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Principles Are Not Enough: The Missionary's Role in Socio-Economic Development

Review Author: Gerald W. Healy

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near future?) The words of the hymns in script and the explanations in fine italics are sometimes hard to read.

In indicating the main division and subdivisions of the Mass, the format of this booklet comes out second to Fr. Kellner's. While the divisions themselves are not in any way confusing, the print and the placing of the divisions do lack the striking clarity of the old booklet. Furthermore, the notes of the eight hymns in the Mass would be better placed in the supplement, while the words could be set off in their present place with special type or lines.

Much more could be said about these manuals. Their authors could undoubtedly indicate some practical points passed over in the above summaries (e.g. the use of pictures) as well as the doctrinal or pastoral reasons for a hundred details. But that must be done elsewhere. Both of these authors should be thanked for having done a true service to Filipino Catholics in offering them these booklets. Some among the clergy and laity will prefer Fr. Cavanna's booklet, others Fr. Brunner's. All will find that some intelligent adaptations will be required no matter which one is used, and this is to be expected.

In conclusion, it is fitting to express the hope that these or similar community Mass booklets will soon be published in the chief Philippine languages.

KENNETH C. BOGART

PRINCIPLES ARE NOT ENOUGH

THE MISSIONARY'S ROLE IN SOCIO-ECONOMIC DEVELOPMENT. Edited by John J. Considine, M.M. Westminster, Maryland, The Newman Press, 1960.

This book preserves the fruit of four days of discussion held in 1958 at Maryknoll Seminary by forty-one Roman Catholic specialists in problems confronting the less-developed areas of the world. The specialists were seeking ways to integrate religious and cultural efforts in those areas with action in the social and economic fields. Twelve lay specialists, thirteen non-missionary clerical specialists and sixteen field missionaries chosen for their experience in the matter under consideration made up the panel. Asia, Africa, South and Central America were well represented.

The emphasis was on specific steps to be taken. At the outset, the observation of Pius XII in 1952 was recalled to the effect that the time is long past for repeating principles over and over, for

searching for new goals; the one thing that was wanting was the realization of these goals. So the discussions and the book are concerned with the practical applications of Catholic social doctrine to concrete problems found in these areas. The rich motivation found only in Catholic social doctrine led them to seek the best available scientific approach to the modern problems of so many of the human race.

The role of the missionary as catalyst was emphasized; it is by exception only that he is a technical specialist. Community development, the modern technique for the over-all approach to socio-economic development at the community level, was reviewed to make the missionary aware of this all-important assistance. The importance of knowledge of the people through social anthropology, particularly through the study of cultural change, was shown by means of interesting case studies as often constituting the difference between success and failure.

There is rich pastoral doctrine in this book for every cleric because it touches on so many phases of modern life especially in countries striving to change from a predominantly agricultural economy to an industrialized one. And the need of such a change is proven by experience, as the experts show that the demands for more food for an "exploding population" will gradually lead each country to mechanized modern farming which in turn will reduce the number of jobs available on the farm and speed up the world-wide migration to the big cities. This very need of maximum efficiency in farming raises the question of the wisdom of well-intentioned efforts to break up big estates. In some countries it has led to a serious drop in production and could even lead to the impoverishment of the very people the movement was intended to benefit. Experience shows that good intentions are not enough in handling the problem of big estates. This in turn brings up the question of the kind of ownership that will satisfy the requisites for the full development of the human person as stated in the papal encyclicals.

Another important problem treated is a sociological one with profound missiological implications: the approach of the missionary from the West to the family structure that is prevalent in most of the non-Western world, the extended or joint family system. This is opposed to the conjugal unit or nuclear family of much of the Western world. Despite the limitations and weaknesses of each type there is still a basic strength and function of each that must be carefully evaluated before there is talk of change. Missionaries who have lived under the Western, nuclear structure may make a serious mistake misjudging the extended family system; noting the weaknesses and missing the good points they may be tempted to introduce a change and reap a whirlwind in a chain reaction they never could have foreseen. The pressures on the extended family due to the swift

economic and social changes of our era make this problem a very complicated one in the developing nations.

