

## **ECCLESIA IN AMERICA: CHALLENGE TO CATHOLIC SCHOOLS OF MANAGEMENT**

**Catherine McNamee, CSJ**

**University of St. Thomas  
Center for Catholic Studies  
ctmcnamee@stthomas.edu**

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An Apostolic exhortation on America titled "Ecclesia in America" was signed by Pope John Paul II on January 22, 1999 in Mexico City. The document is based on the 1997 Special Assembly for America of the Synod of Bishops from North, Central and South America and the Caribbean. In it the pope applies church social teaching to numerous challenging social issues such as globalization and external debt, which impose some serious responsibilities on those charged with the development of curriculum and pedagogical materials as well as the promotion of research and community outreach programs in business schools at Catholic universities throughout the continent.

### **Introduction**

The purpose of the synodal meeting was to focus "on the problem...in both parts of the same continent, so different in origin and history and on issues of justice and of international economic relations, in view of the enormous gap between North and South."<sup>1</sup>

The pope asked that the Synod reflect on America as a single entity. The decision to speak of America in the singular was an attempt to promote a greater sense of solidarity, with the strengths of each hemisphere meeting the needs of the other.

### **The Church in the Field of Education**

One of the reasons for the church's influence on the Christian formation of America is her vast presence in the field of education and especially in the university world. The many Catholic universities spread throughout the continent are a significant feature of church life in America.

The church's social teaching ceaselessly invites the Christian community to a commitment to overcome every form of exploitation and oppression. It is a question not only of alleviating the more serious and urgent needs through individual actions here and there, but of uncovering the roots of evil and proposing initiatives to make social and economic structures more just and humane. And where better to pursue this task than in our Catholic universities?

## **Phenomenon of Globalization**

A very obvious feature of the contemporary world is the tendency toward ever-increasing globalization, a phenomenon which, although not exclusively American, is especially obvious and has great repercussions in America. The ethical implications can be positive or negative. There is an economic globalization which brings some positive consequences such as efficiency and increased production and which, with the development of economic links between the different countries, can help to bring greater unity among peoples and make possible a better service to the human family. If, however, globalization is ruled only by the laws of the market applied to suit the powerful, the consequences cannot but be negative, e.g., unemployment, the growing gap between rich and poor, and even the eradication of valuable traditions and cultures.

When the United Nations Development Program got ready to publish its 1999 annual report, it chose for a title Globalization with a Human Face.<sup>2</sup> The term "globalization" is on everyone's lips these days; the process of globalization is both unstoppable and moving fast.

The only question now is what kind of globalization we want and can achieve and who will benefit from it. Variations on this question increasingly occupy the attention of opinion-makers all across the world—and not just economists and political experts, but historians, philosophers, cultural and literary critics, theologians, educators, religious leaders, and numerous others.

The present era of globalization is different from earlier ones not only in its speed but even more significantly in its scale. "What is new today," writes New York Times foreign affairs columnist Thomas Friedman in the introduction to his recent book on the subject, "is the degree and intensity with which the world is being tied together into a single globalized marketplace. What is also new is the sheer number of people and countries able to partake in this process and be affected by it."<sup>3</sup>

The earlier age of globalization created the modern metropolis. The present era is rapidly expanding the number of people who can communicate with one another across distances, and who little by little are forming a new internationalized culture.

The most striking manifestation of this international culture is in international business and finance. Standardization and convergence are occurring in such areas as product marketing, the norms and practices of buying and selling, and a whole collection of other matters. The more this globalized class behaves in a globalized fashion, the more the environment in which it operates tends to converge. Such conformity carries with it both prestige and financial advantages.

The basic principle behind this international culture is simple: if you create more wealth, and if you have a democratic system in which the winning of votes depends on broad distribution of such wealth, the result will be expansion in the membership of the

"globalization club". These new members will then invest their newly acquired wealth within the system to create still further wealth.<sup>4</sup>

Unfortunately, membership in the club—whether the two percent who currently have (according to the estimates) easy access to high-powered technology, or the twenty percent who according to Robert Reich,<sup>5</sup> enjoy the advantages of the new prosperity—easily creates the illusion that the entire world consists of club members; the prosperous few live economically, culturally and linguistically isolated from the impoverished many. But the non-members are more numerous than the members; literally billions of people do not share in the advantages of the new technology and lack the resources to benefit much from the new world order which globalization has produced.<sup>6</sup>

Every day global capital flows increase in volume and intensity. Many experts believe that the big international corporations no longer belong to specific countries. They have become independent actors on the world stage. Curbing these vast enterprises would be extremely difficult. Redistributing their wealth would be even more so; they form the backbone of a single globalized economy, supported by electronic communications, stock markets, and international distribution networks.

