

THE ROLE OF INTERNATIONAL CATHOLIC ORGANIZATIONS IN PROMOTING THE GOSPEL IN THE “COMMUNITY OF NATIONS”

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Abstract

For more than 80 years, International Catholic Organizations and movements have played an important role in promoting the Gospel values of peace, justice and solidarity within the Community of Nations, first at the League of Nations and later at the United Nations (UN) and UN agencies. Gaudium et Spes 90 speaks to this important role and calls for greater coordination and support of their efforts. In the 1980s and 1990s religious orders and congregations joined the lay ICOs in advocating for justice and peace as NGOs with the UN. In the present global context, the role of the more than 87 Catholic NGOs is more important and the call of Gaudium et Spes for greater coordination and support is even more urgent. This paper will examine the role, impact, theological inspiration and challenges of the Catholic NGOs in their ministry in the Community of Nations.

Introduction

For more than 80 years, Catholic international organizations and movements have played an important role in promoting the Gospel values of peace, justice and solidarity within the Community of Nations, first at the League of Nations and later at the United Nations (UN) and UN agencies. In the Pastoral Constitution *Gaudium et Spes*, the Council speaks to the important role of these organizations:

Different Catholic international bodies can assist the community of nations on the way to peace and brotherhood; these bodies should be strengthened by enlarging their number of well-trained members, by increasing the subsidies they need so badly, and by suitable coordination of their forces ... Organizations of this kind, moreover, contribute more than a little to the instilling of a feeling of universality, which is certainly appropriate for Catholics, and to the formation of truly worldwide solidarity and responsibility.¹

In his address to the 1995 celebration “*Gaudium et Spes*: Thirty Years Later” (9-11 November), Pope John Paul II, one of the drafters of the document, reflected on the many changes that had

taken place in the world since the Council: “Today, we reread these pages in the context of a decidedly different world. How many changes, political, social, cultural have taken place since that 7 December 1965!”² In reading the proceedings of that World Meeting in Loretto, it is indeed amazing to see how much the world has changed just since 1995.

Several of the interventions at the 1995 meeting reflected on the changes related to the phenomena globalization and the resulting individualism and inequalities that can result from it. Sadly, five years after the great Jubilee year where the Church strongly campaigned for greater economic justice, the gap between the rich and the poor continues to divide humanity. The 1995 meeting also reflected on the impact of the *Gaudium et Spes* call for peace in a post Cold War world. What could not have been seen in 1995 is the global transformation that would take place following September 11th, 2001. The great East – West divide of the Cold War has been followed by the so-called “Clash of Civilizations.” Sadly, the 1995 meeting makes little to no mention of the tragic pandemic of HIV/AIDS which has continued to spread across the world with social, political and economic implications.³ These past ten years have also seen many positive changes in our modern world including the positive uses of Information and Communications Technologies.

These developments since *Gaudium et Spes* have significantly transformed the world in which Catholic international organizations work. Since 1965, the scope and the mandate of the UN and UN agencies have grown with the emergence of 74 new member states. At the time of the Council, there were approximately 150 inter-state bodies. Presently, there are about 400.⁴

At the same time the number of Catholic Non Governmental Organizations working with the UN and UN agencies has grown exponentially, due in no small part to the new involvement of religious orders and congregations, who like their lay counterparts were inspired and transformed by *Gaudium et Spes*.

At the time of the Council, the vast majority of Catholic organizations working directly with the Community of Nations as accredited Non Governmental Organizations (NGOs) were lay organizations that had been granted the status of being an “International Catholic Organization” (ICO) by the Secretariat of State of the Holy See. Many of these ICOs also played important roles in the Council, with their leaders serving as lay auditors. In the 1990s, however, this situation changed with the exponential growth of Catholic NGOs, especially religious orders and congregations seeking NGO status.

This paper will examine the role of the Catholic NGOs (CNGOs) by addressing four main areas. Firstly, this paper will look at the historical background and present reality of this situation. Secondly, it will reflect on the present impact of CNGOs within the UN and UN Agencies. Thirdly, it will look at the theological inspiration for the work of CNGOs. Finally, this paper will look at the main challenges that CNGOs (both lay and religious) face as they advocate on behalf of justice and peace at the UN, 40-years after *Gaudium et Spes*.

Historical Background and Present Reality

Catholic organizations first began to engage in the Community of Nations with the League of Nations. By 1927, 11 Catholic lay organizations were working with the League. To help facilitate cooperation among one another, the 11 met in Fribourg, Switzerland and founded the Conference of Presidents of International Catholic Organizations.⁵ Unfortunately, the great experiment of the League could not prevent another terrible World War. Like the League, the Conference of Presidents did not survive the War.

The involvement of Catholic NGOs (CNGOs) in the Community of Nations deepened with the founding of the UN in 1945. At the Conference that drafted the UN Charter in San Francisco, several representatives of International Catholic Organizations (ICOs) and US-based national Catholic organizations were present. These organizations strongly lobbied the governments to add a provision that would formalize the UN's relationship with them. An American lay woman, Catherine Schafer, representing the Catholic Association for International Peace led the efforts to include in the Charter a provision to work with NGOs.⁶ The efforts of Schafer and others would prove successful with article 71 of the UN Charter, calling upon the Economic and Social Council (ECOSOC) to consult with NGOs. By opening the door to NGO involvement, this small provision in the text continues to have large implications for our world and for the Catholic NGOs working in the Community of Nations.

Two years later in 1947, the UN admitted the first class of accredited NGOs to ECOSOC, which included two CNGOs: the International Union of Catholic Women's Leagues (which would later be renamed the World Union of Catholic Women's Organizations (WUCWO)), and the Catholic International Union for Social Service. They would be followed two years later by Pax Romana (The International Catholic Movement for Intellectual and Cultural Affairs and the International Movement of Catholic Students). In 1951 the International Catholic Union of the Press and the International Young Christian Workers would raise the number of accredited CNGOs to 5.

