



Thomas I. Monahan

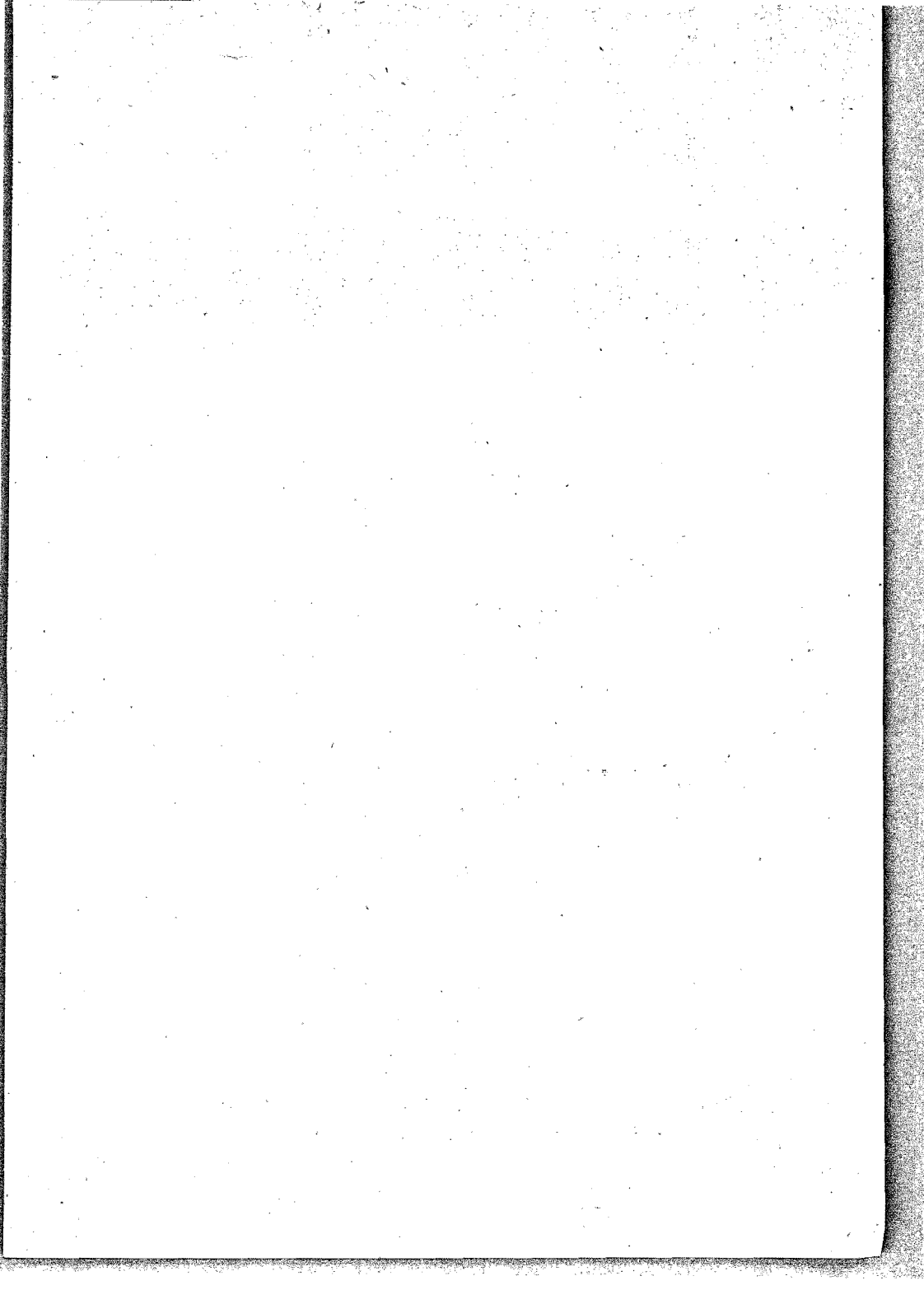
Preface: Jean Larnaud

**PROCLAIM THE GOOD NEWS
TO ALL NATIONS**

THE CLC'S AND THE UN

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FOREWORD

This Supplement is, in a way, a natural outcome of Providence '82, when the General Assembly, with no dissenting voice, declared it felt the call to the CLC's to be a World Community. One of the implications of this declaration is the responsibility we all have to deepen the quality of our presence to one another, and to develop our international presence in those structures that are available to us.

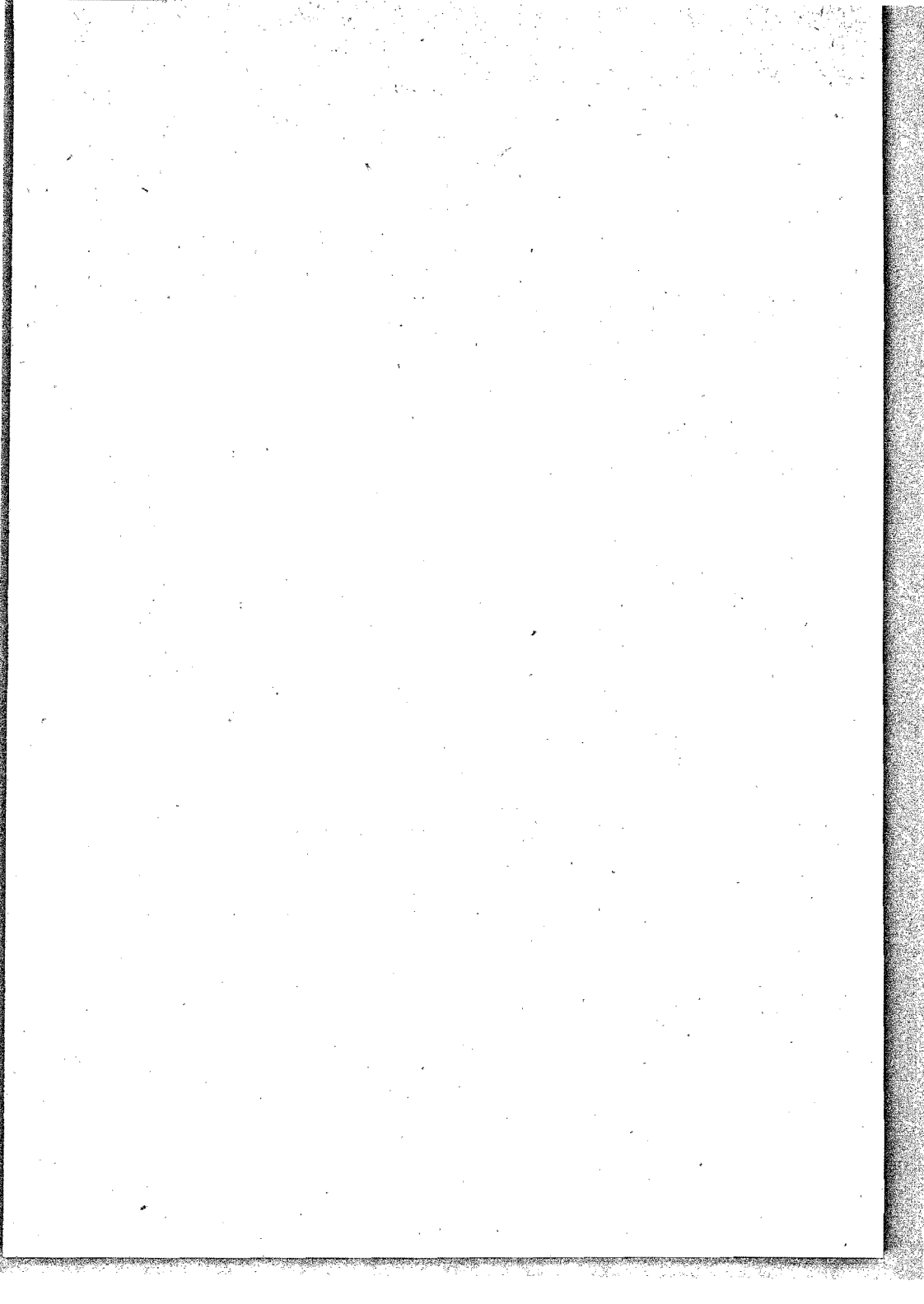
What are these structures? How can this be done? We are most fortunate in having one of our members, Thomas Ignatius Monahan, who has the experience, and the vision, to tackle these questions.

For many years, Tom has been our representative - as he explains in the pages that follow - at the UN Headquarters in New York. Endlessly patient, painstakingly thorough and selflessly dedicated, Tom has rendered a most valuable and, in many ways, hidden service on the international scene. We are most grateful to him, both for his service, and for this enlightening Supplement which should prove to be not only a 'consciousness-raiser', but also a very valuable resource book for our members.

In this issue, we are also grateful to be able to publish a contribution from Dr. John Larnaud, Director of the International Centre for UNESCO, at Paris. Dr. Larnaud, a layman, is also another witness to the power and the presence of the Gospel values on the international level.

Finally, we have included some information about the ICO's, in the hope that this may sow some seeds for further collaboration with other ICO's.

