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SPIRITUALITY AND ACTIVISM IN THE ART OF ROBERT CAMPBELL

by

JUDITH HUACUJA PEARSON

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE MASTER OF ARTS

APPROVED, THESIS COMMITTEE

William A. Camfield
William Camfield, Professor, Chair
Art and Art History

Walter Widrig
Walter Widrig, Associate Professor
Art and Art History

Hamid Naficy
Hamid Naficy, Associate Professor
Art and Art History

Houston, Texas

September, 1996
ABSTRACT

Spirituality and Activism in the Art of Robert Campbell

by

Judith Huacuja Pearson

As an artist, physician and social activist, Robert Campbell combined artistic, spiritual, medical and humanitarian work. Through art Campbell engaged his audiences in issues of poverty and injustice, and stimulated social activism in others. This thesis articulates the connections between Campbell's differing media and identifies his strategies for fusing art with social activism. The thesis documents paintings through which Campbell attempted to link personal reflection and meditation to an awareness of others; sculptures that incorporate the viewer's symbolic actions with an expanded consciousness; and installations that explicitly associate compassionate identification with others to social activism. Campbell's artistic and social practice, influenced by Liberation theology of Latin America, sought to reconcile the personal with the social through a process of consciousness-raising. This process included meditations, educational actions and community involvement, and is identified as a key component to the activism and spirituality in the art of Robert Campbell.
ACKNOWLEDGEMENTS

My interest in the art of Robert Campbell began in Houston in 1989. I met the artist while we both were using painting studios at Commerce Street Arts Warehouse and where I had the opportunity to attend several of his installations. Campbell, through his art, was bringing together people from many different communities to work for change. His conflation of spirituality, activism and art contributed to the growth of his humanitarian organization Sociedad San Martín de Porres, a non-profit medical group that provides health care, medical provisions, construction and education in Central America.

I give many thanks to Prof. William Camfield, my thesis advisor, who enthusiastically supported the proposal for, and rendered assistance throughout, the development of this paper. His careful readings, analysis, and suggestions have been invaluable. So too, have been the contributions by Prof. Diane Dillon, Prof. Hamid Naficy, and Prof. Walter Widrig. I have profited much from their clarity of thought and precision with language. Rice University supported this thesis with funds allowing me to travel and conduct interviews in Guatemala. Additionally, these funds allowed procurement of slides of the artwork, provided by the services of photographer George Hixson.

Interviews with the artist were conducted between June and December 1994. During this time Campbell spoke of the many influences to his thought and his art. He directed me to a great many books on hand in his extensive
library. A broad range of religious thought and perspective comprised the contents of this library, but specifically the writings of Liberation theologians was pointed to. I thank Robert Campbell for the generous expenditure of time and energy given towards interviews and conversation, especially in face of the physical suffering and emotional demands associated with his terminal illness. Robert Campbell died February 10, 1995, of AIDS.

During this very difficult period in their lives, the family of the artist opened their hearts and their homes to me. Especially I thank the generous sharing provided by the artist’s parents, Mary Jane and Phill Campbell, his sister and brother, Cathy and Phillips Campbell, and his companion, Ricardo Avila.

I wish to acknowledge the many persons who, through interview and informal conversation, related their experiences with the artist and the artwork: Rev. Lazarus Augustine, Dom Jose Garcia Bauer, Jody Blazek, Nicole Broyles, Rea Congelio, Rev. Michael Burke, Francis (Sissy) Farenthold, Robert Fowler, M.D., Mary Hayslip, Benito Juarez, Rebekah Johnson, Edward Mayo, Melissa Noble, Michael Peranteau, John Roberson, and Martha Claire Tompkins.

In my humble attempts to juggle different vocations as educator, student and mother, I owe a great debt of gratitude to all those who have given me support. I want to thank Sherry Herron, Robert Gibbons and Robert Pearson. Eleanor Huacuja, my mother, and Tessa Pearson, my delightful daughter, are invaluable for their understanding, love and generosity of spirit that has sustained me during my work.
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Introduction -- Spirituality and Activism in the Art of Robert Campbell

Robert Campbell's sculpture entitled Homenaje a la Gente de Maiz (Homage to the People of the Corn), is an altar constructed with modest materials forming a wooden base covered with layers of burlap and hundreds of partially used candles. The altar is topped with a disk-shaped wafer of ground corn meant to symbolize an offering (see Plate 1). The visual simplicity of this votive sculpture contrasts with the complex and diverse range of responses it has elicited.

George Hixson, a visual artist himself, asserts that this bronze icon stands firmly on its own terms as art -- that it is powerfully emotive, beautifully constructed, and as an object for aesthetic contemplation, is complete in itself. As such, the artwork brings with it no political investment, and requires no contextual support. A different analysis is offered by Native American political activist Jacqueline Baptiste, who receives from the work, and its title, a strong political message. From her perspective, the corn is a cultural symbol for the indigenous people of Latin America who call themselves the 'people of the corn.' Through such symbols they affirm their culture and struggle to reinforce a message of self-empowerment in the face of racial and economic oppression. Campbell, by representing these symbols in an installation whose context was one of protest against unjust political and economic institutions in Guatemala, was using art as a tool to raise consciousness.

Benito Juarez, of the Guatemalan Support Network, interprets Campbell's "corn icon" as an American artist's sign of solidarity with Central America's
indigenous people. Beyond raising consciousness, Campbell intends it as a symbol of committed action between two cultures, signifying the language of cooperation exemplified by the humanitarian organization Sociedad San Martín de Porres (SSMP). Campbell founded SSMP to provide medical and economic assistance to Central America's poor. Father Michael Burke, a Catholic priest familiar with the theology of Liberation that Campbell encountered in Central America, observes that the corn found on the sculpted altar is also remade in the shape of a tortilla. This, he explains, is Campbell's reference "to the Eucharist and the rebirth of Christ in the humanity of Latin America" and to the spirituality that has nurtured the activism in Campbell's art.¹

Rather than characterize Campbell’s altar as a site of conflict over who interprets the object, and which meanings are to prevail, the altar is a site of dialogue. Drawn together by the art, the above named participants in this dialogue work through SSMP to change the living conditions of indigenous people in Belize and Guatemala. Their experiences with Campbell's art reflect multiple and varied meanings. This richness of meaning arises from the diversity of encounters with the altar, which has appeared in Campbell's art installations and in participatory events that sought community involvement with Central American issues.

Each possible reaction outlined above is mediated by the individual's experience with the art, the many kinds of action the art calls for, and the participant's own contribution to that context. For Campbell's part, he

¹Father Michael Burke, personal interview, 12 December 1994, Houston, Texas.
introduced an art of protest but also of compassion, an art that expressed his personally felt sense of spirituality but also an art that would enlist a broad spectrum of individuals in social activism. The artistic practice he offered, influenced by Liberation theology of Latin America, attempted to fuse faith and daily life into a consistent whole.² Campbell was interested in recreating the process that brought activism and compassion to the forefront of his own life. He hoped that introducing this process and context to Houstonians would allow duplication of the reflection and inspiration he experienced.

Integral to Campbell's belief in a 'liberating praxis' that could reconcile the personal with the social is the process of conscientization experienced by the viewer. This thesis' goal is to locate this 'liberating praxis' within Campbell's many works, and to investigate its consequences for the artist and his audience. Campbell hoped that his art would convey a liberating praxis, a sense of a unified faith and life. Faith, for Campbell, was not a spirituality that sought to transcend this reality, nor was it a faith that sought to divide (as belief systems sometimes do). Rather it was a belief (a hope) that one could transcend the self, not by rising above crises, but by living with its turmoil, through compassionate identification with others.

Campbell intended his art and his installations (that included meditations, teachings and art works) to bring about a deep conscientization³ within the individual. This term conscientization, coined by the Brazilian educator Paulo

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Freire, relates to consciousness-raising. Freire expresses it as "conscience of action over reality." Educational actions should, according to Freire, teach the questioning of such things as the socioeconomic structures that can immobilize people. Conscienciation also includes the imperative of taking action and it is this element that Campbell introduced into his art. For Campbell, his art had to convey compassion and the importance of action.

For the purpose of study, I locate praxis as operating within three arenas: that of the personal, reflected in Campbell's attempts to address a sense of identity in his art; the symbolic, reflected in Campbell's incorporation of actions that express identification with others; and the social, reflected in Campbell's attempt, through his art, to engage his audience in the concrete actions of SSMP. Chapter one traces the evolution of Campbell's abstract paintings that attempt to affect the personal by moving one's conception of self from static and self-contained, to one that is open, multiple, and constituted by others. Chapter two explores the elements of viewer participation in Campbell's art that he hoped would link the viewer's symbolic actions to a compassionate identification with others. Much of Campbell's sculpture requires the audience to give offerings, such as candles or flowers, intended to honor others. Chapter three investigates Campbell's installations. Campbell's art enters the realm of the social through installations and art events that enlist viewers to engage in concrete actions that will help others through his activist organization SSMP. It is this unification of personal expression with social action, and its efficacy at crossing the boundary of an autonomous realm for art, which shall be addressed.

\footnote{Ibid.}
Liberation Theology and A Liberating Praxis

The artist is a physician who began, in 1988, to reconcile his own personal and spiritual aspirations with his activist concerns. In 1988 he created the non-profit organization Sociedad San Martín de Porres, which provides health care to the poor of Central America. He became a third-order Dominican brother, committing his life to the service of others. He painted pictures reflecting his religious and social concerns, and he began to create installations that provide participation with his humanitarian work. Since that time Campbell's symbolic representations and his ritual-like events were bonded to his work as a physician, theologian and social activist in North and Latin America.

Campbell, during interviews, repeatedly pointed to his study of Liberation theology, and the experience of this faith through people he was living with in Central America, as a primary influence in the making of his art. The cohesion that a liberating praxis brought to Campbell's life, growing out of a period of severe crisis, became instrumental in allowing him to alleviate a sense of personal suffering. Campbell had been painting since 1983, while studying medicine at Baylor College of Medicine in Houston. At Baylor he was preparing himself for public health work. In 1984, in the midst of completing his residency in neurology, he discovered that he had contracted the HIV virus that leads to AIDS. He was twenty-nine years old. Still in good health at the time, the prognosis given was that he had two to five years to live. In a 1994 interview, eight months before his death, Campbell recalled his response to the situation of 1984. He thought of Tolstoy's question:
'Is there any meaning in my life that the inevitable death awaiting me does not destroy?' Everything was turmoil, there was a lot of despair. But I felt everything outside me is meaningful. With so many directions to take, I felt half a person straining to play the whole person. From where do I interpret the meaning of my life? Which direction do I take?\textsuperscript{5}

The question of direction would be answered firmly by Campbell during the next ten years. He placed himself as a public health care worker in Central America in 1988. There he encountered people who, through their interpretive belief system, "find the strength to have faith in the face of tremendous material and physical suffering."\textsuperscript{6} The compelling potency of their faith attracted Campbell to a people he felt were gentle and compassionate in spite of their being "overwhelmed by an extensive poverty and violent repression that can and must be remediated."\textsuperscript{7} After three years of difficult introspection, searching study and reflection on various religious systems, he had found a faith he felt could give him strength. Campbell stated that the experience of these people and his faith was key to his life and his art.\textsuperscript{8}

In Guatemala, where Campbell gave much of his time and medical service, 85 percent of the people suffer from endemic poverty. They are malnourished, lack potable water, sanitation and health care services. The poverty's primary cause is related to land ownership. Four percent of the populace holds 94 percent of the land, which is used mostly for export crop. The struggle for land, and the resulting oppression, including the "disappearance" and death

\textsuperscript{5}Robert Campbell, personal interview, 10 June 1994, Houston, Texas.
\textsuperscript{6}Ibid.
\textsuperscript{7}Ibid.
\textsuperscript{8}Ibid.
of over 120,000 Guatemalans, is addressed in Campbell's art.⁹ So too, as Campbell related, is the critical resistance and the communal integration he learned there. The faith of Liberation theology plays a key role in unifying the Guatemalan underclass in their struggle for sustenance and justice.

After 1988, Campbell's point of entry into the world for his art and his life was through the practice of Liberation theology. It provided the ground where renewed interpretation and action would take place. Liberation theology within the Latin American Catholic Church arose from the struggle for social justice occurring throughout Latin America since the 1960s. Campbell, during interviews, repeatedly specified that Liberation theology's distinctive method begins with "praxis," committed social and political involvement, as the starting point of spiritual and theological reflection. It takes as its point of reference the experience of the poor and their right to human dignity and liberation.¹⁰ Central and Latin American theologians seek to link spiritual well-being with political and social structures that create physical well-being. This theology borrows from Marxist analysis in its critique of existing political structures that create unjust social situations in Latin America. Its primary

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⁹ The term 'disappeared', coined in Central America, refers to the widespread military practice of kidnapping individuals who are never heard from again. Evidence has indicated that many are brutally tortured, killed, and placed in mass graves. Americas Watch, *Guatemala: A Nation of Prisoners* (New York: 1983), p. 3.

emphasis is on the compassionate support of every individual's spiritual well-being.\textsuperscript{11}

Campbell's starting point for his intensive spiritual reflection began during his most difficult years of personal crisis, 1984-87. He embarked on a public health career working in Texas border-town clinics. He read, meditated and painted extensively. He was introduced to Liberation theology by a priest and encouraged to work in Central America. Joining Father Lazarus Augustine at a refugee camp in Belize, Campbell became steeped in the culture of people struggling to understand their oppression. Studying the catechism within this community, he converted to Catholicism under Father Augustine. The education received there, borne out of reflection on the will to survive and maintain community, gave these people and Campbell the means by which to seek renewal.

Renewal, for the indigenous population of Central America, meant cultural revival as well as strengthened political identity. Their practice of Catholicism seeks empowerment through educational actions that incorporate older, non-Christian practices into their belief systems, that improve the population's literacy and that recreate social support networks in areas devastated by war or forced removal from the land.

\textsuperscript{11}See introductory studies on Liberation theology in Ricardo Antoncich, Christians in the Face of Injustice: A Latin American Reading of Catholic Social Teaching; Deane William Fern, Third World Liberation Theologies: An Introductory Survey (Maryknoll, New York: Orbis Books, 1985); and Theo Witvliet, A Place in the Sun: An Introduction to Liberation Theology in the Third World.
Renewal for Campbell meant liberating himself from the crisis of his life, embracing his own suffering, spiritually healing himself within a close-knit community found in Guatemala, then conveying this liberating wisdom and action to others in his home town of Houston. Campbell's art began to be influenced by the material and religious culture of the people he worked with south of the U.S. border. By 1988 he was conducting community-based art installations in Houston to garner support for the survival of indigenous peoples. Support came in the form of material assistance as well as spiritual assistance. As a result of the installations: donations of money and proceeds from the sale of art funded health services through Campbell's humanitarian organization; education about ongoing military repression was distributed; tons of medical and health materials were donated; and hundreds of volunteers across the United States joined his work in Central America.

Campbell's art had the potential to change consciousness and affect actions due, in great part, to the work the artist did to understand the underlying issues of the community in which he worked. Through a liberating praxis of compassionate identification with others Campbell communicated information about the Central American community and engaged North American audiences in taking action to help that community. Activist art may function best, receive the greatest support, and endure over a period of time if it establishes a genuine and ongoing commitment to a community. Campbell's medical and artistic work demonstrates such a commitment. Importantly, Campbell's early biography reveals the seed of that commitment preceding his conversion to Catholicism and sheds light on his ecumenical aspirations. One finds in the early biography the concept of a liberating praxis
that runs throughout much of his later work. Three key components to praxis — self-scrutiny and identification with others; conscienzation and education; and compassionate action, were also found in his earlier study of Zen Buddhism.
Early Work

Campbell felt that a sense of wholeness, of having integrated all parts of his life, was actualized in his work after 1988. However, the separate elements that were to be synthesized are present in pre-1988 works and show that he was already laying the groundwork for his total commitment. Liberating praxis -- beyond the definition provided by Liberation theology -- can be defined as liberation from a closed or rigid sense of identity; it is acceptance of self as open, provisional, and requiring of others for self-disclosure. Campbell's earliest abstract paintings address personal issues of identity and crisis brought about by his illness, they speak of a radical impulse, an attempt to free oneself from certain ideological constraints. The early works express a concrete sense of presence, of object-ness and textural beauty. The emphasis on experience, as immediate perception and engaged concrete action, became the link to Campbell's later conceptual program of a liberating praxis.

These early years show experimentation in a variety of modes -- abstraction, figuration, and conceptual ideas. This experimentation led Campbell to explore different forms of activist art and philosophy. Religious iconography (Buddhist) appears in 1987, while specifically Christian references are maintained after 1988. A search for a conceptual framework linking his art to the society at large directed Campbell to Joseph Beuys'Idea of art as a 'social totality.' Zen Buddhism, with its emphasis on direct experience and social involvement, first introduced him to a liberating praxis of compassion. Campbell's mature stage after 1988 (given that his entire art career consists of
the years 1983-1994), would meld identity, expression and social action within the paradigm of his religious belief.

The 1983 untitled painting (Plate 2) is compositionally similar to many paintings created during the years 1983-1987. The painting demonstrates, through the materials, an interest in texture. Experimentation took the form of plaster-soaked layers of canvas, stitching and appliquéd fabrics and pigment-encrusted surfaces. Campbell recalled that the play with materials and wandering of styles related to his existential challenge to find identity. Ultimately the experimentation would provide him with the resources to survive and the skills to thrive as an artist: those of self-confidence, discipline, and perseverance. After a time, abstraction predominated Campbell's painting method because it offered what was for him an open-ended, meditative process.

Campbell mostly was a self-taught artist, taking only one year of classes in 1984 at the Glassell School of Art.\textsuperscript{12} Extensive reading occupied him during the years 1984-1987, as it had throughout his life. Growing up in the isolated North Texas ranching community of Claude, Campbell's family exposed him to a broad range of literary and artistic materials. Campbell's literary career at the University of Texas, Austin, earned him honors in English literature. He graduated Magna Cum Laude in 1977 with a B. A. A primary field of interest was Latin American literature.

\textsuperscript{12}Glassell School of Art at the Museum of Fine Arts, Houston.
His childhood was also characterized by an insatiable appetite for experimentation. His nature collections and scientific experiments grew too large for the modest Campbell ranch house. A trailer out back was taken over as his biology lab. The immense vastness of North Texas sky and plains instilled a love of nature, texture and color. Ultimately it would draw his attention toward the study of the very minuscule, biology and chemistry. Medicine, his family recalls, was his desired vocation by age 10.

Campbell studied medicine at the Baylor College of Medicine in Houston from 1977-1981. He completed a residency in its department of Neurology in 1985. Never intending to be in private practice, he studied public health. At the time of his residency he took a studio, becoming a founding member of Commerce Street Artists' Warehouse in Houston. Wes Hicks, a fellow artist at Commerce Street, recalls the tremendous energy Campbell devoted to his art while practicing medicine\textsuperscript{13} His experimentation was wide, but always focused. During 1984-1985, Campbell attempted to communicate something "essential and felt" through his abstract work.

A confluence of his science practice with his study of art history can be discerned in the 1984 untitled painting shown in Plate 3. Composed of ground pigments and cloth strips layered on a wooden box frame, it is one of many abstract experiments subjected to heat (baked in an oven) or chemical interaction. The work anticipates the object quality of his later work, which hovers between painting and sculpture. Rather than hang on a wall, it is displayed on a table. The work is minimal in color and geometric in form, yet

marked by a pocked and blistered surface. The work relates to his readings of
spiritual practices employed in art. Similar in surface texture to the many
abstract works he was studying (Yves Klein, Antoni Tàpies and Barnett
Newman - Plate 4), the attraction for Campbell to these artists was visual and
conceptual. Campbell admired Newman's "emotional and spiritual,
embracing communication . . . Tàpies' visceral, bodily felt [expressions]"
. . . and Klein's "leap into the void, and the world, with his art."

Drawn to the spiritual in art, Campbell was fond of Newman's *Fourteen
Stations of the Cross*. Campbell would later create his own series, adding a
fifteenth station. Campbell spoke of Newman's abstract work as
environments for meditation. Yves Klein also developed a conceptual
program for a *Stations of the Cross* series. Klein proposed his *Stations* as
zones of "immaterial, spiritualized space" directed at sensitizing and
spiritually freeing every individual. Further, Klein sought to impregnate
matter, persons, and life with a higher sensitivity, and thus stimulate the
possibility of transformation. Campbell was much impressed by Klein's
attempts to integrate art with society. Klein, associated with the Nouvelle
Realistes of France in the 1960s, assigned art a revolutionary function that
radically spiritualized life. The desired affect of art's impact beyond itself and

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14Robert Campbell, personal interview, 16 July 1994, Houston. Campbell refers to Klein's
conceptual program "art of the void" and the specific art action wherein Klein appropriates
the whole world as his Theater of the Void. This Klein proclaimed in a mock, distributed
Parisian paper, *Dimanche*, on 11 November 1960. The front page carries a photo of Klein
leaping off a wall and "into the void."

15This is similar to Mark Rothko's statement about his work being conducive to meditation.
Campbell often visited Rothko's installation of paintings at the Rothko Chapel, Houston,
built for his work by the Menil Foundation.

16See Thomas McEvilley's essay in Institute for the Arts, Rice University, *Yves Klein: 1928-
1962: A Retrospective* (Houston and New York: Rice University and The Arts Publisher, 1982).
into the audience's environment would resonate with Campbell's later intentions.

Campbell, sharing a warehouse compound of studios and performance space in Houston with artists of many disciplines, witnessed a wide range of activities that sought to integrate art with society. The Commerce Street Artists' Warehouse (CSAW) provided the site for numerous exhibitions and protest performances. CSAW hosted community-action events and lectures given by various peace and justice organizations. CSAW Artist Rick Lowe's billboard-size cut-out figures set the stage for many of the social-protests, known as art actions, he organized in Houston. The various CSAW artists' activism took many forms: Deborah Moore's activism was expressed through art, song and performance; Wes Hicks' through assemblage collaborations that jut off walls and floors and physically confront viewers; Kevin Cunningham's, by combining image and word into plays, and texts into art objects. 17

Houston's artistic communities benefited from a wide range of performance and installation venues that sought to sustain experimentation throughout the 1980s and 1990s. While in Houston, Campbell found these artistic collaborations compelling. In the Texas-Mexico border region Campbell met artists and activists, such as sculptor Michael Tracey, physician Eric Avery and others, working to synthesize political and social issues with artistic production. Importantly, working in border-town clinics away from Houston

also gave Campbell the space to develop independently.\textsuperscript{18} He read and absorbed the conceptual ideas of numerous philosophers and artists. The transforming possibilities of mind and action characterize the nature of his reading materials at this time. The study of Yves Klein, Joseph Beuys and other artists suggested possible ways in which art could connect with other components of life. The study of Buddhist, Christian and Hindu thought addressed his existential concerns.

Disparate elements were pulling Campbell's life in different directions. His medical practice's technical demands threatened to overwhelm the time he desperately needed to interact humanely with patients and time for personal expression. The devastating news of Campbell's illness had altered forever the dynamics of his social and family life. A motivation to lose himself in work for others complicated his felt need to affirm his own identity. Campbell undertook intensive study of Buddhist meditation seeking to overcome many personal anxieties and conflicting desires. Campbell began to incorporate the study and practice of Buddhist meditation into his paintings.

