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Fonds: Records of the Office of the President

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Washington, D.C.

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McNamara Papers

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Contacts with member countries: Vatican - Correspondence U

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VATICAN

VATICAN

- 12/70* *Archbishop Benelli*
1. 4/30/73 Monseigneur Candido Mendes de Almeida
Pontifical Commission on Justice and Peace

 - 1/7/75 Monsignor Jadot, The Apostolic Delegate (Lunch)

 2. 2/26/76 Father Andrew F. Morlion, President, International University
of Social Studies "Pro Deo"
Professor J. Trempont

 - 12/10/79 Walther Casper, Gregorian University Consortium

 - 3/21-22/80 Father General Arrupe, General of the Jesuit Order
(Rome) Vincent T. O'Keefe, S. J.
Walther Casper

 - 7/17/80 Lunch with Mr. de Larosiere and representative of the Vatican
at the IMF

 - 3 11/8/80 Pope John Paul II
Vatican

Mr McNamara

to see

see 1/27

OFFICE MEMORANDUM

TO: Files

DATE: January 23, 1970

FROM: Harold Graves *HG*~~CONFIDENTIAL~~SUBJECT: Visit of Archbishop Benelli

On January 19, Mr. McNamara received a visit from Archbishop Benelli, the deputy Secretary of State of the Vatican. The Archbishop was accompanied by Monsignor Joseph Gremillion, Secretary of the Pontifical Commission Justice and Peace, and Monsignor Marvin Bordelon, Director of the International Affairs Department of the U. S. Catholic Conference. Mr. Knapp, Mr. William Clark and Mr. Graves were present.

Mr. McNamara began the meeting by saying that the Bank was extremely grateful for the efforts being made by the Catholic Church to arouse the conscience of the rich in favor of the poor, and expressed admiration for what was being done both by the Pontifical Commission Justice and Peace and by the ecumenical committee which the Catholic Church had organized in cooperation with the World Council of Churches. Strengthening of motivation was absolutely essential; the rich countries had the resources to help the poor, but lacked the will. He pointed out that the role which the Church could play was of great importance; no other source could speak with equal knowledge and authority on this basically ethical question.

Archbishop Benelli replied that he was greatly encouraged by Mr. McNamara's remarks. The Church occasionally felt that there was a danger that its efforts would be regarded as "naive"; and it was most comforting to have Mr. McNamara's assurances about the role the Church could play. The problems of development were difficult and at times seemed insoluble; but it was necessary to have faith, and to believe that they could be solved.

Mr. McNamara agreed and cited figures from the east African countries to illustrate the massive problems presented by growing urbanization and unemployment. He observed that it was not a lack of physical resources in the high-income countries which hampered the development effort, but a lack of determination in the developed countries to use these resources; and the Church could play an invaluable role in helping to form this resolve.

Archbishop Benelli asked about what activities the Bank was carrying forward in the field of education. Mr. McNamara explained that the Bank had recently tripled the volume of the lending for education, was putting particular emphasis on training for vocations and teaching, and

President has seen

was searching for ways to bring literacy to the large numbers of youth and of adults for whom places could not be found in formal school systems. He mentioned the salient aspects of education projects being financed by the Bank in Kenya, Zambia and the Ivory Coast and Mr. Knapp explained at some length what was contemplated in the case of a very comprehensive education project which the Bank expects to be financing in Spain. Mr. McNamara concluded with the observation that, while the Bank was certainly not opposed to education for other purposes, its own concern had to be with education for development.

Archbishop Benelli appeared to be particularly interested in the television project in the Ivory Coast. Mr. McNamara had emphasized that in this case it was not enough simply to have the technical equipment; it was essential to have the relevant content. Archbishop Benelli agreed warmly with this observation, and expressed the opinion that education must be the basis of development.

Archbishop Benelli then inquired about progress being made in the third replenishment of IDA. Mr. McNamara described the time schedule which it was hoped to follow in obtaining the decisions of governments in this matter. He indicated that in the Netherlands, Canada and the Scandinavian countries, and to an almost equal degree in the United Kingdom, opinion was strongly in favor of a much higher level for the third replenishment than had been reached in the second round. He thought that the attitude of the United States and Germany, together with that of Japan, might be crucial in determining whether, in fact, a higher level would be reached; and he thought that the United States administration in the end, would come out on the right side of this question.

The Archbishop then inquired about the Bank's own search for resources. Mr. McNamara conceded that the present situation, marked by the generally high cost of money, was extremely difficult. Basically, however, he was optimistic: while the situation in some countries deteriorates, in others it improves. In the fiscal year 1969, the Bank had fortunately been able to borrow large amounts of money. Now, however, the situation in Germany, which previously had been very productive, had turned around, and the Germans were experiencing a serious deficit in their balance of payments. Nevertheless, it was possible to obtain funds elsewhere; and the Bank was turning, for instance, to the Middle East and Japan.

Archbishop Benelli asked what effect Mr. McNamara expected the report of the Pearson Commission to have. Mr. McNamara mentioned the wide attention that the report had received, and observed that it already had had an effect on the statements made by European officials on development assistance. He thought the report also would have some effect in the United States, along with the recommendations now being prepared by the Peterson Commission. Mr. McNamara summarized by saying that official

January 23, 1970

transfers to the developing countries were now about 0.40 per cent of the GNPs of the high-income countries; the Commission report, he thought, would be a factor in raising this proportion to 0.45 or 0.50 per cent within the next three years. He explained that while the Pearson Commission was quite independent of the Bank, that the Bank had spent about \$1 million in financing the Commission's work. Archbishop Benelli was visibly surprised and impressed by this figure. (The direct contribution of the Vatican to the Pontifical Commission Justice and Peace is on the order of \$60,000 a year.)

Archbishop Benelli had come into Mr. McNamara's office at 4:30; the conversation was concluded at 5:10.

cc: Mr. Demuth
Mr. William Clark

HG:ap

OFFICE MEMORANDUM

TO: Mr. Knapp

FROM: Harold Graves *HG*

SUBJECT: Benelli et al

DATE: January 19, 1970

The Catholic office here in Washington is proposing that four visitors come to the Bank this afternoon. Archbishop Benelli; Monsignor Joseph Gremillion, the Secretary of the Pontifical Commission Justice and Peace; Monsignor Marvin Bordelon, the Director of the International Affairs Department of the U. S. Catholic Conference; and Barbara Ward, Lady Jackson, who is a member of the Pontifical Commission Justice and Peace.

Whoever welcomes Benelli might wish to say a few words, expressing appreciation for the initiatives taken by the Pope in the development field, especially his encyclical of 1967, Populorum Progressio (The Development of Peoples), and the establishment of the Pontifical Commission to study problems of development and to stir the world's conscience of the world on behalf of the poor. It could also be said that the Bank has been happy and privileged to cooperate with the Church in some of this work, and looks forward to continuing this cooperation into the future; we believe that Catholic efforts can be of inestimable value in helping governments toward more effective measures for development.

The proper style of address for Benelli is "Archbishop," rather than "Monsignor" or "Your Grace."

Perhaps one question is whether Mr. McNamara, if he receives Benelli, will be willing to receive a party of four rather than seeing the Archbishop alone. I think in the circumstances, he is more or less bound to see all four: Benelli's party will be difficult and perhaps impossible to reach in the time between Mr. McNamara's arrival and the time when Benelli is due in the Bank (4:30 this afternoon). It is not necessary for me to be present, although Mr. McNamara may wish to have William Clark on hand.

Living Forward

President has seen

HG:ap

Giovanni Benelli, titular Archbishop of Tusuro, is 49 years old. He was born near Pistoia, in northern Italy, and was ordained a priest in 1922. After some years in the direct service of the Vatican, he was made archbishop and deputy Secretary of State of the Vatican in 1966. As such, he is in effect deputy prime minister of the Roman Catholic Church -- a bit more than that, actually, since the present Secretary of State, Cardinal Viot, has been in office less than a year.

Benelli has taken a particular interest in the Pontifical Commission Justice and Peace, and is regularly consulted by members of the Commission staff on questions of policy. He is keenly interested in literacy, and was for several years the Observer of the Holy See at Unesco. Among other things, he is a member of the Pontifical Commission on Social Communications (i. e., mass media) and of the Pontifical Commission on Russia (i. e., for relations with Russian churches).

Benelli understands English quite well, and speaks it reasonably well.

Monsignor Joseph Gremillion is Secretary of the Pontifical Commission Justice and Peace, established by Pope Paul in 1967 to help carry out the objectives of the encyclical Populorum Progressio. Gremillion is 50 years old, was born in Louisiana (in the parish of Alexandria), and took his bachelor's degree in sociology at Louisiana State University. His work among the poor brought him to the attention of the national hierarchy, and in the 1960s he became Director of the Socio-Economic Development Division of the Catholic Relief Services of the (U. S.) National Catholic Welfare Conference. He is well known in Catholic circles as a lecturer and writer on social problems and on economic development.

Monsignor Marvin Bordelon is Director of the International Affairs Department of the U. S. National Conference of Catholic Bishops, which has its headquarters in Washington. He is about 50 and a Louisianian; he and Gremillion have been friends since boyhood. When Gremillion went to the Vatican in 1967, Bordelon was called to Washington to become the Director of the Justice and Peace Division of the U. S. National Catholic Conference, the American counterpart of the Pontifical Commission. He was promoted to his present post a few days ago, and will continue to oversee the justice and peace work.

NEWS SERVICE

INFORMATION AND PUBLIC AFFAIRS DEPARTMENT

This news story appear on page 14 of the JAN 9 1973 issue of:

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Pope's Aide Will Visit U.S., Canada

Reuters
VATICAN CITY, Jan. 8—
Msgr. Giovanni Benelli, the
Vatican deputy secretary of
state, will visit the United
States and Canada this month
and have talks on world prob-
lems with President Nixon
and Prime Minister Trudeau,
the Vatican announced today.

The announcement said
Msgr. Benelli, 48, would leave
Jan. 12 for a 10-day visit, dur-
ing which he would also have
meetings at the United Na-
tions, the World Bank, the In-
ter-American Development
Bank and U.N. special organi-
zations.

The visit is linked to Pope
Paul's intention to help the
cause of peace and economic
development in the world,
Vatican sources said. It is also
in response to invitations from
Episcopal conferences in the
United States and Canada.

Giovanni Benelli

THE Vatican has sent to the United States, on a mission of world peace and economic development, an envoy regarded in Rome as a strong man who achieved high rank by having the taste and capacity for it.