With the founding of the UN, the ICOs, which made up the Conference of Presidents, again saw the need for greater coordination and cooperation. In 1946 these lay organizations met in Brussels and with the encouragement of Pope Pius XII they re-founded the Conference of Presidents as the "Conférence des Organisations Internationales Catholiques" or the Conference of International Catholic Organizations (CICO). In 1953 the Holy See officially recognized the CICO. As part of the efforts of the CICO to help the ICOs working at the UN, the Conference established a number of Centers in Paris (1947), Geneva (1950) and New York (1977). From 1946 to 1972, the UN office of the National Catholic Welfare Conference served as Center for the CICO.⁷

As the ICOs involved in the Conference, were mostly lay organizations, the CICO also took on a focus on the role of the laity in the Church, in addition to the focus on the work of the ICOs within the "Community of Nations." In the 1950s and 60s, the CICO and its member organizations would play key roles in planning and participating in the three World Congresses for the Lay Apostolate (1951, 1957 and 1967). This dual identity as being lay and international helped bring to the Congresses the idea of the responsibility of Catholic lay people within the Community of Nations.

By the time of the Council, the ICOs were recognized not only for their great contribution and representation within the Community of Nations but also as representatives of lay people. This is evident in the fact that the majority of the lay auditors of the Council came from the ICOs. In November of 1963, in addressing the ICOs, Pope Paul VI pointed to this recognition:

At this historic moment when the Church, gathered in Council...We felt that a few qualified representatives of the laity could and should be associated, as Auditors, with this great 'review of life' and admitted to attend the Council. And We turned in the first place towards the movement which represented the laity in the most authoritative and ample fashion: the Catholic International Organizations.⁸

The respect for the work of the ICOs by Pope Paul VI can also be seen in his address to the Catholic, Protestant and Jewish ECOSOC NGOs at Holy Family Church, just two months before the finalization of *Gaudium et Spes*, when he visited the UN in New York: "We express Our cordial good wished to the members of the many Catholic organizations who cooperate with the Untied Nations to bring the benefits of this international organization to all parts of the world...We, therefore, have great admiration for you and your dedicated labours."⁹

In addition to accreditation with ECOSOC, Catholic NGOs were also granted status with specialized UN agencies including the International Labor Organization (ILO), the Food and Agriculture Organization (FAO), and the UN Educational, Scientific, and Cultural Organization (UNESCO). In 1968, the UN also created a different type of NGO status with the UN Department of Public Information (DPI) with the aim to help inform international and national NGOs about the UN. Many CNGOs, especially the ICOs also have status with the Council of Europe.

From the late 1940s to the 1980s, the growth of CNGOs followed the slow and stable growth of ECOSOC NGOs as a whole. In that time all the CNGOs with ECOSOC status were also recognized lay organizations (ICOs) by the Holy See.

In the 1990s, however, due to a change in the ECOSOC NGO requirements and the numerous high-level UN conferences, the number of NGOs accredited to the UN grew exponentially. At the same time, the cultural and social changes leading up to the 1990s, saw the growth of international NGOs by forty-fold "to over 37,000 in 2000."¹⁰

A similar growth in accreditation occurred among CNGOs. In 1989, for example, there were fewer than 30 Catholic ECOSOC NGOs. By 1999 the number had grown to 49. This was due in large part to the growth of Catholic religious orders receiving ECOSOC status. The first Catholic religious order to seek ECOSOC status was the International Federation of the Little Brothers of the Poor, which was accredited in 1983. By the 1990s, the majority of new CNGOs would be religious orders.

Presently, out of the 2,531 ECOSOC NGOs, 63 identify themselves as Catholic. Twenty-five of them are recognized International Catholic Organizations (ICOs) with 11 others being either member organizations of an ICO or associated with the CICO. Sixteen are religious

congregations or orders. Out of the 63, 45 hold Special ECOSOC Status, 15 have Roster Status, and three, Caritas Internationalis, the Congregations of St. Joseph, and Franciscans International hold General Status. In addition to the 63 CNGOs with ECOSOC status, an additional 25 hold status only with the UN Department of Public Information (DPI).¹¹

In 1965, fewer than ten Catholic NGOs had been granted accreditation to ECOSOC. At the time, all of these were ICOs. Since then, the number of CNGOs with a formal relationship to the UN has grown to more than 87, with a number of others in the process of seeking status. In many ways, however, this seems like a small number in comparison to the population of Catholics in the world.

The Impact of CNGOs

Although it is difficult to adequately measure the impact of any NGO in relation to the UN, the involvement of NGOs in the Community of Nations has not only transformed the global arena but has also transformed the individual lives of their members. In his 1979 visit to UN Headquarters, Pope John Paul II spoke of this important two-fold role: “It is the privileged task of the non governmental organizations to help bring these concerns into the communities and homes of the people, and to bring back to the established agencies the priorities and aspirations of the people.”¹²

ECOSOC NGOs that fall under the General category, meaning they are “concerned with most all the activities of ECOSOC and its subsidiary organs,”¹³ can have the greatest impact within the UN system. General category NGOs have the unique right to propose items to the agenda of the annual ECOSOC meeting, can speak at those meetings, and can circulate official statements at ECOSOC meetings of up to 2,000 words. Those NGOs in the Special category are those which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by the ECOSOC. These NGOs can only speak at the subsidiary bodies of ECOSOC and can circulate written statements up to 500 words at ECOSOC and up to 1500 words at the subsidiary bodies. Those more specialized or smaller NGOs under the Roster category can only observe the meetings of ECOSOC and its subsidiary bodies. All three categories are entitled to delegate representatives to the ECOSOC Regional bodies and to the UN Centers in New York, Geneva and Vienna.

The most visible way in which, CNGOs can have an impact is by bringing to the UN and UN agencies the concerns and experiences of their members. While only governments make the decisions at the UN, ECOSOC NGOs can have a significant impact through oral interventions, written statements, and lobbying of government delegations. At times, the governments and the UN secretariat will call upon the NGOs to consult on specialized issues. These efforts have had impacts that range from minor changes in the wording of documents to bringing to the attention of the global arena specific situations of human rights violations.

Through their status as accredited NGOs, CNGOs allow their members to actively participate in Community of Nations. Throughout his Pontificate, the Pope John Paul II spoke several times on the important value and human right of participation. Twenty years ago, in his 1985 World Day of Peace message “Peace and Youth Go Forward Together,” the Pope points out that:

A world of justice and peace cannot be created by words alone...it must come about through the contribution of all. It is essential for every human being to have a sense of participating, of being apart of the decisions and endeavors that shape the destiny of the world... participation is a cornerstone for building a world of peace.¹⁴

Several years later in 1999 the Pope reiterates the importance of this right of peoples “to share in the decisions which often profoundly modify their way of life.”¹⁵ Through their consultative relationships with the UN, NGOs can act as a voice to the experiences, hopes and challenges of their members while giving them a sense of participation in the global decision making that shapes our world.