PROGRESSIO



THE PRESENCE OF CHRISTIANS IN THE INTERNATIONAL WORLD

The world of the second half of the twentieth century, the field for evangelisation and the Church's activity, is strongly conditioned by the traits and the rhythm of international life. Never in history, politics, thought, culture, economics and sociology has it been so necessary as it is now to bear in mind the very close solidarity which exists between all the inhabitants of the globe : here they are really involved with one another for better and for worse.

The great changes brought about by these new dimensions occur principally at three different levels:

1. an ever more uniform type of civilisation predominates, coupled with a standardisation of the kind of well-being taken to be ideal for all.
2. the great contemporary ideological and political currents have a chance of succeeding only according to the degree in which they are really international.
3. the importance of international institutions (of different types, some more widely spread than others) continues to grow. It is they that provide the structures for the international life which is being formed.

The unification of the world, which we already see as a fact, is not, however, synonymous with unity. This latter can only be achieved on the spiritual plane. It involves becoming aware of the unification already achieved in the material order and its acceptance on the level of ideas by the reason and the will, which alone can transform a blind and purely mechanical solidarity, into a real international community. If this conscious element is missing, the general spreading of economic and social problems and the discovery by nations of their inequality on the level of material well-being only lead to new conflicts. What is lacking for world unity is a creative stimulus which gives shape and meaning to every society: commitment to a common task.

In his speech to Pax Romana on April 25, 1957, Pius XII declared:

"A christian cannot remain indifferent before the evolution of the world: if, under the pressure of events, he sees a more and more close international community being moulded, he knows that this unification, wanted by the Creator, must aim at the union of spirits and hearts in the same faith and the same love. Not only can he but he must work for the coming of this community which is still in the process of formation, because the example and the command of the divine Master constitute for him incomparable light and strength. All men are his brothers, not just in virtue of their unity of origin and their participation in the same nature, but also in a more pressing way through their common vocation to the supernatural life".

The international presence of catholics can be looked at in two ways:

- either that of specifically catholic organizations, which try to discover the international dimension of problems affecting their apostolate and action, or to act accordingly;
- or that of the presence of catholics in non-catholic international institutions, governmental or private, through which is already being moulded the future world community that Pius XII called them to aspire for. This presence can be exercised either by catholics as individuals or corporatively through the international catholic organizations properly so called.

Since the end of the Second World War the Holy See has not ceased to support the setting up of organizations apt to fulfill the obligations of catholics in the new life of a world which is so strongly internationalised, and above all the different International Catholic Organizations and the Conference of the I.C.O.'s which unites most of these organizations.

The meaning of and the need for the collaboration of catholics in the work of international organizations, be

they official, governmental, private or of a neutral character, have often been recalled by the various popes:

"It is there that you will be able to make yourselves promoters of a peace which conforms to christian principles, which surmounts narrow-mindedness, triumphs over certain nationalistic positions which are thoroughly impregnated with rancour, jealousy and pride. Try, therefore, using all the means at your disposal, to create among the nations a climate of trust and understanding, to organise their collaboration on a basis of fraternity and mutual service."

(Pius XII to the International Federation of Catholic Men, 1956).

But the wishes of the Supreme Pontiff are not limited to general recommendations. In his speech to the Second World Congress for the Apostolate of the Laity (October 5, 1957), Pius XII declared:

"To conclude, We give you two directives: first, to collaborate with neutral and non-catholic movements and organizations, if and to the extent that, by so doing, you serve the common good and God's cause. In the second place, participate more in international organizations."

This line of action has undoubtedly shown its worth in practice, and we can congratulate ourselves on the results obtained. It has not only indicated the firm will of catholics to oppose initiatives or declarations which are in conflict with the requirements of christian doctrine or natural morality. Catholics have actively given witness to the desire of christians to bring to the world which is being fashioned their fraternal, loyal and effective collaboration.

But this catholic presence in organized international life can be achieved in different ways. First of all in an organized form, that of the I.C.O's. Secondly, in an individual way, through the collaboration of individuals, and through the personal responsibility of catholics in the work of international institutions.

Organised Presence

The United Nations Charter introduced a new formula into the international world, in article 71 : that of consultative status, which is open to the large "private" organizations called "non-governmental organizations" (NGO). More than twenty ICO's have obtained this consultative status with the Economic and Social Council of the United Nations Organization, as well as with its specialised agencies: UNESCO (education), FAO (food and agriculture), WHO (health), etc. The exercise of consultative status, which is laden with demands and difficulties, has, on the whole, produced good results and has made it possible for the "consultative" ICO's to acquire real competence in international life, and, in the most successful cases, to exert real authority there.

To facilitate this work, catholic Centres of information and liaison have been created at Geneva (in connection with the European Centre of the United Nations), Paris (in connection with UNESCO), New York (in connection with the United Nations Organization) and Vienna, in connection with the various international set-ups which have their headquarters there. These Centres are in contact with the official Observers of the Holy See appointed to government institutions. These latter find in the Centres excellent resources for information and documentation.

Individual Presence

In addition to the presence of the Holy See through its Observers, and the organized presence of catholics in some sort of institutional way through their recognized international organizations, there is an altogether different kind of collaboration of christians in international life. It is that supplied by individuals through their own professional work under their own responsibility.

This, in its turn, takes very different forms. There are international officials working in the secretariates of intergovernmental institutions; there are "experts" of every kind and speciality whom these same institutions call on for specialised services, in most cases in their programmes for developing countries.

On other occasions, catholics take an active part in the non-governmental international organizations of a neutral character, and there are quite a few who have positions of responsibility at the very centre of such organizations. That is one way of making christian thought shine through in the contemporary world.

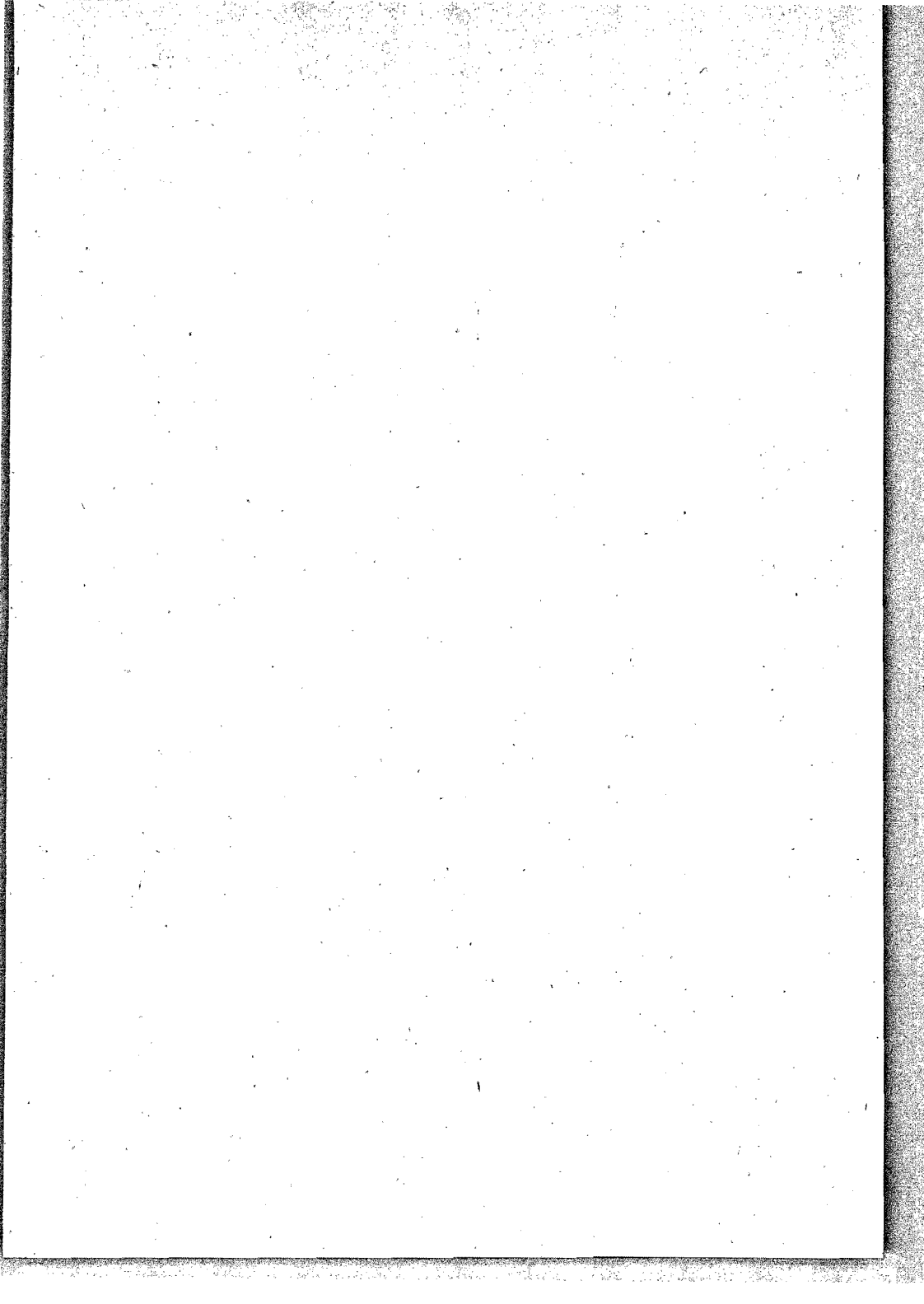
The World Federation of Christian Life Communities (WFCLC) has consultative status at the United Nations. This status gives, amongst other things, the right to send delegates to meetings, to intervene in debates, to propose resolutions, to present reports, and so on.