In the view of those who know him, Archbishop Giovanni Benelli, who arrived here yesterday, became one of Pope Paul's most influential advisers by working longer and harder than anyone around him. His work in the next 10 days will include talks with President Nixon on Wednesday or Thursday and later with Prime Minister Pierre Elliott Trudeau of Canada.

If he had entered business, or professional football coaching instead of the priesthood, friends say the result would probably have been the same: today, at the age of 48, he would be in all likelihood be at or near the top of his profession.

As things are, as deputy to Jean Cardinal Villot, the Vatican Secretary of State, Monsignor Benelli is either the most important man in the Holy See after Pope Paul VI or very close behind that, depending upon who tells it.

Cicognano Yielded Power

The ailing, octogenarian former Secretary of State, Amleto Cardinal Cicognani, during his last year and a half in office surrendered most of his very great official powers to his young, dynamic deputy, who took his present post on June 30, 1967.

According to Monsignor Benelli's enemies—and he has many among those who have been seared by the flare of his impatience or offended by his precocious authority (by Vatican standards he is very young)—Cardinal Villot, appointed to succeed Cardinal Cicognani last April, is still trying to get those powers back.

Monsignor Benelli's admirers—and among them is the one who counts Pope Paul—assert that what detractors call his "ruthlessness" is merely an inflexible determination to shake up the creaking, tradition-bound Roman Curia and give the church the effective central administration it needs in the 20th century. This, they say, has involved cutting across many old prestiges and privileges and incurring the resentment of those who held them.

The August, 1967, reorganization of the Curia made the Secretary of State the Pope's prime minister, in effect, with power to oversee and coordinate the work of the other



The New York Times

A pious, but forceful envoy

Curial departments that formerly answered only to the Pope.

These powers, exercised for a year and a half largely by Monsignor Benelli, are now officially in Cardinal Villot's hands and the loyalty and deference of the junior to the senior is unquestioned.

He Knows Ins and Outs

But Monsignor Benelli has back off him 21 years of Curial service and knows every nook and cranny of the sprawling central administration intimately. Cardinal Villot's French "new boy" who was Archbishop of Lyons until two years ago when he was called to Rome to head the Congregation of the Clergy.

He is bilingual, in Italian and French, speaks excellent English and Spanish, only slightly inferior Portuguese and understands spoken and written German.

He was born May 12, 1921, one of three children of middle-class parents in the tiny

(population 56 at last census) Tuscan hamlet of Poggiole di Vernio.

After study at the local seminary, he was ordained in his village church in 1943. There followed postgraduate studies at Rome's Gregorian University and, in 1948, admission to the Vatican diplomatic service.

He held junior posts in Dublin, Paris, Rio de Janeiro and Madrid and served a year as the Vatican observer at the United Nations Educational, Scientific and Cultural organization in Paris. In September, 1966, he was consecrated a titular Archbishop and sent as apostolic pro-nuncio to the West African states.

From his UNESCO and African assignments he drew the great interest in the battle against illiteracy that is his particular sector in the church's efforts for peace and development.

When the Vatican outlined the purposes of Monsignor Benelli's trip here, it said that he would reaffirm the Vatican's interest in the many international agencies here working for peace and development, among other things. He is also to study the "promises and challenges" of American and Canadian life and see how the church is carrying out its task in the New World.

Archbishop Benelli is a short, stocky man who seems to radiate inner tension. His fringe of iron gray hair is kept close cropped on the most notable feature of his round face is a pair of alert, restless brown eyes.

He lives in a Vatican suite adjoining his office that includes a study, large living room, even larger dining room with a table that can hold 30 people, two bedrooms and two baths.

But he is not gregarious, accepts invitations, and cultivates few close friendships.

A curial associate describes him as a man whose work is his entire life.

PRESS CLIPPING SHEET

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MEMORANDUM FOR THE RECORD

Visit of Sn. Mendes, April 30, 1973

Sn. Mendes mentioned that he was a member of the Pontifical Commission on Justice and Peace, a 16-member body of which Lady Jackson is also a member. He complimented Mr. McNamara on his speeches during 1972 and mentioned especially that The Vatican had taken his words in Santiago into account. The Church needs a scientific underpinning for its policies in poverty and other fields. Mr. McNamara's moral stand on income distribution had been very important and The Church would like to partake in the technical background. In fact Sn. Mendes said that the speeches by The Vatican at Santiago and Stockholm closely followed Mr. McNamara's thoughts. He feels that The Church needs more technical competence in statistical background material, particularly for a study of the population problem. He emphasized, however, that The Church should not be forced into a position rapidly on this issue, not even perhaps for the Population Year 1974.

Sn. Mendes had spoken to the General Secretary of the Pontifical Commission who had agreed with him, as had others, that a meeting this year between Mr. McNamara and The Pope would be a very important and useful event. It would provide an avenue for support of Bank activities by The Vatican, an exchange of information and ideas, avoiding the bureaucracy of The Holy See. The Pope does not make invitations (after the unfortunate experience with the meeting with Golda Meir) but Sn. Mendes asked Mr. McNamara's reaction. He emphasized again how important he felt that the income distribution issue may be to provide an enlargement of The Church philosophy which by implication could further the cause of realistic thinking on population.

Sn. Mendes saw mainly three effects of Mr. McNamara's meeting with The Pope. First would be a symbolic value of making the two institutions approach each other, mainly to stop a process of hardening of positions in The Church. Secondly concerns for the issues of income distribution, environment and population could be broadened and spread into other organizations related to The Church. Thirdly there may be a possibility to achieve a common stand on the issue of income distribution which had contributed so much to creating a discussion in countries such as Brazil, which had previously ignored the problem.

Sn. Mendes said that he had had very fruitful discussions with the Bank's staff, particularly Mr. Baldwin.

Mr. McNamara said that he would be willing to go to The Vatican even if it meant a special trip. He suggested a time either before or after the Bank's Annual Meeting. To achieve a symbolic value, the visit would need some planning. He emphasized the importance of The Church as an institution and said that The Church, by opposing population work, had weakened itself in other fields. Another possibility would be to schedule the visit some time in November. He asked Sn. Mendes how the question should be handled.

Sn. Mendes said he would speak to the General Secretary and expressed enthusiasm at a September date when many of the people of importance in The Church would be present in The Vatican. He even suggested Mr. McNamara addressing a group there.

Mr. McNamara suggested that Sn. Mendes speak to or read some of the works of Mr. Roy Jenkins, who had expressed well the ideas of the 1970s as a decade of inequality. Mr. McNamara mentioned the example of an agricultural project in Yemen, a country where infant mortality is 50% and life expectancy somewhere 30 and 40 years.

Sn. Mendes returned again to the hope that the Bank could help The Vatican to rationalize its approach to the issues discussed. He mentioned the idea that the

President has seen

Bank might issue a "Limits to Growth" statement on ecology and hoped that the cooperation could lead to mutually supporting statements at a future UNCTAD IV.

It was agreed that Sn. Mendes would write either to Mr. McNamara direct or to Mr. Stern, suggesting a plan for the visit and future cooperation.

AL
May 7, 1973

OFFICE MEMORANDUM

TO: Files

DATE: February 27, 1976

FROM: William Clark *WCL*

SUBJECT: Visit of Father Morlion and Professor
Tremont

Father Morlion accompanied by Professor J. Tremont met with Mr. McNamara at 6 p.m. on February 26. They had been recommended by Norman Cousins.

The two men run an international university in Rome for Social Studies; it describes itself as "an instrument of the American Council for the Promotion of Democracy under God". The Princess de Braganza wished to deed them money for their work.

But the Princess' funds were left to her by her father, the last King of Portugal, and the State of Portugal disputed their ownership. The amount involved was over \$200 m. and consisted of jewels, art treasures, property etc.

Their question was whether the Bank could bring pressure to bear on the Portuguese Government to settle at least a part of the money on the Princess who would give it to the University for education of the people.

Mr. McNamara explained the difficulties and Mr. Clark suggested that they might make contact with Lady Jackson who had a great interest in the welfare of Portugal.

Father Morlion spoke very warmly of Mr. McNamara's speeches and said he hoped he could deliver one some day in Rome. Mr. McNamara gave his customary response about long future dates.

This all sounds ludicrous, but I felt that both men were somewhat other worldly but neither fools nor certainly knaves. They had a deep conviction that if the people were not educated they would stumble from tyranny to tyranny. This danger is greatest in Southern Europe.

WDClark:sf

3

OFFICE MEMORANDUM

TO: Files

DATE: December 2, 1980

FROM: M.P. Benjenk *MB*SUBJECT: Mr. McNamara's Visit to Rome, November 7-8, 1980

Mr. McNamara visited Rome November 7-8 for conversations in the Vatican, including an audience with the Pope. He was accompanied by Mr. Benjenk. The contacts with the Vatican consisted of three meetings: (i) conversation at the Vatican with the President of the Pontifical Commission for Peace and Justice, Cardinal Gantin, and the Secretary of the Commission, Father Jan Schotte; (ii) a private dinner with the Cardinals Baum (in charge of Catholic education) and Caprio (in charge of the management of Vatican properties) and (iii) the private audience with Pope John Paul II.

1. The Pontifical Commission for Peace and Justice.

Cardinal Gantin opened the meeting by saying that he was happy to welcome Mr. McNamara and have this preliminary meeting in advance of the audience with the Pope. Mr. McNamara replied that he was looking forward to his conversation with the Pope and had been particularly impressed by the Pope's speeches in Brazil and Mexico, in which he characterized the Church as being "The Church of the Poor". It was particularly appropriate at the present time for an influential institution like the Catholic Church to "sponsor" the poor in view of the very grave economic difficulties that would beset the world in the next few years. While the developed countries would suffer inconvenience the developing countries would suffer severe deprivation. This was particularly true in Africa where the growth rate was likely to be negative. Mr. McNamara felt that there was a tendency in the developed countries to turn away from the poor countries and more towards their own problems. Recent elections in western countries had shown a tendency in that direction, namely a trend towards selfishness. The same thing might be happening in the developing countries where the leaders might neglect problems of internal equity in view of the general economic difficulties.

Cardinal Gantin and Msgr. Schotte thereupon explained the function of the Pontifical Commission, which has twenty-four members. This Commission shared some of the worry and concern about the matters which Mr. McNamara had mentioned. The basic task of the Commission was to keep contacts with the Church hierarchy, and particularly the Bishops, and through them with the rank and file of the Catholic communities in order to better understand the situation in each particular part of the world. The issues of development had now become matters of great concern to Catholic universities, whose research departments more and more dwelt on these matters. The Commission also had as its function to inform the Pope of developments reported to them by the Church hierarchy. Basically,

*File in
Memos of
Conversation
Nov 8*

however, the task of the Commission was an evangelical one and was exercised through the Bishops without interfering with their authority with the Faithful. The problems of the developing countries were very serious and it was part of the Commission's task to see that Catholics became conscious of them. This was a slow process but a continuous one, and was one of the matters emphasised in the Church's educational efforts. The Commission was not only interested in large efforts to help the poor countries but also in small individual actions bearing in mind that people were turned off from too much governmental interference.