Through the vehicle of oral interventions and statements, the CNGOs can bring attention to important issues that are being overlooked by the governments and can give new and ethical perspectives to the existing issues on the agenda. In his 1979 address to ICOs working at UNESCO in Paris, Pope John Paul II pointed out how, in order for these contributions to be effective, they should be “based on the experiences and reflections” of the members of the ICOs.

As most people who represent NGOs will tell you, it is not an easy task. To effectively and genuinely represent the needs of their members, NGOs require a solid structure with an active international coordination and a strong communications network. Many legitimate and accountable NGOs face difficulties because consultation with their members is needed to genuinely base their work on the reflections of their members. To many outside the NGO, this may lead to an impression that the NGO is slow to respond, when in fact it is finding a way to respond with the voice of its members at the local level. These NGOs see their role as bringing the local needs to the global level. In recent years, several new NGOs have emerged who are able to respond quickly as they do not have memberships or they do not operate through consultation.

One of the most active and perhaps most urgent forums for NGOs is the ECOSOC Commission on Human Rights, which meets annually for six weeks in Geneva, Switzerland. It is here that some of the most visible impacts of NGOs can be seen. For more than 50 years, Catholic NGOs, committed to the protection and promotion of the human person, have been using this forum to raise attention to the human rights violations against their members. For example, in recent years, the Dominicans for Justice and Peace have, among other issues, been drawing attention to the lack of religious freedom in Pakistan, where they have a number of Dominicans working.

At the 60th Session (15 March – 23 April, 2004) of the Human Rights Commission a total of 541 NGO oral statements were made on different human rights issues by a total of 240 different NGOs. As part of the 2004 Commission, 17 Catholic NGOs made a total of 40 oral statements.¹⁶ Although, CNGOs represented a small percentage of the total number of NGOs at the 2004 Commission, two CNGOs were among the most active in presenting oral interventions. Out of the 240 NGOs present only eight, including Pax Romana (ICMICA-IMCS) and Franciscans International made eight interventions.

Special arrangements have also been made to allow NGOs to make statements at major UN Conferences and the meetings leading up to them. CNGOs have played an active and visible role in most of the major UN conferences of recent years, including:

- Fourth World Conference on Women (Beijing, China – September 1995)
- World Summit for Social Development (Copenhagen, Denmark, 6-12 March 1995)
- World Conference of Ministers Responsible for Youth (Lisbon, Portugal, 8-12 August 1998)
- World Summit for Social Development and Beyond: Achieving Social Development for All in a Globalized World (Special Session of the General Assembly - Geneva, Switzerland, 26-30 June, 2000)
- Millennium Summit : "The role of the United Nations in the 21st century" (New York, 6-8 September 2000)
- World Conference against racism, racial discrimination, xenophobia and related intolerance (Durban, South Africa, 31 August - 7 September 2001)
- Problem of human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) in all its aspects (Special Session of the General Assembly, New York, 25-27 June 2001)
- General Assembly Special Session on Children (New York, 8-10 May 2002)
- Second World Assembly on Ageing (Madrid, Spain, 8-12 April 2002)
- International Conference on Financing for Development (Monterrey, 18-22 March 2002)
- The World Summit on Sustainable Development (Johannesburg, South Africa, 26 August - 4 September 2002)

At the World Conference Against Racism and the World Summit on Sustainable Development, Catholic NGOs organized meetings for Catholics, which included a Mass and a meeting to help coordinate their different efforts.

In their work, most of the CNGOs have a strong and positive collaboration with the Permanent Observer Mission of the Holy See. As NGOs, the CNGOs can operate in ways in which the Holy See as an observer state cannot. In the main UN Centers, the relationship between the Missions and the CNGOs is positive and constructive, although there is room to deepen the coordination and communication.

Because of the large number of NGO voices, the NGOs can be more effective if they join together and have a common voice on key issues. To help facilitate this process, the ECOSOC NGOs gather in various committees, commissions and caucuses for mutual support, common lobbying and networking. By far the strongest and most respected network for this action is the Conference of NGO in Consultative Status with ECOSOC (CONGO). Presently, CONGO organizes over 35 thematic committees in New York, Geneva and Vienna. These different committees meet regularly to discuss the developments of the issue in relation to the UN. Since it's founding, Catholic NGOs have played a key role in CONGO and the different CONGO Committees. In 1950, six years after the founding of the CICOs, several NGOs including a number of ICOs founded CONGO to help ensure the "right of NGOs to individual representation before the UN bodies."¹⁷ Presently, Pax Romana (ICMICA-IMCS) sits as organization vice – president of CONGO and several other CNGOs chair CONGO committees including:

- Committee on Development, Geneva (Franciscans International, President)
- Committee on Freedom of Religion and Belief, Geneva (Franciscans International)
- Committee on Disarmament (Franciscans International and Loreto Community, Board Members)
- International Decade for the World's Indigenous People, New York (Passionists International, Vice-Chair)
- Social Development (Sisters of Notre Dame de Namur, Chair, Congregation of the Mission, Treasurer)
- Youth, New York (Pax Romana, Past Chair)¹⁸

A second way in which CNGOs have significant impact is by bringing issues from the UN agenda out to their members. A few CNGOs have developed specific formation programs on the UN or on UN issues. For example, since 1999, more than 80 people from mostly Asia and Africa have participated in the Pax Romana internship programs at the Commission and Sub Commission on Human Rights. These two annual programs draw not only Pax Romana members but also Diocesan Justice and Peace promoters for a formation on Human Rights based in Catholic Social Teaching.

This role of bringing the issues out the people is not only limited to those with ECOSOC status, but is the primary function of those NGOs in relation with the UN DPI and is also carried out by many NGOs without any formal relations with the UN. Because of the growth of information technologies, more localized groups such as Diocesan Justice and Peace offices and schools can also play this important role.

One way in which many Catholic groups do this is with the celebration and commemoration of the various UN days and years, such as Human Rights Day (December 10). The DPI NGO and the religious order of men, the Order of St. Augustine promotes a number of UN days in their Ordo. In 2004, Catholic NGOs led the efforts to celebrate the 10th anniversary of the International Year of the Family (1994). Many Catholic groups around the world took advantage of this year to celebrate the most “basic unit of society.” At the same time, eight Catholic NGOs working at UNESCO published a series of observations and proposals on the theme.

