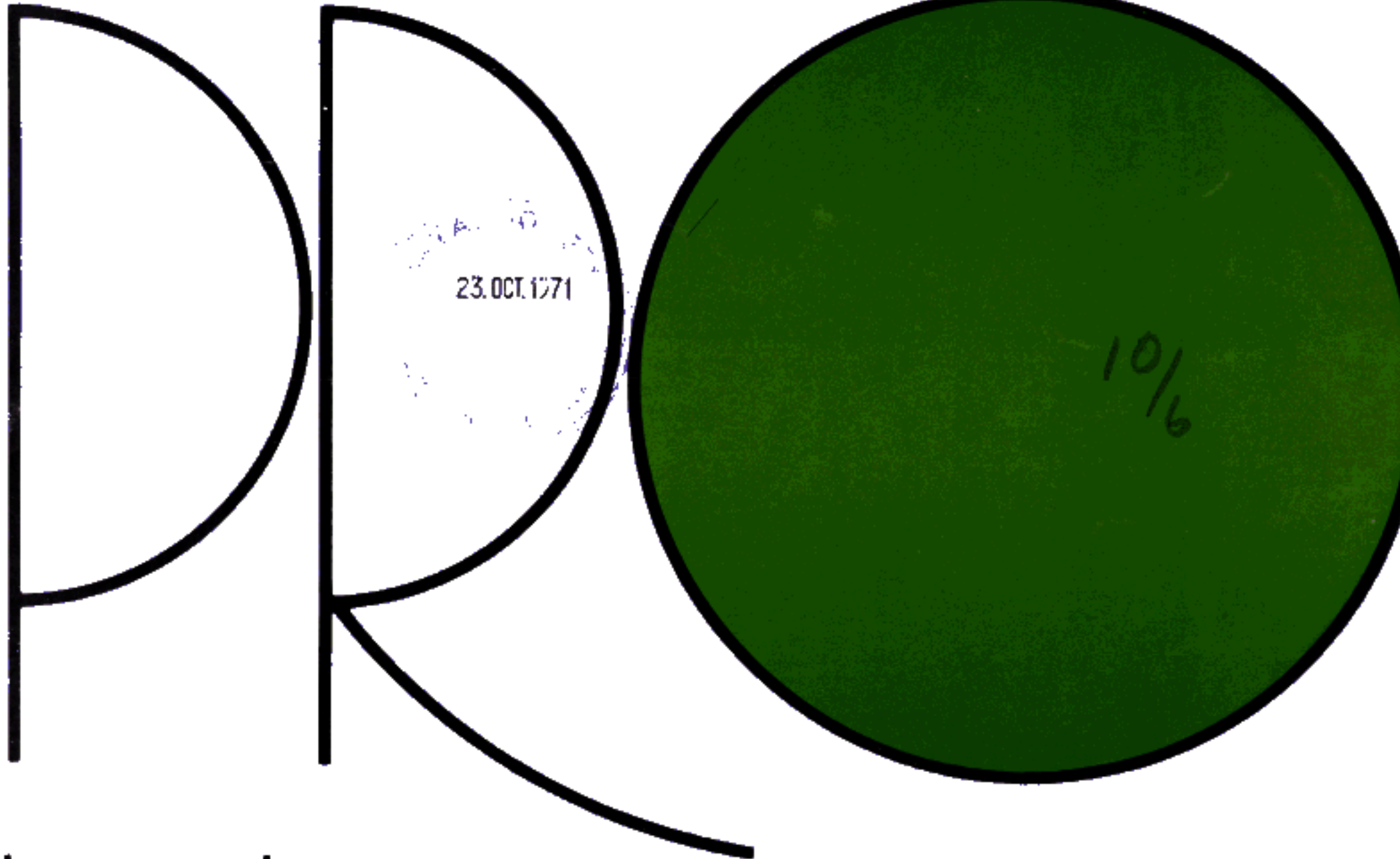


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INHOUD

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TOTSIENS

GEWOONWEG WORD dit nie aan die redaksionele garde vergun om hul persoonlik, in die eerste persoon, tot hul lesers te rig nie. 'n Uitsondering kan egter seker af en toe gemaak word, veral dan by aankoms en afskeid. Daarom huiwer ek nie om hierdie laaste inleidingsartikel onder eie naam te plaas nie.

By gebrek aan 'n geskikter persoon het ek my sowat twee jaar gelede die aanstelling as redakteur van *Pro Veritate* laat welgeval. In vele opsigte was ek 'n blote „pinch-hitter”, 'n noodwiel, 'n tydelike vulsel. Redaksionele verpligtinge maak egter selfs van die blote plaasbekleder 'n redaksioneel verantwoordelike mens en al hoemeer was ek verplig om betrokke te raak by aangeleenthede waaromtrent ek liever die taktvolle swye sou wou bly bewaar het.

Op grond van persoonlike temperament was my deelname aan die heersende politiek-sosiologies-filosofies- godsdienstige debat seker nie altyd van die taktvolste nie. Ek hoop egter vrugbaar: 'n hoop wat bevestig word deur die aansienlike styging in die sirkulasie van *Pro Veritate*. Skynbaar is die harde waarheid tog nie heeltemal onontvanklik in die kring van denkkendes en verantwoordelikes ook hier in Suid-Afrika nie. *Pro Veritate*, so is maar alte duidelik oor die afgelope jare heen bewys, het 'n duidelike taak en 'n onontwykbare roeping, hoe twyfelagtig en wisselvallig sy toekoms ook al mag wees. Die *veritas* waarna ons nog voortdurend strew, val maar alte dikwels op dorre aarde, dog tog nog, so dan en wan, op vrugbare grond. Op ons gebrekkige

wyse het ons nog steeds gearbei in die rigting van verandering, vernuwing, bekering, hervorming van harte omdat ons glo dat dit, bo al, die noodsaaklikste is vir 'n beter Suid-Afrika en vir 'n meer lewend-ekumeniese Kerk van Christus in Suid-Afrika. Dit waarna ons gestrewe het, laat ons aan bekwame hande oor. Die stryd gaan voort!

Ek self sit die stryd om die verwesenliking van die Koninkryk voort in die politieke arena - as 'n blote verlengstuk van dit waarmee ek my tot dusver, miskien alte redaksioneel, besig gehou het. Nie omdat ek daartoe besondere bekwaamhede besit nie en nie omdat ek nog al die jare 'n verkapte en gefrustreerde politikus was nie, maar bloot eenvoudig omdat ek glo dat ook die politiek 'n instrument van Gods genade kan wees om groter geregtigheid, billikheid en verdraagsaamheid in ons gekwelde land te bewerkstellig; omdat ek glo dat, reg hanteer, dit een van die mees doeltreffende instrumente in Gods hand kan wees en omdat ek glo dat diegene wat daartoe geroepe is en dit kan bybring, nie huiwerig behoort te wees om veral ook dié „gevaarlike” terrein te betree in 'n krisistryd soos dié waarin ons leef nie.

Hiermee, dan, aan alle getroue lesers en ondersteuners: Vaarwel! of liever: Totsiens! Ons paaië kruis hopelik eersdaags weer, hoewel, oënskynlik dan, op 'n ander vlak. ●

W.B. de Villiers

WELKOM

DIT IS MET besondere genoeë dat ons as laaste redaksionele plig wil verwelkom as nuwe, jong redakteur ds. R.A. (Roelf) Meyer, tot onlangs predikant van die Nederduitse Gereformeerde Kerk te Bulawayo en vroeër te Chipinga (tydelik), Wankie en Belgravia.

Ds. Meyer is 'n man van besondere (veral ook akademiese) bekwaamhede. Hy kombineer dan ook sy pos as Redakteur van ons blad met die pos as Bybelstudie- en Teologiese Sekretaris van die Christelike Instituut en sal voortaan verantwoordelik wees vir

die opstel van die Instituut se Bybelstudies vir gebruikmaking deur Christelike Instituut-studiegroepe oor die land heen.

Dit is egter veral as 'n besonder toegewyde man wat ons hom reeds leer ken het en ons het dan ook geen twyfel daaraan nie dat *Pro Veritate* in uiters bekwame hande gelaat word en dat die blad onvermydelik van krag tot krag sal gedy onder sy toegewyde redakteurskap en diep geestelike leiding. ●

PASOP, PLEISTERAARS AAN'T WERK

Cas Labuschagne

DR. C.J. LABUSCHAGNE is 'n Ou-Testamentikus en dosent aan die Universiteit van Groningen. Hierdie artikel is ons sesde en laaste in die reeks Israëel se Jabroer-profeten.

ESEGIËL 13:1-12. En die woord van die Here het tot my gekom en gesê: Mensekind, profeteer, en sê aan die wat profete uit hulle eie hart is: Hoor die woord van die Here! So spreek die Here Here: Wee die dwase profete wat agter hulle eie gees aan wandel en agter dinge wat hulle nie gesien het nie. Jou profete, O Israel is soos jakkalse in puinhope. Julle het in die bresse nie opgegaan nie en die muur nie gebou om die huis van Israel, om in die stryd pal te staan in die dag van die Here nie. Hulle het nietigheid gesien en leuenagtige waarsêery, hulle wat daar sê: Die Here het gespreek - terwyl die Here hulle nie gestuur het nie; en dan wag hulle op vervulling van die woord! Het julle nie 'n bedrieglike gesig gesien en leuenagtige waarsêery gespreek nie deurdat julle sê: Die Here spreek terwyl Ek nie gespreek het nie? Daarom so spreek die Here Here: Omdat julle valsheid gespreek en leuenagtige gesigte gesien het, daarom kyk, Ek het dit teen julle, spreek die Here, Here. En my hand sal wees teen die profete wat bedrieglike gesigte sien en leuens waarse: hulle sal in die vergadering van my volk nie wees nie en in die boek van die huis van Israel nie opgeskryf word nie en in die land van Israel nie kom nie; en julle sal weet dat ek die Here Here is. Omdat, ja, omdat hulle my volk verlei het deur te sê: Vrede! terwyl daar geen vrede is nie; en as die volk 'n muur bou, kyk dan bepleister hulle dit met los kalk - sê vir hulle wat met los kalk pleister, dat dit sal afval; daar sal 'n oorstromende stortreën kom; en julle, groot haelstene, sal val en 'n stormwind sal losbreek. En kyk, daar val die muur! Sal dan nie vir julle gesê word: Waar is die pleister waarmee julle gepleister het nie?

Van die profeet Esegïel het sy tydgenote gesê: Daar is hy weer met sy gelykenisse (Es. 20:49). Hulle het ook gelyk, want wie sy profesieë lees vind wel 'n groot aantal afbeeldings, vergelykings en gelykenisse om te verwerk. Dit maak vir die hedendaagse leser die lees van hierdie bybelboek geen gemaklike taak nie. Die gevolg is dat hierdie boek vir menigeen geslote bly, wat besonder jammer is, want Esegïel was een van die grootste profete van Israel en 'n besondere skerp waarnemer van die gees van sy tyd. Wat hy, met sy profetiese blik, waargeneem het, het hy in sy prediking en geskryfte simbolies uitgebeeld. In 'n nog groter mate as Hosea wie se voorbeeld hy gevolg het, het hy die seggens-krag van die simboliek in diens van die prediking gestel. Wat later van Jesus gesê is: „Hy het hulle

baie dinge geleer deur gelykenisse” (Mk. 4:2) en „sonder gelykenis het Hy vir hulle niks gesê nie” (Matt. 13:34), is in net so 'n groot mate van toepassing op Esegïel.

In hierdie skrifgedeelte waarin die profeet hom rig teen die „profeterende profete van Israel”, sweef hom die beeld van die ambagsman voor oë. Hy sien bouvalle - die sinnebeeld van verwoesting en ondergang; bresse in die mure - die sinnebeeld van verval en aftakeling; 'n muur, die simbool van beskerming en geborgenheid, en pleisterkalk as sinnebeeld van die optrede van die valse profete. Deur dié sinnebeelde te gebruik wil Esegïel aan die een kant die optrede van hierdie profete aan die kaak stel en aan die ander kant die volk teen hierdie mense waarsku „Jou profete, O Israel, is soos jakkalse in puinhope”. Hiermee wil hy sê: Pasop, wees op julle hoede vir julle geestelike leiers want hulle is so slinks soos jakkalse: hulle aas wat te ase is, tussen die rûnes, verskuil hulle in die gate en skeure om hulle prooi te vang. Sowel die beeld van die jakkalse as van die bouvalle is ontleen aan die situasie in Juda nadat die leër van Nebukadnésar sy vernietigingswerk gedoen het. Waar daar eens mense gewoon het, sluip daar nou wilde diere. Toegepas op die geestelike omstandighede waarin Juda hom bevind, beteken dit: Wat eens 'n volk was, is nou 'n rûne, en tussen die bouvalle van die volksbestaan sluip die profete soos jakkalse rond om uit die bestaande situasie munt vir hulself te slaan. Die taak van die profete, as hulle waarlik profete wil wees, is om op die bresse van die vervalde mure te gaan staan en hulle volk geestelik te beskerm. Hierin het die profete jammerlik gefaal. „Julle het in die bresse nie opgegaan nie en die muur nie gebou om die huis van Israel, om in die stryd pal te staan in die dag van die Here nie”. So spreek Esegïel teen die profete. Hulle het geen vinger gelig om die verval teë te gaan nie en so hulle volk teen ondergang te bewaar nie. As geestelike ambagsmanne wat die volkshuis moes bou en by verval restoureer, het hulle hul plig skromelik versuim. In plaas van Gods woord te bedien, het hulle die volk geestelik gevoed op selfbedrog en leuens deur hulle te bedien van hulle eie woorde deur te profeteer na hulle eie insig. Daarom rus die skuld vir die verval vierkant op hulle skouers,

en daarom sal God hom in die oordeel met name teen hulle keer: „My hand sal wees teen die profete wat bedrieglike gesigte sien en leuens waarsê: hulle sal in die vergadering van my volk nie wees nie en in die boek van die huis van Israel nie opgeskryf word nie en in die land van Israel nie kom nie”. By die groot afbreek sal hulle onder die puin begrawe word.