We have, then, created for ourselves a system driven by trans-border capital and capital flow. We have done this even while depriving ourselves of the capability to modify this system—despite the fact that its apparent goal, namely, to create prosperity for all of humankind, seems to be unattainable.

Thomas Friedman's contrasting notions of the symbolic Lexus crowd (the electronically tuned in Americans and their European and Japanese counterparts), with the cultivators of the olive tree (the cultural conservators) is both a startling image and a damning indictment.<sup>7</sup>

The older construct of the "haves" and the "have nots" remains a key to Friedman's analysis. But Friedman has taken it a step forward, and reveals the accelerated nature of free market capitalization which increases the possibility of the seeming smothering of poorer, less developed nations by the dominance of the industrialized countries' imposition of globalization. Through a series of vignettes, Friedman piles on his evidence of the Western economic control of the world's financial and information markets—and, therefore, the economies of the world—through electronic advances.

Running with the "electronic herd," Friedman suggests that control of the cybersystem is the control of the future.<sup>8</sup> He sees little hope for the cultivators of the olive tree as a centralizing feature of continuing civilization, but he is aware that the cultivators of the olive tree must be included in any change. Widespread protest demonstrations over globalization continue to rear up, demanding both recognition and a slowing down of the process.

Is there any possibility of achieving a balance between the olive growers and the drivers of the Lexus? Can these two worlds coexist compatibly? Friedman's optimism says yes.

Every country can be a winner, he claims, if it puts on the "golden straightjacket."<sup>9</sup> For him, this means the decentralizing of government and the elimination of tariffs and other obstacles to international trade.

Friedman does admit that globalization can undermine the attachment of people to their olive trees (a sense of place, community, and historical roots). His solutions are filled with ambivalence and not well developed, a weakness in the book. This ambivalence is apparent throughout the book since Friedman obviously has a kind of naïve enthusiasm about globalization and the world's cultures. For example, he admires France for preserving the beauty of the French countryside at the expense of efficient farming. Still, he says if France were a stock, he'd sell it.<sup>10</sup>

Friedman's material view of culture could discourage a sense of efficacy in local communities if the most influential individuals in the world care more about setting rules for investment than for civic virtue. Many have raised questions about his belief that globalization is certain to raise the standard of living for every country if the governments throughout the world will play by the rules of the "electronic herd."

It is not that Friedman is insensitive to problems of the poor, but he does not give them the necessary analysis for the more fortunate beneficiaries of the new globalism to take seriously. He has left that task to the likes of us!

### **Foreign Debt**

The Lexus and the Olive Tree does not even mention the critical need for debt cancellation so that heavily indebted and poor countries can begin to move toward sustainable development. The driver of a Lexus, and even the drivers of decades-old Toyotas or pick-up trucks like many of our students, need to consider how the concept of sustainable development includes all of us and our consumption. Reading Friedman's The Lexus and the Olive Tree will be a provocative way to start the discussion. We need to challenge our students to consider what their role might be in the future world, and how that world should include collaboration with colleagues and students throughout the hemisphere in shared, growing, socially responsible, and sustainable development. But we should also read and heed other perspectives, beginning, for example, with the United Nations 1999 Development Report.

With these "secular sources" setting the stage, faculty and students in our Catholic schools of management should be challenged to focus special attention on the issues raised in Ecclesia in America. In this document the pope speaks, as he asked the synod to do, of America as one continent—referring to North, Central and South America, and the Caribbean.

"The existence of a foreign debt which is suffocating a number of countries in this hemisphere represents a complex problem. This difficult situation cannot be ignored since it touches the life of so many people."<sup>11</sup> And it is a problem many academics refuse to address.

On the international economic scene three main sets of actors warrant particular attention: individual nations which wield great influence; multilateral institutions which channel money, power, ideas and influence; and transnational corporations and banks.

Historically these three major economic actors share the responsibility for the present difficulty because of decisions made and actions taken during the 1970's and 1980's. The global system of finance, development, and trade developed by the Bretton Woods Conference in 1944—the World Bank, the International Monetary Fund (IMF), and the General Agreement on Tariffs and Trade (GATT)—was created to prevent a recurrence of the economic problems that were perceived to have led to World War II. Now over fifty years later, at the dawn of this new millennium, that system seems incapable, without basic changes, of helping debtor countries—which had no part in its creation—manage their increasingly untenable debt situation effectively and equitably.

