

Indian Tribalism:

The Communist-Missionary Ideal for Brazil in the 21st Century

Plinio Corrêa de Oliveira
November 30, 1977

Querida Amazonia Predicted 40 Years Ago

When Pope Francis presented the primitive life of the Amazonian Indians as a model for the Catholic Church and Christian Civilization in his latest Apostolic Exhortation *Querida Amazonia*, one can wonder whether this is just one more of his surprising personal initiatives or a long term plan of the Revolution.

For many historical reasons, we can affirm that the latter hypothesis is true. Indeed, Prof. Plinio Corrêa de Oliveira had defined this goal as one of the aspects of what he called the 4th Revolution in his masterpiece *Revolution and Counter-Revolution*. He gave the name *Tribalism* to this long term historical process and characterized it as having a philosophical explanation – Structuralism – and a social-economic correspondent – self-management.

Not only did he predict Tribalism in that important book, but he also entered into specifics on how it would be put into practice. In the work being carried out by Brazilian Bishops and missionaries with the Amazonian Indians, he discerned the model that the Revolution would apply in the 21st century.

He made this prescient analysis in 1977 and published it under the name, *Tribalism: The Communist-Missionary Ideal for Brazil in the 21st Century*. In this prophetic work Prof. Plinio basically predicted the guidelines of *Querida Amazonia* as well as those of the Amazonian Synod and the missiology that inspired it, which has been constantly encouraged and promoted by the last three pontificates.

We hope the reader will benefit from this remarkable analysis.

Tradition in Action
June 2020

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When dozing off, at times one hears and learns...

Taking advantage of his vacation time, a tourist leans back in a comfortable hotel armchair and closes his eyes for a nap, pleasantly doing nothing in a position of repose.

Gently, he allows his mind to scroll through his memories looking for some that will relax him and invite sleep.

But the imagination is almost always capricious. And every caprice by nature is obstinate. The images presented to him – perhaps because of the beautiful forest he sees in the distance – are pictures, audio-visuals and films that he has seen on different occasions about Indians and their customs, dwellings and rituals of festivity, mourning and war.

The nap candidate finally manages to escape that indigenous persecution, hardly propitious to relaxation, and with lowered eyelids in the insistent quest for sleep, he draws from his memory, softly and gently, a remembrance of some great city of the West: Paris, Venice, Rome, London, or New York; if not São Paulo, Rio de Janeiro or Buenos Aires.

Our tourist relaxes. He feels sleep approaching. But, as he begins to doze his ears pick up what persons sitting together in a group of chairs in the same hotel lounge are saying. It is two voices conversing.

By a rare coincidence – is it telepathy? – the topic of the chat is a commentary on those first savage pictures that had importuned the unfortunate nap-hunter.

One voice inquires: “What, then, is the type of conglomerate that should serve as a model for the human habitat: the village huts or the large city?”

With a somewhat indolent surprise, the tourist asks himself, his eyes still closed, who could even raise such a banal question whose inevitable answer is obvious.

Thinking this, he does not lose hope for a nap. Banality is soporific by nature. Who knows if it might not help him doze off to sleep?

But, shortly after, he hears another voice that responds emphatically to the first: “The tribe is the model of the future. It represents a way of being, thinking, wanting and acting for man that will shape the societies in their phase of collapse in the 20th century and, above all, the societies that will form in the many other centuries to come.

“The great urban concentrations of people in the civilization of consumerism, which until today charm and thrill so many persons, in fact represent the past, decrepitude and death, ultimately, everything that must disappear.”

This remark was too much for the tourist. He opened his eyes to look for the “crazy man” and was no longer able to sleep,

Meanwhile, the emphatic voice continued: “I am not the only one who thinks like this. In Brazil, the most modern missionary action follows precisely this thinking. Have you heard of the *aggiornati* missionaries?”

“No. What is that?”

“Well, it is time for you to learn about it. *Aggiornato* comes from *giorno*, which in Italian means *day*. *Aggiornato* is, therefore, the missionary that proclaims himself up-to-date with the post-conciliar New Church.”

“And then, what?”

“The *aggiornati* missionaries want to protect the indigenous peoples – who have lived happily until now in their simple huts spread out here and there in the deep jungles – from the risk of being annexed to today’s ‘civilization.’ They are remnants of an immemorial past, for sure. But, above all, they are living lessons for a wise future...”

“In the so-called savage tribe, there are no arrogant employers or bosses. The cacique is just an advice-giver. Everything is resolved by the consensus of all. Among the Indians, there are no farmers or settlers, employers or employees, owners or marginalized, rich or poor; there are no laws, regulations, public departments, fees and taxes, all of this hell that you know. In short, there is nothing that divides, demands hierarchy and strangles.

“The spontaneous nudity of both sexes is complete, or almost so. Everyone walks at ease in the jungle, looking for tidbits to eat: fish, birds, beetles or fruit. On their return, they share with the others everything that they caught. No one wants to be more than anyone else, nor does anyone think much about tomorrow. It is, in short, paradise on earth.”

Showing no surprise at this unexpected dithyramb, the other interlocutor asks: “And what about us? Will we continue to be tied to this life that we lead?”

The response is quick: “Didn’t you catch it? In the world of the white man, it is also necessary to end this mania for money, capital, profit, luxury, status and inequalities. The future lies in dividing everything equally, ending competition and ‘careers,’ liquidating the immense economic, political, administrative and social structures. The megacities and countries have to be dissolved so that the people can form galaxies of small autonomous groups, spontaneous, free and fraternal. The Indian, in short, is much more a model for us than we are for him.”

“Are you preaching, then, a general dismantling?”

“Yes. But a constructive dismantling, because from it a new world will be born.”

“And how should this be done?”

“I know that many people already want this, important people – internationally renowned thinkers, scholars and writers. Have you heard of Lévi Strauss, for example? He is a famous ethnologist, currently the head of the Department of Anthropology in the *Collège de France* in Paris, the leader of Structuralist thinking today. For him, the indigenous society, which has ‘resisted History’ and continues to follow the

way of living of the pre-Neolithic period, is the one that approaches the human ideal as close as possible. And we must return to exactly this type of society.

“When the majority of people will want this, it will irreversibly happen. Really, it won’t even take that many. It will be enough when, at a certain moment, this becomes fashionable. How many revolutions reached the heights of victory because they were carried by the winds of fashion?”

The questioner continues: “But, in the end, in addition to those thinkers you mentioned, who is supporting you now?”

“Look, I know very well what is happening in the Church, because I am a missionary priest.”

Crossing his legs in bermudas so short that they could almost be a loincloth, the emphatic young man draws a long puff from his cigarette and continues in a lower voice: “Who supports this movement? It is priests and nuns, and also some laypeople whom we are convincing. It is Bishops especially. But don’t ask me their names.”

“I see. You are communists and don’t want trouble with the police.”

“What nonsense! Communism as it is in Russia is outdated! The dictatorship of the proletariat, State Capitalism, elephant-sized administrative networks – all of this has to end too. In a certain sense, we are communists, of course. But we don’t stop there. Take State Capitalism, for example, it is outdated since we don’t want Capitalism or the State. We go beyond these old things...”

Most definitively, the poor nap-hunter can no longer find sleep. He wants to escape this heavy news that is making his ears hurt, but curiosity holds him fast. Many questions assault his mind. It is easy to imagine what they are...

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To respond to such questions, nothing is better than to hear the ecclesiastical voices, and especially the missionary voices, from the highest to the lowest levels.

In order to facilitate the reader in the task, both attractive and complex, of analyzing what these voices are saying, we will first present the traditional conception of the Catholic Mission (Chapter 1) and, then, a condensation of what the “updated” missionaries think (Chapter 2).

After making the confrontation between the two different conceptions, the reader should be able to interpret the voices – that is, the very texts – of these missionaries, which are offered in Chapter 3.

Do not rush too quickly over these texts, dear reader. Take time with each one and carefully measure the abysses to which they invite you. Listen to those who preach the dismantling of the contemporary family and society, the extinction of modesty and the death of the whole Christian tradition. Hear them accuse the white man, who came here to help, of being a tyrant and an oppressor, of being bloodthirsty and a thief.

Listen to how they rant against the *Bandeirantes*¹ and missionaries of centuries past. They do not even spare from their critiques the sacred work of the great Brazilian missionary Fr. José de Anchieta, whose almost super-human moral profile achieved such magnificent missionary success with the indigenous peoples. Hear them call out to the youth of seminaries, monasteries and the entire country to take up this tribal “neo-communism,” which boasts of being more communist than Communism itself. Consider this cohort of utopian demolishers with its two Bishops in the vanguard: Bishop Pedro Casaldáliga and Bishop Tomás Balduino.

And understand, finally, that this constitutes a real danger for the Indians, but less for them than for civilized man. It is, in the final analysis, an onslaught of ecclesiastics against the Church, and of the civilized against civilization.

What is the poor Indian in all of this? Once more, he is a bone of contention in the fights among the civilized people. The civilized people – some of whom want to conserve civilization, some who would re-Christianize it, others who would sink it into the errors that agitate it. And still others who are trying to raze it.

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Having read this book, what should you, dear reader, do?

Resist, dear Brazilian, unless the Catholic fiber and spirit of trail-blazer of days past have died in your soul.

If this fiber has died, there is no remedy: The white demolishers, in an act of suicide, will raze the work of their ancestors. For the advantage, of course, of new forms of propaganda of red imperialism.

This will be the inevitable consequence of such a situation, since even the best will no longer have either the Faith or the fiber of old.

It is to be hoped that things will not reach this point, for there are many encouraging reasons for hope.

Dear reader, get involved. Spread everywhere and in every way you can the knowledge of this “neo-communist” onslaught. And glory will be given to you for having contributed, with your voice, to the great cry of alert that can save Brazil.

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¹ *Bandeirantes* were Brazilian explorers of the 17th century who extended the country's territory by planting *bandeiras*= *flags* as landmarks of new borders. Central and South America had been divided between Spain and Portugal – the two principal Empires behind the discoveries – in the Treatise of Tordesillas signed by the two Kingdoms in 1494 and ratified by Pope Alexander VI. Other treatises had modified those borders in the 16th century, but it was principally the work of the *Bandeirantes* in the 17th century that helped to give Brazil the size it has today. They are celebrated as national heroes and founders of great families and to this day their epopee is honored.

CHAPTER I

The Traditional Catholic Concept of the Missions

- The end, to evangelize.
- By evangelizing, to civilize.
- By civilizing, to do good.

If the reader were to glance over the texts in Chapter III – taken predominantly from “updated” missionary sources – he will find concepts here and there that shock him. This certainly would not have happened years ago should he have come across missionary literature that was not *aggiornata*. The contrast illustrates a radical modification in mission doctrine. For some time now, this modification has deeply penetrated Brazilian missionary circles, where it spreads with the discretion and speed of an oil slick.

As we shall see, this transformation interests not only specialists, but **profoundly affects the future of the Church and Country**; thus everyone should be alerted to it.

This transformation aims to release a dangerous wave of agitation in the world of the jungle, a wave which would swell to yet a greater tide that would inundate the cities and cultivated lands.

From the wild jungles to the cultivated farmlands and cities in open development: Thus could all of Brazil be shaken in this way...

1. Concept of Mission

In the missiological doctrine of the Catholic Church, nearly 20 centuries old, the concept of the Catholic mission, its aims and its methods are perfectly defined.

This doctrine coincides with the way of thinking and feeling of the average Catholic reader. For this reason, we can already be certain that the following paragraphs will not shock anyone. On the contrary, they will seem quite normal.

Mission comes from the Latin word *missio*, from *mitto*, that is, “I send.” The missionary is, therefore, someone who is sent (a bishop, priest and, by extension, a religious or layman). The missionary is one sent by the Church in the name of Jesus Christ, Whom he represents, to non-Catholic peoples in order to bring them to the true Faith.

2. The Supreme End of the Mission Is Essentially Religious: the Glory of God and Eternal Happiness

The Church teaches that the normal way for a man to be saved is to be baptized, believe and profess the doctrine and law of Jesus Christ.

To bring men to the Church is, therefore, to open the gates of Heaven to them. It is to save them. This is the purpose of the mission.

This salvation of man has the extrinsic glory of God as its supreme end. The soul that has made itself similar to Him through the observance of the Law in the struggles of this life is saved. Thus, this soul will give glory to God for all eternity.

Every likeness is, in itself, a factor of union. The soul united to God in this way attains the plenitude of happiness.

3. Effects of the Mission on Temporal Life

a. Order

The glory of God and the perpetual happiness of men are the most transcendent of the missionary goals. This does not prevent the mission from having temporal effects that are also very elevated.

Indeed, God created the universe in a sublime and immutable order. And since man is the king of this universe, this order is admirable above all in what relates to Him.

The precepts of the natural order are expressed in the Ten Commandments (cf. St. Thomas, *Summa Theologiae*, I.II. q. 100, aa. 3, 11), confirmed by Our Lord Jesus Christ (“I did not come to destroy the law, but to fulfill it.” Mt 5:17) and perfected by Him (Mt 5:17-48; Jn 13:34).

Now the observance of order, in any sphere of the universe, is the condition necessary not only for the conservation of order, but also for its progress. This is true especially for living beings and more especially for man.

b. The Greatness & Well-being of Peoples

Hence it follows that the Law of God is the foundation for the greatness and well-being of all peoples (cf. St. Augustine, Epist. 138 al. 5 *ad Marcellinum*, chap. II, n. 15).

To Christianize and to civilize are, therefore, correlated terms. It is impossible to Christianize seriously without civilizing. So also, reciprocally, it is impossible to de-Christianize without disordering, brutalizing and forcing a return to barbarism.

4. The Mission & the Indians

a. Contact with Jesus Christ

To be a missionary in Brazil is principally to take the Gospel to the Indians. It is also to provide them the supernatural means so that, by practicing the Ten Commandments, they may reach their celestial end. It is to persuade them to **free themselves** from the superstitions and barbaric

customs that **enslaved** them in their millennial unhappy **stagnation**. Consequently, it is to civilize them.

Here let us emphasize that while it is proper for the Christianized and civilized man to always progress in the upright and free exercise of his intellectual and physical activities, the Indian is a **slave** of a stagnant immobility which, from time immemorial, has hindered all possibilities of true progress for him.

Presenting himself to the Indian, the missionary of Jesus Christ has the right to say, “*Cognoscetis veritatem, et veritas liberabit vos*” (“You shall know the truth and the truth shall set you free”) (Jn 8:32).

b. Contact with modern neo-Paganism

It is understood that for the Indian, contact with the missionaries necessarily brings contact with civilization. It is not contact with a chimerical civilization pulled from the clouds; it is contact with Western Civilization as it is concretely. To the extent that this civilization still has authentically Christian ferments, it will be rich in spiritual and even material benefits for the indigenous people. However, to the extent that the germs of decadence and neo-Paganism work this civilization, there is the risk that the Indians can be polluted in body and soul.

c. A disconcerting problem

This circumstance creates disconcerting difficulties for contemporary missionaries. In taking Jesus Christ to the Indians, how can they prevent the Antichrist, or modern neo-Paganism, from following close at their heels?

5. An Impossible Solution for the Missionary: To Do Nothing

a. The power of Our Lord Jesus Christ over upright souls

The problem, however complex it may be, cannot serve as a reason for the missionary not to go to the Indians. They cannot refuse to bring Our Lord Jesus Christ to them on the grounds that the modern Antichrist will come immediately after Him. This would be to ignore the power and goodness of the Savior. In all upright souls – certainly among Indians also – Our Lord Jesus Christ is infinitely more powerful than the Antichrist.

b. Contact with Western Civilization

When dealing with this topic, we must not crassly confuse modern neo-Paganism with Western Civilization. The latter was Christian for more than 1,000 years even though sadly it can no longer be called so. Still, it conserves much of its Christian character from times past. Just as certain stone buildings retain the heat of the sun’s rays as dusk closes in, so also Western Civilization, although it can no longer call itself Christian and despite the total decadence into which it is sinking, is still warm from the beneficial action of the Sun of Justice (Mal 4:2), Our Lord Jesus Christ, during its long centuries of past fidelity.

