done through an educative attitude: that is to say, through dialogue in an "educator-educated" relationship, and it will become a permanent mutual evangelization. That education is, therefore, synonymous with "metancia" (permanent conversion).

## 3. Characteristics and exigences of education

The critical reflection made in our Movements leads us to the conviction that if our pedagogy must respond to their vocation, it must have a number of characteristics and exigences. We indicate the following:

### a. Active

It means: in life, from life and for life. It is not a question of knowing for the sake of getting knowledge but knowing in order to transform, to build. "I know a reality only when I do it" (Chenu). When we are trying to make something in a critical way, then we discover its possibilities and limitations; the surmountable or unsurmountable handicaps; in so far as we are experiencing, we widen our knowledge of the reality: the whole reality: ourselves, the others, nature, God.

To be educated is not necessarily to have got clear ideas, a system of thinking (ideology) but to get the rhythm of "action-reflection-action" or as Morin says: "To transform life into experience, experience into science, science into action, action into life, and so forth and infinitum." (1)

- b. Harmonious integration of all the dimensions of the human being  
It corresponds to a set of problems we are facing permanently: dualism and development of some dimensions at the expense of others. It concerns the problem of unilateralism very often denounced. The aim is:

- to develop the various dimensions of man: cognitive, volitive, affective, memory of the past, illusion for the future; personal and collective levels.

- to integrate them in a vital unity. The christian nature which we know through Revelation and the Church' testimony and which we live by grace (gift from God) must vivify and give an ultimate meaning to all those dimensions: faith as memory of the past, hope as memory of the future, charity as motor of all our activity and affectivity.

We think here lies the foundations of an answer to the above questions: How can we evangelize? We have said that evangelization has to be done through commitment or through life. Our life must become a sign of the presence of the Lord. I would say that our life always has an evangelizing dimension if we are known as Christians. Those who look at us have the tendency to identify us with christianity, but those who look at us do not do it. That is the reason for so many scandals coming from the Church's behaviour or from the behaviour of so many christian people.

So, the good will be to create a harmonious unity bringing about a lifestyle which will be the starting point or base of our evangelization and of evangelization itself.

That development is supposed to take place through the praxis (action-reflection-action) in responding to the challenges coming from reality and from a programme which might be formulated along the way. . . That life-style moulded by praxis and brought about by our experience of faith

(1) Morin: "Autocritique" pg: 11

in Christ (the life-style itself will be an experience of Christ) is already a witness of Christ, and becomes challenging for others. It could generate questions. It should be the privileged moment for making explicit our faith.

- c. It is a process  
It has already been said implicitly but we think it is quite necessary to make it explicit since it is in fact often forgotten.

Human history and the history of each of us is a process; the history of whatever society or organized human group is always the outcome of a process: it can be known or not; directed or not, but it is always a process. That is evident.

What really matters is to follow it trying to dominate it, to lead it. And for that, it will be necessary to analyse it to understand it.

- d. Adaptation and graduation  
What has been said just now shows a need for adaptation to the various stages of the process: age of the people, their degree of awareness and commitment, etc. It is rather important for our Movements if they want to face the problem of their relevance (quality and quantity), continuity, etc. Since they are made up so secondary school students (YCS), who are sometimes still teenagers, and university students (some of them already married); people who are just arriving to the Movement and people who have already developed a high degree of commitment. The same thing can be said with regard to the work of our militants within the milieu. Accordingly no commitment is irrelevant: it will depend on its adaptation to each stage of every process.

- e. Respect for the reality  
By reality we mean all that exists, including God as supreme reality. The question at stake is to be attentive to it.

Reality is not only its parts taken in isolation but also the dynamic and dialectical relation between them, forming a whole. Persons, structures (society) and nature.

Reality is to be appropriated and constructed. Therefore, the necessity of science and technics. Knowledge of the ensemble and its parts. It has been discussed for long time whether persons should be first transformed and the world can be built up with just structures suitable for the development of all persons, or whether it is a priority to transform the structures in order to get good people. According to us, both things must be done simultaneously. People attain their own perfection through their involvement in transforming structures.

If it is true that men created the social structures, it is no less true that structures shape people. Therefore, it could be said that "even within the most oppressive situation there is always room for freedom" (Paulo Freire), but we can also say that for the largest majority of people it is impossible to avoid oppressive circumstances.

- f. Patience  
All that requires patience. If the processes must be personal they require our patience in respecting them.

Patience in respecting "the hour of God" for everybody. Patience seems to be a divine quality par excellence. He has plenty of time. All the time we need to make our way.

On the contrary, impatience is characteristic of human beings: we are in a hurry to do things and to see their results. Our time is very short.

Patience requires LOVE: deep care for others; wishing their accomplishment, not our

satisfaction, knowing that everybody is different and somehow a mystery to the rest.

That patience will value the slowest progress; this attitude makes us just with others and will help us in our impatience.

g. Accepting tensions

If it is true that those relationships are dialectical, there will always be tensions inside and outside us. When we are talking of the need to overcome dualism in our life and to establish unity we do not mean we want to cut out dimensions and elements existing in it. Very often they create tensions: contradiction between heart and head, familiar duties, and exigences of the political party or trade union, studies and leisure, etc. Overcoming these tensions by cutting out one of the elements in conflict is the worst solution; in fact it is not a solution at all.

The same can be said of our external relations: conflicts between different temperaments, ideologies. There is always the temptation to confuse UNITY with uniformity. The former is goal to be reached. The latter is inhuman, the negation of personality.

What is important is to discover the totality of our life, our limitations as human beings, several perspectives, etc., welcoming the tensions.

Our christian faith can help us a lot here: we live the whole process of death and resurrection of Christ through these tensions; but we know that this process has a happy end: resurrection. It will be necessary to learn to read these elements of death and resurrection which are always present in our lives.

#### 4) Pluralism

All that we are saying demands pluralism. Pluralism in all aspects.

Nevertheless that pluralism has its own limits. It is not a question of a "liberal" pluralism, which by the way does not exist either. The limits to that pluralism are given by the option of the Movements. So, a dictatorial or oppressive attitude within them is not acceptable in any case. Nevertheless, these identities will put limits to pluralism. We must keep in mind that they are not the whole Church.

## II. Organisation as an educative element

Having indicated the pedagogical attitude and its characteristics or exigences which we think are basic for fulfilling the educative and evangelizing mission of our Movements concretized today in an option for the liberation of the poor and oppressed, let us now see the concrete means required for that task:

- a. the organization of both Movements with its dynamism.
- b. the methods which are used or can be used.

We shall deal with them in two chapters. In the present we shall look at the organization with its dynamism.

We have said in Chapter 11 of Part III that he who evangelizes is the Church. So, we now say that he who educates and evangelizes is the Movement with and within the Church. In a larger sense, with and within the whole reality.

We are referring to IMCS and IYCS as International Movements. Each of them with its own identity, organization, characteristics, relationships with other Movements, with the Church, etc.

It is all that set of things and persons, as a living organism, with its memory and project, with its capacity of facing the challenges coming from reality, with its own organs and means at its disposal to educate and evangelize.

Although it is evident, we want to recall the following: If we look carefully at the transformation of who so ever among us — militants and advisers — (let us for now forget people who are members of the Movement) we realize that they are the result of a series of meetings, sessions, publications, interpersonal relationships . . . used from the time we arrived to the Movement until now.

As far as the Movement is capable of analyzing reality, seeing how it influences people, as far as it is able to respond to the challenges brought out by reality, it will be able to accompany the process of its members helping them to grow up. Therefore, if there is no analysis at all or if they are partial and the Movement cannot find the means adapted to the needs of the people, education will be weak or will not exist at all.

The Movement as a whole can respond to the different needs of its members to develop their knowledge (by exchange of information) and praxis (even if it is done basically outside the Movement) their faith with its critical, joyful, active and prophetic dimensions (even if the last is developed basically outside the Movement).

Therefore, the need for several instances in the Movement; importance or necessity of a diversified methodology and organizational organs adapted to the needs of the members; the importance of making a distinction in IYCS between the Movement of the secondary and the university students, since the Movement educates through its dynamism, activities and responsibilities it creates for its own organization.

We have said that the Movements do not live for themselves but for the student milieu and through it for the society; that "living for others" of the Movement is its key-tool for the education of its members.

And that is true for every kind of Movement. It is not necessary here to indicate the different kinds of Movements which could be distinguished within IMCS and IYCS. What is very important is to show a set of means the Movements have been creating throughout their process, and that each national Movement could analyse critically its own praxis by seeing whether it responds or not to the challenges that analysis puts to the Movement.

We shall offer structural elements which seem to be very important for the achievement of the option of the Movements for liberation. They do not correspond to the structure of all our Movements. They are suggested as very important because of the experience which has been made with them. It is up to each Movement, in looking at their own reality to see whether they are valuable or not. It is obvious that the name used has little importance. Although it is true that the internal communication of the Movement has its own requirements for an easy and quick understanding. Since we are writing for Movements in the five Continents some things may appear even strange.

#### 1. Team of action

It is supposed to be the basic cell in which whatever has been said is concretized and put into practice. It does not belong to the Movement as organization.

If the Movement does not live for itself, nor is it understood as an organization turned into itself for the education of its members (it would be contradictory to what has been said so far), its members are supposed to live, think, act, transform and build outside the Movement: in their family, in the streets, at school, in their classroom, at the sports club, at the political party and so on. And they do it with open critical and prophetic attitudes which, as we have seen, were basic in order to be Christians and to accomplish their mission and which the Movement tries to develop in them.

As we have said that it was the Movement which evangelizes and educates we must now say that it does it basically through its members.

If we want that work in the milieu to be efficient, it must be thought out, planned in some way and gradually developed. We have said that education evangelization are a process (we use both words not because education and evangelization are two separated processes but because each has its own autonomy and dynamism).

If our attitude of openness, dialogue, common reflection, etc., cannot be restricted to a few persons but should be permanent and directed towards all the people we meet in our daily life, it is also true that our work will be efficient if it is in some way planned and followed up. This task must be limited to a few persons. Intermittent or spontaneous work is good but not efficient. And if our goal is the transformation of reality (persons and structures) it must be efficient.

So, by "team of action" we mean a group of persons with whom the "militant" of the Movement reflects and acts within the milieu and who are not as a rule, members of the Movement.

It is actually difficult, as all well-thought, permanent and systematic effort is much more difficult than a spontaneous one.

Such a team of action may seem to be within the reach of everybody, although it will be very different depending on each situation and it will be in different stages of the process; not only the group as a whole but, perhaps, each of its members. This work supposes personal attention to each member and, at the same time, a work of and with the group.

So, the team of action may be simply a wish, a project. In that case the militant will have to fix his attention on the persons he meets more often; he will start talking with them; he will find out their aspirations, their needs, etc. He will start reflecting on those needs and perhaps on the contradiction existing between their aspirations and the possibilities society offers for them to be realized. A concrete action undertaken by both can issue from there. It will, perhaps, be possible to develop that process with others and, finally, all will be able to reflect and act together.

At that point perhaps someone will say: "everybody do that"! God grant it! Anyhow, I understand the "team of action" in that way.

That process we have just described offers to the militant the possibility of choosing the members of the group. Since efficiency should be sought that action ought to be done with people with similar characteristics. We shall not enumerate them. It will be decided by the militant according to the circumstances he is in and his wisdom. But we feel that proper choice is very important.

Occasionally, the teams of action will be a group of students the militant works together with within the same organization of the School, College or Faculty; sometimes, the team of action will be the comrades of the political party, or the football team, etc. Do you feel that is even easier? Much better!

What really matters is the educative and evangelizing process we have been talking about. Within such a group it is quite possible to develop a deep attitude of dialogue, constructive critique, openness to new political horizons, without forgetting friendship or at least a climate of confidence is needed. It will be possible to reach a deep friendship with some of the members of the group.

It is in that climate that the question which offers the possibility to make explicit faith is born or can be born. It has been called, in the history of IYCS, "intercommunication of consciences." For that it will be enough that the militant be known as a christian. In time everybody will be able to give "his faith" or his "religious vision", ideology, etc. which will be criticized mutually. It is the time when a christian can make explicit within his life and in reference to it how he lives his faith, how he believes that the Lord is actively present in History and what it means to him. It is not to be done occasionally and inopportunately; it must

left to the dynamism of the group and to the mood of its members, especially to the way the militant lives his own faith.

It is not necessary to say that to evangelize is not to impose our faith on the others; neither is it to explicate it at inopportune moments . . . To evangelize, it has been said, is to announce the good news; and the purpose of announcing is to make known to the others. And if the news is a good one, to be enjoyed by them. Therefore language, ambiance, and points of reference should be intelligible. Only in that climate can the exigencies of evangelization be accomplished today. We are aware that it is very slow and it results very limited (at least apparently). But we are also aware of the fact that our Movements are only a part of the Church. And that the Church will have other vocations and means to announce her faith "from the housetops" (math. 10, 27) such as through reading, preaching, mass media, etc.

We have said that the Movement educates and evangelizes through all its life; it is the feature it gives itself, as community, through the lifestyle of its militants and other means such as publications, massive actions, etc., which will be the sign (or countersign) of Christ.

The evangelizing effect of the slow and limited action of the militants within their milieu (chiefly through the team of action) and the Movement will be favoured or made difficult by the quality of the sign of the Church herself. As far as the Movement is able to make present the student milieu (its aspirations, language, etc.) within the Church, it participates in the evangelizing mission of the Church and her efficiency.

According to what has been said about the team of action, the latter will not be necessarily located within the student milieu, but where the militant will be more deeply committed. Nevertheless, if we want our Movements to achieve their pastoral mission towards the student milieu, in some way each militant should develop his experience ALSO within it. We shall speak of it when we refer to the initiation of the Movement (reproduction of the Movement within the student milieu). Although there is a great demobilization of the student milieu in some places, it is always the place where students spend a great part of their time; it will be possible, therefore, to carry on occasional contacts which, if planned and in some way reflected upon, will develop something of a team of action. We know that there are "educational reforms" in the Universities, aimed at separating students from each other (replacement of the classical faculty by the department, etc.), because for whatever reasons (greater efficiency, preventing or making difficult the students unrest, etc.) they make that kind of militant action very difficult. Anyhow we should do our best. It is a challenge to our creative capacity.

The militant-is not necessarily the LEADER of the team of action and of the milieu. He, nevertheless, can be. It will depend on his personal capacities and the will of his comrades. What actually matters is his educative attitude: capacity for dialogue, respect for and capacity to appreciate the others, attention to the reality in search of efficiency, development of the critical awareness of all.

## 2. The team of militants

The attitude just described and required of all militants of the Movement, from the educative point of view as well as from the evangelizing point of view, (to make explicit their faith and

to develop) it is very demanding and, therefore, very difficult to be kept; the degree of difficulty will depend on the maturity of the militant and the dynamism of the milieu. Therefore, this attitude will need a permanent support.

The team of militants should accomplish that function. It is the first cell of the Movement. It is called team of "militants", because the people making it up are supposed to be people who have already discovered the meaning of life with its requirements, such as openness, critical capacity, and liberating commitment.

Its composition should correspond to what it is meant for. A place where each militant could reflect, in a climate of confidence and friendship, on the issues and problems brought out by daily life.

Within it should be the possibility to develop everything the option and identity of the Movement demands: a harmonious multi-dimensional growth. They should meet in the name of Christ (with the characteristics of each region: keeping in mind what has been said of the regions where Christianity is a small minority and of the praxis of the Movement there) and His Spirit should animate the militants; it means that some ideological pluralism should be possible (even if it will put problems); therefore, a critique of the ideological and religious positions of the militants should be possible, as far as the latter have also ideological elements. It is the place where it will be possible to have a dialectical relationship between faith, science and praxis, which are criticized from the "absolute" of the reality rather than from a priori positions. They should be also criticized from the view of the Bible, but through the praxis of each member, the praxis of the Church and concretely through the praxis of the poor and oppressed people.