Moreover, as John Paul II clearly pointed out, this crisis goes beyond the system; it affects real people. One way to meet the immediate emergency for the most highly indebted poor countries is, of course, outright cancellation of their debt. But to avoid future problems systemic change is needed.

For this reason, Catholic schools of management throughout America have a special responsibility to organize research projects on the subject and to publish documents aimed at recommending both short-and long-term remedies.

What better time to initiate such collaborative effort than during the Great Jubilee of this Year 2000? On the broadest level possible, it would be helpful if university experts in economics and finance would undertake a critical analysis of the world economic order in its positive and negative aspects, and that they would propose a system and mechanisms capable of ensuring an integral and concerted development of individuals and peoples. Such research could, with the support of such bodies as the Pontifical Council for Justice and Peace, form the basis for dialogue with leaders of the World Bank and the International Monetary Fund and a strong argument for urging them to seek ways of resolving current problems and to produce guidelines that would prevent similar situations from recurring in the future.

Will this be an easy task to accomplish? Obviously not. And more than just economics, finance and management faculty will have to be engaged from the outset. For a fresh start for global economic justice, fundamental changes in philosophy and values are needed. The single most important principle must be the recognition that the economy is for the service of people and society. The market must become a tool for economic growth and distribution, which must be regulated to ensure the common good. This implies special treatment for the most needy—i.e., a "preferential option for the poor"—including redistribution of wealth. Can we afford to ignore our philosophers and theologians as we begin to address these Gospel challenges?

### **Right to Dignified Labor**

An important place in the church's social doctrine belongs to the right to dignified labor. Consequently, given the high rates of unemployment found in numerous countries in America and the harsh conditions in which many industrial and rural workers find themselves, "it is necessary to value work as a factor of the fulfillment and dignity of the human person. It is the ethical responsibility of an organized society to promote and support a culture of work."<sup>12</sup>

This basic right to dignified labor has found consistent expression in both papal encyclicals and pronouncements of bishops' conferences in the US and Latin America. As far back as 1891, Pope Leo XIII, in Rerum Novarum stressed the rights of workers as well as the duties of both workers and employers.<sup>13</sup> Forty years later Pope Pius XI, in Quadragesimo Anno, further elaborated on the relationship between labor and capital.<sup>14</sup> In 1961, Pope John XXIII, in Mater et Magistra, insisted that workers receive just remuneration for their labors.<sup>15</sup> The 1961 issuance of Gaudium et Spes, the major document to come out of the Second Vatican Council, had much to say on this topic: Human labor is superior to other elements of economic life. Workers should participate in running an enterprise. Distribution of goods should be directed toward employment. And, a point most significant for our current consideration, economic activity detrimental to the worker is wrong and inhuman.<sup>16</sup> In 1967, Pope Paul VI focused on The Development of Peoples, and our present pontiff has addressed this theme in Laborem Exercens and Centesimus Annus.<sup>17</sup>

And what of our American bishops? Here CELAM (Latin American Episcopal Conference) took the lead in addressing the particular concerns of this hemisphere. These bishops—meeting in Medellin, Colombia in 1968—issued a number of documents on justice and peace. Influenced by Vatican II, the social teachings of John XXIII and Paul VI, liberation theology, and the reality of life around them, the bishops made a seminal and fundamental criticism of society and a strong commitment to the poor. In pointing toward a possible direction of social change, they encouraged both professional organizations and peasants to organize to demand human and dignified work. Recognizing that many workers experience physical, cultural, and spiritual slavery, they noted that "unions should acquire sufficient strength and power" to protect the rights of their members; and they also insisted that rural transformation was needed, i.e., "human promotion of peasants and Indians" as well as reform of agrarian structures and policies.<sup>18</sup>

The U.S. Bishops issued their significant pastoral letter on the economy, Economic Justice for All, in 1986. One of the urgent problem they highlighted was the fact that mobility of capital and technology affects jobs all over the world. They emphasized that the Christian vision of economic life demands that we work for greater justice in this arena since work is the principal way people have for self-expression and creativity as well as being their ordinary way to fulfill material needs and to contribute to the larger community. And, like their Latin American brothers, they too focused on agrarian reform.<sup>19</sup>