The third way in which CNGOs have an impact in the Community of Nations is by promoting Global Solidarity. By linking together millions of Catholics in virtually every country, CNGOs can help build the “virtue of solidarity”¹⁹ (SRS 38). Belonging to a global organization or movement with members in different parts of the world can help men and women, as Pope John Paul II writes, to feel “personally affected by the injustices and violations of human rights committed in distant countries which perhaps they will never visit.”²⁰ *Gaudium et Spes* 30 also speaks to how belonging to an organization “devoted to bettering the conditions of life” can help us overcome our individualistic view of the world and meet our social obligations. Through publications, global gatherings, and common identities, these organizations help more than a little to promote universality and the value of solidarity.

It is important to note that in recent years a new global forum has emerged where a number of CNGOs are actively involved. This forum has not only involved the formal CNGOs but also

involves many local Catholic groups and Catholic individuals. Created in a response to the World Economic Forum and the economic decisions made by governments in the Community of Nations, individuals, community groups and NGOs met in Porto Alegre in January or 2001 for the first World Social Forum. Since then over 300,000 people have participated in what has become an annual event with the theme “another world is possible.”

Out of the 18 large financial supporters of the 2005 WSF, three CCFD, CAFOD, and Misereor are Catholic. In addition to those three, several CNGOs played an important role in the WSF including Caritas, Pax Romana (ICMICA-IMCS), the International Federation of Rural Adult Catholic Movements, International Young Catholic Students, International Movement of Catholic Agricultural and Rural Youth, and many others. As was done in the previous Forums, the CNGOs organized a special Mass at the 2005 Forum for the leaders of the CNGOs.

Although, the World Social Forum is not a governmental body, it represents a new way for people and peoples groups to participate in the Community of Nations. This forum and the similar regional forums will become more and more important in the coming years and Catholics will have a responsibility to bring to these gatherings the Good News of the Gospel and the principles of Catholic Social Teaching.

Coincidentally, 2005 also marks a number of other significant milestones within the Community of Nations where CNGOs are playing leading roles including:

- a. The 60th anniversary of the United Nations: In September and October, the United Nations will celebrate its’ 60th Anniversary as the 60th General Assembly meets in New York.
- b. The 5th anniversary of the Millennium Summit and the Millennium Development Goals (MDGs): Several CNGOs are actively planning events and programs relating to the MDGs in 2005. One of the leading CNGOs in this effort is network of Catholic development agencies CIDSE. Pax Romana-IMCS and the International Movement of Catholic Agricultural and Rural Youth are actively engaged as part of the Youth Consultative Group of the Youth Employment Network.²¹
- c. The 10th anniversary of the UN Beijing Conference on Women: The 2005, UN Commission on the Status of Women will commemorate and review the progress made since Beijing. Several CNGOs, especially WUCWO and the religious orders of women are actively engaged in this process.
- d. The 10th anniversary of the World Program of Action for Youth: The 2005 General Assembly will review the progress made in youth policy since the adoption of the Program in 1985. As part of this process, two CNGOs, Pax Romana-IMCS and the International Young Catholic Students were invited to attend a consultation meeting with the UN Youth focal points in January.
- e. The 10th anniversary of the World Summit for Social Development in Copenhagen: As part of this anniversary, the UN Commission for Social Development will look at the

progress made. Several CNGOs, especially those involved in the NGO Committee on Social Development, have taken leadership roles in the Commission.

Examples of Catholic NGO Action

At present, no major study has been carried out to measure the impact of CNGOs. Three brief examples can help illustrate this impact:

An ICO: Pax Romana (ICMICA-IMCS)

In 1921, Catholic students from around the world came together with the aim of building peace in the world. Since then Pax Romana (ICMICA-IMCS) has been working actively in the promotion of Justice and Peace in the Community of Nations as an ICO and an NGO. Pax Romana is the common name for two autonomous organizations, the International Catholic Movement for Intellectual and Cultural Affairs (ICMICA) and the International Movement of Catholic Students (IMCS).

Together, the two organizations represent and advocate on behalf of national groups of Catholic university students and intellectuals in over 90 countries. Pax Romana is one of the few NGOs with active representatives in Geneva, Paris, New York, Vienna, and Nairobi. Pax Romana has status with the UN ECOSOC, DPI, UNESCO, ILO and the Council of Europe. Pax Romana is also active both within the NGO community as Vice President of CONGO and within the Catholic NGO community as a member of the Coordination Committee of the CICO.

Based in Geneva, ICMICA-Pax Romana has a strong focus on Human Rights. Each year it organizes two Human Rights internship programs primarily for lay leaders. These programs which are based in Catholic Social Teaching provide formation for local and national leaders in human rights issues and helps give those leaders a voice in the Commission and Sub-Commission on Human Rights. Since 1999 over 80 lay leaders mostly from Africa and Asia have participated in this program. In 2004, ICMICA-Pax Romana held its first annual Catholic Social Teaching Symposium for UN diplomats and staff. Organized with the collaboration of the Holy See Mission the symposium aims at helping to educate UN Diplomats on the basic principals of Catholic Social Teaching.

Based in Paris, IMCS-Pax Romana has a close working relationship with UNESCO. IMCS-Pax Romana is one of the leading Youth NGOs with close consultative relationships with the UN, World Bank, and International Labor Organization. Each year, IMCS-Pax Romana organizes a Study Session at the UN Headquarters in NY on different themes relating to Catholic Social Teaching. The 2005 Study Session brought together 30 students from North America and Asia to look at the theme "Catholic Social Teaching: Women and Development." As part of these sessions, the student leaders commit themselves to organizing events on local campuses as part of the follow-up.

For both branches of Pax Romana, *Gaudium et Spes* inspired them to always see the close relationship between the Church and the world. Both movements believe that it is important to not only *read* the "signs of the times" in light of the Gospel but to *live* the Gospel in the

(modern) world. This link is often manifested in their global meetings where often theologians and UN actors are invited to give inputs.

A Catholic Center: ICOIC

For Pax Romana and the other more than two dozen CNGOs active at the UN Headquarters in New York, the International Catholic Organizations Information Center plays an invaluable role of coordination, community and support. In 1946, just one year after the San Francisco Conference, the National Catholic Welfare Conference of the United States opened an Office for UN Affairs and appointed Catherine Schaefer to head the office. This Office would be the “the first religiously-sponsored fulltime NGO office at the UN it was a pioneer, laying the foundation and setting the patterns and precedents for the ongoing fruitful productive efforts of Catholic NGOs.”²² She was to remain in that position until the Office was closed in 1972 due to a reorganization within the United States Catholic Conference²³. Although not part of its core mandate, by organizing and coordinating the ICOs active at the UN, the Office “acted, in effect, as the ICO Center at UN headquarters.”²⁴ Sadly, although *Gaudium et Spes* called upon more coordination for the ICOs, the closing of the Office would take away one of the linchpins of global Catholic NGO coordination.