The number of members in the group should correspond to the expectations we have described. We think that six or seven could be the ideal size of the group, making it possible to share life, problems, aspirations and questions among them. All the personal and collective dimensions of the members of the team (effective, familiar, studies, political, etc) should be taken into consideration.

The team need not necessarily have its own actions as a team, if it is formed in the way we have suggested. We think that if we want our Movement to be "missionary", the ideal is that the group should not undertake such action. If we believe in the autonomy of society, of its dynamism for its own construction in relation to the Church, society must recognise its own problems and solve them. When the student milieu has its own dynamism and is capable of mobilizing and organizing itself, it does not need the IMCS or IYCS to tell it what to do. Our militants, as "students" and as "citizens" will participate in the dynamism of the student milieu or the society. With the other students they will have to face the injustices, lack of solidarity, oppressive situation, etc. The fact of being christian does not give them answers (analysis, strategies and tactics) to the issues that social life or student life puts to them. The team of militants should respect the commitment of each member-which will be conditioned to a great extent by the social dynamism he is living-and help him to criticize it.

We think that the ACTION of the team should be: self-criticism, the mutual critique of the respective praxis (political and faith praxis). The team has its own project: the utopia of the New Man already realized by and in Christ, and yet to be realized in each of our militants

and in all Humanity; and of a "New Society", the Kingdom of God, already realized in or by Christ, but still to be realized in each of our social realities and from that project the team must criticize the praxis of its own militants. It could differ from one militant to another as that program does not bring to the militant all the elements which shape a concrete political commitment.

Nevertheless, it is possible that from there some actions may be brought about: actions towards society and towards Church; actions taken immediately by the team or through the whole Movement.

None of these is a dogma. Everything will depend of the reality of each Movement, dynamically related to the milieu. It will depend on the possibilities of the Movement, of the characteristics of the milieu, of the History of the Movement, etc. Keeping in mind the whole reality of the Movements all over the world, we know that the reality of the team of militants and the possibilities of setting it up are very different. And we cannot forget here that "many times what is best is the enemy of good." We are trying only to indicate what we think is an ideal which could be used as a criteria to criticize our concrete and respective experience. On the other hand, it is not an ideal coming from our own imagination but from the long praxis of our Movements.

It is possible, then, in some cases the team of militants is the same as the team of action; it can be due to the level of maturity (related very often, but not always, to the age of the militants) of its members and to the degree of dynamism of the student milieu. But, we think the above description of the team of militants should be an ideal to be realized whenever possible: namely, that the student milieu be the one responsible to face its own reality. In such a case our militants should do their best to help the milieu create its own organizations: cultural gatherings, sports club, unions. They then become co-responsible with the other militants.

We must be careful too with the "law of minimum effort." It is easier to act with a group of militants than to work among students who are not members of the Movement. In the last hypothesis the team of militants does not lose relevance but, on the contrary, is much more important. If we want to develop the faith inside commitment, the team is really necessary.

Occasionally there is the risk that the militant, after being committed within the student milieu (Student Movement with its own means of action or political group, etc), loses his interest in the team of militants and leaves it. That is the case in many Movements which have been trying to develop that experience. We still think that we cannot draw back from that approach since we consider it as one of the most important discoveries of our Movements as well as that of Vatican II which accepted the "relative autonomy" of the "temporal" in relation to the Church. The causes of those desertions do not lie in the way the militants committed themselves but in a lack of comprehension of the identity of the Movement and of christian faith too; that is to say a weak understanding of the evangelizing identity of our Movements and little attachment to it.

On the other hand, there is the risk of the team of militants becoming the team of action; it can fully satisfy the militants and they forget the specific contribution of the Movement of a

critical praxis of faith, in that way losing its identity as a basic cell of an evangelizing Movement.

Here let us make a short reference to the life of the Church as an ensemble; hence, as Institution. The world expects "miracles" from her, as Christ was asked by his contemporaries: "Master, we would like to have you show us some sign" (Math. 12,38; Cfr. John 6,30 and foll.)

That attitude has been repeated many times. The world asks for signs: What is the Church for? Saint Paul had already said to the Corinthians: "Jews insist upon miracles, and Greeks demand philosophy, but we proclaim a Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen—. . . (I Cor. 1,22--23).

Nevertheless, Jesus refused the signs which were asked for and gave an incomprehensible one: his death and resurrection (Math. 12,39) and the Eucharist (John 6).

It does not mean that Saint Paul and Christ were not concerned by the vital needs of the people. Let us remember their miracles. But they did not want to mislead those peoples.

So the Church must indeed be concerned for the needs of the people (establishing schools, hospitals, conscientizing, becoming a free place for people when it is denied by the Governments, for instance in Chile, Brazil, etc.) but it is not her specific role. She must be happy to see men create by themselves the institutions they need for their full development (schools, hospitals, political parties, etc.) although she cannot offer any more those services which previously made the Church "interesting", for example leftist to some people in Latin America).

This is one of the most challenging characteristics of the increasing "poverty" of the Church today: when people do not ask for any more signs and "philosophy."

Another experience exists in those countries where the dynamism of the student milieu or of the youth in general is very weak or does exist at all; the team of militants and the Movement as a whole, take the initiative for action within the milieu, by encouraging students and young people who do not belong to the Movement to involve themselves in the action, even when they were not interested in it at the beginning. It is a service that the Church through the Movement offers to the Society, as one of the services she can and must do for many societies today. The Church (the Movement) in those cases is playing a role of substitution. It is very important to be aware of it and to look for the time when that substitution will not be necessary any more when that society reaches its maturity.

We have to be careful that the militants in such situations keep the educative attitudes we have spoken of before. The team will also have to offer its members the educative and evangelizing elements we have described.

### 3. The coordinator of the team of militants

From the beginnings of the Movement the team of militants used to have a leader. Later that practice was questioned especially when the idea of shared responsibility was developed

within the Movement. At certain moments he was called the PRESIDENT; then it became RESPONSIBLE in many Movements. We shall use here the word COORDINATOR to stress the idea that he is not a "leader", or "guide" of the team, not the only one who feels himself "responsible" for the team. Both these ideas would be contradictory to the exigences we have described as characteristics of our Pedagogy. On the contrary, Coordinator shows that it is a role of coordinating the capacities of the group (ideas, activities, etc).

We would not dare speak of the absolute necessity of a coordinator for each group of militants. In fact in many cases, this function is carried out on a rotating basis. And we sincerely believe that it has its advantages. However, despite the inconveniences of having a permanent coordinator (eg. elected every six months or annually), we believe it is very important if we want the Movement to perform as an organism its educative role. But certainly not everything depends on it.

We see the team of militants as a living organism. And thus a visible head is required. It is very important in order to give to the team some unity, a follow-up of the reflection, some balance in the preoccupations of the team keeping always in mind the different dimensions of the person (avoiding the ever present risk of unilateralism). The role of a coordinator is rather important for the team to articulate itself with the life of the whole Movement. It is through the coordinator that the team can be efficiently present in the whole life of the Movement and then later within the life of the team. We shall see it more clearly when we speak of the team of coordination.

With its "ad intra" and "ad extra" dynamism, that role can help a lot to accelerate and deepen the development of the capacities of the Coordinator. Thanks to the dynamism of the Movement, it can be a true "school for leadership" without the dangers of rigid controls.

In some Movements that role is played by somebody who to some extent comes from outside the group: "full-timer", animator, etc. We think that is not the ideal. We feel very strongly that the coordinator should be one of the group, who is in the group for the same reasons as the others, with the same rights and duties; committed within the milieu, with similar aspirations, needs, awareness, etc. In sum, somebody from the group elected by it to serve as a coordinator.

His characteristics have been indicated in the first chapter of this Part IV that is, those which come from an educative, dialogue, "educator-educated" attitude; he is not necessarily the one who knows everything, has answers for every new question; neither he is the most active or imaginative. Nevertheless, all these qualities are very precious; they would be very useful and he would have been elected perhaps, because he has got them. But it is very necessary that if he has those qualities he should behave as if he had not them. He must feel himself and be considered one among the others, actually concerned for the life of the team as a whole and each of its members, its dynamic, the content of the meetings (what are the problems discussed, actions undertaken, etc).

#### 4. The adviser to the team of militants

As much as the group should have a coordinator coming from the group itself, we believe that it should have an adviser. By adviser we mean an adult person who accompanies the group.

He is not a member of the group, in that he does not share the same situation (age, student, etc); at least not necessarily. . . It does not mean he does not need to be committed as the members of the group. On the contrary, he should be more committed according to his age and status in life. It only means that his commitment will not necessarily have the same characteristics as those of the militants.

Speaking of adviser, we do not necessarily mean a priest or a religious person (father, brother or nun). He may be a lay person; for instance, an university student for secondary school militants. But generally he is somebody who can have a greater "memory" of the Movement, a greater maturity in life and faith experience.

Much less than the coordinator may he be a "leader" of the team. He cannot be the one who "thinks" the life of the team either. He must do it where he is committed (pastoral bodies, religious congregation, professional and political life, etc). He or she will be in the team of YCS or IMCS as somebody who asks and is asked questions. To help militants to enlarge their vision; to discover the presence of the Lord in their lives; to discover the deep meaning of life with its successes and failures, etc.

He may neither push nor retard the group; he must do his best to follow very closely the life of the group, its rhythm. He must also let the group eventually make mistakes; at least, to let the group do things he feels are wrong. Nevertheless, he must question the group and help it to see the possible risks; he must accept the "naivete" of the group; the naivete of their criticism and decisions (actions); but he will put questions to the group to help it to understand better and better the reality. Always being careful not to impose his criteria, his degree of awareness and not to launch the group into actions which do not correspond to its maturity.

As a rule he should be present at the meetings of the team but keeping himself silent most of the time; being silent he helps the militants to drop their inhibitions, being present he will be able to follow the problems and the process of the militants.

All that is very difficult and tedious. Because of that, according to me, it is so difficult to find advisers for the groups. The time to be devoted is too much, the number of militants too small and their growth process terribly slow. The dynamism of the group can also be very tiring; its method should be inductive and he cannot give beautiful speeches. To achieve the balance between pushing and retarding, between active presence and silence is more than difficult; it is an ideal to be always sought.

The slowness and apparent irrelevance of the team and its capacity for transformation of society, makes it very difficult for a priest or religious who is required for other pastoral tasks, sometimes of great importance, to have sufficient time to become adviser of a team of militants. It is worse in places where priests, religious brothers and sisters are very few.

This becomes more and more difficult as they become more conscientious and involved or politicized. On the one hand, they feel the necessity to involve themselves in social and political activities and on the other, they may feel the work among the students less important. Thus they are less interested in that kind of work for pastoral and political reasons. Sometimes that is brought about by the very dynamism of our Movements. Therefore, the difficulty to find priests and religious for our Movements is increasing everyday.

That slowness also makes it difficult to find very involved or politically committed militants who would accept to accompany the experience of students who are starting the process they have lived some years ago.

But we think that it is as important as it is difficult. The accomplishment of the aims of the Movement will depend on finding advisers for the team of militants.

We are thus, dealing with one of the greatest challenges the Movement and Church are facing if they want to develop a significant pastoral within the student milieu.

It would be necessary to come back for a while to the concept of politics and efficiency we spoke of earlier. It will be necessary to develop further an authentic evangelization and education. We are thinking, for instance, of the political weight of some theologians who refused to leave their "professional" work as theologians to join a concrete political party because they were very aware that their theological reflection had a greater political weight than a partisan commitment; we are thinking also of some of our advisers in our Movements. We recognise as political any effort made towards transformation of society; and that is true for teenagers who live within student milieu where the political commitment in a political party is impossible, as well as for priests and educators devoted to a pastoral task, or scientific people, etc.

We have underlined before the great repercussion our Movements have had upon the life of our countries and Churches. If we look at the Movement in a historical perspective (both past and future) we shall understand the relevance of a quiet, slow and painful work.

Here we would like to say something about the meaning of the Church and about the value of individuals in the history of Humanity.

As far as the Church is concerned, it is not her mission to gather inside her all men in order to achieve their salvation (if that were the case, what about the millions of people who have lived before her and millions who remain outside? (Cfr. Part.III, Chap II, N02). But her mission is to be an efficient sign of the presence of the living Christ in the core of the whole of Humanity. Therefore what actually matters is for all christians and christian communities live seriously the life of Jesus. For that the Church has been gifted by Jesus with supernatural means as the Sacraments (\*).

The second aspect is closely related to it, but adds something more. It is the repercussion of certain persons on the life of society. We are thinking, for instance, of the impact of John XXIII, Gandhi, Helder Camara, Marx, etc.

Without reaching such high peaks of social and historical influence, those who have devoted long years of their lives to that slow and skillful work of advising our Movements have experienced deep joy in seeing how it has produced boys and girls who tomorrow will be key persons in the society and in the Church.

## 5. The Movement at the local level

Again, it is difficult to talk about the Movement at the local level, because of the different characteristics existing not only between IMCS and IYCS, but also inside each of them.

So, we have local Movements which are the convergence and coordination of several teams of militants, as we have just described. They set up and develop a series of services in response to the needs felt by those teams. Then there are local Movements which are rather large communities of

(\*) On that subject, Church and Salvation, we suggest that one reads the book of the Uruguayan theologian, Juan Luis Segundo; "That community called Church." Edit. . .

christian students, mostly catholics, who meet together to reflect and celebrate their faith and to dynamize their commitment. Finally there are those Movements which are a combination of both experiences.

Leaving the Movements to develop and criticize their own set-up and dynamism, we shall try to talk of the Movement at the local level with its educating and evangelizing potentiality. The concrete methods will be developed in the following chapter.

In any case, we think that a large community of christian students—much more if it is made up of real teams of militants—is of the greatest importance for the efficacy of our Movements.

It gives the militants the support they need for a slow and, at times, apparently inefficient action. It offers them room (time and place) to celebrate their faith joyfully and enthusiastically, within an ambiance adapted to their language, aspirations, feeling, etc. It can offer them information on the various aspects of life students are interested in: social, political, cultural, biblical, theological, etc.

It is the community which keeps the memory of the Movement, not only of the process lived by those who remain in the Movement today but also of those who have been in it before. It transforms the accumulated experiences, crises, successes and failures into enriching elements for the people living in the Movement today and those who will come tomorrow.

It is that community which makes the Movement visible to the student milieu, society and Church; therefore it becomes an efficient sign. We can apply here the idea that quality by itself without a minimum of quantity becomes irrelevant.

It is that community which offers militants with different characteristics of social and Church consciousness, ideology, commitment, maturity of faith, the possibility to meet together. This meeting makes possible mutual confrontation and enrichment.

## 6. The Assembly of militants

That community at local level has to meet in assembly periodically to offer all the militants the possibility to be truly "subjects" of their own Movement.

It is a privileged occasion of learning "self-management" on their own. That assembly has to take the basic decisions of the Movements' life.

## 7. The coordinating team

For that a coordinating team is needed which will be able to gather the aspirations of the militants and their needs; which will be able to reflect, synthesize and bring them to the assembly searching together for the best means to make the option of the Movements a reality.

The memory of the Movement is not achieved spontaneously. It is necessary to make an effort and to keep it. And that is a great task of the coordinating team. It must be able to interpret the process lived by the Movement in relation to the challenges coming from the society, student milieu and Church. It must be capable of analysing the present and launch it forward to the future: "to transform life into experience, experience into science, science into action and action into life and so forth."

The way the team will be shaped will depend on the kind of Movement. So, for instance when the Movement is the convergence of the militants' teams, when the Movement develops a set of activities, it would be shaped by the leaders of these activities, when it is a mixture of both experiences—as it happens to be the case very often—the coordinating team could be constituted by the coordinators of the teams and the leaders of commissions (services).