But your delegates will be able to represent you effectively only if they are supported by efforts at the local level, and if members of the Federation show interest in this level of presence and make it a dimension of their aspirations, their undertakings, and supply their suggestions. We must, in fact, care more and more about a positive presence and an effective technique with regard to these institutions; absenteeism in this sphere would be disastrous. The teaching of the popes of these last years has always encouraged us to be present in the organizations which try to build a better world for humanity, on the obvious condition that these organizations respect "the precepts of natural law in theory and practice. Catholics will try to keep them on the right path and to play a beneficial role through their active presence, which the divine Master compares to that of salt and leaven".

We must persuade ourselves that we really do have a mission in this sphere, because "catholics are, in the first place, extraordinarily well suited to collaborate in the creation of an atmosphere without which a common international action cannot be consistent and develop".

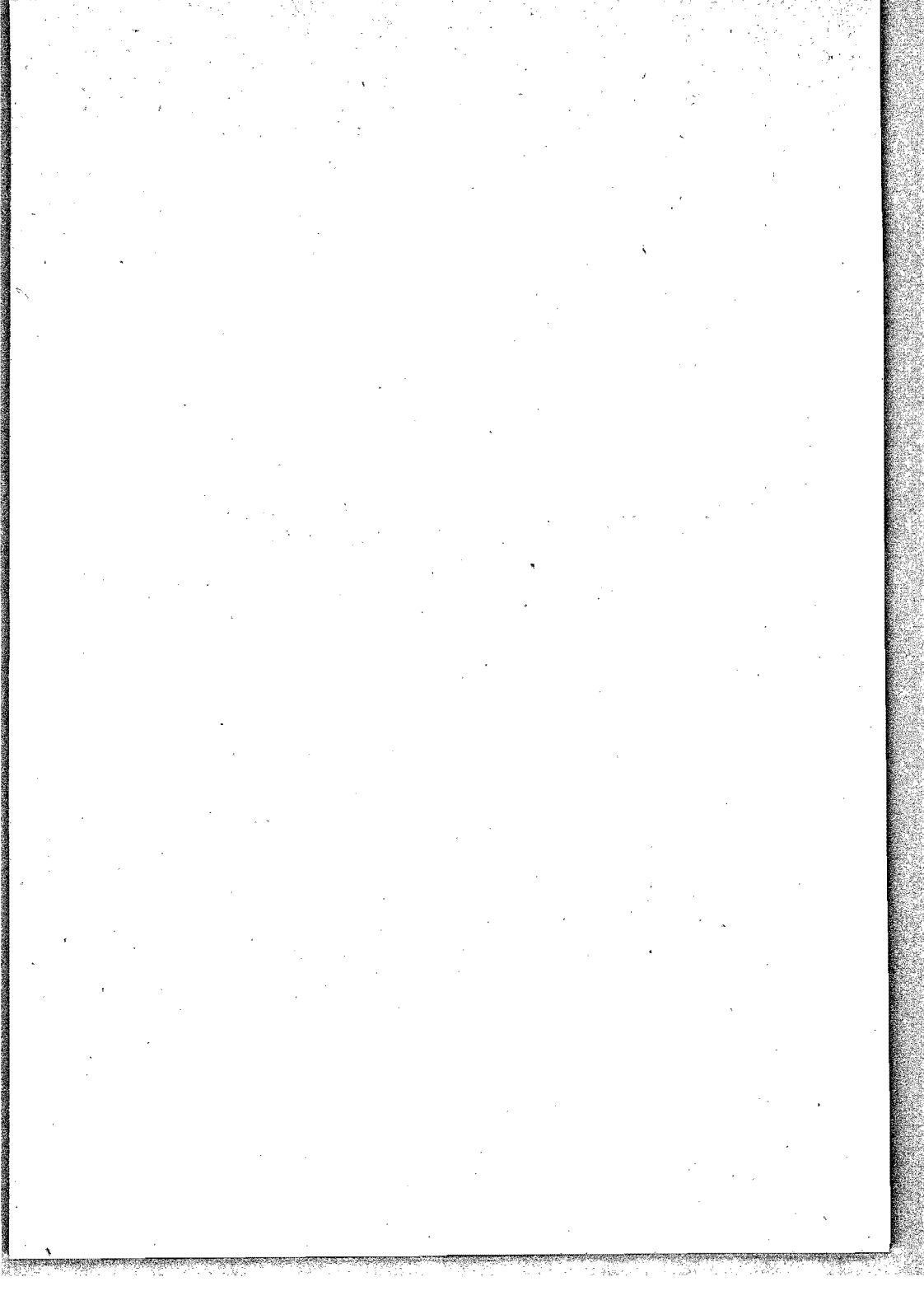
It is in this spirit that christians must make their vital and competent contribution to the building up of the world and inspire others by the witness of their lives.

Jean LARNAUD



**THE CHRISTIAN LIFE COMMUNITIES
AND THE UNITED NATIONS**

THOMAS I. MONAHAN



"The whole creation is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God; but creation still retains the hope of being freed, like us, from its slavery to decadence, to enjoy the same freedom and glory as the children of God. From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth; and not only creation, but all of us who possess the first-fruits of the Spirit, we too groan inwardly as we wait for our bodies to be set free." (Roman 8:19-23, JB).

INTRODUCTION

In 1975 the Christian Life Communities were granted consultative status (roster) by the United Nations Economic and Social Council (ECOSOC), a privilege which grants us the right to make interventions during meetings of that Body, to collaborate with Council and United Nations Secretariat personnel in areas in which we have expertise. We are also given the opportunity to bring the work of the United Nations before our membership, to encourage them to work at the field level to promote peace and justice. At a later time CLC was granted official Non-Government Organization (NGO) status with the United Nations Children's Fund (UNICEF). CLC's consultative status with ECOSOC has some bearing, but it does not follow that we have official status with other UN organs such as UNESCO, ILO, FAO, WHO, UNCTAD, which are semi-autonomous activities. (Developing close relations with these groups would be most desirable as we pursue the specifics of our CLC World Vision/Mission).

The purpose of this paper is to outline in some detail the presence of CLC at the United Nations as of summer 1984:

- a. the nature of our consultative status with ECOSOC, the responsibilities which we have assumed, and the opportunities afforded us by our association with the international community;
- b. some details on the structure of the United Nations and its various programs;
- c. some considerations of Ignatian and CLC spirituality which underlie our presence at the United Nations, as we move to greater participation in the organization's work. Additionally, some reflections on how CLC can employ the on-going research and analysis, conclusions and recommendations, plans of action of the United Nations in the continuing updating and elaborating of our CLC world vision/mission.

I will conclude with some personal observations, based on my involvement at the United Nations over the past six years.

We are living in critical times. We are faced with the alternatives of destroying ourselves in a nuclear holocaust or advancing to a new anthropological stage, to a new stage in evolution. We must identify with the new age in which we live, to see the signs of the times, to resonate with the problems of contemporary men and women. The Second Vatican Council called us to a profound conversion of heart, to *aggiornamento*.

Speaking to the need for conversion of heart, Fr. William Johnston, SJ, quotes two "prophets of our century"(1). The first is the scientist, Albert Einstein.

Fr. Johnston's second prophet is Pope Paul VI, addressing the General Assembly of the United Nations in 1965.

"We must never relax our efforts to arouse in the people of the world, and especially in governments, an awareness of the unprecedented disaster which they are absolutely certain to bring upon themselves unless there is a fundamental change in their attitude towards one another as well as in their concept of the future. The unleashed power of the atom has changed everything except our way of thinking".

"The hour has struck for our conversion, for personal transformation, for interior renewal. We must get used to thinking of man in a new way; and in a new way of man's life in common; with a new manner too of conceiving the paths of history and the destiny of the world, according to the words of St. Paul: 'You must be clothed in the new self, which is created in God's image, justified and sanctified through the truth' (Ephesians 4:23). The hour has struck for a halt, a moment of recollection, of reflection, almost of prayer. A moment to think anew of our common origin, our history, our common destiny. Today as never before, in our era so marked by human progress, there is a need for an appeal to the moral conscience of man."

Humanity's future is a concern of Fr. Karl Rahner, S.J. in his paper, "Planning the Church of the Future" (2).

"Humanity's future, in earlier times, was relatively unplanned. Concern was not for planning the future but living the present. That is not the case today - humanity is planning its future. Nature is no longer taken for granted but is viewed as material for building a sphere of existence.