Drawing on the rich tradition of Catholic social teaching, including the documents issued over the last decades by this continent's conferences of Catholic bishops, the lineamenta sent out in preparation for the Synod for America called for major social economic change to address "the enormous gap between North and South."<sup>20</sup> Citing specifically the statements of the Latin American, U.S. and Canadian bishops, as well as the encyclicals Populorum Progressio, Laborem Exercens, and Sollicitudo Rei Socialis, the lineamenta underscored the central importance of these socioeconomic issues for human solidarity. One section in particular quotes the famous principle enunciated by John Paul II in Laborem Exercens: "Human work is a key, probably the essential key, to the whole social question..." In this encyclical, the Holy Father devoted an entire section to the discussion of "emigration in search of work."<sup>21</sup>

Where human work is not seen as "the key to the social question, the relationship between economy and culture will be obscured. Social issues would then be reduced to either cultural issues or economic issues. Emigration from the South to the North, for instance could be seen as either a cultural question or, conversely, an economic issue. The latter would be the case, for example, if one should fail to see how the economic causes of immigration themselves mediate cultural values, especially so-called "family values." The reason usually given by Latin American immigrants to the U.S. or Canada for leaving their native country is that of finding work in order to provide for their families. When immigration is seen only in economic terms, capital is allowed to move more freely across national borders than are human beings.

And what of those who remain in their own countries—whether in the South or in the North—but suffer on the shadow side of globalization? Low-paid workers, especially women and children, work long hours under inhumane conditions to produce goods they can never afford for consumers half a world away. Environmental destruction continues with disastrous effects on human beings. Governments negotiate in secret treaties to facilitate capital flows at the expense of both labor and the environment.

In the global sweatshop economy corporations pit workers in different countries against each other in "the race to the bottom"<sup>22</sup> over who will accept the lowest wages and benefits, the most miserable working and living conditions. Corporations seeking to relocate production are free to roam from one country to another in search of low wages, no benefits, no human and worker rights protections, no occupational health and safety or environmental regulations, no taxes and no unions. The multinationals have grown so enormously the annual sales of one corporation alone (\$137.6 billion) are larger than the Gross Domestic Product of 155 countries in the world, some of them in our own hemisphere. This allows such corporations to play countries off against each other.

These corporations pit workers in the industrialized North against the desperately poor in the developing countries competing over who will—or must? —accept less. In the last year the U.S. has lost thousands of well-paid, largely unionized manufacturing jobs since several major companies took their production units offshore. In the race to the bottom, all workers lose.

Another question this situation raises is how there can be any normal trade relations between the industrialized countries and the developing nations. Since workers in the latter countries do not receive sufficient compensation to enable them to meet basic subsistence needs of their families, they will never be able to purchase anything made in the U.S. or Canada. Small wonder that there were major disruptions at the November 1999 meeting of the World Trade Organization in Seattle!

In terms of solving global economic disparities, the most serious problem was the gap between the worldview of the non-governmental organizations—NGO's—marching on the streets and that of the top WTO officials inside the meeting. It was a gap best summarized by WTO Director General Michael Moore's casual dismissal of nongovernmental organizations at an opening symposium.<sup>23</sup>

The Center of Concern's Maria Riley, providing a backgrounder to the World Trade Organization meeting, assessed the inequality built into the WTO system this way: "The smaller countries have the access to WTO, but they don't have the means to influence it. Some simply don't have the technical know-how...The U.S. mission, meanwhile, is full of trade lawyers" who can cover all the WTO committee meetings to press the U.S. preferences...The U.S. likes to say that a rules-based system creates a level playing field. The field may be level, but it's like sending in your Little League team to play baseball against the World Series winners. There is no leveling when resources are so unevenly distributed."<sup>24</sup>

This inequality is one of the many moral issues Catholic schools of management need to address in their academic programs.

WTO was incomplete at the start of the Seattle meeting, Riley explained. "Several agendas—agriculture, services and parts of the T.R.I.P.'s, Trade in Intellectual Property Rights – were unfinished at the time of the signing of the Uruguay Round in 1994 that created WTO...The global South says there are so many problems with implementing WTO that review, correction and reform of WTO is needed. The benefits of global trade, they say, have to be more equitably shared." The global North, on the other hand, is opposed to opening up any of the agreements, because they were very "balanced-off" agreements. "They may have been trade-off agreements," commented Riley, "but they certainly have not proved to be very equitable."<sup>25</sup>

The rich North and the poor South are pitted against each other on environment, labor and textiles, for example. The global South has a legitimate concern about environmental protection laws which could have a negative impact upon the opportunity of some countries to compete in the global marketplace. Further, "textiles are important to the South, because they're labor intensive, require relatively simple technology and are easy industries for the South to put in place". But while the North follows the letter of the law, it doesn't follow the spirit in opening up markets. For example, textile quotas have been removed from countries that weren't filling their quotas anyway.<sup>26</sup>

The fact is that WTO officials are basically trade ministers. They are not connected with social issues or people. There is no place for the people's input. The real concerns are just not getting heard. If rights of workers and rights to fair trade are to be protected, university research will play an important part.