Nie alleen by die bou van die volkshuis het hulle gefaal nie, maar ook by die restourasie. „As die volk 'n muur bou, kyk, dan bepleister hulle dit met los kalk” Dit sê Esegïël van Israel se geestelike ambagsmanne. Met die eerste oogopslag sou 'n mens kon dink dat Esegïël met lof praat van die prestasies van die profete. Die pleister van 'n herboude muur met pleisterkalk hoort nou eenmaal by restourasie. Die profete pleister die muur wat deur die volk herbou is. Maar by Esegïël gaan dit egter daarom dat nóg die muur nóg die pleister duursaam is. Die woord wat hier vir muur gebruik word, dui aan 'n stapelmuur, d.w.s. 'n muur wat bestaan uit los, opeengestapelde stene sonder enige bindsel van messelkalk. So 'n muur sal by die eerste die beste stortbui of windstorm ineenstort. Hierdie muur bepleister die profete van Israel nou met hulle pleisterkalk. Dit moes hulle nooit gedoen het nie. In die eerste plek omdat dit tegnies verkeerd is om kosbare pleisterkalk aan te bring op 'n onduursame muur. Tweedens is dit onvanpas vir profete om as pleisteraars op te tree. Onder geen omstandighede mag hulle ondeeglike mensewerk met hulle godswoorde van 'n mooi fassade voorsien nie. As Esegïël dus die profete van Israel as pleisteraars voorstel, stel hy hulle op onverbeterlike wyse aan die kaak. Ons sal trag om die sinnebeeld te vertolk. „As die volk 'n muur bou, dan bepleister hulle (die valse profete) dit met los kalk”. Dit beteken in die eerste plek dat hierdie profete die strewe van die volk sonder enige kritiek van 'n teologiese fassade voorsien. Dit gaan hulle nie hier aan oor wat God wil, maar alleen oor wat die volk wil. Sonder meer word die aspirasies van die volk in die naam van God goedgekeur. Hulle is in die mees letterlike sin van die woord volks-profete. In dié verband is dit van belang om op te merk dat Esegïël die uitdrukking „profete van Israel” gebruik as aanduiding van Israel se pseudo-Jahweprofete. Hulle is uit die volk, vir die volk en in diens van die volk. Die Here het hulle nie gestuur nie en tot hulle nog nooit gespreek nie, maar na eie insig profeteer hulle en dit, let wel, namens die Here, deur te sê „so lui die woord van die Here”. Wat dit nog erger maak is dat hulle dan nog wag op die vervulling van die woord en van die Here word verwag om hul speletjie mee te speel. Deur op hierdie wyse hulle amp te omspring maak hulle hul nie alléén skuldig aan selfbedrog nie, maar ook aan die misleiding van andere. Die aanklag teen hulle lui dan ook: Julle het „my volk verlei deur te sê: Vrede! terwyl daar geen vrede is nie”. So bestaan die misleiding veral daarin dat hulle hulself en die volk trag te oortuig dat daar heil is in 'n ooglopende onheilssituasie. Deur hulle nasionalisme het

hulle die vermoë om te onderskei tussen werklikheid en sinsbedrog kwytgeraak. Deur hulle ideologie het hulle bysiende geword en kan die dinge waarop dit aankom, nie meer onderskei nie. Terwille van die volksaak is hulle bereid om dinge in allerlei plooi te lê deur die feite na hulle teorie te skik en los en vas met die waarheid te speel en desnoods ook „die woorde van die lewende God te verdraai” (Jer. 23:26). Daarby spreek hulle af om ter wille van die goeie saak veel deur die vingers te sien en stilswyend toe te laat wat ontoelaatbaar is. Op hierdie wyse is hulle daaraan aandadig om kwaad te bevorder en hulle volk onder die indruk te bring dat alles toelaatbaar is en dat die doel die middele heilig. Hier van sê Esegïël: Hulle het „die hande van die goddelose versterk sodat hy van sy slegte weg nie sou terugkeer nie” (Es. 13:22), iets wat Jeremia aldus formuleer: hulle versterk die hande van die kwaaddoeners sodat hulle hul nie bekeer elkeen van sy boosheid nie (Jer. 23:14). Daarmee laat hulle die eerste en vernaamste eis van die profetiese prediking verval - die eis tot bekering en vernuwing. Die digter van die Klaagliedere verwys na die tekortkoming van die profete wanneer hy weeklaag „Jou profete het vir jou bedrieglike en ongerymde dinge gesien en jou ongeregtigheid nie geopenbaar om jou lot te verander nie, maar hulle het vir jou godsprake gesien tot bedrog en verstoting” (Klaagl. 2:4). Die bouvalligheid van die volksmuur bedek hulle met fraaie pleister. Pasop, sê Esegïël, en waak teen hierdie geestelike pleisteraars.

Hulle kreet van „Vrede, vrede” is alleen maar 'n lapmiddel om die skeure en breuke te verdoesel. Ons herinner ons aan die woord van Jeremia in dié verband. „En hulle genees die verbreking van die dogter van my volk op die maklikste manier deur te sê: Vrede, vrede! terwyl daar geen vrede is nie” (Jer. 6:14, 8:11). Teenoor hulle bedrog en misleiding stel Esegïël die harde werklikheid „Ek sal die mure afbreek wat julle met los kalk gepleister het en dit op die grond gooi sodat sy fondament blootgelê sal word; dan sal die stad val en julle sal daarin onkom” (13:14). So het dit ook gebeur. En in die ballingskap het die volk geleer om die kaf van die koring te onderskei, die Godsman van die volksman, die ware profeet van die ja-broerprofeet. Hierdie onderskeiding is een van die kosbaarste erfenisse wat Israel aan ons nagelaat het.●

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JUSTICE IN THE WORLD

Working Paper for Bishop's Synod

Scheduled for October 1971 is the Synod of Bishops of the Roman Catholic Church in Rome. One of the central themes of the discussions will be Justice in the World.

Published hereunder is the complete draft of the working paper on justice in the world prepared by the Synod Secretariat for the meeting of Synod. The article by William Triggs on p. 6 also deals with this all-important subject which vitally concerns not only the Roman Catholic Church but the whole Church of Christ in an unjust world.

1. The problem of justice in the world is one of the greatest, gravest and most urgent problems of contemporary society. It is the "central" problem of world society today.

In this moment of the tragic reality of present-day injustice, and in a world of immense technical progress, humanity is passing through an important spiritual experience: the greater consciousness of the value of the person which men have acquired leads them to assert themselves as subjects possessing inviolable rights. Similarly, the fact that all peoples of the human race have taken consciousness of their personal dignity makes them feel that they are all fundamentally equal, members of one and the same human family.

2. Men of our times are very sensitive to situations of concrete injustice in the present-day world, whether at the individual, collective, national or international level. They rise up against any kind of oppression or discrimination. They demand profound changes in the very structures of society, structures in which the great sin of the world - that of injustice - often concretizes itself.

3. Youth, in particular, is deeply sensitive to the weight of injustice which hampers the equilibrium of society. Youth is increasingly suspicious of any doctrinal message which proves itself incapable of effecting man's liberation.

4. These phenomena or social facts are "signs of the times"; that is to say, new historical situations which demand an honest re-examination of the Christian message, a courageous return to the heart of the Gospel. Only in this way will the word of Christ become a word of truth and of life for the present-day world. In fact, these "signs of the times" appear in every way consonant with the Christian faith, which so strongly emphasizes the value of the human per-

son as an absolute requirement of respect and of love, and which considers the church's principal mission to be that of witnessing in her doctrine, in her life and in her actions to Christ's liberating work.

5. Of the Messiah himself it was foretold prophetically: "I have endowed him with my spirit that he may bring justice to the nations ... he will neither waver nor be crushed until justice is established on earth" (Isaiah 31:1,4). Justice in its fullest sense includes not only inner rectitude and respect for the rights of individuals, but also the recognition of the right of every people on the earth to its liberation and development.

6. The Church was intended by its Founder to be a sign and source of God's presence among men. Christ came into the world to free man from all his enslavement. The community must be for all men an efficacious sign in the realization of justice, the liberation from all forms of slavery and the renewal of hope for each new generation.

DESCRIPTION OF THE REAL SITUATION OF JUSTICE IN THE WORLD

Growing awareness of human rights

7. In other times, there have undoubtedly been in the world situations of inhuman injustice, possibly worse than those of today. But what distinguishes our times is a greater awareness of injustice. Men everywhere have a deeper sense of human dignity, and they are more energetic in the expression of indignation at the wrongs inflicted on the human person.

8. That there is a generally widespread sense of man's personal dignity demanding that degree of liberty necessary for him to fully develop his spiritual being is a fact of observation. This entails the freedom to seek the truth and God, its ultimate foun-

dation, and, consequently, the right to obey the inspirations of one's conscience (including the worship of God in ways one feels called to). Freedom of conscience implies also the right to free exchange of opinions, the expression of one's personal convictions in the political sphere and the affirmation of these by representatives of one's own choosing.

One should add, too, the right of the individual to be protected from attacks against his person, both physical and moral, as well as against unjust trials and punishments.

9. A second series of rights concern life itself: the right to a decent standard of living (food, clothing, housing, medical care, health services, adequate schooling and in addition the right to work, to decent working conditions, to a fair wage and to emigrate, etc.).

The pressure of technology coupled with high ratio of population growth give rise to a new area of rights: the right to a decent human environment, the right to be protected from pollution of the atmosphere and from the pillage of all of nature's beauties; and the right to a human living space. If at present this problem is not an urgent one for all countries, it will become so in the future, and will affect rural people as well as urban. In this connection the rights of the unborn generations must not be forgotten together with their right to share the world's resources and human environment with men living today.

10. A third series of rights regards the active participation of all men in the various decision-making institutions which control social, economic, cultural, political and religious life.

The awareness which human beings have acquired of their dignity is also reflected in the associations and communities of which they are members, and demands that these associations and communities be allowed an initiative and responsibility in the pursuit of the members' aims as well as concrete possibilities of the members' development according to their ethnic and cultural characteristics.

11. The exigencies arising from awareness of one's dignity have been well summarized in the right, proclaimed by Paul VI as well as by several Episcopal conferences, that is to say, the right of every people to integral human development.

With respect to the human being as individual, development touches on all aspects of life, economic, social, cultural and political. It extends to the higher values of friendship and love, and in still higher spheres of the spirit, it brings men into transcendent communion with God, man's final end.

With respect to whole peoples, the right to development demands above all that they be permitted to be themselves the shapers of their own destiny.

Oppression of men and of peoples

12. It is with profound dismay that we recognize that the dignity of individuals and of whole peoples is often trampled on, and that in most brutal ways. First, there are the affronts suffered within one's own country and having their origin in the political realm. All too often the very conditions for true civic life do not exist; that is, the fundamental right to freedom of expression, of association, of movement, a truly free vote, and the right to organizations independent and of one's own choosing.

These and other rights must become the heritage of all members of a nation without discrimination on the basis of race, social class, religion, colour, culture, etc. It is in particular all the more regrettable that these forms of discrimination are sometimes discovered in legal and institutional form.

13. Besides these injustices occurring within the nation itself, there is that injustice inflicted by one nation on the people of another. Here there is the question of a well-known assortment of brands of political and economic domination. Politically or economically weak nations are still subjected by others to a quasi-servitude. There are examples of continued subjugation by colonial powers. There are cases of more or less explicit neo-colonialism - in fact, if not in intention. To cite one example only, some nations are, in the name of mutual security, obliged in practice to submit to the hegemony of others. In their efforts to achieve a balance of power, the world powers in fact force smaller nations into their respective areas of influence. The demands of the cold war serve to force weaker nations to support the policies of the great powers. Besides, there are cases of powerful governments seeking to impose policies in support of their own national investments abroad, even using foreign financial assistance as a weapon to impose compliance.