We would like to stress that the team should be made up of students. It means that the Movement should be led by lay people and lay people who are militants of the Movement. We would like to say here that the coordination of the secondary YCS should be made up by secondary school students, both at the local and national levels. The secondary YCS should never be seen as a kind of antechamber of the University YCS but it should have its own identity, personality and dynamism. We stress that because we are rather convinced of its educative capacity (we are thinking of the educating and evangelizing capacity of the structure of the Movement) and because our experience has shown us that it is possible and extremely enriching.

The capacity of militants can be extremely developed through the achievement of responsibilities. So we have seen people of 17 years of age who had reached stages of awareness and commitment never before considered possible.

The coordinating team must be also careful not to fall itself into the temptation of "dirigism" or its contrary "basism." (1)

With the former we want to stress the importance of developing the co-responsibility of all the militants of the Movement. So, the coordinating team ought to be very attentive to the aspirations, needs, ideas of the militants, listening to them and to look for answers in dialogue with them; it entails the necessity of welcoming the suggestions of the militants.

With the latter (basism) we want to stress the role of the team and its importance. The life and dynamism of the Movement cannot be left only to the creativity of the militants; it is necessary to have a head which thinks, analyzes and takes decisions. It is an effort required of the coordination team to reach a balance between two extremes.

In that way, the Movements plays a very important role towards a new man and a new society. Today self-management is very stressed and we think it is a very important advance of the social process; socialization of means of production and economy is not enough; socialization of power is also necessary. Nevertheless, it is very difficult to practise self-management and so, very often, it is only kept in pragmatic statements. We are not really

(1) "Dirigism" is the tendency to have strict control and guidance over every activity of the group, while "basism" refers to the contrary attitude of give only importance to the decision and activity of the basic group to such an extent that there is no place for any form of co-ordination at a higher level.

astonished by it since the balance between self management (development of the creativity and responsibility of each member of society at the religious, political and other levels) and efficiency is difficult. But for our Movements that educative aspect is of the first importance, we would almost say essential: thus, its efficiency is confused with its educative capacity.

When we have studied the reality as a challenge and obstacle for the realization of the New Man, we have very often been confronted with the "formation received" within the family, school, etc, as handicap for the accomplishment of our mission; that shows how our Movements face the big problems existing in our societies when they try to develop creativity and responsibility.

## 8. The executive team

We have just seen the need for a Coordination team. If the Movement is very large in numbers, and therefore there are many teams of militants and several work-commissions that team will become too large for doing and effective work. In that case an executive team will be needed at the local level composed occasionally of a President, Secretary, Treasurer, etc.

We think it is very important to keep these specifications corresponding to various takes to be developed. Nevertheless it is more important that the team be able to work in a very communitarian way. That is to say, in a team and co-responsibility spirit. It is also a thinking team and not only an executive one, but keeping in mind that its role is not to take decisions but to see that those decisions are taken by the Movement through its assembly or by the coordinating team.

## 9. Adviser at the local level

We shall not try to repeat what has been said when we have talked of the adviser of the militant's team, but we want to indicate the following:

If we want the Movement to be educative and evangelizing, an active and deeply incarnated presence of the Adviser is necessary.

Neither at the local level is it necessary that the adviser be a priest; as a matter of fact, there are many Movements which have as advisers a nun, not only at local but at national and regional level. We want, nevertheless, to emphasise the usefulness of a priest being adviser; he adds to his maturity of age and theological formation his contribution in the sacramental field. The Movement needs, at least from time to time to celebrate the Eucharist and the Sacrament of reconciliation in order to develop the faith of militants within their life and commitment. For this it is very important that the priest who presides over those celebrations lives deeply the spirit and life of the Movement. But when it is not possible, due to the lack of priests, it will be enough to call on some priest who really understands the trends and life of the Movement.

The advantage of a full-time adviser cannot be defined: it will depend very much on the size of the Movement and its circumstances. It would be an advantage if the adviser shares the global pastoral effort of the whole Church. It can be a great means—not really the only one—to make present the problematic lived by the students and militants of the Movement within the Church as a total community; and at the same time to make her life, her difficulties, her different groups, present within the Movement.

In any case, it is very important that the adviser be able to devote enough time to the life of Movement in order to make his presence efficient.

We would like to repeat that the Movement is a lay and student Movement; therefore, it must show the characteristics of the young and student world. The adviser must be careful not to be the leader or promoter. He must try with his presence and fellowship through periodical revisions made with the coordinator of the team or Movement or with the coordinating team, to ensure that the Movement be dynamic, to keep the preoccupation with the evangelization of the student milieu, to find out the efficient means to be a visible and efficient sign within the milieu, to be a real contribution to the liberation of the poor, through a good coordination with other pastoral experiences. But all that must be decided and carried out by the lay people. I think that it is as negative to abandon the work because the students do not do anything, as it is "to do everything by himself" because "they are not capable" and it is necessary to keep the Movement alive. Once again it is a big challenge to the faith and patience of the adviser.

It is clear that the adviser—especially if he is a priest—represents the Hierarchy of the Church within the Movement as organic member of the Church. But also the lay people should maintain contacts directly with the Hierarchy and other organizations and instances of the Church, since the Movement as such is a member of the Church.

The adviser should be a friend and a comrade but being at the same time the adult man or woman who he or she is supposed to be. As a rule, he contributes more to the memory of the Movement than the coordinators as the latter are transitory in the Movement (at least, by definition more than the adviser) and with a longer experience and a deeper understanding of reality and theological formation. All that might be present in his work as educator but in a very educative way as it has been underlined when we have talked of the role of the adviser of the militants' team. That preparation and experience will help him to relativize the analysis made by the militants, although he might listen to them very carefully, since he will be able to criticize his own analysis from the life and experience of the militants. The Movement is also a training school for the advisers.

All that will allow to him to reanimate the responsibilities of the Movement—the students—in their moments of difficulty to find the balance between their professional responsibilities (study), family requirements, political commitment and the Movement.

#### 10. The team of advisers

We have said that each militants' team should have its own adviser; that they can be priests, brothers and nuns; we have spoken about the difficulty of finding them and the difficulty of their task; that their work is a training school for themselves; that the adviser at local level should be a priest. . . We think all that demands a team of advisers.

They do not meet together to take decisions on the life of the Movement but to reflect on their specific task in it: the challenges their work as advisers puts to them, how they are trying to respond to them, etc. The experience of those who have worked longer with the Movement will help those who are just arriving to it; that help will certainly be mutual.

The advisers who are simultaneously militants of the Movement cannot consider that team as "their team" nor the meeting of advisers as the one for revising their own commitment and their problematic as militants; that meeting should be only to review their specific experience as adviser. The meetings should be periodical, which is not to say they must be frequent.

We would like to stress the importance of the advisers' meeting, precisely because many people are reluctant about it. They fear that these meetings give the advisers too much influence over the life of the Movement perpetuating the "clericalism" in the Church. Advisers themselves are against that kind of meetings as they seem to be "artificial" for a lay Movement, and without the lay people it is not possible to reflect seriously on their lives.

These and other difficulties and dangers are true. The advisers' meeting cannot take the place of the team of coordination nor to do a work parallel to it.

The fact that they meet with or without militants is not very important. The latter can attend those meetings, of course, but we do not think it is necessary. The life of the Movement offers many occasions to the advisers to share experiences with militants. So it could be wrong to think that because they have their own meetings it would hinder their participation in other meetings of the Movement.

But the specific job of adviser has its own problems and the priests or religious condition of some advisers brings about special situations in relation to their condition as adviser and vice versa. All that justifies that kind of meetings.

We have seen how difficult it is to find advisers and how difficult their work is if it is to be educative. Without labelling the adviser's meeting a panacea of all problems, we want to stress its importance in criticizing their experience as advisers in building up some unity of thinking and style of work and rediscovering constantly the importance of their job.

#### 11. The Movement at the national, regional and international level

IMCS as well as IYCS are organizations based on national Movements or Federations. In some cases, nation does not correspond to a State because of special national situations. What really matters is to find the best way of evangelizing and educating. On the contrary, sometimes the IMCS federation corresponds only to a local Movement because of the scarcity of Universities in a given Country.

The organization of the Movements at those levels is not only an organisational matter, but chiefly an educative and evangelizing one, to respond to the reality as it is structured. That shows the militants that their reality is not the only one, but it is tied to the other levels of the reality which in some way set up units with their own characteristics. That is the reason why the Movements have set up regional coordinations.

An instance of the Movement corresponds to each of those coordinations and the militants of the grass-roots have something to say about them. The way of organizing themselves differs from one country to another.

In all countries there are a national assembly, a Coordinating team and the executive team, with their corresponding President, Secretary or Coordinators and Advisers. This network makes it possible to dynamize the Movements, to analyze their respective national reality, student and ecclesial realities and share the answers to that reality.

One of the most important tasks of the coordinating or executive team is to facilitate contact between all levels of the Movement by means of information, inquiries, etc. That task is rather difficult because of the lack of financial means.

In spite of these limitations we can appreciate the educative strength of the structure and the dynamism it is able to develop. So, we have seen Movements capable of overcoming big crisis and also Movements which have been revised, using the experience accumulated along their History. Examples would be abundant. These coordination bodies have also been a true school of leaders who afterwards will play a great influence in social and Church life.

We believe much more in that school of active education than in long courses of studies. Because of that, perhaps, neither IYCS nor IMCS have created centers for training militants, leaders and advisers. Unfortunately this approach about formation of leaders is not very much accepted outside of our Movements and therefore it is difficult sometimes to find

financial support in some organizations of the Church which are used to help especially Schools, Colleges, Universities and specialized institutes. We are not, of course, against these kinds of our pedagogical approach which tries to use life as a school of formation.

## 12. Elections as educative element

Let us speak in this chapter devoted to the Movement and its dynamics as a training school on the elections and their educative role. It has been indicated when we spoke of education for self management; another reason will be the importance of educating the lay people for co-responsibility in the Church's life. We saw before that although that co-responsibility has been underlined by the Church at the Universal level, especially by Vatican II, it is far from being reality in the life of the Church. That co-responsibility entails the exercise of democracy—in some way—in the life of the Church too. On the other hand doctrine and declarations are useless if they are not followed up by practice.

Political parties, all of them without exception, emphasize democracy as the only way for real freedom; on behalf of democracy all kinds of regimes — in the capitalistic zone as well as in the socialistic justify themselves. But we know how far it is from reality in most of the cases.

So, we believe that our Movements have a good occasion for practising and teaching democracy and co-responsibility and the time of elections of leaders and coordinators.

It is not easy to be faithful to the theory. It can also our militants not to be too “purist” in their social (political) and ecclesiastical life. Nevertheless its importance remains if our Movements are to be a training experience for democracy.

It must be applied to the way of understanding "offices" and "jobs" and to the attitudes and responsibilities of the people who elect and those who are elected.

It is the moment for understanding “offices” and "jobs" as service and not as honour or power. Christ underlined that “this (the rulers lord it over the people) is not to happen among you” (Cfr. Mth 20,25). It can be said that responsibilities have been very often a school of sacrifice in our Movements.

The presentation of candidates should be for Movements at all levels an occasion to show the solidarity of the group which presents the candidate for the whole Movement, surpassing self-interests and looking only for the good of the Movement and through it for the Church and the Society.

It is also important that the electors understand their own share of responsibility is not exhausted by a good election but it demands an active and co-responsible support for the elected people. The way to do it will differ according to the levels of the Movement: local, national, international; but that co-responsibility could be always developed, at least, through letters. This suggestion corresponds too to some frequent lackings in the life of society and Church.

In order to do it, it will be necessary to use the election time to reflection and to discover the values which should be developed from the personal, social and faith point of view.

### 13. Financing the Movement as an educative element

There used to be a great shortage of financial resources in our Movements. Although it is a source of worries we think that these financial difficulties are interesting from the educative point of view: they help us to feel our poverty and stimulate our creativity. From that poverty we can rediscover that our riches are persons and the presence of the Lord among us (Cfr. Act. ap. 3,6).

But , we need economical means to do what is necessary for accompanying the militants in their commitment and the action the Movement must carry out at all its levels in order to be a real liberating and evangelizing force: exchange of information, meetings, publications, visits, etc.

It is very important to create within the Movement a deep sense of self-reliance as far as finance is concerned. We are afraid to use words as self-sufficiency, autonomy, independence, etc., since they can mean lack of realism or pride. As a matter of fact we are neither self-sufficient nor can we be. Our constitution of "being-in-the-world" prevents us to be it. We cannot nourish a feeling of self sufficiency, independence or autonomy from the point of view of our membership in the church; on the contrary, the feeling which should be stressed is the one of co-responsibility, solidarity, etc, both in giving and taking. And it not only in the intellectual field but also in the financial one. We are a part of the Church, we want to be missionary Movements within her, therefore it is quite right that she be preoccupied with our existence and participate in finding means needed for the accomplishment of our Mission.

Having said that I would like to underline the importance of developing the responsibility of the all members of the Movement in that field. As responsables for our vocation and the option we have taken, we must reach as far as possible the autonomy which allows us to do it. So, it is very important to be capable of finding out ourselves the necessary means for performing our mission.

That can be done, very often, at the local level; for some Movements it is quite possible at the national level too. We recognize that it is almost impossible to do it at the regional and world levels. Nevertheless it is very necessary to develop the idea that the responsibility of finding means to achieve the goals at all levels is a common responsibility and not only of the people who are in the teams at the respective levels.

It is difficult but at the same time it could be an important source of education in our Movements.

First of all, it is important to become aware of the necessity of those means, their importance and the difficulty of finding them; therefore the need of austerity and efficiency in their use. All these characteristics are closely related.

Secondly, it is important to stress the personal contribution. We are very aware of the existing difficulties in some countries. Nevertheless I want to insist on that first source: the personal contribution. It is perhaps more important from the educative point of view in those difficult situations. In saying that I am actually fearful of being unjust I do not mean that money must be drawn out from where it is needed for elementary needs. But we want to recall the attention of those who really have it. In that case it is not only a matter of responsibility but also of solidarity. There are beautiful examples of that. Secondly, it is necessary to develop the sense of creativity, carrying on fundraising campaigns: 8-9. to collect papers and other things to be sold for financing the Movement; to work and give the money to the movement, etc.

Thirdly, it is important to look for money in the base of the Movement itself: from the former militants of the Movement, local Church, etc. It is necessary that they realize the value of our Movements for the life and mission of the Church herself. We are tempted to look always for money from outside of our own local reality; in that way we have a false idea of our autonomy, with the corresponding irresponsible criticism of the local Church, incapable of realizing our own limitations and the limitations of our churches. If we want to find support in our local Church we are obliged to dialogue with her, let her criticize us and try to make her solidarity with our evangelizing efforts.

Finally, in order to be brief, everybody must collaborate closely with national and international teams, with a good sense of discipline, giving the required information, supporting requests to the funding agencies and being very austere in using the means they (the teams) could find. It requires all of us to be very careful in sending delegates to the national and international meetings.

We do not want to close this chapter without suggesting a serious critique of that aspect of the life of our Movements, a source of incoherence in our praxis. And to suggest also that whatever campaign is made in order to raise funds for our Movements it should be followed by a deep reflection on the meaning of such activities and the values which should be developed in our militants through it according to their ages and degree of awareness.

#### 14. Relationships with the Church

Speaking in Part III of the challenges our Movements are facing we have underlined some of them as: their relevance, the peril of triumphalism, "leftism" or elitism, importance of the students for the liberation process, continuity of our effort, etc. We think that our relationship with the Church is one of the most important elements of answer;

We are talking not only of the relationships of each of the members of the Movements with the Church, by virtue of their baptism, but the relationship of our Movements as such and seen from the point of view of the education of faith of our militants and advisers.

It is clear throughout this book that according to their identity, our Movements have no meaning if they are marginalized from the Church.

