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VICARIATE
OF
SOLIDARITY

ARCHDIOCESE
OF
SANTIAGO
CHILE

1984

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CHILE, 1984

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PASTORAL PRINCIPLES

SOLIDARITY

The Vicariate of Solidarity is the organism within the Church of Santiago responsible for carrying out the Ministry of Solidarity.

The Vicariate interprets solidarity to mean what the Holy Scriptures call charity: agape. It is neither more nor less than the love of Jesus Christ, that which he spoke of and lived to the very extreme, giving his life for ours, becoming one with us. With this as an example, the Vicariate strives to encompass all human life -- on an individual basis as well as in the fabric of relations which humans have created and within which they develop. It is a love that is expressed by deeds, which arise from having felt as one's own the suffering of one's neighbour...as did Jesus.

The fundamental inspiration for the Vicariate is the Word of the Lord in its totality, but especially as found in the parable of the good Samaritan as written in St. Luke 10:25-37. In it we find, as we were reminded by His Holiness John Paul II in his Inaugural Speech at Puebla, "the model of attention to all human needs" which leads the way to achieving "an identification with the disinherited of the earth -- the sick, the imprisoned, the hungry, the solitary -- all those to whom a helping hand was given (Matt. 25:31+)."

Of course, the Ministry of Solidarity does not include all the pastoral activities of the Church. There are other pastoral activities dealing with the more explicit preaching of the Gospel, which more directly attempt to achieve the conversion of hearts to the message of the Lord.

WITNESS

The Ministry of Solidarity that the Vicariate strives to stimulate, rather, is more of a ministry of witness that evangelises primarily through deeds; that is, proclaiming the Gospel not by words, but by living it. This is not to say that this ministry is better than the other or that it should replace the other. They complement each other in the same way that Jesus accompanied his preaching with concrete

gestures of love, by helping those around him fulfill their human needs. The parable of the good Samaritan is also evident in this path of living solidarity.

This ministry of witness -- which also does not exhaust all forms of witness -- sometimes precedes the explicit proclamation of the Gospel, as was pointed out by Pope Paul VI in Evangelii Nuntiandi. In other cases, it is a result of conversion brought about by the Word of God. In any case, the practice of love through deeds gives credibility to the faith that the Church professes and holds out to all persons.

PREFERENCE FOR THE POOR

This expression of God's love by the Ministry of Solidarity, while directed towards all those in need, dedicates preferential attention to the poor, in the socioeconomic meaning of the term as used in Puebla (No. 1135 and its corresponding note). However, it is very clear that this "preferential love" can by no means become "exclusive" (DP 1165).

Thus, this option does not seek to consecrate a social class, but rather corresponds to the "option for the weak, the persecuted, the marginalized" (Orientaciones Pastorales 82-85, No.36). And it does it without seeking any human benefit whatsoever, neither ideological nor organizational. On the contrary, it aspires to be as selfless as the actions of Jesus.

Consequently, this evangelical solidarity to which the Vicariate aspires is directed towards all persons. This breadth of mandate is itself a sign that it is truly Christian, and that it does not yield to ideological influences (DP 489).

HUMAN RIGHTS

One of the most valuable legacies of this solidarity with man, which had already been initiated by the Latin American Church at the start of the 16th century, is the affirmation of the sacred and inviolable dignity of each person, simply by virtue of having been created in God's image.

From this doctrine, as it developed in the defense of the rights of indigenous peoples of our continent, "was born," as was pointed out by John Paul II, "the first International Law, with Francisco de Vitoria" (Homily of Jan. 25, 1979, in Santo Domingo). These ideas helped lay the groundwork for the modern "Declaration of Human Rights" proclaimed by the United Nations in 1948. These rights lack substance if they are not linked to man's intrinsic dignity, from which they emanate as a gift from God, and which all human legislation must recognize and not arbitrarily ignore or mutilate.

Given the massive abuses of human dignity which unfortunately have accompanied our scientific and technological progress, this field of human rights has taken a special place in the defense of man, in the spirit of the good Samaritan.

In this indispensable line of its evangelising mission the Church of Santiago, following the Lord, has looked to the sides of the road to attend to the wounded, rather than passing by them. And in that portion of the route that has been traversed since 1973, the Church has made it clear that people's wounds have reached fundamental aspects of their being, affecting their ability to develop with dignity as children of God.