Following the closure of the US Bishops Office for UN Affairs, the ICOs working at the UN “missed the support and stimulation provided by a center-the opportunity for a mutual exchange of views and a meeting place for briefings and guests.”²⁵ With the active encouragement and support of the CICO and the Secretariat of State of the Holy See, the ICOs opened the International Catholic Organizations Center in 1977 with Fr. Hugh Morley, the representative for the International Catholic Press Union as the executive director.

Since then, the ICO Center in NY has been at the service of the Catholic NGOs and the men and women who represent them at the UN. With the recent involvement of the religious orders, the NY Center has grown in its mandate to serve the entire Catholic NGO community at the UN and not just the lay ICOs. In its work, the Center provides five main services to the community.

The central role played by the Center is to serve as a Community to the CNGO community. Through formal and informal gatherings at the Center, the CNGOs meet each other, share common experiences and discover ways for mutual support. Throughout the year, the ICO Center will organize Masses and parties, which are an important source of renewal for the CNGOs.

For many of the CNGOs, especially those that do not have an office at the UN, the Center serves as a “field office.” Several of the ICOs maintain files and receive mail at the Center. Many make use of the Center to have meetings of their representation teams. Unfortunately because the space is limited the Center cannot meet all the logistical needs of the ICOs. A larger space would go a long way to support the work of the CNGOs.

A second service provided by the ICO Center is the monthly briefings. Throughout the year, the Center will organize briefings by experts on relevant topics. Some of the most recent briefings have included:

- “The Role of Catholic Spirituality in Global Policy: The Meaning of Inner Empowerment” by Alfredo Sfeir-Younis; Senior Advisor on Human Rights, The World Bank
- “World Food Programme: Focus on Africa” by Judy Cheng-Hopkins; Director, World Food Programme
- “The Practice of Meditation: A Way to Peace” by Fr. Robert Kennedy, SJ; St. Peter's College

Each September, the Center organizes a special briefing with the Nuncio of the Holy See Mission at the beginning of the General Assembly. This facilitates one of the few spaces where the Nuncio can meet most of the representatives of the CNGOs at the same time.

A third service for the CNGO Community is assisting CNGOs in the complicated process of obtaining NGO Status with ECOSOC or DPI. Several CNGOs have benefited greatly from the guidance and support of the ICO Center staff and members in this process. Once these CNGOs gain status, the ICO Center and its members help the new representatives adapt to the world and language of the UN.

A fourth service of the ICO Center is to act as a welcoming center for international visitors. Many representatives and leaders of CNGOs visit the UN throughout the year for various reasons and from various parts of the world. For many of them, the Center is an important space to better understand the UN dynamics, network with local partners and share their experiences.

A fifth and equally important role of the Center is in educating the local public about the UN and issues on the UN agenda. Through its Website, occasional publication and events to outreach to the local community, the ICO Center is helping to build connections between the local New York community and the Community of Nations.

A Religious Order: Franciscans International

Just inside the main lobby of the United Nations Headquarters is a stained glass window designed and donated to the UN by the French artist Marc Chagall on year before *Gaudium et Spes*. The window contains several images of peace and love including several Christian religious symbols. One of the symbols in the artwork is the great saint of justice and peace, St. Francis of Assisi.

Twenty-five years after Chagall’s window, St. Francis would come into the UN in a more dynamic way when Franciscans International was granted status with the DPI in 1989. Six years later, Franciscans International would be granted ECOSOC status. Under the sponsorship of the Conference of the Franciscan Family, Franciscans International represents and serves all Franciscans around the world.

The idea of Franciscans International came about in 1982 “when two Franciscans, a sister from the United States and a brother from Malta, saw the potential for effective Franciscans input at the United Nations. Aware of the indispensable role of NGOs in UN decision-making, the two suggested the idea to their respective Justice and Peace Committees.”²⁶ The idea soon spread among the global Franciscan family, uniting the different branches and congregations. A

Committee prepared a vision statement for the new organization which highlighted three main areas: “raising awareness of the interconnectedness of all creation, and thus stressing the need to care for creation – both human and environmental; promoting peace; voicing concern for the world’s poor.”²⁷

In its first few years, Franciscans International focused mainly on the UN in New York, opening an office there in 1990. In 1997, the Franciscans expanded their focus and together with the Dominicans for Justice and Peace, they opened an office in Geneva to focus on human rights issues. Today, over 25 people work with the Franciscans in their offices in New York and Geneva.

Without a doubt, Franciscans International has become one of the leading CNGOs working at the UN in New York and Geneva. This leadership is especially seen in their work at the Commission for Social Development in New York and at the Commission for Human Rights in Geneva.

In recent years, Franciscans has also played an important role in supporting other religious orders who have sought NGO Status including the Dominicans for Justice and Peace and Vivat International (Sisters Servants of the Holy Spirit and Society of the Divine Word).

Theological Basis

Many Catholic organizations advocating at the UN see their work as a form of ministry. In response to a questionnaire,²⁸ CNGOs point to three main sources of inspiration for their work.

Scriptural Inspiration and the Example of Jesus

Many of the CNGOs point to Scripture as a main source of inspiration, citing both Testaments. Directly across the street from the United Nations Headquarters is the Isaiah Wall, which bears the quote from the second chapter of the Book of Isaiah: “They shall beat their swords into plowshares and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again.” For many of the CNGOs working with the UN, this is one of the basic biblical texts that inspire them in their work. For many it is the example of Christ which compels them to advocate within the Community of Nations. The response of the Congregation of St. Joseph points to this:

Our work as a CNGO also comes from the actions of Jesus in his public ministry. His attention to the underserved, the voiceless, the powerless and his critique of the religious and secular systems of his day gives us a template with which to do our NGO work.²⁹

In their responses, several NGOs pointed to four specific scriptural inspirations.

What you do to the least of my people

A number of the CNGOs pointed to Matthew 25: 35-40 as a major source of inspiration in their work. For some it is here they discover their inspiration to advocate on behalf of the poor, the

hungry, the refugees, and the persecuted. It is also here they also discover their Option for the poor.

Dignity of the person

For the CNGOs, a central part of their spirituality is the dignity of the human person created in the image and likeness of God. Some of the CNGOs point to Genesis 1:27 as the foundation of this belief: “God created man in his image; in the divine image he created him; male and female he created them.”