Hence it should be concluded that it would be senseless, simplistic and even fanatical to pretend that the Indians have nothing to gain and everything to lose by coming into contact with Western Civilization

c. The influence of the true priest

In the present-day civilization, the mission of the true priest is to fight. He fights for everything that comes from and leads to Jesus Christ. He fights against everything that proceeds from evil and estranges one from Jesus Christ.

If the Indian sees in the missionary this valiant attitude of discernment and battle, he will have the grace and good example to benefit from this Civilization without being corrupted by it.

d. A Byzantine problem

Further, in the concrete reality in which we live, it would be perfectly byzantine to discuss whether or not the Indians should receive, with the missionaries' presence, the influence of our civilization as well. With its vertiginous technological development, our civilization will reach them all sooner or later, with or without missionaries. And it would be better for the Indians to receive, along with the neo-pagan civilization, missionaries of Our Lord Jesus Christ.

e. The communist agitator, the missionary of Satan

This is especially true since, wherever it goes, the neo-pagan civilization almost always brings with it, more often than not, the worst of what it has: the communist agitator, the "missionary" of Satan.

The example of Africa shows how much International Communism strives to take advantage of the aboriginal tribes. Who can guarantee that Communism, either today or tomorrow, will not try the same with non-civilized South American Indians, or with those who became civilized?

Moreover – how painful to say! – how can anyone guarantee that Communism, using its ideological influence into Catholic milieus, will not take advantage of Bishops, priests, or religious whose sympathy and cooperation it has won to accomplish their leftist goals among the Indians?

Consequently, for all these reasons, the good missionary has every reason in the world to approach the Indian, if only to warn him against the communist "missionary."

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CHAPTER II

The *Aggiornata* & Progressivist Conception of the Missions

- The aim, to go backwards, taking the aborigine as a model.
- In order to go back, to demolish.
- In order to demolish: to defame, divide and make war.

The missiology that boasts of being *aggiornata* (updated) and progressivist is **very different** from the traditional Catholic conception of the missions.

This can be seen by analyzing some of its principal aspects, such as those found in the texts in Chapter III, drawn mainly from episcopal documents and missionary publications.²

1. The Main Goal of *Aggiornata* Missiology: A New Order for Temporal Society

The **main goal** alleged by the “updated” missionary is to establish a global order in human society that is just and functional.

This order of things has a temporal end: Once established, it should shape man’s existence so as to prevent disorder and assure complete well-being on this earth.

Anyone who wants to give this new situation a **religious interpretation** can view it as the **Kingdom of God on earth**, since the principles listed below (whose observance is the substance of the new order) are considered by the neo-missiology as the very essence of the Gospel.

2. What Is the New Order Sought by the *Aggiornata* Missiology?

An analysis of man’s position before the situation that “updated” missionaries seek to implant makes it easy to perceive the connection between the **future order** and the **supposed Kingdom of God**.

This analysis, according to theses contained in the documents presented in Chapter III, – some explicit, others implied, yet others logically deducible from the first or the second – presupposes above all a critique of the present-day proprietor. He is denounced as an egoist, as one who holds and enjoys an unjust privilege, that is, property. In turn, this privilege is the starting point for many injustices.

² Concerning *aggiornata* missiology, see the essay “El Marxismo en la Teología de Misiones” (*Marxism in the Theology of Missions*) in the book *El Marxismo en La Teología* (Madrid: Speiro, 1976) by Fr. Miguel Poradowski, Professor of the Catholic University of Valparaiso (Chile), well-known by the Brazilian public for his memorable conferences given here on the communist infiltration in the Church.

- **Inversion of values between the individual & society**

The capital adversary of the future order is egoism, which brings about a complete inversion of values between the individual and society. According to neo-missiology, this inversion takes place whenever man breaks his bond with the collectivity by adopting as his goal of existence a situation that is: A. fruitive, B. appropriative and C. competitive.

- A. Fruitive**, i.e., that which provides pleasures for himself considered individually and not as a member of society. This easily leads him to harm society for his own advantage.
- B. Appropriative**, in so much as the egoist produces more than is necessary for his daily subsistence and, instead of allocating the surplus for collective use, accumulates it for his exclusive advantage. That causes him to be better provided for and more “secure” than others. Thus, appropriation is born from egoism and, in its turn, stimulates it. Appropriation is an outrage to equality, the supreme form of justice, and, therefore produces a dilaceration in good social relations.

More particularly:

- a. Egoism is a vice. That is, it is a moral defect transformed into a habit. Although its first outbreaks may have generated only ephemeral appropriations, from the moment that egoism became a stable vice, it gave rise to an institution, that is, **private property**. Through private property, man – to the exclusion of others and society – takes possession of certain goods, **goods** not just **for consumption**, but also **for production**. Man utilizes **his goods** in order to achieve a more abundant **production**;
- b. Thus the remote seed of Capitalism is formed. Man gains not only through the work of his hands but also through the productivity of the goods of which he egoistically made himself the owner. This is **profit**. According to justice, the difference between the value of his work and the value of the produced goods should not accrue to him alone, but to all those who work.
- c. To increase the goods of which he took possession, the proprietor pays for the labor of someone who does not have goods. He gives this person only what is necessary for him to subsist. This is a **salary**. A salary is also unjust because it keeps the remaining value of production for the “capitalist” and gives the salaried worker only what is indispensable for survival if he continues working. The latter **does not participate in the profit**.
- d. The exclusive power of the proprietor over his property enables him to exclude the salaried worker from any deliberative function. **The worker does not participate in management**.

- e. This situation – unjust because it is fraught with exclusive privileges for the owner, besides being exclusivist and non-participative – results naturally from the first injustice, which is egotistic appropriation (letter B): The salaried worker **does not participate in the ownership of the property** upon which he works;
 - f. Regarding property, the name of the injustice is **theft**, and the name of the theft is **property** (letters a,b);
 - g. Regarding dignity, the name of the injustice is “exploitation” and “alienation.” Robbed (letters b, c), excluded from participation, working for the advantage of another, commanded by another (letters d, e), the salaried man is a slave, “**alienated**” (from the Latin *alienus* = alien, that is, someone who does not belong to himself but to another).
- C. Competitive.** The proprietor, driven by egoistical, fruitive and appropriative impulses, is not content with having a lot; he wants everything. From this comes **competition**, where the man strives to become the owner – through production, trade and money – of what belongs to other “owner-thieves” and to society. Today’s economic life, with its micro, medium and macro Capitalism forms a **structure** brought to the height of its complexity and its capacity to do harm. For competition tends to increasingly concentrate goods in the hands of a few and **marginalize** multitudes of the “alienated.”

- Egoism generates an unjust society

In summary, egoism thus produced a structure that can only create new injustices: privileges, inequalities, alienations, marginalizations, etc. It is necessary to **dismantle** this unjust structure and repress egoism.³

³ The socialist doctrine thus exposed is diametrically opposed to the Manchesterian liberal school. Pius XI defines the Catholic position in view of both the liberal and socialist errors with admirable wisdom:

“Capital, however, was long able to appropriate to itself excessive rights. Whatever was produced, whatever returns accrued, it claimed all the products and profits and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class. For by an inexorable economic law, it was held, all accumulations of capital must fall to the share of the wealthy, while by the same law the workingman must remain perpetually chained in indigence or reduced to the minimum needed for existence. It is true that the actual state of things was not always and everywhere as monstrous as the so-called liberal principles of Manchester School; but it cannot be denied that a steady drift of economic and social tendencies was in this direction. These false opinions and specious axioms were vehemently attacked, as was to be expected, and not just by those who were being deprived of their natural right to better their condition.

*“The cause of the harassed workingman was espoused by so-called ‘intellectuals,’ who set up in opposition to this false law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital belong by every right to the workers. **This error, more subtle than that of the Socialists who hold that all means of production must become State property (or, as they term it, socialized), is for that reason more dangerous and apt to deceive the unwary.** It is an alluring poison, consumed eagerly by many whom open Socialism had not been able to deceive” (Encyclical *Quadragesimo anno*, May 15, 1931 Petrópolis; Vozes, , Pontifical Documents, fasc. 3, nn. 54, 55 – the bold is ours)*

3. Man and Egoism: The Contrast between Traditional Teaching & Neo-missiology

a. Man has an immediate end in himself & a transcendent end in God

According to the traditional Catholic conception, man has a tendency towards egoism, but he is not completely so. Egoism is only a moral deformity in him.

The use that man makes of his intelligence, his will and his sensibility to provide for his own individual good, in conformity with the Law of God and the natural order, is not condemnable but virtuous. It is a corollary of the fact that man is intelligent and endowed with a will – a person, therefore, and not a thing – and has a transcendent end. Man is thus the owner of himself.

Man certainly has duties toward his neighbor and, consequently, toward his family and country. But he does not live solely or principally for one or the other. Fundamentally, he lives for God and for himself.

And even if this matter is considered merely from the point of view of the common good, it must be considered that each man provides for the common good first of all by providing directly for himself.

b. For the neo-missiology, man is like a piece that lives for the whole

On the contrary, in the new conception studied here, man is not seen as a person who has an immediate finality in himself and a transcendent end in God; rather, he is viewed as a piece of a whole. The piece lives for the whole. Separated from the whole – according to the view presented by the neo-missiology – man is worthless and, so to speak, nothing. The man receives everything from the whole: every inspiration, impulse and, one could almost say, life itself.

c. The people & the masses, in the description of Pius XII

The contrast between the two conceptions was set forth magnificently by Pius XII when he described the difference between a *people* and the *masses*:

“The State neither contains in itself nor mechanically brings together a shapeless mass of individuals in a given territory. It is, and in practice should be, the organic and organizing unity of a true people.

“A people and a shapeless mass – or as it is customary to say, the masses – are two different concepts. A people lives and moves by its own life; the masses are inert in and of themselves, and can only be moved from the outside.

“A people lives from the fullness of life of the men who compose it, each of whom, in his own place and in his own way, is a person conscious of his own responsibilities and his own convictions. The masses, on the contrary, rely on impulse from the outside and become an easy plaything in the hands of whoever wants to exploit their instincts or impressions, quick to follow, again and again, one banner today and another tomorrow.

“Life is diffused to the State and all its organs – an abundant and rich life – from the exuberance of a true people, infusing them with the sense of its own responsibility by an ever renewed vigor, the true sense of the common good. The elementary power of the masses, deftly managed and utilized, can also be used by the State. In the ambitious hands of one or of several who have been artificially brought together by their egotistical tendencies, the same State – supported by the masses, which is reduced to a mere machine – can impose its arbitrary caprices on a part of the true people. Consequently, the common good is injured gravely and for a long time, and the wound is very often difficult to heal.” (Pius XII, Christmas Radio Message of 1944, *Discorsi e Radiomessaggi*, Vol. VI, pp. 238-239).

4. Egoism & Contemporary Society

a. The great Babels born from modern technology

It seems undeniable that the description of *the masses* made by Pius XII corresponds to the way of being of the multitudes in the great modern Babels of today and that the word *people* corresponds to the human conglomeration – especially those of a Christian formation – that existed prior to the Babels.

In turn, it also seems undeniable that the formation of these cyclopic urban concentrations resulted, among other factors, from the use – fraught with a serious lack of temperance and wisdom – men habitually made of the machine and other technological advances that came from the 19th century onwards. Although in varying degrees, these results appeared in all societies of the West. Contributing to these results were those who have managed political or economic power in a purely egoistical manner, driven by the unbridled desire for power or profit. The great multitudes have also contributed by flocking to crowded urban centers, led by their fascination for the exciting and alluring life.

b. False solution of the *aggiornata* missiology

In the face of this situation, whose most profound cause is the growing influence of neo-Paganism in our civilization and the consequent moral decadence, the traditional teaching of the Catholic Church on man, work, property and capital continues intact. Man did not heed this teaching and threw himself into the present crisis. The wrong course of historical events – urban massification, for example – has led, therefore, to a situation that, if aggravated, will become unsustainable.

The solution does not consist, as new missiology wants, in altering sound doctrine in order to justify, in the opposite extreme, the madness we will mention later. The solution lies in renouncing all kinds of madness and returning to sound doctrine.

5. ‘Abyss Calleth on Abyss’ (Ps 41:8): From the Exacerbation of Egoism, Contemporary Society Has Arrived at Collectivism

Indeed, there has been not a few persons who have sought solutions for the cyclopic crisis that we now confront. They did not, however, return to the practice of the principles of eternal Wisdom, but instead took the errors being committed to their final consequences.

a. Confusion between person and egoism

In the megalopolises there are those who, rightly attributing our present situation to human egoism, refuse the just distinction in man between his person and his egoism. For them the person **is** egoism; he is, therefore, the enemy. The salvation of the common good consists in the person becoming totally absorbed, standardized, and directed by the collectivity. This is the only way for man to escape the infernal chaos of egoism.

b. The communist conception

One can easily see how much this conception has in common with that of Communism, that is, a massified society without personality, without classes and subject to the dictatorship of the anonymous proletariat.

6. The New Abyss Calls a Third: From Communism to Anarchy

a. Neo-Communism aims to dismantle the State

It is well-known that the Russian regime no longer assembles around itself – as it did until recently – the totality of persons who seek a completely collectivized society.

Many “new” followers of Communism think that the immense structure of the Russian State contains many of the drawbacks of a capitalist society.

Thus they vehemently desire the dismantling of the State and all the super-organisms that compose it. The State, they affirm, should break down into a galaxy of more or less juxtaposed groups or corpuscles that are as autonomous as possible.

In these corpuscles, the phobia against the individual – always and necessarily presumed egoistical – should logically continue, as well as their earnest desire to restrict as much as possible the natural and legitimate liberties that Catholic doctrine recognizes in the human person

Furthermore, it is to be anticipated that the egalitarian and massifying communist ideal would subsist in these corpuscles remaining entirely faithful to its most intrinsic principles, with the only difference being that it would be practiced in microscopic rather than macroscopic proportions.

b. The ‘classic’ communists already foresaw this ‘evolution’

The appearance of innovators who aspire to this “neo-Communism” is not surprising for the followers of the “classic” communists: these latter forecasted, according to their most basic theoreticians, that – beyond the Capitalism of the State and the dictatorship of the proletariat – a new phase would arise in the evolutionary course of History in which the State would in its turn be liquidated.⁴

7. In the Brazilian Jungle: *Aggiornata* Missiology

All of the previous considerations were necessary in order to accustom the reader to the picture – astonishing for a man of good sense – that will now be presented to him.

Many missionaries, several of them still young, have entered the Brazilian jungles steeped, to a greater or lesser degree, in diffused Progressivism and Leftism. That is, the most moderate among them have general tendencies and scattered opinions inspired by Progressivism and Leftism. These tendencies and opinions, however, if placed together in a vast doctrinal mosaic, form, at least in their general lines, the picture that has just been drawn.

a. Tribal organization, a masterpiece of anthropological wisdom

Therefore, it is no shock that – under the influence of such tendencies and opinions – these missionaries have formed an absolutely surprising notion about the living conditions of the indigenous peoples, marked, among other things, by cruelty, the most elementary primitivism and, the dreariest stagnation. To them the Indian appears as a sage, his tribal organization a masterpiece of anthropological wisdom, in short, the model to be followed by the civilized people of the world.⁵

⁴ Cf. for example, in *The Origin of the Family, Private Property and the State* (Rio de Janeiro: Civilização Brasileira, 1977, 3rd ed., pp. 195-196), Engels states:

“The State, therefore, has not existed from all eternity. There have been societies that organized themselves without it, that had no notion of the State or State power. Upon reaching a certain stage of economic development, which necessarily involved the division of society into classes, this division made the State a necessity. We are now rapidly approaching a stage in the development of production in which the existence of these classes has not only ceased to be a necessity, but has even become an obstacle to production itself. The social classes will disappear as inevitable a way as they arose in the past. With the disappearance of classes, the State will inevitably disappear. Society, reorganizing production in a new form based on the free association of equal producers will put the whole State machinery where it will then belong – into the museum of antiquities, next to the spinning wheel and the bronze axe.”