In doing so, it is following the traditional and universal teaching of the Church, as renewed since the Second Vatican Council (Gaudium et Spes 26, 27, 29; Apostolicam Actuositatem, 8) and as its sphere of action has been broadened from that of "Christianitas" to that of "societas hominum," to "base the right of all men upon the foundation of common human nature and natural law" (Pontificia Comisión Justicia y Paz, "La Iglesia y los Derechos Humanos," No. 34, Vatican, Dec. 10, 1974). John XXIII in Pacem in Terris; Paul VI in Populorum Progressio and in various other declarations; John Paul I in his Inaugural Speech; and John Paul II on many occasions, have all insisted on how central the theme of the defense and advancement of human rights is in the ministry of the Church. In Guatemala, the Holy Father affirmed that "human advancement is an integral part of evangelisation and of faith" (Homily in Campo de Marte No. 5 and 6, March 7, 1983).

A CENTRAL MINISTRY

With this, he was doing no more than reaffirming what was pointed out by the Roman Synod of 1974: "The Church firmly believes that the advancement of human rights is required by the Gospel and is central to its ministry" (Sínodo romano, "Derechos Humanos y Reconciliación," No. 4).

With regard to the Latin American context, the Puebla Document indicates in various places the bishops' judgement on human rights matters. It suffices to cite the emphatic statement of No. 146: "The Church takes on the defense of human rights and makes common cause with those who defend them."

Chilean bishops have followed the same position, both collegially and individually, as their numerous texts and actions make clear. The document, "Christian Humanism and the New Institutionalism," of October 4, 1978, (No. 74), states: "Those who wish to know what has been the greatest emphasis in the official social teachings of the Catholic Church in the last thirty years, will have to be told, with overwhelming evidence, that it is the promotion of human rights for the establishment of a just, solidary and peaceful type of society."

INTEGRAL VIEW OF HUMAN RIGHTS

On this point, it is necessary to state that in adopting this perspective, the Vicariate has embraced the integral concept of human rights as expressed in the United Nations' Universal Declaration of Human Rights; that is to say, recognizing human rights as interdependent, and the need to work -- in one way or another -- for all of them. The Vicariate has discovered that to act only for civil and political rights is not enough; to keep watch over only economic and social rights is also partial, as is an exclusive commitment to labour or cultural rights. By the same token, to struggle only for the advancement of rights without taking into consideration corresponding social obligations, is incomplete and deforming, and to insist only on obligations without respecting the corresponding rights is incomplete and alienating.

The Vicariate, as a part of the Church, cannot and must not choose one over the other. When a person's dignity is abused by the violation of his or her rights, it is the entire human being that is affected.

This is why the Vicariate engages both in legal action, to defend civil liberties, and in social action, to defend social rights, as we shall see presently.

Nevertheless, the Vicariate recognizes that in practice, it is necessary to establish certain priorities among the various human rights. Doubtless, the right to life is more fundamental than the right to a fair wage.

PROMOTION AND DEFENSE

Parallel to this integral view of human rights, the Vicariate has become increasingly aware that the defense of these rights, either individually or collectively, in the face of violations, is not enough. On the contrary, it is both essential and urgent to engage actively in the promotion of human rights, even from the standpoint of their defense. That is, the Vicariate has seen more and more clearly that in order to help persons respect each others' rights more, it must -- in addition to defending them when they are violated -- carry out activities promoting them in individual and social life. It must play an educational role in this field. The Vicariate wishes to become more of "an educator for justice," to use the words of Puebla (1029), and it has been moving especially in this direction in recent months.

GENERAL CHARACTERISTICS OF THE VICARIATE OF SOLIDARITY

In April, 1981, the Cardinal struck an ad hoc committee to review the organization and work of the Vicariate of Solidarity.

This committee's report points out a set of traits highlighting the Vicariate's originality and value, as an institution of the Church. In synthesis, the following are emphasized:

- Its promotion and defense of human rights, understood integrally, but with special preference for the poor.
- The promotional nature of its solidarity work, which implies a strong role as an educator for justice.
- Its witness as the Church incarnate, the Church in the world.
- Its condition as a sacrament of communion, a prophetic sign of contradiction, and a voice of the voiceless.
- The special way it combines hierarchy and laity, with an ecumenical and pluralistic spirit, these being the signs of a missionary Church carrying out a "frontier" ministry.