Campbell found that Buddhism teaches a liberating thought similar to his later Christian practice. Studying the writings of Thich Nhat Hanh, Campbell discovered that the Buddhist discipline locates the cause of suffering within the ego: "passions and attachments are a consequence of our blind ignorance (\textit{mu-	extit{myō}), rooted in clinging to a delusive ego."\textsuperscript{19} The practice of meditation

\textsuperscript{18}During this time Campbell was Medical Director of the South Texas Rural Health Services in Cotulla, Texas, caring for migrant laborers until 1986. Through 1987 he held the same position in Carrizo Springs, an hour's drive from the Mexican border.

requires one to search one's mind to discover those things falsely identified with self -- social position, material possessions, shortcomings and weaknesses -- as well as outside elements that fill one's mind. Campbell recounted the Buddhist story about finding True Self through meditation: "The process is similar to peeling an onion; whereby we take off and relinquish layer after layer, letting go all our attachments to empty ourselves. The practice of non-attachment allows the essential self to continue to operate engaged with a measure of faith."20 Because these attachments are deeply imbedded and numerous, the process is said to be 'inexhaustible.'

Campbell stated that many of his paintings reflect the meditative process he undertook, such as the untitled painting in Plate 5. Campbell appropriated for his painting the subtractive process of relinquishment and the additive process of physical and mental discipline found in Zen. He described the activity as visually rich and stimulating because of the many possibilities arising from paint; challenging because most potential surfaces were scraped away during a nine-month painting exercise. The Buddhist practitioner carries this process of self-emptying into daily life with an attitude of "mindfulness" or attention to the present moment. This approach assisted Campbell in his medical practice to focus "real attention to the patients, not seeing them impersonally as clients, but as persons. Being really present for them."21

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20 Robert Campbell, personal interview, 26 July 1994, Houston.
21 Robert Campbell, personal interview, 16 July 1994, Houston.
Campbell's desire to concentrate on the present, and relinquish the anxieties triggered by his personal illness, was facilitated by his study of Buddhist kōans. These 'Zen puzzles,' or paradoxes, aid in the practice of self-emptying and cut off 'delusive intellectualization.'\(^{22}\) Many kōans refer to the moment and space of nirvana as being within a hair's breadth. Nirvana is an elusive state of awareness brought about by "non-attachment" to things and desires. It requires understanding and acceptance of the transience and fragility of human nature. Campbell's 1985-87 painting \textit{Nirvana is between the Pages (a Hair's Breadth)} delivers this message scrawled across lacerated and weathered fabrics (Plate 6). A copper girdle binding the painting has been broken through, as have several layers of paper fixed to the fabric. The broken divisions may refer to the person who experiences nirvana, the one who is totally emptied of the "agitated and opinionated 'I' [that] experiences the world unfreighted by self-need and sees all that is Other in its own light."\(^{23}\) The kōan of the title suggests that one is only a hair's breadth distance from all others.\(^{24}\)

Campbell tried to explain this Buddhist sense of irony about approaching nirvana, about gaining the world through losing the self, in his art. \textit{Nirvana Boxes}, 1985-87, are a series of twenty-five cedar boxes each containing a slip of paper, a carbon sheet and a copy (Plate 7). Each offers the leap of faith necessary to reach this moment of understanding. One opens the box to find two slips of paper. Scrawled across the first page and transferred upon the second is the word Nirvana. The back of the last page is stamped: "Nirvana is

\(^{22}\)Thich Nhat Hanh, p. 1.
\(^{23}\)Ibid, p. 37.
\(^{24}\)Ibid, p. 44.
between the pages (a hair's breadth)." Nirvana is not contained within Campbell's box, rather it circulates throughout the exchange of the idea. Campbell expanded this form of communication and exchange by creating what he called an "art for the masses," a series of inexpensive art objects (boxes) modeled on Joseph Beuys' concept of "multiples." (See Beuys' multiple boxes Enterprise, Plate 8.)

Beuys revolutionized art in the 1960s through his idea of the social totality. Beuys' concept of art relates it to everything and all forms in the world: artistic as well as social, legal, economic or educational forms. For Beuys, 
"[Art] refers to everyman's possibilities to be a creative being and to the question of the social totality."25 Along with other Fluxus artists, Beuys sought to merge art with life. The revolutionary force he attributed to art could engage every individual, regardless of vocation, as creative. Individuals would thus realize their spiritual capacities and those of others. Campbell respected this transforming possibility in art. His multiple Nirvana Boxes emulate Beuys' objects made for distribution as art for the masses.

Campbell acknowledged the influence of Beuys and was familiar with much of his art and ideas. Beuys' symbols, such as warmth (felt), healing (fat and oils), and communal activity (honey, bees) particularly interested him. Soon Campbell would be concentrating his expression through repeated symbols and actions, such as the melting of wax and massing of straw. Beyond an affinity with Beuys' earthy elements and textures, Campbell began to realize

the conceptual potency of art to circulate ideas. Campbell's *Nirvana Boxes* signify an experienced state of understanding. As signs, they are mass produced and circulated to many individuals who must handle, open, and 'operate' them. Campbell wished to engage others physically with his art. His idea of art as something that takes place outside the object, within the 'handling' actions of individuals, began to take hold.

The engagement of social concerns with art, found in the practices of Klein and Beuys, would attain a counterpart in Campbell's religious studies. The socially-engaged Buddhism of Thich Nhat Hanh, whom Campbell continued to study throughout his life, primed him for the reception of an activist Christian theology found in Central America.26 Like the theology that locates Christ in direct experience and present history, Zen Buddhism, too, is concerned with direct experience and social reality. In both, identification with others sets forth the liberating practice of compassion.

Campbell found that the teachings of Buddhism direct the student toward a release from suffering by accepting suffering as integral to life. Release may be obtained through disciplining one's perceptions and responses. The experience is meant to "liberate the person from ego-centeredness, toward a life emptied of selfishness and now lived in total freedom and in oneness with all beings."27 Campbell consciously began to practice *Prajñā-paramitā*, known as the "liberating wisdom" that comes with the experience of nirvana.

The concept of Prajñā-pāramitā teaches not a cessation of being in the world of suffering and conflict, rather fuller engagement within it. Hanh describes liberating wisdom as the stage that:

draws forth the wellsprings of com-passion (suffering with) that is the concomitant of the liberating wisdom of enlightenment, opens the social dimension in Zen and enables the individual to plunge himself or herself totally into liberating action in history, in all that this implies.  

For Campbell, the liberating wisdom of Buddhism involved acceptance of tensions within oneself (suffering and comfort, conflict and harmony) to achieve a compassionate understanding of others. Campbell would liken this experience to his later understanding of Jesus' teachings: "To identify with Christ of the Cross is to become empty like him. It is to see this face of Christ in others who suffer. It compels us to act."  

Experiences that begin with self-emptying and meditation are primarily preparatory, they purge the ego of certain defensive, superficial functions. But these practices are rarely promulgated as ends in themselves. The experience is not only one of 'losing self' but of 'finding self,' an experience that allows restoration of 'primary' creative processes. This can enable a person to act on what was encountered, thereby returning, transformed by the experience, to the world. For Campbell, the first component of a liberating praxis, this personal meditation and identification with others, makes

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28Ibid, pp. xv-xvi.
29Robert Campbell, personal interview, 22 July 1994, Houston.
31Ibid, p. 87.
compassionate action an imperative. Resolved to the conviction that his identity is continually actualized through committed action, and bolstered by a growing community of socially-engaged individuals, the following years were marked by an increasing activism.
Catholicism and Central America

Campbell’s experience with Buddhism was enriched by a form of activist Christianity encountered through the rituals he witnessed in Central America. The rituals offered a giving up of inner struggle and an expanded awareness of others’ reality. Campbell began to incorporate symbols and actions from these Central American rituals into his art. Campbell’s art invites physical participation from the viewer. For Campbell, this participation is symbolically connected to the consciousness of the Central American communities. Campbell hoped that by stimulating an awakened awareness the participant would be prompted by a recognition of his or her connection to others to act in an compassionate manner.

During the years of 1985-1988, Campbell’s stay in South Texas was marked by an intensive study of a variety of religious philosophies other than the Protestantism he had been raised within, or the Episcopal teachings he had explored during his college years. Among those he studied were Jesus, Krishna, Buddha, Gandhi, St. Francis, and John of the Cross. These studies led him to view the spiritual as manifest in different guises and different conditions, but exhibiting the same impulse of charity towards others and knowledge through action. After 1988, his many small paintings mostly depict Christ themes and indicate that he was beginning to re-embrace Christianity.

32 His studies also involved travel: in 1991 he visited holy sites at the Ganges River, sacred to the Hindus; the headquarters of the exiled Dalai Lama; and Buddh Gaya, India, where the Buddha, Siddhartha Gautama, found enlightenment.
By 1988 Campbell was showing considerable interest in the Catholic religion and its rituals combining music, incense, liturgical objects and art in a "total devotion" to Christ. He visited Catholic churches in New Mexico, Texas, and Mexico. Campbell created a great many series of figurative frescos with religious themes throughout 1988-89: depictions of Christ's miracles, life and Passion, and the lives of saints. The untitled fresco of 1988 is characteristic of many of his frescos (Plate 9). Here Campbell employs a realistic and narrative format, but after his experiences in Central America he would return to a mostly abstract language in his art.33

As early as 1988, Campbell incorporated physical actions into his art, demonstrating an affinity with the activist art of Klein and Beuys. Campbell also emphasized an activist impulse extrapolated from his readings, and he summarized this impulse often by stating: "Gandhi said 'God never occurs to you in person, but always in action'."34 Campbell's 1988 installation of a series of frescoes titled 15 Stations of the Cross (Plate 10) incorporated actions arising from Catholic rituals into his art.35 Each station depicted one of Christ's passions during the bearing of the cross. Campbell's Stations, similar to those found in many Catholic churches, depict Jesus' procession to Golgotha. Campbell distributed a program of reflection and meditation, a sort of liturgical schedule, known as the Way of the Cross (see Appendix 1). The observer meditates on action by retracing the steps of Jesus while visiting each

33The fresco technique rose out of Campbell's studies of the fifteenth-century painter and Dominican friar, Fra Angelico. Campbell acquired plaster, marble dust, lime and other materials from Texas and Italy. He ground the pigments himself and experimented with various fresco techniques (painting into wet and dry plasters). Campbell limited himself to creating small works of plaster and lime set into wooden cigar boxes and tin retablo frames.
34Robert Campbell, personal interview, 16 July 1994, Houston.
35The 15 Stations of the Cross was set up at the Susanna Sheffield Gallery in Houston.
station. As Campbell sees it, the walking meditation, similar to Buddhist practice, binds compassionate thought with action.

This desire to put his beliefs into action directed Campbell's life. During a 1985 trip to Santa Fe, New Mexico, Campbell met a priest who introduced him to liberation theology. Campbell discussed his continuing desire to become truly non-attached to material desires and of the authentic release he experienced through his social work. Campbell's study of compassionate and activist spiritualities struck a chord with the priest. The priest (Campbell preferred that he remain anonymous) responded by telling Campbell a key tenet of Liberation theology: The "preferential option for the poor" is a moral imperative to improve the material conditions of those who suffer. It embraces the ancient Christian belief that through serving others, one becomes whole.36 The priest advised Campbell to work in Central America, where virtually no health services are provided for the indigenous population, and where the need is very great.

*Sociedad San Martín de Porres*

By 1987 Campbell had arranged his life to do just that. He returned to Houston to become a Faculty Clinical Instructor in the Department of Community Medicine at Baylor College and to work in the Casa de Amigos Clinic of Houston, providing health care to low-income families. Working on a semester-to-semester basis at Baylor and intensive periods at Casa de

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36Robert Campbell, recalling the words of the priest during personal interview, 22 July 1994, Houston.
Amigos allowed Campbell to leave the country for four to six month periods. Through his contacts at Baylor, he met Father Lazarus Augustine, assigned to a mission community in Belize. They worked together in late 1987 to reopen a relocation center clinic in Valle de Paz, Belize (which offers refuge for 1500 people fleeing war in El Salvador and Guatemala). Valle de Paz is a village settlement established in 1981 by the United Nations High Commission for Refugees of Central America.

Finding the medical problems of this uprooted community linked to the material and economic conditions of the camp, Campbell sought out the assistance of many individuals and groups. Baylor and other U. S. health institutions donated supplies and medicines; doctors and nurses volunteered to work and train others in Belize; friends from diverse fields in business and the arts helped to finance and construct buildings, latrines and water wells.

Campbell's commitment to the practice of compassion would become all-consuming. He founded Sociedad San Martín de Porres (SSMP) in March 1988 in response to the ongoing health needs of Central America's poor. Through this Houston-based non-profit organization, Campbell cohered a community of individuals in Houston who raised funds, supplies and volunteers to staff clinics year-round in Central America. Meeting with governmental and non-governmental agencies, ranging from the Ministry of Health and the local bishop in Belize, Campbell began to assess the medical requirements of the Valle de Paz community. By 1989 he had created a Board of Directors for his organization (comprised of physicians, nurses, a lawyer and priest) and published a Valle de Paz Community Assessment and Needs
Evaluation (Appendix 2). Many of the names of individuals who worked closely with the organization are listed in the SSMP newsletters included in Appendix 2.

Through working with the people of Valle de Paz, Campbell surmised "it best to concentrate on providing assistance that in the long term will foster independence and not dependency."37 The organization's newsletters, many of which are offered in Appendix 3, describe the approach taken:

Health in a holistic sense implies physical, psychological, social, educational, and spiritual well being. SSMP interacts with its mission communities to promote health through North American volunteers who work in the spirit of collaboration, with the understanding that this work is a mutually nurturing process. Programs are intended to help empower and create independence. Dignity, greater security and self-sufficiency hopefully result. SSMP is a nonprofit, Catholic-based ecumenical, non proselytizing society which operates entirely through volunteers. -- Statement of purpose, SSMP, May 1992.

Efforts to improve and maintain the health of people in Belize, then later in Guatemala, included health and basic education, adult literacy programs in Spanish, transportation, water, sanitation, housing, agricultural assistance, as well as curative and preventative medical practices. Within the village, educational health programs were taught to indigenous administrative leaders who organized community-wide education classes. Assistance was provided for the training of local nurse-practitioners, village based community health care workers and clinic workers. Traditional birth

attendants were supported and offered additional training. SSMP also sought funds for stipends for the local health workers.

While committed to the practice of public medicine in Texas, Campbell and the volunteers of SSMP managed to expand assistance and create three medical centers in poverty-stricken villages in Central America between 1988 and 1994. The organization Campbell set up provides vital medical services for the medical clinics in the following communities: Valle de Paz, Belize, started in November, 1988; the mission to CERNE in San Miguel Pochuta, Guatemala, started in June 1990; and at Santa Clara La Laguna, Sololá, Guatemala, started in November 1993. All SSMP projects are the result of North American Spanish-speaking volunteers who continuously rotate staffing. The volunteers are sought through local and national agencies, as well as newsletters and personal appeals. These take place at religious, medical and other venues, which include Campbell's art installations. 38 These installations that synthesize his activist work with his art are discussed in the chapter titled Communal Action.

To continue dialogue in North America about life in Central America, numerous artistic, educational, and spiritually oriented programs were presented by Campbell in the Houston community. These events sought to "promote a cross-cultural interchange between the people of differing communities and to engender a committed, mutually supportive

38 Baylor College of Medicine and the Archdioceses of Houston-Galveston, San Antonio, and others, have also assisted in making appeals.
relationship.” The programs are presented in the name of the organization he founded, Sociedad San Martín de Porres.

San Martín de Porres, a primary symbol in Campbell's work, was a sixteenth century Dominican brother and barber-surgeon. Born in Lima, Peru, people of mixed blood identify with San Martín's mulatto background. San Martín is known, through his medical and social work, as a tireless advocate for the ill and destitute, and is regarded throughout Mexico, Central and South America as the patron saint of the poor and marginalized. Images of the saint share a place of honor in many private shrines and homes. San Martín is also known as the patron saint of doctors. Campbell first discovered this saint during his travels through Mexico in route to the clinic in Belize. Campbell gained instruction about Martín at a chapel devoted to him in the Church of Cuilapan, Oaxaca, and later from Reverend Father Lazarus Augustine at Valle de Paz, Belize.

It was during his time in Belize that Campbell began to study the Catholic catechism with Father Lazarus and to participate in community church services. Here, too, in people's homes and community spaces, Campbell found San Martín to be the adopted patron saint for a belief in liberation. The

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Footnotes:

39SSMP newsletters, appendix 3.
40San Martín's rise in popularity over the past two centuries is simultaneous with the upsurge of nationalistic pride in Latin America and his life has been the subject of a number of popular and devotional books there. See Donald Attwater, A Catholic Dictionary (New York: MacMillan, 1943).
41Since the twentieth century, the image of San Martín de Porres has enjoyed immense popularity attested to by his image in almost every church and religious supply store. San Martín died in 1639, was beatified in 1837, and sanctified in 1962. The recent dates on ex-votos dedicated to him and the newness of his statues in churches attest to the fact that his popularity has arisen since the turn of the twentieth century.
community services included the teachings of Liberation theology through songs, sermons and informal readings. Campbell's 1988 conversion to Catholicism involved two years of reflection and eight months of catechism. In 1989 he became a Third Order Dominican brother.

Art From Central America

Living in Central America a significant part of each year, much of Campbell's work reflects the theological and social aspects of communities in the South and the North. (See appendix 4 for maps of Belize and Guatemala, where much of his time was spent.) He steadily produced paintings and sculptures that expressed his spiritual and ethical concerns. During the late 1980's Campbell began to explore forms traditional to the people and places he was serving: maize, cinco heridas, crucifix, and the corazon sagrada (corn, five wounds, sacred heart) of Latin America. Having embraced these symbols, Campbell began to incorporate them, and the actions that employed these symbols, into his art.

The 1992 painting Pan de Vida (Bread of Life) is similar to many of the iconic objects Campbell made during this time (Plate 11). Simple geometric shapes predominate: a square support, the circle of the tortilla, the large X of the crossed wheat fronds. The blond colors of the wheat contrast with dark earthy substances covering the support. Common throughout Campbell's work, the surface is marked by patina-like colors and textures. Pale orange, cream, and turquoise hues embedded within the burlap and felt surface appear organic, as if they have grown there, like lichens. The Mayan sign Uo, the large X
centrally placed on this sculpture, is a stylized cross that signifies the four directions of the milpa (corn patch) which in legend is where the life-giving elements originate from. The Uo sign, worn on textiles throughout Central America, is thought of as a symbol "that brings good luck." 42

The square, box-like base, made of wood, is the same supporting frame found in much of Campbell's work. This format allows the work to rest on a table or be hung from a wall, facilitating mobility as it is handled. Campbell intends the piece to be used, that materials be replaced as they decay, and that candles be replenished. The surfaces of the art are built up with layers of straw mats, fabric, or felt. Upon this is placed corn, tortillas, flowers, or other items found within a compañero's home. Many of the items refer to the religious beliefs of the mostly Mayan and Tzuhil (predominantly Catholic) homes. Campbell created a number of these small portable altars. Pan y Vino (Bread and Wine) and Cruz para la Gente de Maiz (Cross for the People of the Corn) display similar items offered to renew these people's faith: maize, wine and candles (Plates 12 and 13, dated 1992 and 1994).

These very basic items -- corn, wine, candles -- are used by ethnic groups as empowering signs that affirm their culture. For Central Americans these symbols represent the renewal taking place, not simply within religious, artistic or activist realms, but within the personal life of the individual. The prospects of renewal counteract their feelings of being relegated to 'non-person' status and to 'inauthentic' lives. Transforming this non-person

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status is, according to Gutiérrez, the task of Latin American activism and theology: "the human being who is not considered human by the present order -- [are] the exploited classes, [the] marginalized ethnic groups, and [the] despised cultures." For them, renewal is borne from conscientization.

The concept of conscientization (the English equivalent being conscientization) conveys the possibility of dignity and power to the poor in Latin America. Paulo Freire introduced conscientization as a process by which persons are made aware of how important it is to integrate their religious faith with their political and social lives. The theory is that as people are "conscientized" to their actual situation, they are empowered to create change. Educational action and thought are done for the purpose of change; personal transformation focuses on interpretation of experience rather than acceptance of dogma. By empowering people to change their immediate conditions (water wells, health care) they learn how 'actions' empower them to further change their own situations rather than having solutions imposed upon them.

Freire argued that the poor themselves must take the first steps in dealing with their plight. This concept gained wider currency when the Latin American Bishops' Conference at Medellín (1968) confirmed the concept of conscientization. The bishops asserted that, in the face of exploitation and oppression, people must become aware of the institutions that account for marginalization. Part of the church's pastoral mission, according to Medellín

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documents, is the raising of consciousness regarding institutional obstacles that prevent persons from achieving justice and physical sustenance.\textsuperscript{45}

Campbell embraced this position and was changed himself as he became involved in the efforts of people living in base communities. In Belize, Campbell found he was able to speak of his "own brokenness," his struggle with illness and with self-doubt. He received acceptance, support and counseling from Father Lazarus and trusted others in the community, as he had in Houston. Deane Ferm, in his book \textit{Third World Liberation Theologies} explains the importance of base communities for supporting individuals as they take on personal responsibility in creating change:

\begin{quote}
Liberation theology emerged from the lives of the poor and oppressed in Latin America, and in particular, from the small base Christian communities (\textit{comunidades eclesiales de base}) of the dispossessed - creative minorities seeking to relate their Christian convictions to their everyday lives. . . . they are the "poor in action" of which Liberation theology is but a reflection. Many of these communities use educational methods developed by Paulo Freire. He introduced conscientization, a process by which persons are made aware of how important it is to integrate their religious faith with their day-to-day political and social lives.\textsuperscript{46}
\end{quote}

In the Central American communities of Valle de Paz, Belize and San Miguel Pochuta, Guatemala, Campbell found their literacy education included ethnic dialect incorporated into the dominant Spanish. Campbell saw the integration of their day-to-day lives through their religious ceremonies. The primary stuff of their everyday lives – maize, corn bread, tortillas, straw

\textsuperscript{45}Antoncich, p. 111.
\textsuperscript{46}Ferm, p. 12.
mixed with earth, the milpa fields and its flowers -- were the symbols repeatedly used within their religious ceremonies and their cultural movement in an attempt to establish dignity and affirm their power. These symbols Campbell began to integrate into his work. But after a time he also began to include the symbolism of certain actions that appeared time and again in rituals he was witness to.

Campbell’s art – the corn, tortillas, the religious references and the titles -- signifies his affiliation with Liberation theology and the 'people of the corn.' The 1994 sculpture *Homenaje a la Gente de Maíz* (*Homage for the People of the Corn*) is composed of the materials found in homes he visited in Central America (Plate 14). This sculpture, like many created during 1990-1994, is built up from its support with bundles of maize (ears of corn) covered with the wax of numerous burnt candles. Rigoberta Menchu, the Mayan woman who received the 1992 Nobel Peace Prize for her struggle for justice in Guatemala, testifies to the importance of corn and candles for her community. These key elements in Campbell’s art succinctly evoke the Mayan story found in Menchu’s book, *I Rigoberta:*

Maize is the center of everything for us. It is our culture. The milpa is the maize field. Maiz is the grain.