Theoretically, it is clear, at least for the most responsible people of our Movements. But very often we have not found the actual mediation for putting theory into practice. Or-what would

be worse—sometimes we have not any theory about it or we have not been looking for those mediations.

The two international teams, according to their responsibility indicated in the chapter on the role of coordinations, have been concerned about those relationships and have brought out that theme to the World assemblies.

First of all, the close relationship between IMCS and IYCS. The reasons are very obvious: both Movements are Church Movements, present in the student milieu, with common elements and different ones which are complimentary. We have seen, therefore, the necessity of a close and organic collaboration in order to make the best use of all the means we have for our work: personal and material. So, it had been decided to move the International Secretariat of IMCS to Paris, in spite of the difficulties that it entailed. Let us think about the historical weight of 55 years of being in Fribourg (Switzerland). That decision has been put into practice. Another decision was to hold jointly the Study Session which used to precede the respective World Assemblies and in whose preparation the two international teams are fully involved at present.

Secondly, the relationship with ICMICA (International Catholic Movement for Intellectual and Cultural Affairs). We are thinking of the importance and necessity of the active presence of cadres and intellectual people within the Church. And that not only as a need of continuity of our effort developed among the students but, and chiefly because of the importance of creating a christian thought related to the great challenges society puts to the Church; secondly, in order to accompany the critical political praxis of our professionals with a critical reflection on faith. Our scope is not, of course, to keep them isolated from the whole Church. We can apply to that what we will say about IMCS and IYCS. What is at stake is to give to them a support adapted to their needs. Finally, that close relationship with ICMICA seems to be very important for our Movements, as far as they can accompany our work with their thought and witness. There are many examples, happily of the presence of ICMICA people in our meetings collaborating as "resource persons" in their respective specializations.

This relationship cannot be merely passive, waiting for ICMICA to develop its experience and achieve the goals we feel are important and also absolutely necessary. We need an active and creative attitude of fostering and helping the Movement if it exists and also creating it when it does not.

Thirdly, the relationships with OIC International Catholic Organizations, especially with those who are nearer to us because of their vocation, field of action and option. In that sense, IYCS (also if it has not been already recognized as member of the Conference of the ICO) as well as IMCS have been actively present in the life of the ICO, through the group of "faith and commitment" to reflect together on the problem existing in that field and to dynamize the ICO and their Conference.

Finally, as far as the Vatican is concerned, the relationships have been developed mostly through the Council for Laity, Commission on Justice and Peace; and directly with the Secretary of State. The awareness of the importance of that relationship has grown more and more. It allows us to be present in the core of the Church making known our worries; which reflect the problematic of the student milieu and the feeling of our militants; on the

other hand we have been able to understand the complexity of the inner life of the Church and of her relationships with the world. We can say that those relationships have been a source of education of our meaning of Church.

But it is not enough. If our-Movements must be efficient those relationships must be developed in all the levels: local, national and regional. Our Movements must be present within the efforts are made in the pastoral field of youth and those which are carried out in the field of a liberating pastoral among the popular masses. As we have said before, we would like to stress the importance and even the necessity that workers and peasants be the agents of an effort of liberation and evangelization of their fellows, even if we cannot forget an immediate contribution our militants can offer for the task of conscientization and working together with popular masses as we cannot forget either the fruits they can get from that common work for their own evangelization (conversion, self criticism of praxis and faith, etc.)

This requires the presence of our Movements within the Coordinators Commissions of Pastoral and in organic relation with the whole Church as we have said in Part III n°2,40 (pgs)

Finally, we underline the importance of the organic relation with our Bishops, maintained not only through the advisers but also through the leaders of the Movement. We are aware of the difficulty of that relationship eventually. We know that it produces crisis in our militants sometimes. But it is also throughout these crisis that the Church awareness grows up. As always that demands preparation and reflection. We shall be strong within the Church and our presence within her will be efficient as far as we will be able to dialogue, even if it is difficult, with the Bishops. They are, by the mysterious decision of Christ, the Head of the local Church.

#### 1. Extra-ecclesial relationships

Both IYCS and IMCS are recognized as non-governmental organizations (NGO with consultative status in UNO and UNESCO. Given the limitations due to that status can make their voices heard before those organizations on themes as important as human rights, rights of the youth, women, etc.

That presence is very important for our Movements since they are involved in the construction of a more human and brotherly world and as a witness of Christ before the world. That demands a great effort of communication within our Movements: from the bottom to the top and vice versa. In actual fact all the information taking place so far in our Movements serves as support for our official delegates in those organizations. But we think that a greater effort should be made. I am thinking concretely of its educative aspect. It would help them not to feel alone in their grass roots work, understanding better the meaning and strength of the organization.

In the same way and being careful to keep their identity, our Movements ought to develop further their relationships at all levels with other youth Movements. That does not mean to identify themselves as political groups, etc., but only to be present as witnesses of Christ and defenders of human rights.



## THE METHODS

We are looking at the means used by our Movements to realize their vocation and option. Until now we have seen the potentialities of the organization as such.

We shall now talk of the methods used by the Movements. We do not intend to be exhaustive. We shall only try to suggest those elements which are the most apt to realize the option of the Movements.

The methodology of our Movements might be always the outcome of the confrontation with the reality from our identity and option.

### 1. Review of Life to the Action-Reflection-Action method

Many pages have been written on Review of Life as a method of work to help Christians live their faith incarnated in their lives and to overcome the dualism between faith and life; faith and commitment. IYCS which helped a lot in developing the potentialities of the intuition of Cardijn, the founder of YCW, of SEE—JUDGE and ACT, going from the inquiry (the original practice of YCW) to the Review of Life, has held that method, always in its Common Bases, as the most adapted for putting into practice its pastoral option. Many of the IMCS federations have adopted it since many years ago.

Nevertheless, in practice it is a method very much questioned, rejected theoretically sometimes and not used in many Movements even if it is theoretically accepted. The reasons for these attitudes are several.

Sometimes that method is rejected as "not scientific," too moralizing and ideological; sometimes, on the contrary, it is seen as too complicated to be used. We think that the cause of these criticisms or of abandoning it is the lack of understanding of it, linked to a lack of practice or to a practice which has not been able to adapt the method to the needs of the respective reality.

Review of Life has suffered for a long time the normal inconveniences of fashion. A few years ago most of the pastoral instances and many Christian communities with goals very different from those which brought about the method wanted to use it and adapt it to their goals, bringing about a real adulteration of it.

Based on the experience of some of our Movements, we always believe that this method responds to the requirements of the vocation and option of our Movements. That is to say that this method embodies the best of the pedagogical characteristics we have described for a liberating praxis; we believe it is the best method for education of faith of our militants lived and shared through commitment. And that is because we think that it corresponds to the vision we have of man as "being-solidary~in-the-world" and of faith in a God actively present in History, who reveals Himself through it and through the events which make it. We shall not indicate further the anthropological and theological elements those statements involve since they are indicated in the above pages.

Accordingly we will start speaking of Review of Life in this chapter devoted to the methodology of the Movements, even if we are aware of all the criticisms made against it.

#### a) The Review of Life as spirit

As it is said in the common bases of IYCS, the Review of Life is above all an attitude before life, much more than a method; we can say, therefore, a christian attitude before life, avoiding from the beginning all kinds of dualistic attitudes.

Its three universally known stages—see, judge and act—are not three separate steps but the unified application of the three fundamental dimensions of the human being: to be open to the reality, to the whole reality (personal and communitarian; subjective and objective; made up of persons related to each other, of social structures which being interrelated shape a system, of nature which must be shaped and of the living God, actively present in that reality); to be critical towards that reality, being capable of analyzing it, from his historical memory and his imaginative capacity; and to be active, with his capacity of appropriation and transformation of that reality, pushed by his volitive and affective capacity, and solidarity with all human beings.

Review of Life tries to avoid an intellectual formation without influence upon reality and life and an activism without reflection, both being inefficient for an integrated formation as well as for the transformation of the society.

If we want the Review of Life to be very relevant for the life of our Movements it must be in the foundations of their whole dynamism marking its rhythm. All other methodological elements should turn round that attitude Review of Life and they ought to offer to the Review of Life theoretical elements which enrich its SEE and JUDGE and a praxis which will verify the effort of reflection made through the ACT.

The Review of Life is not actually a scientific method, neither from the humanistic point of view (human sciences) nor from the point of view of faith (theological sciences) but a militant one. What it aims at is to keep the militant attitude of the members of our Movements.

Since our Movements do not live for themselves nor for their members, but for society, student milieu and in some way for the Church, the ideal our Movements must seek for is that these milieu do the Review of Life.

That ideal corresponds to the educative attitude we have indicated for our Movements if they want to achieve their vocation and option for liberation. The Review of Life, therefore does not try to offer to our Movements and their members "the answer" to all the situations and problems the milieu is facing. What our Movements are aiming at is that each milieu looks for and finds its own answers, and decide its own actions.

Since the identity of our Movements is that of Church Movements, they must carry out their Review of Life from their christian faith. What really matters is to see, to judge and to act as human beings and as human communities but being believers in Christ, without

losing sight of that condition on some occasions; therefore that condition ought to be present in the review of life.

It cannot be applied in the same way to the milieu, when it is not explicitly christian. But even in that case, it should be aimed at discovering the divine dimension of human life and events from the testimony of our militants. Our Movements should realize their evangelizing vocation within that dynamism. All that must be done in an authentic climate of dialogue, being very aware that nobody has the whole truth and that everybody has a little part of it.

b) It must and can be adapted

What we have just said shows the necessity of adapting that spirit of the Review of Life to the capacities of those who are supposed to use it and to the requirements of each situation and goal. So, a Review of Life made by teenagers who are in the first years of the secondary school will not be the same as the one done by university students or by professional people; it will not be the same if it is used by people deeply committed or by those who begin to be conscientize. Again if the Review of Life is used as a normal means of formation (weekly meeting of militants) it will not be the same as one used as a methodological spirit in leading a coordination meeting at all levels (local, national and international).

It has been much discussed whether Review of Life could be used by teenagers and people who have already finished university studies. Some people think that the use of the Review of Life by people who are not committed is the biggest cause of its loss of credibility. On the contrary, it is said that the Review of life used by people deeply involved in political parties becomes annoying and meaningless, since the political parties offer their militants analysis of reality, possibilities of critique of their praxis, strategy and concrete tactics for action. It is true that all these experiences are questioning the validity of the Review of Life but we think that they do not prove its uselessness but the necessity to be adapted to the different people using it.

During the Asian meeting of IYCS, held in Sriracha (Thailand) in September 1976, which strongly underlined the difficulty of using Review of Life with teenagers, especially among these who live in extremely passive school milieu, a former Asian Chaplain of YCW, working today at the Asian level in programs aimed at liberation, Fr. Stan Fernando, said "everybody who can cross a street is able to do the Review of Life; in actual fact, he does it in order to avoid accidents: he sees, judges and acts." I think that this example shows very clearly how the core of Review of Life corresponds to the human constitution.

Referring to the difficulty coming from the passivity of some student milieux Fr. Fernando underlined that what Review of Life really meant was to start from the life of militants themselves: their aspirations, actions, problems, difficulties met and experienced in their own milieu. And going farther he stressed: "Although we are deeply concerned by students joining the struggle of the popular forces for liberation, we cannot do it by alienating them from their own reality. It is coming from their involvement in their reality that they will be able to open themselves gradually to the global problems of society and discover their responsibilities towards them. We believe that a commitment for the liberation of the poor

and oppressed people which forgets the problems of these committed people themselves—very often problems of oppression too—experienced in their own social milieu, is not a genuine "commitment."

The problem of the politicized militants who abandon the use of the Review of Life and even the Movement because their political party offers them the place to criticize their commitment is due very often to the lack of christian specificity of the Review of Life done in our Movements that is to say: done from our explicitly christian consciousness and experience.

Anyhow we always find an unavoidable need for adaptation. That adaptation calls for a constant critique of the exercise of the Review of Life.

The necessity for adaptation has been proven. It is also very clear that such adaptation is possible if we truly understand Review of Life not as a stereotyped schema but a vital seeing, judging and acting, always taking into account the personal and social aspects.

Later, we will suggest concrete ways of adaptation.

#### c) Structure of the Review of Life

As it has been said the structure of Review of Life is made up, fundamentally of the three moments of seeing, judging and acting. It is rather clear that they are not three separable moments in the vital experience of the militant but an exigence of a critical praxis. It is a reflection from faith on action and for action. It is to think the action. "That two-fold remotion—the action preceding the reflection and bringing to it its raw material and the reflection which becomes operative thinking out new possibilities of action —has a dialectical nature" (1).

In that sense Review of Life corresponds to the word used by many Movements: ACTION—REFLECTION—ACTION.

#### **TO SEE**

It corresponds to the open attitude which has been qualified as fundamental for the fulfilment of a human being. Attitude open to the reality, the whole reality; the concrete and limited one the militant lives in, where he is "subject" and "object" at the same time and where he has concrete possibilities of action; and the global reality of which the former is a part and which is influenced by and at the same time influences it.

Reality made up of individual persons, communities of persons and social structures. Reality of God being present within the person and the social events we are trying to see. So, it is a "believing look." In so far as you did it to one of the humbles of these brothers of mine, you did it to me" (Mth. 25,40)

The reality, as a "sacrament" of God, demands of the believer a true effort at objectivity and totality. The wish and need for efficiency also demands that effort. Half truth can be a great mistake.

Objectivity and totality includes the attitude of the persons who are involved in a given situation or event; the oppressive reality as well as the germs of liberation; the way persons are conditioned or shaped by the structures and the capacity of the former to transform the latter.

(1) Gilberto Gimenez. op.cit. pg. 21

The presence or absence of Christians (Church) must also be seen in such a situation or event; an active or passive presence; alienating or liberating.

## **TO JUDGE**

It corresponds to the critical attitude. The process of the Review of Life leads people to go from a mythic or naive consciousness to the critical one. Every time and through praxis, the militant and the community discover new elements in the attitudes of people, in the relationship between them and between them and society.

It is not a moral judgement of persons. Far from that. The Gospel tells us very clearly: "Do not judge, and you will not be judged" (Mth. 8,1). What really matters is a critical judgement of the reality, as we have seen it, from our christian consciousness. The latter has some vision of the ideal man and society: brought about by the ideologies predominant in the milieu or shaped more or less by one of those ideologies and by the assimilation of the evangelical message, constantly reflected by the Christian community (tradition of the Church, theological thinking, Social Doctrine of the Church, etc). That consciousness is corrected and enriched constantly by exercising the Review of Life. Faith and Science criticize the reality (praxis); science criticizes elements we used to attribute to faith and the following praxis will criticize (verification) that which we believed was scientific or coming from the faith as being actually ideological.

That judgement will be different according the characteristics of the militants: teenagers or persons who start that process of Review of Life or persons with a greater psychosocial and faith maturity. Here the consciousness or memory of the Movement plays a very important role, as it does, in the whole exercise of the Review of Life carried on by the Movement.

Therefore, that judgement is made today from the point of view of the liberation of the poor and oppressed. It responds more or less explicitly to the following question: What actually does that situation or event mean for liberation process (attitude of the persons involved in the fact, influence of the structures, action and attitude of the militants who are developing the Review of Life, presence of the Church in the fact, etc)?

When the Review of Life is made with a spirit of faith it becomes a special moment for contemplation: it is the stage of contemplating God acting within our concrete history; "interpreting the signs of times" according to the admonition of Vatican II; discovering the

paschal dynamism of our existence, seeing the seeds of death and resurrection present in it; seeing how the Kingdom of God is growing or, on the contrary, it is hindered. It is not to discover big and extraordinary things, since God and his Kingdom are present in the sacrifice of the mother, the joyfulness of the child, in the small efforts made by people, those who are able to forgive, in the solidarity with the classmate who faces difficulties in his studies.

It is the appropriate time to see how the Church (christian people and ourselves) is performing her mission of making Humanity the Body of Christ.