With regard to this last point, which is particularly characteristic of the Vicariate's style, a few clarifications are in order:

a) Hierarchy and Laity:

The large majority of persons working in the Vicariate are lay people. The hierarchical aspects are represented by the Vicar, and, in the last few years, by the Executive Secretary. As of July 3, 1983, a Marian priest has been providing part-time theological-pastoral consultancy.

The relationship between the two sectors has been an extraordinarily rich experience for the Church, in concrete as well as theoretical terms.

Notwithstanding the conflicts inherent in lay life, the representatives of the hierarchy have been able to illuminate and guide -- in an innovative way -- the dynamic capacities of the lay persons. These, in turn, have been able to carry out their mission, enriching it with the experience of faith and ecclesiastical teachings.

The Vicariate has thus been able to put into practice what had been pointed out by the Council fathers in Lumen Gentium (No. 37): "The Church can expect much good to come out of this friendly relationship between laymen and the clergy. From it, the sense of their own responsibility will be fortified among laymen, enthusiasm will be heightened, and the energies of the faithful will be connected with the work of the clergymen more easily. Clergymen, helped by laymen's experience, will be able to judge more precisely and aptly in matters both spiritual and temporal. Thus the entire Church, strengthened by all its members, will be that much more capable of carrying out its mission of improving life on earth."

b) Ecumenical Spirit:

In the Vicariate, the Church's recognition that all Christians are called to a common witness is concretized. To advance in this search for unity, the Vicariate gladly welcomes the collaboration of brothers and sisters from other churches in the service of the poor and needy. In fact, some of its staff belong to these other churches. The experience of working together has been rewarding for all concerned, and demonstrates the validity of the Council's instructions in this area (Decree on Ecumenism, No. 12).

c) Pluralism:

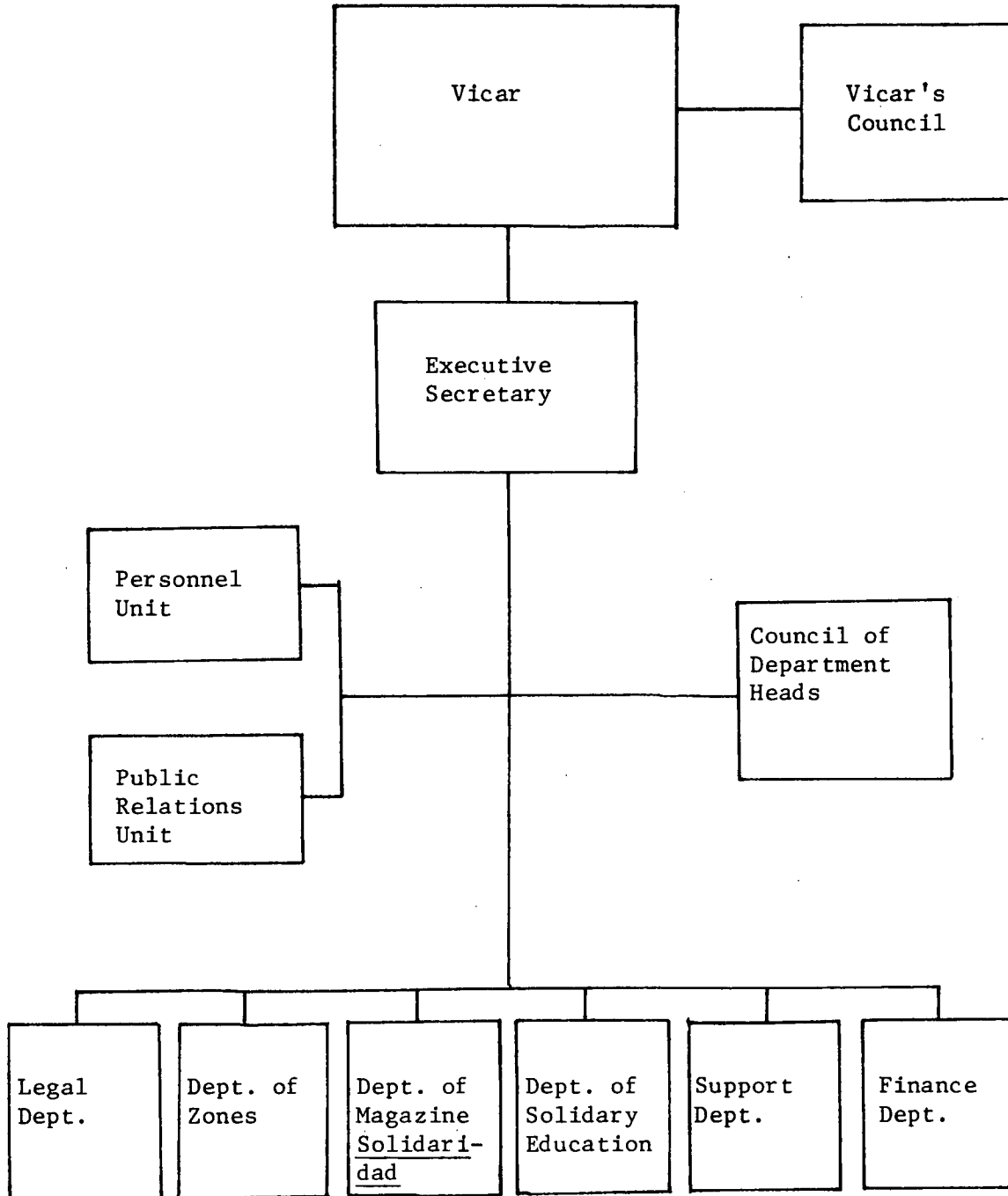
Similarly, the work with non-believers -- which has been respectful and fraternal -- has been very rewarding. Their professional and technical contribution, and their good will put to the service of the suffering while respecting the integrity of the Church, have been one of the most significant facts in the Vicariate's evangelising activity. For obvious reasons, they do not occupy leadership positions, nor do they form part of the Council of Department Heads, which has a pastoral role and is therefore reserved for those who explicitly adhere to the doctrine of the Lord and the Church.