Mr. McNamara suggested a number of ways of cooperation with the Church in particular in areas of education, and in exchange of data on development matters. Cardinal Gantin welcomed this suggestion and it was agreed that Mr. Benjenk and Msgr. Schotte would in the future have further discussions in order to pursue the matter. An aide-memoire on the Bank's work and possible cooperation with the Vatican was left with the Commission.

2. At the private dinner with Cardinals Baum and Caprio the latter related his experiences in the Far East and South Asia where he had been an Apostolic Delegate for a number of years. The conversation then turned to the general attitude in the West towards developing countries, and Mr. McNamara gave his view of the present tendencies of public opinion (see above). The conversation then turned to the population problem and the Cardinals explained to Mr. McNamara that the Church was keenly aware of the problems raised by increasing populations and stood for "responsible parenthood". This meant that people were not encouraged to have as many children as they wanted but quite the contrary. The Church, however, insisted that "natural" methods of contraception should be used, and believed that these had recently been sufficiently perfected to be quite adequate for the purpose. They mentioned examples given by Mother Teresa of Calcutta at the recent Synod of Bishops of successful family planning programs acceptable to the Church.

3. The audience with Pope John Paul II lasted for thirty-five minutes and was very cordial throughout. Mr. McNamara explained the task of the World Bank and how it served 2½ billion people in the world, of whom 800 million were in absolute poverty. He once again emphasized the tendency towards inward-lookingness in the industrialized world, and told the Pope that the Bank's position on helping to eradicate poverty was very much along the lines of the speeches of the Pope in Brazil and Mexico. The Pope commented on his own visits to the developing world including Africa. He agreed that there was a tendency to selfishness in the richer countries, and that this equally applied to the well-to-do in the poor countries. He felt that the poor countries often become

objects of dispute between the major powers and had frequently been exploited by multinational corporations, who were anxious to acquire the raw materials of the Third World. He expressed interest in the work of the Bank, on which he had been briefed as a result of the previous day's conversation between Mr. McNamara and the Peace and Justice Commission. Mr. McNamara asked the Pope to make a special appeal to both the rich and poor countries to concentrate on the problems of poverty. He said there was no leader in the Western World who could make such an appeal other than the Pope. He suggested that the issue of development and poverty might be the subject of a future encyclical. He had also suggested to the Peace and Justice Commission that cooperation on educational matters between the Vatican and the Bank should take place. The Pope ended the meeting by saying that he was very grateful for the suggestions that Mr. McNamara had made and that a great deal of thought was being given to the matters which he had raised.

MPBenjenk:sf

Sept. 29, 1980

Dear Bob,

William has suggested that a few informal notes about the Vatican might be of use to you. I'm afraid I am not at the moment in very close touch because my various operations have kept me from my usual regular contacts but as a member of the Pontifical Commission for Justice and Peace I receive a great deal of written information and some of it is, I think, helpful and useful.

I do believe that you have a wholehearted supporter in the Pope in your efforts to get aid to the poorest further up the agenda of the wealthy states (is it even on that agenda, I wonder). His speeches in Brazil were as forthright as the World Bank's own disclosure that the distribution of income was actually worsening in a growing economy. He has pleaded everywhere for the rights and dignity of poor citizens, for a larger share in the results of their work, for land reform, for the rights of Indians, for policies to offset urban inflation and unemployment. There is hardly an issue the Bank's Reports have underlined in the area of basic needs that the Pope has not repeatedly underlined, too. I am sure he would be very satisfied if you were to make some mention of this fundamental commitment.

In fact, in his special message to the UN General Assembly last month -- no, earlier this month -- he asked for a one percent transfer of GNP from the wealthy nations now which is after all, the Brandt target for 2000! I fear his Catholic flock, especially in the United States, are able to disregard these radical suggestions but they show where the Pope's own convictions lie. It is up to the faithful to get over their greed and fear and become genuine pressure groups for the poor of the world.

You will find, I imagine, nothing helpful on the side of direct means of limiting population growth. But we shall know more about this after the present Bishop's Synod. Since social justice is the only certain way of stabilizing family size, the chief thing is to encourage the Church to use its influence to support the Pope's total commitment to a better life for the poor. Literacy, nutrition, clean water, women's education -- these are the routes to smaller families -- here you and the Pope can be at one! The chief thing, in these days of confusion and disorder, is for both of you to get the message across.

Forgive two pages of my handwriting but I think this should be confidential.

With much love,
Barbara

P.S. Just one more thought - could you interest the Pope in the Brandt Report and perhaps in seeing Willy Brandt? Most of its recommendations are in accord with papal teaching and if there is to be an economic summit early next year, the Pope's interest and support could do no harm!

Mr. McNamara

September 9, 1980

Munir Benjenk

Your November 8th Visit with the Pope

Jack Maddux and I have discussed the various issues you may wish to raise with the Pope, and believe that the following points might prove to be particularly useful:

1. (As an opener to the conversation) You were gratified and impressed that the Holy Father stressed in his recent visit to Brazil that the Church wished to be identified as "the Church of the poor" and that it was deeply committed to doing whatever it properly could to assist the poor to achieve a just and decent standard of living. From a secular, but non-political, point of view, the World Bank is committed to precisely the same objective. It is your personal hope that His Holiness' Papacy will be uniquely characterized by this concern for the reduction and ultimate elimination of absolute poverty. That issue will need particularly strong international support over the next two decades.

2. A brief sketch of the Bank's projections for the 1980s, pointing up the various serious economic adjustment problems the developing countries must confront, made more difficult by the low rates of growth in the OECD countries. The temptation will be strong -- in both the poor and rich countries alike -- to push aside and postpone anti-poverty programs in a period of budgetary restraints. But structural adjustments, as necessary as they are, must not be financed at the expense of the poor. The Holy Father's speaking out in this matter in defense of the just cause of the poor is immensely important. You hope that he might enlarge on what he wrote in his first encyclical, Redeemer of Mankind, and devote an entire future encyclical to international development issues.

3. You would hope that the Church with its extraordinary intellectual and moral resources might contribute in additional ways to the international development task:

- a) Through more research in the Church's worldwide universities, seminaries, and institutes on the problems of economic and social development, with the objective of finding solutions that are feasible, practical, and replicable on a large scale.
- b) That the Church use its influence in developing countries to urge governments to address the problems of the absolute poor by assisting them to enhance their productivity and by assuring them more equitable access to essential public services.
- c) And that in the developed countries the Church exert its influence to educate and persuade the people and their governments to address more intelligently their relations with the developing countries, both on moral grounds, and on the basis of mutual interest.

4. Finally that the Bank would be very willing to support the Church's efforts in these matters through the supply of development information, data, teaching materials,

EDI courses for appropriate Church officials, and through other mutually acceptable means. Perhaps the Holy Father could designate a Vatican official through whom this matter could be further discussed.

If you find these points acceptable -- or indicate others you think more appropriate -- Jack will draft a brief reply to the Apostolic Delegate's letter for your signature.

JLMaddux:mwm

represents simply a refusal to subsidize certain protected conduct. A refusal to fund protected activity, without more, cannot be equated with the imposition of a "penalty" on that activity.

²⁰As this court in *Maher* observed: "The Constitution imposes no obligation on the (government) to pay the pregnancy-related medical expenses of indigent women, or indeed to pay any of the medical expenses of indigents." 432 U.S., at 469.

²¹Since the constitutional entitlement of a physician who administers medical care to an indigent woman is no broader than that of his patient, see *Whalen v. Roe*, 429 U.S. 589, 604, and n. 33, we also reject the appellees' claim that the funding restrictions of the Hyde Amendment violate the due-process rights of the physician who advises a Medicaid recipient to obtain a medically necessary abortion.

²²The remaining named appellees, including the individual physicians and the New York City Health and Hospitals Corp., did not attack the Hyde Amendment on the basis of the free-exercise clause of the First Amendment.

²³The named appellees sued on behalf of the class of "women of all religious and non-religious persuasions and beliefs who have, in accordance with the teaching of their religions and/or the dictates of their conscience determined that an abortion is necessary." But since we conclude below that the named appellees have not established their own standing to sue, "(t)hey cannot represent a class of whom they are not a part." *Bailey v. Patterson*, 369 U.S. 31, 32-33. See also *O'Shea v. Littleton*, 414 U.S. 488, 494-495.

²⁴For example, in *Board of Education v. Allen*, 392 U.S. 236, 249, the court found no free-

exercise violation since the plaintiffs had "not contended that the (statute in question) coerce(d) them as individuals in the practice of their religion." (Emphasis added)

²⁵An exception to this statement is to be found in *Reynolds v. Sims*, 377 U.S. 533 and its progeny. Although the Constitution of the United States does not confer the right to vote in state elections, see *Minor v. Happersett*, 21 Wall. 162, 178, *Reynolds* held that if a state adopts an electoral system the equal-protection clause of the 14th Amendment confers upon a qualified voter a substantive right to participate in the electoral process equally with other qualified voters. See, e.g. *Dunn v. Blumstein*, 405 U.S. 330, 336.

²⁶Although the matter is not free from doubt, the district court seems to have concluded that teen-age women desiring medically necessary abortions constitute a "suspect class" for purposes of triggering a heightened level of equal-protection scrutiny. In this regard, the district court observed that the Hyde Amendment "clearly operate(s) to the disadvantage of one suspect class, that is to the disadvantage of the statutory class of adolescents at a high risk of pregnancy..., and particularly those 17 and under." The "statutory" class to which the district court was referring is derived from the Adolescent Health Services and Pregnancy Prevention and Care Act, 42, U.S.C. Sec. 300a-21 *et seq.* (Supp. II 1979). It was apparently the view of the district court that since statistics indicate that women under 21 years of age are disproportionately represented among those for whom an abortion is medically necessary, the Hyde Amendment invidiously discriminates against teen-age women.