We believe (and this has been passed down to us by our ancestors) that our people are made of maize... We put a candle out for man, as the son of the natural world, the universe, and the members of the family join together in prayer. .... The prayers of ceremonies are for the whole community.⁶

This testimony makes clear that the corn represents the people and that the candles signify their connection to life’s forces and to each other. Campbell sought to incorporate into his art not only the candles, flowers, and corn symbolic of the individual and his prayer, but also the actions that employ these symbols. These actions range from simple to complex and include the offering of flowers, candles, and prayers as well as organized activities like group readings, interpretations, to the procurement of social services. Campbell began with the most simple -- the individual’s offerings -- meant to convey the importance of the individual in sustaining the community.

Campbell understood that the actions using these symbols, such as the burning of the candles, are performed for the benefit of the entire community. These actions are linked to the cultural and religious activism within various base communities that helped to re-establish community support networks in Central American villages, such as San Miguel Pochuta. In such communities the forced removal of whole villages for the creation of coffee and fruit plantations destroyed many older communities in the highlands. However, alfodias (administrative and educational committees) and cofradías (religious committees) continued to form and strengthen community support in these areas devastated by relocation. Participation in collective work helped many of the people Campbell met to rebuild their lives.

Determined to incorporate the symbols and actions employed in Central American religious activities, Campbell’s objects began to resemble prayer platforms located in many of the churches found in Guatemala. At the
church of Santo Tomas in Chichicastenango, Campbell would watch and hear the prayers for the individual and for the community. In this church, people kneel on the floor next to square and rectangular platforms placed in the central aisles. The platforms are typically four by five feet, and six inches deep off the floor. Parishioners line up many burning candles on the platforms, praying openly for ancestors and future generations, scattering flowers and oil. These prayers for the individual and the community made a lasting impact on Campbell.

Campbell's *Cinco Heridas de Jesús* (*The Five Wounds of Christ*) is composed of five large panels evocative of the Guatemalan prayer platforms. One part of this five-part series is reproduced in Plate 15. Together the five panels stretch sixteen feet across a wall. Masses of hydrangea swell out from the boxes. The flowers are barely visible under a great profusion of candles and wax. This series, along with others such as *Alpha and Omega* (Plate 16), appears abstract in content; simple yet obsessive in formal structure. In the case of *Cinco Heridas*, a wooden base supports a seemingly untenable organization of earthy materials, obsessively loaded with masses of candles. Encrusted with layers of oil and wax, the surfaces are lush, yet not quite congruent with everyday appearances. While much of Campbell's art grows out of the disciplined practice of meditation or prayer, the art can elicit overlapping and multiple responses other than studied cerebration.

The art is abstract and does not always or easily elicit from viewers the intended responses of compassionate identification and activism. The metaphoric nature of the art gives rise, for some viewers, to silent reflection.
For others it compels them to further investigate the Central American context. Viewers often comment on the art's physical appeal, its seductive power and its beauty. Indeed, the physical appearance of Campbell's art, its overabundance of waxy and smooth surfaces, melted and malleable forms, and color-muted materials, speaks to the significance, value and integrity of sensuality and the emotional power of things. The art encourages an apprehension of and a connection to a sense of the substantial immediacy of things.

Many viewers respond to the candles' glow with silence, further heightening the intensity of engagement with the art. Throughout history, people of virtually all cultures have burned candles in ritual spaces to reflect religious values or to effect spiritual, magical or healing powers. Much of the ability of Campbell's art to act as 'traps for meditation' arise from these associations. Donald Kuspit noted the experience of silence encountered through much abstract art as "an experience of radical beauty, breaking all the habits of mediation conventionally associated with perception." Campbell's art is not didactic. It does not directly communicate religious doctrine nor political ideology. Rather, he uses the silence of abstraction to induce an attitude of communion and contemplation.

Another major series of paintings and sculptures, created by Campbell during 1990, also evokes sentiments expressed at the Guatemalan church. In the *Sacred Heart* series, Campbell combines prayers with a singular visual image

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meant to assist meditation. One of these is reproduced in Plate 17. The painting *Homage to the Sacred Heart* provides a shelf for the burning of candles. Rivers of wax cover the deeply torn and scarred surfaces of the work (see detail — Plate 18). Campbell expressed an ongoing ecumenical spirit by pointing to the sacred heart as a symbol that resonated with Buddhist, Christian and Mayan ideas of "a liberating praxis." The sacred heart, for Gutiérrez, represents "this total emptying on the cross that leads to the bursting forth of the new life of the resurrection."49 For Thich Nhat Hanh, the Heart Sutra conveys oneness "with all beings in their suffering . . . [a process of] total emptying."50

A 1994 sculpture by Campbell incorporates a Mayan ritual of penance that expresses the similar theme of humility and self knowledge. *Espinas de la Genté de Maiz* (*Thorns of the People of the Corn*), is a bronze altar of thorns with corn hair placed on it (Plate 19, 1994). The maguey needle thorns are like the ancient sacred needles used in liturgies of penance, significant in that the ritual expressed is a turning inward for self-reflection and atonement. Again, rather than rely on narrative, the art is evocative — quietly inviting reflection or a multitude of possible responses rather than closures.

Campbell's intention for the paintings is that candles be used and replenished as a ritual that connects the viewer with the Central American community. Campbell's hope is that the self-emptying, through a giving up of desires and through a true affiliation with others, leads one to find a greater

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49Gutiérrez, *Power of the Poor*, p. 36.
50Thich Nhat Hanh, *The Heart of Understanding*, p. 34.
compassionate force. The meditative space Campbell hoped to create through his work attempts to define a fertile space where solitude, introspection, even transcendent experience may strengthen social conscience and ethical commitment.

As the community's physician Campbell witnessed much physical suffering in Central America. As an expansion of his medical practice, he observed and practiced prayers of compassion. Campbell felt these prayers, said while making his art, linked him to a support system that surpassed his technical and professional networks. All of Campbell's work began to incorporate prayers and actions, such as the candle burning, the massing of straw and flowers, performed to remember and honor individuals and communities.

One such work, _Altar para Gente Maltratada y Olvidada_ (Altar for the Abused and Forgotten) is a box originally covered with felt, then cast in bronze during 1993-94 (Plate 20). The work is designed so that viewers interact with it as an altar, placing candles and flowers on the box in remembrance of and as a sign for solidarity with the people of Central America. Campbell's intention is to create a connection between the action of the viewer and the actions of the Central American community. For Campbell, this participation is symbolically connected to the consciousness of the Central American communities. Campbell hoped that by creating an awakened awareness, the participant will be prompted by a recognition of his or her connection to the Central American people. By 1990 ancillary forms of communication, printed and verbal, were explicitly prompting the connection to Central America.
Campbell found himself testifying to others the personal changes his Central American experiences had brought.

Beyond the implied subject matter and actions embedded in the work, Campbell's experimentation continued to produce visually interesting surfaces. With the bronzes, Campbell changed the surface colors by using patinas of various hues, such as deep browns, reds, greens and pale yellow. The combined effect of bronze and glazes creates a glowing red-brown color overall, with a rich variety of highlights. Additionally, the intricate textures created by many layers of felt and wax are retained in his bronze sculptures.

Along with eliciting viewer interaction with the work, and through this a consideration for the condition of others, the surfaces of the art began to evoke images of tortured bodies. The titles of his art work reinforce such images. *Los Clavos de la Crucifixión de los Pobres* (*Nails of the Crucifixion of the Poor*), is a box with over thirty large rusted nails protruding from the top (Plate 21, 1994). Campbell's intent was that viewers place flowers in the altar, piercing them through the nails. The object is wrapped in many layers of burlap and topped with resins and wax. The burlap surface is pocked, torn and scarred. A thick, powdery substance of a blazing magenta color appears to flow out from the burlap and covers the work. The nails protruding from the oil-laden burlap, and the blood red color, symbolize the violence and suffering experienced by the poor.

Similar to another of Campbell's sculptures, *Flores de Consuelo para los Heridas de Jésu Cristo* (*Flowers of Consolation for the Wounds of Christ*), the
nails and thorns represent the suffering of the human body (Plate 22, 1994). *Flores de Consuelo*, a small bronze platform with large maguey thorns protruding from the top, has streams of wax that look like blood or tears flowing down the entire exterior. The bronze-red surface retains the gloss and texture of wax modeled to suggest the appearance of skin. Blue hydrangea have been placed in the thorns. The action provoked by the work, the placing of flowers onto it, and the reference to Christ, are intended to involve the participant in a ritual that infuses the viewer's action with a sense of the compassion taught through stories about Christ's physical suffering.

Campbell's abstract surfaces evoke skin, at times smooth and glossy, at other times broken or pocked (see Plates 23, 24, and 25). His titles and references suggest the human body and its suffering. However, the metaphoric possibilities are numerous. The surfaces also suggest the renewed strength and power that arises from the body's healing properties. In this way, Campbell's objects are similar to the ex-votos used in Latin American rituals of healing. The ex-voto, sometimes an object referring to a part of or the entire body, demonstrates a belief in the metaphoric power of inanimate objects. Latin American artist Victor Zamudio-Taylor uses ex-votos in his art and asserts that the image of the broken or scarred body is "a sign, a metaphor and an allegory for the wounds inflicted on the corpus of our culture from the first encounter."51 Zamudio-Taylor explains the liberating significance of images of the ruptured body:

Just as there is promise in the offering of an ex-voto that was the object of healing through divine aid or miracle . . . the fragmented body is a sign that a cure is at work . . . . The ceremony of memory shatters the reified universe and breaks the monopoly of the established discourse to define what is real and true.  

The actions in Campbell’s art attempt to break viewers out of a purely contemplative interaction with the work. The metaphor of broken bodies also suggests broken boundaries. Campbell’s ceremonies of remembrance invited North American audiences to cross the boundaries of their known existence. The art work attracts North Americans into Central American rituals of prayer or contemplation. Campbell wanted participants to enter an understanding of their connectedness to humanity and the possibility of actions that affect the state of humanity. Campbell proposed this to encourage compassionate identification with Central American problems.

Given Campbell’s own intentions, one must ask how effective is the work for inducing personal change, for awakening conscience, or for educating about Central American issues. The abstract work is ambiguous and the multiple responses can be elusive. As traps for meditation, engagement at best is elusive. The titles only hint at the context.

The forms, Campbell’s homenajes (homages), altars, and votive shrines suggest to diverse audiences the spiritual and devotional aspects of the art. These forms are cross-cultural phenomenon found throughout the U.S. and Latin America. In Latino and Japanese-American communities altars are a

\footnote{Ibid.}
means of paying homage to ancestral and cultural figures. In many immigrant homes shrines are a principle means of establishing and maintaining one’s cultural identity and spirituality, especially when people are displaced. Chicano altars and Buddhist altars are contained on platforms and incorporate offerings and prayers. The simple act of burning candles can trigger memories of contemplative or religious contexts. The meaning of the art lies in the viewer’s consolidation of their own memories, immediate experience and knowledge of the broader context of Central American history.

More and more, Campbell and other artists within the border region of Texas and Mexico began to make explicit the connection between their art and their social engagement with Latin American communities. Michael Tracey, a friend and artist of great influence to Campbell, was throughout the 1980s integrating into his art knowledge about Latin American history and injustice. Tracey’s altars and nicho boxes pay homage to Latin American spiritual and political leaders and refer to specific events. Tracey’s Cruz de la Paz Sagrada (Cross of the Sacred Peace) is encrusted with blood, semen, swords, ex-votos and flowers (Plate 26, 1980). It refers, through title and symbols, to the continuing legacy of violence in Latin America since the time of the conquest.53 Campbell met Tracey in 1986 and since that time his work reflects a deep affinity with Tracey’s materials, colors and subject matter. Tracey has, like Campbell, created crosses and corn icons dedicated to friends murdered in Central American, such as the Cross for Archbishop Oscar

53 Lucy R. Lippard, Mixed Blessings: New Art in a Multicultural America, p. 88.
Romero and the sculpture For Julio Cesar (Corn Icon), and raised consciousness about injustices taking place there.\textsuperscript{54}

Campbell's actions, including the creation of the artworks, have generated supporting actions for the clinics. On a basic level, the proceeds from the installations and from the sale of art fund community medical improvements in Central America. Beyond this, Campbell hoped that his art stimulates the same spiritual awakening and connection, when manipulated, that he felt when making them and that the Central American community experiences when they perform their rituals. Campbell was trying to stimulate or bring the participant to a place where the epiphany of compassionate identification with others, described both by the Catholic and the Buddhist, can occur. In his use of the art as signs of solidarity, Campbell's own conscience would be stimulated to include more direct appeals and literal representations through the media of installation.

Campbell was learning that abstract rituals can precipitate and support concrete action. Non-medical practices, such as art-making, would sustain him in his other work. Beyond this, Campbell found that through praxis, subjective experience and belief are sustained in objective production. Liberating wisdom, borne out of conscienzation and compassionate action, provided Campbell with faith in his medical work. This liberating wisdom could not become a lived practice for Campbell until he encountered it in a concrete situation, an experience lived among people who, through their

lives, were "testifying" to him. It was the Central American community that would evangelize him, as Campbell relates:

What is this compassionate embrace of suffering? And what is the attempt to be empty? It is finally an experience of a zero point. And what is this experience for a father of eight whose land is claimed by the military for plantation crop, for the young couple who must be told their infant is dying of a skin disease aggravated by malnutrition, or the mother whose twenty-one year old daughter has been "disappeared," meaning interrogation and physical abuse at the hands of the military? The answer comes through . . . [when] Truly they were at point zero, with nothing more to lose. Emptied of everything, still they believed and expressed 'God is with us now.'

This acceptance of suffering and the experience of self-emptying, Campbell believed, leads to compassion and an imperative to take action. He explains:

Marx criticizes religion as being a pie in the sky. [Campbell paraphrases Marx:] 'People look up to the sky for their fulfillment, which makes them neglect the here and now.' [For Campbell:] The here and now are in the words of consecration: 'This is my body.' Compassion is this, no separation of subject and object, of myself and others. Compassion is when we see suffering, and that suffering is our very own, not something apart from us. When we say, 'To be one with the poor,' means that we are able to see the suffering of the poor as our very own suffering. It becomes an unavoidable imperative.

The experience of these peoples' lives led Campbell to a state of consciousness that could not passively accept other's oppression. Campbell was producing an abstract art that he hoped would create a connection to a tangible, concrete existence. His use of the raw, earthy materials exhibits an aesthetic concerned

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55 Robert Campbell, personal interview, 10 September 1994, Houston.
56 Ibid.
with creating an experience of physical beauty; however, he meant also to point to harsher realities. Participatory interaction at Campbell’s installations would seek to deliver the social concerns through the potency of personal encounter. The praxis under which Campbell operated gave him a sense of release and confidence about the work. For him, this praxis meant that action performed while making the art represents his faith, the prayers, and the concept of solidarity to others. He felt an object could powerfully convey a subjective experience of conscience. Campbell had the confidence to believe that actions performed by others with the art, such as the candle burning, could also carry an experience of conscience.

Campbell’s belief that abstract form has a counterpart in concrete action led him to include direct social action in his art. Campbell sought to unify a "principle of form," embodied through art, with a "process of life" involving medical care and human contact. In addition to providing medical service, SSMP would become the organization through which he could link his spiritual life with his medical practice. It also became the organizational link to his personal expression. Campbell’s experience with SSMP would become vital to his art. The primary force, the glue that held all his activities together -- the art, the medical work, the activism -- was his experience of a liberating praxis, self-emptying and identification with others.

Beginning with the communal art actions, his art and his work with SSMP act as vehicles of communication and action; both aim to create conscienzation (expose conditions about self and society) and provide examples of commitment to and engagement with a community. As an
expression of his "lived solidarity" with the people of Central America, Campbell continued to live his commitment in Houston: gathering funds, medical supplies and volunteers to support the medical clinics in Central America; administering public health services at Houston’s Casa de Amigos and Montrose Clinic; and raising consciousness about the situation in Central America through art installations.
Communal Actions - The Installations

If the central problem, as Paulo Freire writes in his widely influential book Pedagogy of the Oppressed, is this:

How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of liberation? ... The starting point for organizing the program content of education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people.57

Then how do outsiders participate in a Central American movement to support basic human rights? For Campbell, and others in North America, it is through concrete expressions of "solidarity" with those who suffer. The Central American call for liberation has resulted in a vast movement of "solidarity" in Rome, North America and Europe that puts pressure on the violent regimes to end human rights abuses. Campbell found that a single isolated individual is not conscientized alone but as part of a community, and his art began to reflect a more participatory, community-based venture.

In 1988 Campbell began to create installations in Houston that explicitly taught about communities he worked with in Central America. The installations typically included art, altered environments, speakers, and ritual-type actions. The activities were set up in abandoned buildings, co-operative artists' spaces and churches. The events included guest lecturers from Guatemala and Belize, the creation of alfombra (Guatemalan floor painting made of sand, straw and petals) installations, and lectures and vigils

57Freire, Pedagogy of the Oppressed, pp. 33-35.
at churches in Houston, Galveston, and San Antonio. The installations raised money for the medical clinics, educated about conditions in Central America, and offered support for the community in Houston.

The rich perceptual experience of textures, materials, fragrances, music, and coordinated actions offered in Campbell's installations has its own immediate effect. Beyond this, Campbell intended to affect his audience in ways more lasting than the ephemeral event. The installations attempted to educate about Central America, present compassion and action as unified, and introduce SSMP as an alternative avenue for action.

I have chosen three installations that forcefully represented consciencization in action. *La Valle de Paz* was a critique of oppressive political systems. The *Novena for San Martín de Porres* demonstrated the efficacy of ritual actions of compassion for educating and enlisting others in activism. *Tierra de Vida* commemorated the influence that their faith had on the Central American people. Within these events, the force of Campbell's activism is carried beyond the art work and into the behaviors of those involved, evidenced by their involvement with SSMP.

*Consciencization - La Valle de Paz Installation*

Campbell's installations led viewers by narrative and associative means into an experience of the history and culture of Latin America. In so doing, he invited his audiences to experience North American history and culture within a larger context: one of North and South, First-world and Third-
World relationships. However indirectly or subliminally, he meant to elicit the world of public affairs, of politics, culture and history. The allusions hover on the margin of consciousness, are not ever a direct ideological message, but rather are evocations. It was Campbell’s installation La Valle de Paz that most directly confronted participants with the harsh reality of third-world existence and first-world complicity. Through this confrontation he demonstrated the critical praxis of his spirituality.

La Valle de Paz, a suite of three installations to benefit the people of Valle de Paz, Belize, described graphically the condition of the people living there. It was presented weekly in December 1990 at Commerce Street Arts Warehouse, Houston. The building stood in darkness for those three weeks, except for the candles placed throughout the halls leading to a small room for presentations. Beyond this room, a hall led into a large barn-like room with concrete floors and huge wooden beams. Candles were distributed across a large painting on the floor.

The large room was empty save for the alfombra image of the Virgin spread out on the floor in a mandorla sixteen-by-twelve feet in size (Plate 27). The alfombra, an image created on the ground, is made of pine needles, flower petals, hand-dyed sawdust and sand.58 A ladder, a symbol of the Virgin’s intercessory relationship between humanity and Christ, is suspended from above. The image Campbell created was of ‘Our Lady of Guadalupe’.59 Mary

58During holy days the streets of villages in Central America are filled with alfombras. Campbell often visited many alfombra stations set up year-round, such as that in the church of La Merced, Antigua.
59In December 1531, the Virgin appeared to an Indian neophyte, Juan Diego. A church was built on the site of her appearance, the hill of Tepeyac, just outside the Mexican capital. Her
was presented almost life-size and Indian in appearance, with hands together in a prayerful attitude and eyes lowered. A mandorla of golden rays surrounded her and she stood on a crescent moon supported by a cherub. Hundreds of flowers and candles covered the image and lit the room. Burning containers of smoking *pom* (Mayan copal incense burned during various ceremonies) stood in the room's corners.

The representation of the Virgin as our Lady of Guadalupe is an image important for its synthesis of indigenous attributes with the Roman Catholic Virgin. The Virgin's 'miraculous' appearance on the hill of Tepeyac was also the site of the temple to the indigenous goddess Tonantzin, "Mother of Our People, Our Mother," also known as Teotonantzin, "Mother of the Gods." The appearance of the Virgin Mary, with her dark complexion and compassion for the poor and humble, offered a site of synthesis for new Western rituals and dogma absorbed into older Native American beliefs and symbols. The Virgin wore, like Tonantzin, the garb of the Mexican heaven, a blue mantle dotted with golden stars. In pre-Christian Mexico, the moon was an Indian emblem of Metzli, goddess of agriculture, thus the Virgin mediates between ancient and Christian beliefs in her service as patroness of fertility and well-being.

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'miraculous' image appeared also on Juan's cloak. This 'tilma' is presently in the basilica of Guadalupe and is the basis for many subsequent reproductions of the Our Lady of Guadalupe. This type of praying Madonna, standing on the moon and encircled by a large halo or aureole, was developed from medieval illustrations of the Apocalyptic Woman and can be traced back to the tenth and eleventh centuries. See Manuel Toussaint, *Colonial Art in Mexico*, trans. Elizabeth Weismann (Austin and London: University of Texas Press, 1976), pp. 311-315.
As "Patroness of the Poor, the Humble, the Desperate," the Virgin's popularity has increased, especially since the nineteenth century, at which time Our Lady of Guadalupe became a symbol for revolution and change, and now is considered the "Patroness of Mexico and the Americas." Her rise in popularity and her significance in Latin American nationalism developed from the use of her image to adorn the banner of the Mexican Revolution of 1810 and the use of her name as a battle cry for social change. The 1810 independence movement began on the steps of a parish church when the insurgent forces seized a banner of the Virgin of Guadalupe, making it a symbol of revolution. During the 1910 revolution churches again offered a place of refuge and Our Lady of Guadalupe served as Patroness for revolutionary change.

At the Valle de Paz installation, the Virgin again served as a symbol for change. Mary was depicted in her role as mediator between Christ and those who have come to contemplate the harsh experiences of the installation's earlier room. In that first room the installation changed every week, for three weeks, leading up to Christmas. The first week, entitled Eleven Martyrs of Central America, presented photographs and texts of eleven of the tens of thousands killed by the Guatemalan military and secret police. Campbell used the documentary book Murdered in Central America: The Stories of Eleven U. S. Missionaries as the source for some of the wall texts and photographs.61 The eleven missionaries are remembered in Central America

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as martyrs for Liberation theology. (Appendix 5 contains materials distributed at the installation, including names of the eleven martyrs.)

Campbell altered the missionaries' photographs, disfigured them, symbolizing their sacrifice and pain (Plate 28). The black-and-white photos (torn and blood-stained) were set in tin retablo frames with candles mounted before them (Plate 29). Tracey too had adopted this method of display for photos and commemorative pieces. These nicho boxes are an indigenous tradition used with many Chicano and Latin American home altars.