The role of the priest as "liaison officer" between the available government agencies and United Nations and other agencies is stressed over and over again. The wisdom of such a role is shown by the saving in time and energy and the obvious advantage of avoiding duplication of effort. The priest often has experience and the indispensable trust of his people to contribute to such movements. Government agencies have learned the wisdom of such cooperation and no group tries to monopolize such efforts today; too much is at stake and the complexity of the problem is appreciated more each year. Consultation with a missionary who has spent years in the area may spell the difference between success and failure; the missionary's cooperation with such agencies may make the difference between a Catholic community and a number of isolated and poverty-stricken families.

It is a far cry from the image of the missionary of the past exerting himself, often on a heroic scale, to alleviate the suffering of his flock. Today the accent is on removing the causes of the suffering, on preventive measures rather than remedial ones. As one of the experts noted, the missionary must begin at the bottom; he must talk of food, of the weather; he must open the road to confidence by talking to the farmer as a man. "He has a big role to play in applying the social justice of the Church to millions of farmers all over the world." Another noted that it is not the direct problem of the missionary to promote the industrialization of a country but he gets into this problem through the dire poverty that he encounters among his people. The people may live within a prison formed by their own poverty and ignorance. The missionary can help to liberate them through his contacts with outside agencies and the application of his superior education. The priest will be interested because he knows that whole nations have defected from the Faith for economic and political reasons. He knows that a maladjusted economy can be at least the occasion, the excuse, for leaving the Church and joining the screaming revolutionaries who claim that they have the answers for the masses of the people.

Urban problems are analyzed and the need of a definite plan is strongly stressed. The importance of influencing organized labor in the cities where more and more of the population will gather is demonstrated. The work of Father Walter Hogan, S.J. in the Philippines is singled out for special commendation, an example of a missionary who has not waited for the field of industrial relations to be preempted by the Communists or anticlericals. The peculiar difficulties of his apostolate among organized labor unions are related with

true insight stressing the need for avoiding the slightest appearance of interference in the internal affairs of the organizations. The priest in such a position must prove that he is seeking the genuine good of the men and that he believes wholeheartedly that it can be gained only through a strong labor organization. Monsignor Higgins, the expert in this field, expresses the belief that the "majority of effective trade union leaders in underdeveloped countries are going to continue to be either socialists or some variety of secularists, unreligious or anti-religious persons". Every missionary can immediately see the evil consequences of remaining aloof from a field where more and more of his parishioners are to be exposed to un-Christian influences as industrialization spreads perforce.

Rich in bibliographical material, readable, practical, challenging, replete with examples, this book should provide profitable hours to every cleric who wishes to check this image of the modern priest against the one that he has built up over the years. The images of the "*convento* priest" or the "sacristy priest" will be dissipated as so much mist and fog obscuring the true dynamic concept of the priest very much concerned with restoring all things in Christ.

A quote on the dust jacket from a letter of Pope John XXIII reinforces the thesis of the book, that "we have today an undeniable duty towards men, in justice and charity, to do everything possible to ensure the subsistence of undernourished peoples, to develop everywhere a more reasonable exploitation of the riches of the soil and underground for the benefit of a rapidly-growing world population and to safeguard at the same time the social equilibrium of the regions affected by this economic development." His Holiness affirms that the Church gives the encouragement of her moral authority to this act of human solidarity and that "She has long participated in it, through the labors of her missionaries who, sent to the five continents in the service of souls, prove their devotion to the bodies they tend and the minds they instruct."

GERALD W. HEALY

FREEDOM IN EDUCATION

PHILOSOPHY OF THE STATE AS EDUCATOR. By Thomas Dubay, S.M. Milwaukee: The Bruce Publishing Company, 1959. xii, 237 pp.

This volume, originally a doctoral dissertation presented to the Catholic University of America, undertakes a philosophical analysis