14. Still another form of injustice is cultural domination. Unfortunately, scientific and technical innovations (unquestionably necessary to meet the needs of an impoverished humanity) tend to favour only a small sector of human society. Conscious of it or not, this privileged minority compels the rest of men to live in a state of dependence, including acceptance of the privileged minority's way of life and ideas, leading often to a way of thinking about development that runs them into an impasse. The great powers tend to impose their ideas about society on the developing world.

15. Besides this cultural domination, there is economic domination. It would certainly not be in keeping with the facts to attribute as some do all the prosperity of the rich nations to exploitation of the poorer nations. This would be to ignore the fact, now generally recognized, that in economic development what counts is not so much resources or capital, as a people's capacity to produce, to invent, to

Continued on Page 20

NEW ERA OR DISILLUSION

The Roman Synod of Bishops

William Triggs

THE ORDINARY session of the Synod of Bishops, opening on 30 September, will call to Rome over 200 delegates of the 80 world's national Episcopal Conferences. For more than a month they will discuss the three central themes: the priestly ministry, justice in the world, and a proposed "fundamental law" or "Constitution of the Roman Catholic Church". Final versions of position papers on each theme were sent out from the Vatican to the bishops of the world, earlier this year. The national Episcopal Conference were invited to initiate studies on their own, and to submit reports to the Synod Secretariat.

PREPARATORY ACTIVITIES

The Roman Synod 1971 marks a difference in comparison with the preceding sessions. For the first time the papers sent out by the Vatican did not carry the odious label "top secret". The texts have been published in many languages and many bishops stimulated open discussions on a wide scale. The Synod has been taken out of its isolation and the themes to be treated became discussion material for all the Church's members. The process towards democratization in the Roman Catholic Church, which started with the Vatican Council, scored a decisive point.

As a result of this openness, not one of the preceding Synod Sessions, nor even the Vatican Council, was so well prepared as the Synod 1971. The national Episcopal Conferences made use of Research and Study Centers of priests councils and special commissions to elaborate texts and suggestions to be sent to the Synod Secretariat. In many countries inquiries were held among priests and the results were published. At the Synod, the bishops will have a rather complete overview on the situation of the priests in the universal Church, since they will have at their disposal statistics and suggestions from Europe, U.S.A. and Canada, but also from countries like Indonesia, South Africa, Ceylon, Peru, Chile, Mexico, Brazil, Zambia and Burundi.

Several Episcopal Conferences called upon the national or regional Justice and Peace Commissions to assist them at their reflection on the Synod theme "justice in the world".

But not only the official Church authorities and commissions prepared the Synod 1971 at the local, national and regional levels. The viewpoints of the institutional Church will be complemented, perhaps corrected, by the voice of the free Church. At the Synod of 1969, the bishops heard the voice of the contesting priests. The few "solidary" priests of those days, looked upon by the official Church as trouble-shooters, have been substituted by a worldwide movement of a free and independent Church. The phenomenon of core-groups, basic communities, and solidarity groups, which include priests and laymen alike, has taken enormous proportions during the last three years. In view of the Synod 1971, a large number of these groups have found one another. An impressive communications network has been set up under the name "Synod Operation". The about 60 co-ordination centers spread through-out the world do not intend to contest the bishops at the Synod: they aim at communicating with the official Church authorities gathered in Rome. Through the "Synod Operation" they want to bring to the top the voice from the bases. An impressive amount of documentation and information has been collected and will be brought to the attention of the members of the Synod.

The transconfessional and independent documentation center in Rome, IDOC, will co-operate with the "Synod Operation" to ensure the two way communication flow between the top and the bases. The same center has equally collected the official documentation elaborated by bishops and commissions. IDOC staff members have analysed the sources, both official and non-official, and the results will constitute an impressive dossier to be offered to all the members of the Synod.

THE REACTIONS IN ROME

The Vatican had not foreseen that the Catholic world would respond in this way to the announce-

ment of the Synod themes. The stream of documents arriving daily in the Vatican, and especially the divergent opinions and suggestions expressed, have scared the Curia officials. Furthermore, the Vatican concept of the Church does not allow open dialogue on issues which should be discussed exclusively by the bishops. During the month of August, the Vatican daily "L'Osservatore Romano" carried a warning. The IDOC initiative to collect documentation for the Synod, it stated, had not been authorized by the competent Church authorities. The Roman Curials do not expect too much from the Synod. In their mind, the Synod of bishops is only a consultative body. It can come along with suggestions which the Pope, together with the Curia officials, will either accept or refuse. The Vatican does not want to hear revolutionary ideas from the bishops, neither on the priesthood with its vexing problem of celibacy, nor on the issue of justice in the world. Rome has done its utmost to prevent unpleasant surprises. In June, Pope Paul wrote an apostolic letter to Cardinal Roy, giving guidelines and limits for the discussions of the Synod on justice in the world. An official Vatican survey on the drop-outs among the clergy over the last 30 years pretends to be the last word on the number of priests who left the priesthood and on their motivations. According to non-Vatican sociologists, the hypothesis that some 20 000 will drop out during the next five years should at least be tripled. In the beginning of the year the Vatican issued a document which reduced to about next to nothing the pastoral activities of married priests. Last August, the Synod Secretariat sent an official memorandum and a summary of a book published by Louvain University, stressing once more the traditional link between priesthood and celibacy in the Western Roman Catholic Church.

The "*Lex Ecclesiae Fundamentalis*" controversy (See "The Christian Century" of 28 July) continues. In a recent interview, Cardinal Suenens attacked the *Lex* for its content, the haste with which it was to be enacted, its lack of biblical perspective, its elevation of the juridical elements over the spiritual and charismatic elements of the Church. Cardinal John Dearden of Detroit, president of the American Episcopal Conference, stated that he "has reservations similar to those of Cardinal Suenens". On 4 August, at Castel Gandolfo, Pope Paul counter-attacked, warning against a "new juridicism" that seeks to bind the Church to constant change. The constant change, according to the Pope, is not the only alternative to the proposed Constitution.

WHAT TO EXPECT FROM THE SYNOD?

The Vatican does not expect too much, but what about the expectations of all the Church officials throughout the world, the experts, the priests and the laity belonging to the so-called free Church? What

do they expect as a reward for the hours and energy spent on the Synod themes?

A first evaluation of the documentation that arrived in Rome causes a surprise: the theme of the priesthood is not considered the most important issue. The relation of the Catholic Church to the world, to world justice, is much more decisive. In the Third World, struggle for life and struggle for justice are one and the same thing. In their comments on the Vatican working papers, the bishops of countries like Brazil, Chile, Peru, Mexico, Indonesia, but also those of Canada and Belgium accuse the Church, stating that it preaches justice to the world without solving the cases of injustice within the Church itself. Furthermore, they speak out for a firm stand against the unjust capitalistic system of the Western countries and its exploitation of the underdeveloped nations. The Church must abolish its compromises with the political and financial powers. It must take the side of the oppressed, the marginal man. The Latin Americans stress struggle for liberation as a means to combat the institutionalized injustice in many of their countries. The Church should openly choose the side of those who fight against imperialism, neo-colonialism, the élite-socialism; it means helping also those who use violence in favour of liberation.

The opinions of the priestly ministry are more cautious, but at the same time more convergent. The "Lib-Movement" of the priests seems to have scored a definite victory. All the bishops agree that the priests should be given more freedom, that in addition to their ministerial functions they should be allowed to engage in politics and syndical issues. They are all favourable as well to the ordination of married men to the priesthood. Several Episcopal Conferences add that they should be ordained not because of the lack of priests, but because married priests can give a positive contribution to the pastoral activities of the Church. The drop-out of so many clergymen, of the best priests, constituted a serious problem for many Episcopal Conferences. According to many, foremost Western, bishops, the re-integration of married priests in pastoral activities should be seriously discussed. According to some bishops, the free option for seminarians to be committed to the Church either as married or as celibatarians is another topic to be discussed in all sincerity.

It is difficult to predict what will happen in Rome, this October. It is a fact that many Roman Catholics and other Christians expect from the bishops in Rome an answer to the issues which are of vital importance to man today. Is the official, institutional Church still able to speak the prophetic, redeeming and liberating word, or do we have to turn to other prophets? The preparatory work for the Synod 1971 proves that the Catholic still believes in his Church. The Synod can strengthen his belief; it can also be the starting point of the great exodus.●

ON BEING A PERSON

*Joan O'Leary BA (Hons) TTHD, an Educational Process Consultant who has filled traditional teaching roles at University, Primary and High schools, and is presently researching and developing experience-based approaches in education as co-director of the *Personal Relations and Organizational Development programmes (PROD) at Wilgespruit Fellowship Centre. Joan is studying part-time for a clinical psychology degree and is married with one baby daughter who is active in the Tiny Tots Liberation movement.*

Joan O'Leary

DURING AUGUST, 1971, thirty-nine women, including Jews, Christians, agnostics and atheists, nuns, ex-nuns and radical young students from the Women's Lib. movement, came together on a PROD* week-end at Wilgespruit.

Their common concern was to look at and work on issues involved in women's identity. They aimed to realize this concern by examining the dimensions of personhood for them as women, and what at present prevents them from achieving these.

EVOLVING PURPOSE

Before the event the consultants for the course (Daphne Masekela, Jean Poynton and Joan O'Leary) had formulated a tentative purpose which covered two areas - i.e. personal concerns and group concerns. The personal aspect of the purpose was concerned with "identifying and working on areas of problem, challenge and growth for me as a woman-person at this point in time, and becoming more aware of and accepting of the totality and potential of myself". The group aspect dealt with "looking at and working on some of the issues facing women, e.g.:-

femininity and male-female mix in each person;
relationships with other women;
relationships with men;
conflicting roles e.g. mother-wife-career woman;
stereotypes, expectations and demands - of Church and Society;
problems of particular groups of women e.g. black/white, married/single, young/old, etc..

The week-end was not a series of lectures, but grew out of the experience and resources of the women present. The programme was open-ended and developed from the meetings of a Planning Group which included both participants and consultants to decide on and plan for what was relevant to deal with next in the programme. Various types of media were used: verbal, non-verbal, movement, art, music, fantasy etc. to enable those present to look at issues from different perspectives and to shake them out of

the groove of habitual ways of operating and worn thought processes.

DIFFERENT GROUPINGS DURING THE WEEK-END

The design of the course which emerged involved various types of groups:

Mixed Groups of six or seven people which represented the spectrum of those present in outlook, marital status etc. and provided an opportunity for cross-fertilization of views and ideas;

Smaller Groups of pairs, foursomes, etc. who met to work personal concerns at depth, and finally

Like Groups of interest and concern.

Four like Groups were established:

- * a single women's group
- * a married women's group
- * a black women's group and
- * a militant women's group.

Later during the week-end each group produced a manifesto reflecting their standpoint on issues concerning women from the particular position of each group.

GREAT NUMBER OF ISSUES RAISED

By the close of Friday night the Mixed Groups had listed the issues which the women wished to work. These were so wide and numerous that the Planning Group struggled to draw out those that were common to all the Mixed Groups in order to look at priorities. There were eight common to all the groups:

- 1) women-women relationships;
- 2) woman-man relationships;
- 3) stereotypes of women and men;
- 4) polarization on issues affecting women among the participants present;
- 5) social structures affecting women and alternatives to these structures;
- 6) conflicting roles;
- 7) femininity and male-female mix and self-identity;
- 8) the Women's Liberation movement.

It became obvious that the week-end could only be an orientation to the whole question of women's identity and autonomy and that two separate week-ends would be necessary at a later date, one to work the personal aspect of the purpose i.e. "who am I as a woman-person and what is my full potentiality?" and the other to look at and plan action on group concerns affecting women, e.g. equality in job opportunities and salaries, creches, contraception etc..

REPORTS PRODUCED BY "LIKE" GROUPS

The Single Women's Group concerned itself mainly with examining the social roles assigned to women and the rigidity and exclusive nature of these roles in regard to women. The group objected to the fact that many roles, especially in the realm of responsibility and work, were reserved for men. They also noted that marriage was a social institution and that forms of relationship between men and women and between women and women should not be discounted.

The Married Women's Group divided into two and one sub-group looked at relationships outside marriage while the second dealt with the issue of being a full person in the marriage relationship.

The first sub-group produced a graph, the limits of which were the confined nuclear family at one end and communal living at the other. The spectrum of the graph ranged through friendships with others shared by both partners together from within the marriage to deep relationships with the same sex by the separate partners, to deep cross-sex relationships and finally total cross sex involvement by the two partners separately. Members of this group placed themselves on the graph firstly as to their present position and secondly as to where they would like to be. The responses ranged from the nuclear family with shared friendships to communal living.

The second sub-group produced a collage of epigrams, demands, needs and beliefs that ranged from "I am not a 'mother' or a 'cook' or a 'cleaner' - Free me to be!" and "I want dishwashing, nappy-changing, baby-minding shared, not as a duty but as part of our state", to "I believe it is good to have the strength to forsake a marriage relationship which is destroying me."