⁵ Commenting on the First Pan-Amazonian Meeting on Indigenous Pastoral Policy convoked by the Department of Missions of the CELAM (Latin America’s Conference of Bishops) and by the CNBB (National Conference of Brazilian Bishops) held in Manaus on June 20-25, 1977, Fr. Cesareo de Armellada, the Capuchin Venezuelan delegate to that meeting, affirmed:

“In the reports of certain missionaries, some indigenous peoples are presented adorned with all kinds of virtue, capable of provoking the envy of Angels. It is clear that, with this presupposition, we can play no other role than that of serpents in Paradise. One of the Bishops said to me: ‘I would like to be appointed as a Visitor to these paradises, which I have not had the fortune to find anywhere, despite having been to so many places’” (*La Religión*, Caracas, July 7, 1977).

b. Tribal life and communist society

What is the reason for this impression? The analogies between tribal life and the life of the envisioned communist society: the community of goods of the tribe, the complete absence of profit, capital, salaries, employers, employees and institutions of any kind. The tribe alone is able to absorb all individual liberties of this small **non-fruitive** human group – thus **weakly productive** and **poorly competitive**, where men live satisfied and without problems because they have stripped themselves of their “I” and their “egoism.”

It might be said in passing that this tribal world is more than archaic; it is categorically pre-historic. It is a world made up of countless little worlds without personalities or distinction; i.e., of tribes that have no authentic flights of spirit, no *elan* toward elevation, no defined ideals, in which the years pass invariable and monotonous in the cadenced rhythm of equal days, sad or agitated music and uniform rituals.

c. Are the Indians communists?

Can our Indians be qualified as communists? This question can only raise a smile.

The Indian has nothing of the communist, neither the doctrine, nor the mentality, nor the intention.

The state in which he is found presents only traces of analogy with the communist regime. It is one of those stances of coincidence that can often appear when a comparison is made between stages of primitivism and decadence – for example, between infancy and old age.

It is not because he is doctrinally opposed to private property that the primitive has (or almost only has) property in common.

For the same reason, if the stone-age man did not use polished stone, it was not because he thought he should not use it, but simply because he had not invented it.

From this perspective, the Indian cannot be equated with the “civilized” man who knows about private property, the monogamous and indissoluble family, and all that rose and flowered from these fertile institutions, but who has an aversion to the trunks and fruits of these trees. This “civilized” man wants to use an axe to cut their roots.

To summarize, an indigenous people can be compared to a plant that has not grown but that can still grow. Whereas the enemy of the family and of property, longing for a communitarianism or tribal Communism (the reader may characterize it as he sees fit), is a destroyer....

8. Neo-tribal Conceptions about the Family

What is the role of the family in the tribal galaxies of the future world to which these dreams, or better said, these deliriums are preparing us?

a. Uninhibited superficiality & enigmatic parsimony

It is not a matter of asking what role the family plays in the tribes that exist or have existed in Brazil. Rather the question is what role do the neo-tribal conceptions that appear in our present missiological propaganda attribute to the family. (cf. Chapter III, text n. 7)

Like so many other crucial subjects, the new missiology treats this matter with an unbridled superficiality and an enigmatic laconism, which clashes with the insistency with which other subjects are broached, for example, the supposed disadvantage of private property.

b. The sexual community, a corollary of community of goods

Texts nn. 7-11 – if interpreted in the light of the most explicit, detailed and characteristic of them (n. 7) – show a tendency towards what could be characterized as a calm sexual promiscuity.

There is nothing surprising if one considers that the free-love community is a corollary of community of goods.

9. New Catechesis: To Catechize Is Secondary & even Superfluous

To catechize? To spread the Gospel? What for? These are questions asked by *aggiornata* missiology.

The Gospel – the “updated” missionaries think – is anti-egoism. Thus – according to them – the Gospel already permeates the tribal sphere so completely that **it is not necessary to announce it** to these indigenous communities.

a. Goals of the ‘updated’ missionary: To free the Indian from the ‘contagion’ of Civilization – ‘conscientization’

What, then, are the goals of the “updated” missionary? They consist of protecting the still “uncontaminated” Indian communities from the contagion of our civilization, the civilization of egoism. The “updated” missionary strives to “conscientize” the Indian about the excellence of his present living conditions and the need to reject the situation being offered him by men who enter the jungle seeking riches and Indian manpower, money, firewater, vices, machines, laws, social structures, etc. He strives particularly to have the Indian reject the multinational macro-Capitalism, which wants to cultivate the land and exploit it.

These missionaries contend that the Indian must not suffer, in our century, what their elders suffered when our white ancestors first came here and entered into contact with them.

b. The ‘error’ of the missionaries & the colonizers

The Portuguese colonizers and missionaries – says the new missiology – made the mistake of incorporating the Indians into our structure, that is, when the first colonizers did not decimate them.

The great Brazilian missionary Fr. José de Anchieta (1534-1597), for example, was one of the creators of this error (cf. Chapter III, texts nn. 20, 28, 30, 40).

To avoid this, the Indians and missionaries should resist the invasion of those colonizers who want to incorporate them into modern Brazil, even if they may have to cry out to them what oppressed Brazil shouted at the revolutionary Lusitanian Courts: “Independence or death!”

10. Scope of this Study on *Aggiornata* Missiology

This, in summary, is the *aggiornata* missiology that takes shape after researching the topic, articulating it as a logical whole, and analyzing available missionary advertisement and material disseminated: books, magazines, bulletins, pamphlets, news items, interviews, statements, communiqués, etc.

a. New missiology & Structuralism

Now, it would not be difficult to illustrate the connection of such thinking with Structuralism and other more modern currents of thinking on this matter. This would deviate, however, from the immediate object of this study, which is not Structuralist Philosophy, but rather to examine just some aspects of what the new missionaries are thinking and writing, given that missionary literature runs rampant in our Catholic circles.

The literature of the new missiology pours forth profusely in circles that are culturally unequal – in which a considerable majority does not know how to define Structuralism, Leftism, or Progressivism – and which inauspiciously welcome whatever missionaries instill in their souls.

b. The topic of Indigenous Peoples is used to prepare for a Communist society

The average reader will be able to defend himself against this influence by analyzing the texts that follow in Chapter III. He will then be able to evaluate to what extent the literature of the new missiology is directed against private property and its consequences.

He can also see how many missionary writers, discussing the Indians and their problems, prepare the souls of their readers to accept the great socio-economic thesis of what used to be Utopian Communism but which is now called Scientific Communism: “Behold the theft: property” (*La propriété, c’est le vol!* – Proudhon).

11. Catechesis & Agitation

a. Is it worth wasting time on these foolish daydreams?

Is it really worth the effort to expose, in such detail, the reverie of these insane missionaries? Undoubtedly they can be harmful to the Indians with whom they work. Certainly they will create problems in this field. But in an historical framework so laden with problems of a greater magnitude, is it worthwhile to waste time on resolving this question which, in one way or another, the victorious penetration of civilization will resolve?

These are objections that could be made to this study.

b. Absurdities that wither away & absurdities that thrive

The responsibility of Brazilians for their Indian brother justifies the time and attention necessary to read this brief study.

In reality, however, a much larger issue emerges from what could be called the neo-missionary question. The thinking that the authors of the texts in Chapter III – Brazilian missionaries and foreigners who work here – present as a rule of conduct and life for themselves and the tribes they “evangelize” is undoubtedly absurd. One cannot, however, deduce from this that this thinking is doomed to die without a history.

While there are absurdities that, in tranquil times, fade away and die precisely because they are absurd, there are also absurdities that – especially in times of crisis – spread, acquire influence and cause devastation precisely because they are absurd. The neo-missionary absurdity may well be one of the latter because it has marked affinities – at least in its general lines – with a current of thought with profound socio-economic repercussions, Structuralism.⁶

⁶ For a more in-depth comparison of this study with the structuralist current of thought – which today includes ethnologists, psychoanalysts, Marxologists, semiologists, philosophers, linguists, epistemologists, etc. – the works of Lévi-Strauss, are especially interesting; he is considered the founder of “structural anthropology,” which distinguishes itself from the ethnology taught until recently by minimizing and even denying evolution.

Lévi-Strauss was in Brazil in 1935, where he held the first Chair of Sociology in the Department of Philosophy, Sciences and Letters at the University of São Paulo. He directed several scientific expeditions in Mato Grosso and the Southern Amazon. He taught in New York, was a cultural advisor to the French embassy in the United States, an office from which he resigned in 1947 in order to dedicate himself to scientific works in the “Museum of Man” and in the “School of Advanced Studies.” He currently [1977] holds the chair of Social Anthropology at the *Collège de France* [TIA note: he held this chair from 1959 to 1982, and has been called the “father of modern anthropology.”]

His main works are *La Pensée Sauvage* (The Savage Mind), *Les Structures Élémentaires de la Parenté* (The Elementary Structures of Kinship), *Le Totémisme Aujourd’hui* (Totemism Today), *Le Cru et le Cuit* (The Raw and the Cooked), *Anthropologie Structurale* (Structural Anthropology).

Other structuralist authors and their respective works include Michel Foucault, *Les Mots et les Choses* (Order and Things), *Histoire de la Folie à L’Age Classique* (History of Madness in the Classical Age), *L’Archéologie du Savoir* (The Archeology of Knowledge); Algirdas Julien Greimas, *Du Sens – Essais Sémiotiques* (On Sense – Semiotic Essays), *Sémantique Structurale* (Structural Semantics); Louis Hjelmslev, *Prolegomènes à une Théorie du Langage* (Prolegomena to a Theory of Language); Louis Althusser, *Du Capital à la Philosophie de Marx* [From the Capital to the Philosophy of Marx], *L’Object du Capital* (The Object of Capital); Jacques Derrida, *Nature, Culture, Écriture* (Nature, Culture, Writing); Julia Kristeva, *La Sémiologie – Théorie d’ensemble* (Semiology – Overall Theory); Bernard Pottier, *Presentation de la Linguistique* (Presentation of Linguistics); Jacques Lacan, *Écrits* (Writings).

c. A Bishop who declares himself trans-communist

Taking a look inside our own borders, when a Bishop, Pedro Casaldáliga of São Felix do Araguaia, declared himself to be ideologically situated beyond Communism,⁷ we ask: To what extent does he – so celebrated and supported by the National Conference of Brazilian Bishops (CNBB) and the higher circles of the episcopate – affirm his agreement with these daydreams? It is a question that can be posed.

d. How could this philosophy sneak into the Church?

The greatest problem caused by these deliriums is neither in the missionaries themselves nor in the Indians. The problem is to know how this philosophy managed to sneak into the Holy Catholic Church with impunity, intoxicating seminaries, deforming missionaries, inverting the very nature of the missions.

All of this has been done with such strong ecclesiastical support in the rearguard that removing the Bishop who declares himself to be “beyond Communism,” although indispensable, is proving to be more difficult than lifting the siege of Troy. As Pope Paul VI is reported to have said to Cardinal Arns, “*To meddle with Bishop Pedro Casaldáliga would be to meddle with the Pope himself.*”⁸

This eruption of what could perhaps be properly called **Missionary Communo-Structuralism** indicates the existence of a considerable infiltration into the Brazilian Catholic structure itself.

How can one explain the existence and the influence of this infiltration in the Church? This is a great and difficult question.

e. The Church & the Country in peril

In the end, we are not merely dealing with Indians and missionaries.

We are dealing with the Church and Brazil.

The question is: To what extreme may both of them be dragged down if this communo-structuralist infiltration continues unchecked and receives high prestige in Catholic circles?

Indeed, it would be enough for this cancer to manifest itself in the missionary sector of the Church to justify or even impose another question: Wouldn't this cancer be merely a metastasis of another tumor lodged in more decisive points inside the non-missionary organisms of the Holy Church?

⁷ See our study *A Igreja ante a Escalada da Ameaça Comunista - Apelo aos Bispos Silenciosos* (The Church in the Face of the Rise of the Communist Threat – An Appeal to the Silent Bishops) (São Paulo: Vera Cruz, 1977, 4th ed.), p. 22.

⁸ See *O São Paulo*, the official newspaper of the Archdiocese of São Paulo, January 10-16, 1976; see also the same information in the paper *Alvorada*, of the Prelacy of São Felix do Araguaia, November, 1975.

For decades, throughout the whole country, impulses have been observed in different fields of Catholic activity that openly or covertly attempt to direct public opinion to a position increasingly more receptive to communist doctrine. Such activities, in this sense, afford Communism inestimable support.

Regardless of the designations, the leftist “base reforms” – and particularly the socialist and confiscatory Agrarian Reform – are always advocated by the “Catholic left.”

Now then, the “crazed” missionaries we are discussing here consider themselves part and parcel of this immense national agitation.⁹

To study this parcel constitutes an indispensable aid for another much more important one: a study of this immense agitation itself.

* * *

⁹ See Chapter III, text nn. 36-38.

CHAPTER III

*Note to the reader: All commentary listed after the texts are from Prof. Plinio.

Missionary *Aggiornate* Voices

The reader will certainly want to take note of these texts in which missionary institutions, personages and organs directly express their thoughts on the important subjects set forth in the previous chapters.

From the vast material compiled, 48 texts were selected and are presented below, extracted from 36 documents, duly listed in the final pages of this work.

These texts were classified in sections, according to the theme emphasized in each case. As several texts deal with more than one subject and furthermore, as the missionary authors frequently repeat themselves, the reader should not be surprised to find that themes treated in one section will reappear in following sections.

Section I

Community of Goods

In this Section different concepts forming essential elements of communist doctrine are set forth and praised: the denial of private property, individual initiative, profit, charity, etc.¹⁰

If the new missiology were to praise the community of goods installed in communist countries, it would undoubtedly be exposed to embarrassing criticisms and refutations.

Therefore, to avoid this dangerous subject, the new missiology extols the Indians' way of life. Accordingly, it exalts the community of goods inherent to it and takes the opportunity to inveigh against private property as it exists in the civilized nations of the West.

One could ask what concrete effect results from this procedure for neo-missiology, since a pro-communist tendency clearly emerges from its texts.

The fact is, however, that the torrential praise it gives to the collective property in practice among indigenous tribes fell far short of stirring up the alarm that a defense of communist societies behind the Iron Curtain would provoke among us.

¹⁰ The emphasis in bold in the cited texts are always ours.

1. 'The Indians Already Live the Beatitudes; They Do Not Know Private Property, Profit or Competition'

Conclusions of the First National Assembly of the Indigenous Pastoral Action:

"The Indians are not yet corrupted by the system in which we live. The Church needs to bring a real hope to the oppressed. 'They were brothers, they had everything in common.' This responds to the real demands of the poor.

*"The Indians already live the Beatitudes. **They do not know private property, profit, competition.** They lead **an essentially communitarian life in perfect equilibrium with nature.** They are not plunderers; they do not disturb the ecology. They live in harmony. The indigenous communities are a **future prophecy** for this new lifestyle where man is the most important." (Doc. 1, p. 7)*

COMMENTARY

"The Indians already live the Beatitudes." This disconcerting sentence cries out for an explanation, which immediately follows: *"They do not know private property, profit, competition."* In other words, the document sets these three elements against the perfect temporal and spiritual status of man defined by Our Lord Jesus Christ in the Sermon on the Mount.