This global planning for the future is just beginning. It has its limits (even a universal computer cannot foresee all possible contingencies) and is fraught with danger: over-population and its after-effects, atomic annihilation, destruction of natural resources, psychic stress. And falling back into a naive, unreflective mind-set is mere nostalgic utopianism. We must start now to find a plan for newer and better structures for society. The United Nations is only a beginning in the necessary task of shaping a global political strategy. Biological engineering is very much with us. Perhaps it cannot be perfected in practice and is not ethically justifiable - but it can no longer just be ignored! Humanity's biological existence will be guided somehow - and not simply through population control. And, surely, a church in the first stages of becoming in fact world-church must be actively involved in this planning of humanity's future".

I. A LEGITIMATE QUESTION

Why should participation in the United Nations be a concern for CLC? We are a religious organization, but we are also concerned for the spiritual well-being of all people, which must also include their moral, cultural, economic and political rights. We can explore this question on several levels.

The Turning Point : Fritjof Capra, in his book, "The Turning Point," (3) sees a massive shift in the perception of reality as underway, that thinkers in many disciplines are moving away from the traditional reductionist, mechanical world view developed by Descartes and others to an ecological, holistic systems paradigm, including a search for meaning and the spiritual dimension of life. Arthur Fabel (4) observes that an increasing number of philosophers and scientists are coming to the conclusion that neither the physical universe nor human civilization can be adequately described in materialistic terms. Instead, many writers and thinkers are developing unifying perspectives that take living organisms, not machines as the model for the complex inter-relationships observable in nature and society and, significantly, for their future evolution. For us in CLC, the pedagogy of the Spiritual Exercises looks to freedom from inordinate attachments to the rigorous and mechanistic paradigms of yesteryear.

CLC Spirituality: Ours is an incarnational spirituality to be situated in the world. Our spirituality is Ignatian: "The more universal, the more grace-filled". In 1953 the World Federation of Sodalties was formed to give us a corporate presence in the international community. As a world community at the service of one world, our involvement at the United Nations allows us to be at the cutting edge as the emerging world community unfolds. We have the opportunity to bring our global spirituality to the building of a new society.

CLC History: Participation in UN programs is a natural outlet to realize the conclusions of our CLC General Assemblies: Augsburg '73, Manila '76, Rome '79, Providence '82.

The Augsburg Assembly's deliberations were pursued on three levels:

- a. the liberation of the human person, and the Spiritual Exercises as a means to it;
- b. CLC as an instrument for personal and communal liberation;
- c. liberation of all people: our common objective.

In terms of service to the Church and to the world, that Assembly called on us to:

- a. recognize more keenly that commitment to justice and liberation form part of the witness of our faith, and are a response to the most tragic cry that runs through humanity today;
- b. recognize that liberation cannot be confined to just one sector, be it social, economic, political or spiritual, but that our action and our collaboration must look to the totality of the human person, to his dignity and his power to exercise his responsibilities, so that he can open himself to the liberating force of God's love;
- c. be aware that our activity in this field must be the expression of our way of life, and that it is therefore very intimately linked with the process of liberation which is the Exercises;
- d. show that we take our apostolic orientation seriously, by opting for activity with the very poor, and calling our own lifestyle into question;
- e. have a special concern for Christian unity, dialogue with non-Christians, and participation in ecumenical efforts.

Manila '76 developed and accepted this orientation:

"The CLCs are aware that they have rediscovered their specific nature in the path of the Spiritual Exercises. This they now confirm. They confirm, too, the orientation taken by Augsburg in favor of a commitment to the

liberation of the whole man and of all men. But the continuation of this direction is now matched by the very widespread option of a preference for the poor, an option that must express itself in a concrete insertion and a service with and for the poor".

This general directive was made more specific by the following major points of emphasis, concerning our service:

- a. a clear option "in favor of the poor" in our life, and in our apostolate;
- b. this option is shown by a commitment to justice, and by a service of, and identification with, the poor, especially by working for the establishment of CLCs among the poorer classes;
- c. a discernment needs to be done at national levels to recognize priorities in the area of justice, then to make the decisions needed and to integrate our efforts in an overall pastoral approach. Insisted upon is collaboration with other organisms and communities, as well as our relationships with the bishops;
- d. the question of discernment at the international level is also raised. Might this not be the moment, it is asked, to arrive at a priority (the example given is world hunger)? A delegation makes the proposal that the Executive Council, after consulting with member federations, carry out a discernment with respect to insistence on witness in our personal life by (i) a quality of life that expresses the dignity of the human person, integrating the Gospel and the spirit of the Exercises; (ii) simplicity in our lifestyle and a continuing challenge of it;
- e. a strong stress on considering attentively and assisting in the creation of and leadership in Christian communities. Underlined is the reference of Paul VI to the role of small communities in his letter on Evangelization. Members can render the best service in this domain by working with the poor in such groups;
- f. efforts so that the Church may have a credible image among the poor and among all people;
- g. the support of the World Federation is requested for

actions of national CLC federations that have been carefully discerned. There is a desire that the World Federation make itself heard among the hierarchy, and that it take positions where necessary in the public forum, especially as a non-governmental organization represented at the United Nations.

At Rome '79 Fr. Campbell-Johnston, S.J., put forward "liberation" as a strategy for the development of peoples, one which calls for conscientization, awakening of the poor, their education for progress: action for and by the people.

Conference of International Catholic Organizations: As a member of the Conference of International Catholic Organizations (ICOs) we in CLC are called to participate in international life. In his message to their 1977 General Assembly, Pope Paul VI described the ICOs as having a vocation which is not only Catholic but international:

"Contemporary man is becoming more and more aware that he will not solve the problems of his time and that he will not construct anything lasting if he does not go beyond the narrow circle of nationalism, if he does not aim at a consistent international solidarity. The Church is particularly sensitive to this dimension; she is aware that she brings the world a specific concept of man, a concept rooted in the universality of human nature and enlightened by divine Revelation. This is the reason for her teaching on the human family and for her presence among international organizations, in which she is happy to see many of her sons and daughters at work".

On the occasion of the prayer meeting with ICOs at UNESCO headquarters in June 1980, Pope John Paul II gave a homily in which he expressed the interest of the Holy See in the life of international organizations:

"In this perspective I would like to express my appreciation and my encouragement for all those Catholics who assume their proper responsibilities in international life, whether, like many of you here, at the service of UNESCO, whether, in a special way, in the

International Catholic Organizations which have understood what an important role they have to play in this domain.

"Actually, whether it is a question of the study of great international problems or of the sensitizing and formation of public opinion in their regard, an irreplaceable contribution is made by the International Catholic Organizations by virtue of their status as non-governmental organizations, as is also done by the Conference Centers of the ICOs.

"In no way do I underestimate the need for technical competence in approaching these delicate and complex problems which are raised on the international level. But your own contribution should consist in always endeavouring to assert at the heart of these problems, which affect the destiny of individuals and whole peoples, a religious and ethical dimension which is an essential component of human reality. No solution is possible on the political, economic or technical level - as necessary as these may be - which does not respect and draw inspiration from these values. May respect and tolerance, the willingness for a trusting collaboration and dialogue, never be an excuse for disguising or minimizing your own unique contributions as witnesses to the truth of Christ, who, in His own person, reveals the truth and dignity of man.

"The contribution you make will be all the more effective to the extent that it is based on the experiences and reflections which come to you from the members of your organizations and movements in different places, countries and continents. This is a very important aspect of the ICOs. On account of their structure and the geographical diversity of their membership, they instinctively know how to go beyond the limited view of one country or even a region, while at the same time avoiding the error of thinking that an approach to international problems is limited to an elite of the "power people" or is the privileged domain of specialists. Through the extent of their presence in so many different cultures and countries, through their numerous channels of communication on the local and national levels, through their active union with the Church on those levels where international cooperation is taking place, the International Catholic Organizations are giving and must continue to give, even more, a witness and an important witness to the building of the city of man and the Kingdom of God".

Pope John Paul returned to this theme in his message to the 1983 General Assembly of the Conference of ICOs.

"... It must be made clear straightaway: this phenomenon of the development of international life could be in danger of degeneration and stagnation if it were to be limited to relations between governments. Such relations are necessary but insufficient. An international life worthy of the name needs to reflect and express the democratic participation, on the widest possible scale, of both individuals and nations. It amounts therefore to collaboration not just on the part of the political forces in the strict sense of the word, but also on the part of the intellectual and popular forces, the cultural and religious forces, etc., who together weave the fabric of day-to-day existence and of which we all have need.

"In view of the serious problems hanging over the future of mankind, any approach limiting itself simply to 'technocratic' processes or to reductive ideologies, would short-circuit the search for practical solutions which should have the 'individual human being' as their focal point. That is why it is a matter of great urgency that a new stimulus be given to the cultural, ethical and religious forces, which are essentially human values and ones which are capable of making possible an authentic and united approach to the problems of men and of nations in our age, and thus an advance along the road of true human progress...

"(The Church's) vocation is certainly not to seek power, nor to defend political, economic or military interests. Its vocation is to serve man by proclaiming the redemptive and liberating message of the Gospel, and the anthropology which derives from it, over and beyond all materialism...