The Militant Group's responses included comments such as "The future depends on the revolutionary potential of women freeing themselves" and "Women are people too!", and they noted that "Women are born free and equal, but bear, and live, and cook in chains."

The Black Women's Group. It was the black group's report that probably had the most impact on those present. There were only three black women in the group, but they took the opportunity to address themselves forcibly to the white women with the following demands and comments: "We black women feel that we cannot at the moment entirely involve

ourselves in the liberation of women. We give priority to the liberation of black people". They then proceeded to comment on the areas of employer/employee relationship, form of address, social contact and man-woman relationships. Some of their comments were as follows:

"The white employer should treat her black servant as a human being and not just a labour unit". Servants should be given a living wage - "cast-off clothing is no substitute for wages". "We abhor being nannied, girded and boyed". They asked for social contact "not on a professional-basis only and not on social strata. Let it rather be through mutual feeling, interest, etc.". They ended by commenting that the "black woman is not a threat to white women" in a white male-black female relationship, and such a relationship did not inevitably have a sexual basis as seemed to be the popular belief.

Much of Saturday was spent in the Like Groups working on these particular issues and possible solutions to them.

SELF-IDENTITY

On Sunday morning an opportunity was provided for each woman to locate herself in the stream or maybe flood of ideas and viewpoints which had been expressed so far and to deal with self-identity and the growth goals each one had in terms of "who am I right now and what do I want to become?". Movement and non-verbal exercises were used for this and in attempting to formulate personal goals each one fantasized as to where she would be ten years from now and what sort of person she would be and what she hoped to achieve.

In the afternoon groups were formed to look at action goals and the participants elected to break into three specific groups to work these:- a personal

Continued on Page 25

LETTER

THE COUNCIL OF CHURCHES

Anna Pearce,
Milnerton, Cape.

Dispirited Ministers were sitting round the large council table listening while convenors reported on their respective committees. There was a monotonous similarity in the reports. The committees were dying for lack of light. So the reason for the darkness was discussed at great length until there was hardly enough light to see the next item on the agenda. It was getting darker and darker.

"May I switch the light on?" asked one of the less learned people present.

The question was ignored. It was considered irrelevant to the weighty matter being considered. They were discussing why it was getting darker and darker and they did not want to be interrupted by someone getting up and switching on the light. ♦

BIBLIOGRAPHY ON WOMEN

Following upon our various articles on the role of Women in the Church in this and last month's issue, we publish herewith a useful bibliography on this particular subject.

Daly, Mary. **THE CHURCH AND THE SECOND SEX.** New York: Harper & Row, 1968. The best and most complete study of the status of women in the Catholic Church. Deals with such things as church history, philosophy, current dissatisfaction, "The Pedestal Peddlars", and the ordination of women.

Doely, Sarah Bentley, ed. **WOMEN'S LIBERATION AND THE CHURCH.** New York: Association Press, 1970. Paperback edition at \$2.95. A series of perceptive and well-written articles by leading Protestant and Catholic women such as Rev. Peggy Way and Dr. Rosemary Ruether. An excellent appendix contains important documentation, such as statements of women's caucuses and studies on employment of women in the churches.

Gibson, Elsie. **WHEN THE MINISTER IS A WOMAN.** New York: Holt, Rinehart, 1970. The Rev. Mrs. Gibson has summarized reports from 270 ordained women in writing this book. Discussion of how women in various faiths sensed their vocations, how the ministry combines with marriage and other such matters.

McKenna, Sister Mary Lawrence. **WOMEN OF THE CHURCH.** New York: P.J. Kenedy, 1967. A study of the role of the ecclesial orders of widows and deaconesses in the early church and their decline after only a few centuries. The author believes that renewal in the church and in the convent demands that an ecclesial role be found for women again, but she does not advocate ordination to the priesthood.

Stendahl, Krister. **THE BIBLE AND THE ROLE OF WOMEN.** Philadelphia: Fortress, 1966. \$1. The author, now dean of the Harvard Divinity School, was involved in the Church of Sweden's debates on the ordination of women. This pamphlet, deriving from that discussion in 1958, deals with the pertinent biblical passages as well as what Stendahl considers the real question: To what extent do we want to play First Century Bible-Land?

World Council of Churches. **CONCERNING THE ORDINATION OF WOMEN.** Geneva: World Council of Churches, 1964. A collection of essays on biblical texts dealing with the ordination of women, a report of a WCC consultation, and comments by two Orthodox and an Anglican concerning what they see in the future of their communions.

Margaret Sittler Ermarth, **ADAM'S FRACTURED RIB.** Philadelphia: Fortress Press, 1970. Drawing on a study made for the Lutheran Church in America, Mrs. Ermarth surveys the role of women in various churches, with special attention to ordination.

Mary Lou Thompson, ed., **VOICES OF THE NEW FEMINISM.** Boston: Beacon Press, 1970. Only one chapter deals specifically with women in the church. Nevertheless, this book merits special attention here not only because it is sponsored by the Unitarian Universalist Women's Federation but also because it offers a good survey of the issues as "voiced" by an impressive variety of writers.

See also the Bibliography on p. 75 in the May 1971 S.A. Outlook.



PERIODICALS

CONCERN. May-June 1971. This special issue, prepared by the YWCA and United Presbyterian Women, is devoted completely to a six-session study guide on "Women's Liberation in a Biblical Perspective". The author, Dr. Letty Russell, is a Presbyterian minister. Single issue, fifty cents, available from Concern, Room 401, 475 Riverside Drive, New York, New York 10027.

GENESIS III. An inter-faith bi-monthly newsletter devoted to news and reviews concerning women in organized religion. For six issues beginning in May/June 1971, send two dollars to Genesis III, Box 295, Temple University, Philadelphia, Pa. 19122.

LITURGY. October 1970. This special issue of the publication of the inter-denominational Liturgical Conference has articles on women in liturgy and the church. Single issue, fifty cents; available from Liturgy, 1330 Mass. Ave. N.W., Washington, D.C. 20005.

PRESBYTERIAN LIFE. February 1, 1971. Includes comments on the woman-question by prominent Presbyterians, an in-depth interview with a young woman elder, articles on women today and in history, a study of relevant biblical texts. Single issue, twenty-five cents; available from Presbyterian Life, Witherspoon Building, Philadelphia, Pa. 19107.

ST. ANTHONY MESSENGER. March, 1971. Special issue with articles on women in the Bible, in contemporary society, and in the Catholic Church. Also interviews with women, and a man's view on women's liberation. Single copy fifty cents; available from St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio 45201. Ask for accompanying free study guide.

WORD. December 1969. Contains an article on employment opportunities for Catholic women with theological training or independent study. Available for fifteen cents from National Council of Catholic Women, 1322, Mass. Ave. N.W., Washington, D.C. 20005.

SOCIAL ACTION. April 1971. Special issue on Women in Church and Society

WOMEN'S EMANCIPATION, by Mary McLarty: the first Bertha Solomon Memorial Lecture on National Council of Women.

CHALLENGE TO WOMEN by Marie Lydia Grant, the second Bertha Solomon Memorial Lecture of National Council of Women.

(This bibliography has been mainly compiled by Arlene Swidler, managing editor of the Journal of Ecumenical Studies, Pennsylvania). ★

EDUCATIONAL CATHOLICITY

In our August issue we published a talk given by Fritz Schumacher on the Christian Economic Responsibility Today where he cautions us against the alienating economic "Machine" or "System" we have made lest it soon devour us and become a new pagan god. In the same view Ivan Illich exposes the "School" or "Education" culture to a similar analysis.

We offer this prophetic article also for the Catholic Education Council as they presently re-examine the present position and future direction of their private schools. In addition we offer it to all church private schools, be they Calvinist, Methodist or Anglican.

Ivan Illich is director of the Center for Intercultural Documentation (CIDOC) in Cuernavaca, Mexico, an educational organization devoted to discussion of ways for improving the cultural and social environment of the Latin American people. The address published here was delivered at Lima in July this year during the WCCE World Assembly.

All men need food and shelter. Other needs are less catholic. Only a century ago, a baptismal certificate was a first necessity for living in a Spanish colony. Today the offer of baptism can be rejected, you can live without one without shame while education now seems a first and universal necessity. If the world survives, this need also will soon vanish.

About one third of all people alive today preach the need for education. They admit that some people can survive without it, as others survive without shelter, but they pity those who are deprived of either. Your presence here makes me believe that most of you can be counted among these new evangelists.

All power on earth is moving into the hands of educated people. Education serves the dominant minority as a justification for the privilege they hold and claim. When challenged, the educated respond like the steward who - unable to dig, and ashamed to beg - staked his future on the value of his certificates.

At the end of the Middle Ages, people put their trust in certificates which guaranteed indulgence. In our age of waning enlightenment, people put their trust in certification stating that they possess something they call 'education'.

Education has come to mean the inverse of the living process of learning from an environment which is human, an environment in which most men have access most of the time to all the facts and tools which indeed shape their lives. It has come to mean something which can be acquired only by departing from everyday reality to consume a special commodity and to accumulate abstract knowledge about life.

Ivan Illich

Imperceptibly all countries, east and west, have adopted a system of knowledge-capitalism. Wealth is redefined in terms of hours of instruction purchased with public funds and poverty is explained and measured by the failure of a man to consume. In such a society the poor are those who lag behind others in education. The rich man, the knowledge capitalist, cannot bridge the gap which separates him from Lazarus. It is easier for a camel to pass the needle's eye than for a man who treasures such education to reacquire a world-view from the perspective of the poor.

Historically, faith in education grew in conjunction with Alchemy. Education is the Alchemist's elixir in contemporary form. It is the mystical stone whose mere touch can refine the base elements of the world. It is the procedure by which ordinary metals are forced through successive stages until they emerge as pure gold.

Bishop John Amos Comenius is rightfully regarded as a founder of modern education. A man of his time, he was conversant with alchemy and applied the concept and language of the Great Art to the refinement and enlightenment of men. He bestowed pedagogical meaning on the chemical vocabulary of progress, process and enlightenment. Today, faith in education animates a new world religion. The religion. The religious nature of education is barely perceived because belief in it is ecumenical. The Alchemist's dream that education can transform men to fit into a world created by man through the magic of the technocrat has become universal, unquestionable and beyond that, is now considered traditional. Marxists and capitalists, the leaders of poor countries and of super-powers, rabbis, atheists and

priests share this belief. Their fundamental dogma is that a process called 'education' can increase the value of a human being, that it results in the creation of human capital and that it will lead all men to a better life.

The most generous people of our age give their lives for the education of the poor. Inevitably educators can count on the support of the powerful, just as the Spanish missionaries had the support of the Crown. It is the educator, after all, who convicts the poor of incompetence. In all nations, the educated use the same ritual to seduce or compel others to accept their faith. This ritual is called schooling. All countries which belong to the UN, demand from all their citizens a minimum of 20 hours of weekly attendance during a period of at least five years. Never has an established church been so demanding. The liturgy of schooling has everywhere the same traits. Children are grouped by age. They must attend services in a sacred precinct reserved for this purpose which is called 'class'; they must perform tasks which produce education because they are determined by an ordained minister called a certified teacher; and they must progress in the grace society bestows upon them by moving from grade to grade.

SCHOOLING RITUAL

I take no issue with our teachers. They are among the most dedicated, generous and kind people. In sheer human qualities they compare favourably with any previous group of professional servants of religion. They render more diverse services than any priests before them. There is nothing which some teacher is not believed competent to teach. But what we call 'education' today is not the exchange which goes on between pupil and teacher. It is rather the bureaucratically-minded currency the institution grants its clients under the seal of the professional teacher.

The ritual of schooling contains a powerful hidden curriculum. This hidden curriculum does not depend on the teacher's intent, nor does it vary with the subject matter taught; whether communism, reading, sex, history or rhetoric. The first thing the child learns from the hidden curriculum of schooling is an age-old adage of faith corrupted by inquisition, - '*extra scholam nulla est salus*' - outside this rite, no salvation. By his mere presence in school the pupil subscribes to the value of learning *about* the world. This means that he unlearns to *take* everybody for a potential model and that he becomes incompetent at learning everything from everyday life. In school the child learns to distinguish between a world which is real and into which he will one day enter, and a world which is sacred and in which he now learns. From progressive promotion in school the child learns the value of unending consumption and the desirability of yearly obsolescent grades. From school he learns that his own growing up is socially worthwhile only because it is a result of his consumption of a commodity called education.

For generations we have tried to make the world a better place by providing more and more schooling. So far this endeavour has failed. What we have learned instead is that forcing all children to climb an open-ended ladder cannot enhance equality but must favour the individual who starts out earlier, healthier or better prepared. We have learned that enforced instruction deadens for most people the will for independent learning. Finally, we have learned that knowledge, treated as a commodity, delivered in packages and accorded the status of private property must always be scarce.

EGALITARIAN MYTH

School is suddenly losing its political, economic and pedagogical legitimacy. School is suddenly being recognized as a ritual which is necessary to make the contradictions of our society tolerable, as a process of socialization into conformity with the demands of a consumer society. School supports our society's egalitarian myth while establishing its rigorous structure of levels of dropout. The push-out is blamed throughout life for his underconsumption of pedagogical treatment.

