

INTRODUCTION

Arthur Brandenberg.

Perhaps I had better introduce myself: I am Art Brandenberg from the New York Region. The basic operating image which gave rise to the image out of which this report stands is that of the long distance runner. For it suggests that only the one who has come to terms in depth with his own being, with what it means to be a solitary, can practice effectively in the kind of adventure, the kind of journey we have just been on in India.

I think there are times in our international work when one felt and relied deeply upon team experience, that one moved about in the vast sub-continent of Asia as a colony. One felt the support, not only of ones teams mates, but also of the movement and the community here. I think that is still there, but, that support has to be appropriated within the image of the long distance runner, not only because communications have become difficult, if not impossible between here and the third world, but because within the experience of the team itself, one is increasingly aware that one is operating over the abyss in the third world, and that the team has to be divided and sub-divided again and again, and that many times we found ourselves literally working as solitary people.

We feel this report has to be located somewhere within the history of reporting to this order on the work in the Asian sub-continent. If you take this as the third major report in terms of our teaching, maybe, the first one would have been sharing with you the raw data about the area to help us get our p spirits around that vast enigma. The second report had a downbeat on the courses, for the last trip was the first in which we had a full round of courses, there being such as ten in India and West Pakistan last time.

We feel that the down beat for this trip is on preparation, getting ready for the future, so that when we share with you data about the social vehicle, or the religious mode, our intention is to address you as those people who, if you have not decided this morning must decide to be ready to go to the sub continent tomorrow if necessary. Therefore we have tried to put everything we say to the test of --" just what would be helpful in preparing a person or an Order to pick up this vast undertaking". We sense our own mood as one of shifting from one kind of fight to another. I think even as late as three months ago our fear was still fear of failure. Now, it clearly the fear of success, that as we talk about the spirit movement taking shape in the area, and it is possible for us to give shape to that now, we are like people taking hold of the tail of a sabre tooth tiger.

The decision we need to make is whether or not we teach courses or bring into being a spirit movement with shape and form. It is a hard decision, for if we choose to be a spirit movement we shall have taken

decision, for if we choose to be spirit movement we shall have taken a task which may very well consume as nothing has before. With this new kind of fear we report to you, but with enormous joy in the midst of it, for it is the fear of standing before the Mystery which claims a persons life, with destiny and purpose, and transforming it into mission.

The structure of this report is under the four categories of:- the trip itself; the social vehicle, the new religious mode, and the future of the movement. The pattern we will use is: the objective data, then some reflection on that, followed with interpretative comments, and finally, pulling out one or two imperatives in each of these dimensions.

I. " THE TRIP "

The operating image for this presentation is "Wall to Wall". The image arose out of impressions on arrival in Calcutta, of people, smoke, cows, ambassadors and so on, being as "wall to wall".

Make accountability with that image as signifying the style, formulation, and the perspective of the trip itself.

Statistics:

| PLACES | COURSES | PEDAGOGY | | | ENGINEERING | | | | SINGAP POSSIB |
|-----------------------|---------|--------------|--------|----------------|-------------|--------|---------|--------|--|
| | | PARTIC IPIS | SPEAK. | PARTIC CONTACT | LETTERS | CABLES | FLOW UP | VISITS | |
| 12 | 16 | 450 | 19 | 778 | 45 | 18 | 20 | 50 | 50 |
| TOTAL OF THE 3 VISITS | 26 | 685 grads | 34 | 1,665 | | | | | RECOM FORTING 20 to make TRIP |

Pedagogy does not exhaust the program, one has to be a guru and a social engineer as well.

The Guru has to gather friends, have a session of sharing vision of Church. Preparation for the future. Communications proved a problem, as did funding. Course came off because of full participation in life and goingness.

Calcutta Courses (2 weeks) Had a total of three courses. With the Roman Catholic Order of the Brothers of Charity who were most helpful, then at Loretto Convent with a small group of laymen. The third Course washeld later in the tour.

Encountered "victim" image, nothing can be done.

In Karachai, at the RC seminary, 17 students and the faculty participated. Made crucial friends for the future, for these men will be serving in local parishes in the future.

re Formulation: Did not have Calcutta meeting, and the Calcutta courses were poorly recruited. Only 5 of 16 courses could be counted on when we arrived. Funding was short, and from five to six thousand dollars needed. Representatives would have been from a small area only. The area to be

RECOMMENDATION: Formulation come after Singapore

We have only scratched the surface a little deeper. If we can count on 26 genuine colleags, that would be enough to get sub-Asia "off the ground"

The challenge is in being confronted with the abyss. One does not give up, but takes a relationship to it.

oOo

II THE SOCIAL VEHICLE.

Make presentation on the image of the long distance runner relative to the Social Vehicle.

What is it like to run into the collapse of the Social Vehicle?

- 1) Like a Volcano. You are always up against contingency. Have to live out a decision about the future. Always up against political uncertainty. The situation is that in Pakistan you go underground if need be.
- 2) In the Third World, revolution is imminent. In India there are three groups, at one extreme is the S Sina, which is facist, at the other there is the Communist Party (russian style), and both of these are up against the Christians. The Congress Party stands in the middle of the road. Political manouver to block in the local situation is employed. It is in relation to an Elite and not to the people. Need-- not better organisations but a new organisation to deal with humanness.
- 3) Illusion of Order. India is a series of regions and not a nation. Anew kind of neo-colonialism operates, and the whole system operates out of that. The government subsidising as practiced points to the collapse of the social vehicle, and the lesson is quite clear: "avoid social concerns, and be concerned with the creation of justice"
- 4) Grass Roots Revolution. Noxolite Party. Took situation over by use of bows and arrows. Congress passed law to outlaw bows and arrows. The Congress inadequate. Village conversion tactics-- grass roots -- to change the mind set of every last villager. growing. Dr Peter Williams. Course graduate- decided to Love West Pakistan. gathered 6 cadre members members to reformulate small village.