It should be stated that these brothers and sisters' respect for, and cooperation with, the hierarchy, have been exemplary.

In this area as well, the Vicariate has been guided by the inspiration of the Church's teachings. In Puebla, the bishops called for: "Increasing ecumenical dialogue among the religions and with the non-believers, with community in view, and looking for areas of participation for the universal proclamation of salvation" (DP 1096).

STRUCTURE, PROGRAMS AND GUIDELINES

To achieve its mission, the Vicariate currently works with the following structure:



LEGAL DEPARTMENT

This department is responsible for those activities and programs which, in the legal -- and especially in the judicial -- area, allow for the defense and promotion of human rights, a mission entrusted to the Vicariate of Solidarity by the Church of Santiago.

GUIDELINES

1) Defense is carried out by two principal means: the legal route, and public denunciation. The options of illegality or clandestinity are excluded.

2) The right to life is sacred, and predominates over any other consideration.

3) Only those who request the Vicariate's assistance are helped. The request may be direct, or through relatives, or through responsible associated persons or organizations.

4) The principal criterion for admissibility is that the person requesting aid be a victim of violations of fundamental human rights.

5) Legal defense aid is excluded in the case of common crimes, or behavior affecting the human rights of innocent third parties (this applies to terrorists). The evaluation of such situations does not necessarily entail using criteria employed by government authorities, nor charges provisionally laid by the courts. In any of these situations, however, persons are referred to alternative legal services, because everyone is entitled to legal counsel.

6) The truth is adhered to strictly. Perhaps it might not seem necessary to mention this, given that the ethical character of human rights defense and the ecclesiastical nature of the Vicariate make it impossible not to adhere always to the truth. It is mentioned only because those who look with disapproval on the Church's intervention

in defense of human dignity, often attempt to ease their consciences by accusing the Vicariate of exaggerations or falsehoods. The Vicariate, however, is widely respected, among other reasons because of its strict adherence to the moral values that inspire its action.

CHARACTERISTIC FEATURES

The Vicariate's legal action has the following characteristics:

1) It is free. This is not only because the large majority of cases concern persons who cannot afford private lawyers, but also because what is of primordial interest is the defense of human beings, and not their ability to pay. Nevertheless, those more affluent persons who have been represented have sometimes given the Vicariate generous donations.