This breakdown of schools is a hopeful sign. But it does not yet mean that those who criticize school have abandoned the Alchemist's dream. From the history of the church we know that liturgical reform alone is no guarantee of theological renewal. The breakdown of school could lead to the search for new 'educational' devices. The school shall indeed be dis-established as all other churches have been disestablished. But this dethronement could lead to an epoteosis of education for progress in which the last stated would be worse than the first.

It could lead to an enormous effort to achieve outside the structure of the school what so obviously has failed inside that structure, an effort to find more effective and more universal ways of packaging 'learning for life', and marketing it through other systems. But the net result would be the same, - we would still accept the notion that persons must be 'educated' to live by acquiring information about every aspect of the world before being allowed to face it. Such an attempt to transform the entire world into a global schoolhouse could lead to a world run by a party of all-knowing teachers. Unless the disestablishment of school leads to a society in which education is likewise replaced by an environment in which men have unrestricted access to the nature of things and the use of tools, the transfer of education from school to other institutions of a consumer society will inevitably lead to more teaching about a more alienated world.

At present schools limit the teacher's competence to the classroom. They prevent him from claiming man's whole life as his domain. The demise of school will remove this restriction and give a semblance of legitimacy to the life-long pedagogical invasion of everybody's privacy. It will open the way for a scramble for 'knowledge' on a free market, which

would lead us toward the paradox of a vulgar, albeit seemingly egalitarian, meritocracy. Unless the concept of knowledge is transformed, the disestablishment of school will lead to a wedding between a growing meritocratic system that separates learning from certification and a society committed to provide pedagogical therapy for each man until he is ripe for the ilded age. The global schoolhouse would be distinguishable in name only from a global madhouse or a global jail. Soloviev already predicted, 80 years ago, that the Antichrist would be a teacher.

HISTORY OF "EDUCATION"

We often forget that the word 'education' is of recent coinage. It was unknown before the reformation. Education of children is first mentioned in French in a document of 1498. This was the year when Erasmus settled in Oxford, when Savonarola was burnt at the stake in Florence and when Durer etched his Apocalypse, which speaks to us powerfully about the sense of doom hanging over the end of the Middle Ages. In the English language the word 'education' first appeared in 1530. This was the year when Henry VIII divorced Catherine of Aragon and when the Lutheran Church separated from Rome at the Diet of Augsburg. In Spanish lands another century passed before the word and idea of Education acquired some currency. In 1632 Lope de Vega still refers to 'education' as a novelty. That year, you will remember, the University of San Marcos, here in Lima, celebrated its sixtieth anniversary. Learning centers did exist before the term 'education' entered common parlance. You 'read' the classics or the law, you were not educated for life.

As Christians, we must bear the responsibility our churches have had in the promotion of all kinds of capitalism but especially the promotion of the knowledge-capitalism I have just described. The religion of universal and compulsory education turns out to be a corruption of the Reformation. It is our task to understand this and to point it out. Gutenberg invented a technology that could make books available to everyone. But instead of using it for this end, the book has been transformed into a professional tool, available only to the initiated at the new church. Luther made the bible available, but he also invented a method of mass-teaching: the catechism, - a programmed course of questions and answers. The Catholic Church launched the counter reformation by freezing its doctrine into a catechism of its own. The Jesuits secularized the idea and created the Ratio Studiorum for their colleges. Paradoxically, this Ratio became the curriculum in which the elites of the Enlightenment were formed. (Voltaire and his colleagues were their pupils). And, finally, today, all nation-states produce their elites for those whom the good life is reserved-by making them consume education, while the same consumption in smaller doses serves to enlighten the poor about their predestined *inferiority*.

UNIVERSAL CONSUMPTION

Let me sum up my argument: the reformers tried to spread the mystery of god's revelation about the kingdom to come. Educators now make the coming of the Earthly Kingdom depend on universal consumption of their institutionalized ministrations. The myth of universal education, the ritual of compulsory schooling and professional structure erected for the progress of the technocrat reinforce one another. Once this has been recognized, any further complicity of Christian Churches in worship of the idol of progress cannot be tolerated. Every organized Christian community must now choose among three possible policies. You can stick with schools. You can tear down schools and stick with the pseudo-religion of education. Or, you can feel called to be radical and prophetic.

1. If a church sticks with schools its policy makers will be concerned about how to increase their number, how to improve their quality and how to provide more doles for the benefit of the unschooled, such as remedial education, radio schools, technical training and the like.

Farsighted men who find themselves within a church which embarks on this policy should be mainly concerned with the increasing frustration of their educational workers.

2. A church can also choose to recognize the breakdown of schools, yet remain committed to the myth of general education as production of a consumer commodity. Such a church will argue for dis-establishment of the schools; for more equal distribution of educational resources; for protection of the unschooled against discrimination on the job or in society. All those guarantees are needed and a church which endorses them will certainly be welcomed in the company of other progressive movements.

But a church which makes this choice -- a church which recognizes the inevitable breakdown of school but does not recognize the pseudo-religious character of 'education' -- such a church will inevitably become the accomplice of a consumer-society of the future. De-schooled educational devices are merely new methods of packaging and marketing instruction about the world in a more efficient way; new forms of pre-packaged accumulation about life which must fit the shape designed and engineered by professionals, new ways of channelling to people the intangible possessions they need to conform to the demands of a consumer society. If your church does not go beyond the demand that schools be dis-established, you will become the accomplices of the Pharaoh who snares new slaves into a world which through technocratic progress grows impersonal, opaque and polluted.

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Letters to the Editor

Church Apartheid

Derrick Thema,
Soweto, Tvl.

THE RUMBLING of discontent about the socio-economic structure of the South African way of living, has extended its threatening fangs into the Roman Catholic Churches. Recently, there has been unbearable pressure from different sources purporting at a change in the White oriented ideology of apartheid.

There has been a demand for equality in many quarters as demanded by the human rights and dignity.

But let us not look beyond the summit of the sun. I will confine myself to the dissension in the South African churches. Seemingly, the churches are the epitome of the move to obliterate racial prejudice and injustices handed to the Black majority. The concept of Christianity demands equality irrespective of colour, creed or race. The whip-lashing emanations which has made clergymen unpopular with the government has culminated to a point of explosion.

But while the clergy have been enveloped in their struggle for the right of the underdogs, they have apparently, ignored the idealistic adage that charity begins at home.

While purporting for a change in the *status quo*, they have been implementing the "apartheid policy" in the churches. The Black majority have invariably being regarded as inefficient, primitive, undisciplined and has neither purpose nor direction in the management of his national affairs.

This was the cause why some Roman Catholic clergy men and laymen, disrupted the South African Roman Catholic Bishop's Conference in Pretoria.

The picketing with placards by the Black Catholics led by Mr. Drake Koka brought to pressure the fact that the Black majority in the church, have been undermined.

The delegation presented a memorandum demanding the abdication of the Archbishop the Right Reverend Hugh Boyle. They expressed their wish to have a Black Archbishop co-opted who would identify himself with the Black Catholics' problems. They accused the Archbishop of having shown no interest in the spiritual and socio-economic conditions of the Blacks. They claimed too he had been indifferent to the policy of discrimination even where some members of the clergy and laymen have been affected.

He is old and incapable of leading them, they said. They also expressed dissatisfaction about the statement he allegedly made in Australia in the presence of the Pope that if Africans were given immediate and complete control of the country, chaos would result.

"We would be hypocrites if we condemned apartheid and yet practised it in the church", they said. "Is it fair that for 170,000 whites there should be 25 bishops while for the million Black Catholics there is only one bishop?", they asked.

As a result, the delegation according to Mr. Drake Koka, sent letters to Catholics throughout the country asking for support in the demand for equality in the church.

This move, has not been motivated by hatred or resentment for the White man. But, they argued, the church must have meaning for the Africans. The delegation is determined not to rest until their demands are met.

In the wake of dissatisfaction in the Catholic churches, the Anglican church proved much more realistic in its fight for equality when Reverend R.W.M. Kgoleng of Senaoane was appointed the Archdeacon of Johannesburg Diocese of the Anglican Church. "We do not practise racial prejudice in our diocese. Blacks are appointed to positions of Archbishops and deacons wherever possible", said Bishop Stanley Carter.

One wonders which direction the storm will blow from here.●

Prof. Theo Haarhoff

Rev. Theo Kotze,
Mowbray, Cape Town.

ALL THOSE in the Cape office of the Christian Institute were very sorry to hear of the passing of that great gentleman, Professor Theo Haarhoff. He was one of South Africa's greatest sons, much admired and revered by countless students and friends.

My wife was, in the late 1930's, one of his students at Witwatersrand University and has always spoken of him with the highest regard and deepest affection. He inculcated in her and in so many of his students a reverence for true culture.

It was only a few months ago that I called at his home and was able to talk to him about our mutual concerns and hopes. He was always so clear in his opinions and so generous in his judgements.

We honour him for all he contributed to our knowledge, our faith and our hopes. ●

Missionary in an Unjust Society

Anonymous

For reasons that will speak for themselves, this article regrettably has to be published anonymously.

AFTER NEARLY 8 years as a missionary, I am leaving South Africa. As it happens I am leaving of my own accord, feeling that it is time to move on to a new field of service. However, if the Hon. T.J.A. Gerdener, Minister of the Interior, is to be believed, I might not long have retained this option. Mr. Gerdener said recently that the government would continue to deport foreign clergymen who "don't understand our way of life". And, after eight years of being involved in the "traditional South African way of life" I find that I stand in horror of this system.

I haven't always felt this way. When I first arrived in South Africa, fresh from a conservative, middle-west American background, I was really open to seeing both sides of the issue. I also felt that the road to change in South Africa was via evangelism; i.e. get enough people converted and they will automatically open their eyes and start treating those of other races in a reasonable fashion. So, my role, as a missionary, an evangelist, and as a non-South African was to get on with the job of spreading the Gospel - and forget about "politics". I don't believe this any longer - at least in the rather simplistic way I once did. Let me explain some of what has happened in the last 8 years.

For one thing, I have seen what so-called "petty apartheid" does to people. "Petty apartheid" is a phrase used mainly to describe non-legalized forms of discrimination. It really is a description of racial prejudice which manifests itself in such things as the refusal of a clerk to serve African customers until all whites have been first attended to; the reactions of white neighbours when a European has the audacity to entertain non-white guests in his home; the unconscious reference of white children to Africans five times their age as "boy" or "girl", etc..

The trouble with "petty-apartheid" and its legalized-cousin, "separate development" is that it has produced a nation of second rate citizens, into whose very psychic is implanted the idea that they really are inferior - "different" from whites. To be sure the African may rail against the system - but at night, alone in his bed, he often wonders: "Am I really inferior?".

An African friend, allowed to travel briefly to another African country, returned to South Africa glowing with a newly discovered truth - that he *was* a man, in the same way as whites were men. He was not different. He too was a human. This man, incidentally, is a highly educated, very articulate Christian, who has worked for years for missionary organisations! After his return, when referred to by a white clerk in a supermarket as "my boy", he actually reported the incident to the baffled, embarrassed manager of the supermarket.

I had begun by believing that perhaps apartheid was a viable political option (are not the Black Panthers, in asking for several southern states to develop on a black-only basis, saying this?). After 8 years I have seen over and over again how it has destroyed the "humanness" of millions of people.

A second thing that has happened in these years is that I have come to know well a few Africans and Indians - and they have been willing to share what they really feel and think. This willingness has not come quickly incidentally. A non-white does not speak out indiscriminately. His community is riddled with highly paid informers and there are adequate laws to ensure that he can be arrested because of his views, should the government so choose. This is also why the casual visitor to South Africa, or the comfortable European living in the city, is seldom in touch with non-European feeling.

Without exception, there is a deep throbbing pain felt by the non-white over his state in South Africa. He resents on every level of his being every day of his life the numerous injustices to which he is subjected. And non-white patience is wearing thin. Recently a riot occurred in Port Elizabeth, because of an increase in bus fares which cut even more deeply into the non-European's poverty-level income. But, as one minister pointed out, the fare increases were not the whole issue by any means. They were only the last straw. An African once told me: "My people are very patient. They will continue being so as long as they still have hope that the situation will change. But now they are beginning to lose that hope".

One sees this attitude reflected in little ways all the time. When non-whites are allowed to see visiting foreign sports teams compete against South African teams (which are all white), the non-whites invariably cheer for the foreign team. During the recent celebration of the ten years existence of South Africa as a republic, despite the attraction of free food, etc., non-whites largely boycotted the celebrations. When the last South African rugby tour of England was disrupted constantly by demonstrators, while the white community here fumed over the "invasion of the rights of the majority by hooligans", the non-whites silently rejoiced over every stone a demonstrator threw.