One of Campbell's nicho boxes contains the photograph of Archbishop Oscar Romero of El Salvador, assassinated by a death squad while saying mass inside a church. The day before his death, he publicly called for young Salvadoran soldiers to lay down their weapons and refuse to shoot their fellow countrymen. Other missionaries included in the installation are honored, too, for their demonstrated benevolence and widely admired non-violent positions. By communicating the desperate situation of Central America to their home communities in the U. S., these missionaries overcame the isolating effects of distance and disinterest to draw attention to the ongoing atrocities. The wall text accompanying James Miller's photo states:

James Miller was killed by submachine-gun fire while patching outside walls of the Casa Indígena, a school in Huehuetenango where he

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Much activity is conducted to have these martyrs remembered as patron saints of Liberation Theology. In addition to the many stories, remembrances and devotions to them, the book by Brett and Brett, *Murdered in Central America: The Stories of Eleven U.S. Missionaries* commemorates their activities and suffering.
worked 1981-82. One of his last letters reads: "I can't end this letter without asking for your prayers for Guatemala (and all of Central America). The level of personal violence here is reaching appalling proportions (murders, tortures, kidappings, threats, etc.) and the church is being persecuted because of its preferential option for the poor and the oppressed. The Indian population of Guatemala, caught defenseless between the Army and rebel forces operating in the country, is taking the brunt of this violence. We pray and long for peace and a just solution to Guatemala's many social and economic problems (most of which date from the conquest in 1542), but until now peace and justice elude us."^53

While Miller's statements testify to the violence in Guatemala, another text, beneath William Woods' photo, alludes to its causes:

William Woods died in 1976 while working with the indigenous population to restore a communal farming area known as The Ixcán Project. After his death, The Ixcán Project was soon occupied by the Guatemalan army, supposedly to root out guerrillas. Union leaders, peasant organizers, tourists, and journalists are no longer permitted to go there. Less than two years after Bill Woods death, to the east of the Indian project, a labyrinth of dirt roads had been built by Basic Resources, a European oil conglomerate. A highway crossing the Ixcán cooperatives was being constructed under the personal supervision of President Lucas Garcia; when completed it would connect his newly acquired lands with the operations of Basic Resources. Father Karl Stetter, sent there by the local bishop to replace Woods, was expelled from Guatemala in 1979. In March 1982 over three hundred people were murdered by the army at La Union, one of Father Woods pueblos. Similar massacres were carried out by the military throughout the Ixcán project from March to June. Today the jungles of the Ixcán and the Quiché are so heavily owned by the Guatemalan military that it is called the 'Zone of the Generals'.^64

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^53Quotation selected by Campbell from Brett and Brett, Murdered in Central America: The Stories of Eleven U.S. Missionaries.

^64Ibid.
Whereas the first week of the installation provided personal testimonies of eleven workers and activists in Central America, the second week outlined the military history, U.S. involvement, and the impact of war on social services. The second week presented *The Rent Veil, The People of Valle de Paz*. Liberation theologians recommend that theology be placed within a particular cultural context. Campbell seems to have taken this to heart, for the installation provided this context, seen from the viewpoint of the oppressed and the persecuted. Wall texts and photos told the story:

We have learned to see the great events of the history of the world from beneath -- from the viewpoint of the useless, the suspect, the abused, the powerless, the oppressed, the despised. In a word, from the viewpoint of suffering.  

The wall texts continued with overwhelming statistics on the poverty and injustice suffered by the Central Americans:

Over two million people have been displaced as a result of political violence in Central America in the last decade.

The most intense and brutal military repression in Guatemala’s long history of political violence occurred in the early 1980s. This violence left thousands dead and resulted in the displacement of an estimated one million people, including two hundred thousand who fled to neighboring countries, mainly Mexico and the United States.

The scorched earth policy of the military during the 1980’s resulted in the destruction of whole villages, carried out through brutal murders, rapes, mutilations, gasoline fires set to all buildings, and aerial bombings. Throughout the highlands, men, women and children have been axed limb from limb, decapitated, disemboweled with

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knives, shot, and burned alive. The atrocities flagrantly violate any international standard of conduct during wartime .

The counterinsurgency program, directed at guerrilla activity that the Guatemalan government estimates at 7,000, grew to include the vast majority of the indigenous population. This unarmed population was seen as a threat due to support provided by way of shelter, clothing and food .

Political violence is not a new factor in Guatemalan society. The United States-backed overthrow of the Arbenz government in 1954 unleashed a campaign of violence in its immediate aftermath, inaugurating twelve years of continuous military government . A military counterinsurgency campaign against several hundred guerrillas in eastern Guatemala escalated into an attack against all real and imagined opposition, resulting in 10,000 civilian deaths .

The Health Ministry of Guatemala reports that 40% of the students in Guatemala suffer from chronic malnutrition. A quarter of a million children have been orphaned by political violence. 90% of highland residents live in conditions of extreme poverty. 6 million have no access to health services, 3.6 million lack drinking water, and concentration of land ownership continues to rise (2% now control 70% of the land).

Statistics cannot give a human face to this poverty and crime. Many of the texts accompanied photos taken by journalists, humanitarian organizations, and citizens from El Salvador, Nicaragua and Guatemala. The photos and texts filled the walls. Most were explicit photos showing tortured bodies. Campbell's sources for some of the photos and wall texts were Amnesty International and Americas Watch publications. The photos gave a despairingly graphic portrayal of the poverty and slaughter of the people.

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Like week one, some photos depicted the compañeros before their death. One of these photos remained in Campbell's possession and is shown in Plate 30.

Week three, *Paz (Pax Vobis. A Tolling of Bells in Homage to the People of Valle de Paz* focused on the spirit of compassion and direct action. The entire building, including the small room with the photographs, was dark save for the candles set on top of the *alfombra* in the last room. The sound of deep, heavy bells resonated throughout the building for two hours. This week, Campbell stated, was meant to be a time of anticipation and meditation. The intense sound of the bells seemed to aid visitors to enter into silent deliberations as they made their way through the dark rooms. However, in the face of such injustice graphically presented through written testimony and photographs of the week before, the bells symbolized a call to action.

Informal discussions in the large room lit by the Virgin's *alfombra* candles focused on Campbell's and others' experiences in Valle de Paz. In reference to the installation, Father Burke recalled the transformative experience of Belize, resulting from the celebrations of faith taking place in the church and in homes:

We would read and reflect, have the mass and conduct readings on social justice. But there were the deaths, even still [1990]. The installation was very clearly an expression of his [Campbell's] experiences in Central America, especially those with the poor who he served. It is the vehicle for expression of his solidarity with the oppressed. That was the beginning for him, the celebration of their
simple liturgies, within the context of their tried and challenged existence. Faith was there to be experienced.67

Intervention from "solidarity groups" in other countries seeks to end U. S. military aid to Guatemala and force the law of international human rights. These solidarity groups, such as The Guatemalan Support Network of Houston (GSN), develop strategies of solidarity that include education about the Mayan culture, economic practices and ways of life, as well as publication of the abuses and U. S. military involvement. Campbell, a member of GSN, expressed sentiments representative of these support groups.

The Valle de Paz installation linked consciousness-raising about oppression with the direct action of SSMP. SSMP's systems of support and action assess from the community in Central America their needs. Funds raised through the Valle de Paz installation allowed SSMP to provide labs in the clinics, medicines, equipment, trucks, a medical van, medical supplies and personnel throughout the year. In addition to supplies (such as EKG machines and infant incubators), basic needs for the community were addressed. Provisions such as electrical generators and water wells were provided.68 When the CERNE Hospital and Clinic in San Miguel Pochuta were destroyed by an earthquake in September 1991, another benefit raised $71,000 allowing SSMP to assist CERNE in the construction of a new facility and provision of land.69

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67Father Michael Burke, telephone interview, 3 March 1995, Raleigh, N. C.
68A water well drilling project established four wells in Valle de Paz in 1990 at a cost of $10,000. Outside of San Miguel Pochuta a water project for El Noj, Guatemala was completed in 1992. This project included construction of water tanks, a purification system, and piping, at a total cost of $4,000. See appendix 3 SSMP newsletters.
69A 25-30 bed hospital was built. SSMP donated $71,000, much of it raised by the "Arte Con Corazón" Sociedad San Martín de Porres Exhibition Benefit held at Galleria II in Houston.
Community - *The Novena for San Martín de Porres*

One of Campbell's most comprehensive works, *The Novena for San Martín de Porres*, took place at Commerce Street Arts Warehouse October 26 through November 3, 1989. The event was dedicated to the memory of San Martín de Porres and to the people of Guatemala and Belize. The novena is a form of communal prayer, interdenominational in nature, and is often led by someone other than an ordained Catholic minister.70 More common in Latin American countries, Catholics there regularly honor saints through this form of worship that lasts nine consecutive evenings. Campbell collaborated with Father Michael Burke to present the nine days of celebration, reflection, participation and art.

With the *Novena* event, Campbell tried to fully integrate into his artistic expression his medical practice, his activist work, and his religious experience. The nine days of the *Novena* provided insight into his experiences in Belize: the rich cultural encounter of art in service to the religion, the symbols and rituals used in this religion, and his respect for the friends he made there. Campbell found the art and the religion of liberation positively affected peoples' earthly experiences. Campbell therefore wanted to recreate the communal support system he encountered in Central America.

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Inspired by Campbell's activism, many in the Houston art community donated art and organized the event specifically for earthquake victims in San Miguel. Additionally, SSMP gave $14,000 to CERNE to buy land on which to build a smaller outpatient facility in town. See appendix 3, SSMP newsletters.

Every evening of the Novena included readings, witnesses, communal action and song. Partial documentation of the final evening has survived and is included in Appendix 6. One document is a program that includes liturgical reading and song for the evening of November 3, 1989. Other distributed documents included a Sociedad de San Martín newsletter, an account of San Martín's life, and a summary of the teachings by Mother Teresa of Calcutta.

November 3 marked the feast day and the culmination of The Novena for San Martín de Porres. Invitations sent to art and religious communities, as well as social justice organizations, simply announced an installation of art dedicated to the people of Central America. The event began outside where candles lit the poverty-stricken environment situated at the margin of the inner city. One attendee described the night-time visit to this warehouse district as "terrifying," pointing out the stark contrast of the area against the more "settled" suburbs of Houston.

Votive candles, bordering the exterior and inner halls of the dilapidated warehouse, led visitors into a candle-lit chapel. The environment Campbell created was rendered intimate and warm through the generous use of flowers, burning frankincense, laurel and bay wreaths. Para-liturgical veils of white, purple and gold draped the walls. The rooms for the installation were adorned with fragrant garlands, straw, marigolds, hydrangea and lilies. The sound of church bells tolled throughout the halls.
A retablo shrine bearing Campbell's carved figure of San Martín presided over the entrance room (Plate 31). The sixteenth-century saint was depicted with his attributes of broom and children that signify his humility, service and attentive care. Another attribute of San Martín is his little burro, who carried the food and medicines collected from townspeople for Martín's hospital. A live burro, with carrying pack ready to receive donations, was in the installation's first large room (Plate 32). A flyer told the story of San Martín (Appendix 6).

For the Novena, Campbell intended an experience of a "richness of spirit" offset with what he called the "poverty of material." The material poverty of the Central American people was symbolized through: the location's neighborhood poverty; the spare rooms furnished with old benches and a table to celebrate the liturgies; and the burro bearing alms (memorializing Christ's poverty). Campbell's intent was to create a richness of spirit through the beauty of the space and the communal activity taking place within. The San Martín shrine and the readings recalled Novena celebrations set up in homes in Central American base communities.

The services were interdenominational and invited participation from many religious and philosophical backgrounds. The evening's program included participatory events such as readings on Liberation theology, discussions, and the re-enactment of "parables of compassion" (explained below). Burke emphasized the special meaning of San Martín for those who follow a liberating Catholic religion in Belize. There was a reading from Gutiérrez' A Theology of Liberation, explaining the preferential option for the poor. Burke
elaborated that readings are interpreted at base community gatherings: "It is done in the face of such great poverty, and yet the sharing is joyful, and real attempts are taken to integrate the New Testament readings into signs of their lives."\textsuperscript{71}

Burke read a short history on San Martín, then invited the audience to say the prayer and antiphon from the program (Appendix 6). In celebration of the feast day, pita bread was distributed. Campbell asked the attendees to consider everyone their neighbor in light of the next reading from Luke 10:25-37 on the Good Samaritan (Appendix 6). Following this, Campbell led a period of reflection and meditation. Campbell described the condition of 2,500 refugees from the war-torn countries of El Salvador and Guatemala living in the Belize community of Valle de Paz. He described their scarcity of land, food, educational and health services. He explained the poverty and lack of potable water, medical and sanitation services, and the resulting disease and loss of life that overwhelm the displaced people. Assistance given by Sociedad San Martín de Porres was outlined. (Complete notes used during his reflection are included in Appendix 6.)

During Campbell's collaboration with Burke in preparation for the installation, Burke understood immediately from Campbell "it was to be an art based in a deliberation of time and healing."\textsuperscript{72} Campbell wanted to communicate his experience of healing himself through the philosophy underlying Liberation theology. Conscienzation asks that the individual

\textsuperscript{71}Father Michael Burke, personal interview, 10 September 1994, Houston.
\textsuperscript{72}Ibid.
scrutinize his relationship to society, understand one’s own suffering, and its relation to the suffering of others. The intent is to replace despair with compassion and action. The installation synthesized North American practice of Catholic liturgy and ceremony with Latin American, but also "a holistic approach to medicine and spirituality." 73

Burke described the direction taken for the nine days of the installation: "The intent was to build up the liturgies and celebrations of every day, leading up to the culmination which was the Feast Day of San Martín." 74 The novena activities focused on the personal, through the stories of Christ, San Martín, and individuals living in Central America, and on the collective, through the celebration itself. This series of daily devotions, remembrance and storytelling about an individual were inserted into the community. "This personal identification with another human is important, it truly changes us." 75 It is an example for the collective, yet affirms the individual.

Every evening included a communal action, or what Campbell called ‘parables of compassion.’ Father Burke described these:

One evening was devoted to agape, communal feasting, and we used pita bread, unleavened, in a para-liturgy. This was not Eucharistic, but points to it and celebrates all the people as comprising the body of Christ. It is a time of sharing and participation. One evening was the washing of the eyes, clearing the mud from one who thought he was blind. Another evening exemplified the washing of the feet, and this

73Ibid.
74Father Michael Burke, telephone interview, 3 March 1995, at Martín de Porres House, Raleigh, NC.
75Ibid.
we really did do. The washing of the feet is a very intimate act, and a
humbling one that brings the community even closer together.\textsuperscript{76}

Some participants felt awkward and unprepared for a religion-filled service
taking place outside the areas segregated in one's life for such activities. The
Christian context of the installation may have limited the impact of the art
for those in the audience of differing religious persuasions. Because
Campbell created the space with the idea of humility in mind, and because he
emphasized the interdenominational nature of the event, many participants
felt receptive to the activity. Campbell's art created a place where one could
side-step the religiosity and be affected by the call for greater awareness and
action. The informality, sincerity and joyfulness with which Campbell and
Burke introduced the idea of humbleness, conjoined with the activities,
contributed to almost complete audience participation.

Campbell recognized the self-consciousness felt by many; the unfamiliarity
with the intimacy created by the installation and the ceremonies, he hoped,
would contrast isolated individual experience with a "living relationship"
experienced as solidarity with others. This tension between individualism
and communalism, Campbell believed, pointed to spiritual poverty amidst
material wealth.\textsuperscript{77} One of the \textit{Novena} readings, on Mother Teresa, expanded
the definition of the poor to include those who are spiritually destitute.

(Appendix 6) The Mother Teresa reading elaborated:

\textsuperscript{76}Ibid.
\textsuperscript{77}Robert Campbell, personal interview, 23 July 1994, Houston.
The spiritual poverty of the Western world is much greater than the physical poverty of (the Third world). You in the West have millions of people who suffer such terrible loneliness and emptiness. They feel unloved and unwanted. These people are not hungry in the physical sense, but they are in another way. They know they need something more than money, yet they don't know what it is. What they are missing is a living relationship . . . .

Campbell intended to draw participants into an ongoing relationship based on awareness and action to change the plight of Central America's poor and to enrich community in Houston. The irony of spiritual alienation from one another, amidst abundant material wealth in our society, points to a goal inherent in Campbell's work: personal and social transformation. One intention of the artist was to contrast fraternity experienced in another culture with its lack in his culture, which is often characterized by isolated, fractured communities. However, community in the refugee camp at Belize largely comes from shared experiences different from those in North America: all have fled war and oppression; live in rural, farming situations that make interdependence vital; and share a common religious background (Latin Americans are 80 percent Catholic). The complexity of U.S. industrial urban society seems to require different ways of forming community.

Many in America are, and have, sustained themselves through just such collective activity. The political empowerment of women, people of color, gays and lesbians, centers upon the cultural revival and spiritual energy garnered from affirming an identity that is different. Spiritual renewal in communities as different as the black theology movement (arising from the

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78 Included in appendix 6.
U. S. black experience of oppression, marginalization and powerlessness) and the Southern Baptist Association (which issued in June 1995 a formal apology for its part in past racism) is leading to forms of authentic dialogue within and between groups.  

Campbell's own work arises from a context of burgeoning cultural and political activism in the arts that sought, throughout the 1980s and 1990s, cultural affirmation of difference and social change. Throughout the Southwest individual artists, such as Mel Chin, Benito Huerta and Carmen Lomas Garza combine emergent and traditional philosophies into their activist art. Artistic collectives such as ACT-UP and WAC (Women's Art Coalition) seek to protest gender inequities and protect gay rights. Globally, beginning with the 1987 Kassel-based exhibition Documenta 8, institutions have documented the social and political engagement of artists internationally, including the work of Hans Haacke, Jenny Holzer, and Alfredo Jaar.  

Campbell's studies had introduced him to the socially engaged forerunners of recent art, namely the installation and performance based movements of the

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79 The Southern Baptist Association, which broke with the larger congregation of Baptists over the issue of slavery 150 years ago, apologized for its part in the continuing racism of the twentieth century, and vowed to never support oppression of a people again. KPFT, Pacifica Radio news reports, 19 June 1995. Cornel West, an American black theologian, writes on the different inter-faith movements, see Cornel West, Prophesy Deliverance! (Westminster PA: Orbis Books, 1983); and James Cone and Gayraud Wilmore, eds., Black Theology: Key Documents and Shorter Writings, 1966-1979 (Westminster PA: Orbis Books, 1979).

Happenings and the Fluxus movement, as well the potency of the Conceptual movement. One of the longest sustained movements arising from the late sixties, the Chicana/o cultural renaissance continues to overcome class and race inequities through the collective work of building and affirming identity.\footnote{See Guillermo Gomez-Pena, ed., \textit{Made in Aztlán: Centro Cultural de la Raza} (San Diego: Wight Art Gallery and Centro Cultural de la Raza, 1986) and Tomas Ybarra-Frausto, \textit{Chicano Expressions: A New View in American Art} (New York: INTAR, 1986).}

Campbell was affected by the collective work of Central American activism and theology, particularly the emphasis on 'the action of faith,' a real attempt to grapple with, and change, social reality. Campbell's personal challenge was to convey this possibility while maintaining the ideal of 'knowledge embedded in action' within a community. 'Actions of faith' were metaphorically expressed through the stories told and the parable actions performed during the \textit{Novena}. These stories and actions were aligned with the theology of Liberation through teachings. These were conducted by guest speakers who discussed various actions taking place in Guatemala. The speakers included social and religious activists from Central America and North America and facilitated self-representation from people of differing cultures, religious affiliations, and economic and class experiences.\footnote{Guest speakers included: Benito Juarez from the Guatemalan Support Network of Houston, speaking about the solidarity movement; Sor Maria Mejia Xon, Franciscan Mayan Sister and founder of CERNE in San Miguel Pochuta, describing the needs of her people; Dom Jose Garcia Bauer, outspoken human rights advocate, Chairman of the Humanities Dept. at Landivar University, and Third Order Franciscan, explaining the theology that comes out of base communities; Francis "Sissy" Farethold, Houston lawyer and human rights activist; nurse Jennifer Lang, RN of Pittsburg PA.; James Faulkner, healthcare worker from Richmond VA, and countless others.} At the end of the \textit{Novena} evening, information about SSMP was distributed and discussed informally.
Campbell's call to love and prayer, the novena actions, the teachings on Latin American base communities with their emphasis on fraternity, sought to establish broadened perspectives on participation. While Campbell's art expressed themes of Liberation theology, particularly those of compassion and commitment through action, involvement in SSMP demonstrated a non-denominational philosophy. Symbols, such as San Martín, embodied these themes, the humanitarian work of Sociedad San Martín helped to actualize them.

*Transformation - The Tierra de Vida Installation*

**Tierra de Vida (Land of Life)** commemorated the faith that Guatemalan war refugees use to rebuild communities and maintain cultural connections with the land. Land, the working of the land and the inheritance of the land, is central to Indian life and culture. The period of mass terror of the 1980s severely disrupted the society by killing tens of thousands and driving hundreds of thousands from their land and home communities.83

**Tierra de Vida** was Campbell's last installation, taking place December 1994 - January 1995. Campbell died 10 February 1995 from AIDS. The installation at DiverseWorks Artspace, Houston,84 filled the front gallery, a narrow, long room approximately 15 by 40 feet (Plate 33). The walls, painted marigold

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83Manz, pp. 10-11.
84DiverseWorks is a community run alternative space which seeks to provide a format for art and presentations outside commercial venues.
yellow (the color of the flower of homage in Mexico\textsuperscript{85}), held Campbell's Fifteen Stations of the Cross. This was a new series created in 1994. Unlike the older figurative frescos, they are abstract fields of blue. The fifteenth station, typically not represented in church programs for the Stations, represented the Resurrection as a field of white.

Navigation around the room required close proximity to the Stations, as the floor was filled with an honorary site evocative of a grave (Plate 34). A mound of soil in which over fifty machetes were plunged was placed in the area. These machetes, symbolic of swords, pierced tortillas. The machetes glowed from the light of burning candles placed around and within the site. Offertory veils, sheaths of corn and Guatemalan fabrics lined the site parameter, as did the roses, gumphrina (a small magenta flower), blue hydrangea and golden marigolds. Pine needles covered the entire floor, a covering customarily found in Central America at a sacred place's entrance, as is done at the Church of Antigua that Campbell often visited in Guatemala.

The Guatemalan machetes symbolized the sword of conquest and the plowshare of the harvest. Arranged with the flowers of mourning and the corn of sustenance, the earthen mound is a place for sorrow and rebirth. The remembrance of the people -- the many who were tortured and killed during the 1970's, 80's and 90's -- was linked with the milpa, a term encompassing land and cultivation. The milpa is defined within the Indian culture as the

\textsuperscript{85}Marigolds are used abundantly during the celebration of the Dias de los Muertos (Day of the Dead), November 1. They also evoke the zempoalxochitl flowers that fill the legendary barge that conveys the dead across Lake Xochimalco to the otherworld.
basis of local economies and social organization. Many cultural and religious beliefs honor the milpa as sacred. Guatemalans, considering themselves the "people of the maize," believe that they replenish the earth through their deaths, every generation being transformed by the sacrifices of the previous.