So, it is the moment of conversion to the Lord. That is the core of the Review of Life; therefore what matters is not to judge the others but to let the Gospel judge us. That conversion must be continually renewed, since we will find constantly new elements of alienation and sin. It was inside this process that our Movements have re-discovered the gratuitousness of the Mystery of Christ: grace as a gift. And it was understood that it was not a matter of increasing the efficiency of our action, nor was it even to criticize our ideology (all that could be done by the political parties, with greater or lesser difficulty) but to respond also gratuitously to the free giving of God.

## **TO ACT**

It corresponds to the active attitude. The review of Life, therefore, is not aimed at contemplation for the esthetic pleasure it can bring us (that is not bad, since it is one of the constitutive dimensions of the human being) but in order to go back to reality with renewed attitudes. As we were growing in our faith and hope through seeing and judging, now we must put them into practice in gratuitous love (charity): "It is not those who say to me Lord" who will enter the Kingdom of heaven, but the person who does the will of my Father in heaven" (Mth. 7,21).

We see this "coming back to the action with renewed attitudes" as the core of the "acting" of the Review of Life under whatever circumstances it is done.

It must be present whatever be the degree of maturity of the militants. So, we understand how it can be said that the process of the Review of Life cannot be stopped, as spirit or vital attitude, except by death, if a christian wishes to increase and deepen his faith according to his human maturity.

A Brazilian Bishop when asked if he thought that the historical mission of our Movements was outdated said: "When the whole Church will carry out that function of "educator of faith" which you are trying to do, your Movements perhaps will not be any more necessary. We are, unfortunately, too far away from that ideal. Go ahead, please."

What will differ in the "acting" of the Review of Life, according to the various ages and degrees of maturity (awareness, kind of commitment, etc.) are the concrete decisions made by the participants. Although our Movements can never appropriate to themselves the role of telling the milieu what actions are to be carried out for liberation, we can imagine an experience of review of life where the militants will decide concrete actions, according to their own degree of autonomy or to the autonomy of the milieu itself. However, also in that

case the action should have as a fundamental goal the development of the awareness of the people of the milieu about their own dignity, capacities, responsibility, etc.

Where the action will be decided by the milieu itself, in which the militants are involved, the decisions taken in the ACTING part of the review will be subjected in some way, to the decisions taken by the milieu itself. It does not concern the decisions which affect the life and activities and evangelizing task.

#### d) The Review of Life as school of prayer and spirituality

Spirituality is here understood as the development of the Life of the Spirit in us (Cfr. Rom. 5,5). That communion with the divine life should take place in our everyday life: to devote ourselves to others through our commitment, our welcoming attitude, attitude of dialogue, educative attitude, our struggle for justice. . . Our daily life should be the expression of our love, our charity whose source is God (John. 4,10): it is the only way to be sure that our love of God is fully true (I John 4,20). We are not Christ's disciples, we do not live his life if we do not follow his commandments (John. 15); it is not worth to say "Lord, Lord", if we do not do the will of the Father (Math. 7,21—83); that will has been shown several times and in many ways in the Old Testament and "incarnated" by Christ; it is "to love each other as Jesus loved us" (John.15), including our enemies (Math. 5,23—24). Many texts of the Old Testament say that prayers and sacrifices are nothing if the poor and widows are exploited. . .

But that life of the Spirit in us is not reduced to love expressed through deeds; it calls too for contemplation, prayer, joyful recognition of the work of the Lord in the world. Christ is a good example of that. The evangelist tells us on several occasions that Jesus "went up to the mountain to pray" (Luk. 6,12) or that he "early in the morning, long before daylight, got up and left the house and went off to a lonely spot and prayed there" (Mark 1,35). We see him speak spontaneously to God in very concrete situations. Sometimes it is to praise: "At the moment he was inspired with joy, because the seventy-two came back delighted, and said: I thank you Father, Lord of Heaven and Earth for hiding all this from the learned and intelligent, and revealing it to children" (Luk. 10,21-24). Other times he will pray in difficult situations as in Gethsemane before going to the cross (Mth. 26. 36-46).

The old argument about the primacy between contemplative and active life has been overcome by the perfect synthesis of the full and permanent devotion to others involving a praying attitude which sometimes will become gratuitous experiences of desert.

We see the Review of Life made by the team as a time of "desert" in the militant's life; it is a meeting with Jesus who has promised to "be with us when we will meet together in his name" (Math. 18,20). This promise includes the efficacy of his presence.

This moment of "gratuitousness" will give us, besides, the possibility of discovering and destroying the "idols" which are always trying to take the place of God in our life.

The need we have of silence and prayer are of course, not fully satisfied with the Review of Life. But we want to stress the importance and possibilities to improve the

spirituality of our militants. In fact it makes the synthesis of action and contemplation, our commitment and responsibility shown in the praxis of many militants to be a very efficient instrument for creating the habit of contemplation and prayer within action, especially in difficult moments. (Cfr. Matt. 10,19)

That is very important not only for the spiritual formation of the militants but also for evangelization or making explicit their faith. Only those who have experienced the joy of the presence of God will be able and want to communicate it to others.

I dare say that the Review of Life in our Movements is always accomplishing that role somehow. But the degree of it differs very much from place to place and from one team to another. If we want to keep the power of the Review of Life that aspect of it should be carefully kept. To what extent we can perform it in each team or Movement (at the local and national level, etc) is a problem faced by the coordinators and advisers at all levels.

Review of Life should always start with an attitude of faith: I mean that we meet together to re-see life with eyes of faith and hope; it is necessary to put our faith in action in the presence of God who has something to tell us; it is to listen to God who will talk to us through people situations and events. And it should always end with thanksgiving, with a request for new strength to go ahead in the struggle for justice, and a request for his mercy to reconcile us with God we have offended by our selfishness. All these attitudes will be verified afterwards in the action, in our life.

As we have already said, the review of Life is not done only by the militants but also—and principally—by the Movement through the militants and all the structural elements we have spoken of in part IV n°11 The review of Life produces fruit through a process. To follow that process is a task of the coordinations.

A process which has been lived on many occasions with a greater or lesser coincidence is the following one:

<b>Experience of Faith</b>	<b>Christology</b>	<b>Faith and Commitment</b>
I. Spiritualistic Faith, Dualistic, "religious"	J.C. Spiritual idea	Faith // Commitment
II. Humanistic Faith, fundamentalistic, ideological	J.C. Humanistic idea	Faith = Commitment
III. Globalizing faith, "Christian," gratuitous	J.C. incarnated, died and resurrected (paschal synthesis)	Faith --- Commitment ----

<b>Review of Life</b>	<b>Movement</b>	<b>Church</b>
I. Idealistic valuation: mechanical application of Gospel texts	Movement of pastoral animation (activities)	Indifference, ghetto...
II. Humanistic valuation: implicit reference to J.C. : everything is Christian	Alternative Movement to the milieu (the Movement proposes actions as a Movement)	To build another Church parallel Church
III. Totalizing valuation: explicit and gratuitous reference to J.C.	Pedagogical evangelizing Movement (pedagogical mediation : personal faith and commitment)	Rediscovery of "catholicity" : building up a church that is different (2)

We cannot overemphasize the importance of the need for each coordination to make an effort to interpret what is happening within the Movement; but, above all, we would like to underline the fact that such a process should be

(2) Salvador Pei: "El proceso de fe de los militantes del MIEC." "Iglesia Viva." no 58-59 Julio - October 1975, pag, 409.

restarting with new people coming to the Movement, so that it will be a true school of education.

Through these processes which will test the patience and hope of the responsables (leaders) and advisers of the Movement, the Review of Life can produce the "saints" (\*) of modern times.

The Church has been always a school of Sanctity and she has to be it; it is her mission she will be an efficient sign of Christ in the world through her saints. But these Saints must respond to the aspiration of modern man.

Such kind of Saints exists, thanks to God. Everybody has met some if we have been carefully looking at them. We believe that the Review of Life, as school of spirituality can produce them. Let me describe one of them:

He worked in a mine. . . Because of his commitment he was elected as leader of his Trade Union by his comrades; Later, he was elected as a Deputy. He had to leave the mine, but he went on living with the same money he used to earn in the mine; the remaining money was given for the promotion of the working class. His comrades presented him a car to travel from his town to the Capital of the State; he used to pick passengers up. The money was also used for the promotion of the working class. When his period as a deputy was over he came back to the mine; he was offered an administrative post and he refused it saying that "he had left the bottom of the mine because of the election as a deputy, therefore he had to come back to the

(\*) "Saint": We use that word in its biblical sense: "You must be holy; for I, the Lord your God, am holy" (Levit. 19,3). Holy in the Bible is synonymous with pure, right, just. Sanctity or holiness is the fruit of the justification brought about by Jesus Christ and of the presence of the Holy Spirit in us? Saint Paul used to call the members of the communities in his letters holy. The Church has been considering "saints" as those to be admired, imitated and are friends of God because of their fidelity to God. Unfortunately the word developed negative connotations. But it should not prevent us from using it with its rich meaning. Very often a bad use of words leads us to avoid them with the subsequent impoverishment of language.

bottom. Military coup in that country. He IS imprisoned and condemned to ten years as "a communist." In jail it was very cold. The Bishop of his Dioceses sent him a blanket as a friend. He is very well known because of his years as a leader of YCW and his militancy in the Catholic Workers Action. He gave the blanket to another fellow who needed it; another blanket was given to him and the same gesture. He kept the blanket for himself only when all his companions had one. During that time, his wife and children were suffering hunger. . . When he was released, his christian fellows of the CWA organized an eucharistic celebration. Sharing the commentary of the biblical readings he said: I have discovered Jesus Christ, died and resurrected, during my stay in prison much more than during my time in YCW and ACO.

It is an example among others. It is the outcome of a permanent attitude of Review of Life, trying to discover the Lord in whatever event of our life.

#### e) The Review of life as method

We have said up till now that the review of life is above all a spirit which should animate the whole life of our Movements. We could not emphasize too much this aspect. But it is necessary to embody that Spirit to make it concrete. The review of life as method allows us to be disciplined in our work.

We shall discuss a schema of the review of life used in the periodical meetings of the militants' team: first of all, we shall indicate a standard schema, later on we shall suggest its advantages and limitations and its adaptations:

1. A moment of silence: when every militant can prepare himself for the encounter with God in the Review of Life. A prayer can be made.

## 2. TO SEE

a) Presentation of facts, situations from the militants' life.

b) Selection of one of them.

c) Explanation of the chosen fact, pointing out the persons (groups of them according their different attitudes, reactions, if any to the fact), the structures involved, with their respective roles; presence of the Church and the role she is playing within the fact; attitude and reactions of the militants present in the fact.

d) Specification of the most relevant aspect of the fact; relevant in itself or in relation to the militants of the group.

e) Enlargement of the fact, realizing that in its formal aspect, it is found in several aspects of the social life and concretely in the life of the militants.

f) Causes and consequences of the fact: in and for the persons related to the fact; in and for the social structures; in and for society.

## 3. TO JUDGE

a) Critique of attitudes and reactions from the christian consciousness of the group which is doing the Review of Life: how do they foster, help, etc., the integral development of persons (the whole liberation: personal or psychological liberation, socio-political liberation and liberation from sin); or, on the contrary, how are they oppressive and reveal a sinful situation. To see how the Kingdom of God or the new man is being developed; to point out the signs of death and resurrection, etc.

b) Critique of the institutions involved in the fact.

c) Critique of the Church's presence.

d) Critique, from all that, of the attitude of the militants who are in the group and who are challenged by the fact and reality according to the elements brought out by the reflection.

## 4. TO ACT

Demands which the reflection makes on the militants: concrete actions to be decided and carried out or change of attitudes. Action with persons (aimed at their development; educative and evangelizing aspect of the action) and action towards transformation of structures.

5. Communitarian prayer which must arise from the feelings brought about by the reflection. Its mood and content (joy, humility, strength for a new action, thanksgiving, need of forgiveness, etc.) will be different from meeting to meeting. Sometimes that review of life could terminate with the eucharist celebration.

Some remarks on the schema

A previous remark is that there is supposed to be a Review of Life made periodically by a team of militants with participation of the Adviser with the basic attitudes pointed out in Part IV, 11,4. We shall see other adaptations later on.

A remark on the schema itself: The validity of a schema which would impose a stereotype on the Review of Life has been very much discussed: Might life be packed up in a box? Does not the meeting lose spontaneity? Such questions are, without doubt, valid. However experience tells us that there is a direct relation between the use of the schema in practicing review of Life and its efficiency. An important test has been made in our Movement over the last years when a strong spontaneity was present; even in those Movements which have never denied the validity of the review of life, there has been negative consequences of it; the militants started talking informally about their action or the events they were living in and they ended up abandoning the meeting as useless, and a waste of time. On the contrary, those Movements which kept doing the review of life by following the schema, could maintain their vitality, in some cases extra-ordinarily because of the quality and quantity of their members.

It is true also, that as far as the spirit of the review of life has been assimilated by the militants' team the use of the schema shall become increasingly flexible but it will be always present.

The schema cannot overlook the presence of some one (militant or adviser) who has assimilated to some extent the spirit of the review of life with the pedagogical attitude mentioned in what we have said about the adviser of the militants' team.

Now we can understand a better the educative importance of the structures of the Movement. Only continuous dynamism from the local coordination to the international with all kinds of meetings will produce the advisers our Movements need.

For the other remarks we shall follow the numbers used in the suggested schema:

1. That moment of silence or prayer seems to us to be basic for the whole subsequent development of the meeting. Nevertheless, we must point out that it can appear artificial. Very often it happens that the militants have been chatting while waiting for the meeting. Sometimes the informal chatting has become an interesting discussion; at that stage two things can happen: go ahead with the discussion and take it as the meeting or to stop the discussion and start "formally" the meeting. As always, both solutions have their own advantages and shortcomings. The first one can be a very nice meeting but finally very inefficient; if that happens often many of the values we have attributed to the review of life will be missed. The second one has the inconvenience of stopping a very interesting stream of thought and inspiration which may not, perhaps, reappear later on in the meeting, bringing about a deep sense of frustration among the militants and rejection of the review of life. We would be for the second solution but be very careful to ensure that the previous atmosphere reappears.
2. A: the presentation must be schematic or concise, but clear enough to help the group choose the fact.

Although it may appear strange, that first part of the Review of Life used to be an obstacle chiefly for people who are initiating themselves to the method: there are no facts. But we know a priori that there are. Also, very often, they were the subject of the previous lively discussion. It will be necessary to help them see that the whole of life is a net of "facts." That the Review of Life is not looking for "big" facts or events but at life itself. It is also the moment to take into account the continuity or flow up of the action. The action in which the militants are involved (Cfr. "The team of action", Part IV, II,1) should be one of the most important sources of those facts, since what is at stake is the critical revision of the continuing action in order to come back to it, with new strength, a deeper outlook and more liberating attitudes.

Nevertheless, that cannot prevent the militants from bringing out new situations which they are concerned with, from their personal, familiar life. In stages of increasing politicization many of those aspects are often forgotten as irrelevant or simply alienating to the true commitment. The review of life must be attentive to the multidimensionality of the human being integrated in an unity. So, an increasing political awareness must realize that everything is political if the word "political" is rightly understood. Forgetting human dimensions such as leisure, the aesthetic feelings and religion is not only a deformation of persons but it prevents the political action from being truly liberating.

To avoid these deformations is a great task and so a big responsibility for the coordination teams. They should be very attentive to the process of the groups; review of life brings out its fruits slowly and along its process; and it has been said, it is the Movement which educates through all its dynamics.

B: The criteria for choosing the fact are several: its importance, urgency, for the milieu; the needs of the militant who brings it up to be supported morally in his action and through reflection; the need to deepen some aspects of the life of the members of the group which have been somehow forgotten, etc. Again, the review of life must be understood as a continuous process.