2) Intransigent defense. The cold calculations of immediate success, while perfectly legitimate in ordinary legal cases, do not apply in those cases taken on by the Department. This criterion of aid leads the Department always to use the different types of appeal procedures available, as well as to engage in all other necessary actions as long as they are legally proper and carry the expectation of some concrete result.

3) Prompt and efficient representation. In a regime such as the Chilean one, the concept of "efficiency" cannot be measured in terms of legal results obtained. It must rather be evaluated by the degree to which persons' needs for legal aid are met. In the last year, the Department's different programs managed to attend to all the needs brought to it, in a timely fashion, and all means deemed necessary in given situations were used.

4) Solidary representation. Those who are victims of infringements of their human rights as a result of their personal convictions are not criminals, even though they may have been charged with some political crime. Therefore, defense actions cannot be limited to the mere professional work of obtaining the best outcome, such as

an acquittal or a reduced sentence. The Vicariate's lawyer usually achieves some degree of friendship with the victim, partly based on the lawyer's sincere belief in the lawfulness of the victim's behavior, and partly on the fact that in the final analysis the victim is someone suffering an injustice in Chile -- an injustice to which all, including the lawyer, are exposed.

5) Professional and scientific rigor. The Department only sponsors legal actions acceptable under existing laws, and no matter how unjust may be the situations with which the lawyer is acquainted, he or she refrains from taking recourse to actions excluded by the law.

6) Educational perspective. Legal action is infused with educational content, in a variety of ways. In the first place, it is instructive for the victims, their relatives, and their social groups, as long as the method of working highlights the reasons for the situations in which the victims are involved, their rights as human beings, and the importance of solidarity with others whose rights have been violated. But there is also an educational outreach toward the society at large: the assertion of the legitimacy of ethically acceptable but legally prohibited behavior (such as political action, protests against injustices, and the practice of solidarity with the oppressed, to cite three common examples), finds in the legal defense of persons who are persecuted for practicing such behavior one of its most noble motivations and one of its most useful tools.

7) Historical legacy. This is intimately related to the educational perspective described above. The years since 1973 have been very dark ones in Chile's history, a country formerly so proud of its democratic tradition. The outrages that have been committed and the inexcusable abdication of responsibility on the part of judges who should have been protecting people -- themes which appear and reappear in the dramatic testimonies which have been collected -- will serve in the future to help learn from these years, not in a spirit of vengeance, but rather with the very laudable and inevitable aim of assuring that

these horrors do not happen again. This aim is kept present in the Vicariate's petitions, representations, and denunciations. For this same reason, the victim's personal testimony is often preferred over the impersonal formulation drawn up by a lawyer.

8) Activities derived from the absence of democracy. The extremely serious problems of transgression of basic human rights in Chile have broken out since the end of the democratic regime, on September 11, 1973. For the time being, the Vicariate is only able to address those cases of injustice derived from the situation of legal emergency begun on the day of the military coup. In the event of a return to a democratic system, the Vicariate would probably take up other types of injustices.

9) Security of legal aid. The victim of detention or some other injustice due to personal convictions, and his or her family, know that this Vicariate is a place where it is possible to arrive with the absolute certainty that the needed legal aid will be found, whatever the victim's philosophical, religious or ideological convictions may be, and regardless of the person's economic or social situation.

PROGRAMS

To carry out the diverse tasks with which it is entrusted, the Legal Department is organized into four areas, which have responsibility for the following programs:

Legal Area

- Protection of personal freedom.
- Legal and administrative aid to Chileans living in exile, and to resident foreigners.
- Legal aid for the poor.
- Legal representation for those accused of political crimes.
- Legal denunciation of arbitrary denial of freedom and other violations of fundamental rights.
- Legal aid to relatives of detained/disappeared persons.

Reception and Assistance Area

- Reception of cases and aid to the public.
- Social assistance to relatives of detained/disappeared persons.
- Physical and mental health aid to victims of violations of basic human rights, and to their family members.

Analysis, Processing and Filing Area

- Operational and historical case files.
- Research project on human rights in Chile.

National Coordination Area

- Support for human rights defense services in other dioceses.
 - Formal agreement with ten dioceses for Misereor project.
 - Assistance to other dioceses requesting it.
- Assistance to the banished (those in internal exile).