"A few practical guidelines will, I hope, help to add further weight to the very important activities of the ICOs. The ICOs should take care not to work in isolation. Of course, they are all autonomous. However, despite their generous endeavours, they can only provide for a fraction of the immense needs which have to be met. More can be done to coordinate the ICOs' programs, orientations and projects by means of collaboration between the consultants and the valuable help of the Centers in Paris, Geneva and New York.

The ICOs would certainly benefit greatly if each were to insure, in accordance with its own specific aims, a high degree of expertise amongst its members, by providing effective ways of training them in international life, and looking for ways of participating therein which are truly efficacious and which are mindful of the Church's mission vis à vis world problems".

II. THE UNITED NATIONS: STRUCTURE AND PROGRAMS

The United Nations includes the following principal organs : General Assembly, Security Council, Economic and Social Council, the Trusteeship Council, the Secretariat, and the International Court of Justice.

The General Assembly is composed of all 158 United Nations member states. As new problems arise, the Assembly initiates activities to deal with them, ranging from humanitarian efforts to development programmes, the campaigns against colonialism and apartheid, the negotiation of treaties and other agreements on matters of global concern such as the seas and outer space.

The General Assembly deals with its work through eight main committees on which all members are represented. They are:

- First Committee (Disarmament),
- Special Committee (Political and Security),
- Second Committee (Economic and Financial),
- Third Committee (Social, Humanitarian and Cultural),
- Fourth Committee (Decolonialization),
- Fifth Committee (Administrative and Budgetary),
- Sixth Committee (Legal),
- General Committee.

The Security Council has 15 members. The Charter has designated five States as permanent members, and the General Assembly elects 10 other members for two-year terms.

The Security Council's function may be summarized "to maintain international peace and security in accordance with the purposes and principles of the United Nations".

The Economic and Social Council has 54 members elected for three-year terms by the General Assembly.

The Economic and Social Council, under the authority of

the General Assembly, coordinates the economic and social work of the United Nations and the specialized agencies and institutions. The Council makes recommendations and initiates activities relating to development, world trade, industrialization, natural resources, human rights, the status of women, population, social welfare, science and technology, prevention of crime, and many other economic and social questions. The Economic and Social Council generally holds two month-long sessions each year, meeting in New York and Geneva. Throughout the year there are meetings of the Council's standing committees, commissions and other subsidiary bodies, at headquarters or in other locations. The standing committees include those on Housing, Crime Prevention and Control, and Development Planning. The Commission on Transnational Corporations is also a standing body.

The functional commissions include the Population Commission, Commission for Social Development, Commission on Human Rights, Commission on the Status of Women, and the Commission on Narcotic Drugs. The Commission on Human Rights has a sub-Commission on Illicit Drug Traffic. Several hundred non-governmental organizations (NGOs) have consultative status with the Council, as described below.

Also under the Council's authority are the regional economic commissions, whose aim is to assist in the economic and social development of their respective regions and to strengthen economic relations of the countries in each region, both among themselves and with other countries of the world. These are the Economic Commission for Africa (ECA), based in Addis Ababa; Economic and Social Commission for Asia and the Pacific (ESCAP), Bangkok; Economic Commission for Europe (ECE), Geneva; Economic Commission for Latin America (ECLA), Santiago; and Economic Commission for Western Asia (ECWA), Beirut. The regional economic commissions study the problems of their regions and recommend courses of action to member Governments and specialized agencies. In recent years the work of the commissions has been expanded, and they have been increasingly involved in carrying out development projects.

The Trusteeship Council has five members. One member, the United States, administers the Trust Territory of the Pacific Islands. The non-administering members - China, France, the Soviet Union and the United Kingdom - are the other four permanent members.

The International Court of Justice has 15 members, elected by both the General Assembly and the Security Assembly and the Security Council. Judges hold nine-year terms.

The jurisdiction of the Court covers all questions which States refer to it, and all matters provided for in the United Nations Charter or in treaties or conventions in force. States may bind themselves in advance to accept the jurisdiction of the Court in special cases either by signing a treaty or convention which provides for references to the Court or by making a special declaration to this effect.

United Nations Children's Fund. The United Nations has set up various organizations for groups needing special help. Established to meet emergency conditions, these important humanitarian organs have continued to function on a long-term basis since the early years of the UN. They include the Office of the High Commissioner for Refugees (UNHCR), the United Nations Relief and Works Agency (UNRWA), and the United Nations Children's Fund, better known as UNICEF. CLC has NGO status with UNICEF.

The principal objective of UNICEF is to help developing countries plan, develop and extend low-cost, community-oriented basic services in such fields as primary health care, nutrition, education, safe water supply and simple technologies which lighten the workload of village women and girls. Provision of equipment and supplies represents a large part of UNICEF aid. Examples are health center and day care center equipment, drugs, diet supplements, well-drilling rigs, pipes and pumps, seeds, gardening tools, and machines and paper for large-scale textbook production. Stipends for training local people to staff and administer those services have become an increasingly important form of aid.

Specialized Agencies : The intergovernmental agencies are separate, autonomous organizations related to the United Nations by special agreements. They work with the United Nations and each other through the coordinating machinery of the United Nations Economic and Social Council.

Fourteen agencies - ILO, FAO, UNESCO, WHO, WORLD BANK,

IDA, IFC, IMF, ICAO, UPU, ITU, WMO, IMCO and WIPO - are known as "specialized agencies", a term used in the United Nations Charter. They report annually to ECOSOC.

The IAEA, which was established in 1957 "under the aegis of the United Nations", reports annually to the General Assembly and, as appropriate, to the Security Council and the Economic and Social Council.

The General Agreement on Tariffs and Trade (GATT) is a multilateral treaty laying down rules accepted by nations responsible for most of the world's trade.

A listing of the various specialized agencies and their abbreviations is given on page 49.

UNITED NATIONS CENTERS

The principal United Nations centers are located in New York, Paris, Geneva, Vienna, Rome and Nairobi.

- a. New York:
- General Assembly (GA)
 - Economic and Social Council (ECOSOC)
 - United Nations Children's Fund (UNICEF)
 - Department of International Economic and Social Affairs (DIESA)
 - United Nations Development Program (UNDP)
 - United Nations Institute for Training and Research (UNITAR)
 - Population Commission (ECOSOC)
 - Department of Disarmament Affairs
 - Various United Nations conferences and preparatory bodies

- b. Paris: United Nations Educational, Scientific and Cultural Organization (UNESCO)
- c. Geneva: Economic and Social Council (ECOSOC)
International Labor Organization (ILO)
World Health Organization (WHO)
United Nations Conference on Trade and development (UNCTAD)
Disarmament Commission
Committee on Disarmament
ECOSOC Commission on Human Rights
- d. Vienna: Department of Social Development and Humanitarian Affairs, including programs on women, youth, aging, disabled
International Atomic Energy Administration (IAEA)
United Nations Industrial Development Organization (UNIDO)
- e. Rome: Food and Agricultural Organization (FAO)
- f. Nairobi: United Nations Environmental Program (UNEP)
- g. Regional Centers: ECE, ECLA, ECA, ECWA, ESCAP.

UNITED NATIONS CALENDAR

Conferences:

- Fourth General Conference of the United Nations Industrial Development Organization (UNIDO), Vienna, 2-18 August 1984
- International Conference on Assistance to Refugees in Africa, Geneva, 9-11 July 1984

- International Conference on Population, Mexico City, 6-13 August 1984
- Seventh United Nations Congress on the Prevention of Crime and the Treatment of Offenders, 1985
- Third Review Conference of the Parties to the Treaty on the Non-Proliferation of Nuclear Weapons, Geneva, August/September 1985
- United Nations Conference for the Promotion of International Cooperation in the Peaceful Uses of Nuclear Energy, 1986
- United Nations Conference on an International Code of Conduct on the Transfer of Technology, 1984 or 1985
- World Conference to Review and Appraise the Achievements of the United Nations Decade for Women, Nairobi, 1985.

International Decades and Years:

- 1976-1985 United Nations Decade for Women: Equality, Development and Peace
- 1980s Industrial Development Decade for Africa
- 1981-1990 International Drinking Water Supply and Sanitation Decade
- 1981-1990 Third United Nations Decade
- 1983-1992 United Nations Decade of Disabled Persons
- 1983-1993 Second Decade for Action to Combat Racism and Racial Discrimination
- 1985 International Youth Year: Participation, Development, Peace
- 1986 International Year of Peace
- 1987 International Year of Shelter for the Homeless.

Annual Days and Weeks:

- 8 March International Women's Day
- 21 March International Day for Elimination of Racial Discrimination
- 7 April World Health Day
- 5 June World Environment Day
- 16 June International Day of Solidarity with the Struggling People of South Africa
- 26 August Namibia Day
- Third Tuesday of September International Day of Peace

- First Monday of October Universal Children's Day
- 16 October World Food Day
- 24 October United Nations Day
- 24-30 October Disarmament Week
- 29 November International Day of Solidarity with the Palestinian People
- 10 December Human Rights Day.