But what is human society without private property, without profit and without competition if not a communist society?

The Bishops, priests and religious present at the First National Assembly on Native Ministry foresee the victory of this tribalist way of life as the solution to human problems: They affirm that indigenous communities are a *"future prophecy for this new lifestyle where man is the most important."*

Another question, although a little off the subject, nevertheless arises. The Beatitudes were taught by Our Lord Jesus Christ as the quintessence of Christianity. If the Indians already live them, what is the necessity of having missionaries among them?

2. Praise for the Community of Goods in the Tribal System; Invectives against Private Property

From an article in the *Bulletin of the CIMI* (Indigenous Missionary Council) commenting on the VIII Study Meeting on Indian Pastoral Care:

*"It was observed that the Kaingang, Guarani and Xokleng peoples have a system of values different from ours. Through the centuries, these people have set man as the principal end of their own existence. For this reason, they live in a communitarian way and the persons receive an enduring education on their responsibility inside the group. The value of the land is essentially linked to man and, **therefore, it is common property.***

*“The Indian owner of this immense wealth – which is living in fraternity, **sharing the goods** in a society where the marginalized do not exist – confronts civilized society, where profit, the accumulation of goods and property are the center of the universe, and not man.*

“This society justifies, by its very characteristics, the exploitation of a large majority by a minority, Indian groups are a part of this exploited majority. Since these groups do not surrender themselves or abdicate their natural way of living, they are patronized and considered ‘minors’ by our society. They are thus considered in order to be exploited economically, so they will continue to remain part of the immense strata of the marginalized and better serve the interests of profit rather than man.” (Doc. 2, pp. 16-17)

COMMENTARY

A communist would not make affirmations different than these:

- a. The tribal system is eulogized as an ideal, it omits any consideration of God (“*the main goal of existence*” is “*man*”, states CIMI). Further, the text makes the communist point that in the tribal society *goods are shared and property is held in common*;
- b. On the contrary, capitalist society is accused of being inhuman, of considering profit, the accumulation of goods and property as the “*center of the universe.*” It consists in the “*exploitation of an immense majority by a minority*”;
- c. To include Indians in a category of “*minors*” conforms with Capitalism’s darkest intents.

3. Disparagement of One’s Country & an Apologia of Tribal Collectivism

From the homily of Msgr. Tomás Balduino, Bishop of Goiás and President of CIMI:

*“The land is for him [the Indian] like our Country, or even more than that (**because after all, this business of country...**). It is a part of his life, it is the group’s link to its past, to its ancestors ...*

*“Well then, they [the Indians] lead a different life. They lead a life in communion with nature. They live a life of community, of mutual respect, and have a **perfect distribution of goods among themselves**, without accumulation ...*

“These paths [of History] are being changed. There are many things happening around there despite our economic system, this steamroller is trying to make its last assault against the poor, the marginalized, the Indians.” (Doc. 3, pp. 26-27)

COMMENTARY

The disparagement or denial of the concept of one's country is an essential element of communist doctrine.

Tribal property is not individual but collective. For Msgr. Tomás Balduino, the Indians *“lead a life of community, of mutual respect, and have a perfect **distribution of goods among themselves**, without accumulation.”* And this is exactly the praise that communist propaganda would make of the societies of Russia, Cuba, or any other satellite country.

4. A ‘New Church’ of Communist Inspiration, where Property Is Heresy and the Proprietor a Heretic

Here follows the communiqué, *Povo de Deus no Sertão* (The People of God in the Hinterland), distributed on the occasion of the inauguration of the Cathedral of São Felix do Araguaia, under Bishop Pedro Casaldáliga:

*“We are a Particular Church, with our own way and already a little history. We are **the Prelacy of São Felix**.*

“We are a Church of “retirante” families [families that leave the hinterlands because of drought or poverty] ... a Church engaged in the fight and hope of the Indians, the small land-owners and the peons.

*“We are a small Church, at the service of others, without honors and without power. **A Church against the large estates and against all slavery, and, therefore persecuted by the masters of Money, Land and Politics.** A Church where the profiteers, exploiters and traitors of the people do not belong. Because no one is the People of God if he crushes the sons of God; no one is Christ's Church if he does not keep Christ's Commandment.”*
(Doc. 4, pp. 711-712)

COMMENTARY

This is a “New Church” shaped by communist inspiration. Its fight is for only one class,¹¹ that of *“the Indians, the small landowners and the peons”* Its “hope” is in favor of them.

Left out are the great landowners and those who live – according to the communiqué – from enslaving others, that is, the proprietary class, the *“masters of Money, Land and Politics.”*

In summary, it is a Church transformed into an instrument of social revolution.

¹¹ The concept of class in current language does not seem to coincide precisely with that of communist language. Thus, the struggle white man vs. Indian is a class struggle for the communists. In current language, such struggle could take on this character accidentally, but it would essentially be a struggle of races.

As can be seen, for this “New Church,” private property is heresy and the proprietor is heretical. The text makes it clear that a possible proliferation of the “New Church” is implicitly a proliferation of the pro-communist spirit.

The condemnation of large estates as being intrinsically unjust is found in all the communist authors. On the contrary, Catholic doctrine considers them as essentially just: and unjust only *per accidens* (accidentally), when the large property becomes harmful to the common good. For example, after praising the class of small landowners in Italy, Pius XII warned, “This does not mean to deny the utility of and frequent necessity for much larger agricultural properties.”¹²

The affirmation that the sinner who “*does not fulfill Christ’s Commandments*” thereby ceases to belong to the Church goes against the Faith and Canon Law. Only those who incur pertinacious heresy, apostasy or schism, or receives the sentence of excommunication ceases to belong to the Church.

5. Private Property Presented as the Source of All Evils

An excerpt from *História do Trabalhador Brasileiro* (History of the Brazilian Worker), printed in the bulletin *Grito no Nordeste* (Shout of the Northeast) and directed by the group “*Animação dos Cristãos no Meio Rural*” (Animation of Christians in the Countryside) of the Archdiocese of Recife, affirms the following:

“[Among the Indians,] all were equal. The land where the tribe was located belonged to all members of the same tribe...”

“All participated equally in the work and had the same rights in the division of the fruits of the work. Among the Indians rich and poor did not exist nor were there any social classes. All were equal among themselves. For this reason, among them there was no theft, crime, or prostitution. Misery and all the problems common to ‘civilization,’ which we are accustomed to say have existed since God created the world, did not occur among the indigenous peoples.” (Doc. 5, p. 8)

COMMENTARY

The obvious premise of what is stated here is that private property is the source of all evils.

A communist could not be more radical.

The fruits of labor are distributed according to the communist principle, “From each according to his abilities; to each according to his needs.” (Marx, *Crítica del Programa de Gotha [Critique of the Gotha Program]*, Moscow: Editorial Progreso, n.d., p. 15)

¹² Discourse of July 2, 1951, to the International Congress on the problems of Rural Life, *Discorsi e Radiomessaggi*, vol. XIII, pp. 199-200).

The classless society is a characteristically communist ideal and, therefore, contrary to Catholic doctrine. Leo XIII writes: *“Thus, the Church, preaching to men that they are all sons of the same heavenly Father, recognizes the distinction of classes as a providential condition of human society. For this reason, the Church teaches that only the reciprocal respect of rights and duties, and mutual charity will yield the secret of just equilibrium, honest well-being, true peace and prosperity for nations”* (Leo XIII, Allocution of January 24, 1903, Paris: Bonne Presse, vol. VII, pp. 169-170).

6. The Communist Vision of Charity

This short story entitled “Satoko – Maria da Aldeia das Formigas” (Satoko, Maria from the Village of the Ants) – was published in the missionary magazine *Sem Fronteiras (Without Borders)*:

“‘Why do you say that helping our neighbor is pride?’ replied Satoko, deeply wounded by that statement.

*“‘When one speaks of helping, the one who helps is always above and the one who is helped is below. **The person helped is, therefore, degraded.** This is not true charity. Charity makes everything equal, on the same level, in joy and in sadness. You Christians are all Pharisees: You say that you want to help the poor, that you want us to help us, ragsellers, but in practice your help is only contempt for us.’*

“Satoko was struck by that revelation; she wanted to defend herself, to defend the Christians, but she understood the whole truth that was in the professor’s words.

“‘Excuse me, professor, the fault was all mine.’” (Doc. 6, pp. 55-56)

COMMENTARY

Presupposing that one may legitimately possess more charity than another contradicts equality and infringes upon justice: a characteristically communist thesis.

Section II

Tribal Life in Non-savage Conditions

As shall be seen, the statements of “updated” missionaries about the tribal life of the Indians **in the Brazilian jungle** have a remarkable resemblance to what Catholic *aggiornati* writers and non-missionary leftists write about hypothetical tribal life **outside the jungles**.

7. Longing for the Tribal Primitivism of Our Indians

Rose Marie Muraro, Coordinator of the collection *Presença do Futuro* (Presence of the Future) by the Franciscans of Petrópolis: Editora Vozes, in a book by the same publisher:

“The knowledge of the sexual behavior of pre-historic man is forever lost. We know it only through the study of the sexual and family life of the tribes that still live in a savage state today. From these studies we know that primitive man was a ‘sexually uninhibited’ and intellectually inhibited man,’ according to McLuhan’s expression. ...

“After the discovery of agriculture, sexual life changes its aspects completely. Man tied to the land had to work to survive (unlike the primitive who was a nomad and only worked sporadically, hunting or fishing in order to eat). The hard struggle to survive brought about disputes over arable lands. These had to be distributed, which gave rise to several property regimes, and principally private property, where the land came to belong to the strongest and most capable of defending it. Thus is born, in the traditional world, a competitive way of life (the primitive man was not competitive, he did not fight with other tribes for food) ...

“On the individual level, a new type of morals came into being that the primitive did not know: The moral of master and slave, where some, the proprietors, enjoy the fruit of the labor of others, the slaves or servants. ...

“For the individual, the time that had to be dedicated to labor was obviously taken from other activities, among which was the sexual. Thus, with the progress of civilization, repression of sexual life (free in primitive man) was gradually imposed. Little by little, this repression acquired ever more rigid rules and moral codes. With the passage of time, these codes were assumed by religious thinking, which made them more bearable with the promise of a happy life after death. This allowed man to endure both domination and repression without revolting.” (Doc. 7, pp. 25-27)

COMMENTARY

The text brings archaism to a frightening extreme, manifesting longings for a hypothetical golden age agriculture, the age of Nomadism.

Many consequences supposedly resulted from the establishment of agriculture, one of the first being the establishment of private property.

As the text goes, one sees that these consequences become a veritable cascade of misfortunes... And contemporary society is born.

The thinking expressed here should logically lead to enthusiasm for the communist aspects of the tribal primitivism of our Indians applauded also by the neo-missionaries.

8. A Utopia, but Also the Ideal toward which One Should Continually Strive

Excerpts from an essay published in the series entitled “Studies of the CNBB:

“It is also interesting to draw attention to a very illustrative example, taking place most often in Scandinavia, although very spread out and still not well-studied: Family communes. Several families, sufficiently ‘conscientized,’ decided to carry out the ideal of a community. ... They usually started in a house large enough to accommodate a proportional number of families (5 to 10), generally consisting of young married couples from the intellectual milieu.

“At first, only some objects were common to all: the house, table, car, etc. At a more advanced stage, they also shared their whole salaries in common so that if someone earned more, this did not give him the right to have more. Then, an attempt was made to give a common education to their children.

“In the most advanced stage – attempted only a few times and which quickly and invariably failed – everything was common to all, including personal intimacy, such that the very distinction between the couples themselves would disappear. The basic idea normally introduced was that the children born from free unions would have the whole group as mothers and fathers, assigning to the whole group the full responsibility of upbringing. The children would not be told the identity of their real mother.

“This poses a series of problems. First of all, we are of the opinion that such an experiment is more easily ridiculed than imitated. It is frivolous to see in this merely a sexual aberration, although it could well exist ... In any case, the first question is whether or not the child of the group could already be characterized as a ‘new man’ born from old men ... It is impossible to answer this question with any precision because the experiment has not yet shown approximate results, especially since it has not gone on long enough (it still has not extended beyond a period of two or three years). The second question: Is it possible to preserve the “newness” of this man from the adverse outside environment ...

“Furthermore, the parents themselves succumbed to their old problems: egoisms, jealousies, rejections ... since the ability to indiscriminately be intimate with anyone in the group presupposes such a spirit of renunciation that it approaches personal mutilation. ...

“In any case, the constant failure of the experiment does not destroy its critical verve and good intention. Its value lies above all in that an attempt was made to live in community, not only as a form of cohesion among the members but as a concrete form of human association.

“Here we remove ourselves from any ethical point of view which, according to various conceptions, might reject the Scandinavian experiment because it offends against what are considered to be the most fundamental values of the human personality. The example retains its value, nevertheless, since it sought one of the most radical forms of communitarianism. ... However, it is not within the competence of a sociologist to discuss the ethical characteristics of such studies. ...

“The community is a genuine utopia. It does not cease to attract men and is capable of injecting them with an unprecedented enthusiasm. It is a leaven that History renews rather than loses. Under the harshness of daily life, full of problems and miseries, a strangely profound movement throbs continuously and loses itself in unattainable absolute hopes: the longing for a better world, for more humane men, for more egalitarian societies; the yearning for a lost paradise, but one perhaps recoverable at a certain point in History ...” (Doc. 8, pp. 104-107)

COMMENTARY

The formation of small “communist republics” inside a highly socialized State, as in the Scandinavian Peninsula, can theoretically be carried out in stages. This text is very illustrative of such stages, the achievements and frustrations that occur in it, as well as the hopes still harbored. The attempt made by those “groups” amounts to a real experiment of tribal life in non-savage conditions.

The commentary on the study published by the CNBB is marked by an amorality that reveals sympathy for the experiment. Most notable, however, is the way that the author of this study responds to a question that undoubtedly arose in the minds of some readers: Isn’t all this tribalization nothing more than utopia?

Yes, the text answers, but utopianism is healthful for the soul. It is most laudable to tend toward it continuously, indefatigably, without ever entirely attaining it but at the same time managing to come ever closer to it.

A man of good sense will see that there is nothing more dangerous than guiding the State, not towards its natural and true end, but rather towards a finality that is admittedly utopian and, therefore, unreal and unattainable.

In collectivities as in individuals, good order can only result from the tendency of all the parts to move toward their true end. The tendency toward a utopia is a ferment of disorder. Whenever this tendency is victorious, only failure can come.

Section III

Sexual Freedom

9. Primitive Societies Are Closer to the Ideal.

From the aforementioned book by Rose Marie Muraro:

“The world of domination [today’s society] condemns almost everything that can make a man happy or feel pleasure: Good food, good drink, sex, substances that can augment his perception ...

*“The vast majority of primitive societies, however, were much closer to their humanity, with their sacred dances, **their sexual permissiveness**, their magic rituals, their emotive integration with nature. Thus, they possessed a psychological and physical equilibrium which we are rediscovering today and only today”.* (Doc. 7. p. 57)

10. Praise for the Nudity of the Indians: ‘Global and Natural’

Still from the same book by Rose Marie Muraro:

*“In primitive society ... **nudity is a way of adapting to life** and not just the result of not knowing how to make clothes ...*

“The child is accustomed to nudity from the moment he is born. At every moment he is in contact with global nudity [...]