Love your neighbor

A third text pointed to by the CNGO is Luke 10:27 where Jesus calls upon us to love God and love our neighbors. For some of the CNGOs this is a source of inspiration to their work and an inspiration to build greater global solidarity with all of God’s creation.

That all may be one

A fourth reference made by the CNGOs in their responses to the questionnaire is to the hope of Jesus for unity that “they may all be one” (John 17: 20-21). For several CNGOs, the Community of Nations is one way in which the followers of Christ and indeed all of humanity can come closer together.

In reflecting on the work of the UN in light of the Cross, the representative of the Passionists International, Fr. Kevin Dance, CP links the UN Millennium Development Goals to the messages of Christ:

- people surviving on less than a dollar a day...*if you did it to one of the least you did it to me!*
- people who suffer hunger...*Don't send them away, feed them yourselves!*
- people with no access to safe drinking water.*I thirst*
- the mortality rate among children under five....*Let the little children come.*
- halt and reverse the spread of HIV/AIDS...*Of course I want to, be healed!*

The Cross challenges us to put faces to the tragic statistics. They are our sisters and brothers. In people's struggles that find a voice at the UN, we hear an echo of Jesus wrestling with evil - hunger, poverty, filthy water, others' greed, disease. NO! Not one of my dear sisters or brothers should live this way.³⁰

Many of the ICOs, especially in the tradition of Catholic Action, identify their advocacy at the UN in relation to having *Spirituality of Action* which is “based on the example of Jesus Christ who in his life, death, and resurrection revealed that besides talking, reflecting and praying, it is in doing what God calls us to, that we come to a much more profound knowledge of God and come closer to Him (James 2:14-26).”³¹

Catholic Social Teaching

A second source that many of the CNGOs mention is the rich tradition of Catholic Social Teaching. Most of the issues that CNGOs deal with are covered in some way by the modern encyclicals that define the Social Doctrine of the Church. In their work, the CNGOs take up the

call of John XXIII in *Pacem in Terris* “to take an active part in public life, and to work together for the benefit of the whole human race.”³²

The recent *Compendium of the Social Doctrine of the Church* highlights the main themes and principles of Catholic Social Teaching that guide the CNGOs in their work. The most basic and fundamental foundation of Catholic Social Teaching is the dignity of the human person created in the image and likeness of God: “*The whole of the Church’s social doctrine, in fact, develops from the principle that affirms the invaluable dignity of the human person.*”³³

This basic recognition is at the heart of the ministry of the CNGOs, especially for those working for the promotion and protection of human rights. The *Compendium* points to their important role in this field:

*The Magisterium positively evaluates the associations that have formed in civil society in order to shape public opinion in its awareness of the various aspects of international life, with particular attention paid to the respect of human rights, as seen in “the number of recently established private associations, some worldwide in membership, almost all of them devoted to monitoring with great care and commendable objectivity what is happening internationally in this sensitive field.”*³⁴

Like *Gaudium et Spes*, the *Compendium* speaks to “the need to establish ‘some universal public authority acknowledged as such by all and endowed with effective power to safeguard, on the behalf of all, security, regard for justice, and respect for rights.’”³⁵ The *Compendium’s* support for the Community of Nations, as manifested by the UN is not without valid criticism and indeed many of the CNGOs are actively engaging in the process of UN reform.

The Second Vatican Council

For many CNGOs, one of the key documents of Catholic Social Teaching that inspires them and their work is *Gaudium et Spes*. The Second Vatican Council as a whole is a third source of inspiration for CNGOs, especially for the religious orders. For them, the Council, especially the Decree on the Renewal of Religious Life (*Perfectae caritatis*), led them to reexamine their mission and return to the spirit of their founders. For many, this process has led them to see the importance of working with the United Nations.

The impact of *Gaudium et Spes* in the renewal of these religious orders has clearly had an impact in inspiring them to seek NGO status. For the Congregations of St. Joseph, “the renewal process led [them] to realize that [their] presence could make a contribution in the national political processes of [their] respective countries and the international arena of the United Nations.”³⁶ The response of one religious order shows this:

The Second Vatican Council has a profound effect on the renewal of the congregation of the School Sisters of Notre Dame. Ideas and concepts explicated in *Gaudium et Spes* are found throughout our revised Constitution and General Directory, *You Are Sent*.

With the Church we are immersed in the modern world; interpreting the “signs of the times” in the light of the Gospel; committed to the work of building the kingdom of God by transforming unjust structures and establishing justice and peace.³⁷

The developments in theology and interpretation of scripture as a result of the Second Vatican Council also has had an impact on the CNGOs. The Missionary congregation Maryknoll Sisters of St. Dominic commented on this in their response:

As a Missionary Congregation the Gospel has become the center of our work and existence, especially since Vatican II. As our Gospel understanding changed the focus of our work changes also...no longer seeing others as inferior in their beliefs but rather trying to find how God and Jesus’ Good News is already active in the peoples’ lives.³⁸

In a 1966 article entitled “A New Church / World Relationship” theologian Yves Congar, OP reflects on the impact of *Gaudium et Spes*. In the article, Congar reflects on the major change in the orientation of the Church to the World following *Gaudium et Spes*:

Now the Church is no longer trying to dominate the world or to use the world for its own ends; it is offering to serve the world, to help it to solve its problems and to orientate the immense temporal progress towards that end to which it is destined according to God’s plan, in Jesus Christ and by his Spirit.³⁹

To support his argument, Congar points to two examples in the person of Pope Paul VI. The first is Pope Paul VI’s visit to the UN in New York, just before the final session of the Council in 1965. Standing in the General Assembly hall before the governments of the world, the Pope began his speech by saying “I have no temporal claims...I come to you as a friend, as an expert in humanity.” The second example pointed to by Congar is the Pope’s closing speech of the Council (7 December, 1965) where he points stresses the “service of man” as the main aim of the council.

The spirit of service to the world was one of the driving themes of the Pontificate of Pope John Paul II and has also been a driving force of inspiration for the CNGOs working at the UN. A number of the CNGOs, including Caritas Internationalis, Jesuit Refugee Service, Catholic Relief Services and the International Catholic Migration Council work closely with the UN and the UN Agencies to serve the marginalized at the local levels. For example, Caritas has a strong relationship with UNAIDS to help better serve those suffering from HIV and AIDS.