### **The path to Solidarity**

As has already been demonstrated, during the last decades the rapid globalization of markets, the growth of communication and transportation have dramatically drawn our hemisphere together in new and challenging ways. In the face of these challenges one can choose divergent paths. One path could be that of indifference. Another might view the continent as simply a special market for the goods and services of the industrialized North.

Ecclesia in America calls us to a different road—a path of hemispheric responsibility and solidarity. Solidarity is expressed in Christian love, which seeks the good of others, especially of those most in need. For the particular nations of the American continent this is the source of a commitment to reciprocal solidarity and the sharing of the spiritual gifts and material goods with which God has blessed them.

Faced with the grave social problems, which with different characteristics are present throughout America, people can find in the church's social doctrine some answers that will serve as a starting point in the search for practical solutions. For example, an important place in the church's social teachings belongs to the dignity of the human person. The church's social doctrine also makes possible a clearer appreciation of the "social sins which cry to heaven" because they generate violence and disrupt peace. In the absence of moral points of reference, an unbridled greed for wealth and power takes over. More and more, in many parts of America, a system of neoliberalism prevails. The best response to this situation is the promotion of solidarity with a view to achieving real justice.

### **Catholic Higher Education in America**

Since education and formation are key arenas for teaching solidarity, it seems fitting to begin with this topic and work back to the other issues treated in this paper. It goes without saying that educators in Catholic schools of management should consistently integrate international—and particularly inter-American—concerns into their curricula and programs such as service-learning projects. Many business, management, finance and economics professors are finding creative ways to reflect and act on the call to solidarity.

While much is being done, there are still too many university programs that neglect or ignore this Christian call to solidarity. All our Catholic schools of management have a special responsibility to share the church's teachings on these international dimensions of our social mission more intentionally, more explicitly, and more creatively. Deans and other administrators must encourage the incorporation of the call to solidarity into both academic programs and service projects. We need to match efforts to share the principle

of solidarity with opportunities to act on it—to share professional expertise as well as financial and material resources, to search for the structural causes of poverty, to promote development, and to advocate for human dignity and human rights in the world of work.

Many of the choices about hemispheric concerns are made in the economic arena. As scholars in Catholic business schools, then, we are in a unique position to awaken in our students (and in the corporate world) a sense of responsibility for our neighbor.

In June 1999, the Secretariat for Latin America of the National Conference of Catholic Bishops (US) and the Association of Catholic Colleges and Universities co-sponsored a special "Dialogue" as a follow-up to the Synod for America. Citing Pope John Paul II's call for great solidarity in the hemisphere, Catholic institutions of higher education in the United States were invited to reflect on their mission and relationship with the peoples, the church, the universities and society in general in Latin America. The dialogue, held at John Carroll University in Cleveland, Ohio, was structured to provide tracks for academicians, campus ministers, and administrators to develop proposals that would consider the realities in Latin American and U.S. Catholic higher education in light of the apostolic exhortation Ecclesia in America.

One of the proposals put forth by dialogue participants went right to the heart of the matter: university mission statements. Their strong recommendation was that in their mission statements and other official documents Catholic universities throughout the continent use "solidarity" language instead of "globalization" language. Their rationale for this emphasis was that globalization is a fact of life today, with both positive and negative implications, while solidarity is a matter of choice, albeit a choice which committed Christians must make if they claim to be promoting Gospel values.

Participants also challenged faculty to implement these mission statements through the curricula of their respective schools and departments, encouraging courses on Catholic social teaching and integrating these Christian social principles across the curriculum, including professional and graduate programs. They recommended, too, more extensive language study!

Other recommendations for promoting solidarity included

--Faculty and student exchanges

--Immersion/volunteer programs

--Sister schools/twinning

--Website clearinghouses

--Collaborative research<sup>27</sup>

In addressing such issues as the phenomenon of globalization, foreign debt, the right to dignified labor and other principles of Christian social thought, Catholic business schools are in an excellent position to be agents of systemic change. What is needed is reconstruction of our current global systems of wealth creation and distribution according to a new vision. Committed scholars and institutions acting either individually or in collaboration in several important roles can do much to promote systemic change:

--Some should study, research and teach the elements of a new vision, doing the social analysis and building the case for change.