DEPARTMENT OF ZONES

This department is concerned with propelling the ministry of solidarity among those "wounded along the road" as a result of the violation of their individual and social human rights (DP 1271-1272), for whom legal redress is not necessarily available.

In general the help provided has to do with projects assisting the poor and marginalized who live in the urban parts of the various pastoral zones which comprise the Archdiocese.

Since January of 1982 these projects have been decentralized in the Vicarial Zones, which have teams of social workers, health professionals and administrators who carry out this pastoral work under the complete and direct authority of the respective Episcopal Vicars.

This has allowed for a more effective integration of the ministry of solidarity into the Church's overall ministry. It has also helped the integration of other persons (pastoral workers, members of Christian communities, and others) in solidarity work. An estimate made by the Vicars indicates that service capacity has roughly tripled as a result.

However, there is only one Archdiocese. Thus, the integration of these initiatives under a common set of guidelines (which stem from both shared reflection and the principles of the Vicar in charge of this specialized area), as well as the coordination of the zone teams and the provision of certain services designed to improve zone work and save resources, are tasks which remain under the control of the Vicariate of Solidarity. This is the role of the Department of Zones.

GUIDELINES

1) Solidarity activities are carried out mainly by the persons themselves who have been affected by the problems of unemployment, hunger, health, housing, education, bleak prospects, etc. The Vicariate's focus with regard to the solidarity work of the Church of Santiago is to organize and coordinate support for these activities.

2) In the work of organizing and coordinating support, it acts in accordance with the guidelines indicated by the Council in Apostolicam Actuositatem No. 8 and reiterated in the Puebla Document No. 1146: "Respond to demands for justice before all else so that these demands are not confused with those of charity; suppress the causes, and not only the effects, of evil and organize relief in such a way that those who receive it are progressively liberated from external dependency, thereby becoming more and more sufficient unto themselves".

3) The above is concretized by the fact that the services offered are imbued with an authentically educational spirit which, as far as possible, helps the recipients to "communicate effectively, to be cognizant of their rights and obligations, to understand and to be discerning about the situation in which they live, to teach them how to organize themselves in the civil, labor, and political arenas, and thus, to participate fully in those decision-making processes which affect them" (DP 1045).

4) In order to follow the guidelines set out in Puebla, the solidarity work involves supporting organizations of affected persons and, except in emergency situations, does not attend to individual cases.

5) Efficiency is another criterion necessary for this type of work, not only in terms of individual services but also with regard to the assistance and coordination of initiatives necessary to address the causal factors of extreme poverty and social marginalization. "The Good Samaritan, not content with treating and dressing the wounds of the man, with putting him on his horse, with spending the night at his side and with paying his expenses at the inn, wanted to round off his action with another. He involved the innkeeper. In so doing he increased his effectiveness and involved more persons in his gesture of love: 'Care for him until I return'" (Working Paper, "Solidaridad", 1983).

CHARACTERISTIC FEATURES

The solidarity work in the zones has provided a respectful consultancy function to organizations as well as providing complementary support to poor people themselves. This work includes the following features:

- 1) Evaluation of the reality of the situation from the standpoint of the poor people themselves and thus, the avoidance of preconceived ideas and prejudices.
- 2) Transmission to the poor people of several years of experience which helps to avoid the repetition of unworkable formulas and to reinforce initiatives with potential.
- 3) Giving an educational orientation, in the most complete sense of the word, to all consultancy and support work.
- 4) Participation with the people in all initiatives which strengthen the group and its sense of community.
- 5) Encouraging organizations to take a step-by-step approach in the achievement of the objectives they have planned.
- 6) Learning from the people.
- 7) Actively working for the maximum autonomy and development of the popular organizations.

The above also represent the objectives of the teams working in the zones.