Campbell linked the renewal of the milpa with the renewal experienced in the church by including both in his installation. He believed that strong community networks assisted individuals in recovering from the trauma and severe cultural disorientation brought about by war. Sheldon Annis' book *God and Production in a Guatemalan Town* discusses the resilience of the communities:

Cultural norms such as local patterns of authority, bonds of trust, decision-making, kinship ties, and patron/client and compadrazgo [ritual god parenthood] relationships, essential in Indian communities, were disrupted [by the war]. In a country well known for the longevity of the indigenous cultures, the quick adaptation of Indians to the dramatic new demands on their lives was surprising....

Despite the concentrated efforts of the powerful oligarchy in Guatemala, the Mayans have safeguarded many of their ancient customs by assimilating them with Iberian Catholicism into a system of syncretic beliefs and rituals devoted to the milpa and Christ. The revolutionary call for change is contained in the practice of their faith, the radical new twentieth-century faith

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87Menchu, p. 59.
88Annis, p. 168.
89Annis, p. 5.
of Liberation theology. In Campbell's installation, the milpa signifying the economic production and activity of the Indians was placed before the front of a chapel to recall their struggles with and refuge found in the church.

However, Campbell's installation also evoked the history of the church and the changes that Liberation theology has brought to the Catholic doctrine. During Central America's period of conquest and evangelization, cross and sword were closely associated. By the nineteenth century the Church was the largest landowner in Latin America and the most conservative political force on the continent. Following along with many social changes taking place in the twentieth century, the Catholic Church experienced a theological and liturgical transformation. Its new-found social concerns, greatly influenced by the indigenous movement of Liberation theology, were expressed at the Second Vatican Council of 1965 (known as Vatican II). At Vatican II, and subsequently articulated by Pope Paul VI and Pope John Paul II, a new social doctrine of the Church asserts Liberation theology's preferential option for the poor. The new social doctrine of the Church speaks of the sin of social injustice and calls not for charity towards the poor, but rather a demand for justice of political and economic systems in the distribution of goods to the materially poor.90

90In the social teachings of Pope Paul VI, he calls for a transformation of the economic order, he finds economic justice as the basis for peace. Paul VI criticized the basic tenets of capitalism, including the profit motive and the unrestricted right of private property. Pope Paul VI (1967): "The baseless theory has emerged which considers material gain the key motive for economic progress, competition as the supreme law for economics, and private ownership of the means of production as an absolute right that has no limits. One cannot condemn such abuses too strongly, because the economy should be at the service of man." - Populorum Progressio, 26 March 1967, Acta Apostolica Sedis 59 (1967) pp. 257-299. Quoted in Robert McAfee Brown, ed., The Gospel of Justice and Peace: Catholic Social Teaching since Pope John (Maryknoll, New York: Orbis Books, 1976), par. 26.
Tierra de Vida acknowledged the faith expressed by a people who have helped to change the Church. This faith focuses on the story of Christ as an example of human dignity found among the poor. In the installation magenta red, a color that Campbell used repeatedly to signify Christ's blood, colored each veil that draped the Stations and it colored the chapel facade in Tierra de Vida. Two alcove windows on the chapel contained the effigies of the Virgin and San Martín, portrayed as intercessors to the Crucified Christ. The suffering Christ of the Cross appeared through a large arched window.91 Guatemalan myrrh burned, creating smoke visible through the great glow of candle light. A screen of thin black veiling, stretched across the window, separated viewers from the Christ sculpture.

The rent black veil, a sign of mourning, was torn through, revealing the body of Christ. For Campbell, the tear in the fabric evoked the scars and the suffering of Christ, yet also becomes the sacrament that makes clear the humanity one must pass through to realize the compassion of Christ. Campbell spoke of the rent veil in the temple as the human embrace of compassion. Like Campbell, Gutiérrez locates the temple of God "in persons who form part of a very specific fabric of human relationships, in persons who are in concrete historical situations."92 The tear in the veil symbolizes those acts of love and compassion that help people to cross the bounds of their known existence.

91This sculpture is of a black Christ carved in wood, 4 x 2 feet, obtained by Campbell from a Guatemalan artist.  
92Gutiérrez, A Theology of Liberation, p. 27.
Campbell believed that the 'committed action' of Liberation theology was the key to meaningful involvement aimed at improving the human situation. Campbell's encounter with conscientization introduced him to tools that allowed him to unify his interests in public health, spiritual renewal and art. It is these tools of awareness -- educational activities, changed perceptions about self and others, committed social action -- that Campbell tried to reproduce in his art.

Using these tools, Campbell believed his art could transplant the communalism he experienced in Central America to his community in Houston. For Campbell, the attempt to overcome aesthetic detachment in art, and seriously relate to culture, could occur through communal actions. Communal action takes place through participants' handling of the paintings and sculptures, in the process of conscientization at the installations, and through the related work of Sociedad San Martín de Porres. The metaphors in his art, the "parables of compassion," and the actions of faith performed on the art and at the installations, were intended to inspire concrete actions transferred in everyday life.

The repetition of Central American icons, the symbolic condensation of identification and action represented by SSMP, and the emotional heightening of the actions, were designed to bring the information into the lives of the participants. The ritual behaviors were performed in a place separate from routine, everyday life. Taken out of everyday context, the communal actions have the ability to communicate to an otherwise insulated audience. The abstract works, through the simple performance of candle
burning, take on a new, charged meaning, reminding participants of commitment. The behaviors, objects, symbols and words carried an emotional intensity that could be transferred back to participants’ everyday lives.

Campbell’s art integrates the work of SSMP, the stories, and the actions into a complex and unified whole. Every part essentially contributes to and is conditioned by the overall structured totality of ‘thought and action unified.’ SSMP establishes a set of relations between two cultures, and strengthens the collective work borne out of those relations.

Many in attendance confirmed this experience. Individuals with different expectations, vocations, and points of view were drawn into a sense of unity by participating in the ritual. The unifying experience of ritual, Campbell believed, assisted individuals in gaining new perspectives. Often the installations were significant for participants from different religious disciplines who have worked with SSMP. Communal actions were effective in sustaining activity outside the event. Many volunteers began work with SSMP after an event, and have continued to do so. Many artists, writers and

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*Known attendance to the Novena included artists, clinical workers, professors, office workers, a lawyer, a politician, clergy and laborers, such as Wes Hicks, Deborah Moore, Rick Lowe, Father Brown of Holy Rosary Church, Elizabeth McBride, Nicole Broyles, Steve Purdy, Robert Pearson, Jody Blazek, Francis Farenthald, Bernard Sampson.

*Robert Campbell, personal interview, 29 November 1994, Houston.

*Volunteers have included nurses, doctors, medical students, psychologists, teachers, artists, authors and public health specialists from the U.S. and Canada. Volunteers come from a wide variety of backgrounds and faiths including Catholic, Protestant, Jewish, and Moslem. Many groups and organizations from the artistic, medical, educational, and corporate communities help coordinate support.- SSMP Newsletters, Fall 1990, May 1991, Spring 1992, Fall 1993.

health-care workers in Texas, after experiencing one of the installations, contributed labor towards the construction of the clinics, digging of wells, implementation of educational programs, and administrative work. The installations have been instrumental in producing commitment and solidarity.

The *Tierra de Vida* event would not have been possible without the contributions by artists, activists and friends who worked to procure materials and erect the installations. *Tierra de Vida* also provided Campbell the opportunity to introduce the new acting director of SSMP, Ricardo Avila, and other key individuals who comprise the Board of Directors. Avila completed service to SSMP in July 1996. SSMP continues to operate through the direction of the five-member Board that includes Nicole Broyles, Rea Congelio, Martha Claire Tompkins, Cathy Campbell and Kate McNeil, with the assistance of accountant Jody Blazek, and an advisory board of nurses, physicians and others.

Campbell found it essential to condense the meaning of his work, with its many elements and relationships. Liberating praxis became the cohering process that would inform his activist work, his medical vocation, the spiritual values of Liberation theology, and his remembrances of the people he was in solidarity with. The art conveys the cohering process of liberating praxis, but is also a commitment of action.

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*SSMP continues the spirit of community action by conducting similar teachings, retreats and celebrations within its organization.*
Liberating praxis involves reflection as a personal review and it requires compassionate action. Campbell's paintings and sculpture become embodiments of his personal identification. The installations directed that identification out towards others. Committed response is made concrete through the work of SSMP. Campbell intended to create a dialogue between his art, its symbolic allusions and its material manifestations, as a circular relationship governed by a praxis of belief, compassion and commitment. He hoped to draw participants into that relationship, instigating a similar experience of reflection about self and commitment to action, thus completing the participatory action that flows through his work. This praxis is symbolic of the political, social and spiritual change Campbell underwent and envisioned as appropriate and necessary for the health of the communities within which he lived.
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Spirituality and Activism in the Art of Robert Campbell

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**Spirituality and Politics**


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APPENDIX 1 — THE WAY OF THE CROSS

WAY OF THE CROSS

Any person in a state of grace, devoutly performing the way of the cross, may gain all the indulgences ever granted by Popes to the faithful who visit in person the sacred places of Jerusalem. It is necessary, in order to gain these indulgences, to meditate on the passion of our Lord: and if the space where the stations are erected, and the number of persons engaged, will admit, to go from station to station. But no particular form of prayers is required to gain the indulgences.

A "ACT OF CONTRITION"
To be said by the Priest kneeling before the High Altar, and repeated by all present.

O my Jesus: most merciful Lord: because Thou art infinitely good and full of compassion, I love Thee above everything, and I grieve with all my heart for having offended Thee, the supreme good. I hope to obtain Thy mercy in this life, and eternal glory in the next; and I intend to gain the holy indulgences, as well for myself as for the souls in purgatory, and in particular for those for whom I design to pray.

Here let each one make his intention for the application of the indulgences to be gained.

Prayer - My Lord Jesus Christ. Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus....I will live and die always united to Thee.

The procession then moves to the First Station, singing as follows:

At the cross her station keeping stood the mournful mother weeping close to Jesus to the last.

FIRST STATION - Jesus is Condemned to Death
All kneeling

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:
R. Because by Thy holy Cross Thou hast redeemed the world.

All standing - Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate, no it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity.

I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and than do with me what Thou wilt.

All kneeling - Our Father, Hail Mary, Glory be to the Father.

V. Jesus Christ crucified, have mercy on us.
R. Have mercy on us; O Lord, have mercy on us.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

Through her heart His sorrows sharing, All His bitter anguish bearing, Let the piercing sword had passed.
My Jesus, I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

All Kneeling - Our Father, Hail Mary, Glory be to the Father.  
V. Jesus Christ crucified, have mercy on us.  
R. Have mercy on us: O Lord, have mercy on us.  
V. May the souls of the faithful departed through the mercy of God rest in peace.  
R. Amen.

Pious Response:  
P. Fount of love and holy sorrow, Mother, may my spirit sorrow,  
S. Somewhat of thy woe profound,

NINTH STATION - Jesus Falls the Third Time  
All Kneeling  
V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.  
R. Because by Thy holy Cross Thou hast redeemed the world.

All Standing - Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship.

I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

All Kneeling - Our Father, Hail Mary, Glory be to the Father.  
V. Jesus Christ crucified, have mercy on us.  
R. Have mercy on us: O Lord, have mercy on us.  
V. May the souls of the faithful departed through the mercy of God rest in peace.  
R. Amen.

Unto Christ, with pure emotion, raise my contrite heart's devotion,  
Love to read in every wound.

TENTH STATION - Jesus is Stripped of His Garments  
All Kneeling -  
V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.  
R. Because by Thy holy Cross Thou hast redeemed the world.

All Standing - Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

My innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love.

I love Thee, O Jesus, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

All Kneeling - Our Father, Hail Mary, Glory be to the Father.  
V. Jesus Christ crucified, have mercy on us.  
R. Have mercy on us: O Lord, have mercy on us.
TENTH STATION - Jesus is taken from the Cross

All Kneeling -
V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:
R. Because by Thy holy Cross Thou hast redeemed the world.

All Standing - Consider how our Lord, having expired, two of His Disciples, Joseph and Nicodimus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of Sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more.

I love Thee, my Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

All Kneeling - Our Father, Hail Mary, Glory be to the Father.
V. Jesus Christ crucified, have mercy on us.
R. Have mercy on us: O Lord, have mercy on us.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

Minster be that sad station, there to watch the great Salvation, wrought upon th' stoning Tree.

ELEVENTH STATION - Jesus Is Placed In the Sepulchre

All Kneeling -
V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:
R. Because by Thy holy Cross Thou hast redeemed the world.

All Standing - Consider how the Disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in Heaven, to praise Thee and love Thee for ever.

O Jesus, I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

All Kneeling - Our Father, Hail Mary, Glory be to the Father.
V. Jesus Christ crucified, have mercy on us.
R. Have mercy on us: O Lord, have mercy on us.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

Virgin, thou of virgins fairest, may the bitter woe thou bearest, Make on me impression deep.
APPENDIX 2 – VALLE DE PAZ COMMUNITY NEEDS ASSESSMENT

Sociedad San Martin de Porres
*Patron of the Poor and Marginalized*
Medical Missions to Valle de Paz, Belize
and San Miguel Pochuta, Guatemala

I. VALLE DE PAZ CLINIC

Valle de Paz is located in Central Belize about one hour’s drive north and west of
Belmopan. A dirt road 15 miles from the main highway, has been carved out of sub-
tropical rain forest to connect Valle de Paz with Belmopan. During the rainy season, a
river bridge-ferry operates; however the Belize River is prone to flooding, and the dirt
road turns into heavy mud, making the Valle de Paz inaccessible at times.

Valle de Paz was established as a village settlement in 1982 by the United Nations High
Commission for Refugees (UNHCR) for Central Americans seeking political asylum in
Belize. Since the latter part of 1985, the project has been governed by a Village Council
with responsibility to the Ministry of Local Government and Social Services. The
Catholic Church, through Rev. Lazarus Augustine, Director of the Refugee Apostolate,
has been involved in the development of the project, providing basic relief services,
assistance with housing, education (primary, secondary and vocational), and health.

The Valle de Paz Clinic was initiated by the Refugee Apostolate in 1985 through funding
by "Project Commitment" in Davenport, Iowa. The refugee community constructed a
500 foot, rectangular clinic building with a cement slab, corrugated roof and water
cistern, and built a small brick house to serve as female nursing quarters.

The clinic currently serves a population of approximately 2200 people.

**Clinic Staff**

*Doctors and Nurses:* For the first year, a Belizean registered nurse served as the
primary health care provider. A French male nurse followed for a short time. Then, for
the next two years, the clinic was without a nurse. In June, 1988, a British
nurse/midwife took up residence. Her commitment ended in March 1989, replaced by
Dr. Robert Campbell, from Houston, Texas. Currently the clinic is staffed by our
volunteers and by Belizean nurses, Mary Lee Ellis and practical nurse Miguel Martinez.

*Community Health Workers:* There are currently two adult female community health
workers with training in water and sanitation, intestinal parasites, vital signs,
immunizations, malaria, obstetrics, child and adult health. The community health
workers are volunteers, but require a stipend to keep them motivated.

*Malaria Worker:* Valle de Paz has one malaria worker who may dispense medication
to treat presumptively, and is required to take a blood smear slide and forward it to the
Government Malaria Control Office. When an individual suspects malaria, they are to
seek out the malaria worker.
Traditional Birth Attendants: There are two traditional birth attendants (TBA), one officially trained, the other with extensive on-the-job training. The government distributes a birth kit to the TBAs, who attend to home births, and charge a fee for their services. Postnatal and postpartum visits take place at the clinic. Complicated deliveries and pregnancies are referred to Belmopan Hospital.

Clinic Programs

On average, Valle de Paz Clinic sees about 35-40 patients every day, Monday through Friday, increasing to 50 patients for the pediatric clinic held on Wednesday.

The clinic currently has 292 children under the age of five registered in its "Under Five Program." Weights and measures, promotion of breast feeding, child care and immunizations are routinely undertaken. All children receive a BCG shortly following birth, DPT x 3 with a booster at 4 years, measles x 2, and oral polio x 2.

The clinic has created a program to help monitor about 40 children suffering from malnutrition.

The clinic also treats twelve handicapped children, who suffer with conditions ranging from Cerebral Palsy, to Downs Syndrome, to Polio and retardation.

50 women are currently registered in the pre-natal clinic.

II. OVERVIEW OF THE VALLE DE PAZ CLINIC PROJECT

The Valle de Paz Clinic Project continues to grow and evolve in its mission to serve the refugee people of this community. Much work has been done in organizing clinic personnel from the United States and in processing and transporting three tons of necessary medicines, medical supplies, and a 1986 Dodge van to Belize for use in clinic work. Through working with the people of Valle de Paz in governmental and non-governmental organizations, needs have been more carefully assessed and prioritized.

It is clear that the improvement and maintenance of health care requires a holistic approach encompassing many areas including education, transportation, water, sanitation, housing and agriculture, as well as curative and preventative medical practices.

It is best to concentrate on providing assistance that in the long term will foster independence and not dependency. It is necessary to concentrate on preventative and educational aspects of health as much as curative measures. It is also prudent to work closely toward the goals and within the framework of the Health Ministry of Belize:

In a meeting with Dr. Ryrella Rao, Director of Public Health Services of the Ministry of Health on March 6, 1989, we were given permission to function within Belize. He stressed the need to develop the local village based community health worker as a primary health care provider. Empowering the community health worker to fulfill such responsibility will take time and further education, but this appears to be a worthwhile goal in light of health worker shortages in Belize.

Placement of nursing personnel in small communities such as Valle de Paz as a second line of referral is another goal of the Ministry. There is a shortage of nurses in Belize.
Currently thirty nurses are being trained for rural placement, but their education will not be complete until the end of 1990. There is no assurance as yet that a nurse will be placed in a refugee community such as Valle de Paz.

The Ministry of Health is hesitant to place a physician in Valle de Paz, citing its program of stepwise referral in which patients would ultimately be referred to a physician in a central medical facility in each district. The ministry of health feels that there is a greater need for physicians in the central referral areas. However, since our arrival, we have seen approximately forty patients each day. Not all cases need a physician encounters, but invariably other medical problems are identified at those visits. The problem of under-reporting of certain potentially serious illnesses such as T.B., malaria, anemia, and diabetes and parasitic infections due to lack of access to diagnostic facilities is a consideration. In the short term, the need for physicians in Valle de Paz seems quite appropriate considering the remoteness of the community, difficulty of accessing transportation by residents here, and the number of physician encounters maintained since our arrival in March 1989.

Major community issues which are inseparable from health concerns are water supply, education, sanitation and transportation. Water supply can be a desperate problem in the dry season. Drinking water is available only through the collection of rain water in a limited number of cisterns. Many of these cisterns are empty by the middle of the dry season. Ground sources in use to-date are from three springs, but are contaminated and therefore useless. Water is necessary for household cleaning and laundry. These sources also tend to diminish drastically in dry months, especially with heavy usage. In an attempt to meet this need, Edge Petroleum of Houston has agreed to sponsor a pilot program to drill wells. We are still awaiting completion of the wells.

Transportation is a constant problem, especially in the rainy season due to muddy roads passable only by four-wheel drive vehicles, and swelling of the Belize River to the point that the ferry cannot cross the river. The Ministry of Public Works talks of a plan to build a bridge, but it would take two or three years to complete, and no definite commitment is forthcoming. In any event, four wheel drive transportation will be necessary with or without a bridge.

The needs of the community of Valle de Paz and of this program will identify themselves with time and may ultimately change in priority as we become more sensitive and intuitive. However, at present, the following needs are apparent and deserve solutions, keeping in mind always the development of a program which will ultimately perpetuate itself without outside assistance, and thus foster the independence of the people of this community.
III. ASSESSMENT OF NEEDS

Registered Nurse Stipend

This project hopes to maintain continuity of care through volunteer nurses and doctors. These health care professionals would provide necessary continuity of patient care and the clinic well-child, maternity and immunization programs, as well as help integrate volunteers smoothly into the operation of the clinic. It is hoped that by the end of 1990 the Belize government will place a rural health nurse in Valle de Paz when the current class has finished training.

Health Care Worker Stipend

To maintain two community health care workers requires a total of U.S. $250/month. U.S. $150/month is needed for a full time clinic worker to do filing, and conduct vital signs and laboratory tests. Funding is also needed to assist with volunteer health workers’ board and gasoline for vehicles.

Medical Supplies And Clinic Operation

Continued assistance in obtaining medicines and medical supplies will be a recurring need. It is anticipated that $U.S. $2000–$5000 will need to be spent annually to replenish pharmaceutical supplies. There are six major international clearing houses for medicines from whom supplies can be obtained.

Recruitment of Volunteer Health Care Workers

This includes doctors, nurses, medical students, psychologists and laboratory technicians. Volunteers would work in areas of direct patient care, patient education, community health care worker education, team work and program development, making commitments of one or more months at a time. Dental projects should concentrate on prevention and reparative work. Eye programs are required (could be coordinated with a Methodist group in Corozal, Belize). Spanish language proficiency is extremely important.

Grants for High School Scholarships

Ten to fifteen students need funding at $1500 per year.

Recruitment of Spanish Speaking Educators

Teachers are needed to implement simple health education programs in the schools and in the clinic. Volunteers could promote Spanish adult literacy programs, assist in continuing education of community health workers, assist in a health education team teaching effort with school teachers in the local school and devise teaching aids and programs appropriate to the community.
Minor Construction

Minor projects in the clinic include closing the cracks between the boards of the clinic roof to prevent constant contamination by bat droppings; placement of a privacy curtain in the two examination rooms; construction of a partition in one room; construction of cabinet storage units in each room; construction of two laboratory tables with lab storage and work area; construction of a small shed to house the electrical generator outside the clinic.

This work could be done by one or two individuals utilizing in-country materials, working with community members and teaching construction skills. These projects can be accomplished in either rainy or dry season.

Major Construction

An additional room for patient waiting and education that might consist of a simple slanted corrugated metal roof with gutters and a cistern to collect rain water for use in the clinic, screened sides and a concrete floor. The construction of a separate room adjacent to the staff quarters to serve as a domicile for male volunteers. Here, too, cisterns could add to the clinic's water system.

Most of this construction would need to be done in the dry system which usually begins in January, again, involvement of the community, teaching of skills and use of in-country materials is important. An architect's advice or plans is recommended.

Electrical Generator

A back-up John Deere Model 3200 push button start electrical generator to supplement operation of the current generator.

Completion of Water Wells

IV. BUDGET SUMMARY

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
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<tbody>
<tr>
<td>Clinic staff</td>
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<tr>
<td>Supplies/Medicine</td>
<td>$ 3-5000</td>
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<tr>
<td>Gas/board for volunteers</td>
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<tr>
<td>Electrical Generator</td>
<td>$ 1500</td>
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<tr>
<td>Water well drilling</td>
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<tr>
<td>High School Scholarships</td>
<td>$ 23,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 51,100</strong></td>
</tr>
</tbody>
</table>

For further information please contact: Dr. Robert Campbell
307 Bayland St.
Houston, Texas 77009
713. 880.3337 (home)
713. 222. 2272 (clinic)

Continental Airlines donated twelve roundtrip airline passes for selected volunteers in the past year.
Contributions made payable to Holy Rosary Church are tax deductible.
APPENDIX 3 -- SSMP NEWSLETTERS

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn."