The non-European deeply resents the prevailing "myth" held by so many whites that he is a child and is to be treated as such. For example, during a question session at one of the exclusive boys schools in the country, a senior student asked the African pastor who had addressed them: "Tell me, what do the educated Africans think of us?" The Minister replied: "I will tell you the truth - by and large they hate you". The school was shocked. The boy continued: "But why? Look at all we have done for them". "That is precisely why you are hated", was the minister's response, "because you feel that the African is a child, or worse still, an animal who can do nothing for himself. You are hated because you rob my people of their humanity".

I once thought that perhaps the non-white really did prefer to go his own way and develop his own culture. I see now he is not in any sense willing to pay the gigantic price of loss of freedom in order to do this - at least in the way the South African government prescribes.

FIRE AND SMOKE

The third thing I have seen over these years is the deportation by the government of non-South African Christians on the pretext that they were politically oriented and not just involved in spreading the Gospel. I have seen individuals banned (i.e. restricted to a limited geographical region, prevented from being with more than one other person at a time, and refused the right to speak publicly by word or through articles) on the pretext of being "communists" (or at least "aiding the aims of communism"). I have seen white South African friends say; "Oh well, the government must know what it is doing" and never question the fact that the government never discloses the reasons for its actions.

At first I too thought "that where there is smoke there must be fire". But now, after having known well some of these deported/banned Christians, known their own abhorrence of communism, known that their only concern was the plight of the millions of second-class citizens, known that often their only sin was caring enough to get involved on a practical level with the non-white - I can't buy the "government knows best" line. I know that the government

was acting mainly to suppress any possible opposition to "the traditional South African way of life".

So my views have changed. Eight years ago I felt that even though apartheid may not be right, there is nothing anyone can do about it, much less a foreign missionary. So my role was to be quiet and get on with the job of spreading the Gospel - since conversion of individuals was the only possible answer. But now I have changed my views at two crucial points. First, after slowly coming to see through the web of myths and rationalizations which white South Africa throws over the whole race issue, I can no longer deny the deep horror of the whole system. It *does* destroy and degrade men - both the blacks who suffer under it and the whites who perpetrate it. There no longer seems to be two sides to the issue.

Second, I have seen that conversion to Christ does not automatically ensure that a person will start treating all men equally. For example, I have seen Christian friends pay their servant \$18 a month when they knew that the bread-line for a family in South Africa is \$94 (This is a widely published, often repeated statistic). I have seen one Christian so concerned over the fact that the migrant labour laws forcibly prevent families from living together, thus violating Jesus' statement that "no man must put asunder what God has joined together" that he drafted a letter to the Prime Minister - only to have the deacons of his Bible-believing church refuse to allow him to send it on behalf of the church, because this was "getting involved in politics". I have seen Christians refuse to hire a particular African woman as a maid because her previous employer had treated her too well and paid her too much. She would therefore expect the same treatment from them, and they preferred to hire a docile, "non-person" who would melt into the background of their home.

THE N.T. JESUS

Does this then mean that conversion to Christ is irrelevant in terms of the way people live? I think not. I still feel that it is the only non-violent answer to South Africa's problems - as long as the Jesus to whom people are called is the New Testament Jesus. All too often, people are converted only to the Jesus who saves their souls - and never know the Jesus who preached the Sermon on the Mount. And their churches - by virtue of non-involvement in the world, serve to insulate them against the disturbing presence of Christ who calls us to follow Him in *all* spheres of life. It is my feeling that the missionary who tries to remain uninvolved in life on any level, other than the spiritual, will produce converts who tend to uphold the *status quo*, and hence become part of the problem, not part of the solution. In fact, one does *not* remain *uninvolved*. By our silence we do continue to perpetuate the system.

On a practical level, this will involve several things for the missionary. First, a willingness to be deported if this is the price he must pay as a follower

of Jesus. I know that the argument is that if we get ourselves deported we accomplish nothing except making it impossible to minister to people. But the trouble with this argument is, first, that if we must preach a truncated Gospel in order to stay in a place, I wonder if unfaithfulness of this sort is not too high a price to pay? Second, this argument also assures that if we are withdrawn from one area, God's work there will suffer, and the Holy Spirit will be frustrated. Personally, I trust that God in His sovereignty will never be frustrated ultimately by the machinations of men.

This is *not* however to say that a missionary should court deportation. In fact I feel that often a missionary will do this until he gets over some of his hang-ups as to what involvement in a society such as in South Africa must entail. In South Africa, for example, what is *not* needed are yet more public statements condemning the government. No one any longer listens to these - and they will get one thrown out - at too low a price. What *is* needed is a living model of how a Christian can live in an apartheid society. A simple life lived in meaningful relationship with non-white friends, which is not made a big deal about will do far more than dozens of public statements. Life, not words, is what is called for.

Very often what is missing in a society is a foil, a model against which to judge one's life. And the missionary can provide this - especially since coming from another culture he has seen other ways to live - *if* he is willing to take the risk. The tragedy in South Africa is that all too often the missionary hides from the real problems (and, as someone once said, "there is only one issue in South Africa - race") behind the rationalization that politics and religion are two totally different spheres. He does

not see that Christ's basic command: "Love your neighbour as yourself" is impossible in South Africa if one followed consistently the policies of the government. As one African Christian put it recently: "In South Africa when one starts to live like a true Christian, you are called a communist and locked up". This tragic compartmentalization has meant that the Christian community has, by and large, not provided the model for living which is so desperately needed in this country. In fact, if anything, the missionaries (particularly evangelicals) have supported - often unconsciously I am sure - the policies of the government. In fact, I am deeply distressed by the many missionaries I have met who appear to use the "religion and politics" argument as an excuse for never being involved in a meaningful "equal to equal", friend to friend basis with non-whites. Though they might not admit it openly, they seem to be quite comfortable with government racial policies.

What is the role of the missionary in the midst of a troubled political system? I think the answer is that it is the same as the role of any Christian in any society - to live out faithfully, regardless of consequences, the whole Gospel of Jesus even when this involves going against the *mores* of a society. But all too often I feel the missionary is intimidated (e.g. by deportation or arrest) or blinded by bad theology (i.e. seeing the Gospel as involving only the spiritual side of man). And hence he does not become an agent for change within a society. He becomes an upholder of the *status quo*, at great price to the work of God's Kingdom. I say this because in many ways this was true of me. Yet, I thank God, that the disturbing presence of Christ has continued to be a driving force, moving me increasingly to new awareness. ●

Country Without A Conscience

"Democrat",
Thornton,
Cape Town.

I WISH TO pay homage to the Rev. B. Wrankmore, the Anglican priest from the Missions to Seamen in Cape Town, who is fasting for 40 days to persuade the government to order a judicial inquiry into the death of the Imam who died under most suspicious circumstances, whilst in the custody of our so-called 'Security Police' two years ago. The Rev. Wrankmore is, of course, in danger of being banned or placed under house arrest, like the Rev. Cosmas Desmond was for exposing the shocking conditions under which the Africans in the Nats' "resettlement camps" are living. Although Koornhof, the Deputy Cabinet Minister, has now admitted that the camps are terrible, and that no more camps will be established.

We celebrated the 10th anniversary of this Nationalist republic just over four months ago, but it would have been more fitting to have had a week of atonement instead, in this country which has no conscience.

How long, O Lord, how long?

(The Rev. Bernard Wrankmore, 47, is an Anglican Minister responsible for the Missions to Seamen in Cape Town. He has been described as a born idealist, a dedicated Christian and a vigorous champion of what he considers right and just. He considered the death of the Imam Hadjee Abdullah Haroun in 1969 whilst being held for questioning by the Security Police as something unright and unjust. Consequently, on the anniversary of the Imam's death, he embarked on a 40-day fast at a Moslem shrine against the slopes of Signal Hill, Cape Town. The 40 days have gone and the Rev. Wrankmore is still fasting - until the authorities institute an enquiry into the strange death of the Imam, or until the fasting padre's death intervenes. Ed.)

African Women in the Church

Lindy Myeza

Lindy Myeza is an African assistant to Mrs. Elsie Siepe, the C.I.-appointed advisor to the Women's Association of the African Independent Churches.

WOMEN IN AN AFRICAN society are generally regarded as minors because the men's cultural attitude towards them are at the root of superiority feelings. Whilst men still hark back to an older form of social organisation, whereas women through their dynamism are fast adapting themselves with great success to the new circumstances.

CHRISTIANITY

Christianity in the African society is the entrance gate to civilization. This precious gift liberates women from a former homebound existence. It emancipates the women from the submissive and inferior role and it offers a woman the opportunity to be herself and to be respected as an individual in her own right. It is in the church that women are able to express their new and strange ambitions. It is in the church that women can and have proved to be united. This we see through their impressive fund-raising efforts, because they are energetic and enterprising. They get things done; most impressive church buildings and smooth running of church affairs stand to the credit and influence of the women folk. These efforts they are able to achieve through the different church women's groups in the church which bear different names in different churches - for example the "Manyano", the "Mothers' Union", the "Church Womens' Guild" and so on.

THE CHURCH WOMEN

As soon as one thinks or talks about African women in the Church, the first impression that crosses the mind is the different church women's groups. They identify themselves with their colourful impressive uniforms which they wear with great pride and feel elevated without any apologies for lack of any social status. The role of the African woman in the Church is that of a mother. They draw the largest membership in the church. The women's groups are drawn from all walks of life, ranging from an ordinary housewife to professional women, with the ministers' wives at the head. Membership is open to married women, irrespective of age, though predominantly

older and more mature women, grandmothers or mothers of grown-up children are keen to keep their group as a preserve for middle-aged and elderly women. Although most missions make an effort to draw in the younger mothers, however, the members themselves say that they try to get the younger women to join. There is in reality a strong undercurrent to keep the "Manyano" amongst older women. They strongly object to the younger ones - yet many think that, of late, this attitude is gradually dying out. As I have previously mentioned, African women are perpetual minors, and, as such, in a society in which a woman's role as a daughter receives more emphasis than her role as a wife or mother, it would appear inevitable that a woman remains a child as long as her mother is still alive. Hence there are the senior and junior women's groups. I do not know of an example of a mother and daughter being both members of the same group irrespective of the daughter's maturity and potential leadership talents as a member of the community. Interestingly enough, we do find mother-in-law and daughter-in-law in the same church group.

By and large, "Manyano" or any church women's group membership means respectability and to be considered a real church member. One notes with great regret that women are left out when it comes to policy-making matters, yet in their own groups there are a number of rules and laws made and imposed by women's groups themselves. These laws are promulgated when the occasion arises and at the finer details keep dignity and uplift the standard of the church - for example: illegitimacy, bad language, even drunkenness as well as delinquency.

Women form the backbone of the church, yet it is very unfortunate that they are not encouraged in large numbers to preach during church services, let alone to be trained and be ordained ministers of religion. They are the moral Christian upholders and thereby uphold the women's self-respect and their sense of decency, by giving them the feeling that, after all, certain conventions are maintained and certain sanctions applied. There are groups of women, strictly organised, well-disciplined, with strong cohesion and group-belonging. Potentially women could be power-institutions and instruments for collective action. They could also command a strong economic, social, political and theological voice. This voice could be channeled to participate practically or concretely in activities measured and designed to assist their children whom they pray and cry for so much in their daily prayers. They could be interested and even put the tremendous weight of their organisation into the service of any social improvement or public cause, except that of their church.

In conclusion, it would be of great help if the status of women in the church could be elevated from that of being a minor, so that their full recognition as church members could be of great value to

See next column

EDUCATIONAL CATHOLICITY (Cont.)

3. You have a third choice. You can read the scriptures, return to the purest tradition of the Church and announce the coming of the Kingdom which is not of this Earth; the Kingdom whose mystery we are privileged to know. This choice each one of us must make if he wants to follow Jesus, and he must make it even though the Church in which he is rooted has incorporated the "progress of people" into its venerable tongue.

In the name of God we must denounce the idolatry of progress and the polluting escalation of production. We must expose the pseudo-theology of education as preparation for a life of frustrating consumption. We must remind men that God has created a good world, and has given us the power to know and cherish it without the need of an intermediary. We know — it is the experience of each of us — that man grows up and learns in the measure in which he is engaged in personal, intimate — always surprising — intercourse with others in a meaningful environment, whereas he shrinks and shrivels when he is serviced by officials. Consequently we must refuse to cooperate in any attempt to create a manmade environment in which the life of all persons would depend on their having been clients of a service organization.

It takes courage to name the price of a clean and transparent world; to state at what cost technology could be put at the direct service of the majority of the world's people, so that each person would be able to heal himself, to house himself, to move easily around his world and to learn what he wants to know. It takes courage to put technology in the hands of all by snatching it from the hands the technocrat who prides himself on providing for ever fewer persons ever more costly medicine, education, housing or transportation — all understood as commodities whose production secrets are the private lore of experts.

A world which renounces the pageant of unrestrained technocracy is a world of radical limits on consumption arrived at by agreement among a vast majority and ultimately in the interest of all. It makes no sense to propose a minimum income unless you face the need for a maximum one. Nobody can ever

the betterment and fellowship in the church as a whole. Their invaluable participation and leadership could be shared fully between church members irrespective of sex, status and age. Finally let their voice be heard, as they are the force which introduces ecumenism.●

get enough who does not know what is enough. It makes no sense to advocate minimum levels of medicine, access to tools and transport, unless you affirm the need for maximum levels of treatment, bigness and speed.