*“The civilized world is a world of divisions, of walls; since we were born, **clothes separate us from our body** just as, in childhood, the walls of the school separate children of different ages and even sex so also the walls of offices, departments and factories separate human beings of different classes...*

“In Western society, then, the difference between the sexes concerns only differences in clothing, roles and privileges. But in the society where the differences between the sexes is based on physical characteristics, the child profoundly and unconsciously becomes himself through his sex ...

“Erotic and clandestine nudity is still the fruit of the denial of the body.

Global and natural nudity, once accepted, opens the way for the acceptance of oneself and the world in a way still unknown to us. (Doc. 7, pp. 62-63, 66)

COMMENTARY

Indian nudity, so censured by traditional catechists, is also seen through rose-colored glasses by the *aggiornati* missionaries. Hence they set out with new attacks on our present civilization.

What can be said about the passage in Scriptures that affirms that the shame of nudity is a consequence of original sin? *And they were both naked: to wit, Adam and his wife: and were not ashamed* (Gen 2:25) – before the sin. Soon afterward, they were ashamed to see themselves naked. And God approved of this shame, making clothes for them (Gen 3:21).

Section IV

An Idyllic & ‘Evangelical’ Description of Indian Life

The idyllic description of indigenous societies made by the *aggiornati* missionaries calls to mind, although they defend themselves against it, the myth of the “noble savage” with which Rousseau charmed, excited and inflamed France near the end of the 18th century.

Inside of dithyrambic praise for tribal life, these texts reveal the propensity toward Communism, as well as the desire to inspire the new world in primitive societies.

11. A Tribal Paradise, where Ownership of the Means of Production Is Collective and Authority Does Not Exist

The document *Y-Juca-Pirama - O Indio: Aquele Que Deve Morrer - Documento de Urgencia* (Y-Juca-Pirama – The Indian: The One Who Should Die – Urgent Document) signed by the Bishops of Cáceres (MT), Msgr. Máximo Biennès; Viana (MA), Msgr. Hélio Campos; Marabá (PA), Msgr. Estevão Cardoso de Avellar; São Felix (MT), Msgr. Pedro Casaldáliga; Goiás Velho, Msgr. Tomás Balduino and Palmas (PR), Msgr. Agostinho José Sartori, and six other missionaries, states:

“Without espousing the idyllic vision of Rousseau, we feel the urgent need to acknowledge and publish certain values that are more humane and thus more evangelical than our ‘civilized’ values and constitute a true challenge to our society:

*“1. In general, the Indian peoples have a system of using the land – based on the social and not on the individual – that is in profound consonance with all biblical teaching in the Old and New Testaments concerning the ownership and use of land (Msgr. Franzoni, *La Terra È di Dio* (The Land is from God). Thus, the possibility of domination of some over others based on the **private exploitation of the means of production** is cut at the root. Antônio Cotrim Neto notes that ‘with the arrival of the white man, **the concept of private property** was established, provoking conflicts in the Indian settlements.’ (Estado de São Paulo, August 20, 1972)*

*“2. All production, be it the fruit of labor or the use of nature’s riches, and, therefore, the whole economy, is based on the needs of the people, not on profit. One produces to live, and labor is not exploited for profit. ‘The Indian does not bother with accumulating goods of any kind,’ teaches the Jesuit Adalberto Pereira, ‘nor does he have economic incentive in the sense of acquiring prestige or **improving his social ‘status.’** He knows*

*neither economic competition nor ambition. He lives according to a **communitarian system** of production and consumption, with the division of labor according to sex.’” (Adalberto Holanda Pereira, “Questões de Aculturação,” (Acculturation Issues) in *Essa Onça*,” Federal University of Mato Grosso, 1973, p. 18)*

“3. Social organization’s only sole purpose is to guarantee the survival and the rights of all, not the privileges of some. **The community prevails over the individual.** All cultural expression aims to celebrate and deepen this sense of community. This is the source of peace and harmony for which the backwoodsman longs: ‘Our brothers of the jungle’ says Cláudio Villas Boas, ‘without having all this technological sophistication, are fulfilled and happy, living a balanced and harmonious life.’ (Estado de São Paulo, April 29, 1973).

“Francisco Meireles dreams: ‘In my heart I strongly wish that they could remain in their villages and that **we, the civilized, rather than instilling in them our cultural standards, would learn from the Indians, who always live in harmony** not only with the tribal group but with nature itself.’ (Estado de São Paulo, June 26, 1973)

“4. The process of education is characterized by the exercise of freedom. ‘They learn to be free from childhood,’ states Luiz Salgado Ribeiro, ‘**since a father never forces his son to do what he doesn’t want to do.** A father never hits his son, no matter how great his mischief might have been ...

“**The Indian is above all a free man. He does not depend on anyone to support his family** – he himself hunts and fishes while his woman cares for the small sustenance garden – and this frees the Indian from owing any favors or obligations to anyone: neither to his father, nor to the chief of the tribe.’ (A Voz do Paraná, October 9-6/29, 1973)

“5. The organization of power is not despotic but shared. **Thus the chief is not one who commands** but rather a wise man who advises what should be done. ... Whether the Indians follow his counsels or not is not the chief’s problem. He is only a leader who counsels; he is not a master who determines what has to be done. Even in case of a war, the chief can never decide that all men will participate in the fight. This means that, **among them, authority is really a service to the community,** not domination. It is clear that under these conditions **there is no place for policing or coercive institutions.**

“6. The indigenous peoples live in harmony with nature and its phenomena, in contrast to our integration with various pollutions, debris of a nature ravaged and replaced by the habitat in which we live. The Indians, unlike the white man, have always lived in perfect harmony with nature, with no cases of tribes that have destroyed the flora or fauna of any region they inhabited. This is the position of anthropologists and specialists on Indigenism” (Estado de São Paulo, March 5, 1972)

“7. The discovery, evolution and experience of sex are part of the normal rhythm of life for the Indian in a climate of respect, without the characteristics of taboo or idol that are manifested in our society and that condition it so strongly.

“This enumeration of values does not pretend to be exhaustive, nor are they uniformly practiced, simply because each native group constitutes a people, with its own characteristics and whose greatest expression is language. We are not unaware that the native also shows signs of the shadow of sin which, under forms different from common selfishness, hinders the full realization and the authentic integration of these human values.” (Doc. 9, pp. 21-23)

COMMENTARY

The communist tone is striking in this text, which speaks for itself.

Note only the charge made against the *“private exploitation of the means of production;”* against private property, indicated as responsible for the rise of *“conflicts in Indian settlements”* against the just desire to better one’s social status, etc. Further, one should note the sympathy for the collectivist and egalitarian aspects that the authors see in the tribal regime (*“the community prevails over the individual”*) where, according to them, there is no form of authority, not even the father.

12. ‘Without Losing their Communitarian, Religious & Tribal Values’

In an interview given to the newspaper *Panorama* of Londrina, Bishop Tomás Balduino, President of CIMI, stated:

“The positions of Dom Tomás, however, are not only his, but those of the whole CIMI, which early this month held a seminar with FUNAI (National Indian Foundation) in Manaus in which he participated ... On that occasion, the view was again expressed that the missions also had a harmful effect on the Indians, to the degree that they attempted to impose on them a new religion and moral standards completely different from those they already had.

“Bishop Tomás: I agree with that opinion. But ever since the CIMI came into existence four years ago, we have been instructing all Catholic missions to correct this catechetical function, respecting the organization of the Indians. ...

*“The ideal would be for them to co-exist with our civilization, but **without losing their communitarian, religious and tribal values**; without losing the right to build their houses, to continue to plant the way they always have and without being swallowed up by the voraciousness of the consumer society where private and financial interest are above all else ...”*

“The Indians are marginalizing themselves, losing their place, this is the truth. This integration that the government proposes will only transform them into pariahs of

*society, which is deplorable, knowing that **today they have a social status much superior to many parts of our society.** They are fulfilled, **their chiefs are true chiefs** but with the awareness that they are chiefs of oppressed peoples. ...*

*“This is not the worst, however, for greed is even more hostile. What they really want is not to exterminate the Indians but to appropriate their lands at any cost. There have even been attempts to poison the tribes. ... This explains their mortal hatred of the white man.
... ”*

“At the time of Brazil’s discovery, they [the Indians] were more than two million. Today, it is estimated that there are about 100,000 to 150,000, the latter figure being very optimistic. (Doc. 10)

13. ‘We Can Only Learn from the Indians’

These are statements from Fr. Egydio Schwade, advisor to the Indigenist Missionary Council (CIMI):

“‘It is our civilization that is bankrupted and condemned, and not that of the Indian.’ With these words, Fr. Egydio Schwade, a CIMI advisor, interpreted yesterday in São Paulo the declarations of Orlando Villas Boas, who affirmed the previous day that the end of the Indian civilization is inevitable and the Indian himself is aware of this.

“Fr. Schwade said that ‘contrasting the values of the indigenous society with those of our society, which is called civilized, we see that we can only learn from them. The irreversible march of History shows, with so many examples that are beginning to be seen in the world, that human societies are opening themselves up to values which the Indians always had, values such as the communitarian spirit, solidarity and respect for one’s neighbor.’

“Schwade believes that ‘the more we endeavor to respect, defend and preserve the physical, cultural, and even ecological identity of the indigenous peoples, the more chance we have to find and save ourselves, overcoming the alienation into which the rhythm of life in our civilized society plunges us.’

“The CIMI advisor commented that ‘the whole world has revolted, and justly so, against the recent sentence of five men to death. With much more reason the national and world consciences should raise their voices against the extermination of our Indians, who have a history as sacred as the sacred history of the people of God, revered by Jews and Christians.’” (Doc. 11)

COMMENTARY

The absurdities in this document are disconcerting. For example, those who live in “*our society which is **called** civilized,*” can only learn from the Indians. In other words, everything that exists among the Indians has a lesson for civilized man: for example: “*the communitarian spirit,*

solidarity, and respect for one's neighbor." In this topic the admiration that certain "updated" missionaries have for the more or less communist character they attribute to tribal life is apparent.

After this praise of such primitive societies and the disdain shown for contemporary civilization, the affirmation that "*History is irreversible*" is laughable.

The affirmation that the history of the Indians is "*as worthy and sacred as the sacred history of the people of God*" leads to the following questions: How do the Indians profit from being evangelized? What is the purpose of missionaries?

14. Indians Are Models for Our Society

The following statements were made by Archbishop of Goiânia Fernando Gomes:

"Indigenous communities must be received as evangelizers so that they can become a model for our society, which has much to learn from them," Archbishop Fernando Gomes de Oliveira of Goiânia stated yesterday upon opening the course on 'Perspectives on the Integration of the Indian into the National Community,' organized by the Indigenist Missionary Council and the Institute of Socio-Economic Research of the Catholic University of Goiás.

"Bishop Fernando Gomes ... spoke about the importance of the meeting, showing the need for the formation of a better vision of the Church in the indigenous field, stressing the fact that their communities be received as evangelizers, in the sense of becoming models for our societies." (Doc. 12)

COMMENTARY

If the small "*indigenous communities*" ought to serve as a model for our society, one asks: How can this model be imitated by cyclopic contemporary societies other than by imposing a roughly or perhaps an entirely communist regime?

This is at least the case if one accepts the image of indigenous societies presented by "updated" missiology.

15. Aggiornata Missiology Inspires a Radical Transformation of our Society

From the document *Y-Juca-Pirama – O Índio: Aquele que deve morrer*, (The Indian: The one who must die), signed by Bishops and missionaries:

"If we had the courageous humility to learn from the Indians, perhaps we would be led to transform our individualist mentality and corresponding economic, political, social and religious structures so that, instead of some dominating the rest, we would be able to construct the solidary world of collaboration." (Doc. 9, p. 24)

COMMENTARY

A horizontal solidarity established in tribal societies – disregarding the principle of authority – is the ideal the Indians teach us.

If this egalitarianism – which involves community of goods, absence of social classes, etc. – is transposed to the great modern human concentrations, it translates into terms of Communism.

Even the religious structure, instituted saintly hierarchic by Our Lord Jesus Christ, must be leveled under the steam roller of indigenous “wisdom.”

16. Mission of the Indian: ‘To Make Civilized Men Re-discover Civilization’

In this article, Fr. Antonio Iasi, S.J., Executive-Secretary of CIMI, declared :

“The Indian has a mission to fulfill: to help the civilized re-discover civilization ...

“The problem is not on the side of the Indian, but rather in the national society. It is not the Indian who should be conditioned by an educational system foreign to his culture and history, but it is the nation’s society that must prepare itself to accept the Indian as he is; to understand and respect the Indian’s world and not pressure him to come to our world.” (Doc. 13, pp. 20 and 22)

Section V

Evangelization is Not Necessary

For “updated” catechists, tribal life is considered so highly meritorious that the Gospel – and the Christian Civilization derived from it – is relegated to a second level.¹³

Symptoms of this already appeared in texts nn. 11-16. But it is possible to present many other missionary pronouncements equally or even more significant on this topic.

17. Living in a Communitarian Regime, the Indians Do Not Need the Church

In an interview with the weekly *Opinião*, Msgr. Tomás Balduino, Bishop of Goiás and President of CIMI, affirmed:

¹³ Cardinal Vicente Scherer, Archbishop of Porto Alegre, expressed his disagreement with this position of neo-missiology. His Eminence said: “One notices a tendency to restrict the action of missionaries to the defense of the Indian ... setting aside with some disdain the primary essential objective of illuminating their intelligence with the light of the Gospel and leading them to integrate themselves with the community of Faith.” (cf. *Correio do Povo*, October 25, 1977).

*“Today, missionary activity discovers evangelical values in indigenous culture in such a way that **the Indian not only is evangelized but he is also capable of evangelizing us**, by their fraternal relations among themselves, through their valuing of children and the weak, their education for freedom and their ties to religion. The world of the Indian is not closed on itself; on the contrary, it opens itself up into a world of mystery, which brings a great equilibrium to tribal groups ...*

*“Evangelization is able to discover the presence of Christ in the **tribal group**, which **lives in a more Christian way than we do, with our baptism and religious practice. Without professing the name of Christ, the Indians live the life announced by Christ as the good news of liberation in a much greater fullness than we who live like pagans in our relations with each other.**” (Doc. 14)*

COMMENTARY

Having a communitarian regime, the Indians need nothing, not even the Church, since they already possess the fullness of the evangelical life.

If one admits that things are as Bishop Balduino describes, it would be appropriate to ask: What good is catechesis?

Perhaps this is why catechesis is presented as purely focused on an earthly task, which is to preserve the tribal state, as seen in the following text.

18. The Main Mission of the Church Is Not to Convert Indians to the Religion of Jesus Christ but to Preserve their Tribal State

The pastoral plan of the Amazonian Bishops set out this goal::

*“The Bishops defend the thesis that the main mission of the Church is **not to catechize and convert the Indian**, but to guarantee his values and to guide his cultural process so as to avoid conflicts and syncretisms.” (Doc. 15)*

19. The ‘Updated’ Catechesis: To Make Conscious the Religious Message the Indian Has in his Subconscious

In an interview with the newspaper *Voz do Paraná*, Msgr. Tomás Balduino, Bishop of Goiás and President of CIMI, explained the new catechesis:

“We do not understand catechesis as in the past: that is, the transmission of a doctrine in preparation for entrance [into the Church] in a given period of time – initiation into worship, baptism, receiving the sacraments, etc.

*“Today we understand catechesis in a global manner [sic] where the evangelizing aspect prevails, which is more oriented toward the restoration of the image of God in man **than toward framing the individual inside a religion**. So, instead of proselytizing to form a*

group or religious brotherhood, one goes to the Indian and makes the message, which is already in him, become alive, become conscious. This is, as I was saying, ‘to stand beside [him]’.