PROGRAMS

Through the Department of Zones various programs are carried out:

- Programs covering all the zones
- Service programs from the Vicariate to the zones
- Individual programs belonging to each zone

1) Programs covering all zones

a) Support to subsistence projects

- Communal kitchens and committees of the unemployed
- Provisions committees

- "Let's shop together" programs
- Handicraft workshops
- Neighborhood workshops
- Family vegetable gardens
- Others

b) Training

- Solidary organizations
- Women in low-income neighborhoods
- Youth
- Animators of neighborhood organizations
- Pastoral workers
- Senior citizen volunteers

c) Educational recreation

- Urban communities
- Summer camps
- Permanant educational activities

2) Service programs from the Vicariate to the zones

a) Technical support and training for solidary groups, community animators, and popular social organizations.

b) Support by providing food and milk.

c) Technical and commercialization support for community and political prisoners' handicraft workshops.

3) Individual programs belonging to each zone

Each zone is autonomous with respect to these programs.

Amongst others these include the following:

a) Health: Eastern, Western and Southern zones.

b) Housing: Central zone.

c) Community housing: Eastern zone.

DEPARTMENT OF THE MAGAZINE SOLIDARIDAD

This structure is responsible for the publication of the magazine Solidaridad and for its insert "Let's Learn in Solidarity".

Published every two weeks, Solidaridad is an evangelizing tool of the Church of Santiago. It fulfills a prophetic role in proclaiming the words and signs which, through history, reveal the encouraging presence of the Lord, and in denouncing that which, also in the concrete history of men, reveals the presence of sin.

This publication is also a testimony to the solidary charity which the Vicariate offers amongst its many services. It has long been recognized that a person's fundamental rights include the right to information which is objective, timely and true and the right to express one's own feelings and opinions, even if these views form the minority. These rights contribute to the formation of public opinion, the inexistence of which, constitutes a malaise of society.

GUIDELINES

1) The magazine is a means of social communication which, using the vision and the language appropriate to the reality of the Church, informs freely, objectively, opportunely and truthfully. Due to the present situation in Chile, and as a special service in support of truth, this means of communication tries to provide the readers with informative material of social importance which, in general, is not available in other media sources, particularly material dealing with human rights and with the life of the Church. In this sense, the magazine is also the "voice of those without voice".

In the fulfillment of this function, it acts with prudence so as not to become partisan.

2) In the face of the value crisis which is affecting the society, a product of the bombardment of "antivalues" which particularly affects the popular sectors and youth, the magazine provides its readers with elements of reflection which allow them, on the one hand, to realize the damage caused by materialism and selfishness and, on the other,

that helps them to recover those values which constitute their true identity and their culture. In this role, the magazine does not proselytize but rather, acts in the illuminating spirit of the Gospel and of the teachings of the Church, from its pastoral experience.

3) Its final educational and informative role is that of offering services to poor families and to the grassroots organizations they have created. It is a service which both supports and complements the solidarity work in the zones and also helps to resolve the small and large problems which the people face in their struggle for subsistence.

CHARACTERISTIC FEATURES

The periodicity, format, lay-out and other aspects of the magazine Solidaridad are a result of efforts made to have an alternative, mass, popular means of communication.

1) Alternative, because following the guidelines of the Puebla Document with regard to this subject, not only does it oppose ideological manipulation, transculturation, and the propaganda of materialism, but it also attempts to educate its readers so that they develop a critical attitude with which to confront these ideological messages. At the same time because, by contrast, it proclaims the true values of justice, liberty, peace, truth and solidarity. Inspired by Puebla (1159, 1160, 1163) and, in general, by the teachings of the Church, the magazine tries to be a medium of communication and dialogue between the diverse grassroots organizations by disseminating the experiences of the different groups that make up the society.

2) Mass, in order to maintain a level of real social significance. The magazine tries to be a "macromedium" which supports and complements the innumerable "micromedia" which have appeared today in such profusion in the grassroots Christian movements, neighborhood organizations, labor movements, youth and sports groups, etc.

According to market studies carried out by specialized firms, Solidaridad is one of three informative periodicals with the broadest reach and coverage.

3) Popular, not only with regard to its content, its language and its graphic presentation which are directed towards the popular sectors, but also because:

a) Its distribution is organized principally through a network of responsible individuals in the Church districts and grassroots organizations, which not only distribute the issues and collect economic contributions, but also, in return, bring information, requests for topics, graphic suggestions, etc.

b) Its sources of information are not only the traditional ones but also those that exist in the membership of the Church itself and the social movements.

c) Its language and graphic design try to recapture cultural values and national idiosyncracies so that the people can identify with the magazine and feel that it is their own.

