

in the magazines . . .

(Continued from p. 2)

the effort to achieve solidarity. But there is absolutely no political or military reality there, for such a reality presupposes some definition of nationality. We have no definition of the nationality of Europe; we do not even have a definition of Europe.

"That is not to say that we should deny the existence of a higher European interest. On the

contrary, we can go further and state that such a European interest exists. . . . One should always perceive or conceive some higher interest than one's own. But let us be on our guard! In twenty years, I have never on any single occasion known our English, German or Italian neighbors to give up the least of their own interests for the sake of Europe! Abdicating on principle from being oneself leads nowhere, except to an advance agreement to take orders from other people."

PAMPHILUS

## The World of Dom Helder

*Dom Helder Camara: The Violence of a Peacemaker*, by José De Broucker. Orbis. 154 pp. \$4.95.

by Susan Woolfson

Someone ought to become Dom Helder's Boswell, someone ought to examine at length his views of underdevelopment and suggestions for action, to study the many projects begun or led by him. Journalist José De Broucker has attempted a bit of all three, leaving more questions about the "Red Archbishop" of Recife, Brazil, than he attempts to answer in this brief book.

Dom Helder Camara has been praised widely, both in Brazil and abroad, for his efforts on behalf of the lower classes of his country, but rightists and leftists alike have maligned him; by the Archbishop's own writ (in a biographical epilogue) he is "rather timid," yet he has been an innovator and organizer on a scale that is only hinted at by mention of CELAM, the National Conference of Brazilian Bishops, Action, Justice and Peace, Operation Hope, the Bank of Providence. His vision extends to "a radical structural change in economics, and politics, the social and cultural strata," yet he does not reject "paternalism" as a means

Susan Woolfson is a member of the *worldview* staff.

for "the improvement of the human condition and for justice"; he has "always" felt "the need to be convinced in my own mind that I am in line with the pope," yet his ministry seems more in the spirit of Pope John's Vatican Council than of Pope Paul VI's recent Asian tour with its consolations to the squatters of Manila in their poverty.

Perhaps some of the contradictions, conflicts and controversies which cluster about the Archbishop can be summed up with the statement that "Dom Helder now represents the passage of the polemical Church to the missionary Church." But the reader will find no clue here to some very central questions: For example, what form will the "moral force" take which Dom Helder feels the Church in Latin America must exercise? And one looks in vain, in a book called *The Violence of a Peacemaker*, for an extended discussion of the subject's own view of violence.

There is fascinating stuff here: Conversations with successive leaders of Brazil, like this one:

. . . I had some contacts with Marshal Castelo Branco. . . . He would telephone and say, "Let us have a talk together like simple natives in Ceará."

The first time he did this, after April, 1964, I remember very well. When we were alone, I said, "President Branco! Today I woke

up rather anxious. Because I discovered that I have a left hand, a left leg, a left half of my body. I am anxious, because I see that today it is very dangerous to be on the left! And now I discover that you, too, President Branco, have a left side. Now really, this is ridiculous!"

Or this reflection on the possibility of Latin American integration:

. . . there is . . . a certain kind of integration that would play into the hands of the mini-imperialisms of the continent. Unfortunately, egotism is a terrible force. Even an underdeveloped country such as Brazil, which has begun a small development, is already behaving in a mini-imperialistic way toward weaker countries such as Paraguay and Bolivia. We have crushed the Paraguayan textile industry. We must therefore be very careful: Latin American integration, yes; but without mini-imperialism, whether Brazilian or Argentinian or Chilean.

Reflections like these abound, for the book is the result of interviews which De Broucker has held with Dom Helder and which he has pieced together with some narrative and interpretive glue. Of course, such a work can only be a *vorspeise* of studies to come. But as the first book-length piece on the Archbishop, it will serve a useful purpose in introducing to many the world of Dom Helder.