ECOSOC: CONSULTATIVE STATUS

Organizations requesting consultative relationship "shall be concerned with matters falling within the competence of the Economic and Social Council with respect to international economic, social, cultural, educational, health, scientific, technological and related matters and to questions of human rights".

Non-Governmental Organizations (NGOs) (of which WFCLC is one) may be experts or generalists. According to ECOSOC resolution 1296 (XLIV) on Consultative Agreements, they are:

"For the purpose of enabling the Council or one of its bodies to secure expert information or advice from organizations having special competence in the subjects for which consultative status is arranged, and, on the other hand, to enable organizations which represent important elements of public opinion in a large number of countries to express their views. Therefore, the arrangements for consultation should involve not only the subjects for which that organization has a special competence or in which it has a special interest. The organizations given consultative status should be limited to those whose international activities... qualify them to make a significant contribution to the work of the Council".

Thus, NGO input into the work of ECOSOC may be at one or more levels: (a) policy formulation or program development by the United Nations; (b) decision making by the United Nations; (c) implementation of United Nations programs at national and regional levels; (d) evaluation of United Nations programs.

Organizations in consultative status fall into one of three categories:

"Organizations which are concerned with most of the activities of the Council and can demonstrate to the satisfaction of the Council that they have marked and sustained contributions to make to the achievement of the objectives of the United Nations in the fields set out...above, and are closely involved with the economic and social life of the people of the areas they represent and whose membership, which should be considerable, is broadly representative of major segments of population in a large number of countries (to be known as organizations in general consultative status, category I); Organizations which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by the Council, and which are known internationally within the fields for which they have or seek consultative status (to be known as organizations in special consultative status, category II); Organizations which do not have general or special consultative status but which the Council, or the Secretary General of the United Nations, in consultation with the Council or its Committee on Non-Governmental Organizations, considers can make occasional and useful contributions to the work of the Council or its subsidiary bodies or other United Nations bodies within their competence shall be included in a list (to be known as the Roster)."

There is an ECOSOC Committee on Non-Governmental Organizations which reviews, and passes on, applications for consultative status and which reviews quadrennial reports submitted by accredited NGOs in categories I and II. Since WFCLC's status is that of being on the "roster", we need not file such reports.

ECOSOC AGENDA

The following are areas of United Nations concern and involvement:

- a. Human rights to life, to freedom, to culture; human dignity
- b. Family life, children, youth, role of women in society, aging, disabled and handicapped
- c. Health, food and agriculture, education, housing, population
- d. Rights of refugees, disaster relief
- e. Peace, disarmament, economic development, social development, cultural development, religious freedom, international justice
- f. Trade, environment, science and technology for development.

If we consider St. Ignatius' call in his "Contemplation to attain Divine Love" that we examine God's gifts to us in creation and redemption, and if we apply our consideration to the entire human family, these areas of United Nations involvement become areas for CLC mission. A similar conclusion is arrived at, when we reflect on, and implement the conclusions of our CLC General Assemblies, especially Augsburg '73 and Manila '76.

These areas of United Nations concern have been the subject of various United Nations programs, some of which are pursued in normal activities of the several United Nations bodies, commissions and committees while others have been elaborated in international conferences, or may be noted in the International Decades and Years, or observed in Annual Days and Weeks, as indicated in the United Nations Calendar.

CONFERENCE OF NGO'S

The NGOs in consultative status with ECOSOC are international in character and cover as wide a field of interest as does the United Nations. Their diversity provides a rich resource of experience, expertise and ability. They include professional, scientific, industrial and business groups, trade unions, cooperatives, religious organizations, peace, human rights and relief organizations, varied research institutes, and women's and youth organizations. In their consultative status, NGOs consult with the UN secretariat, engage in informal exchanges with delegations and present views to ECOSOC, its commissions and committees, and other intergovernmental bodies. They also help to mobilize public opinion on issues.

By 1948 NGOs holding consultative status decided to cooperate in order to improve the consultative process and to coordinate their activities in relation to the United Nations. They therefore established the Conference of Non-Governmental Organizations in Consultative Status with the United Nations Economic and Social Council, which is also known as CONGO. The Conference assists the great variety of NGOs in consultative status to promote their common aim to support the United Nations Charter. It works on behalf of NGOs in consultative status to develop that status and to improve their relationship and cooperation with the United Nations and its various organs. It provides a forum for NGOs with common interests to come together to study, plan, support, and act in relation to the principles and programs of the United Nations.

The Conference provides, through its special and ad hoc committees, for a discussion of substantive matters by its members and with members of the UN Secretariat, delegations, and other experts. The committees meet throughout the year at New York, Geneva and Vienna for the purpose of keeping their membership informed of developments in their respective fields and encouraging joint activities among organizations in support of UN programs. Currently active in New York are committees on human rights, development, disarmament, aging, youth, the status of women, the UN University for Peace.

Religious NGOs : A group of religious NGOs (international and national) at United Nations Headquarters who are accredited to the United Nations either through ECOSOC or the Department of Public Information, meet regularly to review on-going programs from the religious perspective. They plan an inter-religious prayer service to mark the opening of the General Assembly each Fall and prepare an assessment of the work of each session of the General Assembly. The group contributed significantly to the effort which resulted in the adoption of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

INTERNATIONAL CATHOLIC ORGANIZATIONS CENTER

The Conference of International Catholic Organizations is a federation of 34 organizations, of which the World Federation of Christian Life Communities is a regular member. Some International Catholic Organizations (ICOs) have specific areas of concern, for example, education, children, women, radio and television; in contrast, CLC's mission is broad, in that it includes all areas of concern which flow out of a mission-oriented way of life. Our CLC commitment is broad: "to renew and sanctify the temporal order" (CP 7). In addition to several working groups the ICO's have four centers - in New York, Paris, Geneva and Vienna - which facilitate relationships between the individual groups and the local United Nations organs, in addition to serving the needs of the Conference. Biweekly meetings at the New York center bring together representatives of Caritas Internationalis, Pax Christi International, Pax Romana, International Catholic Social Service Union, International Catholic Press Union, International Catholic Child Bureau, World Union of Catholic Women's Organizations, the International Federation of Catholic Universities, and CLC, for the purpose of exchanging information on individual group interests, programs, etc. At these meetings there are briefings by UN Secretariat personnel and by members of various national delegations. The potential contribution of the Center is

limited because of inadequate financing to support a competent staff, yet with its constraints the Center is exerting considerable influence in UN and NGO circles.

PERMANENT OBSERVER MISSION OF THE HOLY SEE TO THE UNITED NATIONS

The Holy See, as an independent nation state, maintains diplomatic missions at UN Headquarters, as well as at UNESCO and at the UN centers in Geneva and Vienna. His Excellency, Archbishop Giovanni Cheli, is Apostolic Nuncio and Permanent Observer to the United Nations.

Pope Paul VI, on the occasion of his visit to the United Nations on 4 October 1965, praised the work of that body and exhorted it to reach beyond nationalistic rhetoric:

"To speak of humaneness and generosity is to echo another constitutional principle of the United Nations, its positive summit: you are working here not just to eliminate conflicts between States, but to make it possible for States to work for each other. You are not content with facilitating coexistence between nations. You are taking a much bigger step forward, one worthy of our praise and our support: you are organizing fraternal collaboration between nations. You are establishing here a system of solidarity that will ensure that lofty civilizing goals receive unanimous and orderly support from the whole family of nations, for the good of each and all. This is the finest aspect of the United Nations Organization, its very genuine human side. This is the ideal that mankind dreams of during its pilgrimage through time; this is the greatest hope of the world. We would even venture to say that it is the reflection of the plan of God - a transcendent plan full of love - for the progress of human society on earth, a reflection in which we can see the Gospel message turning from something heavenly to something earthly. Here we seem to hear an echo of the voice of our pre

decessors, and especially of Pope John XXIII, whose message in Pacem in Terris met with such an honored and significant response among you".

During his visit to the United Nations on 2 October 1979, Pope John Paul II expressed his strong support of "your Organization's functions and initiatives, which are aimed at peaceful coexistence and collaboration between nations":

"Pope John XXIII and Pope Paul VI looked with confidence on your important institution as an eloquent and promising sign of our times. He who is addressing you now has, since the first months of his pontificate, several times expressed the same confidence and conviction as his predecessors.

"This confidence and conviction on the part of the Apostolic See is the result, as I have said, not of merely political reasons but of the religious and moral character of the mission of the Roman Catholic Church. As a universal community embracing faithful belonging to almost all countries and continents, nations, people, races, languages and cultures, the Church is deeply interested in the existence and activity of the Organization whose very name tells us that it unites and associates nations and States. It unites and associates: it does not divide and oppose. It seeks out the ways for understanding and peaceful collaboration, and endeavors with the means at its disposal and the methods in its power to exclude war, division and mutual destruction within the great family of humanity today".