PROGRAMS

a) The magazine, which comprises 24 pages including the insert called "Let's Learn in Solidarity", is published every two weeks. It contains the following sections: Editorial, National, Main Reports, The Church in the World, Culture, Workers, Young World, The Past Two Weeks and Short Notices.

b) The insert "Let's Learn in Solidarity" is mainly intended to be an instrument for providing services, for training, and for development.

c) The promotion program not only tries to increase circulation, but at the same time to maintain and develop the network of direct and personal connections with the readers.

DEPARTMENT OF SOLIDARY EDUCATION

In mid-April 1983, after a process of analysis and review which intensified from the end of 1982, a new Department of the Vicariate was created and began functioning on May 2, 1983: it is the Department of Solidary Education. It was born out of the orientations of the Church hierarchy and the staff of the Vicariate's sense that its actions had to be given a greater educational and promotional direction.

Its general objective is to "ensure that the Vicariate's activities, both individual and collective, internal and external, take on an educational perspective".

The general objective is laid out in the following:

a) To provide incentive, formulate directions and suggest initiatives so that the Vicariate and each Department and/or Unit may develop and perfect its work along an educational line.

b) To cooperate with the Departments and/or Units in the development of specific educational projects, with the corresponding support materials.

c) To schedule and work towards the establishment of educational activities and to produce complementary materials in new areas that cannot be wholly integrated into the jurisdiction of the Department and/or Units.

d) To support the Departments and/or Units in the follow-ups and the periodic evaluation of their programs from an educational perspective.

SUPPORT DEPARTMENT

Its purpose is to assist the various Departments operating out of the Vicariate through its three Units: Documentation, Publications, and Administration.

The Documentation Center has extensive national and foreign material dealing with the Church and various aspects of human rights.

It receives periodically and processes 120 foreign publications and 57 national ones.

It has archives containing almost 20,000 news clippings selected from the various national media.

It also has approximately 3,000 registered documents on file.

In the field of Church social action and human rights, it is one of the most complete Documentation Centres in Latin America.

It not only serves the Vicariate, but also various other religious, academic, journalistic and research institutions.

The Publications Unit is concerned with editing the material required for the work of the Vicariate and assists other Church organisms (parishes, movements, etc.) and grassroots organizations. It has a small typesetting and printing shop.

The Administration Unit is responsible for the upkeep and maintenance of the site, equipment and installations in general, and for its safety. It carries out the distribution of publications, of the magazine and correspondence, as well as other general duties. It also deals with public and private offices in the matters of administrative routine.

Moreover, with an efficiency widely recognized in the Church, this Unit is in charge of the organization of important special events such as workshops, conferences, celebrations, social events, etc.

FINANCE DEPARTMENT

This Department has two Units: the Projects Unit (with regard to finances, it deals with more than 90% of the funding sources) and the Accounts and Budgets Unit (which also registers the use of the funds).

The accounting system is rigorous and it is submitted to strict controls and external audits. It relies on modern accounting equipment.

In general, criteria used with regard to finances are conservative, with the objective of minimizing possible financial risk.

UNITS OF THE EXECUTIVE SECRETARIAT

There are two other structures directly responsible to the Executive Secretariat: the Personnel Unit and the Public Relations Office.

Personnel Office: It is concerned with all tasks related to the administration of personnel such as contracts, payroll, supervision, well-being, training and internal relations. In addition, personnel administrative service is offered free to some zones.

As in Finances, the Vicariate has been, and is, extremely careful and rigorous in matters of personnel administration.

The Public Relations Office: It is responsible for maintaining relations with the national and foreign press which frequently have recourse to the Vicariate. It also receives numerous visits, both from individuals and groups, particularly foreigners, who come to learn more about the Vicariate and its activities.

The following Canadian institutions cooperated in bringing out this English-language edition of the booklet originally published in Spanish, in Santiago de Chile, entitled La Vicaría de la Solidaridad (1984):

Canadian Association for Latin American and Caribbean Studies (CALACS)

Canadian Catholic Organization for Development and Peace

Centre for Research on Latin America and the Caribbean (CERLAC), York University

Inter-Church Committee on Human Rights in Latin America

Latin American Studies Committee, University of Toronto

Primate's World Relief and Development Fund of the Anglican Church of Canada

United Church of Canada