Such an anti-technocratic consensus translates into the need for voluntary poverty as it was preached by the Lord. Self-chosen poverty, powerlessness and non-violence are at the heart of the Christian message. Because they are among its most tender elements, they are also among the most easily corrupted, ridiculed and neglected. If you preach the unaltered Gospel and announce the blessedness of the poor, the rich laugh at you and the would-be rich sneer. But as never before, the Christian message is also the most rational policy in a world increasingly devoted to widening the gap between rich and poor.

CRUCIAL RESPONSIBILITY

In the liberation of the world from the idols of progress, development, efficiency, Gross National Product and Gross National Education, the Third World has a crucial responsibility. Its masses are not yet totally addicted and dependent on consumption, especially the consumption of service. Most people still heal, house and teach one another, and could do it better if they had slightly better tools. The Third World could lead the rest in the search for an environment which would be both modern and humane. Now, two worlds face each other: the Babel of Russia and the Egypt of the United States. Both are prisoners of their common idols. A third world covers the rest of the globe. It is the world of the Desert.

Even within the empires, the wasteland of slums now spreads. Egypt and Babel are impotent to save themselves. They can be saved from the tyranny of their idols only by the people who worship their nameless and living God in the desert, by those who have renounced the fleshpots of Egypt.

But by no means are all those who wander in the desert members of the People of God. Some dance around the golden calf; they establish outposts of the Empires in the middle of the wilderness. Others rebel against God's prophet, appoint their own leaders and return into the slavery which their fathers left when they despoiled the Egyptians. They regress to an alliance with Egypt. Still others cannot endure the desert. They break away from God's people, move to the East and, ultimately, like the Jews, they anoint their own king and become serfs like the other peoples of the Earth.

It is time to make known what we have come to know. It is time to announce that the liberation of the rich and the would-be rich depends on the People of God, on those whom Dom Helder has called the Abrahamic minorities, among whom Christians seem to be an exception. Liberation can come only from those who choose the desert because they have been set free.●

JUSTICE IN THE WORLD (Cont.)

innovate, and to carry out basic scientific research. There is the additional fact that productivity has an internal dynamism which works like compound interest to ensure progress, so long as the requirements of growth are met.

Nevertheless, all are familiar with cases of past exploitation contributing to present prosperity, and with multiple forms of exploitation still today of weaker nations (excessive profit margins; sometimes high profit made on capital contributed mostly by the poor nations themselves; an irresponsible repatriating of capital, low prices paid for raw materials and mineral resources, to cite only a few examples).

16. Yet another field of international justice to be examined is that of a just exchange of goods and services. The theory (condemned in *Populorum progressio*) that these exchanges must remain subject to the completely free play of market forces on the supposition that prices so determined guarantee the rights and freedom of both buyer and seller is one now generally abandoned since it is obvious that in price agreements concluded between weak and powerful nations there is the danger of injustice, if not even of economic dictatorship. In practice, the economic interests of the more powerful often succeed in imposing prices.

17. The growing gap between rich nations and poor is a fact of general knowledge. The most obvious result is that 80% of the world's resources wind up in the hands of a small minority of the world's population. So far as concerns transfer some of their wealth to the poorer nations, the industrial nations have never, for a diversity of reasons, succeeded in devoting even 1% of their gross national product to financial assistance. Furthermore, the terms on which this pitifully small sum is offered are at times so unacceptable that many people of poorer countries are disposed to do without aid altogether rather than undergo the national humiliation it may entail.

18. There is the fact of swollen budgets for war and defense (\$300 billion). Some nations adduce these budgets as the principal reason for their paltry contribution to aid. Such a situation certainly cannot fail to disturb men's consciences: astronomical sums spent for war or in anticipation of the eventual possibility of war and a derisory sum contributed to the war against world poverty.

The fact of an arms race, itself mounting today's devastating potentialities of destruction, must be considered an injustice to the millions of possible victims and to the hundreds of millions of people compelled to live under the constant dread of a third world war with the devastation it would unleash.

Efforts towards justice

19. In sketching out this picture of injustice in this world, it would not be fair to give the impression that nothing but injustice is found. We cannot list here, even in the most summary fashion, all the efforts undertaken by individuals or groups to bring about justice.

However, everyone knows from personal experience the great efforts made on behalf of minorities groups, the struggle against racism in different parts of the world, the voices raised in the fight for freedom of expression and for fairness in political trials. From all sides the cry is heard for more respect for the individual person and for the creation of new forms of institutionalized protection of human dignity.

20. Nor may we ignore the widespread efforts made to effect the right to development of individuals and peoples. If we mention in this connection the work of international organizations we do not intend thereby to exclude recognition of the efforts of other institutions, but only to bring to the attention of people the fact that development is now seen to be so worthy an enterprise of the human family that its accomplishment has been organized on an international scale. Another step in this same direction is the widening of our understanding of development to embrace beyond economic progress, the emancipation of men in unjust situations and the effort more generally to make life ever more human. Numerous lay organizations and movements, as well as the churches, have contributed to this new understanding.

The church questions itself

21. It is clear that the lay apostolate and the church's social action as well as those other movements of Christian inspiration active in the temporal order ... and they are many ... have helped effect an ever growing Christian presence in the world.

In all this effort of local churches and Christians, it is not surprising that hesitations, confusion, and even conflict arise among Christians themselves. To some, their brothers seem no longer interested in the sacred and eternal, but rather to be caught up exclusively in temporal concerns, and that sometimes even at the price of accepting conflict and violence. Others consider their brothers in the faith to be too closely tied to temporal structures and even ecclesiastical institutions with the result that they are quite incapable of discerning the changes demanded in the name of a more just society.

All these efforts, these hesitations, these attempts at solution, guided all by a virtually identical understanding of the church's universal mission, must be critically evaluated if the church is to be completely at the service of man.

22. The church, *semper renovanda*, must also examine itself on the score of justice, looking at

both its members and its institutions. In some cases, certain institutions of the church's visible organization itself seem to be on the side of the privileged classes. In all this, the good and the bad, the clear and the obscure in the different situations in which the church finds itself must be examined with an open mind and heart.

REFLECTIONS ON JUSTICE IN THE LIGHT OF THE GOSPEL

The church vis-a-vis the promotion of justice

23. With regard to the injustice existing in today's world one must not expect the church hierarchy to produce ready-made technical solutions; this does not lie within its province. Nevertheless, the church cannot be indifferent to the demands of justice, for such values of the Gospel as human dignity, universal solidarity, brotherly love, the universal destination of worldly goods are implicated (cf. Paul VI. Missionary Day of 1970). While therefore, men are free to make what choices they prefer in the area of technical decisions, these may not stray beyond the boundaries imposed by the requirements of justice. It belongs to the church to teach what these demands are for individuals as well as for peoples.

24. The church offers to all mankind a genuine collaboration in the building of universal brotherhood in which all can experience themselves to be truly brothers, one with another, and sons of the same Father. It is man that must be saved, and society that must be renewed. Man considered in his unity and totality, body and soul, heart and conscience, thought and will. For her part the church may have no worldly ambition unworthy of her mission, but must aim instead at one goal: to continue the work of Christ who came into the world to bear witness to the truth, who came to save and not to condemn, to serve and not be served (*Gaudium et spes*, 1 and 2)

25. The church of Christ is called to be the servant of mankind. She must view her service with an ever-new humility: that humility discoverable in the strength and the weakness of her pastoral role. The church is capable of feeling weak and poor because she has no access to the technical, economic or political power that proceeds by pressures. But at the same time she is able to feel strong with the strength of Christ, and of that Gospel light which illuminates life, the consciences of men and their personal and communal relations and activity.

26. In her pastoral service, the church must always remain free, with the freedom of Christ, the prophet. She may not permit herself to become subject to the pressures of whatever sort are brought to bear on her. She must not be afraid of raising her voice and of committing herself whenever the powerful brow-beat the weak. Following Christ's example, she must manifest in her life the spirit of Evangelical poverty and a constant love for the poor. Most especially must she take up the defense of poor

peoples.

Christian justice and love

27. In the Old Testament, "the justice of God" expressed God's attitude in his Covenant with Israel, that is to say, his fidelity to his promise of liberation for the chosen people. The "justice of man" signifies the attitude of the latter towards God and towards men, as a response to the posture of the God of the Covenant.

28. In the New Testament, the salvific "justice" of God reaches its fulness in the love with which He gave Christ, His only-begotten Son, for the salvation of man; Christ died and rose again to free man from sin and death. This liberation must be realized here and now, as an anticipation of the final salvation (Rom. 5:6-11; 8:31-39; Ephes. 1:1-11; John 3:16-18; 1 John 4:8-16). The Johannine formula "God is love" (*agape*: 1 John 4:8) means that God exists for us in the attitude of supreme love, realized in Christ.

29. The "justice" of man now becomes his response to the love of God in Christ; an answer that unites love of God with love of one's neighbour (Mark 12: 28-34; Matthew 22:34-40). According to St. Paul, love for one's neighbour is the synthesis and the fulness of Christian law (Romans 13:8-10); 1 Corinthians 13:13). The attitude man takes to Christ can only be realized in love for his neighbour, and indeed is identified with this (Matthew 25:30, 45). The First Epistle of St. John states emphatically that only he who loves his neighbour truly, in deeds, knows and loves God, and is really "just" (1 John 3: 10-23; 4:8, 19-21).

30. Being a true disciple of Christ means not only believing in the truth, in Christ (John 14:6), but also, and to no lesser degree, "acting in the truth" (John 3:20-21), in love and in service of one's neighbour (John 15: 10-17; 13:34). In Christianity, faith in Christ and love for one's neighbour have the same fundamental importance. Faith does not save unless it is rendered efficacious and operative in works of charity (Galatians 5:5-6, 13; Thessalonians 1:3; James 2:5-19).

31. Jesus came into the world to serve men, giving his life for the liberation of all (Mark 10:45) and to announce the good news to the poor (Luke 4:18). He taught that those who seek their security in riches do not belong to the Kingdom of God (Mark 10:25) because they do not serve God, but are slaves of their own riches (Matthew 6:24). He proclaimed that God is the Father of all men (Matthew 5:43-48; 6:9) and gave as his law the commandment to love one's neighbour (John 13:34-35; 15:12-13). The early Christians followed Christ's teaching by sharing their material goods with other members of their community (Acts 2:44-45), and sharing them in mutual help among different communities (2 Corinthians 8:1-24) and in a life of brotherly equality among all (James 2: 1-13).

32. Christian charity is betrayed if it is conveyed as something different from or added on to the duties of justice towards others. Charity is above all the *demand for justice*, that is to say the concrete recognition of each man's dignity and rights, on an individual as well as collective level. Justice is not total if it does not imply the acceptance of all that the other demands of us. Since every man is for his neighbour the concrete image of God, the living brother of Christ, in every man we meet God himself, with his absolute demand for justice and love, as response to His own "justice", which is his love for us in Christ. Thus, if Christian charity is authentic, it deepens and strengthens the sense of justice; it must be the soul of justice. The lack of sensitivity to problems of social justice reveals the absence of true Christian charity.

Christian commitment

33. In the light of the faith one must also say that all the efforts whereby men throughout the centuries have striven to better their conditions of life, to promote a more just and more fraternal human society, correspond to God's design.

All men are asked to see in their work an extension of the work of the Creator, a service to their brothers, a personal contribution to the realization of God's plan in history. The Christian message does not turn men away from the building of the world, but on the contrary makes it only a more urgent duty (*Gaudium et spes*, 34).

34. The church exhorts Christians to fulfill competently and faithfully their earthly tasks and is distressed at the conduct of those who, on the pretext of seeking the goods of the heavenly city, neglect their human tasks. In effect the Christian who fails in his earthly obligations fails also in his obligations towards his neighbour, and even more towards God Himself, and he endangers his eternal salvation.

Christians must also rest convinced that we shall find the fruits of our nature and of our efforts purified of all stains later in the new land which God is preparing for us, where justice and love will reign supreme. In the Lord's return the Kingdom will reach its fulfillment (*Gaudium et spes*, 43 and 39).

CERTAIN RELEVANT CHURCH TEACHINGS

The right to development

35. In *Populorum progressio* Pope Paul eloquently expressed what the church understands by development. Authentic development must promote every man and the whole of man. Every man, endowed with intelligence and freedom, is responsible for his own development and is the principal artisan of his growth in humanity, assuming in the process the higher values of love, friendship, and gratitude to God who is the beginning and the end of his destiny.

The duty and the right to development are not

only personal, but also communitarian: all men are called to full development.