--Some should design the alternative patterns and institutions that could embody the new vision.

--Some should develop and organize to work for policy changes in the economic, political and social spheres.

Could our Catholic schools of management participate effectively in the reshaping of the United Nations Development Program, the World Bank, the IMF, and the WTO, using this Year of Jubilee as a teachable moment to begin this process? And can we also participate in the critical task of renewing the sense of citizenship for the common good, grounding our commitment in the long tradition of Catholic social teaching.<sup>28</sup>

"The quest for economic and social justice will always combine hope and realism."<sup>29</sup> This basic stance for living faithfully in the Age of Globalization suggests some additional courses of action our institutions might undertake to foster change in a positive direction. Working in on-going collaboration, Catholic schools of management in both North and South should strive to:

--Keep the issues alive

--Foster development of a social conscience in our students and in the publics we serve

--Support groups and projects that foster solidarity among the peoples of America

--Participate in education and organizing around international agreements such as NAFTA, policies of the WTO, etc.<sup>30</sup>

### **Hope and Challenge**

In sum, education can play an outstanding role in facilitating a significant rethinking about wealth creation and distribution throughout our American continent. The education Catholic schools of management impart should be very thoroughly imbued with Catholic social teachings. Only thus will they prepare truly Christian leaders in the different spheres of business and managerial activity, and in society as a whole, especially in economics, politics, and international trade. Cooperation between and among the Catholic universities throughout America needs to be encouraged for their mutual enrichment and for their effectiveness in helping to proclaim the hope-filled message of Ecclesia in America.

#### ENDNOTES

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<sup>2</sup> United Nations Development Program, 1999. Globalization with a Human Face.

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<sup>3</sup> Friedman, Thomas L. The Lexus and the Olive Tree. New York: Anchor Books, 2000, p. xvii.

<sup>4</sup> Tomkin, Humphrey. "Globalization—An Opportunity for Peace?" Issues in Global Education (Newsletter of The American Forum for Global Education). Issue No. 157, 1999-2000, p. 13.

<sup>5</sup> Reich, Robert B. The Work of Nations: Preparing Ourselves for the 21st-Century Capitalism. New York: Knopp, 1991.

<sup>6</sup> Tomkin, op.cit.

<sup>7</sup> Friedman. op.cit., pp. 29-43.

<sup>8</sup> Ibid., pp. 112-142.

<sup>9</sup> Ibid., pp. 101-111.

<sup>10</sup> Ibid., p. 232.

<sup>11</sup> "Ecclesia in America," 59.

<sup>12</sup> Ibid., 54.

<sup>13</sup> Leo XIII. "Rerum Novarum," in O'Brien, David and Shannon, Thomas (eds.)

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<sup>14</sup> Pius XI "Quadragesimo Anno," in O'Brien and Shannon, pp. 42-79

<sup>15</sup> John XXIII, "Mater et Magistra," in O'Brien and Shannon, pp. 84-128.

<sup>16</sup> Vatican Council II "Gaudium et Spes," in O'Brien and Shannon, pp. 66-237.

<sup>17</sup> Paul VI, "Populorum Progression" and John Paul II, "Laborem Exercens,"  
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pp. 439-485.

<sup>18</sup> Latin American Bishops, "Medellin Conference Documents," in Henriot, Peter J.

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<sup>19</sup> National Conference of Catholic Bishops. "Economic Justice for All," in O'Brien

and Shannon, pp. 572-680.

<sup>20</sup> "Ecclesia in America," 2.

<sup>21</sup> Quoted in "Synod of Bishops for America," in Woodstock Report, December 1997

p. 9.

<sup>22</sup> National Labor Committee (People of Faith Network)

<sup>23</sup> Jones, Arthur. "Worldview Gap Erupts in Seattle," National Catholic Report,

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<sup>24</sup> Riley, Maria. Quoted by Arthur Jones in NCR article.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Recommendations from "A Dialogue within U.S. Catholic Higher Education about Latin America," held at John Carroll University, June 24-27, 1999.

<sup>28</sup> Miller, Amata "Winds of Challenge: Calls from Our World" LCWR National Assembly, August 27, 1994.

<sup>29</sup> NCCB "Economic Justice for All" in O'Brien and Shannon p. 55.

<sup>30</sup> Miller, Amata "The Age of Globalization—Challenges and Opportunities" in Shaping a New World—A Challenge for the 21st Century, Network, 1999.