“It is to make him understand that he can be the announcement for and the denunciation of this society which, although calling itself religious, Catholic and I don’t know what else, is egoistic, individualistic, hedonistic and greedy. As for the Indian, he is none of these things; he gives his life for the other.” (Doc. 16, Col. 638)

COMMENTARY

The “new” catechesis is much more about making the Indian conscious of the religious message that is already in his subconscious than in teaching him the Good News brought by Our Lord Jesus Christ to all peoples.

20. Evangelization Is Secondary for Missionaries Who Despise the Work of Anchieta

In the report on CIMI’s Second Regional Meeting North of Mato Grosso, we find the following denunciation of the great Jesuit missionary to Brazil, Fr. José de Anchieta:

*“In parallel, the work of ‘pacification and catechesis’ – as the missionaries themselves now recognize – which developed on the foundation of the **spirit of Anchieta** [Fr. José de Anchieta, a great miracle-working Spanish Jesuit missionary of the 16th century] without taking into account the need of preserving the indigenous culture, also contributes towards infusing the Indian with a fatalistic contempt for his cultural values. ...*

*“The participants in the Diamantino Meeting recognized this revitalization of tribal values as fundamental, defending as a first step a better preparation of the missionaries, reaffirming that, in the process of integration, it is **vital** that the whole cultural structure of the groups be respected **and that evangelization be only a secondary part of this process.**” (Doc. 17)*

COMMENTARY

It is no wonder that the “updated” missionaries scorn the work of the great Anchieta. He did not treat catechesis as “*only a secondary part*” of his mission.

21. Indigenous Peoples Are the True Evangelizers of the World

Here is another statement by Tomás Balduino, Bishop of Goiás and President of CIMI:

*“The deep conviction of missionaries linked to the Church is that these peoples (I am thinking, for example, of indigenous peoples) **are the true evangelizers of the world. We, the missionaries, do not go to them as someone who brings them a doctrine or an evangelization that Christ brought and entrusted to us, and that we fitted out with civilized rites and cults.***

*“Rather, we go to them knowing that **Christ has already preceded us in their midst**, and that the ‘Seeds of the Word’ are there. We are convinced **that they live the Gospel of the Beatitudes**. For this reason, we must convert to their cultures, knowing that the Good News of the Gospel becomes incarnate in any culture. **And starting with the most marginalized and oppressed, it becomes the Universal Good News with prophetic value for all men.**” (Doc. 18, p. 16)*

Section VI

The New Catechesis

22. The Indian Cannot be Considered as Having Undesirable Psychological and Cultural Characteristics

From the “*Directorio Indígena*” (Indigenous Directory) prepared by the Anchieta Mission of Mato Grosso and approved by the CNBB (according to the summary by the newspaper *Jornal do Brasil*):

*“The acculturation of the indigenous ... must be made without haste and even traits that we claim to be offensive to human nature, such as **infanticide or polygamy**, should be eradicated only when and to the measure in which the Indian can understand what is negative about these traits.*

*“The Anchieta Mission emphasizes ... that the Indian cannot be considered as a primitive being, having undesirable biological, **psychological or cultural** characteristics.” (Doc. 19)*

COMMENTARY

The second paragraph of the text brings the thought only glimpsed in the first paragraph to its final consequences: The Indians do not have any “*undesirable biological, psychological or cultural characteristic.*” What about infanticide? Polygamy? These questions leap to one's lips: Are they not the result of “*undesirable psychological and cultural characteristics*”?

The text insinuates that they are not when, referring to some few aberrations, it qualifies them as “*traits **we claim** are offensive to human nature.*” “*We claim*” invites us to a doubt: Will they be really offensive to human nature?

23. Surprising ‘Scientific’ Catechesis

Report of *O Globo* (The Globe) on the Anchieta Mission operating in the Prelature of Diamantino under the orientation of Bishop Henrique Froehlich, S.J.:

*“By this time, communions, doctrinal instruction and collective Masses had already ceased among the tribes. **All religious instruction was set aside** and the Indians were treated scientifically.*

*“We discovered [one of the Mission Father says] that the religious principles of the Indians themselves were natural and that what is natural is from God. Therefore, in their own way, with their ideas and ceremonies, they loved God and **thus there was no reason for us to change everything in their heads just to have them love God in our way.**” (Doc. 20)*

COMMENTARY

This “*scientific*” catechesis has surprises in store for anyone accustomed to traditional catechesis!

24. Catechesis, What for?

From another report of *O Globo* on the Anchieta Mission in the Prelature of Diamantino:

“Anchieta Mission became known for its vanguard position in its relations with the Indians. In 1969, after many studies and debates, its priests decided to abandon the catechization of the Indians, allowing them to keep their own culture.

*“We discovered that the Indians had a **religion based on what is natural and spontaneous, and what is natural comes from God.** It profited nothing to give them a civilized form of loving God if **their way was more pure**” (Doc 21)*

COMMENTARY

In the Catholic Church, baptized souls receive the **supernatural life** of grace and participate in **the Mystical Body of Christ.**

According to the text, all of these treasures “*profit nothing*” since they constitute a “*civilized form of loving God.*” The religion of the Indians, “*which is natural,*” is also “*more pure.*”

And this is all they need. This depreciation of the supernatural in relation to the natural, and the religion of Jesus Christ in relation to indigenous Paganism, evidently amounts to heresy and blasphemy.

25. A Catechesis almost without Hope

From a lecture of Fr. Tomás de Aquino Lisboa, Vice President of CIMI, delivered at the Pontifical Catholic University of São Paulo, as recorded in the *Boletim do CIMI* (CIMI Bulletin):

“Fr. Tomás was heavily besieged by inquiries and questions about his work of pure and simple living experience with a recently contacted tribe, and about his religious

experience in the mythical world of the Indians. He said that his attitude had been one of respect and observation without any intention in the near or intermediate future [of making] any type of catechesis:

“ ‘Perhaps one day, many years from now, the moment will come to reveal Christ to them. In truth, I don’t know if I am ever going to see that day. ...

“ ‘The Mass is good for us. For the Indians, the expression of this same religious impulse is manifested by dancing with a maracá, painted with urucum [a liquid, used by the indigenous for painting the body].’

“And he revealed that he himself had participated in this Münkü liturgy.” (Doc. 22, p. 11)

COMMENTARY

It is because of ideas like this that today’s catechesis develops with almost hopeless delays, delays that are unnecessary, given the very clear action of so many great missionaries.

The Catholic Church teaches that the Sacrifice of the Mass is the unbloody renewal of the Sacrifice of Calvary. The above text’s last paragraph seems to reduce it to the “*expression*” of a “*religious impulse*.” In this sense, “*it is good for us*.” That is, it expresses our impulses. But it can be perfectly substituted among the Indians with other ceremonies, since *the “same religious impulse”* that we express in the Mass, they express “*by dancing with a maraca painted with urucum*.”

One could hardly be more offensive toward the Holy Mass. Furthermore, if the “*Münkü liturgy*” is equivalent to the Mass, then what is the religious purpose of a Catholic Mission?

26. ‘Without Any Intention of Catechizing’

In another interview, Bishop Tomás Balduino of Goiás and President of CIMI, made these statements:

“Our vision at CIMI is that the Indian should be the author of his own future and the protagonist of his own struggle. It is NOT a question of doing for them, but with them. And not as they want to do: to create programs geared for the Indian in which he is the last to know, to manipulate the Indian as if he were an object.

“The strength of this Pastoral Ministry is that it is born from the roots. It is not a science developed in the laboratories of paternalist theologians, sociologists and anthropologists. Rather, it is being born from simple and unpretentious experience of some priests who have opted for another way of life. Like the Little Sisters of Jesus, who have lived for 20 years with the Tapirapé Indians without any pretense of catechizing, without wanting to build anything or set up a relief program. They merely want to live with the Indians on their level, with the same agriculture, the same housing, the same life. The result: This is one of the few

groups [of Indians] that has acquired a self-confidence, maintaining a perfect tribal relationship, recovering values lost by the influences of the surrounding society, and now have a good relationship with the backwoodsmen of the environs This demonstrates that if the Indian is respected by our laws and rules, he will know how to respect everyone... and be able to contribute with solutions for our problems.” (Doc. 18, p. 17)

COMMENTARY

This text deals with the exact application of the thesis that the Indian has – as much as, and even more than many Catholics – authentically Christian values. The “*Little Sisters of Jesus*,” living many years in tribal promiscuity, strove for no other result than to make the Indians be themselves, and to follow their own pagan paths without any assistance from Revelation and grace.

27. Errors of the Missionaries: Teaching Indians to be Ashamed of Nudity, to Wear Clothing and to Repudiate the Collective Life of the Village

Sharing the views of the neo-missiology, Frei Betto, the Brazilian Dominican sadly known for his role in “the Marighela case” [Carlos Marighela, a former communist Congressman in Brazil and considered by some to be the “father of international terrorism], later sentenced to two years in prison by the Federal Supreme Court, wrote the following in his book *Cartas da Prisão* (Letters from Prison):

*“If in a few years there are no more Indians in Brazil, the Church will have to recognize her guilt in this. In the past, our missionaries entered the jungle without preparation and contaminated the Indians with their broth of European culture. They believed that **to civilize was to teach the Indian to be ashamed of nudity and to wear clothes, to reject the collective life** of the village, to learn our languages, and to acquire our customs. Many missionaries paved the way for hawkers who exploited the Indian, buying his handiwork and his woman for a bottle of alcohol.*

“Under the pretext of announcing the Gospel, we contribute to the extermination of the race. We brought death where there was life.

“Rare are the missionaries who respected the culture of the Indian and did everything to preserve it. Rare are those who became Indians with the Indians. But, fortunately, they exist.” (Doc. 23, p. 118)

COMMENTARY

The pro-communist tendencies of the “updated” missiology have already been pointed out. Let us now list the tendencies of the subversive friar in favor of the new missiology:

A significant reciprocity...

Hostility for the missionaries of the past is flagrant in Frei Betto’s text.

28. Catechists: The Traditional & Progressivist in the face of the Abominations & Crimes of the Savages

From a book published under the orientation of Fr. Eduardo Hoornaert, professor of the Theological Institute of Recife:

“What was the real significance of this catechesis? What is its true meaning?”

“There is an interesting fact that took place in 1650 in the village of Espírito Santo, in Recôncavo Baiano, that sheds some light on the matter. In that year, Fr. Luiz da Grã convoked a meeting of the native chiefs and made them swear to four Christian commitments:

- *To have only one wife.*
- *Not to get drunk.*
- *Not to listen to witchdoctors.*
- *Not to kill or eat human flesh.*

“In these four ‘commandments,’ we see precisely the process of subjecting ‘another’ (the native) to oneself (the European colonizer), which characterizes colonial culture. Catechesis was an uninterrupted series of talks whose object was to integrate the natives into Christian colonial society. The words were about God, salvation, heaven, holiness, etc., but the meaning of the words was about integration.” (Doc. 24, p. 336)

“The most serious consequence of the identification of catechesis with indoctrination is the fact that catechesis is conceived as an active movement, going from the colonizers towards the colonized. The colonizers do not discuss the place from which they catechize others, catechesis is not seen as a movement towards ‘the other’ [who is] completely different – and for this very reason mysterious and revealing of God – but as an integrating movement that encompasses and subjects. Hence the mechanical and repetitive, passive and routine character that catechesis has had until our times, at least within the framework of religious subjugation, subjecting the ‘other’ to ‘oneself.’

“This type of catechesis does not establish a true communication, but impedes it. In 1555, Anchieta wrote:

*“‘One thing we all desire here and beseech Our Lord is that this land become extensively populated with Christians to hold it subject, because **these people are so indomitable and so stubbornly attached to eating human flesh and so revolted against accepting superiors that it is difficult to hold firm whatever is planted unless this remedy is used. For this end the fathers and brothers here continually pray.**’*

“How can one establish humane communication with these prejudices in the mind?” (Doc. 24, pp. 119-120)

COMMENTARY

A radical difference between the methods of catechesis used in Brazil until the eruption of Progressivism and the methods that Progressivism is introducing today can be seen in both these evaluations from the book published under the guidance of Fr. Hoornaert.¹⁴

According to what has been done in the Church since apostolic times, the missionary must teach the doctrine of Jesus Christ to the Gentiles: “Go, therefore, and teach all nations ... teaching them to observe all things whatsoever I have commanded you.” (Mt 28: 18-19)

The zealous missionary should adapt the *form* of this instruction as much as possible to the psychology of the one being catechized and to the multiple peculiarities of the environment in which he lives. But the substance of the teaching is immutable. It was given by Jesus Christ, and no one can alter it until the end of time.

Doubtless, the reactions of those being catechized can vary from an instant, profound and heroic conversion all the way to aggression and even the murder of the catechist. Nevertheless, the substance of the teaching cannot be altered, and alteration means not only the introduction of elements foreign to the doctrine but also the omission of aspects essential to it.

On this point, the catechist who is spokesman for Jesus Christ, officially or not, is immovable together with the Divine Master, and he seeks to attract those catechized to Him. Such a task might seem impossible, and truly it would be without the help of grace. But the grace is never lacking. It is up to man to accept it or reject it.

The catechetical methods of Fr. Anchieta and Fr. Luis da Grã are the translation of these principles into action. Faced with the abominations and aberrations of the unfortunate savages, they did not hide what was contrary to Catholic morality, and they formally asked the Indians to abandon their vices.

It is clear that such coherence, such firmness of principles cannot coexist with the progressivist mentality. Thus, it is not surprising that Fr. Hoornaert and those of his ilk make the constant objections cited above.

29. The Church: An Accomplice of Colonialism until John XXIII

Again Tomás Balduino, Bishop of Goiás and president of CIMI, criticizes past missionary efforts:

“We must beat our breasts saying mea culpa because for a long time, at least until John XXIII, the Church mostly served colonialism, ignoring the principles that she now

¹⁴ The unjust position assumed by Fr. Hoornaert against the traditional missionaries was also censured by Fr. Sellitti. (cf. *O Lutador [The Fighter]*, Belo Horizonte, September 4, 1977).

defends. But those missions were consistent with their time. Today we are taking a new course, moving from ethnocentrism to respect.” (Doc. 25)

COMMENTARY

The Bishop of Goiás Velho affirms with truculence his incomprehension of the missionary tradition of the Church – for 400 years, that is “*at least until John XXIII, the Church mostly served colonialism*” – obviously diminishing her mission.

In the first approach, Bishop Balduino’s criticism is limited to the action of the Church in Brazil, from the discovery “*at least until John XXIII.*” But he cannot ignore the fact that the Church used the same missionary methods throughout the world. His criticism cannot but deeply wound the Holy Catholic Church that he has the duty to defend.

It is difficult to understand how his criticism does not harm the doctrinal authority and sanctity of the Church seen as a whole.

Section VII

Striking at Civilization

It is understandable that, diverging so profoundly from the Catholic missionary tradition, the “updated” missiologists would formulate serious objections against it as well as against its glorious corollary, the civilizing action of the Church.

30. The Methods of Anchieta and Nobrega, the Great Missionaries of the Past, Led to the Dissolution & Death of the Indians

From the document *Y-Juca-Pirama: O Índio: Aquele que deve morrer* (The Indian, the One Who must die) signed by Bishops and missionaries, came this denunciation of past methods:

“Everyone will agree that, in the name of a policy of integration that failed to integrate even the civilized, one cannot violate a culture that, although primitive, has guaranteed the age-old subsistence of its peoples. Civilized society will only have the right to speak about the integration of the Indian on the day when there is no one dying from hunger in its midst.” (O Popular, Goiânia, November 22, 1973)

*“The Villas Boas brothers [early Brazilian activists defending indigenous pagan culture] say this about the Indians: ‘For centuries they have survived thanks to hunting, fishing and a rudimentary agriculture. They are happy with their beliefs and their very beautiful rituals. Why, then, should this age-old culture be destroyed? Merely to impose our system of life on them? **To civilize them? What for? To destroy the existing tribal organization and then leave the Indians marginalized in our society?**’ (O Estado de São Paulo, November 17, 1972)*

“We must recognize that Christian entities, concerned most about ‘providing assistance’ to the Indians, frequently lacked this vision and socio-political conscience. As a consequence, under mistaken pretexts of an alienated charity, they frequently betray their evangelical mission to tenaciously defend the Indians from physical or cultural death and did not respect their liberty and dignity as human persons.