C: The explanation must be made by the militant who has raised the chosen fact; he can be helped by questions coming from the other militants of the group about aspects forgotten by him. Other information can be brought by the other militants who know the fact or elements concerned with it.

A great effort must be made to be objective. Reality has the right to be known as it is and not as we would like it to be. The lack of objectivity will turn against those who do the review of life, making the action less efficient and liberating.

Nevertheless, that objectivity is an ideal to be always sought and never reached. We must be very careful to avoid some "purisms." To make mistakes is of the human condition. Objectivity will increase with the improvement of the group. We have said that the particular reality is integrated in the ensemble. As far as the growing process of the militants and group (conscientization, politicization, praxis, etc.) will continue, their objectivity will increase and somehow will be present within the group.

D: This stage is very important for the best systematization of the reflection which is going on in the group. Reality and life are very complex and cannot be embraced in each meeting of review of life; much less can it be done deeply. To select an aspect to be deepened will help the group to reach a more profound view of the whole reality, unless some aspects are forgotten.

The criteria for selecting an aspect are also many.

E: It is obvious that this enlargement is not made of the "materiality of the fact", that is to say, the anecdotic of it, but of the fundamental attitudes or the conditionings brought about by the social structures, etc.

We would like to say that what should be enlarged is the selected aspects looking at how it is present in many other circumstances. This universalization will help us understand more and more the complexity and yet the unity of reality.

In a group where the militants are not committed together in the same action that "universalization" of the fact will help them to feel more involved in the review of life not only through solidarity with the militant who raised the fact but because they are facing similar problems which are calling for commitment or change of attitudes, etc.

F: This stage is to see the fact in depth or in a wider perspective. The preceding steps were basically, although not exclusively, to see just the phenomenon; now we are looking at the past and to the future, discovering the social links, set of dialectical relationships, between persons and between persons and structures, etc.

The momentum of this stage is quite clear: as far as the study of the causes is deeper the following action will be more efficient in the long term. The possibilities of action are wider, since we will be able to act upon the causes which produce not only the analysed fact but others similar to it, finding the consequences of the fact will help us realize the importance of the fact, which perhaps will be insignificant at first sight.

Objectivity here is also very important. What actually matters is not to imagine cause and consequences that sometimes happens but to increase our comprehension of reality.

One of the biggest problems our Movements very often face, especially the review of life is carried out by groups of teenagers or students living in very passive milieu, is the existing gap between the gravity of the problems and their possibilities of action. That difficulty is not solved immediately with the study of the causes and consequences. On the contrary, as far as the analysis is deeper and the big and very complex mechanisms of oppression are realized, the feeling of powerlessness grows and can be a source of demobilization.

And yet it is in that study of causes and consequences that we can find the meaning and importance of small actions. We have said that even in the harsh prison there is place for freedom; inside a severe dictatorship set up for the service of an

exploitative minority, a new man can grow up and space for a new society can be created. When we are living in a society which makes creativity rather difficult, feelings of responsibility, solidarity, etc., even "talking" can be a liberating action. Very small actions carried out among the classmates aimed at fostering and developing the values denied by society can be truly transforming actions. We avoid the word "revolutionary" because of the frequent misuse of it.

An enlarged vision of the causes and consequences of the fact will help the militants to discover the liberating meaning—for them and for others also for the poorest and oppressed people—of the small actions carried out with their classmates, group of friends, within their families, social relationships, their parish, etc.

Here also the Movement (teams of coordination, etc.) has a great role to play: being careful that the militants do not limit themselves to the small actions when they are capable of going beyond and being more efficient in the transformation of the social structures. It is a matter of pedagogical approach.

3. A: As it has been said, it is not a moral judgement which only God himself can make. (St. Paul says that he is not able to judge even himself). What really matters is to go beyond the visible things to discover the hidden mystery, the action of God.

It presupposes some vision of man and society, although it will be shaped through the critical praxis of commitment and faith. This stage presupposes some knowledge of Salvation History as it has been given to us by the holy writers; some historical sense which ought to be developed. This increasing knowledge re-discovered within the praxis and criticized with the praxis of the Church (in her totality and contrasted against the faith experience of the poor and humble people of the earth) will slowly shape a vision of the new man with which we shall criticize reality and our own praxis.

That is, therefore, an essential stage in the Review of Life of our Movements with their very specific pastoral option. It is here that we can bring our original contribution in our action within the milieu (whatever action and milieu: made by teenagers or by politicized students). As it has been said political parties used to fall into some kind of unidimensionality and it is understandable as they must look for political power. But this shortcoming would be hardly justifiable in our Movements. This is the stage which justifies the everlasting practice of the Review of Life of the christian militants. It will make possible the evangelization of the milieu.

It is a stage to make explicit our faith which being done within the Movement, will give the militants the capacity to explain their faith in dialogue with the milieu. Faith will become more and more a vital experience and less a "list of truths."

The sacred books should be present; they cannot be quoted as a "moral recipe" for action, as a code of morals or a "book of wisdom." But they should help us to see better the deep attitudes of the people involved in the History of Salvation, especially the deep attitudes of Jesus Christ. They must be present to help us to see how the Paschal Mystery is going on today among us; how the Salvation achieved in and by

Christ can't be realized today by us, among us and within the world we are living in. They will help us to discover ourselves as agents of Salvation history.

Because the Review of Life is supposed to be a process, the depth and the effects of the christian judgement cannot be the same among teenagers, young people and adult people, among those who are starting that process of reinterpretation of their faith or vital re-discovery as by those who are ahead in that process. So, it is normal that in some stages of the process the review of life does play a moralizing or motivating or dynamizing role for the action, even falling into some simplifications as we have seen in the analysis made by the Catalan Movement (see I d of this chapter). But the Movement must follow the process helping to overcome those stages, and to arrive at the depth and uniqueness of the Salvation in Christ: salvation from sin and death which could only be achieved by Him, Son of God and Son of Man, in Whom only was possible the reconciliation of man with God. It is the moment also to discover the gratuitousness of the participation of man in the life of God which is not due to our human condition...

B: Structures can contribute towards human development or prevent it. What actually matters is to be enlightened in our judgement. An idealistic vision of man is useless or, even worse, misleading. Man cannot live without structures: he cannot be efficient. Praxis itself will help us to understand this.

Also in this critique we shall point out the mistakes resulting from inexperience. The pedagogical approach will help the advisers and the Movement to discern whether those mistakes can be allowed to let militants discover the reality through their involvement because of their serious consequences.

C: The same can be applied to the critique of the Church. Militants will correct their understanding of the Church through the process of the review of Life, until they arrive at the real one: that she is made up of sin and grace; and is a social structure as others but mysteriously vivified by the Holy Spirit.

D: The critique of the attitude of militants: is basic for conversion and to avoid a pharasiac attitude. We want to stress the importance and necessity of this critique, since very often people have fallen (and it is normal) into the vice denounced by Christ himself of "observing the splinter in your brother's eye and never noticing the plank in your own" (Cfr. Mth. 7,1—5).

Here too the process will have to be taken into account and respected accepting the mistakes arising from concrete steps and their corresponding CFISIS.

4. The actions will differ according to the characteristics of each group and the autonomy of the militants in relation to the group. Militants in a very passive milieu will have, perhaps, to decide their own action as a group. When the militants are beginning a process of conscientization the group will have to foster the militant towards action; among the teenagers, the action will be, perhaps, decided and performed beforehand (literacy campaigns, social gatherings, fundraising campaigns,

etc) and limited militants will not decide actions but they will change their attitudes towards the actions they are involved in.

#### f) The practice of the Review of Life

It has been said that the practice of the Review of Life differs very much from Movement to Movement. We have seen the Review of Life as spirit which can lead the whole pedagogy; which requires previous elements and brings new needs. We shall see that when we talk about the complementary tools of the Review of Life.

We go now to see how the Review of Life is applied.

Sometimes it corresponds to the schema we have just explained; it is used in the militants team. It has the difficulties mentioned; we have tried to suggest some elements for overcoming them.

In that case, the Review of Life requires some initiation. Sometimes, that initiation is done following the schema suggested from the beginning. That calls for the presence of an adviser who can help or another militant with a good practice of the Review of Life. In that case that militant needs his own team of militants to review his commitment among

In any case, it is clear that in one hour or an hour and a half the suggested reflection process cannot be fully developed. That means that some of the stages will be shortened. When these using the review of life method are at the stage of initiation it will be useful to lengthen the SEE stage and and look for action. The JUDGE part could be very short but there should be always a while for meeting the Lord present in reality.

From the beginning the action carried out should be in the SEE part of the next meeting. That continuity should be always present.

When the SEE becomes easier more time should be given to deepen the causes and consequences of the "fact" in order to see the whole reality with its complexity.

Afterwards much more time ought to be given to the christian judgement and to discover" of the totality of Salvation Mystery and how it is present in our concrete reality.

As far as the people using the review of life tackle deeply its central points the schema can be unfolded fully in each meeting, the length of each part being different according to the peculiar dynamism of that particular meeting. The whole set of meetings will develop fully the integrated personality of the militants and cohesion of the group. This requires a "review" of the review of life and it is a very important role to be played by the coordination team.

#### A planned Review of Life

Several reasons led some Movements to adopt a "planned Review of Life." The basic reasons are the following: lack of experience of the method; lack of knowledge of reality, of dynamism for action, etc; lack of advisers or trained people to accompany the initiation of

newcomers. And at the same time, these Movements desire to keep the spirit of the review of life.

The so-called "Yearly Plan" or "National Programme" corresponds to that "planned Review of Life." It consists fundamentally of choosing a central axis (fundamental aspect of life or reality: attitudes, problems the student milieu or youth in general is facing, etc.) directly related to the Orientations of the Movement at the International level and to the concrete reality, local or national.

A set of meetings are planned around that axis, foreseeing some aspects for the first part (SEE), suggesting some biblical texts related to these problems and possible actions to be done. Reality and the dynamism of the team of militants itself will colour the meetings.

We can indicate some advantages of that method: it makes easier the task of the coordination to accompany the groups; gives some unity to the development of persons and groups. Its shortcomings could be: some artificial approach to reality; a lack of creativity of militants and groups; some tutelage of the Movement with respect to the milieu; "transplanting" biblical texts on a reality which would demand a deeper reflection on faith, EIC.

During many years of the history of our Movements the so-called "inquiry - campaign" was used. It corresponded to the needs mentioned and avoided some of the difficulties. It was withdrawn as the student milieu found its own autonomy and the militants of our Movements themselves more as members of the student Movement than as "disciplined" members of YCS. That withdrawal of the "enquiry-campaign" corresponded—in our opinion—to a growth in the maturity of our Movements; however it could play a useful role in some Movements. Some Movements which are experiencing great dynamism is retaking this method.

It could be so when the student milieu is rather apathetic and little aware of the reality of oppression it is living in and therefore, not aware and concerned for the oppression of the poor.

That "enquiry-campaign" requires a great effort at coordination. It should come out from the problems found by militants in their action (or non action due to the passivity of the milieu); anyhow it should correspond to the basic axis of the problematic of the student milieu; its own apathy, lack of dialogue, competitiveness in studies, situations of students who are lacking the basic means, absence of student organizations, alienating syllabus, "institutionalized violence" and its various aspects, the gap between students and popular masses, etc.

The coordinating team studies deeply the key-problem, looking at the symptoms of the problem, its causes and consequences (first step of the Review of Life); they reflect on the problem under the light of faith without converting it into a simple ideology and look for possible actions to be developed. That reflection (review of life) of the coordinating team takes quite a long time.

The educative mission of the Movement must be taken into account. From the beginning it must be kept in mind that the student milieu must understand its own identity, autonomy and

responsibility (creativity, responsibility, commitment, mobilization, organization, etc), and be motivated to action.

Such reflections were often published showing the aspects of the problem in relation to the society, its analysis, possibilities of its transformation, etc. The action to be developed by the Movement was planned in several stages. That tool will be more or less faithful to the educative and evangelizing vocation of the Movement depending on the maturity of the coordinating team and the militants of the Movement. So, only some stages or schemas for weekly meetings can be suggested. In the first hypothesis, the grassroots level meetings of militants will begin with the action and commitment of the militants, adding a new question to the schema suggested: "What is the relationship between this fact and the goal of the "enquiry~campaign"?. This gives some unity to the reflection of the militants' team giving them the capacity to "answer" the real and "felt" problematic of the milieu. In the second hypothesis, the advantages and limitations indicated above remain.

The "enquiry-campaign" used to foresee the following steps: The first tried to help the militants discover the problem in perspective and depth while continuing their action within the milieu. The second used to lead the militants towards conscientization of the milieu, while the militants went on deepening the understanding of the problem; the actions used to be "punctual" at that stage. The third tried to dynamize the milieu; firstly, through an enquiry addressed to people in the milieu and made by the militants and those students affected by it; with the results of that enquiry, actions were proposed to dynamize the students who were supposed to become the decision—takers and agents of the final action which was not carried out by our Movement but by the student milieu itself.

I think that the risks of that method are quite clear; primarily that of making our Movement the "leader" of the student milieu; however, in some situations, for instance when dealing with a very passive student milieu, such actions could and should be undertaken as being substitutive. Along her history the Church has undertaken "substitutive" civilizing or assistantial tasks; the risk could be avoid by keeping in mind the goal sought and carrying out the action in the most educative way possible; finally, by stopping that substitution as soon as possible, being aware that success will lie precisely in removing the need for that substitutive role.

Another "planned review of life" is the 'one used to initiate people to the "spontaneous" review of life: It consists of planning the first year's work of an initiating militants' team in three steps, leaving to the militants the task of "seeing" and "acting" but suggesting to them the aspects to be discovered, reflections to be made and inviting them to act consequently. The three steps have the following goals:

First step : TO SEE : Experience of the "personal" with its limitations and aspirations.

TO JUDGE: What man is or what meaning does life have according to what we have seen.

TO ACT : Re-finding our own identity. Reconciliation with ourselves.

In that first step, the following aspects are taken:

- deception of oneself
- a personal aspiration: to be myself
- necessity of loving and being loved
- two desires: freedom and justice

Second step : TO SEE : Experiences in the field of my immediate relationships: the MILIEU

TO JUDGE: Value of communication and living together in our world.  
Christian faith incarnated in the reality.

TO ACT : Discovery of the milieu as place of involvement and for witnessing  
Faith.

Aspects taken in that step :

- the crisis of the adult society (related to personal historical process of relationships with parents)
- evaluation of friendship and living together (communication)
- passivity and activism

Third step: TO SEE : Global vision of the social-political problems coming from the student milieu.

TO JUDGE: Complexity of situations. Option for transformation and liberation.  
Christian faith lived joyfully and tensions.

TO ACT : Personal conversion and experience of commitment in one's own milieu.

Aspects taken in that step :

- the life of the school, college, etc. The classroom.
- problematic of the student milieu.
- "voluntarism" in action (3).

In some Movements the exercise of the review of life made periodically with all its steps is not seen as possible or relevant. They prefer to experience it through the whole dynamism of the movement and at longer intervals. The European report given to the regional Secretariats IYCS meeting, held in Natoye (Belgium), December 1976, says: "The pedagogical method of the Movement is mostly the Review of Life, used at the regional and national levels as well as at the grass-root team level, since both the grass-roots and the national teams meet from and for commitment. The interpersonal relationships are left to a second rank and are not sought by them. The base teams are, therefore, not communities.

The Review of Life consists of:

- seeing again and reviewing the commitment
- analyzing the new facts appearing in the milieu
- exchanging and criticizing the information received

- deciding on the follow-up of action
- deepening the christian life of the Church
- celebrating the eucharist.

“That is the Review of Life; but all those elements are not dealt with each meeting since that would be falling into artificiality and superficiality” (4)

### **The use of the Review of Life in national, regional and world meetings**

The Review of Life must be a dynamic process with the dialectical relation between theory and praxis as its core; a permanent process which is developed in the various organs of the Movement with their own characteristics and which touches the other means of formation such as retreats, study sessions, celebrations, etc.