LUKE 2:7

Dear Friend of Valle de Paz:

In this Christmas season we should realize that we have the ability to make everyday Christmas.

In reality it is Christmas every time we smile at our sister/brother and offer our hand, every time we remain silent to listen to another, every time we hope with those who are prisoners of physical, moral, or spiritual poverty, every time we give to enable, every time we become a source of healing comfort and faithfulness to the marginalized, oppressed, and forgotten, every time we grasp our weakness and human limitations.

It is Christmas every time we let God love others through us.

(adapted from Mother Teresa's Life in the Spirit)

Many people have shared in this Christmas spirit for the Salvadoran refugee people of Valle de Paz in the past months through gifts of time, talent, and tithes. Through these gifts our refugee sisters and brothers have been enabled to share in a greater wholeness of life.

We can continue to enable these people through health and educational programs administered by volunteers. And after living and working with the people of this community it becomes clear that our very presence there does so much to communicate a message of solidarity, faith, hope, and love—-—a message that is so desperately needed for a people for whom "there was no room at the inn."

The humble loving message of Christmas is one we are all challenged to better carry into each day of the year.

NOTICIAS

I. THE WATER WELL PROJECT

One of the greatest problems in Valle de Paz has been availability of drinkable water. The people have so far depended upon the collection of rain water as the sole source of potable water—- a process fraught with much difficulty, especially in the dry season months.

Currently John Calaway and Edge Petroleum of Houston are sponsoring a project to drill 12 water wells in this and nearby refugee communities. So far 4 wells have been drilled. After the pumps are procured these and other wells will be completed before the coming dry season begins.

II. VOLUNTEERS

The following people have donated their time and talent in service while living in community, since the last newsletter..............


Tom McBride of Houston- construction work in July.

Laura McBride of Houston- clerical help in the clinic and school, July 16- Aug. 13.

Nurse Vickie Spjut, R.N., of Houston- clinic work, Aug. 5- Sept. 2.

Nurse Anne Gibson, R.N., of Houston- clinic work, early August

Paul Gibson of Houston- construction work, early August

Nurse Betsy Hudd, R.N., of Houston- clinic work, September.

Dr. Ellen Remenchek, M.D., of Houston- clinic work, early September.

Dr. Randy Swartz, M.D., of Houston- clinic work, October 1-December 16.

Dr. Bob Awe, M.D., of Houston- clinic work, early December.

Nurse Cleone Awe, M.D., of Houston- clinic work, early December.
VOLUNTEERS (continued)

Adam Witherspoon of Houston- construction work, December.

III. SCHEDULE OF UPCOMING VOLUNTEERS


*** MORE VOLUNTEERS ARE NEEDED FOR THE FUTURE, ESPECIALLY TO STAFF THE CLINIC, WORK IN THE SCHOOL, AND PROVIDE SPANISH ADULT LITERACY CLASSES***

IV. FOUR WHEEL DRIVE VEHICLE PROJECT

The mission is in need of $5000- in order to be able to purchase a rugged four wheel drive vehicle (which will cost approximately $12000-). This vehicle is necessary to negotiate the many times otherwise impassable dirt-mud roads to Valle de Paz.

LIBRARY PROJECT

Elizabeth McBride is organizing a library for the community. Donations of books are needed that would be appropriate for a library. Urgently needed now are dictionaries and good sets of encyclopedias. Contact her by calling 713-666-3479.

VI. PEACE AND JUSTICE RETREAT

Fr. Michael Burke, O.P., of Holy Rosary Church in Houston, visited Valle de Paz in November. He celebrated a mass for the community which many times does not have a priest. Fr. Michael recounts, "Reading over the scripture texts which included these words from the prophet Malachi: 'But for you who fear my name, there will arise the sun of justice with its healing rays,' I began to feel in my heart that Yahweh was inviting all to be part of his healing ray of light for these fearful and persecuted people coming for shelter and a place to live....Bringing together the morning experience of accompanying Dr. Campbell as he treated patients in the clinic and the prayer of the community gathered for Eucharist, I sensed that my desire would be to continue combining the medical and spiritual deminisions of healing, two facets of one holistic healing experience, and the 'Son of Justice coming with His healing,' With this in mind, I would like to return and bring some people who are interested in meeting the people and in a mutual sharing of the message of Jesus in the Gospels. Together I know we will all grow in faith and brotherhood." Those interested in a peace and justice retreat in Valle de Paz should contact Fr. Michael at the Holy Rosary Church Parish office (713)529-4854.

VII. NEW MISSION: CENTRO DE EDUCACIÓN Y RECUPERACIÓN NUTRICIONAL "EMANUEL"

San Miguel Pochuta, Guatemala

The opportunity to assist indigenous people of a highland area of the Chimaltenango district southeast of Lago Atitlan in Guatemala has presented itself. Hermana (Sister) Maria Jesus Xon has begun a nutritional project, but they are in great need of further assistance, especially in starting a clinic for the very poor of that war-torn community. This mission has begun assisting in the provision of equipment for the clinic- the first shipment of medical supplies (including a microscope, an autoclave, suturing supplies, and antibiotics) will be delivered to them at Christmas. The possibility of volunteers for this mission may evolve as we pursue an on-going supportive relationship.

VIII. CURRENT NEEDS

- Volunteers for health, educational, and construction projects
- Financial support to replenish medical supplies (which are in recurrent demand), provide educational materials, provide board for volunteers, help with transportation of materials, and purchase a four wheel drive vehicle. Also in-country materials must be purchased for some of the construction projects

DONATIONS MADE PAYABLE TO HOLY ROSARY CHURCH ARE TAX DEDUCTIBLE AND MAY BE SENT DIRECTLY TO EITHER U.S. ADDRESS LISTED IN THE HEADING THOSE INTERESTED IN SERVING AS VOLUNTEERS SHOULD CONTACT DR. CAMPBELL.

Further information is available upon request including a demographic survey, needs assessment, and budget. All efforts in this mission are voluntary and by donation.

(Christmas, 1989)
Sociedad San Martin de Porres
Patron of the Poor and Marginalized
Medical Missions to Valle de Paz, Belize
and San Miguel Pochuta, Guatemala

Make us worthy, Lord, to serve our fellowmen throughout the world who live and
die in poverty and hunger. Give them, through our hands, their daily bread, and
by our understanding love, give peace and joy.
Dearest Lord, may I see you today in the person of your sick, and, whilst nursing
them, minister unto you. Though you hide yourself behind the unattractive disguise
of the irritable, the exacting, the unreasonable, may I still recognize you, and say:
"Jesus, my patient, how sweet it is to serve you."
Lord, give me this seeing faith; then my work will never be monotonous. I will
never find joy in humoring the fancies and gratifying the wishes of all poor sufferers.
O beloved sick, how doubly dear are you to me when you personify Christ; and what
a soul-stirring picture to be allowed to tend you.
Sweetest Lord, make me appreciative of the dignity of my high vocation, and its
many responsibilities. Never permit me to disgrace it by giving way to coldness,
unkindness, or impatience.
And, O God, while you are Jesus, my patient, deign also to be to me a patient
Jesus, bearing with my faults, looking only to my intention, which is to love
and serve you in the person of each of your sick. Lord, increase my faith, bless,
my efforts and work, now and forevermore.

-daily prayer of Mother Teresa of Calcutta

NOTICIAS DE VALLE DE PAZ

I. Volunteers in Valle de Paz
Since the last newsletter many people from all over the United States have
volunteered their time and talent to be a worker in residence in Valle de Paz.
- Bernard Brah, a medical student from Columbia University College of Physicians
  and Surgeons, January and February, 1990.
- Berny Hudg and Maria Valdez, both nurses at Texas Children's Hospital, Houston,
  April, 1990.
- Dr. Joseph Blanco and his wife, Mary Llamas, a medical student at University
  of Minnesota-Twin Cities School of Medicine, April, May, 1990.
- Sister Carol Dupancic, O.S.F., a Franciscan nurse and hospital administrator
  from Pittsburgh, Pa., May, 1990.
- Dr. Dan Heescher, a physician from Llano, Texas, June, 1990.
- Sister Carol Lue, a nurse from Houston, Texas, June, 1990.
- Dr. Brent Adler, a physician from Detroit, Michigan, July through December, 1990.
- Janice Sopan, a nurse from Baylor College of Medicine, Houston, August, 1990.
- Elizabeth A. Culver, a writer and teacher from Houston, August, 1990.
- Michelle Smith, a medical student at Michigan State University, May, 1990
Volunteers for the upcoming time period include
- Dr. Brent Adler, mentioned above, will still be working in Valle de Paz through
  December.
- Elizabeth Thompson, a laboratory technician from Davis, California, September,
  1990.
- Martha Thomas, a graduate student at the University of Texas School of Public
  Health in Houston, October through December, 1990.
- Connie Harris, PhD., a psychologist from Austin, Texas, October, 1990.

II. The Water Well Project
Many thanks are due to the Petroleum of Houston for drilling 4 water wells in Valle
de Paz. Previously potable water has only been available through collection of
rain water. We are still trying to obtain the water pumps which cost about US$1200.
We are also incurring the shipping costs from Houston to Belize. These wells, once
functional will be a great blessing for the community and the clinic.

III. The School Project
Elizabeth Mc Bride is collecting books for the school library. Please contact
her if you have suitable books to donate, especially reference books and encyclopedias.
Elizabeth is also collecting donations for a High School Scholarship Fund. This
fund will be used to pay tuition, room, and board for the most deserving students
from Valle de Paz to attend high school. Recently, the United Nations ceased
supporting financially any high school education for these refugee children.
The education of these children is an important goal; it gives hope to the whole
community and assures greater community health in a holistic sense.

Holy Rosary Church, A Dominican Community 3800 Travis, Houston, Texas 77002 (713) 525-4854
Tuition, room, and board for one student requires about US$1250 per year.

IV. The Peace and Justice Retreat
Fr. Michael Burke, O.F., of Houston, led a three day retreat in Valle de Paz over the weekend of the tenth anniversary of the martyrdom of Archbishop Oscar Romero of El Salvador, March 24th. Six people from Houston attended the retreat which centered on peace and justice issues and getting to know the Salvadoran refugee people of Valle de Paz - learning to embrace them as brothers and sisters.

V. The Valle de Paz Clinic
The clinic has been operating smoothly with the assistance of United States volunteers in residence. We are continuing to supply medicines and equipment-supplies that are so very basic and necessary for the day to day clinic operation. Approximately 35 infants, children, women and men are seen in the clinic daily. There is also a great emphasis on community education in health issues, for example keeping domestic animals out of the living spaces to help prevent the spread of certain parasitic diseases and boiling water to prevent diarrheal illnesses. One health problem that seems to be receiving more emphasis lately is tuberculosis. We are providing laboratory equipment necessary for diagnosis of tuberculosis as well as medicines needed for therapy.

The clinic laboratory should be fully functional during the month of September. Laboratory technician Elizabeth Thompson for Davis, California will be setting the lab up with donated equipment-supplies. She will be training a Salvadoran woman, Dora Consuelo, to act as the clinic lab tech.

VI. The 4-Wheel Drive Ambulance
Since the last newsletter, we were able to purchase an Isuzu Trooper (1990 model) for use by the clinic and volunteers. Now the dirt-road trail over the Belize River, that had been so frequently impassable by our van, doesn't seem like such a long drive. Now there is greater security for those in emergencies who need to get to the hospital rapidly. Thanks for your donations.

V. Communications
The clinic now also has a Citizens Band radio which enables us to communicate with the mission office in Belmopan. A used short wave radio was also recently donated which may be useful for longer range communications.

VI. Continental Airlines Foundation Grant
We have been fortunate to receive a grant from Continental Airlines for a limited number of round-trip tickets to Belize and Guatemala. These are used by volunteers who might otherwise have difficulty providing their own air travel expenses. Many thanks to Continental for this humanitarian donation.

VII. Current Needs of the Valle de Paz Mission
- Volunteers to staff the clinic after February, 1991. Volunteers are also needed in a variety of other capacities: lab techs, bilingual teachers, psychologists. Thoughtful proposals for special projects are also encouraged.
- Funding for our recurrent need for medicines and supplies.
- Funding necessary to complete the water well project.
- Funding for High School Scholarships
- Funding for clinic maintenance, stipends for traditional birth attendants and community health workers.
- Volunteers in Houston who could help with grant writing and administrative work.

NOTICIAS de CENTRO de EDUCACION y RECUPERACION NUTRICIONAL "EMANUEL" (C.E.R.N.E.)
SAN MIGUEL POCHTA, GUATEMALA

Unfortunately the people of Guatemala are suffering in a violent pre-election convulsion. The rural coffee farmers of San Miguel Pochuta have known all too long the ravages of war in this highland area of Chimaltenango. The last few months have been the worst in years. One beacon of hope has been C.E.R.N.E., opened in 1989 by an indigenous woman, Hermana Maria Xom, O.S.F. The center is a hospital for children recuperating from malnutrition and starvation. It also serves as a clinic for adults and children, with the assistance of a Guatemalan doctor who works there 5 days each week and is paid by an international health grant. The patient load is great, an average of 45-50 people each day. Resources are meager, as one might expect in a clinic that serves as the only viable health resource for about 30,000 campesinos. We will continue to supply medicines and clinic equipment to this beautiful project. Our third shipment of medicines-supplies was just received.

We are currently looking for an Infant Incubator as well as laboratory supplies. Hermana Maria would also welcome the assistance of volunteer physicians and nurses.

For further information, for information on volunteering, or to give a donation, please contact Dr. Robert Campbell, Sociedad San Martin de Porres, 307 Bayland St., Houston, Texas, 77009. Telephone (713) 860-3337 or (713) 222-2272.

Donations payable to Sociedad San Martin de Porres are tax deductible.
Sociedad San Martin de Porrés
Patron of the Poor and Marginalized
Medical Missions to Valle de Paz, Belize
and San Miguel Pochuta, Guatemala

27 January 1991

Dear Friend of Sociedad San Martin de Porres:

Your interest in our medical missions to San Miguel Pochuta, Guatemala and Valle de Paz, Belize has been most welcome. However, to continue to serve the health and educational needs of the people of these two communities, we need your financial support.

In late 1988, we began work with the Salvadoran refugee people of Valle de Paz. Most recently we have begun assisting the San Miguel Pochuta clinic Centro de Educacion y Recuperacion Nutricional “Emmanuel”. Our society has endeavored to provide a loving, concrete response to some of the greatest needs of the people of these two communities: health and education. Working entirely through volunteers, we have lent support which hopefully will be empowering and encourage greater self-determination. Our volunteers, including doctors, nurses, psychologists, and teachers from North America, have worked continuously in the clinic and school in Valle de Paz since February, 1989. A volunteer nurse and a teacher began working in San Miguel Pochuta as of January, 1991. We have provided thousands of dollars of badly needed medicines, medical supplies, clinic equipment, and books-educational materials to both missions. A four-wheel-drive Isuzu truck-ambulance has been provided for the Valle de Paz clinic. Water wells have been dug in Valle de Paz, and hopefully will be completed soon with the provision of water pumps.

Our volunteers come from a wide variety of backgrounds and faiths. We have generally judged the success of our efforts in terms of being true to our call to love our neighbor as ourselves. But the concrete expression of our service has been important to alleviate some of the suffering, isolation, and fear of those we serve. We try to make of our time, talents, and resources a beautiful “gift for God”.

Please assist us in our mission of service to the poor and forgotten of these two communities by your donation. All donations to Sociedad San Martin de Porres are tax deductible to the full extent allowed by law.

In Peace,

Robert J. Campbell, M.D.
Sociedad San Martin de Porres

Sociedad San Martin de Porres  ♦  307 Bayland St., Houston, Texas 77009  ♦  (713) 880-3337
Sociedad San Martin de Porres
Patron of the Poor and Marginalized
Medical Missions to Valle de Paz, Belize and San Miguel Pochuta, Guatemala

...in the future, Latin American society will be judged, and transformed, in terms of the poor. These are the ones who in this foreign land of death that is Latin America seek what G. Garcia Marquez, in his beautiful address upon receiving the Nobel Prize, called the utopia of life: "Faced with oppression, pillage, and abandonment, our response is life... It is a new and splendid utopia of life, where no one can decide for others how they will die, where love will be certain and happiness possible, and where there is not a hundred years of solitary confinement find, finally and forever, a second chance on this earth."

All this we call the historical process of liberation, and with its ideas and its impetuosity it is sweeping all Latin America. The process is only beginning. It is not advancing triumphantly and without obstacles to the applause of the entire world; it is not reaching into all the corners of the Latin American landscape or all the nooks and crannies of the lives of those who live there. Nonetheless we are in the presence of a coherent and dynamic movement that is bringing out what is best and most promising in the peoples of Latin America... The movement is a far-reaching, leaving its indelible mark on the world in which the church lives and in which it must be a sacrament of salvation and a community of witnesses to the life of the risen Christ.

NOTICIAS de SAN MIGUEL POCHUTA, GUATEMALA

I. Volunteers. Nurses Jennifer Lang, R.N., from Pittsburgh, PA, and Jim Faulkner, a teacher from Richmond, VA, continue to serve in Centro de Educacion y Recuparacion Nutricional "Emmanuel" (CERNE). They began service in January and will work until July. In July, UH-Texas Oral Health Dental School student Deborah Bordreaux will work at CERNE. She will do dental hygiene teaching and a needs assessment study, preliminary to starting a dental program at CERNE which will be staffed by North American volunteer dentists. In August, Nurse Milagros Duarte, R.N., of Patterson, NJ, will help staff the clinic.

II. Medicine Shipment. Another medicine shipment with a value of $6500 has just been sent to CERNE. Many thanks to Interchurch Medical Assistance for their help in procuring these medicines. Donated medicines are vital to the clinic, as the Mayan finca laborers and their families whom CERNE serves have no resources for medical care.

III. Thanks to St. Joseph's Hospital for donating an infant incubator and to San Jose Clinic for donating an electrocardiograph machine. Also, many thanks to the Bioengineering Department at Methodist Hospital for doing safety and maintenance checks on these instruments before being sent to CERNE.

IV. A site visit was made to San Miguel Pochuta by Houstonians attorney John Roberson, artist Wes Hicks, and Dr. Robert Campbell. Accompanied by human rights activist and former Dean of the Guatemalan Congress Lic. Jose Garcia Bauer and CERNE Founder Sor Maria Mejia Zan, several coffee fincas of San Miguel Pochuta were visited. There the deplorable conditions that lead to the dramatic infant mortality rate of almost 300 per 1000 live births were again witnessed. These conditions include malnutrition-starvation, inadequate housing, lack of potable water and latrines/sanitation, and illiteracy. The concentration camp-like atmosphere in which the laborers are forced to live is as striking and menacing as the morbidity-mortality health statistics that surround their existence there. Caiminating the visit on February 12 was a mass in Santiago Atitlan where all thirteen bishops of Guatemala concelebrated in memory of the Tzutul Maya massacred there in December, 1990. The mass was attended by over 1500 Tzutuls. Their peaceful nature, fortitude, and solidarity were very evident (and perhaps magnified by the contrast of the repressive environment in which they live).

Wes Hicks filmed video footage which he is editing for a shorter length film for groups and potential volunteers to review. The group further refined a needs assessment for CERNE and the community.

V. Benito Juarez, of the Guatemala Support Network, announces the 5th annual assembly of "Atanasio Triul" Guatemala Refugee Network in Houston, June 20–23. Highlights of the assembly will include the beginning of a campaign asking for "SAFE HAVEN" for Guatemalan refugees and a cultural presentation by the In'k'och family. "The Blessing of the Corn." The network needs assistance to make this assembly a success. For further information or to make a contribution please contact Benito at Guatemala Support Network, PO Box 980785, Houston, Texas 77098, or call 713-322-2891.

There will also be a benefit for C.S.R. on Friday, May 17, 9:00pm at Eddie's Taco Restaurant, 9132 Richmond, featuring Los Vientos (Latin American folk music).
"I. Sor María Nejla Xam, the Quiche Mayan Franciscan sister who founded CERNE in 1989, visited Houston for the week of March 14. She spoke at a gathering at Diverse Works after being introduced by Silas Framehold. Commerce St. Artists Warehouse sponsored a benefit party for her at which Maryknoll Missionary Bill Domally, who has spent the past 25 years working in Guatemala, spoke. Andean folk music was provided by Kjartar and Ethnik Rain. A slide and video presentation and photographs of San Miguel Pochuta were at both events. She also spoke in people at Holy Rosary Church between Sunday masses and met many other nonprofit-service related groups. Her visits provided the focus for a powerful interchange between the people whom she represents and the Houston community. In a recent letter she conveys her gratitude for the solidarity she experienced here, and asks that God bless each person that has been inclined to help her people. She promises also to remember these in her "poor prayers" ("mis pobres oraciones").

VII. News Sources. There are several sources which compile news from Guatemala and other Latin American countries, especially in regards to human rights issues. They are available as a nominal fee.

1. Guatemala Human Rights Commission/USA
   Update news on human rights, reports issued every 2 weeks...$30/year
   Quarterly reports...$10/year
   subscribe to GNRC/USA, 1339 Monroe St. NW, Washington, DC. 20017. telephone (202)529-6599

2. Central America NewsPak, 81-weekly news and resource update. US subscription $20/6 months and $36/1 year. Subscribe to PO Box 2327, Austin, Texas. 78768. telephone(512)476-4841.


VIII. Needs:
   - Funding for medicines, supplies, educational materials, and shipping
   - Funding for North American volunteer's board in San Miguel Pochuta
   - Funding for purchase of lawn mower 444 to be used as mobile clinic to the fincas
   - Funding for purchase of small plots of land to allow people to cooperatively raise food crops
   - Spanish speaking health workers (doctors, nurses, medical students, dentists, dental students) and teachers to serve in San Miguel Pochuta at CERNE
   - Local volunteers to help with administrative work

NOTICIAS de VALLE DE PAZ

I. Volunteer nurse Sheila Sears, B.N., continues to serve in the clinic in Valle de Paz. Sheila is from Nova Scotia, and has been in community since mid-January. Sheila will be our last health volunteer to Valle de Paz, at least temporarily, as the Belizean Ministry of Health has placed a Belizean nurse in the Valle de Paz Clinic. Her name is Dorothy Bradley. She is midwife with extensive experience in rural health. Our best wishes to Nurse Bradley as she assumes responsibility for the clinic. And as we reflect on the most active role of the Belizean government in operating the clinic we can feel that much of our mission has been accomplished.

II. Medicines and medical supplies have just been sent to the Valle de Paz Clinic. The total value of this shipment was about $2000. Our thanks to Interchurch Medical Assistance for their help in procuring many of these medicines. We will continue to support the clinic with medicines and supplies.

III. The water well project should be completed soon by a European consortium BEST, that is supported by the European Economic Community. More on that as details are available.