The Holy See's presence at the United Nations is on the diplomatic level, whereas the participation of CLC and the other accredited Catholic NGOs is on the working level. Our several groups initiate study and action, and respond to developments at the United Nations in the light of the purposes for which we were founded, including our specific charisms, gifts and graces. Individuals serving the Catholic NGOs may be asked on occasion to share their expertise and experience with the Holy See Mission staff, but the several groups are called to share their unique insights with the international organizations, as Pope John Paul charged us in his 1983 message to the Conference of International Catholic Organizations, cited above.

III. CLC INVOLVEMENT AT THE UN TODAY

In serving CLC in its mission at the United Nations and in fulfilling our responsibilities in our consultative capacity, there are several functions involved, including:

- a. Rapporteur: keeping the World Federation's Executive Council and the World Federation secretariat informed on important developments at the United Nations, keeping them abreast of the UN agenda and calendar, making recommendations for coverage of important conferences and meetings.
- b. Catalyst: educating and raising the consciousness and information levels of CLC membership, preparing suitable material for PROGRESSIO and PROJECTS.
- c. Technical expert: doing research, analyses of issues; preparing CLC position papers, and making appropriate interventions, furnishing input into ECOSOC and General Assembly debates and world conferences.
- d. Spokesperson: establishing contacts with key UN personnel at the Secretariat and national delegation levels, making substantive inputs on questions under consideration or debate in the several UN fora.
- e. Collaboration with other ICOs and NGOs on long-term projects.
- f. Advocate for issues of significant and immediate importance to CLC, including representation to various national delegations.

In all these efforts appropriate attention should be given to the needs of our CLC constituency and to the avail

ability of technical expertise, philosophical and theological insights relevant to the specific issues.

The NGO Calendar at the United Nations Headquarters involves several meetings:

- a. Weekly briefings by members of the UN Secretariat and conference spokespersons, on topics of current interest and concern, sponsored by the UN Department of Public Information.
- b. CONGO Board meetings, two each year in New York, on matters of concern to NGOs in consultative status.
- c. CONGO committee meetings covering specific areas - Aging, Development, Disarmament, Human Rights, Status of Women, Youth, the UN University for Peace - each meeting once monthly.
- d. Meetings of the standing committees, particularly the Second (Economic) and Third (Social) of the General Assembly, during the Assembly's three-month session each Fall.
- e. The Spring meeting of ECOSOC.
- f. Approximately four meetings each year of the UNICEF NGO committee.
- g. Meetings of the various preparatory committees planning world conferences, when held in New York.
- h. The biweekly meetings at the ICO Center and the monthly meetings of the Religious NGOs.

It is difficult to cover all these meetings, therefore it is necessary to prioritize areas of concern in the light of CLC's world vision/mission and the CLC UN representative's gifts and talents. As I see my gifts and talents, they are (in decreasing order): prophecy, research, service, written teaching, organizational leadership, oral teaching, advocacy. Therefore, CLC's performance at the United Nations must be evaluated in view of these considerations.

In addition to attending meetings, filing reports with the WFCLC Executive Council and Secretariat, answering

routine correspondence with the NGO sections of the Department of International Economic and Social Affairs (DIESA) and the Department of Public Information (DPI), preparing articles for PROGRESSIO, the following has been achieved during the past five years:

- a. Collaboration in the Religious NGO and CONGO Committee on Human Rights' efforts to move to adoption by the General Assembly of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.
- b. The CLC statement for the Second Special Session on Disarmament of the General Assembly, 1982.
- c. The CLC statement for the United Nations Conference on Science and Technology for Development, 1979.
- d. The CLC statement on the International Development Strategy for the Third Development Decade, 1980.
- e. CLC letter to the Department of Political and Security Council Affairs, United Nations, on preparations for the International Year of Peace (1986), 1983.
- f. CLC statement for the NGO Committee on Disarmament (at UN Headquarters) for submission to the Advisory Committee on Disarmament Studies, 1984.
- g. Collaboration in the preparation of the Religious NGOs' annual assessments of each year's session of the General Assembly, 1979 through 1983.

In evaluating the performance of CLC at the United Nations, I can give only a minimum passing mark. Much time has had to be taken in acclimatizing myself to a very extensive, and at the same time, intensive, program. Trying to meet the anticipated needs for basic detailed information on the United Nations of CLC leadership and membership was given priority over developing and applying one's personal technical expertise. There has been little opportunity so far to take strong advocacy roles except in NGO meetings. At the same time there has been the need to be involved in U.S. national CLC activities and to participate in other programs related to questions at the inter-face of faith and science, and to the role of scientists and technologists in the mission of the Church in the world.

TOWARD A MORE EFFECTIVE CLC PRESENCE AT THE UNITED NATIONS

CLC Vision: As many observers of the rapid changes taking place in the world and in the role of the Church in this world have noted, including Karl Rahner in his article cited above, there is a need for CLC vision looking to the future, but evolving from today's CLC reality. The basic CLC vision for the future involves an understanding of the value of "creatures" in the Ignatian Foundation exercise and of the "gifts of creation and redemption" in the Contemplatio ad Amorem exercise, in the light of the emerging world situation. An understanding which is of utmost importance for the individual, but also for each CLC community and the CLC world community.

CLC Global Vision/Mission Statement: The basic CLC mission/service model includes three interrelated elements:

- a. spiritual
- b. pastoral
- c. intellectual

The spiritual mission of CLC is to bring the message of Christ to the people of the world, to build up the Body of Christ by forming Christians according to the light of an incarnational spirituality based on that of St. Ignatius, to form communities of lay apostles in support of the Church's mission, primarily in lay ministries.

The pastoral mission of CLC is one of love and service to the larger local community, a dedication to bringing the message of Christ to all on the religious, spiritual, moral, social, economic and political levels. Work among the victims of an unjust society, work to reform and renew social

structures. CLCs promote among their members and others a formation in Christ, a simple lifestyle, a spirit of poverty.

The intellectual mission of CLC involves bringing the experiences and expertise of individual CLCs to bear on the solution of problems affecting justice and peace on the national and world levels, and contributing to redressing world imbalances affecting human dignity and human rights. Of immediate importance is the political dimension: to assist in building a new world economic, social and cultural order, erected on the Christian virtues of justice and peace, giving each person the opportunity to grow in freedom and dignity.

It should then be possible to elaborate a CLC global vision/mission statement which would include, but not be limited to, our participation at the United Nations, and which would be refined and updated periodically.

CLC/UN Mandate: A CLC global vision/mission statement would lead to the development of a CLC/UN mandate, setting forth guidelines and priorities for our efforts at and through the United Nations, also setting forth CLC/UN responsibilities and accountability to the World Federation's Executive Council and the CLC Secretariat. There is need for a philosophy of action governing our UN activities.

Communication Linkages: There is need for strong communications linkages between our CLC/UN representatives, our Executive Council, Secretariat, and our national federations, to enable development of CLC programs at the United Nations and effective participation in world conferences sponsored by the United Nations.

Mission/Service : Mission/service structures at national and regional CLC levels should be encouraged. Needed is a sense of mission activities and accomplishments at local and national levels. All are essential to an effective CLC presence at the United Nations.

Technical Expertise: A viable CLC program at the United Nations calls for CLC technical expertise in the various areas defined by the United Nations agenda. As our CLC mem

bership grows in experience, and research is conducted in specific areas of concern to local CLCs and CLC national federations, we should develop cadres of competent personnel to assist in the development of the emerging world community.

To assist in developing such expertise, particularly among our young, when proper financing can be arranged, we might foster internships with the United Nations Department of International Economic and Social Affairs (DIESA), the United Nations University for Peace, and the ICO centers.

We might note that the impetus for the recent United Nations International Year of the Child was initiated by an NGO, the International Catholic Child Bureau (ICCB). The United Nations Conference on the Human Environment, which was held in Stockholm in 1972 was spurred on by NGOs in the environmental field who won the support of Sweden when other, larger nations refused to take the initiative.

In addition to internships, there can be opportunities for our young in finding employment with issue-oriented NGOs and by United Nations agencies. I think of Stefan Vanistandael and Giuseppe Mazzone; Stefan is a leader in the International Catholic Child Bureau (Geneva), Giuseppe is employed by the United Nations Development Program (UNDP) in Thailand.

CLC's mission-oriented spirituality embodied in our General Principles calls forth the standards of Pope John XXIII in Pacem in Terris:

"Nevertheless, in order to imbue civilization with sound principles and enliven it with the spirit of the Gospel, it is not enough to be illumined with the gift of faith and enkindled with the desire of forwarding a good cause. For this reason, it is necessary to take an active part in the various organizations and influence them from within. And since our present age is one of outstanding scientific and technical progress and excellence, one will not be able to enter these organizations and work from within unless he is scientifically competent, technically capable and skilled in the practice of his own profession.

We desire to call attention to the fact that scientific competence, technical capacity and professional experience, though necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human: that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom... It is necessary that human beings, in the intimacies of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other".

CLC/UN Office: A viable CLC program requires an office nearby the United Nations, with salaried and volunteer personnel; therefore adequate funding is necessary for success.