But the Hyde Amendment is facially neutral as to age, restricting funding for abortions for women of all ages. The district court erred, therefore, in relying solely on the disparate impact of the Hyde Amendment in concluding that it discriminated on the basis of age. The equal-protection component of the Fifth Amendment prohibits only purposeful discrimination, *Washington v. Davis*, 426 U. S. 229, and when a facially neutral federal statute is challenged on equal-protection grounds, it is incumbent upon the challenger to prove that Congress "selected or reaffirmed a particular course of action at least in part 'because of,' not merely 'in spite of,' its adverse effects on an identifiable group." *Personnel Administrator of Mass. v. Feeney*, 442 U.S. 256, 279. There is no evidence to support such a finding of intent in the present case.

²⁷We address here the constitutionality of the most restrictive version of the Hyde Amendment, namely, that applicable in fiscal year 1976 under which federal funds were unavailable for abortions "except where the life of the mother would be endangered if the fetus were carried to term." Three versions of the Hyde Amendment are at issue in this case. If the most restrictive version is constitutionally valid, so too are the others.

²⁸In fact, abortion is not the only "medically necessary" service for which federal funds under Medicaid are sometimes unavailable to otherwise eligible claimants. See 42 U.S.C. Sec. 1396d (a)(17)(B) (inpatient hospital care of patients between 21 and 65 in institutions for tuberculosis or mental disease not covered by Title XIX).

Favela Vidigal — Pope's Visit

Church of the Poor in Brazil

"The church in the Brazilian land wants to be the church of the poor," Pope John Paul II said when he visited the favela Vidigal, a slum area of Rio de Janeiro. In Vidigal, the gold ring that he has worn since his election was given away by the pope to the pastor of a poor parish. In a speech he made in Vidigal, Pope John Paul described the church of the poor. And he spoke of the obligations of those who possess a greater share of the world's goods. "A society that socially is not just and that does not try to become so has its future in danger," he said. Decision-makers should do everything so that the life of each person in the nation "may become 'more human,' more worthy of man." The pope's visit to Vidigal attracted great public attention because as he walked along the street he visited with people, asking how many people lived in each of the houses. He even paid an impromptu visit to a woman in her home. Here is an NC News

translation of the formal remarks the pope made July 2 in Vidigal on the third day of his 13-day visit to Brazil.

1. When Jesus climbed the mountain and began to proclaim the teachings we all know as the Sermon on the Mount to all the people about him, the beatitudes flowed from his lips before anything else. The first of them proclaims: "Blessed are the poor in spirit, because theirs is the kingdom of God" (Mt. 5:3).

There is only one mountain in Galilee where Christ uttered his beatitudes. However there are so many places all over the world where the same are announced and heard.

Many are the hearts that do not cease reflecting on the meaning of those words said once and for all. They do not cease meditating on them. Their only wish is to practice them

with all their heart. They try to live these beatitudes in their truth.

On Brazilian soil there are certainly many places like that. And here there were and are many, many of these hearts.

When I thought about how I should present myself to the inhabitants of this country which I am visiting for the first time, I felt it my duty to present myself above all through the teaching of the eight beatitudes. I felt the wish to talk about these to you, people of Vidigal.

Through you I also would like to talk to all who in Brazil live in the same conditions. Blessed are the poor in spirit.

2. Among you are many poor. **The church in the Brazilian land wants to be the church of the poor.** She wishes that in this great country the first beatitude of the Sermon on the Mount may be fulfilled.

The poor in spirit are the ones

who are more open to God and to "God's wonders" (Acts 2:11). They are poor because they are always ready to accept this gift from heaven which comes from God. They are poor in spirit, those who live knowing that they have received all from God's hands as a free gift and who appreciate everything they receive.

They are constantly thankful, they unceasingly repeat: "All is grace, thank our Lord God." At the same time, Jesus says of them that they are "pure of heart," "meek."

They are those who "hunger and thirst for justice." They are frequently "the afflicted." They are those who are "peacemakers" and "persecuted for justice's sake."

They are, finally, the "merciful" (cf. Mt. 5:3-10). In fact the poor, the poor in spirit, are more merciful. For that reason hearts open to God are more open to men. They are ready to help and to be useful. They are ready to share what they own. They are ready to welcome a widow or an abandoned orphan.

They always find one more place in the midst of the limitations they live in. And even so they always find some food, a piece of bread on their poor table.

Poor, but generous. Poor, but magnanimous. I know there are a lot of people like that among you here, to whom I am addressing my words, and in other parts of Brazil as well.

3. Do Christ's words about the poor in spirit perhaps make one forget about injustices? Do they allow us to leave unsolved the different problems raised by the whole of the so-called social problem?

Problems that remain in human history assume different forms at different moments of history and their intensity depends on the dimension of each society in particular as well as the proportion of continents, the whole world in a word. It is natural that these problems assume their own dimension in this land, a Brazilian dimension.

Christ's words calling the "poor in spirit" happy do not claim to suppress all these problems. On the contrary, they make them more evident, focusing them upon this most essential point, man, the human heart, every man without exception, man in regard to God and at the same time in regard to other men.

Does not being poor in spirit precisely make a man more open toward others, that is, toward God and his fellow man?

Is it not true that this beatitude of the "poor in spirit" also contains a warning and an accusation?

Is it not true that it tells the ones who are not "poor in spirit" that they are out of God's kingdom and

that the kingdom of God is not and never will be shared by them? Thinking of these "rich" men who are closed to God and to mankind, without mercy, did not Christ say in another passage, "Woe to you" (Lk. 6:24)?

"Woe to you." These words sound severe and threatening, especially in the mouth of Christ, who always spoke kindly and gently and who used to repeat, "May God bless you." However, he will also say, "Woe to you."

4. All over the world the church wants to be the church of the poor. The church in Brazil also wants to be the church of the poor, that is, she wants to draw out all the truth in Christ's beatitudes and especially this first one: "Blessed are the poor in spirit." She wants to teach this truth and practice it, as Christ came to do and to teach.

The church also wants to draw out all that in the teaching of the eight beatitudes refers to each man: the poor, the one who lives in penury, the one who lives in abundance and well-being and, finally, the one who has an excess and has more than he needs. The same truths of the first beatitude refer to each one in a different way.

"So those who have a superabundance should avoid closing in on themselves in attachment to their riches, a spiritual blindness. May they avoid this with all their strength."

The church tells the poor, the ones who live in misery, that they are particularly close to God and his kingdom, but at the same time she tells them that it is not permissible for them and their families — for anyone — to be reduced arbitrarily to misery.

It is necessary to do everything licit to assure oneself and one's family whatever is necessary for life and maintenance. In poverty it is above all necessary to keep human dignity and also that magnanimity, that openness of heart toward others, that readiness which precisely distinguishes the poor, the poor in spirit.

To those who live in abundance or at least with a certain well-being, for which they have the necessities (even though they may not save), the church who wishes to be the church of the

poor says: "Enjoy the results of your work and of rightful industry, but in the name of Christ's words, in the name of human brotherhood and of social solidarity, do not stay closed in yourselves."

"Think about the poor. Think about the ones who do not have what is needed, the ones who live in chronic want, who suffer hunger. Share with them. Share in an organized and methodical way."

May abundance never deprive you of the spiritual fruits of the Sermon on the Mount or separate you from the beatitudes of the poor in spirit.

And the church of the poor says the same, with greater force, to those who have an excess, who live in abundance, who live in luxury. She tells them: "Look around you a bit. Does it not hurt your heart? Do you not feel the stings of your conscience for your surplus and abundance? If not, if you only want to 'get' more and more, if your model is profit and pleasure, remember that man's value is not measured by what he owns but by what he 'is.'"

So someone who has saved much and thinks that everything in life is reduced to that should remember that he might be worth much less than some of those poor people, that in his soul and in God's eyes maybe he is "much less of a man" than they.

The measure of wealth, money and luxury is not the same as the measure of the real dignity of men.

So those who have a superabundance should avoid closing in on themselves in attachment to their riches, a spiritual blindness. May they avoid this with all their strength. May all the gospel truth be with them, especially the meaning of these words: "Blessed are the poor in spirit because theirs is the kingdom of heaven" (Mt. 5:3).

May this truth upset them.

May it be a continuous warning and challenge to them.

May it never allow them for even one minute to become blinded by selfishness and the satisfaction of their own desires.

If you have a lot, if you have a great deal, remember that you must give a lot, that there is much to give. And you should think how to give, how to organize all socio-economic life and each of its sectors so that this life will tend toward equality among men and not toward an abyss among them.

If you know much and you are of high social rank, do not even for one minute forget that the higher you are, the more you should serve. Serve others.

Otherwise you will find yourselves in danger of keeping

yourselves and your lives from the field of the beatitudes and in particular from the first one: "Blessed are the poor in spirit."

The "rich" who, by means of their wealth, do not stop from "giving themselves" and "serving others" are "poor in spirit" as well.

So the church of the poor speaks first and above all of man. To each man and so to all men. She is the universal church, the church of the mystery of the incarnation, not the church of one single class or one single race.

She speaks in the name of her own truth. This truth is realistic. We should take into consideration each human reality, each injustice, each tension, each conflict. The church of the poor will not serve anything that causes tensions and makes strife among men explode.

The only fight, the only one that the church will serve, is the noble one for truth and justice, the one for the real good, the one where the church is at one with each man.

On this road the church fights with the "sword of truth," without abstaining from encouraging as well as warning, sometimes in a very severe way (as Christ did). Very often she even threatens and shows the consequences of hypocrisy and evil.

In this evangelical fight the church of the poor will not serve immediate political purposes or power struggles. She tries at the same time with great care to ensure that her words and actions are not used for that purpose, that is, "instrumentalized."

The church of the poor speaks to "mankind," to each and to all men. At the same time she speaks to society as a whole and to different social levels, to different groups and professions. She speaks to systems and to social structures, both socio-economic and socio-political.

She speaks the language of the Gospel, explaining it in light of human knowledge but without introducing strange, heterodox elements contrary to her spirit. She speaks to everybody in the name of Christ, as well as in the name of man, particularly to those for whom Christ's name is not everything, does not express all the truth about man that this name contains.

So the church of the poor speaks like this: You, particularly the ones who have power in decision making, you, on whom the world situation depends, do everything so that the life of each man in your country may become "more human," more worthy of man.

Do everything so that at least gradually the abyss that divides the few

"excessively rich" from the great multitudes of poor, those who live in want, may disappear.

Do everything so that this abyss will not grow but shrink and tend toward social equality, so that the unjust distribution of goods will give way to a more just distribution.

Do it out of consideration for each man who is your fellow man and your fellow citizen. Do it out of consideration for the common good of all. Do it for yourself. Only a socially just society, one that strives to be ever more just, has a reason to exist. Only such a society has a future ahead of it.

A society that is not socially just and that does not try to become so has its future in danger. Think, then, about the past and look at it nowadays and plan a better future for your whole society.