Challenges in the present context

In the past forty years since *Gaudium et Spes*, the global situation has changed significantly with the end of the Cold War, the development of new technologies, and the new global conflicts arising after September 11, 2001. Sadly, however, many of the problems highlighted by *Gaudium et Spes* are still present, even if they have taken on new forms, including extreme poverty accompanied by a growing gap between the rich and the poor (GS 63), war (GS 77-82)

excessive individualism (GS 30) and a lack of respect for the dignity of the human person created in the image of God (GS 1).

In their day-to-day work with the Community of Nations to address these global issues, CNGOs face a number of difficulties and challenges. When asked about their difficulties in a questionnaire, many CNGOs listed four main challenges in their work.

1) The Challenge of Educating the Public

For many, a big challenge is finding ways to educate and motivate people about international issues. Several respondents listed the difficulty of motivating their members in the United States and found the present negative policy of the US government toward the UN as a hindrance in this effort. Related to this is the challenge for CNGOs of building global solidarity among their members in an increasingly individualistic world.

2) The Challenge of Financing Their Work

A second challenge, identified by many of the CNGOs surveyed, is the challenge of finding the financial and human resources necessary to support their work at the UN. As the role of the NGO within the UN has increased, the need for more professional, full-time representatives has also increased. At the UN Headquarters in New York several of the religious orders have been able to devote the financial and human resources necessary to operate full time offices, but only one ICO, Caritas, has been able to open a full time office there. In Geneva, the situation is slightly reversed, with the presence of several headquarters of ICOs in the city, but with only two religious orders, the Franciscans and the Dominicans operating full-time offices.

This financial challenge is especially difficult for the ICOs. The majority of the ICOs working in NY, Geneva, Paris, Rome and Vienna rely mostly on retired volunteers who give their time, talent and treasure to their work. For these CNGOs especially, the services provided by the three ICO Centers are invaluable.

Although, *Gaudium et Spes* calls for greater support for the work of the ICOs, the financial support for their work has decreased in recent years. This decrease is due to a number of key factors including the lack of interest by funding agencies to support international organizations, the decrease in funds of the traditional European funding agencies, the increase in demands on those agencies and the financial crisis faced by the Church in many countries. For a number of the ICOs, the situation is extremely grave and as a result, a number of them have been forced to discontinue their advocacy within the Community of Nations. Many of the ICOs are eligible for modest funding from the Pope Pius XII Foundation, which is operated out of the Secretariat of State. Stronger efforts should be made to help support (including financially and logistically) the CNGOs, especially the lay organizations in their ministry at the UN.

3) The Need for Greater Coordination

A third challenge that a number of CNGOs pointed to was the need for better coordination with other NGOs. Among the Catholic NGOs, the CICO and its Centers have done a positive job in coordinating the efforts of ICOs. Unfortunately, the Conference has not been able to adequately respond to the recent presence of religious orders, especially in NY. As a Conference of lay organizations recognized by the Pontifical Council for the Laity, religious orders cannot join the

CICO. The ICO Center in NY and the Center in Geneva have both made substantial efforts to include the representatives of these orders. Recently, in NY, the religious NGOs meeting at the ICO Center created the Religious at the UN (RUN) network.

Among the larger NGO family, the CNGOs have found it useful to participate in the thematic committees of CONGO. Unfortunately, both within the CNGO family and the NGO community as a whole, there exists a divide between those NGOs working in NY, with the active presence of religious orders, and those working in Europe, where ICOs are the most active.

In addition to the need for better coordination amongst themselves, there is a need to find ways to better coordinate the work of the CNGOs with other Catholic intuitions, especially at the national and local levels. There is a special need to better coordinate their efforts with the national and diocesan justice and peace commissions. In preparation for the World Congress on the Pastoral Promotion of Human Rights (Rome, 1-4 July 1998), the Pontifical Council for Justice and Peace sent out a survey to 118 Episcopal Conferences around the world. As part of the survey, the Conferences were asked about their relationship with Catholic organizations. Sadly, in the responses “there is no mention made of any kind of coordination between organizations that exist on a worldwide level, such as Pax Christi or Pax Romana.”⁴⁰ As part of the Congress, the participants responded to this lack of coordination by suggesting that “In light of the invaluable work performed by NGOs, more direct and permanent relationships should be established with them.”⁴¹

Another divide exists between the Catholic NGOs working primarily to fight abortion and those working in other areas (poverty eradication, social development, etc.). This is especially evident in New York, where questions on abortion and birth control are raised. In this context, the call of *Gaudium et Spes* for more coordination between the CNGOs is even more urgent and needs to be addressed in way that can include all the genuine international CNGOs that have a relationship to the UN whether lay or religious, European or American based. This coordination should enable the CNGOs working in different fields to see their common objective in the promotion of human dignity.

Any coordination, however, should avoid the CNGOs being forced to be lumped together in a “Catholic block.” Each CNGO has different identities, experience and areas of focus. Each contributes a unique voice to the Community of Nations. An effective coordination would ensure that each of these voices is kept strong.

4) The Difficulty in Obtaining NGO Status

A final challenge pointed to by the CNGOs is the basic challenge of obtaining status with ECOSOC. The process for obtaining status with ECOSOC is both costly and time-consuming for the NGO and the UN. One such CNGO is the Society of St. Vincent de Paul. The Society, which has status with UNESCO and which is a recognized ICO has been seeking ECOSOC status for several years. In 2002, seven congregations of religious sisters, recognizing the difficulty in being granted ECOSOC status, created a joint NGO, UNANIMA International, which is in the process of seeking NGO status.

Presently, the UN is in the process of reforming the process of accreditation and the rights and responsibilities of NGOs working with the UN. The future of this process is unclear, but whatever decisions are made will significantly impact the ministry of CNGOs within the Community of Nations.

40 years ago, *Gaudium et Spes* called for more coordination and support for the efforts of international Catholic organizations who are promoting justice and peace in the Community of Nations. As this paper shows, the reality of Catholic NGOs and the Community of Nations as a whole has changed significantly. The creation of the Pontifical Council for Justice and Peace and the Pontifical Council for the Laity has helped to coordinate the efforts of CNGOs in many aspects, but much more is needed to address the four challenges above.

One possible solution to address many of these challenges would be to organize a meeting of the leaders of the genuine international CNGOs (lay and religious) who have a form of official status with the UN or a UN agency. Such a meeting should involve all the relevant actors including the CICO, the three ICO Centers, the Pontifical Council for Justice and Peace, the Pontifical Council for the Laity, the nuncios to the UN and UN agencies and the Secretariat of State. Such a meeting could result in a renewal of the CICOs in a way that would involve all the CNGOs. A meeting with these relevant actors would also go a long way to help respond to the call of *Gaudium et Spes*.