The schema of Review of Life used in national meetings will differ according to the characteristics of each meeting, but it will take oft fundamentally from the praxis of the Movement moving on to the analysis of the student milieu, society and Church, these analysis will be made with a historical approach and taking into account the dialectical relationships between those realities.

The christian “judgement” will consist fundamentally in discovering the challenges posed to the Church and, therefore, to the Movement (their identity and mission), deepening the nature of faith, the core of the Salvation in Christ, the mission of the Church and of the Movement in their dynamic relation to the world.

The ACT part of the Review of Life will consist of rectifying the dynamism of the Movement and creating the menas (study sessions, etc.) needed to respond to those challenges.

The most obvious characteristic of these Review of Life is their duration (lasting from three or four days to two or three weeks); the larger the region the longer will be the meeting because of the financial cost of traveling.

**(4) European Report to IYCS Regional Secretaries’ Meeting, Natoye (Belgium Dec. 1976. page 22.**

This length of time gives the possibility to see the Movement from some perspective by looking at the life of the grass-roots level teams and trying to correct the possible lacking and aberrations; it also permits a wider and deeper analysis of the reality which later on will broaden the vision of the militants in their “Review of Life”; thirdly, it allows a more complete theological synthesis which will help the "christian judgement" of the militants’ meetings; finally, it gives the possibility to celebrate the Eucharist in a wider context of reality in which the mystery of Christ is being lived.

It would be useful to have in those meetings "resource persons" who could help the militants to do more scientific analysis of reality (sociologists or anthropologists or theologians to deepen the understanding of the respective aspects.

These global analysis run the risk of being—at least apparently—cut off from the concrete reality the militants are living in. The totality of the analysis and the discovery of the complexity and gravity of the mechanisms of domination can become "demobilizing." This danger must be avoided or overcome. But they are necessary if the action of our militants are to be efficient in the long term and if we want to avoid the frustration of our militants developing when they enlarge their awareness of the unjust reality.

They become crucial occasions for the mutual critique between faith–science and praxis.

We have talked of the great importance of our Movements for the Church's life; we must also keep in mind the great number of defections among our militants. We are very concerned by their recurrence. The presence or the lack of those larger and deeper analysis, as well as the deeper theological synthesis, have very much to do with these frustrations and crises.

The solution to that problem cannot be, therefore, to avoid those analysis but to be careful about the way of doing and using them. They should started from the praxis of the militants and take into account the aspirations and problems of the milieu they are acting in. Secondly the relations between that and a wider reality should be seen. Finally, it is necessary to be careful about the way of communicating those analyses. Talks should be avoided and the awareness and maturity of the grass-roots militants should be always kept in mind. We think that is one of the biggest challenges put to the pedagogical capacity of the Movement, its leaders and advisers. The latter, without a vision going beyond that of the militants, will not be able to help the militants to go ahead and their reflection and action will be naive and frustrating (when they, for example, meet deeper and sometimes more aggressive approaches to reality made by other people of the milieu they are working in); but, at the same time, that vision will have to be dosified for its use.

The same could be said of the theological vision and of the possibilities of action. An adviser would have to have a clear picture of the possibilities and limitations of the political parties, of a political praxis truly efficient for the transformation of the society, but he ought to keep silent about it when the level of awareness and commitment of the militants demand it. Thus, the Movement will be able to accompany the process of conscientization and politicization of its militants without any frustrations.

Where theological reflection is concerned, patience is needed to help the growth of the militants according to their degree of christian consciousness. The presence of advisers in those meetings is very important. They will be able to help the assimilation of the findings made by the militants, as these can bring about some crisis in them. They will also help the militants to use in a pedagogical way those elements acquired in the meetings for the life of the Movement. If that presence is not possible they will have at least to be very attentive to the reaction of the militants.

#### g) The limits of the Review of Life

During the explanation of the Review of Life, we have seen some difficulties which makes demands on our Movements and some possibilities to face them. Another set of difficulties come from outside. The most frequently heard in meetings of coordinations are:

- increasing repression
- milieu is hostile to the Movement as well as to the Review of Life: individualistic vision of human beings which suggests personal success as the goal of life, competitiveness as an attitude before others, etc.
- "banking" education dominates our educative systems; looking for efficiency for success in life, etc.
- political commitment becoming an absi, Fite; understood more as adherence to a concrete ideology than as the realization of a personal and free option; secularizing aspect of political commitment;
- "christian" milieu and catechetical formation with a spiritualistic vision of faith or as a syllabus of truths;
- cultural milieus which do not understand and therefore do not accept the emancipation of the youth (especially girls), its critical attitude. Vertically structured societies where everybody looks for orders, therefore developing passivity, etc.
- Disintegrated student milieus in which it is almost impossible to set up groups of action, etc.
- Milieus which distrust politics.
- Absence of a theology to accompany the pastoral approach of our Movement (so, the Review of Life approach).
- Church seen by milieu as alienating and against the attitudes and commitment which are supposed to be developed by the Review of Life.
- etc., etc.,.

It is true that all these difficulties make attempts to practice the Review of Life difficult. However, we think that all these difficulties are also reasons for going on with Review of life. Because those circumstances are alienating, oppressive, or alienated or oppressed they encourage us to develop a praxis that is the counterbalance to that situation.

But the Review of Life, as any means, has its own limits. We must be very aware of it in order to avoid naive absolutizations and to answer efficiently the needs of our militants to achieve their vocation .

The Review of Life is supposed to be above all a decision of starting from life, of transforming life itself in a school of education, of developing for the militants an open, critical and active attitude towards reality, of developing an incarnated spirituality, of avoiding "dualisms" without falling into "monisms of unifying faith, hope and love; in sum, it is supposed to respond to the needs of the vocation and option of our Movements. But that method is spontaneous as life itself is; and it is there that its limits lie.

Review of Life needs to be complemented with systematization from the point of view of knowledge of reality (scientific approach vs. militant approach of the Review of Life) and from the point of view of the knowledge of God (theology, exegesis) and Man (psychology, anthropology, etc).

It must be complemented too from the point of view of action: in relation to conscientization and transformation of society, as well as to community, life, celebration, "feast."

It is true that the Movement cannot and must not overlook the Church; it can be self sufficient in its pastoral effort for neither its militants, nor for the milieu, nor for society. But it must offer the required means for the total development of the militants facing the challenges put to their praxis. That can be done using the means offered by the Church or by the society as they exist and can be reached by the militants; if they are not available there will have to be reached and offered by the Movement itself playing a substitutive role. \*

## 2. Other methodological instruments

In this chapter we shall enumerate other methods used by our Movements for achieving their goals. In some case, they will correspond to the spirit of the Review of Life and they will be the complement; in other cases, they are the only methods used by the Movements; even in that later case, they participate in the dynamism of the Review of Life, since both Movements, IYCS and IMCS, used it both as spirit and method in their international (regional and world) instances. We shall not try to be exhaustive.

We think that the absence of the spirit of Review of Life makes it difficult to overcome the dualism of faith and life, evangelizing mission and commitment for liberation but it is not impossible.

As a matter of fact we know of IMCS federations and also YCS Movements which do not use Review of Life. Despite that they have accomplished a good performance as far as the process of conscientization and commitment of the militants are concerned.

In any case it will be useful to have an evaluation of the means used to describe their potentialities in order to discover their best use. It is important that the revision of the Movement be made in relation to the challenges of the reality and that it helps to better and complete the means used by each Movement.

An exchange of experiences between the various national Movements and federations made with an open attitude could help very much in that sense. As we said before, we do not pretend to be exhaustive in this presentation.

### a) Means related to the knowledge of the reality

- theoretical courses on the reality: developed through the weekly meetings or monographic seminars (series of lectures followed by debates, etc.)

- commission or workshops specialized in the study of the reality. They can be a service set up to cover a necessity brought about by the practice of the Movement of "interests."

In both cases, the results are supposed to be shared by the whole community or Movement.

### b) Theoretical formation of the militants

- Themes of study suggested to the militants: the local or national coordination team

tries to find out the chief interests of the militants, according to the requirements made by the milieu, and suggests some axis of that problematic :

- the members of the Movement meet together around one of these axis, in order to study them in periodical sessions (mostly, weekly meetings);
- the coordinating team gives theoretical elements and information through publications;
- periodically it will be larger meetings which will facilitate the sharing of those studies with the rest of the Movement;

That kind of work allows the deepening of certain themes and gives theoretical elements which will help the action of the militants within the milieu.

- Specialized courses on pedagogy, leaders' training, psychology, sociology, etc., which are complementary or critical. In relation to the formation given by the Education Centers (Colleges, Faculties, etc).

### c) Theology

- Monographic courses, study workshops, discussion workshops, etc., on Bible and Theology : Introduction to the reading of the Bible, Exegesis, meditation of the Bible and application of it to daily life.
- Courses on the Church : her identity and mission; her History. Analysis of the Church in the present day.

Let us underline the importance of that theological effort for our Movements. Their mission is to evangelize: even if it should always come from an involvement and commitment for liberation, it entails the necessity of making faith explicit..

That talking of their faith or the simply fact that our militants are known as christians, requires from them the capacity to explain their own faith, especially in milieus which are hostile to the faith or to the Church. The incapacity to do it is a limitation to their evangelizing capacity and brings about a feeling of frustration in them. It can be the origin of a crisis never to be overcome, with its subsequent "loss of faith."

Therefore, our militants need a deep knowledge of revelation and the Church. Unfortunately, being pressured by their studies, commitment, challenges put by the milieu, etc., our militants have little time for the study of the History of Salvation. That happens often to those who need it most.

Many of the critics made against the Church used 'to be quite superficial and therefore unjust; as they are coming from "non-believers" they do not take into account the mystery of the Church. All that calls for a great effort to study the Church's History with objectivity as well as love and faith.

Yet, it is not enough. Our Movements can and should be a "workshop" of theology. Not being cut off from the efforts made by the whole Church nor with the feeling of

being the best. But, we seriously think that the challenges faced by our militants in their lives and in their commitment within the milieu give them the fundamental elements constitutive of theology, which is a critical (and scientific) reflection of faith.

It is an effort which should be done fundamentally by the militants, that is to say, by the laity. It requires a good understanding of the theological thinking of the christian community linked to the Sacred scriptures.

We cannot look for them alone while doing "theology." Here there is a very important role to be played by the advisers, mainly by those who have a great theological background. The joint work of professional theologians will also be required.

But it is from the "sensitivity" of our militants that a re-reading of the Bible, theology and the History of the Church should be made. That is to say, a rereading made from the "political age" and from the perspective of the poor and oppressed people. (5) Some efforts have been made already in that line by our Movements. One of the most known examples is the "Theology of liberation" of Fr. Gustavo Gutierrez, National Chaplain of our Movement in Peru. But in that line we find theologians more or less linked to our Movements, as Samuel Ryan (India), Tissa Balasuriya (Sri Lanka: Asian Chaplain of IMCS), Aguirre (Philippines), Albert Nolan (South Africa; former national chaplain of our Movement) and many others.

d) Pastoral project

Our Movements need a project. Without it their action cannot be efficient in the long term.

The project cannot be a political one, since that is not the goal of our Movement. It must correspond to their identity as evangelizing and Church Movements and to their liberating option (their educative dimension).

That is the reason why we have stressed the necessity of theological studies and production rather than of the structural and conjunctural analysis of

(5) Cfr. Gustavo Gutierrez. Convergence 374/75. Pg. 26.

our societies. The latter must be present in our Movements, since we want to live our faith within our political praxis: first of all because we must "do" the truth, secondly in order to be able to speak the language of our countrymen. But those analysis can come from outside of the Movement; they can come and, as a matter of fact, they do come from the political parties.

An apostolic Movement, therefore, will not have its own analysis of the reality, but it must take it as objectivity as possible and become a place of confrontation for the analysis made by the various ideologies present within the Movement. The very concern of the Movement should be to make possible such a confrontation; a place where the ideologies could be relativized. But we must keep in mind that the fact of being christian does not give us the privilege of having the right analysis of the

reality; as an apostolic Movement, neither must we have our own political strategy.

On the other hand, we have the obligation to make an analysis of the Church (which ought to be pastoral) and a new reading of the Bible and from it of the "signs of the times" in order to formulate our pastoral strategy.

e) Spirituality

I use the word here in its common meaning. I am referring to the specific time and place for prayer and sacramental life.

- Spiritual retreats
- Celebrations of the Word
- Celebrations of the Sacrament of Reconciliation
- Eucharistic Celebrations

All of them are celebrated in connection with the life and problematic of the militants.

We could not overemphasize the importance of these means. A deep experience of God in silence and within the christian community are indispensable for a real openness to the grace of the Lord and to share our faith in a suitable atmosphere. The communication of faith cannot be coherent if it does not come out spontaneously as a need to share what is lived happily and joyfully.

On the other hand, our militants, perhaps more than other students, feel the need for liturgical expressions of their faith which are fitting to their mentality. Sometimes this is one of the reasons for the students' disaffection towards the religious practices of the Church. It is, therefore, a service brought to the militants and to the Church herself, although it becomes a source of problems.

But, at the same time, this necessity and this service imply a danger: creating a feeling of self sufficiency. The Movement becomes, in fact although not in theory, the only ecclesial space or the only experience of Church. It is again a challenge put to the pedagogical capacity of the Movement. It will have to accept the situation in a concrete moment but try to overcome it afterwards. Our militants must be able of celebrating their faith with the whole Church, with her Head the Bishop, even if it implies sacrificing aesthetic or symbolic requirements.

f) Community and feast

Although the means mentioned earlier are already developing the sense of community and feast, other specific means, are used by some Movements. For obvious reasons, they are very important.

Nevertheless, we cannot forget the "missionary" vocation of our Movements. There is always the temptation to shift our Movements into a "nice room" or space, misleading the militants from their mission to be present within the milieu. Once again it is a

matter of balance. It is clear enough that our militants need the support of their community.

g) Action in the milieu

We have underlined the action and the witness of the militants as being the fundamental element through which our Movements realize their educative and evangelizing vocation and their option for the liberation of the poor and oppressed.

But there are other kinds of action which have their own educative and evangelizing potentialities, especially when they are brought about by the exercise of the review of life of the Movement. Let us indicate some of them.

- Panels or conferences, on themes of social, religious interest, etc
- Organization of courses of theology for students
- Work-camps
- Vacation-camps
- Services of Press, documentation, etc.
- Radio or T.V. programmes, etc (\*)

### 3. Initiation (Reproduction of the Movement)

When the Movement is truly alive; that is to say, when its militants feel its importance, its reproduction becomes fully necessary: "The good tends to diffuse itself."

And yet, one of the biggest crisis lived by some national Movements up to the point of becoming one of the greatest worries of the international Movements, has been their own reproduction. So, initiation to the Movement has become one of the most important issues to be dealt with in a booklet on the pedagogy of our Movements.

It is clear that the importance of this issue will differ according to the situation of the Movements and the problems they are facing (quality, quantity, etc). Here our aim will be to offer roughly several experiences of the Movements corresponding to several conceptions and methods. We shall, however, try to be faithful to the spirit of this document. Let us stress the importance of a continuous reproduction of the Movement and therefore of initiation. Mgrs. Cardjin used to say that it was a permanent campaign of the Movement.

(\*) We know of very rich experiences of that kind of actions where it produced a great impact on others and improved the educative capacity (conscientization, dynamization, deepening of faith, etc.) of those who organized the actions. We cannot offer examples because of the length of this booklet. It is important to discover means to exchange these experiences. The content and liberating capacity of the organizers and their social sensitivity. The present booklet can help a critical evaluation of those actions and its consequent improvement.