All this is included in what Christ said in his Sermon on the Mount, in the context of this single sentence: "Blessed are the poor in spirit, because theirs is the kingdom of heaven."

Dear brothers and sisters, with this message I renew my feelings of deep affection, and as a pledge of God's blessing for you and your families, I give you my apostolic blessing. □

Brazil's Future: Peace or Violence?

"Anyone who reflects on the reality of Latin America, as it presents itself at this moment, is led to agree with the statement that the realization of justice on this continent faces a clear dilemma: Either it will come through profound and courageous reforms, according to principles that express the supremacy of the dignity of man, or it will come — but without lasting result and without benefit for man, of this I am convinced — through the forces of violence. Each one of you must feel that he is being challenged by this dilemma." That remark July 6 by Pope John Paul II in Salvador da Bahia, Brazil, was flashed around the world and became perhaps the most-quoted comment by the pope during his first week in Brazil. He was speaking to thousands of educators, business and political leaders, intellectuals, labor leaders and others gathered in Salvador's Vila Nova Stadium under the heading, "Builders of a Pluralistic Society of Today's World." In his remarks he spoke, as he has done before, of the need to focus on

the dignity of the human person as the center of all social activity. But he warned against Marxism and the class struggle as a solution to the problems of a nation such as Brazil. He also encouraged the people to reject violence as a means of resolving problems. He addressed various groups in society, asking them to shoulder responsibility for the future of society. He said, "It depends on each and every one of you whether the future of Brazil is to be a future of peace, whether Brazilian society is to be life together in justice." An NC News Service translation of the pope's address follows.

Dearest brothers and sisters,

1. Here I am in your city, which hangs, magnificent, over the Bay of All Saints. It is with immense joy that I contemplate you gathered in this numerous assembly at this stadium.

I greet your cardinal, Avelar Brandao Vilela, his coadjutor archbishop, his auxiliary bishop and his

closest collaborators. I greet the state and city authorities. I greet the priests, and men and women religious here present. I greet this multitude, in which I see very dear sons and daughters. I search your faces one by one, I grasp your hands and offer you an embrace. In the church we are not a shapeless and faceless mass, we are not impersonal and unknown, one to the other. We are the people of God. We are loved, one by one, by the Father, in the Son, through the Holy Spirit. We are persons capable of responding to the appeal of this God's everlasting love. He has known us always and predestined us to conformity with the image of his Son. He called us, he justified us and he glorified us (cf. Rom. 8:30). So, we are brethren, we love each other and form one single body.

I salute you, people of God who are in Sao Salvador da Bahia. I greet this church, which is eternally loved by the Lord, I greet it with the words used by St. Paul, which the liturgy makes its

Cardinal Bernardin Gantin

Pres. of Pontifical Commission for Justice & Peace

The son of a black railroad worker, Cardinal Gantin was born at Toffo, archdiocese of Cotonou, Dahomey (now People's Republic of Benin), 8 May 1922. For those who know him well, he is a man of profound spirituality. After primary studies in a school founded by Bishop Mario de Bresillac, a strong supporter of the development of an indigenous clergy, Gantin went to the preseminary, the minor seminary and the major seminary, to be ordained a priest at age twenty-nine. After two years teaching languages and other subjects at the minor seminary, he went to Rome for graduate study at the Urbanian and the Lateran, obtaining licentiates in theology and canon law. While working on his laureate dissertation, he was ordained bishop in 1957 and made auxiliary to the archbishop of Cotonou, whom he succeeded on his retirement in 1960.

That was the year in which Benin became independent of France, and the country was soon beset by a number of clashes which resulted in the overthrow of the constitutional government in 1963 and the establishment in 1965 of an extremely Leftist government which amended the constitution the following year to provide for a one-party state. Gantin had already had difficulties with the regime. It had sought to restrict the activities of the church and to harass priests close to Gantin and even the bishop himself, for reasons never fully clear but believed to be related to an ideology that stressed return to "authentic African civilization" by eliminating such foreign elements as Christianity.

After the 1965 coup, the pressures increased. Gantin sought to be conciliatory but firm. In a pastoral letter in 1966 he said he respected the will of the people as expressed in the referendum, but warned of risks ahead. While not opposed in principle to one-party government, "especially in our countries that are trying to reconcile the democratic way with the need for harmonious and rapid development," he warned that history shows the danger of drifting into a systematically totalitarian regime. He called on all in the upcoming elections to reject regionalism and tribalism, and even more the monied interests, and to vote for the best candidates.

Actually, Gantin had long been actively espousing the Africanization of Christianity. At Vatican II, in 1964, speaking in the name

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of all the bishops of Africa and Madagascar, he asserted that the missions must overcome the prejudice that sees evangelization as a disguise for foreign domination. "The church is at home in all cultures. All civilizations belong to God, who created them and loves them." And even earlier, in 1962, when Dutch-born Bishop Willem van Bekkum of Ruteng, Indonesia, called for the Christianizing of the feasts in which original socioreligious structures are preserved, stressed the value of spontaneity in the liturgy, and hoped that the languages of Asia and Africa might become "sacramental languages," Gantin congratulated him, saying, "You are our spokesman."

In spite of all his conciliatory efforts, pressures on him increased as the regime moved toward an openly Marxist-Leninist position (formalized in 1972) and as tribal discord grew. Accordingly, he was called to Rome to work in the Congregation for the Evangelization of Peoples (Propaganda Fide) in 1971, later moved to the Justice and Peace Commission, of which he became Prefect in 1977 immediately after being made a cardinal. His only visit to Benin since 1971 was in August 1977. The government press and radio had passed over in silence his being made a cardinal three months earlier, but when his visit was announced, it felt it had to make a gesture. Accordingly, the people were asked to welcome him. Twenty thousand thronged the airport, and enthusiastic crowds attended all ceremonies at which he presided for three weeks. But he ran into trouble when he said at a Mass, celebrated for those killed in an attack by mercenaries the previous January, that belief in eternal life was anchored in the conscience of the Christians of Benin. Arguing that such a statement undercut one of the bases of the regime, the government forbade him to participate in further public acts, keeping him effectively under house arrest until he went back to Rome at the end of August.

Even though lacking the specialized training that normally paves the way to the cardinalate, Gantin is a man of great sensitivity and an understanding of the contemporary world. His consistent optimism and confidence in people emerged again in a comment he made at the 1977 Synod of Bishops. "Hunger for God and thirst for God," he said, "are real among today's young people, in spite of appearances." Intelligent, social-minded and progressive, he will be a positive element with a big influence on most of his

fellow African
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CURRICULUM VITAE Father Jan Schotte, C.I.C.M.

See Pontifical Commission for Justice & Peace

1928 born in Belgium

1947 took vows in the Congregation of the Immaculate Heart of Mary (C.I.C.M.), popularly called "Missionhurst", a Belgian-founded missionary society with centers in Europe (Belgium and Holland), Africa (Nigeria, Zambia, Senegal, Zaire), Asia (Indonesia, Japan, Taiwan, Singapore, Hong Kong), Latin America (Guatemala, Brazil, Haiti, Dominican Republic) and USA (Arlington.)

1952 ordained a priest in Belgium

post graduate studies at University of Louvain

professor of Canon Law, C.I.C.M. Seminary, Louvain

1962 post graduate studies in Canon Law, Catholic University of America, Washington, D.C.

1963 Rector of C.I.C.M. Seminary, Washington, D.C.

1967 Secretary General of C.I.C.M. with residence in Rome, travelling extensively to the above countries.

1973 Assigned to the Papal Secretariat of State

1980 Appointed Secretary of the Pontifical Commission Justitia et Pax

LMP

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14) We are in fact happy to announce that in order to give effect to the request and wishes formulated by the Second Vatican Ecumenical Council, we have decided to institute, following a considerable amount of studies by many competent people, two new organizations of the Holy See. The motu proprio which will sanction the institution thereof and the structure and goals is to be promulgated within the forthcoming days.

The first of these organizations will have the name of "Concilium de laicis" and--pursuant to that which is established by No. 26 of the conciliar decree known as Lay Apostolate--its mission will be to serve and promote the apostolate of the laity. It will provide and gather for this purpose appropriate information. It will engage in the study of problems of a pastoral nature concerning the laity. It will offer suggestions, proposals and advice. And it will take care of coordinating the work of the apostolate of the laity within the overall activity of the Church and on the international level.

The other organization, the institution of which is foreseen by the pastoral constitution of the Council, "Gaudium et Spes," No. 90, will have the name of "The Pontifical Commission: Instittia et Pax," and its mission will be not so much operative as one of study of the great problems of social justice, of the development of the young nations particularly in regard to hunger and peace in the world. It will appear as an expression of the interest of the Church in these grave problems which was illustrated so clearly by the conciliar constitution. Its purpose will be therefore to reawaken and spread among the people of God, the awareness of their own duties at the present time, for promoting the progress of developing countries and for encouraging social justice among classes and nations.

15) The year 1967 also will witness here in Rome the meeting, approved by us, of the third world Congress of the Lay Apostolate. This will take place from Oct. 11 through the 17th, beginning--with happy coincidence--on the same date as the beginning five years ago of the Second Vatican Ecumenical Council.

It will have as its subject one of the most heartfelt themes proposed by the Council, "The People of God on the Road of Humanity." It is a theme of broad vision and of great realness; the participants of the congress will be able to study thoroughly the concept of the Church as the "People of God," which is actively part of human history. They will go on to examine the physiognomy of modern man with his problems, his hopes and afflictions, his joys, sorrows and worries. And lastly they will consider the meaning of the call of God to salvation, to progress, to peace and to the efforts with which man must respond.

16) Still more.

In the new year, with the help of God, we intend to dedicate special care to our beloved diocese of Rome.

We have given to it an administrative division corresponding to the new needs determined by the increased number of faithful and by modern life. My Lord Cardinal Luigi Traglia, our vicar, the Monsignor Vicegerent and the auxiliary bishops are loyal interpreters of our solicitude in promoting that spiritual renewal which was indicated in its fundamental outlines and principles by the Second Vatican Ecumenical Council and which must be patiently and decisively put into effect.

(MORE)

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LAITY AND PEACE OFFICES DECREE

January 13, 1967

Following is a translation of the decree issued by Pope Paul VI on Jan. 6 setting up the Council on the Laity and the Pontifical Commission for Studies on Justice and Peace.

The Catholic Church, in her continuous effort of internal renewal and "aggiornamento" of her structures, in conformity with the times in which she lives, realizes "how much she should continually mature in the light of experience, in her relations with the world" (*Gaudium et Spes*, n. 43), for whose salvation she is founded by Christ.