*“The Catholic priests themselves – as stated in a recent news article – after **more than 400 years of catechesis**, found themselves obliged to change their tactics, **for if they continued with the same purpose as Anchieta and Nóbrega [sic] they would achieve nothing more than the dissolution, marginalization, destruction and death of what remains of indigenous Brazilian groups.** And this change in tactics was precisely that of respecting the Indian with his beliefs and way of life, to value his culture rather than try to impose the culture of civilized people” (O Popular, Goiânia, November 22, 1973).” (Doc. 9, pp. 18-19)*

COMMENTARY

Not everything is erroneous in this description. But, what partiality, what exaggeration, what injustice!

Compare the somber surrealism of this text with the rosy unrealism of the description of tribal life.

31. Understanding Medicine Is No More Valuable than Knowing How to Make Dye from Genipap

From the book *Cartas da Prisão* (Letters from Prison) by Frei Betto:

“The other day, speaking with P., I asked him:

“‘Who is more cultured? A physician or an Indian?’

“‘The physician, of course,’ he replied.

“‘Why the doctor?’

“‘Because the doctor went to school, read many books, learned to cure diseases, perform operations, received a diploma.’

“‘Then tell me: Does the doctor know how to fish with a bow and arrow, to make dye from genipap, to recognize the cry of the capybara, to find medicinal plants, to transform the trunk of a tree into a canoe, to cultivate manioc [yucca] and corn, to weave the fiber of buriti, to light a fire without a match, to walk in the jungle without a compass and to prepare meat without salt?’

“My companion thought for a bit and, somewhat surprised, answered:

“‘Right. He doesn’t know how to do those things.’

“‘Then why do you say that the physician is more cultured than the Indian?’

“From what I’ve seen, the physician has his culture as a physician and the Indian has his culture as an Indian.”

*“From that moment, P. started to understand something that the great majority of people with university diplomas do not know (despite the monumental work of Lévi-Strauss): **that men more cultured than others do not exist; what exist are parallel cultures.**” (Doc. 23, p. 116)*

COMMENTARY

Here Frei Betto does not consider two concrete existing individuals: Doctor X and Indian Y. If he had, he could possibly be right. For no one denies the possibility of a certain native actually having, for example, an elevation of soul and an artistic sense greater than that of a particular doctor. Now, elevation of soul and artistic sense are cultural values. From this standpoint, some privileged and exceptional Indian can, even in his savage state, raise himself above his peers.

Frei Betto, on the contrary, deals with general situations: that is, an average doctor as he customarily is and an ordinary savage as he usually is.

In the above text, it is clear that he denies the cultural superiority of the doctor over the savage. And he uninhibitedly affirms that the knowledge of medicine is in itself no more than *“making dye from genipap, recognizing the cry of the capybara, preparing meat without salt”* and other such things.

Affirming this, either with or without what he calls *“the monumental work of Lévi-Strauss,”* he shows a lack of the most elementary common sense. The subversive friar takes this position invoking another absurd principle, that is, that *“parallel cultures”* are not susceptible of being compared to one another, and that the statement that some men are more cultured than others rings false. In the final analysis, Frei Betto denies the possibility of any social hierarchy. Nature only supports horizontal structures, just as Communism denies any vertical structure in society.

Naturally, based on this principle it is easy for one to attack the meritorious civilizing action inherent to traditional Catholic missiology.

But, for the latter, how much glory to receive such an attack...

32. ‘The Price of Each Step of our Progress Is the Ruin of One More Tribe’

From Frei Betto’s *Letters from Prison*:

*“The fact that the white race deems culture to be only that which it knows led it to ‘pacify’ the Indians. Who do the ‘savages’ harm? No one. They lead their lives, their culture, their history. But we, the whites, consider ourselves a superior race (and this complex led us to decimate the red men, to isolate the yellow race, and to subjugate the Negroes). **We believe that culture and civilization is our patrimony.** We forget that the Indian has his own civilization, which in many respects is more advanced than our own*

(eg. the Aztecs and Mayans). And with our amnesia, we continue to delve deeper into the jungle, polluting the air and the water, bribing the Indian with Trojan horse gifts and corrupting him with our illusory promises. **The price of each step of our progress is the ruin of one more tribe.**” (Doc. 23, pp. 116-117)

COMMENTARY

The thesis of “*parallel cultures*” underlies this passage of Frei Betto. Thus, extending the goods of our civilization to the Indians seems to him useless for them and, in certain aspects, even harmful.

The question “*Who do the ‘savages’ harm?*” is astonishing. What about polygamy? And infanticide, which text 22 admits as existing among them? Are these not harmful, especially for the weakest among them?

Regarding the specifically Christian benefits of the missionary’s civilizing work and the defense that these benefits provide against the neo-pagan influence of our civilization, see Chapter I, numbers 4 and 5.

33. ‘See How They Are: They Are Ashamed of their Own Bodies & Cover their Skin’

From Frei Betto’s *Letters from Prison*:

“Sometimes I imagine the chief calling together his frightened tribe to explain what is happening: ‘Brothers, be always wary, because at any moment these pale-faced savages can overtake us. Until this moon we have enjoyed the same peace and prosperity in which our ancestors lived. We have kept our innocence, without our heart becoming contaminated by ambition and malice; we have lived with what nature has provided us, without having to appropriate the goods of the earth or to define our territory. Thanks to our gods, we have never known disease, hunger, enmity; our youth are strong and courageous, our women fertile and pure.

“Now, however, the savages shatter our age-old tranquility. They threaten us with their fire sticks and their blades of steel; they frighten us with their metallic birds and they set traps for us with trinkets without which we have spent moons and moons of happiness. See how they are: They are ashamed of their own bodies and they cover their skin, they go about destroying the jungle, scaring away the animals and withering the plants. They want to imprison us and confine us in their parks so they can destroy our land and our tribe.

“Do not submit, however, without a fight. The land we tread upon knew man when our ancestors came here, who left it to their children and their children’s children. It belongs to us, and for it, which gives us life and nourishment without demanding work, we will fight to the utmost of our strength.” (Doc. 23, pp. 117-118)

COMMENTARY

Frei Betto tries to see the civilized in the savage and the savage in the civilized.

In this text, with a disconcerting one-sidedness, the “*pale-faces*” – the civilized – are seen solely and exclusively as evildoers.

Who can deny that there were some malefactors among the civilizers? But who can affirm that all civilizers were like this?

Although the text refers specifically to “*a Japanese group*” that “*just settled in Brazil in order to export Indian handicrafts,*” several of its criticisms in fact allude to all the civilizers who have worked here. Therefore, they also allude to the great civilizing missionaries who are one of the glories of our history. If they did not use firearms or commit injustices, they nevertheless taught modesty, agriculture, etc.

Section VIII

The Indian, the Sole Proprietor

Contrary to the hostile position “updated” missiology takes towards private property in contemporary society, it is extremely covetous of the collective property of the Indian tribes.

The native, even when sedentary, does not develop the land in such a way as to guarantee its satisfactory use for the common good of the country. Nevertheless, the new missiology most energetically upholds the Indians’ ownership over vast tracts of land. And in the following texts, it even goes so far as to insinuate that the white man who came here began to steal from the Indian as soon as he arrived.

This contradiction between the positions of *aggiornata* missiology on the Indians’ right of property and the right of property that exists in our society seems utterly inexplicable.

But it is easily explained if one takes into account that the white man’s property is private and, therefore, frowned upon, when not formally condemned, by Leftism. But the Indians’ property is communitarian, according to the new missionaries, and, therefore, corresponds to leftist standards.

34. The American Indian Is the Sole & True Owner of the Land

From a CIMI statement:

“It is commonly heard that since Brazilian Indians constitute only a little more than 1% of the country’s population, the Brazilian Indians ‘do not need so much land.’ Whoever thinks this forgets that the Indian was the first inhabitant of the Americas. As the Indian-American Parliament of the Southern Zone concluded at their meeting in San

Bernardino, Paraguay, in October 1974: 'The American Indian is the millenary owner of the land; the land belongs to the Indian. The Indian is the land itself. The Indian is the owner of the land, with or without property titles.' (Doc. 26, p. 560)

COMMENTARY

The new missionaries, so hostile to and restrictive of private property, become fanatical in affirming here, in the most unrestricted and absolute way, the tribes' collective ownership of the areas where they live. Thus, the American Indian is for them the only true lord of the land.

35. 'The Indians Are the First Settlers of the Brazilian Land'

A Declaration of the Pastoral Land Commission regarding the events in Meruri (MT):

"The Indians are the first occupants¹⁵ of the Brazilian land from before the arrival of our parents and grandparents. And they have much to teach us, especially about the evangelic way of loving and working the land and the way to live together with others. Would this not be the reason we want to destroy them, for having a way of living and loving nature contrary to ours, so full of individualism, domination and exploitation?" (Doc. 27, p. 3)

COMMENTARY

Nothing can be more violent than to accuse someone of being an exterminator of indigenous societies, and especially for such an ignoble reason, that is, for hating their virtues.

And who are they accusing? The current socio-economic structure? Some mysterious capitalist groups? The vague character of the accusation is a serious shortcoming. And the more serious the accusation, the graver the shortcomings.

As it is common in demagoguery, there is no evidence ...

We can dispense with commentaries on the exclusive property rights the Indians have over the vast territories through which they roamed, as affirmed in the text, since we have already commented on this matter previously.

¹⁵ Translator's Note (NT): In Brazil *posseiros* are persons who enter onto someone's else land unnoticed and live there exploiting a small part of it. When the proprietor becomes aware of it, the *posseiros* are expelled. However, it is common that on very large properties the owners will not notice it for a long time. In this case, after five years, the *posseiros* acquire some right over the land they exploited and it is not easy to expel them without a legal procedure. *Posseiro* comes from *posse*= possession in English. It stresses that a person has the possession of the land but not the right over it. To simplify, we are translating the Portuguese *posseiro* to *occupant*.

When the *posseiro* enters a property that belongs to the State, he receives the name of *grileiro* in Brazilian agrarian language. This name derives from an analogy with the *grilo*=cricket, an insect that jumps from one place to another. We are translating *grileiro* to *land-grabber* or *land-jumper*.

Section IX

The Indigenous Question, Fuse of an Agrarian Crisis in the Country

The many pronouncements in favor of Agrarian Reform sparked by the Indian question is shocking. It has gone so far as to make one wonder if the desire to stimulate socialist and confiscatory Agrarian Reform might not be the reason for stirring up the problem of the Indians in our days. What follows are some characteristic examples of this kind of statement.

36. Indians & Occupants Should Strive to Promote Agrarian Agitation in the Country

This statement of the Pastoral Land Commission [connected to line 3 of the CNBB's 'Lines of Action' in their mission statement] on events in Meruri, State of Mato Grosso, calls on the landless whites and occupants to unite with the Indians and demand a just distribution of the land:

"We need to collaborate so that the peasants with no land or little land, who number more than 11 million families, realize that the cause of the Indians fighting for their land, is their cause. They also have a right to the land, they need to conquer it. The enemy is the same: The money that buys up the land, the wealthy few who daily acquire more land. We need to prevent the farmers from using the peasants to take the land from the Indians. The correct thing is for the peasants to demand that the land, in the hands of so few owners, be justly distributed." (Doc. 27, pp. 3-4)

COMMENTARY

The foregoing statement implicitly maintains the communist thesis that the work contract and the system of salaries are intrinsically unjust, and that the rural worker is not a victim of injustice only when he is the owner of the land on which he works. Hence comes the right of the peasant "to demand" the distribution of land.

And this "right" is the starting point for the country's agrarian malady, a crisis in which the small landowners and Indians should become involved.

37. Using the Meruri Case to Call for 'Radical Agrarian Reform' throughout the Country

From the same statement of the Pastoral Land Commission:

*"Finally, we are certain that no solution will be possible **without a general change, a transformation of the agrarian structure.** And this is possible only if a **radical Agrarian Reform, not only in the Amazon but throughout the Country, is decided upon and pursued.** ..."*

"The root of the problems involving landowners and occupants, or land grabbers, is the same as we saw happen in Meruri: greed for land, regardless of the awareness that those without land in Brazil are condemned to a slow death, a fact amply proved by the living

*and working conditions of the laborers and Indians who have already been 'integrated.' **The people are resisting and are ready to die to obtain their right to the land.** This is what is happening in Arenápolis, in Mato Grosso, in PA 70, Pará, in all of Maranhão, in Paraná and throughout Brazil. When will the lords of capital and land recognize this right? When will national politics be defined and implemented taking into account the needs of the whole population and not just a minority?" (Doc. 27, p. 4)*

COMMENTARY

This is an eminently ambiguous and demagogic document. Demagogic because of its extremism and its exaggerated tone: It calls for a *"general change, a transformation of the agrarian structure"* and to achieve this it aspires to a *"radical Agrarian Reform."*

It states that *"those who are left without land (What is it to be "left without land?" Not to be a landowner?) in Brazil are condemned to a slow death."* This is a most serious affirmation for which the document gives less than a rudimentary proof: the *"living and working conditions of the laborers and the Indians who have already been 'integrated.'"* No statistics that can convince serious minds are offered.

The only effect of this demagoguery is to provoke class struggle. And this is where the document heads when it states that the *"people are resisting and ready to die to obtain their right to the land,"* and so on.

38. The Solution to the Problem of the Indians Requires 'a Radical and Profound Transformation of the Brazilian Agrarian Structure'

From the CIMI Statement, we find this supposed solution to the indigenous problem:

"In Brazil there are more than 700,000 occupants whose right to the land, like that of the Indians, is threatened. They are found among the 10 million families of Brazilian rural workers without land.

*"Therefore, we see the problem of the indigenous lands within the broader context of the irrational distribution of land in our country. **Only with a radical and profound transformation of the Brazilian agrarian structure, one that benefits all rural workers without land, will it be possible to pave the way for the peaceful recognition of the indigenous peoples' right to the land.**" (Doc. 28, pp. 33-34)*

Section X

Struggle against the Whites

Agrarian agitation – real class struggle – is not the only thing that threatens to arise from the indigenous question that is being manipulated by missionary agitators.

These new missionaries are the ones who are stimulating the fight between the Indians and the whites by presenting the whites – with unjust and unreasonable generalizations – as plunderers, guilty of genocide, etc.

39. The Christian White Man Came to Dominate, Despise, Plunder & Degrade the Indian

At the Eucharistic celebration (Mass) on the third day of the 9th National Eucharistic Congress (in Manaus):

“Speaker: How is it that we ignore our elder brother, the Brazilian before Brazil was baptized, the owner of these lands and jungles before the arrival of the one who calls himself ‘brother and Christian’ but who chose to give him a strange name: INDIAN... in order to dominate, despise and degrade him as a non-person or a half-person, an inferior race, a ‘primitive,’ a savage?”

“Commentator: And this is how we treat him, taking away his land and culture, imposing our defective and vice-ridden culture on him... decimating him without compassion or pity through the ages ...”