III RELIGIOUS MODE.

Indigenous Church actually is the Church struggling to be indigenous.



SIMPLICITY. (of the way life is. Submit to life= obey. Obey perverted to resignation...)

SUB-ASIA..

COMPLEX (Rational= conquest)

In the struggle with being indigenous the attitude is summed up in the comment: "we do your thing in our own language" and that is taken to be indigenous. The need is to involve self in society and let the liturgy evolve out of social creation.

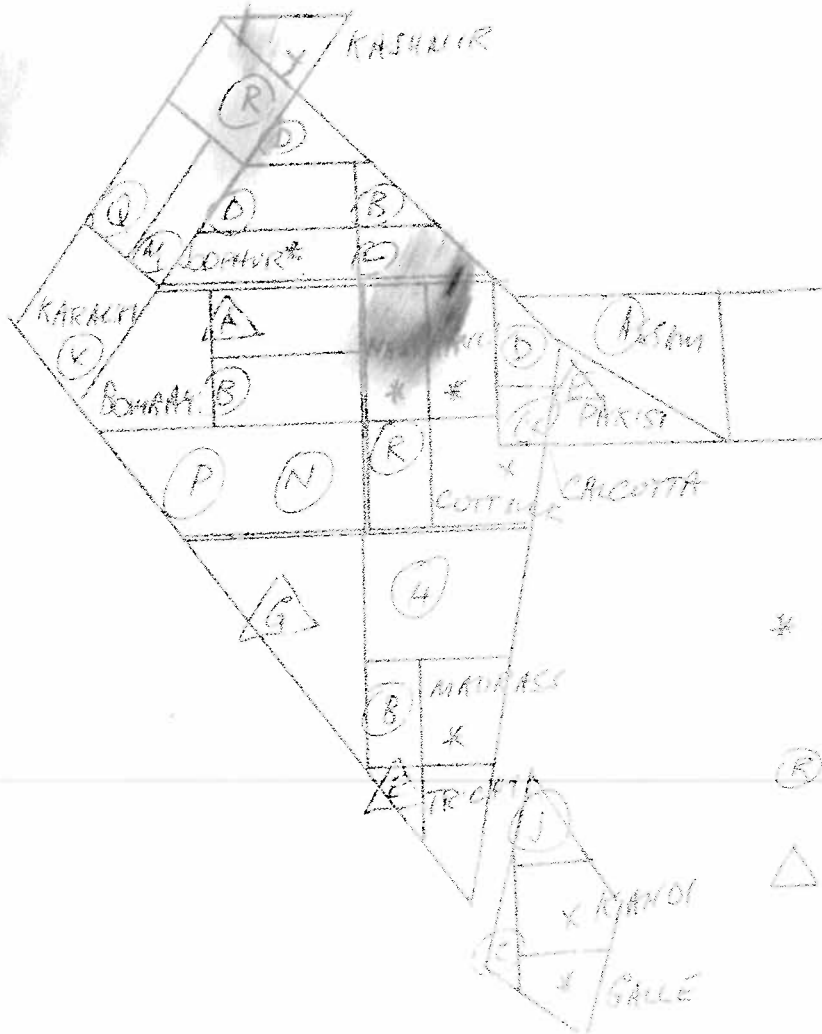
Another issue is the struggle to begin the social creation, and this lays down the demand on model building. The need is to translate their visions into concrete reality. They have tended to work on basis of how to work around problems rather than get rid of the blocks.

2 things have got to happen: the risk has to be taken to articulate the "contentless word" and articulate in the context of India and the sub Asian area.

That would mean presenting the Church Lecture as in the context of the history of the Church in India and its heritage rather than through western church history.

The Roman Catholics need to be worked with. They still operate out of a parish stance, that is out of a geographical entity. In Formulation the RC's are way ahead of the Protestants.

There is need as well to related to the Seminaries, especially as they tend to lag in being abreast of current trends and ideas.



* No COURSES HAVE BEEN HELD

Ⓡ benachalan

△ parish parichalan to move ahead

IV. PROBLEMS - PRACTICAL OBSTACLES

- 1) distance and facilities-- must build into plans TIME
- 2) communications system gone--
no telephone,
cables hopelessly garbled
letter; 3 weeks inland from Bombay to Karachi.
always have one person in advance for personal communication.
- 3) Sheer poverty of clergy. 2 months salary to use plane inland.
- 4) "Planning" mindset -- don't count on courses having really been set up.
- 5) Competition - renewal of Church - several have made that their thing - feeling you are intruding on something that's assigned to someone else.
- 6) Internal strife within Church. The clash of the fundamentalists and the modernist.
- 7) Visa problem.. limited to 6 months tourist; even problem of whether you can get in as a tourist. Must create time-line how can get movement sustained within six months..
- 8) Victim Image-- this has a stranglehold on the nation.

| TIME LINE SUBMISSION | 6 mos | | 6 mos | |
|----------------------|--|---|---|--|
| | FALL | WINTER '70 | SPRING '70 | |
| Academy | 2 colleags working in 1) Ped, Trng 2) Followup 3) Set up for next round of courses. | 4 xtra colls tot = 6 pers allow 1 as advan person Can be done on 1 visa. Courses + systematic UR Course. | 2 stay. submit-- 1) major reformulation 2) Council I 3) Follow-up (on Visa 2) | |