According to the teaching of the Second Vatican Council, every Christian, in the measure of his own strength, inasmuch as belonging to the people of God, must fulfil this mission of salvation (*Lumen Gentium*, nn. 17 and 31). The council, after examining in several documents the particular position of the layman within the people of God--such considerations being one of its special features--finally dedicated to the activity of the layman in the Church a special decree, which provided for the institution of an organism "for the service and promotion of the lay apostolate" (*Apostolicam Actuositatem*, n. 26).

At the same time, the council, wanting to establish a dialogue with the modern world, gave due attention to some of the major aspirations of the contemporary world, such as the problems of development, promotion of justice among nations and the cause of peace, proposing the institution of an organism in the Church, whose purpose should be to make the Catholic world more aware of those problems (*Gaudium et Spes*, n. 90).

After the council, a post-conciliar commission, with our mandate, studied the best way to implement the conciliar decisions concerning n. 26 of *Apostolicam Actuositatem*, while a special group, similarly mandated by us, undertook study of the organism proposed in n. 90 of "*Gaudium et Spes*."

The conclusions of these groups provided the basis for the work of the Provisional Committee, erected by us on July 7, 1966, in order to implement the decisions and proposals of the conciliar documents.

The fact that the two questions were studied together, made it possible to see both the specific and common aspects. Thus it became clear that there should be two different organisms, united however at the summit by the same leadership: the *Consilium de Laicis* and the Pontifical Commission of Studies *Iustitia et Pax*.

(MORE)

I. AIMS OF THE CONSILIUM DE LAICIS (Council on the Laity)

Its aim shall be the work for the service and promoting of the lay apostolate.

In particular it shall:

1) Promote the lay apostolate at the international level and provide for its coordination and increasing integration in the general apostolate of the Church; maintain contact with the apostolate at the national level; act as a place of meeting and dialogue in the Church between the hierarchy and the laity, and between the different forms of lay activity, in the spirit of the last pages of the Encyclical *Ecclesiam Suam*; promote international congresses for the lay apostolate; foster the faithful observance of the ecclesiastical laws concerning the laity;

2) Assist with its advice the hierarchy and the laity in their apostolic work (*Apostolicam Actuositatem*, n. 26);

3) Promote studies for the further doctrinal clarification of questions concerning the laity, in particular as regards problems of the apostolate with special reference to the sharing of the laity in overall pastoral activity. Studies may be published on these matters;

4) In addition to receiving and giving information on problems of the lay apostolate, establish a documentation center, to provide material for guidance in the formation of the laity and render an important service to the Church.

II. AIMS OF THE PONTIFICAL COMMISSION OF STUDIES IUSTITIA ET PAX

Its aim shall be to arouse the people of God to full awareness of its mission at the present time, in order on the one hand, to promote the progress of poor nations and encourage international social justice, and on the other, to help underdeveloped nations to work for their own development.

In particular the Pontifical Commission shall:

1) Gather and synthesize documentation on the major scientific and technical studies in the field of development in all its aspects: educational and cultural, economic and social, etc., and also concerning peace, insofar as it raises problems which go beyond those of development;

2) Contribute to the study of problems relative to development and peace, particularly under their doctrinal, pastoral and apostolic aspect;

3) Communicate the results of this study to all organisms of the Church interested in these problems;

4) Establish contact between all the organisms of the Church, working for similar purposes, in order to facilitate a coordination of efforts, give support to more important endeavors and avoid overlapping.

(MORE)

III. STRUCTURE OF THE TWO ORGANISMS

- 1) The Consilium de Laicis and the Pontifical Commission of Studies Iustitia et Pax shall have the same president, a cardinal of the Roman Catholic Church.
- 2) Similarly they shall have in common the vice president, who shall be a bishop.
- 3) The Consilium de Laicis and the Pontifical Commission of Studies Iustitia et Pax shall have each its own secretary.
- 4) The Secretary of the Consilium de Laicis shall be assisted by two assistant secretaries.
- 5) Both organisms shall be further composed of members and consultants selected on appropriate criteria. The appointments shall be made by the Holy See.
- 6) The term of office of the president, vice president, secretaries and assistant secretaries shall last five years. At the end of the five-year period the Holy See shall however be able to renew the appointment of any officer.
- 7) The Consilium de Laicis and the Pontifical Commission of Studies Iustitia et Pax are erected "ad experimentum" for five years. Practical experience may suggest suitable changes in their aims and final structure.
- 8) The two organisms shall have their headquarters in Rome.
- 9) We hereby declare ended, as from today, the vacatio legis concerning the conciliar decree Apostolicam Actuositatem. The bishops and episcopal conferences shall provide for the implementation of the decree in their dioceses and nations.

We have confidently established the two organisms in the firm hope that the lay members of the people of God, to whom we are giving a token of our esteem and benevolence by this official organization, may feel themselves more closely associated with the action of this Apostolic See, and, in future, dedicate to Holy Church with ever greater generosity their efforts, their energies and their activity.

Everything established by us in this letter issued on our own initiative we command to be firm and valid, everything to the contrary notwithstanding.

Given in Rome, at St. Peter's, Jan. 6, 1967, the fourth year of our pontificate.

* * * *

AIDE MEMOIRE OF WORLD BANK PRESIDENT ROBERT S. McNAMARA'S VISIT WITH HIS HOLINESS POPE JOHN PAUL II, NOVEMBER 8, 1980, AT THE VATICAN

His Holiness stressed in his recent visit to Brazil that the Church wished to be identified as "the Church of the poor" and that it was deeply committed to doing whatever it properly could to assist the poor to achieve a just and decent standard of living.

From a secular, and non-political point of view, the World Bank -- now the world's largest multilateral development agency, owned and operated by 139 member countries -- is committed to precisely the same objective.

It is my personal hope that His Holiness will make the Church's concern for the reduction and ultimate elimination of absolute poverty in the developing world one of the major themes of his entire Papacy, and that he will be seen throughout his reign -- and be remembered in history -- uniquely as "the Pope of the poor."

This is my personal hope for three specific reasons:

1. As a world leader, His Holiness possesses immense moral and humanitarian influence. And though there are many compelling reasons for reducing absolute poverty in the developing world, I -- along with countless others -- believe that the fundamental case against poverty is the moral one. The whole of human history has recognized the principle, at least in the abstract, that the rich and the powerful have a moral obligation to assist the poor and the weak. That is characteristic of any healthy, socially just community: the community of the family, the community of the nation, the community of nations itself. But in order to reduce absolute poverty more effectively today, it is necessary that public opinion and governments in both the developed and developing countries be persuaded that it is a practical and high-priority objective, and that more adequate financial and other resources should be dedicated to its achievement. Experience demonstrates that when the moral and humanitarian case for assisting the poor is made persuasively, many in the public do respond to it, and are motivated to action. His Holiness, through the great moral influence of his official position, as well as through his demonstrated personal popularity with millions of individual people, can exercise precisely that kind of indispensable international leadership.

2. Secondly, though the Church throughout the centuries has traditionally been identified with assisting the poor, particularly through specific institutions -- hospitals, schools, orphanages, and a broad spectrum of other charitable activities -- providence has placed us all at a point in history when it has at last become economically and technically feasible to reduce the worst aspects of absolute poverty -- malnutrition, illiteracy, chronic disease, high infant mortality, and low life expectancy -- on a large scale. The constraints of achieving this are no longer primarily economic or physical, as they were in the past, but are now chiefly institutional and psychological. It is deficiencies in policies, and in political will -- at both national and international levels -- that are the chief obstacles to accelerating the reduction of absolute poverty today. Again, strong leadership from His Holiness in the international community can effectively motivate governments, in the rich and poor nations alike, to reexamine their development policies; and can bolster their political will to undertake greater efforts to enable the absolute poor to share more fully and equitably in the development process.

3. And, finally, it is my personal hope that His Holiness will make this struggle against absolute poverty one of the principal themes of his Papacy because of a special situation in the international development community that is certain to surface in the years immediately ahead. And that is this: World Bank projections for the decade of the 1980s -- which are dealt with below in more detail -- indicate that the oil-importing developing countries will soon face critical economic adjustment problems, made even more difficult by the low rates of economic growth in the industrialized nations. In these circumstances, the temptation will be strong -- in both the rich and poor countries alike -- to push aside and postpone poverty-reduction programs in a period of budgetary pressures. But these structural economic adjustments, as necessary as they are, need not and must not be financed at the expense of the poor. Thus, for His Holiness to speak out in defense of a just and decent living standard for the poor during these years of economic policy changes becomes immensely important. Indeed, I would hope that His Holiness might give thought to expanding on what he wrote in his first encyclical, and devote an entire future encyclical to the moral dimension of the international development task. In summary, all of this constitutes a unique opportunity for the Church, and especially for His Holiness, to make an incalculable contribution to the essential well-being of hundreds of millions of disadvantaged human beings -- the absolute poor -- who are currently caught up in a condition of life beneath any rational definition of human decency.

A. Prospects for the LDCs in the 1980s:

The World Bank serves approximately 100 developing countries, containing some 2 1/4 billion people. (The recent addition of China now adds nearly another billion.)

Though there are immense variations among these societies -- in culture, tradition, ideology, political organization, natural resources, etc. -- they can be roughly divided into the middle-income developing countries, such as Brazil, Korea, Turkey, and Mexico; and the low-income or poorest developing countries, such as India, Bangladesh, Pakistan, Indonesia, and most of the countries of sub-Saharan Africa.

1. The Poorest Countries

The average per capita incomes of these countries (\$220 per annum in 1980) containing some 1 1/4 billion people, excluding China, grew at only 1.7% a year over the past decade; and in Africa at only .2%. This is virtual stagnation. It means that for hundreds of millions of individuals -- already trapped at the bare margin of survival -- "growth" in income was only two or three dollars a year. These countries in the 1970s, with 60% of the population in the developing world, have been able to produce only 16% of its combined gross domestic product, and less than 10% of its exports. But the outlook for the next five years is even more depressing. Their already desperately low per capita income is likely to grow by no more than 1% a year. There will probably be even negative growth for the 141 million people in the low-income countries of sub-Saharan Africa.

2. The Middle-Income Developing Countries

These countries -- even those which do not export oil -- have done considerably better during the decade of the 1970s (per capita growth of 6.6% for the oil-exporters, and 3.6% for the non-oil-exporters). They have been able to take advantage of their more favorable endowment in resources, of better market opportunities, and of higher capital inflows. But the oil-importing countries among them, with a population of some 700 million, have been seriously affected by the recent price increases in petroleum products, and the aggravation of their adjustment problems, and are now projected in the 1980-85 period to achieve per capita growth rates of only about 2%. Their long-term prospects, however, are promising if they can combine sound domestic economic management with continuing expansion of their exports, and adequate access to development capital.