“Speaker: Let us not hide ourselves like Cain, let us not justify ourselves like the condemned at the Last Judgment ... We can neither ignore... nor lose interest in this matter.” (Doc. 29, p. 63)

40. Anchieta, a Colonialist Agent?

In an interview with the paper *De Fato*, Bishop Pedro Casaldáliga makes strong accusations against renowned missionary Fr. Anchieta:

“Bishop Pedro: To a certain extent, Anchieta transmitted a colonizing Gospel. The Church should do penance. ... It is evident that the discovery of America was in many aspects a colonialist crime. And that evangelization has been excessively tied to a culture and thereby, to a dominion. Lately, in the most conscious sectors of the Church – and I would like to single out the CIMI (Indigenous Missionary Council) here in Brazil – we can observe a passionate desire to re-do what was done and to find a new line of evangelizing, respecting to the utmost the culture of the people in question. Faith is not a culture, it fits into all cultures. Faith also is not properly a religion, but it can express itself in a religious way. ...”

“In fact, all those colonialist countries drew – from juridical counselors, military strategists and frequently from the theologians of that period – a group of advisors that became a kind of CIA, that is true.” (Doc. 30. p. 6)

COMMENTARY

As in previous texts (nn. 20, 28 and 30) here reappears, in a false historical presentation, antipathy for Anchieta.

41. Not Our Lady of Victories, but Our Lady of Disgraces

From the same interview with Bishop Pedro Casaldáliga:

“Bishop Pedro: As we gathered one night in Vitória in an assembly of that church which is born of the people, we celebrated [sic] one night the deaths of Fr. Rodolfo and the Indian Bororo Simão, which took place in Meruri in the State of Mato Grosso.

“De Fato: What were they victims of?

“Bishop Pedro: They were victims of the farmers and regional politics and, let's say, national politics that has been crushing the Indian for centuries, as colonial politics once did, etc. In that celebration, which was fundamentally penitential, we all did penance in a personal way. We then remembered that the city of Vitória was given that name because of the thousands of Indians who were killed there. And that the original name of Vitória was Our Lady of Victories [Nossa Senhora das Vitórias].

“A backlander from Minas Gerais, however, who presently lives in Goiás, was so impressed by this celebration that he could not sleep that night. He wrote a wonderful letter to the Bororo Indians of Meruri, which will probably appear in some CIMI publication. He said that ‘this was not Our Lady of Victories but rather Our Lady of Disgraces.’ That worker’s expression would well symbolize the attitude of the Church at that time. We realized a little later that there was a fatal mistake, that there was collaboration with colonialism. Based on anthropology, on history and on the faith itself, we recognize that evangelization, in many aspects, was wrong.” (Doc. 30, p. 7)

42. The Indian: A Living Challenge to Capitalism & Christian Civilization

From the document *Y-Juca-Pirama – O Índio: Aquele Que Deve Morrer*, signed by Bishops and missionaries:

*“What would Brazil be if it really took account of the Indian? It is quite possible that many Brazilian authorities with a **capitalist and imperialist mentality** might tremble at this question. This shows that, consciously or unconsciously, they **support the extinction of these populations who constitute, by their positive values, a living contestation of the capitalist system as well as those alleged ‘values’ of so-called Christian Civilization.**” (Doc. 9, p. 20)*

43. The Missionaries See in the Indians a Prophetic Sign to Question the Church & Society

From a communiqué of the Southern Region of CIMI:

*“After years of extermination and exploitation, the Indians here in the South, reduced to a handful, are becoming conscious of their situation as a people and have started the struggle for liberation. And for us, they are a prophetic sign, **helping us to question the whole structure of the Church and society** and demanding a radical transformation.”*
(Doc. 31, p. 3)

COMMENTARY

“... *helping us to question a whole structure of the Church and society.*” Everything leads one to believe that “us” in the plural encompasses the whole group of “updated” scholars on missions committed to “questioning” the structure of the Church and State. “...*a whole structure...*” shows that, from the perspective of the Southern Region of CIMI, the structure of the Church and society are seen as a unity. It is not that the text contains a denial of the distinction between the spiritual and temporal spheres. However, there is almost an implicit affirmation that, in what they have of the analogous, these structures constitute a single whole in the opinion of the Southern Region of CIMI.

What is this analogy? For someone who puts himself in the perspective of neo-missiology – someone enthusiastic about the horizontal structure of the rudimentary and non-hierarchical indigenous communities – the answer is easy. What CIMI’s Southern Region wants “*to question*” is the hierarchical character of both the ecclesiastical structure and the current socio-economic structure, based on private property.

The conclusion is not surprising. Progressivism and Leftism are ferments that work in the depths of the updated missiology. And a characteristic common to both ferments – there are others – is egalitarianism. It is not surprising, therefore, that their action translates into a simultaneous “*questioning*” of both the spiritual and temporal .

This is why we can say that “Catholic Leftism” is the sociology of the progressivists. And Progressivism is the theology of “leftist Catholics.”

Section XI

Attack on the *Bandeirantes*¹⁶

Anti-traditional, the new missionaries could not fail to mention the *Bandeirantes* with a brutal unilateralism.

44. *Bandeirantes*, the Greatest Predators & Indian Killers

From the CIC (Catholic Information Center) - bulletin commenting on the 5th meeting of the Southern Region of the CIMI:

“The participants [of the meeting], representing different settlements of the indigenous regions in the State of São Paulo, could better understand the situation in which nearly 700 Guarani, Caingangue and Terena Indians live, ‘survivors, they say, of the robberies, plunderings and all kinds of injustices of which they were the victims in this land whence came the greatest predators and Indian killers – today considered national heroes – the Bandeirantes.’ ” (Doc. 32)

45. Discoverers & *Bandeirantes*: Evildoers

From the *Autobiography* of Bishop Pedro Casaldáliga:

“I have just finally understood, and even felt, the whole gangue or impure remains of racist superiority, deified dominion and inhuman exploitation with which the new worlds were discovered, colonized and many times evangelized. ‘To colonize’ and ‘to civilize’ are no longer human verbs for me; neither are the new colonizing formulas of ‘pacifying’ and ‘integrating’ the Indians here where I live and suffer. Imperialism, Colonialism and Capitalism merit, in my ‘creed,’ the same anathema. The monuments to the discoverers and the Bandeirantes are repugnant to me. The monument to Anhanguera in a public square of Goiânia causes me physical pain.” (Doc. 33, p. 176)

COMMENTARY

Without a doubt, colonization – in America and elsewhere – at times conquered through the practice of execrable crimes.

Nevertheless, it is absurd to affirm that colonization is intrinsically evil and, moreover, to hold that the discoveries are evil.

It is contrary to historical fact to maintain that there was nothing but crime in the colonization of the Americas, and that considerable advantages for humanity did not derive from it.

¹⁶ For an explanation on the *Bandeirantes* read note 1.

The unilateralism of Bishop Casaldáliga's appraisals becomes especially clear in the last two sentences of the text, where he calls the "discoverers" and "Bandeirantes" nothing but evildoers.

Section XII

'Independence or Death' Proclaimed in Brazil – against Brazil

Clergy agitators want to transform the historic cry of "*Independence or death!*" into a cry of the revolt and separation of the indigenous people from the white landowners in order to later make it a motto for the social revolution of the workers against the bosses. All this in a climate where the concept of the Brazilian nation, united and thriving, seems to be fading away. (cf. text n. 3)

It is not clear how this Indian movement can reach its goals, exposing the lives of its members while at the same time refraining from the use of arms. Will it seek to bring about a peaceful Ghandi-style insurrection?

46. Proclamation of Independence of the Indians from Brazil?

From a statement attributed to the Indian Txibae Ewororo, widely published in missionary magazines and Catholic publications in general:

"I will present to you the words of my brothers, of those called 'Indians.' I do not know it is out of ignorance, contempt or simply to give something a name, but for many people we are only a thing. These words are going to tell you the last part of the drama that we are living since men of another race, another culture and another world set foot on our lands. The White Man, he who calls himself civilized, stepped hard not only on the land, but also on the soul of my people, and the rivers swelled and the seas became saltier because the tears of my people were many.

*"I said that the words you will read are the narration of the end of a drama, **but I do not know exactly how this drama is going to end.** I only know that we are encouraged by a great hope **and we are determined to change the paths of our history.***

"Where does this hope come from? Have the civilized people become more human? No, unfortunately, no! It is we who want to be treated as human beings and not as things. And how are we going to change the paths of history? Shall we take up arms? Shall we confront the white men as they confronted us? No, true Christians do not do this because this would be to make ourselves like the whites, and arms do not solve problems. Arms are the coward's argument. We do not want to imitate the whites in what they should be most ashamed of: the use of arms to kill their fellow creatures! We are going to unite, we are going to die if necessary, but we are no longer going to accept the imposition of the will of others. We are going to demand that everyone, from the government to our neighbor, treat us like free people, without depending on anyone.

“Did not the Brazilian people once say: ‘Independence or death’? We also are going to say this, not only with out words but also with our action. When the Indian wants, he knows how to be independent. We prefer to die free and not to live as a slave.” (Doc. 34, pp. 35-36)

COMMENTARY

This document, clearly written under missionary influence (the Indian to whom its authorship is attributed is a member of CIMI) reeks with subversion. (cf. Bulletin, Year IV, no. 22, July-August, 1975) It shows the strong tendency to proclaim the independence of the Indians from Brazil.

This document is subversive in the sense that it is separatist.

Furthermore, for some time now, the Indian separatist movements have figured among the objectives of the International Communist Revolution, as one can see in the next document.

47. The Indian, Raw Material for Communist Agitation

A statement by Walter Kolarz of the London BBC, a well-known expert on matters related to Communism:

“The Second Declaration of Havana raised the case of the Indians, Mestizos, Negros and Mulattos with the hope of finding in these racial groups a powerful reserve army for the revolution. ... These racial issues were raised in the ‘Havana Declaration’ with special persistence, and the passages in question recall several statements on Latin America made by the Communist International before the war [WWII], in which the problem of the Indians occupied an important place.

*“Already in 1928, on the occasion of the **6th Congress of the Communist International**, the parties of Latin America were instructed to develop ‘a whole series of special measures on the **self-determination of the indigenous tribes**, on special propaganda in their own languages and on special efforts for the conquest of key people among them. In response to this general orientation, **the Peruvian communists advocated the formation of the Quechuan and Aymaran Republics, and even the Communist Party of Chile demanded the creation of the Republic of Arauco**, although there were only a few thousand Araucano Indians in the southern part of the country. By 1950, **the Mexican communists came out with the slogan: ‘Autonomy in the local and regional administration’ for indigenous peoples.***

“Notwithstanding the assertions contained in the ‘Havana Declaration’, the communists were more pro-Negro and pro-Indian than they were pro-Tibetan, pro-Guyanese, pro-Hungarian or pro-any other people. Negros, Mulattos, Indians and Mestizos were destined simply to be used as sociological and political raw material to promote the rise to power of the Latin American Communist Parties.” (Doc. 35, p. 99)

Section XIII

To Meddle with Bishop Casaldáliga. . .

To what extent are these evils finding a remedy in the Church, which could normally heal them? It is not credible that evils such as these can find a remedy without the intervention of Paul VI. Now then, we do not see that he has made up his mind to intervene. This is what we can conclude, if we give credit to the following information in the bulletin *Alvorada* published under the Prelacy of Bishop Pedro Casaldáliga (cf. *O São Paulo*, 1/10/1976).

48. Craters in the Jungles, Sparks in the Cities

“The Pope appeared [on receiving Cardinal Paulo Evaristo Arns, Archbishop of São Paulo] quite touched and in solidarity with the People of God from these hinterlands and their persecuted Bishop.

“At the end [of the meeting], the Pope told Card. Paulo Evaristo Arns that the Bishops and missionaries who work in these interior regions are true heroes and that to meddle with the Bishop of São Felix would be to meddle with the Pope himself.” (Doc. 36, p. 1)

COMMENTARY

Paul VI’s expressive words of support for Bishop Pedro Casaldáliga (which were communicated to the press, incidentally, in an unofficial way) were used to influence readers to support the Bishop of São Felix do Araguaia, weighing heavily in his favor in the controversy over the Bishop.

This leads us to believe that, without a filial but generalized clamor of the Brazilian people to Paul VI, it will not be possible to hold back the center, or better, the smoking crater of missionary agitation that seems to be conquering our jungles as a pretext to fill our cities with incendiary sparks.¹⁷

What are the chances that this clamor will be heard?

They are not large, if one takes into account an expressive precedent. In 1968, the TFP collected 1,600,368 signatures for a petition to Paul VI asking for an action to curb the communist infiltration inside the Church.

This petition – the largest in the history of our nation – was delivered by a trusted representative in the Vatican. And it has remained without an answer...

¹⁷ The subversive character of the neo-missiology was denounced by Fr. José Vicente Cesar, President of the “Anthropos do Brasil” Institute, which declared that it disagreed with the new orientation of CIMI, “partly intended to use the Indian to challenge the current Brazilian political and socio-economic system.” (cf. *O Globo [The Globe]*, January 25, 1977)

Concomitantly, similar petitions totaling 400,000 signatures from the Argentine, Chilean and Uruguayan TFPs to Paul VI likewise remain unanswered.

From then to now, the communist influence in Catholic circles has continued to grow.

And in Chile it was the decisive factor for the ascension of the Marxist Allende to the Presidency of the Republic.

This should not, however, diminish our hopes for a solution. It is necessary for Brazilians to oppose “Catholic Leftism” the progressivist and leftist neo-missiology with all the licit means in their reach. This done, Providence will do the rest.

It is not in vain that Our Lady of Aparecida was crowned Queen of Brazil in 1931 by the National Episcopate. It is possible that, for superficial souls, this coronation may have seemed an empty and meaningless ceremony.

Our Lady, however, does not consider her children's homage of love empty and meaningless. On her they can rely, provided that they do not lose heart in the battle and continue to move toward victory with their best efforts and ardor.

* * *

Documents

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- Doc. 2.** “Encontro discute situação indígena da Região Sul,” *Boletim do CIMI*, Year 4, no. 22, July-August 1975.
- Doc. 3.** Homily of Bishop Tomás Balduino, President of CIMI, *Boletim do CIMI*, Year 5, no. 30, July 1976.
- Doc. 4.** “A Prelazia de São Félix, povo de Deus no Sertão,” *Revista da Arquidiocese*, Goiânia, Year XVIII, no. 10, October 1975.
- Doc. 5.** “*Historia do Trabalhador Brasileiro*,” *Grito no Nordeste*, Recife, Year X, no. 38, April-June 1976 (mimeographed).
- Doc. 6.** “Satoko – Maria da aldeia das formigas,” *Sem Fronteiras - Revista Missionária do Brasil*, no. 34, August 1975.
- Doc. 7.** Rose Marie Muraro, *Libertação Sexual da Mulher*, Petrópolis: Vozes, 1975.
- Doc. 8.** Pedro Demo, “Problemas Sociológicos da Comunidade,” *Comunidades: Igreja na Base, Estudos da CNBB-3*, São Paulo: Paulinas, 1975, pp. 65/110.
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- Doc. 13.** Antonio Iasi, “Integração ou extinção?” *Revista de Cultura Vozes*, Petropolis, Year 70, no. 3, April 1976.
- Doc. 14.** “Índio ensina ao branco CIS valores cristãos,” interview of Bishop Tomás Balduino to the weekly *Opinião*, *apud* “CIC – Centro Informativo Católico,” Petrópolis: Vozes, Year XXV, no. 1279, February 22, 1977.
- Doc. 15.** “Igreja na Amazônia vai mudar,” *Estado de São Paulo*, May 26, 1972.
- Doc. 16.** “Os indígenas à beira da morte,” *Voz do Paraná*, April 18-24, 1976, *apud* SEDOC – *Serviço de Documentação*, Petrópolis: Vozes, vol. 9, no. 97, December 1976.

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- Doc. 33.** Bishop Pedro Casaldáliga, *!Yo creo en la justicia y en la esperanza!*, Bilbao, Spain: Desclée de Brouwer, 1976.
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