Conclusion

Inspired by the Gospel and the Social Teachings of the Church, Catholic organizations have and continue to play an invaluable role in the Community of Nations in advocating for justice and peace, educating their members and building global solidarity. After the *Gaudium et Spes* Catholics began to see the duty of the Church to be at the service of the entire world. This renewed focus and the Council's renewal of the religious life led many religious orders to seek out a new ministry in the Community of Nations as NGOs. There they joined the lay ICOs in their efforts to bring the values of the Gospel into the halls of the United Nations.

These organizations lay and religious alike have been at the forefront of many of the campaigns and manifestations of civil society at the global level, as recently manifested in the "alternative" World Social Forum. Unfortunately, the impact of these organizations, especially the lay ICOs is limited due to a decline in financial support. At present, there is no strong mechanism of coordination among all the Catholic NGOs working at the UN other than the three ICO Centers and the Conference of ICOs.

The call of *Gaudium et Spes* for more coordination and support of these organizations is even more important 40 years after the Council, when globalization is the rule and many of the world's problems require the collective response of the whole human family.

¹ Second Vatican Council. *Gaudium et Spes*, 90 (1965). All *Gaudium et Spes* quotes of are taken from Vatican II: Volume 1 The Conciliar and Postconciliar Documents, New Revised Edition, edited by Austin Flannery, OP (1998).

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- ² Pope John Paul II, “*Gaudium et Spes: The Ultimate Message: Christ, Redeemer of Man*,” *Laity Today*, 39 (1996): 12.
- ³ See the proceedings of the Meeting in *Laity Today*, 39 (1996).
- ⁴ Louis Sabourin, “Discerning Anew the Signs of the Times,” *Laity Today*, 39 (1996): 255-256.
- ⁵ Rosemary Goldie, *From a Roman Window, Five Decades: The World, the Church and the Catholic Laity* (Blackburn, HarperCollinsReligious, 1998) 47.
- ⁶ Jean Gartlan, *At the United Nations: The Story of the NCWC/USCC Office for United Nations Affairs 1946-1972* (Baltimore, Gateway, 1998) 4.
- ⁷ At various times the CICO also set up Centers in Rome, Fribourg, and Vienna.
- ⁸ Goldie 69.
- ⁹ Gartlan 172.
- ¹⁰ Gretchen Sidhu, *Intergovernmental Negotiation and Decision Making at the United Nations: A Guide*. (Geneva, UN NGLS, 2003) viii.
- ¹¹ Statistics on the number of NGOs that identify themselves as Catholic are taken from the official lists on the UN Website as of February, 2005. This list does not include NGOs that are broadly ecumenical and do not identify themselves as Catholic such as ATD Fourth World. It does include some NGOs that are not recognized by the Holy See but who identify themselves as Catholic for example the International Young Catholic Workers.
- ¹² Janet Richardson, “The Presence of the Church in the International Life” 9 May, 1989 pg 1.
- ¹³ Sidhu, 53.
- ¹⁴ Pope John Paul II “Peace and Youth go Forward Together: Message of His Holiness for the Celebration of the World Day of Peace” 1985:9
- ¹⁵ Pope John Paul II “Respect for Human Rights: The Secret of True Peace: Message of His Holiness for the Celebration of the World Day of Peace Message,” 1999: 6.
- ¹⁶ Data taken from the Pax Romana Advocacy Center for Human Rights publication *Situation of Human Rights in Asia, 2004*. See page 544.
- ¹⁷ Gartlan, 26 Present at the foundation meeting of CONGO were Catherine Schafer and Alba Zizzamia who were the staff of the US bishops office for UN affairs and who were representing WUCWO at the meeting. More than thirty years later, Zizzamia would serve as CONGO president on behalf of WUCWO.
- ¹⁸ List as of 2005. Note the active presence of religious orders in the CONGO Committees. This is in large part due to their ability to have full time representatives. More information on CONGO can be found at www.ngocongo.org.
- ¹⁹ Pope John Paul II. “Sollicitudo Rei Socialis,” 1987, 38
- ²⁰ Ibid
- ²¹ The Youth Employment Network is an initiative of the UN, ILO and World Bank to address the problem of youth unemployment. It was established by UN Secretary General Kofi Annan as part of the follow-up to the MDGs.
- ²² Gartlan viii.
- ²³ The United States Catholic Conference was the successor to the National Catholic Welfare Conference.
- ²⁴ Gartlan 33.
- ²⁵ Ibid, 183.
- ²⁶ “History” [Online] Available. <http://www.franciscansinternational.org/about-fi/history.php>
- ²⁷ Ibid
- ²⁸ In December, 2004 IMCS-Pax Romana sent a questionnaire all CNGOs working at the UN. 24 CNGOs responded to the questionnaire before February, 2005.
- ²⁹ Response of the Congregations of St. Joseph to questionnaire.
- ³⁰ Kevin Dance, CP, “The Mystery of the Cross and the work of the United Nations” [Online] Available <http://www.cptryon.org/compassion/75/un.html>
- ³¹ IMCS-Pax Romana and IYCS, *Policy Paper on Integral Education* (August, 2003)
- ³² Pope John XXIII “Pacem in Terris” 1963, 146.
- ³³ Pontifical Council for Justice and Peace, “Compendium of the Social Doctrine of the Church,” 2004, 107.
- ³⁴ Ibid, 443 with a quote from John Paul II Sollicitudo Rei Socialis,” 1987, 26.
- ³⁵ Ibid, 441.
- ³⁶ Response of the Congregations of St. Joseph to questionnaire.
- ³⁷ Response of the School Sisters of Notre Dame to questionnaire.
- ³⁸ Response of Maryknoll Sisters of St. Dominic to questionnaire.
- ³⁹ Yves Congar, OP, “A New Church / World Relationship?” *Pax Romana Journal* 6 (1998) : 4.

⁴⁰ Giampaolo Crepaldi “Summary of Responses to the Questionnaire on Human Rights,” Human Rights and the Pastoral Mission of the Church. (Pontifical Council for Justice and Peace, 1998) 36.

⁴¹ “Main Issues Raised in the Working Groups” Human Rights and the Pastoral Mission of the Church. (Pontifical Council for Justice and Peace, 1998) 59.