3. The Absolute Poor

Of the 2 1/4 billion individuals in the developing world, some 800 million -- about 625 million in the low-income countries and about 175 million in the middle-income countries -- are trapped

in what I have termed absolute poverty; that is, a condition of life severely limited by malnutrition, illiteracy, disease, high infant-mortality, and low life-expectancy. Compared to those living in the developed world, these individuals have an infant mortality rate eight times higher; a life expectancy rate one-third lower; an adult literacy rate 60% less; a nutritional level, for one out of every two in the population, below the minimum acceptable standards; and for millions of infants, less protein than is sufficient to permit the optimum development of the brain. I will return to the problem of absolute poverty -- and what can be done about it -- in a moment.

In summary, global economic conditions over the past 18 months have become substantially more difficult, and the prospects for growth in both the low-income and middle-income oil-importing developing countries during the decade of the 1980s now appear less promising.

The sharp new rise in oil prices has more than doubled these countries' cost of imported energy, and the continuing recession in the industrialized nations will seriously limit demand for their exports.

In 1973 the oil-import bill of these developing countries (in current dollars) was \$7 billion. In 1980 it is likely to be \$67 billion. The price of oil is not going to come down -- on the contrary it is likely to continue to rise in real terms by perhaps 3% a year. The projection for 1985, therefore, is \$124 billion, and by 1990 -- even assuming these countries more than double their own domestic energy production, and make a considerable effort at conservation -- the bill is projected to be nearly \$230 billion.

Meanwhile, the continuing sluggishness in the growth rate of the industrialized nations will pose additional problems for these developing countries. The expansion of their principal export markets will decline, and an already unfavorable situation could be seriously compounded by additional deflationary policies and a resort to greater protectionism in the developed world.

Reflecting the effect of these two factors, the current account deficits of the oil-importing countries have increased sharply, and now constitute on average 4% of their gross national product -- and for many countries substantially more. Though they can continue to finance these deficits in the short term by additional external borrowing, in the longer term their mounting debt service would become unsupportable. The deficits must be reduced. What is needed are fundamental structural adjustments in their economies. This can only be done by expanding their exports, or by reducing their non-oil imports, or by some combination of the two.

If these difficult changes are undertaken soon, and can be completed over the next five to eight years, growth rates in the oil-importing

developing countries should recover to more satisfactory levels during the second half of the decade.

This, however, will require financial assistance in the interim, beyond what is now in prospect, if severe reductions in the level of their development activity are to be avoided. If this financial assistance is not available, or if the developing countries delay initiating the necessary structural changes, their development progress will be seriously compromised throughout the decade.

Quite apart from these difficulties, there are certain fundamental development problems that both the low-income and the middle-income developing societies are certain to face in the 1980s: problems that carry enormous penalties for procrastination and delay. Let me turn now briefly to these.

B. Development Problems

1. The Population Problem

The crude birth rates in the developing world today -- outside of sub-Saharan Africa -- are, in fact, declining. That in itself is a very welcome trend. And it may well mean that the period of rapid acceleration in the rate of growth of the world's population has finally reached its peak, and is now moving downwards towards stabilization.

But the current rate of decline in fertility in the developing countries is neither large enough, nor rapid enough, to avoid their ultimately arriving at stabilized populations far in excess of more desirable -- and attainable -- levels.

If current trends continue, the world as a whole will not reach replacement-level fertility -- in effect, an average of two children per family -- until about the year 2020. That means that some 70 years later the world's population would finally stabilize at about 10 billion individuals, compared to today's 4.3 billion.

We must try to comprehend what such a world would really be. We call it "stabilized" but what kind of stability would be likely? Can we assume that the levels of poverty, hunger, stress, crowding, and frustration that such a situation could cause in the developing nations -- which by then would contain 9 out of every 10 human beings on earth -- would be likely to assure social stability? Or political stability? Or, for that matter, even military security?

A world of 10 billion people is not inevitable, but there are only two possible ways in which it can be averted. Either the current birth rates must come down more quickly. Or the current death rates must go up. There are no other options.

What is often misunderstood is the time factor involved. For every decade of delay in achieving replacement-level fertility, the world's ultimate stabilized population will be about 11% greater. If, then, the date at which replacement-level fertility will be reached could be advanced from 2020 to 2000, the ultimate global population would be approximately 2 billion less -- a number equivalent to nearly half of today's world total.

As it is, if global replacement levels of fertility were to be reached around the year 2000, with the world ultimately stabilizing at around 8 billion, fully 90% of the increase over today's levels would be in the developing countries.

That would mean -- if each country followed the same general pattern -- an India, for example, of 1.4 billion; an Indonesia of 305 million; a Bangladesh of 215 million; a Nigeria of 225 million; and a Mexico of 170 million. Compared to the current population of these countries (650 million; 140 million; 85 million; 85 million; and 70 million respectively) those figures are awesome.

Mexico is a particularly illustrative case. Despite its potential oil wealth, it faces some very severe problems. Mexico City is already facing limitations on its air and water. The city currently contains about 12 million inhabitants. It is likely to be the largest city in the world by the end of the century. Some experts estimate it will grow to 30 million by then.

Today the country's total population is about 70 million. Because of domestic employment problems, there are perhaps some three million Mexicans illegally in the United States -- some 4 or 5% of Mexico's total population. At Mexico's current growth rate, its population will double in 23 years. That means some 125-130 million by the end of the century.

As I have noted, even if replacement-level fertility were achieved in Mexico by the year 2000, its ultimate stabilized population would be 170 million. But if replacement-level fertility were delayed by only 20 years -- to the year 2020 -- then the ultimate stabilized population would be not 170 million, but 230 million: more than the entire U.S. population today.

The causes and determinants of fertility reduction are extremely complex, but it appears likely that there are a number of key linkages between that reduction and certain specific elements of socio-economic development.

The factors that appear to be the most important are: health, education, broadly distributed economic growth, urbanization, and the enhanced status of women.

These factors are at work in the developing world today, but their progress is too slow to be fully effective.

Without additional assistance on the part of governments, the current population in the developing world is going to continue to grow at rates very substantially in excess of those that would permit far more economic and social progress.

Government, then, must avoid the severe penalties of procrastination, and try to hasten the reduction of fertility forward. But how?

There are two broad categories of actions that governments can undertake: those designed to encourage couples to desire smaller families; and those designed to provide parents with appropriate means to implement that desire.

The first set of actions sets out to alter the social and economic environment that tends to promote fertility, and by altering it to create a demand among parents for a new and smaller family norm. And the second set of interventions -- appropriate family-planning services -- supplies the appropriate assistance that will make that new norm attainable.

Recent studies confirm that developing countries which rank well in advancing the socio-economic environment and also have a strong family-planning program have, on average, much greater declines in fertility than do countries that have one or the other, and far more than those countries with neither.

To create the demand for a change in family norm, governments should try to:

- . Reduce current infant and child mortality rates sharply.
- . Expand basic education and substantially increase the proportion of girls in school.
- . Increase the productivity of smallholders in the rural areas, and expand earning opportunities in the cities for low-income groups.
- . Put greater stress on more equitable distribution of income and services in the drive for greater economic growth.
- . And above all else, raise the status of women socially, economically, and politically.

With respect to family planning programs, it is important to reflect that millions of individual families do wish to avoid unwanted pregnancies, and exercise responsible parenthood. And when these families cannot find legal and compassionate assistance in this matter, they often turn to desperate and illegal measures. Statistics suggest that abortion, for example, remains one of the world's most commonly chosen methods to limit fertility -- despite the fact that in many societies it is ethically offensive, illegal, expensive, and medically hazardous. The tragic truth is that illegal abortion is endemic in a number of societies. And it is particularly prevalent in those areas where there is no adequate, organized family-planning assistance. The conclusion is clear: where the public authorities will not assist parents to avoid unwanted births, the parents will often take matters into their own hands -- at whatever cost to conscience or health.

Now let me illustrate, briefly, how the problem of excessive population exacerbates three other major development problems that loom before us in the decade of the 1980s and beyond: the problem of jobs, the problem of food, and the problem of absolute poverty.

2. The Problem of Jobs

Today there are some 4.3 billion human beings on earth. Next year at this time there will be 74 million more. Tomorrow at this time there will be nearly 200,000 more than there are today.

What are the implications of these numbers on the world's employment problem? Over the next two decades the global labor pool will grow by about 750 million people. Two-thirds of that increase will be in the developing countries, and most of the individuals who will be seeking work in that period have already been born.

They are the legacy of the population growth rates of the recent past, and whatever may be done to moderate those rates over the next 20 years, the developing countries will be faced with an employment problem during the 1980s and 1990s that has no parallel in history.

Each year millions of young people will enter a job market that has been able to absorb only a fraction of those who have preceded them.

But open unemployment -- as immense as it is in the developing world -- is only the visible surface of the job problem. Far more pervasive is underemployment, with rates averaging an estimated 35% of the total labor force.

Over the past quarter century millions have left the countryside for the city in the search for jobs. The result has been that, while the populations in the developing countries have been doubling every 25 to 30 years, their large cities are doubling every 10 to 15 years, and the urban slums and shantytowns in these cities every 5 to 7 years.

It is clear that the development of greater economic opportunities in the rural areas can slow the process. Here the opportunities are promising, though the task is immense in scope.

But whatever can be done to increase employment in the countryside both on and off the farm -- and a great deal can be done -- migration to the city is going to continue, and the massive underemployment problem there must be faced and dealt with directly.

The usual policy prescriptions -- expansion of small enterprises, more appropriate pricing systems, training programs -- all have merit, but none of them is going to be adequate in the next decade or two in the face of the stark demographic realities.

It is clear that productive employment opportunities must be created at much lower capital costs. The emphasis on low capital investment per job is the key to the solution.

The basic concept is to provide the unemployed and underemployed with access to productive assets and improved technology by removing the distortions that favor capital-intensive production: very low interest rates, for example, and excessively high wage rates. But so far very few countries have been able to apply such policies so effectively as to reduce unemployment and underemployment.

But, the problems of population and the creation of employment opportunities do not begin to exhaust the development agenda that lies ahead in the 1980s.

Let me turn for a moment to another major problem -- the issue of food.

3. The Problem of Food

As millions of people in the developing world move from the countryside to the cities, the food production system in these countries will have to undergo a quantum change. It will have to make the transition from a largely subsistence system to a high-productivity system that can yield a significant surplus for the burgeoning cities.