36. During his visit to Geneva on the occasion of the celebration of the Fiftieth Anniversary of the International Labour Office, Paul VI declared; "... your legislative work must continue boldly and strike out resolutely along new paths to guarantee the common right of peoples to their integral development and to enable in each instance 'all peoples to become the artisans of their destiny' ... we must now temper the rights of strong peoples and favour the development of weaker people by creating the conditions, not only theoretical but practical, for a real international right of work at the level of the nations".

37. Some months later, on the first of August, when addressing the Parliament of Kampala, Paul VI expressed the same principle in a concise and energetic manner: "Development is truly an indisputable demand of justice".

38. Responding to the Holy Father's concern for the development of peoples, the Asian Episcopal Conference reports its determination "to commit itself to the cause of the integral development of our peoples" (see also the declarations of Medellin and Africa). In today's world situation, what is of the utmost urgency is to enable underdeveloped peoples to free themselves from the vicious circle of an inhuman existence, engendered and preserved by internal disorganization and disarticulation and external domination; in a word, these peoples must be enabled to lead human lives through their own work.

39. It clearly ensues from the church's teachings that the right to development necessarily entails the further right of peoples to take part, as active partners and on a basis of equality with other peoples, in decisions that determine their destiny and that of the whole human community.

40. The right to development, proclaimed by the church, carries with it the following consequences:

40.1. Given that underdeveloped peoples have been and to a great extent still are victims of international injustice, the aid given them by the rich nations must be conceived as an expression of international solidarity and exigency of justice. More particularly, so long as the now developed countries benefit from the transformation of raw materials sold to them by underdeveloped countries, aid must be analyzed in terms of a concrete justice which may well imply compensatory aspects.

40.2. The right to development entails a cessation of the processes of oppression that condemn weak nations to dependence. Underdeveloped peoples must be able to live from their own work; this implies the possibility of various economic transformations, including eventually industrialization. Profound changes must be brought about in the structures of the life of humanity, in particular (1) by the ex-

tinction of political domination from abroad, of economic domination and of every kind of racial or ideological discrimination, and (2) by a new organization of international trade: justice cannot accept that the prices of raw materials and of manufactured products be determined simply by the play of the law of supply and demand or by arbitrary imposition.

40.3. Once development is recognized as a right, the implication must be accepted that it can be defended (1) within each country, against domination by privileged minorities who reserve to themselves an excessive proportion of the national income and of the decisions determining the life of the country; and (2) from the outside, against domination from abroad. As long as this domination lasts, underdeveloped peoples will find themselves in a position of legitimate self-defense. The exercise of this right always involves, though in a spirit of solidarity with the whole world, the use of appropriate means—among which association among underdeveloped countries should have top priority.

41. One conclusion stands out from this overview of international justice. Justice on this level can never be fully realized until a world authority is established with the possibility and the powers to act against national egoisms when these oppose international justice; an authority invested too with the power to deal effectively with problems which today are no longer those of one single nation or of a group of closely associated nations but of a world become one planetary village.

Nothing illustrates this so clearly as the question of the just distribution of world resources and of common responsibility vis-a-vis destruction of the biosphere.

Towards justice: education and action

42. In the realization of justice in the world today, the church is conscious of the urgency of the integral human development of individuals and of peoples. This awareness is manifested by the teaching of the church's magisterium, which aims at awakening the conscience of Christians wherever they are to be found.

This awakening leads to the call to participate in the construction of a more just and more human world, a call which she concretizes in the formation of men and by lifting to pre-eminence the human factor.

43. To form men capable of committing themselves to working for justice in the world, it is even more urgent to proclaim a metanoia for the transformation of hearts and of the educational processes which form our values, and this by promoting, animating and giving life to communities of true fraternal sharing, to relations of mutual service, to acts that bear witness to the friendship existing between these communities of men as they search for integral justice.

44. If we thus emphasize the need to transform men, this will not be taken to mean that we have forgotten the need and urgency of structural transformation. "Development" according to Paul VI, "demands daring and profoundly innovatory transformations".

45. The church which shares the sufferings and legitimate aspirations of men has to offer them only what is hers - her overarching vision of man and mankind. It is a vision that embraces the dignity of the human being, the grandeur of his liberty, the rejection of all forms of slavery which, in ultimate analysis, arises from sin, and gives, finally, meaning to man's life and eternal destiny. ² That is why the church never ceases to proclaim that the fundamental aim of all development is the service of man and of all men. ³

Just as vigorously the Christian message announces the unity of the human family, universal brotherhood and the bonds of solidarity. These are the demands of Christian love, and they find their origin in the common fatherhood of God, which decreed that the world and all that is in it should be placed at the service of all men and all peoples. ⁴ We have arrived at a critical moment of human history, one that demands that the church give full force to her message. The present-day situation appears as a real challenge to Christianity. The church must appear as responsible for Christ's message to the world. But her witness (prophetic function) to the world will be useless if she does not at the same time demonstrate effectiveness in her radical commitment to the liberation of men. The church may make all the efforts in the world in defense of the truth of her message; but if she does not authenticate it by love shown in action, this Christian message will not carry the sign of credibility to men of today.

47. The church launches her appeal to all Christians *as such*, that as Christians they take up man's defense in the name of the Gospel and of Christian love. Christians are called to commit themselves to the service of each and every man so that favourable conditions for development may be created. New attitudes must be introduced into schools, universities, work-shops, factories, neighbourhood parishes, trade-unions, etc. - attitudes that should lead to energetic efforts to assure more justice and more real solidarity.

48. Every man has his role to play in the process of development. Every Christian, be he scientist, man of letters, professional, technician or worker, must be the yeast in the renewal of society and must be vitally engaged in the tragic situations that demand a mobilization of all human forces for the realization of development both for individuals and communities.

49. Youth, which is actively conscious of injustice in the world, must contribute its vital drive, its generosity and spirit to build a new world where

human dignity will be the central value, in which all peoples will be considered equal, and universal solidarity will be lived out by individual and by the communities of peoples.

50. To respond to the situation, and to create understanding and the will to act, the personalized education we have been speaking about - itself the product of a metanoia - must lead to change of mind and heart and thus to a truly vital experience. At the same time, it will awaken man's critical faculties so that he may see freshly the duties flowing from human brotherhood and make altogether his own the choices that can give new directions to society.

Education alone will make it possible for the masses to participate in social and political progress, take their destiny in their hands and realize it within the living community through their personal contribution to the common task carried out in a brotherly spirit of sharing. This education, of a pastoral nature, will pass on the Good News. It will at the same time highlight the benign action of God's Lordship over the world, while demanding from men respect for nature and man's environment, and commitment to the securing of justice, liberation and development for all peoples. It is to this that the people of God are called.

A GUIDE TO ACTION

The Synod must deal with the scandalous fact that widely the Christian message is neither known nor put into practice by the community of the faithful.

51. The Synod will have to concern itself with the effective communication of the Christian social message and the putting of it into practice within the community of the faithful.

51.1. This requires, above all, that the Synod examine whether the existing body of social teaching, the principal social documents, *Mater et magistra*, *Pacem in terris*, *Gaudium et spes* and *Populorum progressio* (to take a few examples) are either inadequately taught in Catholic schools and seminaries or simply ignored.

51.2. The Synod must help the church to become more aware of the social milieu that forms man's perception and understanding, in order that the language of her social message and her social action may be made more understandable.

51.3. Men tend to want society to do justice to them, without being much concerned about their reciprocal obligations to society. So doing they organize their lives and interests into a system which serves so unilaterally their own personal interests that these are turned into instruments of injustice. For this reason the Synod should insist that all men contribute in and through their social activity to a greater social justice.

The Synod must respond to the conviction held by all men today that he who dares to speak of justice must himself first appear just in the eyes of men.

52. Recognizing that certain members of the church and even certain institutions of the church create a scandal any time they either cease to incarnate that justice preached by Christ or accept dangerous compromises, the Synod:

1. Will appeal to all of God's People to realize in all manifestations of life their own change of heart, their own metanoia, beginning with their own institutions before demanding justice from others.
2. Will examine in this light whether certain manifestations of the life of the church at the different levels are to be questioned on the score of justice.
3. Will remind the community of Christians and its spiritual heads to raise their voices in prophetically and courageously on every occasion that justice demands.
4. Will invite the Christian community and its institutions to achieve a more generous solidarity in their activities and, in particular, in the use of material goods looking to a more effective service of all men.

The Synod will have to ask that a new effort be made on behalf of effective education for justice.

53.1. Through her means of education, both formal (schools) and informal, the church must promote that change of heart and of spirit which will produce the new man of justice. Thus, an education:

1. that puts a stop to that compartmentalization of life which effectively removes from social life all considerations of justice;
2. that supports the values of human dignity, fraternity and solidarity among men;
3. that puts a halt to the social and political marginalization of men by providing them with the instruments required to become subjects of the political processes and the masters of their own destinies;
4. that favours active commitments to justice in general and a readiness to take a stand in specific cases of injustice.

53.2 Recognizing the fact that values are learned - and that commitment grows - through action, the Synod will encourage vital commitment of church communities in action programs to fight injustice. In these initiatives leaders of the church will participate in appropriate fashion.

53.3. The Synod ought also to recognize the power the liturgy holds for changing hearts through the opportunity it affords for acknowledgement of injustice done, through the Eucharist, sign of the

unity of God's People reaching out to all men, sign too of Christ's presence in this world, and, finally through Christ the Suffering Servant who brings liberation through the renewal of hearts.

The Synod should propose and promote concrete actions of solidarity on behalf of justice in the world

54. These concrete actions, without being spectacular, will be the prophetic incarnation of Christ's teaching in the present situation of mankind and powerfully contribute to the formation of that world opinion which will be capable of wresting from men and from the secular powers the profound changes that true justice requires.

The witness thus given should serve to indicate the Synod's conviction of the importance of education in bringing about justice and human development.

All these actions and others too will have to be carried out on every level in the church: individual, family, parish, diocesan, regional and universal church.

A WORD OF HOPE

55. In the preceding paragraphs many reasons have been indicated that might cause one to despair of modern man in his march towards justice. The situation, as said, calls for a new man, one strong enough to face up to the enormity of what renewal demands: a change in life-style, a change in our way of grappling with problems, changes, too, in the perspectives from which problems are viewed. In short the call is for a new man prepared to widen his horizons and to embrace man as man and indeed the whole of mankind. If all that demands a special understanding, it also demands great virtues of self-denial, patience and sacrifice. Where then, is hope for this to be found? Not, certainly, in any secular form of humanism, but only in the hope announced by Jesus Christ, that hope which finds its first affirmation in the fact that God, by creating man, called him to transform and subdue the earth, thus making him a co-creator. If God has thus called man, He certainly has also endowed him with a nature and spiritual gifts appropriate to the accomplishment of this task. But with the intervention of sin, man's subsequent history demonstrates his power not only to create but also to destroy.

56. Wherever sin threatens the liberation and humanization of life, God sends us his Only Son to free the human heart from egoism and pride. It is precisely here, in the incarnation, that the ultimate foundation of hope for man and his universe is to be found.

57. Christ took on our nature; He lived it internally, thus showing the capacity of human nature to produce the fruits of justice. He went about doing good. He witnessed to the fact that the realization of human tasks possesses in itself religious values. It is for this reason that Christ assures us that what we do for the least of our brothers, for the poor and

the needy of this world. He, the Lord of Judgment, will consider as having been done for himself.⁶ Finally, it is in His Spirit and in His church that He offers to men the light they need, the confirmation of the values of dignity and fraternity, and the will-power to practice justice and to accept the sacrifices its realization entails.⁷ Thus, the justicemen realize in this world becomes an anticipation of their final hope. ●

NOTES

1. *Populorum progressio*, 32. See also *Gaudium et spes*, 26.
2. *Populorum progressio*, 13. See also *Gaudium et spes*, chapter 1.
3. *Gaudium et spes*, 64, 65 and 41.
4. *Gaudium et spes*, 32 and 42.
5. Cf. *Mater et magistra*, IV 231.
6. Matthew 25, 45.
7. *Gaudium et spes*, part one.

ON BEING A PERSON (Cont.)

growth group, a women's liberation and education group, and finally a black women's liberation group. The education group, among other things, looked at examples of "male-dominated structures" and noted that the University, Christian Institute and Race Relations fell into this category!

It was decided during the course that any of the women attending plus any other interested women would meet a fortnight later for an afternoon to look at the possibility of setting up action and interest groups and to co-ordinate these into an ongoing organization to work on the question of women's liberation concerns. It had also been decided to hold a follow-up week-end entitled "On Being Human in Community", involving women and men to allow for dialogue between the two groups regarding their respective needs and problems and possible ways of relating.

A feeling of most delegates was that the week-end had been a useful introduction to the question of women's identity and issues facing women, and a valuable opportunity to meet like-minded women. It also provided an opportunity to become aware of the current spectrum of ideas and viewpoints regarding women's position. The week-end was, however, too short to work at any real depth and much work still remains to be done.

It was an exhilarating experience to meet as women together, open to looking at common problems with the possibility of uniting to deal with the problems and prejudices that face us. At supper on that first Friday evening there was something of the joy and freedom among the women that is perhaps also felt by black power groups when they meet together. ●