IV. Fr. Lazarus Augustine, the director of the R.C. Diocese of Belize Refugee Apostolate, under whose auspices the clinic and school in Valle de Paz originally was formed and operated, is scheduled for resettlement to another parish in Belize as is customary there every 7-8 years. He is scheduled for a 2 month sabbatical June and July, before resettlement. We will give his new address when that is announced. He will continue as the director of the Refugee Apostolate, however Fr. Lez may not be in as close proximity to the 13 communities he has so well served over the past 7 years. It is certain that his close contact to those communities will be missed by the many thousands of refugees people he has helped.

V. The school project still seeks for books and teaching aids for the Valle de Paz school. Please contact Elizabeth McBride to make a donation of books. Her telephone number is 713.666.3479. Also, Spanish speaking volunteers who have an interest in teaching these should contact her or our office for further details.

VI. Needs:
   - Funding for medicines, medical supplies, educational materials for the clinic and shipping costs
   - Spanish speaking volunteers to teach school
   - Books, teaching aids, especially reference books for the school

For further information or to make a donation, please contact Dr. Robert Campbell, Sociedad San Martín de Porres, 307 Rayland St., Houston, Texas. 77009. Telephone 713.880.3377.

*** All donations are tax deductible to the full extent allowed by law. Your donation enables our volunteers to provide medicines and health care to some of the poorest of the poor of the world. Your faithful support ensures the perpetuity of these missions.

*** Sociedad San Martín de Porres is a nonprofit ecclesiastical society, operates entirely through volunteers.

May, 1991
Sociedad San Martin de Porres
Patron of the Poor and Marginalized
Medical Missions to Valle de Paz, Belize
and San Miguel Pochuta, Guatemala

September, 1991

If sometimes our poor people have had to die of starvation, it is not because God didn’t care for them, but because you and I didn’t give, were not instruments of love in the hands of God, to give them that bread, to give them that clothing; because we did not recognize him, when once more Christ came in distressing disguise....in the hungry man, in the lonely man, in the homeless child, and seeking for shelter. God has hunger not only for food, but for love, for care, to be somebody to one; nakedness, not of clothing only, but nakedness of that compassion that very often the unknown, homeless man is not just for a shelter made of stone, but that comes from having no one to call your own.
Mother Teresa of Calcutta

NOTICIAS DE SAN MIGUEL POCHUTA, GUATEMALA

I. The CERNE Land Project-Vegetable Cooperative.

Malnutrition is one of the greatest problems among the coffee fincas laborers and their families in Pochuta and in the pueblo of Guatemala. Malnutrition contributes to the very high infant mortality rate of this community, which approaches 200 infant deaths per 1000 live births. The clinic Centro de Educacion y Recuperacion Nutricional "Emmanuel" all too frequently encounters very advanced cases of kwashiorkor and marasmus in children which is too advanced to be responsive to treatment. Malnutrition is certainly a very common cofactor in other illnesses leading to the significant morbidity and mortality rates among adults as well as children. The laborers have no access to land on which to grow food, nor are they paid sufficient salaries enabling them to buy necessary provisions. There are a couple of large fincas in the municipality of San Miguel Pochuta in which the campesino workers only have tortillas and water two to three days each week. Land is extremely expensive there as in other-parts of Guatemala. It is all devoted to lucrative coffee production. In Pochuta less than 1% of the population controls over 99% of the cultivatable land. For these reasons, Sociedad San Martin de Porres is embarking on a project to purchase land in San Miguel Pochuta to serve as a vegetable growing cooperative for CERNE. The beauty of this project is the given the capital investment, it will be self-sustaining. It will serve many of the needs of the clinic as well as numerous community families. It will also be a source of education and consciousness. A reasonable initial investment over the next years is $50,000. This fall efforts to raise this sum will begin. Those interested in assisting are encouraged to contact our office.

II. Volunteer Health Workers Share Their Experience.

Nurse Jennifer Lang, R.N., of Pittsburgh, Pa., and Mr. James Faulkner, of Richmond, Va., returned to the U.S. on July 11 after spending more than six months serving in CERNE. They shared their experiences working in San Miguel Pochuta with people in Houston on July 12. In addition to treating patients in the clinic and helping with mobile clinics to the 37 surrounding fincas, they did a tremendous amount of teaching and work in preventive medicine. They also compiled a beautiful demographic survey of the community. Those interested in having a copy of this 35 page report should contact our office.

Jennifer and Jim are now back in the northeast, and have organized a second chapter of Sociedad San Martin de Porres. Their first project has been to raise support to drill a water well in El Noj, the only community outside town within the municipality of Pochuta that does not belong to a plantacion, but rather to the 23 campesino families who occupied the land. They, like the overwhelming majority of Pochuta, have no source of potable water. The Pittsburgh group has had two fundraisers in August, and have so far raised over half of the necessary $4500 to drill a water well.

III. Four Wheel Drive Vehicle Acquired by CERNE.

CERNE purchased a four wheel drive 1991 Mitsubishi truck. The vehicle is being used to make mobile clinics to the surrounding coffee fincas, many of which are over 4 hours walk from town. This vehicle replaces the one stolen in Guatemala City in December, 1990. Sociedad San Martin de Porres provided $3000 towards this purchase, as the insurance did not cover the full replacement amount. Many thanks to our benefactors for their generosity which made this important acquisition possible.

Sociedad San Martin de Porres
307 Bayland St., Houston, Texas 77009 (713) 880-333
IV. Maternal Health Center Near Completion

The maternal center should open in September. This building has been constructed by CERNE in collaboration with the municipality of San Miguel Pochuta. With birthing rooms and a laboratory room it should facilitate care of expectant mothers. It will also serve to help increase participation by and education of traditional birth attendants from each finca. Sociedad San Martin de Potes hopes to coordinate services by North American certified nurse midwives and physician obstetricians to assist in its operation and patient-traditional birth attendant education. Those interested should contact our office.

V. Medicines and Medical Equipment for CERNE

Medicines with a total value of $1300 were shipped to CERNE in May, 1991. In July, an infant incubator and an electrocardiograph machine were sent as well. Many thanks to Houston furniture maker and carpenter Jose Solis for his assistance in constructing a wooden shipping crate for these items. Shipping costs were about $500.

More medicines have just arrived in Houston, and will be sent to Guatemala soon. Our donated medicines are extremely important for the clinic. Donated medicines are provided to the patients at no cost. However, if donated medicines are not available, patients must purchase their medicine at cost from the clinic. Even medicines that require an expenditure from the patient equivalent to 2 to 3 days wages for just one course of penicillin. The months from September through January are the months of the coffee harvest and naturally the time of greatest need. The population of laborers doubles. The numbers suffering illness seem to increase exponentially. Unfortunately, our resources to purchase more medicine right now is nonexistent. Please remember our immediate need for more medicines as you consider making a donation.

Many thanks to our benefactors for their support. And many thanks to Interchurch Medical Assistance, Inc. which has made available to our missions necessary medicines at only a fraction of their wholesale value.

VI. Citizens Band Radios Donated to CERNE

Four citizens band radios were donated to CERNE by Sociedad San Martin de Potes. These will permit better communication among the clinic workers, especially when making daily mobile clinic service to the coffee fincas. These were acquired at a cost of $800.

VII. Volunteers Scheduled to Serve in San Miguel Pochuta at CERNE

Jim Faulkner of Richmond, Va., returned after 6 and 1/2 months service in July. Jennifer Lang, R.N., of Pittsburgh, Pa., returned in July, also after 6 and 1/2 months service. Nurses Linda Messer, A.R.N., of Mason City, Iowa, began service August 14. She will be in residence through December, 1991.

Dr. Robert Campbell, M.D., of Houston, Texas—November and December, 1991. Medical students Lori Keander and Tom Dillon of the University of Colorado Medical School in Denver, Colorado are scheduled for February 1 through June 30, 1992.

Many other potential volunteers are currently being interviewed. We are well assured of continuity of service through June, 1992 at this point in time. Those interested in serving in the clinic should apply early, as the program is limited in the number of positions available at any given time.

VIII. Donation to CERNE for North American Volunteers

In August a donation of $1700 was given to CERNE by Sociedad San Martin de Potes to provide housing and board for North American volunteers in residence during the coming calendar year.

IX. Donation to CERNE for Native Clinic Workers' Salaries

In August, Sociedad San Martin de Potes gave CERNE a grant of $1800 to supplement the salaries of several clinic workers, including the 2 cooks, the 2 laundry workers, and the janitor. This assures that now the clinic can set the standard in the community by providing all workers Guatemalan minimum wage without sacrificing the number of clinic employees, whose services are so necessary for the clinic operation.

X. Continental Airlines, Inc. Awards Generous Grant

Continental Airlines, Inc. has awarded Sociedad San Martin de Potes a grant for the coming year in which volunteer health workers from North America will receive a round-trip travel voucher from Houston Intercontinental to Guatemala City. Many thanks to Continental Airlines and its employees for their beneficence and humanitarian support.

XI. North American Delegation Visits CERNE and San Miguel Pochuta

In July, a delegation led by the Houston based Guatemala Support Network (GSN) visited San Miguel Pochuta. The members of this delegation visited several Guatemalan communities in addition to San Miguel Pochuta in order to witness the current social and human rights situation. Those composing the delegation included GSN Director Benito Juarez, four Dominicans from Houston, and a social worker. GSN Director Benito Juarez will be leading another delegation to Guatemala in October. Those interested in learning more of the reality of Guatemala are encouraged to contact him before September 15 to reserve a place on the delegation. There are still a couple of spaces available. The delegation will meet with representatives of many popular, religious, and human rights groups throughout the country in a 9 day tour. They will again visit San Miguel Pochuta. For more information please contact Mr. Juarez at the Guatemala Support Network, telephone 713-522-3291.

XII. Peace and Justice in Light of the Gospel

This summer Sister Jane Abell, O.P., of Houston led monthly colloquia centering on peace and justice issues in light of the gospel. Those interested in similar colloquia in the future are asked to contact our office with their ideas.
NOTICIAS DE VALLE DE PAZ

I. Medication Shipment Sent to Valle de Paz Clinic
In June, a shipment of medicine and medical supplies was sent to the clinic in Valle de Paz. The total value of this shipment of antibiotics and supplies was $2500. Shipping costs were about $250. We are continuing our support of the clinic which has been in transition to full Belizian governmental responsibility. The clinic is operating well under the Belize Ministry of Health. Belisex nurse-midwife Dorothy Leonard is the director of the clinic. Medications for the Salvadoran and Guatemalan refugees living in Valle de Paz are still in short supply, however. They do appreciate our medicine donations.

II. Valle de Paz School Project
Elizabeth McRide of Houston has raised about $500 for school supplies for the children of that community. She will be in residence one month starting in mid-September to teach in the school. Those interested in supporting her work with the refugee children of that community should contact her at 713-646-3478.

III. Health in Valle de Paz Available
Former Houston psychologist Dr. Luis A. Valdez, Ph.D., has recently completed his report on mental health and psychological demographics among the refugees people of Valle de Paz. His study and treatment of people there was during the summer, 1990. Those wishing to have a copy of this 50 page report may contact our office.

IV. Volunteer Returns from Valle de Paz
Horse Sheila Sears, R.N., of Nova Scotia returned to Nova Scotia this summer after working 6 months in the Valle de Paz Clinic. No. Sears will be missed greatly by those she served. She is the last volunteer health worker from Sociedad San Martin de Porres to have been scheduled for service there. Since the Belizian government now assumes responsibility for that clinic and has stationed Nurse Bradley there, the need for foreign medical volunteers has been resolved.

CURRENT NEEDS OF SOCIEDAD SAN MARTIN DE PORRES

I. Medicines and Medical Supplies
Funding to continue to supply medicines to these two communities is desperately needed. We have currently exhausted all available funds, and need to order more medicines very soon. The months of September through January is the time of greatest need in the clinic in San Miguel Poquito, as this is the time of the coffee harvest. During coffee harvest season, the population of the community doubles due to the influx of migrant campesino laborers brought in by the fincas. These workers suffer from inhumane housing, lack of proper nutrition, lack of potable water and sanitation, and overcrowding. These laborers cannot afford on their wages to provide their families food, let alone medication for the illnesses that they will experience during this harsh season. The poor living conditions are perfect vectors for disease. This year, too, Guatemala is experiencing the ravages of cholera. Medicines donated by Sociedad San Martin de Porres are given to the patients at no charge. Please be as generous as you can, realizing that your donation will literally save lives.

II. North American Volunteers
Spanish speaking health workers and teachers interested in service in San Miguel Poquito are encouraged to contact our office. We will send those interested the necessary application forms and further detailed information about the mission. Please consider this possibility as far in advance as possible, as volunteer spaces are limited at any given time.

III. Purchasing-Shipping Coordinator
A volunteer in Houston is needed to take responsibility for medication and supply purchasing and coordination of shipping to our mission communities. This position would take only a few hours each month, and is an ideal way to participate "statewide" in this mission to our sisters and brothers of Guatemala and Belize. Please contact our office for further information.

IV. Volunteers for Grant Writing
V. The Land Project- Vegetable Cooperative
As described earlier, fund raising efforts for this project will begin this fall. Your support, ideas, suggestions, and assistance will be greatly appreciated.

VI. The Water Project for El Man
The Pittsburgh chapter of Sociedad San Martin de Porres has taken this as its primary objective as described earlier. Please contact us for further information.

PUBLICATIONS

I. Demographic Survey of San Miguel Poquito: A Health Needs Assessment

II. Menendez, Linda in the Valley of Peace, an Initial Evaluation
Luis A. Valdez, Ph.D. 50 pages. 1990. English. Please contact our office if you wish a copy of these reports.

Thank you to our many benefactors and volunteers. Special thanks to Donna Griffith for secretarial assistance, Deborah Moore for many hours of editing the video of San Miguel Poquito, and Jose Solois for his carpentry skills in making shipping crates.

Donations should be made payable to Sociedad San Martin de Porres, and are tax deductible to the full extent allowed by law. Your faithful support ensures the perpetuity of the mission.

Sociedad San Martin de Porres is a nonprofit, Catholic based ecumenical, non-sectarian organization for training and support of volunteers. For more information, to volunteer, or to make a donation, please contact Dr. Robert Campbell, SSNP, 307 Bayland St., Houston, Texas.
APPENDIX 4 -- MAPS OF BELIZE AND GUATEMALA

Morris J. Blachman, William M. Leogrande and Kenneth Sharpe, eds.
Confronting Revolution: Security through Diplomacy in Central America
APPENDIX 5 — VALLE DE PAZ DOCUMENTATION

Materials distributed by Robert Campbell during Valle de Paz installation, Houston, December 1990.
LA VALLE DE PAZ

A SUITE OF THREE INSTALLATIONS TO BENEFIT THE PEOPLE OF VALLE DE PAZ

I. TUESDAY 6 DECEMBER, 7-9 p.m.
II. TUESDAY 13 DECEMBER, 7-9 p.m.
III. TUESDAY 20 DECEMBER, 7-9 p.m.

ROBERT CAMPBELL
COMMERCE ST. WAREHOUSE
2315 COMMERCE STREET
I.

ELEVEN MARTYRS
OF
CENTRAL AMERICA

TUESDAY 6 DECEMBER, 7-9 p.m.
II.

THE RENT VEIL

THE PEOPLE OF VALLE DE PAZ

TUESDAY 13 DECEMBER, 7-9 p.m.
III.

PAZ
(PAX VOBIS)

A TOLLING OF BELLS IN HOMAGE
TO THE PEOPLE OF VALLE DE PAZ

TUESDAY 20 DECEMBER, 7-9 p.m.
ELEVEN MARTYRS OF CENTRAL AMERICA

This installation is dedicated to these eleven and to thousands of others, whose names we shall never know, who died because of their commitment to the poor, the sick, the starved, and the dying in Central America and other parts of the world.

Maura Clark
Marykroll Missionary
El Salvador
December 2, 1980

Michael "Casimir" Cypher
Conventual Franciscan Missionary
Honduras
July 1975

Jean Donovan
Lay Missionary
El Salvador
December 2, 1980

Ita Ford
Marykroll Missionary
El Salvador
December 2, 1980

Frank Xavier Holdenried
Ecumenical Missionary
Guatemala
April 2, 1983

James Miller
Christian Brother Missionary
Guatemala
February 13, 1982

Oscar Romero
Archbishop
El Salvador
March 24, 1980

Stanley Rother
Diocesan Missionary
Guatemala
July 28, 1981

William Woods
Marykroll Missionary
Guatemala
November 20, 1976

John David Troyer
Mennonite Missionary
Guatemala
September 13, 1981

Dorothy Kazel
Ursuline Missionary
El Salvador
December 2, 1980
Objects in this installation have a minimum suggested price of $100 and all proceeds will support the Valle de Paz Mission clinic project.

Other donations to support the clinic made payable to "San Miguel Mission Parish" are tax deductible. Send donations to:

Dr. Robert Campbell
2313 Commerce St.
Houston, Texas 77002

Further information is available upon request.
Valle de Paz is a mission refugee settlement in Western Belize near the Guatemalan border. Approximately 1500 refugees of strife-torn Central American countries reside there. Belize is a poor but peaceful country. Its total population is only 150,000. Despite the poverty of their own country, Belizeans have given refuge and hope for the present to 20,000 displaced people. One in seven Belizeans is a refugee.

Valle de Paz, one of the most inaccessible mission communities of Our Lady of Guadalupe Cathedral, is located in a beautiful, dense, tropical rain forest west of Belmopan. By traveling several miles on dirt and mud roads, and crossing a hand-pulled river ferry, one reaches the mission. People live in palm leaf constructed huts with dirt floors. There is no running water, electricity, or latrine. Drinking water is ported from streams where people bathe and animals drink. People grow their own beans and corn, with minimal outside subsidy. Recently, Fr. Lazarus Augustine, of Our Lady of Guadalupe Cathedral, helped organize construction of several wooden buildings with concrete floors: a schoolhouse, a central supply store, a church, and a clinic. Four teachers live there and teach almost 200 students. The people are hungry learners. The clinic building is about 500 square feet. It has gutters which help collect rain water running off the roof into a cistern for use in the clinic. A row of old wooden theatre-like seats outside the front door provide a place for people to sit while waiting to be seen by the doctor. However, here has never been a doctor. Medical care is difficult to access; health problems abound. Malaria, tuberculosis, and parasitic infections are endemic. The infant mortality rate is high.
The people of Valle de Paz, despite hardships, are embued with a certain incangible peace. This dignifies each of them. Further, these people by their lives give dignity to the broad scope of human experience.

In March, I will be returning to Valle de Paz to work with the people and Fr. Lazarus. My intention is to simply equip the clinic, provide medical care for the community during my two-to-three month stay, and organize some self-perpetuating health care programs for long-term health promotion-disease prevention. Much is needed. Your support of this effort by way of donation will directly touch the lives of many.

This suite of installations is a reflection on a personal journey which is integrally related to the people of Valle de Paz. It is also a missal through which I hope to facilitate a sharing experience, the fulfillment of faith and hope, perpetuity of charity.

Objects in the installations will have a suggested minimum price, all proceeds going to support the mission clinic. Donations made payable to "San Miguel Mission Parish" are tax deductible. Donations may be sent c/o Fr. Karl Pölm-Faudré
San Miguel Mission
403 El Camino Real
Socorro, New Mexico 87801

or

Dr. Robert Campbell
2315 Commerce St.
Houston, Texas 77002
APPENDIX 6  --  NOVENA DOCUMENTATION

Vigil of the Feast Day

of

San Martin de Porres

Patron of the Poor and Marginalized
NOVEMBER 3

SAINT MARTIN DE PORRES
1579 - 1639

Lima, Peru, from the middle of the sixteenth century to latter part of the seventeenth, was blessed by the presence of three Dominicans, subsequently canonized for their lives of prayer and charity. Each one in a significant way left a lasting mark on the city.

Martin de Porres, one of these three, was born in Lima, Peru on December 9, 1579, of Juan de Porres, a noble Spanish gentleman, and Anna Velasquez, a beautiful dark-complexioned freed slave, whose color Martin inherited. To help the poor and the sick, for whom Martin always showed great compassion, he tried to learn everything he could that was known about medicine at the time. In his works for his suffering brothers and sisters, Martin was led purely by love of God - the center of his life, his strength.

As a young man, Martin wanted to dedicate himself to God in religious life to secure the blessing of obedience on his works of mercy. When he applied to the Dominican monastery of Holy Rosary, in his humility his choice was to be a lay affiliate. The prior, however, suggested that at least he become a member of the secular Third Order. Nine years later, once again because of the invitation of the superiors of the monastery, Dominic became a vowed Brother of the Order of Preachers.

In the monastery, Martin was called upon to assume a variety of roles, serving at different times as barber, tailor, sacristan, and infirmary. In each of these occupations it was his gentle manner and winning smile that convinced all that Martin was precious in God's sight.

Martin, the "social worker," shared his compassion with the hundreds who appeared daily at the priory gates, providing for all their needs, with supplies that never seemed to be lacking. A deep concern for children led him to found an orphanage, and with equal concern he provided dwellings for the wandering homeless and refugees.

A reflection on the activities of Martin is lost in amazement when one considers the spiritual life of this humble Brother, his life of prayer, his communion with God; his life in community with his brethren. From the intimacy of prayer he went forth to serve his neighbor, never losing the sense of God's presence.
One of Martin's extraordinary charisms was that of bilocation. Stories of his appearances to help those in need miles away, and even through locked doors in his own monastery, fill pages of his life. His gift of prophecy also never failed to surprise his hearers, nor to move them.

And yet, this was the man who found delight in his friendship with Juan Macias walking on Sundays and holidays to a farm belonging to the Dominicans, spending time in prayer and conversation. And this was the friar who visited Rose of Lima, praying with her, and encouraging her.

Martin's sixtieth year was to be his last. He faced his illness in complete trust in God, dying in great pain but in peace on November 3, 1639.

Martin de Porres and Juan Macias were beatified the same day, October 29, 1837. John XXIII canonized Martin on May 8, 1962.
SAINT MARTIN DE PORRES

LEADER —
In simple ways let us give God our praise.

ALL —
We praise the name of our God.

OPENING PRAYER —
Generous God, you filled Martin with sense of wonder. May we share his gift of seeing you in all our sisters and brothers. This we ask in the name of Jesus, our brother. Amen.

ANTIPHON —
Blessed are the pure of heart, for they shall see God.

PSALM — 112

Happy are they who fear the Most High, who greatly delight in God’s commands. Their children will be mighty in the land; the offspring of the upright will be blessed.

Wealth and riches are in their homes; their justice endures for ever. Light rises in the darkness for the upright: God is gracious, merciful and just.

It is well for those who are generous and lend, who conduct their affairs with justice. The upright will never be moved, they will be remembered for ever.

They have no fear of evil tidings; their hearts are firm, trusting in God. With steadfast hearts, they will not fear; they will withstand all deception.
ANTIPHON —
We sing your praises from generation to generation.

CANTICLE — 1 Chronicles 29:10b-13

Blessed may you be,
O God of Israwn,
from eternity to eternity.

Yours, O God, are grandeur and power,
majesty, splendor, and glory.

For all in heaven and on earth is yours,
yours, O God, is the sovereignty;
you are exalted as head over all.

Riches and honor are from you;
you have dominion over all.
In your hands are power and might;
it is yours to give grandeur and strength
to all.