The fact that somebody, having had a nice experience within the Movement and remains in it, forgets the initiation of new people to the Movement can be due to several causes. We shall indicate some of them: the militants are so involved in their action that "they have no time for initiation" (it is an incoherence, but it happens); a kind of "bashfulness" arising from

respect for the freedom of the others or a desire to avoid presenting one's experience as the best one; former negative experiences of proselytizing, etc.

Therefore, avoiding a vice of "expansionism" or "proselytism" we affirm the importance of offering the experience of the Movement to other students in order to allow the Movements to continue and intensify their educative and evangelizing mission.

We shall deal with the theme by trying to answer four questions:

a) Initiation to what?

An expansionism at all cost can bring about a loss of identity. Therefore, the outcome will actually be contrary to our intention. And yet that temptation arises when the Movements are living a crisis in their number (membership) and become aware of the necessity to reproduce themselves.

The same problem is faced by the Movements that do not have sufficient leaders to assimilate large number of newcomers.

It is, therefore, very important to keep the identity of the Movement clear at the initiation stage' the Movement has its own vocation it has got a "memory" shaped by achievements and crisis, so it has a personality.

It wants to initiate newcomers to this personality would be a mistake and would turn against those who are supposed to be initiated. Whether in society or in the Church there are many other means for accomplishing the whole mission; our Movements must accomplish theirs.

The Movement initiates one to a style of living the faith in community, to communicate it to others, especially to the students. It initiates one to the option for liberation, lived and embodied in commitment.

There will be some people who may be interested in some aspects of the Movement but will not be interested in others. perhaps the most essential. The Movement must be clear in what it has to offer. We do not want to impose our option, but we want to be respected. We cannot forget here, however, that usually people discover the depth of the proposition of our Movements through the experience of their more attractive although more superficial aspects.

b) Who initiates?

**The Movement** as a whole. It must maintain a constant initiation; through its coordinations it must analyze if it is done, how is it done, etc., seeking the most appropriate ways to do it.

It is the image it gives to itself. As far as it is attractive the Movement will have the capacity to grow. To the extent that it is a faithful expression of its identity a great deal of the above difficulties will be solved.

**The Church:** We mean that the Church ought to be concerned for the initiation of people to our Movements, since they are a pastoral mediation. Unfortunately, sometimes she is not.

It is clear also that the image given by the Church of herself has very much to do with the initiation problem. Therefore, we can recall what has been said about the relationship of the Movements with the whole Church.

In the final analysis we are initiating people to the Church; or we are initiating people within the Church to a specific option in the context of her whole pastoral. All that is said with due respect for the characteristics of freedom, process, complementarity of religions, etc.

**The militants' team:** its whole dynamism of commitment, education and evangelization leads to the initiation. Unfortunately, it used to fall into two extremes both equally wrong. On the one hand, the militants' teams would be very concerned with commitment, transformation of social structures, politicization but do not even bother with the initiation of new people to the Movement. No doubt it is a lack of coherence, the causes of which have been indicated at the beginning of this chapter. At the other extreme, the militant's team would be concerned only with bringing new people to the Movement.

**Every militant.**

**Specialized people:** As a rule, we think that the whole dynamism of the Movement should be enough for initiation. However, due to a number of reasons, many Movements put it under the care of some specialized people such as "extension workers,, teachers, - especially teachers of religion - and pastoral animators.

c) Who is supposed to be initiated?

As a rule students, since our Movements are Students' Movements. Although the Movements (especially through their militants) work in other milieus, or with people of other milieus, the initiation to the Movements should be limited to students. Other people should be led to similar Movements corresponding to those milieus. The articulation within the commitment and the Church will be made through political mediations (broad meaning) or ecclesiastical mediations as we have said before.

The type of students who should be initiated or the attitudes and aspirations they should have will depend on the nature of the National Movement: University or secondary students Movement; whether formed as a Movement or as a Community which welcomes people and later on tries to help them to develop the aims and options of the Movement.

According to the option of IYCS, it was the ideal to admit to the Movement only those students who had done a process of conscientization, initiation to commitment and some discovery of faith (at least of the necessity of reflecting on it within the

Movement). We think that the ideal is always valid. Nevertheless, a great deal of flexibility and tactfulness is needed.

Sometimes people will come to the Movement for religious reasons because they come from christian families, initiated in catechism, etc'. but with a very weak social awareness and almost no commitment. Sometimes they will be very socially aware and committed students with very little interest in faith. In the Movements that are more of community gatherings to welcome christian students, normally initiation is nothing more than the "welcome" itself.

In both hypotheses what is more important is how the process of transformation can be done and it will be discussed in the next chapter.

It will always be very important to have some strategy for initiation but especially when the Movement does not exist yet.

It is very important indeed that the people who must give a first image of the Movement be people with certain capacities of responsibility, creativity, dynamism; strength for setting up the Movement etc. The contrary could bring very many difficulties for the future of the Movement. It is not so important for Movements that are very alive.

d) How can we initiate?

Let us make a distinction between situations where the Movement does not exist and those where it already exists.

The way of initiating cannot be the same for those Movements which are supposed to help the transformation of the militants within the Movement itself and those which choose a true dynamics of Movement (the classical YCS Movement). We shall talk fundamentally of the second; it will perhaps be useful too for the first.

In saying that we do not mean to prejudge the value of each option. As a matter of fact each has produced its own fruits. And both have their own limitations. Continuing both experiences (IMCS and IYCS) with an increasing effort of mutual understanding and coordination, will give us the possibility to profit from the riches existing in both Movements.

— **When we start from nothing** (extension of the Movement)

In that case the initiation is taken over by an "extension worker" who can be a militant, a teacher, a pastoral animator if the Movement is to be set up in Schools, (for secondary YCS) where the Movement does not exist yet. If it is to be built in towns or countries where the Movement is not existing yet, the characteristics of the "extension worker" will have to be quite different. In both cases, it could be somebody who goes to or is living or staying in that place makes contact with the Movement.

We strongly think that the Movement should never be initiated by the Direction of the

establishment, even when it is one of the Church's. it would be very difficult for the Movement to get the autonomy or independence required for the achievement of its critical and prophetic function.

Experience tells us that the establishments, especially those of the Church, used to consider the Movement as an instrument for the realization of their goals, preventing it from being faithful to its critical task. It should therefore be initiated by the students. Although it may be very slow, the initiation ought to be made through a stage of personal contacts through which he who tries to initiate the Movement must meet the right students (qualities, expectations, etc.) to set up the Movement. He will have to find out with them the need of such a Movement (its goals, pedagogy, need of organization and contact with other students sharing the same needs and feelings, etc.) and the need for creating it.

The initiation to the Movement can be conceived in two fundamental ways:  
- to give information about the Movement with an invitation to come to it: the students "enter" into the Movement;  
- to undertake with the students the dynamic of the Movement: the Movement enters into the students. When the later become aware of its existence they will ask to be accepted to the Movement.

IYCS has always seen the second possibility as the ideal one. We think that it must be keenly held on to. Nevertheless, once again, sometimes "the best is the enemy of the good." The second one is so demanding and sometimes so slow that very few persons are capable to go ahead with it, due to personal characteristics or due to the lack of time. Therefore, in some countries or regional coordinations the extension of the Movement is done through inviting people to hear a talk and following that a discussion on the problems of the students; later on, the extension worker will go on with those students who have shown interest in the Movement.

What is absolutely necessary for a good extension of the Movement is that the initiator knows very well to what he is initiating and the pedagogy of the Movement. The extension worker needs a great support of the Movement, in order to review the ongoing initiation and to receive the necessary materials (documentation, meetings, etc.).

**- When the Movement is already existing** (reproduction and growth)

We talk of reproduction because our Movements are constituted by students who are transitory by definition. Students enter school in order to leave it. We cannot forget this. We talk too about growing in numbers because we cannot be happy with the quality alone. Having the latter we must be very concerned with the former if we really believe in our experience although we do not absolutize it.

When the Movement is already established we can emphasising much more the second hypothesis explained above.

Even here we shall take into account the rest of the Church's pastoral: catechetics,

youth pastoral, pastoral of the family, Movements of Intellectuals, Teachers, etc).

First of all, because their pastoral understanding and praxis are not the same as ours. They will ease things for us, or make them difficult. We are not only concerned for the reputation of our Movement, nor even for being the most enlightened people, but and mainly for the Church to be very efficient in her mission. Whatever effort we shall do in order to better intensify or change that which the other pastoral instances are doing will be work for the growth and improvement of our Movement.

Nevertheless, from the point of view of the Movement, the more important means of initiation will be the action team (Part IV,II,1). What has been said there about the dynamics of conscientization, politicization, communication of faith, etc, can be identified with the initiation to the Movement:

it is the way the Movement enters into the students and they discover the Movement acting inside the militants. It will only be necessary to make the Movement known and then to invite them to come in. Here the principle of "the best being the enemy of the good" could be applied in avoiding some kind of humility, an excessive or misunderstood respect for freedom or a fear of proselytism.

In that sense, we say that initiating is almost synonymous with evangelizing. We have said almost, because it could be some people called to the faith to Jesus Christ but not to belonging to the Movement. It will, however be other people who will knock on the door of the Movement without passing through the dynamism of the team of action.

But here we cannot fall into a pedagogical "purism" either. We will have to welcome them as long as they are looking for what the Movements mean.

Another important tool complementary to the preceding ones are the "initiation Sessions."

They are not intended for the purpose of making the Movement known but to give the participants of the session a better understanding of the movement, which has begun with the work of the team of action or through other pastoral means or interpersonal relationships of the militants of the Movement.

Its method must be active if a "discovery" and not a theoretical understanding of the Movement is sought; some time is needed to reach a global (total) vision of the Movement. Some Movements do it by a series of periodical meetings; other Movements devote a week-end to it. It is better if the session can be extended a little.

The schema for these sessions is fundamentally the same as that described for the Review of Life of longer meetings:

- The starting point is the aspirations of the students; whether they can be realized or not: frustrations, problems felt, etc.
- Analysis of the student milieu: of the educative system; of informal education (mass

media, family, religious group, etc), of the values being transmitted through the content, pedagogy, relationships-structure, etc.

- Seeing the causes and consequences of all that: analysis of the society, according to the level of the awareness of the participants, since it is they who do the meetings, accompanied "pedagogically" by some militants and the adviser of the Movement.
- How is faith lived within the students milieu and why is that so? Etc.
- Critique of all that coming from their christian consciousness. Some deep dialogue should begin; at that stage it is possible to compare the various understandings of society, education, christian faith, mission of the Church, etc.
- What is the mission of the Church? How can that mission be accomplished within the student milieu? What could be the role of the students in a process of liberation? Etc.

The Movement should be discovered as a means for realizing the mission of the Church and of the students - as Church - in the liberation process. The Pedagogy of the Movement is seen as a tool for achieving those goals. Introduction to the active pedagogy, especially reflecting on the process they have been living, before and during that session.

#### **— Links between the membership of secondary school and University periods.**

It is quite clear that an experience of YCS during the secondary school period will help the development of our Movements in the University.

But experience shows that such a step is not done automatically. It is because the situations are quite different. In the University the students very often feel much more free. This is especially true for girls. Very often too going to the University implies shifting from one place to another; sometimes the former is a "big" town where one tends to feel lost; the challenges the milieu puts are usually greater; sometimes it is shifting from a catholic school to the non-confessional University, and so on.

Therefore, some "re-discovery" is needed. Pedagogy has to be applied differently; the needs will not be the same, nor the possibilities of action which normally will differ enormously.

I repeat here that the secondary school and the University Movements should each have some autonomy even within IYCS, with their respective personalities. The students who are in the secondary stage of education should develop their militant action in the secondary school and the University students in the University. It seems wrong to "amuse" the latter in working with the former and to give them the feeling that they are preparing to go the University. In many countries most of the students will not go from the secondary school to the University, but will join the peasantry or the industrial working class. (Unfortunately many of them will prefer to enlarge the number of the unemployed and the marginalized of the big towns). A deep experience of the Movement done in the secondary school would prepare them for militancy in whatever milieu they will be later on: university, peasant or worker, joining YCS or IMCS in the University, YCW, YFC, etc.

As we have also said before, university militants can play a role of "advisers" among the secondary school students, as professional people could do it among university students, but it should be under the condition that job does not prevent them from their own militancy in their respective milieu; neither does it justify their non militancy.

Nevertheless, the initiation sessions will be very useful for people coming from secondary school YCS to the University Movement. The rest of the dynamism of initiation is applicable to both work done in the secondary milieu and in the University.

There is some experience of the extension of the work made in the university milieu where nothing was done.

#### 4. Initiation of advisers

We have referred many times to the role of the advisers in our Movements; they are not the leaders of the Movement but their role is very important. That role involves many great difficulties; some of them are intrinsic to the role itself; others come from the social and ecclesiastical milieu.

The adviser must be at the same time companion, identifying himself with the students and militants (according to the circumstances) and being able to keep his own personality being mindful of his own maturity; he cannot push, nor retard. . . He must keep himself always open to learn, but at the same time he must be the memory of the Church, one who is supposed to be psychologically mature. very committed, etc. To be patient and to keep his spirit awake to the urgency of the unjust situation of Humanity, etc.

Other series of difficulties come from outside; the discovery of the political dimension and urgent need for action makes it difficult to devote time to accompany militants' teams which are starting a process; Priests and nuns discovering the importance and needs of the popular pastoral have great difficulty in recognizing the value of work with students;

Their work in our Movements used to create problems for them within their own communities: Priests' Council, religious congregations, etc. All that makes the initiation of advisers for our Movements necessary but difficult. How often, after having been initiated they are shifted to another place and the Movement loses their assistance.

On the other hand, an appointment by the Bishop or religious Superior will not serve our purpose, if it has not been preceded by a serious work with those to be appointed, nor an assurance that they have the vocation for such a job.

Therefore, that is a problem for the Movement. It must look for the right persons, prepare them and seek the necessary permission and/or appointment. Both things are necessary if we do not want to destroy people and in the end remain without advisers.

#### **How can we discover them?**

It must fundamentally be through personal contact; with those who have been militants of our Movement. It is only a question of vocation for that work

This personal contact is not only a responsibility of the advisers but also of the militants.

Another important instrument is the work in the Seminaries and Noviciates. It has many advantages from the point of view of our relationship with the Church and helps a lot to produce priests and religious who are not so cut off from their community.

As a rule, we do not believe that this job should be full-time. It is better if the adviser can be working in other fields; the work within the Movement (the formation the adviser gets from it) becomes more fruitful and is criticized by elements coming from outside the Movement giving it a wider perspective.

### **How can we initiate and form them?**

Many times the International teams of IYCS and IMCS have been asked about the existence of advisers' training institutes. Of course, the answer was negative. Whether we thought it valid or not, we have never considered setting one up.

Though there are many Institutes where pastoral, theology, pedagogy, sociology, etc, are given. . advisers are not forthcoming

Therefore, we believe that their formation must be made within the Movement itself; we think that the Movement itself is a school of formation for advisers too, Many advisers will agree strongly with the following words of a very good Argentinian adviser.

"I came to the Movement with a basic theological formation; it was "healthy" (the Seminary I studied in was very post-conciliar minded); some pedagogical knowledge; very little about marxism; very few means for analysing society: coming from a popular parish pastoral experience;

My work with the Movement has given to me tools of analysis; it has allowed me to make use of my theology and I have discovered my lack in social theory, theology, etc..."

We could go on, but that is enough. It would be very interesting to make a research on what has been achieved by the Movements in the field of advisers' formation and its impact on the life of the Church.

But it is also true that they have been a source of crisis, some of it mortal to the religious and priestly life and faith. Therefore, it is a great responsibility the Movements have towards supporting the advisers; they need to be effectively accompanied (they are also human beings), accompanied in their reflection and problems. For that the advisers team has a great role to play with its meeting at all levels of the Movement.

They are programmed with the same schema as Review of Life starting from the issues, situations, etc., created by the role or work of the advisers themselves.