It is, after all, agriculture that makes cities possible in the first place. Cities do not grow food. Countrysides do. And unless countrysides -- somewhere -- grew a surplus of food, cities would have none.

The countrysides that are growing most of the surplus grain today are not in the developing countries at all. They are in North America, which has recently become the granary of the world.

North America provides fully 80% of all grain exports. But most of this grain is grown under rainfed conditions. A series of poor harvests in North America -- always possible given the vagaries of weather -- could mean that much of the world might suddenly be in jeopardy.

A major structural change has taken place in the pattern of the world grain trade. It may well result in the poorest developing countries simply being priced out of the market by other grain-deficient nations that are relatively better off financially.

Middle-income developing countries, the Organization of Petroleum Exporting Countries (OPEC), the Soviet Union, and other nations are now the principal customers in the international grain market, and are likely to become even more so in the years to come.

We estimate that, with a continuation of present trends in agricultural production, the developing countries will not be able to meet their caloric requirements at the end of the century without a tripling of cereal imports to a level of 90-100 million tons per year.

It is problematical whether the food-surplus nations in North America and Oceania could generate exportable surpluses of these magnitudes at suitable prices. And it is questionable whether many of the developing countries could finance a high level of imports.

What do these projections imply?

They imply that developing countries must produce their own food to a much larger extent in the future. There is no other way that they can be sure of adequate supplies.

To achieve that goal, they will have to make more efficient use of resources already available to them. Future increases in food production in the developing world are going to have to come largely from increased yields per acre, rather than from any rapid expansion of land, and this means a significant increase in the supply of agricultural inputs.

According to Bank, and FAO studies, a program for increasing agricultural output by 3.5% per annum in developing countries would involve:

- . An increase of 10% per year in the use of fertilizer;
- . Expanding the area under the high-yielding seed varieties from the current 25% of the total cultivated area to at least 50%;
- . Increasing the supply of irrigation water by a careful exploitation of available groundwater and the untapped potential of the large river systems;
- . Better research on multiple cropping and rainfed agriculture; and
- . A greater effort to bring practical extension service to the small farmer.

Given these efforts, the developing countries could double their agricultural output over the next two decades. In combination with foreign sources of food, this could provide a minimally acceptable food supply.

But it must be recognized that such an agricultural production program would also cost a great deal in terms of investment -- about \$30 to \$40 billion per year over the next two decades.

And so while it is true the developing countries will have to take the major initiative in improving their own agriculture, the financial resources required are clearly too large for them to manage alone.

They are going to need help from the international community.

Let me turn now to the issue of poverty.

4. Absolute Poverty

The principal goals of development are to accelerate economic growth, and to eradicate absolute poverty.

The two goals are intrinsically related, though governments are often tempted to pursue one without adequate attention to the other. But from a development point of view that approach always fails in the end. The pursuit of growth without a reasonable concern for equity is ultimately socially destabilizing, and often violently so. And the pursuit of equity without a reasonable concern for growth merely tends to redistribute economic stagnation.

Neither pursuit, taken by itself, can lead to sustained, successful development.

There are currently some 800 million absolute poor in the developing world. Even under rather optimistic assumptions, we estimate some 600 million individuals will still be trapped in absolute poverty by the turn of the century.

The projection of 600 million absolute poor in the year 2000 does not assume a lack of progress in the remaining years of the century. Since the population of the developing countries is projected to increase from 2.1 billion in 1975 to 3.5 billion in 2000, a failure to reduce the proportion living in poverty would result in the number increasing from 800 million in 1975 to 1,300 million in 2000. Hence, the projected reduction to 600 million does represent improvement. But it remains unacceptably high.

And lest we become insensitive to the magnitude of those circumstances in the developing countries, it is worth reminding ourselves of their scope:

- . 600 million of their adults -- 100 million more than in 1950 -- can neither read nor write, and only 4 out of every 10 of their children complete more than 3 years of primary school.
- . Of every 10 children born into poverty, 2 die within a year; another dies before the age of 5; only 5 survive to the age of 40.
- . Common childhood diseases -- measles, diphtheria, whooping cough, and polio -- which have either been eliminated or reduced to minor nuisances in the developed nations, are frequently fatal in the developing world. A case of measles is 200 times more likely to kill a child there than here.
- . Though all four of those diseases can be prevented by a simple vaccination, fewer than 10% of the children born each year in the developing world are now being protected.
- . Malnutrition afflicts hundreds of millions of individuals, reducing their energy and motivation, undermining their performance in school and at work, reducing their resistance to illness, and often penalizing their physical and mental development.
- . In the low-income developing countries, average life expectancy for their 1.3 billion people is 50 years. It is nearly 75 in the industrialized nations.

Now, these impersonal rounded numbers are not simply statistics on some economist's computer. They represent individual human beings. Most tragic of all, so many of them are children. Of the total of two and a quarter billion people in the over 100 developing countries that the Bank has served, some 900 million are under the age of 15.

They are the chief hope of their society's future. And yet almost half of them suffer from debilitating disease likely to have long-lasting effects. Well over a third of them are undernourished. A third of primary school-age children are not in school.

All of this illustrates the tragic waste of poverty. If millions of a country's citizens are uneducated, malnourished, and ill, how can they possibly make a reasonable contribution to their nation's economic growth and social advance? The poverty they are immersed in, through no fault of their own, simply denies them that.

It is the poverty itself that is the liability, not the individuals who happen to be poor. They represent immense human potential.

It used to be said that lack of capital was the chief obstacle to economic growth. But we now know that capital formation explains less than one-third of the variation in growth rates among developing countries. Human resource development explains a great deal more.

Investment in the human potential of the poor, then, is not only morally right; it is very sound economics.

Certainly what is very unsound economics is to permit a culture of poverty to so develop within a nation that it begins to infect and erode the entire social and political fabric.

No government wants to perpetuate poverty. But not all governments, at a time of depressed economic growth, are persuaded that there is much that they can really do against so vast a problem. But there is.

To the extent that the poor possess some tangible assets, however meager -- a small farm, a cottage industry, or a small-scale commercial operation in the urban sector -- it is possible to help them to become more productive through better access to credit, extension assistance, and production inputs.

The experience of Malaysia, Kenya, Malawi, Taiwan, Korea, Nigeria, and other countries, demonstrates that the productivity of small farms can be significantly enhanced through such programs. The Bank is committed to this objective through its new rural development projects.

Indeed, the investments the Bank has helped to finance in both the agricultural and rural development sectors over the past six years are expected to raise substantially the incomes of some 103 million of the poorest individuals in the developing world.

If the poor are without land or other productive assets, then the strategy clearly must stress greater employment opportunity, particularly in the more labor-intensive sectors.

Not only are the poor without adequate incomes, but they are without equitable access to essential public services: to clean water, to basic education, to preventive medical care, to electricity, to public transportation -- to those services fundamental to their health and productivity.

Since most of these services cannot be privately purchased by the poor, they must be expanded through government programs as a key element in a practical strategy to reduce poverty.

Wealthy urban and rural families, often constituting a very small but politically influential and elite group, have frequently managed to pre-empt a disproportionate share of scarce public services.

It is a very old story in human affairs, and is far from being characteristic of developing countries only. But wealth and privilege have made their influence felt in these matters, and almost always at the expense of the poor.

Piped water allocation, the availability of electricity, the cost and routing of public transportation, the location of schools, the accessibility of public health facilities -- all of these are national and local government decisions that are critical to the living standards of the very poor, who have no margin for alternatives, and no political access to policymakers.

Not only are essential public services often out of financial and geographical reach of the poor, but such facilities as are in place may be so inappropriately designed as to be virtually irrelevant to their needs: impressive four-lane highways, but too few market roads; elaborate curative-care urban hospitals, but too few preventive-care rural clinics; prestigious institutions of higher learning, but too few village literacy programs.

Public services that are not designed modestly and at low cost per unit will almost certainly end by serving the privileged few rather than the deprived many.

To reverse this trend, governments must be prepared to make tough and politically sensitive decisions, and to reallocate scarce resources into less elaborate -- but more broadly based -- delivery systems that can get the services to the poor, and the poor to the services.

What is certain is that absolute poverty can never be eliminated simply by traditional welfare. And the reason is obvious. No feasible redistribution of already inadequate national income in a developing society is, by itself, going to be enough to wipe out poverty. There must be growth in that income, and the poor must be enabled both to contribute more productively to that growth, and to participate more equitably in its benefits.

The tragedy of the absolute poor in most developing societies is that they remain largely outside the development process.

They must be brought more fully into it. That can only be done by the individual developing countries themselves. Conditions clearly differ from society to society, but what is essential is that governments:

- . Formulate attainable anti-poverty objectives at national, regional, and local levels;
- . Define clear operational programs, and institutional policies, for achievement of the objectives within specific time periods; and
- . Determine the level of resources required to meet the minimum goals.

Unless such practical steps are taken by the governments in developing societies, the hope to reduce absolute poverty simply cannot be translated into effective action.

Certainly no external development assistance -- not matter how great -- can substitute for the internal political resolve necessary to take these steps.

But once that firm resolve is evident, then the international community must support these politically difficult decisions with comparable courage and generosity.

C. Conclusions

In conclusion, I would like to reemphasize what I said at the outset. It is my strong personal hope that His Holiness will make the Church's concern for the reduction and ultimate elimination of absolute poverty in the developing world one of the major themes of his entire Papacy, and that he will be seen throughout his reign -- and be remembered in history -- uniquely as "the Pope of the poor."

I would hope that the Church, in following his Holiness' lead, would use its extraordinary intellectual and moral resources to support the international task in a whole spectrum of ways: through, for example, more research in the Church's worldwide universities, seminaries, and institutes on the key problems of economic and social development, with

the objective of helping to find solutions that are feasible, morally sound, and replicable on a large scale.

In the developing countries I would hope that the Church would use its influence to encourage governments to develop more effective strategies to reduce absolute poverty in their societies, and to take the difficult political positions necessary to implement these strategies; and in developed countries to educate and persuade public opinion and governments to pursue more intelligently and generously their foreign assistance programs, and to avoid protectionist measures -- both on moral grounds, and on the basis of sound mutual interest in an increasingly interdependent world.

Finally, I would like to assure His Holiness that the World Bank would be most willing to support the Church's efforts in these matters in appropriate ways: through the supply, for example, of development studies, data, teaching materials, specialized courses at the World Bank's Economic Development Institute for designated officials, and through other mutually acceptable means. I would hope that His Holiness could designate a Vatican official through whom these possibilities might be further explored.