Therefore, our God, we give you thanks
and we praise the majesty of your name.
Glory...

FIRST READING: from a homily at the Canonization
of San Martín de Porres by Pope John XXIII.


REFLECTION— MEDITATION
From a homily at the Canonization of Saint Martin de Porres by Pope John XXIII

(Die 6 maii 1962: AAS 54 [1962]: 306-309)

"Martin the charitâble"

The example of Martin's life is ample evidence that we can strive for holiness and salvation as Christ Jesus has shown us: first, by loving God with all your heart, with all your soul, and with all your mind; and second, by loving your neighbor as yourself.

When Martin had come to realize that Christ Jesus suffered for us and that he carried our sins on his body to the cross, he would meditate with remarkable ardor and affection about Christ on the cross. Whenever he would contemplate Christ's terrible torture he would be reduced to tears. He had an exceptional love for the great sacrament of the eucharist and often spent long hours in prayer before the blessed sacrament. His desire was to receive the sacrament in communion as often as he could.

Saint Martin, always obedient and inspired by his divine teacher, dealt with his brothers with that profound love which comes from pure faith and humility of spirit. He loved men because he honestly looked on them as God's children and as his own brothers and sisters. Such was his humility that he loved them even more than himself and considered them to be better and more righteous than he was.
He did not blame others for their shortcomings. Certain that he deserved more severe punishment for his sins than others did, he would overlook their worst offenses. He was tireless in his efforts to reform the criminal, and he would sit up with the sick to bring them comfort. For the poor he would provide food, clothing and medicine. He did all he could to care for poor farmhands, blacks and mulattoes who were looked down upon as slaves, the dregs of society in their time. Common people responded by calling him "Martin the charitable."

The virtuous example and even the conversation of this saintly man exerted a powerful influence in drawing men to religion. It is remarkable how even today his influence can still move us toward the things of heaven. Sad to say, not all of us understand these spiritual values as well as we should, nor do we give them proper place in our lives. Many of us, in fact, strongly attracted by sin, may look upon these values as of little moment, even something of a nuisance; or we ignore them altogether. It is deeply rewarding for men striving for salvation to follow in Christ's footsteps and to obey God's commandments. If only everyone could learn this lesson from the example that Martin gave us.
who the Son is except the Father, and who the Father is except the Son and those
to whom the Son chooses to reveal him."

The privilege of the disciples
Then turning to his disciples he spoke to them by themselves, 'Blessed are the eyes
that see what you see, for I tell you that many prophets and kings wanted to see
what you see, and never saw it; to hear what you hear, and never heard it.'

The great commandment
And now a lawyer stood up and said, 'Master, what must I do to
inherit eternal life?' He said to him, 'What is written in the Law? What is your
reading of it?' He replied, 'You must love the Lord your God with all your heart,
with all your soul, with all your strength, and with all your mind, and your neighbour
as yourself.' Jesus said to him, 'You have answered right, do this and life is yours.'

Parable of the good Samaritan
But the man was anxious to justify himself and said to Jesus, 'And who is my
neighbour?'. In answer Jesus said, 'A man was on his way down from
Jerusalem to Jericho and fell into the hands of bandits; they stripped him, beat him
and then made off, leaving him half dead. Now a priest happened to be travelling
down the same road, but when he saw the man, he passed by on the other side.
In the same way a Levite who came to the place saw him, and passed by on the
other side. But a Samaritan who came on him was moved with compassion
when he saw him. He went up to him and bandaged his wounds, pouring oil
and wine on them. He then lifted him onto his own mount and took him to an inn
and looked after him. Next day, he took out two denarii and handed them to the
innkeeper and said, 'Look after him, and on my way back I will make good any
extra expense you have.' Which of these three, do you think, proved himself a
neighbour to the man who fell into the bandits' hands?' He replied, 'The one who
showed pity towards him.' Jesus said to him, 'Go, and do the same yourself.'

Martha and Mary
In the course of their journey he came to a village; and a woman named Martha
welcomed him into her house. She had a sister called Mary, who sat down at the
Lord's feet and listened to him speaking. Now Martha, who was distracted with
all the serving, came to him and said, 'Lord, do you not care that my sister is
leaving me to do the serving all by myself? Please tell her to help me.' But the
Lord answered, 'Martha, Martha,' he said, 'you worry and fret about so many
things, and yet few are needed, indeed only one. It is Mary who has chosen the
better part, and it is not to be taken from her.'
ANTIPHON —
My soul proclaims God's goodness.

MAGNIFICAT

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed
the Almighty has done great things for me,
and holy is his Name...

He has mercy on those who fear him
in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones,
and has lifted up the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.
The antiphon is repeated as usual.

INTERCESSIONS —
God was the center of Martin's life. May we imitate his devotion and generous spirit.

(Response — Open our hearts, O God.)

We pray for all Christians. May we be challenged to truly live the gospel values Martin shared.

We pray for the Dominican Family. We seek the simplicity of our brother Martin in our own ministries. God of truth, show us the way.

We pray for all refugees from oppression. May they find shelter and safety in the Christian community.

CLOSING PRAYER —
Loving God, fill us with a sincere desire to serve you with all our strength. May we always be encouraged by our brother Martin to seek your will in all things. Amen.
S
ai-ve, Re-gi-
za, ma-ter mi-seri-córdi-
za. Vi-
ta, dul-
cé-
do et spes nostra, sa-
ve. Ad
te clamá-
mus éssu-
les fil-
i He-
ve. Ad te suspi-

mus, gemé-
ntes et flé-
nes in hac lacrimá-
rum val-
le. E-
in
ergo, ad-
vo-cá-
ta nostra, il-
los tu-
os mi-
sé-

có-

des ó-
cu-

los ad nos con-
vé-

te. Et Je-
sum, bene-
dí-

ctum
fructum ventris ru-
i, no-

bis post hoc exst-
lí-

um os-
té-

des. O cli-
mens, O pi-
a. O
dulcis

Virgo Ma-

ri-
a. T. P. Al-
luí-
a.
Valle de Paz is a Salvadorean refugee community located in the Cayo district of western Belize. It is 15 miles northeast of the new Belizean capital, Belmopan.

Approximately 1,500 Salvadorean refugee people form the community V de P is one of many refugee communities in Belize, but despite its deficiencies perhaps it is one of the model communities. Belize is home to at least 39,000 refugees, primarily people seeking asylum from the war in El Salvador, but there are many Guatemalans as well. This is a rather amazing statistic since Belize's local population is only about 170,000 people... 1 in 6 people living in Belize is a refugee. Belize is a very poor country. There is essentially no native industry, but it does have a wealth of natural resources primarily consisting of its reforested areas. The Belizean people have never been an agrarian people, and certainly their attempt to develop an agrarian economy accounts for some of the country's motivation for giving asylum to such a relatively large population of refugees. But this influx of refugees, despite the potential for long term economic growth and certainly for present humanitarian value, has stressed the economic health of a country which has had a precarious balance from the time it gained its independence from Great Britain in 1981.

Belize is one of the world's newest countries. It has a land surface area approximately equal to that of Mass. It is a country of great cultural diversity. There are 8 ethnic groups with distinct linguistic and cultural identities: Creole, Garifuna, Mestizo, Maya, British, and English-North American. Between these groups there is amazing diversity in good will, tolerance, cooperation. The greatest tension exists however between the refugees and the native Belizean population-ethnic groups who naturally compete for finite social-educational-health services as well as for jobs. The refugee who comes to Belize and who is granted political asylum have residency status and are promised at some point in the future to have full citizenship. This may be a long time in coming, however because integration in the main current of Belizean society has been slow, especially hindered by the remoteness of most of the refugee villages and the language barrier. Few of the adult Salvadorean or Guatemalan refugees speak English, and there are few opportunities for them to learn. The children of the refugees born in Belize hold Belizean citizenship, unlike the policy of surrounding countries eg Mexico, were a child born to a refugee is considered the nationality of his parents. The children are taught in English in the schools, which facilitates their movement among Belizean and their integration.

Valle de Paz was founded in 1982 as a part of a cooperative venture between the United Nations and the Belizean government. Since 1985 the project has been governed by a Village Council with responsibility to the Ministry of Local Government and Social Services, with assistance from the United Nations High Commission for Refugees. The Catholic Church through the Roman Catholic Refugee Apostolate of the Diocese of Belize has had primary responsibility for the largest school in Vde P with approximately 470 students in grades 1 through 8. There is a smaller school operated through an Evangelical Church with about 80 students. The Roman Catholic ref. Apost. also has primary responsibility for the clinic in Valle de Paz. The RC Ref Apost is under the direction of Rev. Lazarus Augustine, a native Belizean priest who is the rector of Our Lady of Guadalupe Co-Cathedral in Belmopan. Much funding for the operation of the schools has come from the UNHCR as well as the RCRA. Fr Lazarus supervises 11 teachers, who generally come from the village and have completed their high school education, and a principal.

In the town there is a store that is run as a cooperative among some of the families there, as well as a new cooperative grain storage facility. There are 100 families who were initially given a 25 year lease (without charge) of 50 acres each. These families also were given materials and helped to construct their homes which are constructed of concrete slabs, wooden sides, and metal roofs which collect rain water into a cistern for use as drinking water and as a reservoir for the dry season. The remainder of the more than 150 families live in dirt floor huts with thatched roofs that of course do not serve for rain water collection. A recent latrine project

(8569)
The RCRA through Fr. Lazarus also oversees 14 other refugee communities, helping with providing shelter, schools and churches, as well as assisting with social and medical problems in the communities, and problems associated with applying for refugee status.

Belize, which received its independence from Britain in 1981, is the only nation that tries to both shelter and eventually assimilate displaced Central Americans. It can be argued that Bie's extensive borders with Guatemala and Mexico make it impossible to enforce a policy of excluding refugees. Still, the government's generosity toward them is unique. Their movements are not monitored. To apply for refugee status, aliens register with the government, undergo a series of interviews that seek to determine whether among other things that that person is indeed a political refugee and not an "economic migrant."

The RCRA has also been responsible for supervising the operation of the clinic. The clinic itself was constructed in 1985 with a XXXXX grant from a group in Davenport, Iowa, "Project Commitment." It was irregularly staffed by different foreign groups or foundations, through the RCRA. The clinic itself has a concrete floor, wooden sides, and a metal roof to collect rain water. There is no other source of water nearby.

Medicines in XXXXXX have been provided in some measure by the USNCR through the XXXXX the Belizean government, but supplies have been small and at many times inadequate. There are two community health workers in VDP, their official role is to provide first aid, simple medical remedy, and education. These CHWs were trained by Medicos Sin Fronteras, Holland. However, they are not paid any stipend, so their incentive to attend clinic regularly and be active in the community is limited. There are two traditional birth attendants in VDP, one from Guatemala and one from El Salvador. They each have their following and seem to function well, charging their patients a minimal fee for birthing services provided. There is a government malaria worker who visits VDP weekly, following up on thick blood smear examinations and making sure that adequate treatment has been given (malaria, because of its prevalence, is treated presumptively by the clinic staff).

The clinic sees a fairly large number of patients daily, usually averaging 25-30 men, women, and children. There is a preponderance of diarrhea illnesses and parasitic infections related to poor sanitary conditions and lack of potable water supply as well as scarcity of lightning. There is also well child clinic which includes a prenatal clinic in which about 30-60 expectant mothers are seen followed by any particular time. There is an ongoing program of health education.
both in small community groups and one-to-one patient-provider dynamic on issues ranging from nutrition, hygiene and family planning. Also, there is a program in the clinic, the... 

The clinic has been supplied a small laboratory by our society; there is a volunteer who has tried to operate it, but again due to lack of salary, clinic attendance is somewhat unpredictable. At least the basic necessities for a onsite lab are available for any health provider who may want to do a test. Lab tests can also be sent to the small hospital lab in Belmopan, but their capability to do a wide variety of tests is quite limited.

Our society has also assisted in stocking the pharmacy of the clinic and providing medical supplies. This has been invaluable as the supply from the government through the UNHCR is very scant and unpredictable.

Since February 1989 our society has arranged for volunteer health workers from North America to staff the clinic, which had been irregularly staffed previously. We have consistently maintained a volunteer on site since beginning this program. Volunteers have included doctors, nurses, and medical students from the United States and Canada. Teachers have served in the clinic as well as in the school, providing health education, adult literacy classes, and assistance for the teachers in the large overcrowded classes.

In November 1990 the Belizean government took the initiative to assign a government-paid Belizean nurse full time to the clinic. She is Nurse Dorothy Bradley, and acts as the clinic director under the supervision of Fr. Lazarus Augustine, Director of the RGRA.

Nurse Bradley will oversee the function of N. Amer. volunteers.

Some of the greatest problems of Valle de Paz have included the following:

VDP even though only 15 miles from the capital Belmopan, is reached only by travelling over rugged dirt roads and by crossing the Belize River by hand pulled river ferry. During the rainy season, this is frequently impossible because the roads are impassable even for a 4 wheel drive vehicle or because the Belize River has risen so high that the ferry is not operative. For many days on end the community can remain isolated. Also transportation is not readily available for the people, and the distance can take 1-3 hours to walk. (There is need for a clinic in community)

The lack of wells or other sources of potable water can be a desperate problem, leading to a multitude of diseases. Clearly the dependence on collection of rain water is not sufficient for the community, especially during dry season.

The overcrowded school system is difficult. This has been made even worse by recent cutbacks in the budget of the UNHCR. The UNHCR was previously providing assistance for a limited number of high school age students to board out and go to school in either Belmopan or San Ignacio. Of course, VDP does not have a high school, and it seems important for students to attend a more integrated high school in another community in order to facilitate their integration into Belizean mainstream society. The alternatives are to build a high school in VDP, provide transportation daily to high school (which is difficult due to the terrain and impossible in the wet season much of the time), or raise money to provide room and board for students to attend N.S. The lack of latrines of all families in the community is still a problem, even though much progress has been made in the past year.

Adult Spanish literacy classes and English as a second language classes for the adults is important to assist in the integration of refugees into the matrix of Belizean society. Lack of medicines and medical supplies.

Lack of books and teaching aids, school supplies.
Inability of Sre. to provide adequate services currently, and cut back of services previously provided by the UNRCA.
No basic services i.e., water, latrine, electricity, gas.

History of the society
Our society has maintained North American volunteers/providing health care and education continuously since February, 1989. Volunteers come from a wide variety of religious, social, cultural backgrounds but are united by the desire to serve the poor.
Our society has consistently provided medicines, medical supplies-equipment as well as books and teaching materials.
We have also supplied a 1985 Dodge van and a 1990 Isuzu Trooper for use by the clinic.
Through a grant generously provided by John Caleway and Edge Petroleum of Houston, we have drilled 4 water wells in Vdp. However there is a need for $4000 more to pay for 4 hand pumps (includes transportation of pumps from Nebraska to Sre.) Future plans include maintaining Spanish speaking N. Amer. volunteers in community as well as assisting in procurement of medicines and clinic supplies, procuring water well hand pumps, connecting water cistern to clinic plumbing (thus providing running water in the clinic), procuring a space electrical generator for the clinic.

The society operates through the auspices of Holy Rosary Catholic Church, which gives it tax advantage for its patrons.
All donations made payable to Sociedad San Martin de Porres are deductible to the full extent allowed by law.
The society operates entirely through volunteers.
Dear Friend of Valle de Paz:

The world is full of many kinds of suffering—hunger, homelessness, all kinds of diseases. Perhaps, though, even greater than this material suffering is suffering that issues from being uprooted, rejected, lonely, feeling unloved. Though this condition is not unique to refugees, it does typify an important aspect of their sojourn in the world. Being unwanted is probably the worst disease that any humanity can ever experience. For diseases such as tuberculosis and leprosy there are new cures, hopefully soon we will have a cure for AIDS and other stigmatizing maladies. However, the disease of being unwanted cannot ever be cured by medicine, but only by willing hands to serve and loving hearts to love.

We are thus challenged to make a loving response to the difficulties faced by our refugee sisters and brothers of Valle de Paz and the poor and poor in spirit at home and throughout the world. Our individual responses to this call to love will be as varied as our individual lives, but the important thing is that we make a personal commitment to be faithful in loving.

This is also a challenge to the mission of this project: to be faithful in our efforts to provide health care and education to these people in need, thereby promoting their own self-sufficiency. At the same time we act out of solidarity with them, support them, live with them, we act also to embrace them and dispel their feelings of frustration, of being unwanted, of not being loved.

NOTICIAS

The first team of volunteers to work in Valle de Paz have returned to Houston. Baylor College of Medicine students Janai Holoo, Juan Gonzales, and Geoff Weinstein each spent about one month in Valle de Paz doing an out-of-country clinical elective. They worked with Dr. Robert Campbell, who was then from late February through late May. Special projects developed for the clinic include pharmacy expansion, laboratory organization, and planning of health education projects. In the day to day operation of the clinic an average of 25 patients were provided curative services as well as antenatal, well child, and vaccination services.

Nurse Marie Peake, R.N., of Houston, was in Valle de Paz in April organizing a family to family community health and demographic survey. A report of that study should soon be available for general distribution. Please call or write to reserve a copy.

Houston artist Wes Hicks filmed a video of the community to be used for group presentations, as well as for volunteer preparation-education. Wes also did construction work in the clinic and health workers quarters.

Nurse Paula Dickey, R.N., of Austin, provided health care services during the first part of June for the clinic.

E.R. Squibb and Sons Pharmaceutical Company made a generous donation of about 12,000 pounds of penicillin for children. Part of this will go to Belize, and the remainder will go as a gift to the clinic of La Parroquia San Lucas, San Lucas Toliman, Guatemala and to the Pope John XXIII Institute of Managua, Nicaragua. Transportation of medicines to Managua is being facilitated by the Women’s Convoy to Central America of Boston.

Schedule of Future Volunteers:

Tom and Elizabeth McBride of Houston, and their daughter Laura, a student of Latin American studies at the University of Texas, Austin, will be in Valle de Paz mid-July through mid-August to conduct tutorial classes for school children.

Vickey Spjut, R.N., of Baylor College of Medicine and Ben Taub Hospital, will provide health services from early August through early September. She will be joined for part of that time by Nurse Anne Gibson, R.N., of...
Norwich-Eaton Pharmaceuticals, Inc., of Houston. Vicky will be succeeded by Nurse Elizabeth Mudd, R.N., of Houston's Texas Children's Hospital in September.

SPECIAL NEEDS
- Health care volunteers (doctors, nurses, educators) to work in the Valle de Paz Clinic and community.
- People with suitable projects that would benefit the health and the general well being of the community at large.
- A rugged 4-wheel drive vehicle/pickup truck. The 4-wheel drive truck is necessary for clinic workers to transport patients to the hospital in Belmopan and to transport supplies to Valle de Paz over roads that in rainy season are passable only with such a vehicle.
- Donations for the recurrent demands of medicines, supplies, and educational materials. All donations made payable to Holy Rosary Church are tax deductible.

NEXT GENERAL MEETING
There will be a general meeting for all those interested in the project Wednesday, 12 July 1989
7:30 p.m.
Holy Rosary Church
3600 Travis.
The meeting will include a slide presentation and project update.
There are small weekly meetings for volunteers in preparation to reside and work in Valle de Paz. Please call for meeting times and more specific information.

THANKS
Thanks are extended on behalf of the people of Valle de Paz. Many thanks to Continental Airlines, Cargo Development Group, Inc., and Belize Air International Ltd. for their assistance in transporting to Belize two and one half tons of donated medicines and medical supplies. Also many thanks to Las Campameras, William Reeder and Les Tipps, and Victor Alvarez and Latin Express for donating their bands' time and talent to a benefit dance for the clinic hosted by Treebeard's Restaurant in February. Thanks to Diverse Works for assistance in organizing the benefit.

SPECIAL ANGELS of the project include Mrs. Rudge (Nancy) Allen, Louise Scorfas, John Roberson and Will Parker, Franklin Caldwell, and Jones, Attorneys at Law, The Rothko Chapel, and Continental Airlines.

Thanks are also extended to the following organizations for medicines and equipment donated to the clinic project:
Baylor College of Medicine
Catholic Medical Mission Board
San Miguel Mission Parish of Socorro, New Mexico
Interchurch Medical Assistance, Inc. of New Windsor, Md.
Mead Johnson Pharmaceuticals
Janssen Pharmaceuticals, Inc.
Purdue Frederick Co.
Lyphomed, Inc.
A.H. Robins Co.
Parke Davis Pharmaceuticals
Norwich Eaton Pharmaceuticals, Inc.
Lilly Pharmaceuticals
Burroughs-Wellcome Co.
Boots Pharmaceuticals
Boehringer-Ingelheim Pharmaceuticals
Becham Laboratories
Upjohn Co.
Stuart Pharmaceuticals
E.R. Squibb and Sons, Inc.
Schering Pharmaceuticals
Ross Labs, Inc.
and many, many other individuals.

(1 July 1989)
ILLUSTRATIONS

Plate 3. Robert Campbell, untitled, 1984, oil on canvas, 10 x 12.
Plate 4. (counter-clockwise from top)

Barnett Newman, *First Station* from the series *Stations of the Cross*, 1958, magna on canvas.⁹⁸

Antoni Tàpies, 2+, 1981, sand, oil on wood.⁹⁹

Yves Klein, *Le Rose du Bleu (The Rose of the Blue)*, c. 1960, sponges, acrylic paint on canvas.¹⁰⁰

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⁹⁹ Figure 10 in Lluís Pernanyer, *Tapies and the New Culture* (New York: Rizzoli, 1986).
¹⁰⁰ Figure 43 in Institute for the Arts, Rice University, Houston, *Yves Klein: 1928-1962 A Retrospective* (Houston and New York: The Arts Publisher, Inc. for the Institute for the Arts, Rice University, 1982).
Plate 6. Robert Campbell, *Nirvana is between the Pages (a Hair's Breadth)*, 1985-87, oil, paper, copper on fabric, 53 x 32.
Plate 7. Robert Campbell, *Nirvana Box*, 1986-87, cedar boxes, paper, carbon, 1 of 25 multiples, 8 x 6 x 2 each.
Plate 8. Joseph Beuys, *Enterprise*, 1973, zinc box, photo, camera with felt, 1 of 24 multiples.\textsuperscript{101}

Plate 9. Robert Campbell, untitled, 1988, fresco, 8 x 6.
Plate 11. Robert Campbell, Pan de Vida (Bread of Life), 1992, mixed media, 23 x 15 x 5.
Plate 13. Robert Campbell, Cruz para la Gente de Maiz (Cross for the People of the Corn), 1994, mixed media, 12 x 12 x 5.
Plate 15. Robert Campbell, Cinco Heridas de Jesús (The Five Wounds of Christ), 1993, 1 of 5, mixed media, 30 x 26 x 14 each, total length 16 feet.
Plate 23. Robert Campbell, untitled, 1994, mixed media, 12 x 12 x 6.
Plate 26. Michael Tracey, *Cruz de la Paz Sagrada* (*Cross of the Sacred Peace*), 1980, mixed media.\(^{102}\)

Plate 34. Robert Campbell, *Tierra de Vida* (*Earth of Life*), 1994, installation, detail of earth mound.