WFCLC PROGRAM CONSIDERATIONS

Several considerations for program development have been indicated in the previous section. In line with the conclusions of Rome '79 and Providence '82, we should continue to place emphasis on global awareness at the local CLC level, not to influence choice of mission, but to understand that mission in the light of the needs of the world human community.

In support of this thrust, it is possible to develop the broad outlines of a spirituality underlying CLC involvement at the United Nations. The basics are to be found in the writings of Fr. Teilhard de Chardin, SJ. Let me quote the message of Javier Perez de Cuellar (U.N. Secretary General) to the participants in the 1983 International Colloquium on

Teilhard de Chardin, sponsored by the United Nations University for Peace:

"... To begin with, two of my eminent predecessors as Secretary General of the United Nations, Dag Hammarskjöld and U Thant, once indicated that Teilhard de Chardin was one of the contemporary thinkers who exercised great influence upon them. I share their profound admiration for the universal, humanitarian, and spiritual thinking of this philosopher, this visionary of peace. I would like to recall the biblical words according to which 'where there is no vision, people perish'. In my judgment, these words apply perfectly to humanity. Today we lack a new, global, and essentially human vision of peace, fraternity and universal cooperation. The analysis and the dissemination of the vision of Teilhard de Chardin thus appears to me of great importance. This vision merits ample discussion on the threshold of the new global era which is opening before us".

As Pope John Paul II remarked in his message to the 1983 General Assembly of the Conference of ICOs, our local and national communities should coordinate their efforts with those of the constituent members of the various ICOs. For example, Caritas Internationalis and the World Union of Catholic Women's Organizations (WUCWO) are represented throughout the world. (The Annex gives information about the ICO Conference, and a list of its members. Copies of the ICO Directory can be obtained from the Rome Secretariat).

It would be highly desirable that, as resources permit, CLC collaborate more closely with the Conference of ICOs and the Conference's centers in New York, Paris, Geneva and Vienna. CLC has participated actively in the work of the Conference's Continuity Committee, and our service will become more meaningful as our own vision of the role of the Church in the world expands and deepens.

We should promote collaboration among CLCs throughout the world, to assist all of us in understanding the diverse cultures encompassed in the world. There is need to initiate inter-religious dialogue relating to issues in the social, economic and political orders. Such dialogues are of considerable benefit not only in the countries where they are

conducted, but also in those with limited cultural diversity. The dialogues would be of considerable assistance to our CLC representatives at the several UN centers.

We should promote collaboration with basic ecclesial communities, sharing experiences and insights, looking to social justice, and impelling governments to exercise their political will to assure more peaceful environments at all levels of society.

We should promote CLC presence at the UN centers in Paris, Geneva and Vienna. Speaking from my own personal experience and that of other NGO representatives, patient endurance is one fruit of the Holy Spirit required of NGO personnel, as we learn about the procedures and operations of the organization, at the same time as we endeavour to understand the ideologies struggling to emerge at a time of constant change in society.

In the near future it would be desirable to define an optimum scope for the CLC presence at UN Headquarters in New York, in terms of supporting programs and financial resources, to apportion responsibility for personnel and financial support among the World Federation, the U.S. and Canadian CLC federations, and the CLCs in the New York area.

PERSONAL POSTSCRIPT

What implications for CLC do I see arising from my personal involvement at the United Nations? To be sure, this report reflects my personal observations over the past 20 years. Has my involvement been a personal mission or have I been motivated truly to be servant of WECLC in its global mission? I feel that I have been graced in a special way by the continuing interaction of a deeper faith life with my

growing sense of mission at the global level. I trust that my remarks are objective, recognizing that my vision of CLC in the world mirrors my experience and may not consider the overall and specific priorities of CLC as a global movement.

If the Church is to participate significantly in the building of the emerging community, we laypersons must contribute our gifts and talents. We in CLC have an unique opportunity, for our spirituality calls us to integrate all aspects of our life: faith, secular knowledge and experience. Even though our mission is located in some remote corner of the world, we have the challenges of Augsburg '73, Manila '76, Rome '79 and Providence '82 to urge us on. Whereas initially I saw my involvement at the United Nations as a specific mission task, today I see my service there as informing my spirituality which is becoming increasingly globally-oriented. A reminder of Ignatius' call to "the more universal, therefore more divine".

It is my desire to recount my experiences and reflections on the United Nations agenda, drawn from what I see to be clear Christian, Ignatian, Teilhardian and CLC perspectives. I have grown in a sense of community through participation, on a personal level, in two other programs. The Pacem in Terris Society at the United Nations, which is open to Secretariat, national delegation and NGO personnel, has for its purpose to "provide through lectures and discussion groups a forum for the study, discussion and realization of the ideals and purposes of the Charter of the United Nations, and of the spirit and message of the encyclical, Pacem in Terris, and thereby, to promote the cause of international peace". The Movement for a Better World, a Catholic NGO in consultative status, has conducted several programs, including one on "Spirituality and Development", which, when completed, I hope to circulate among CLC leadership for critical comment.

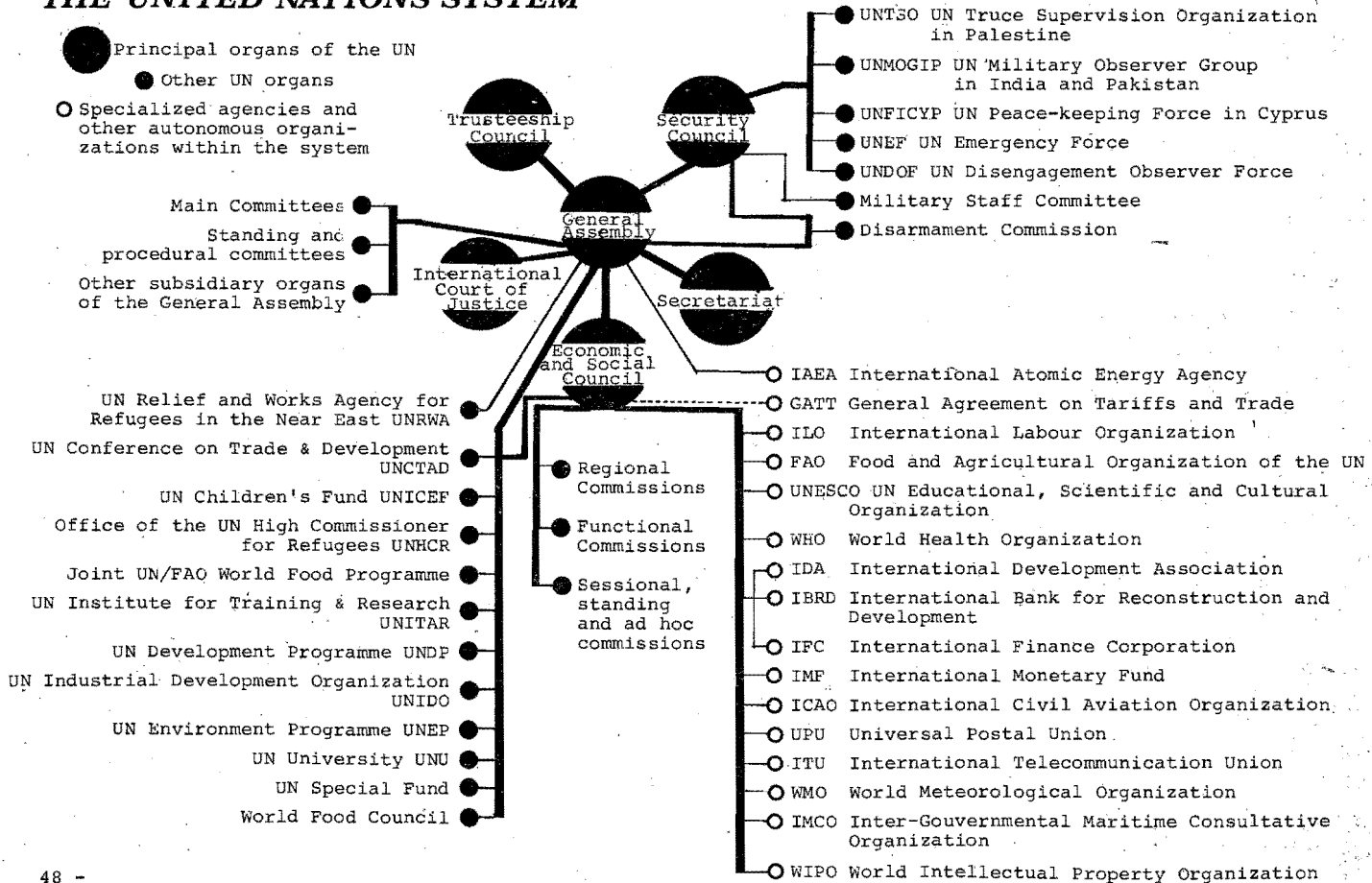
It is my dream - one which becomes clearer as I reflect on its possibilities in the face of apparently insurmountable obstacles - to see a center for Ignatian Spirituality here in New York, which would focus on the spiritual and apostolic dimensions of living in the global village. The center's responsibilities would include formation, raising consciousness levels, religious reflection, research, education and advocacy programs. I see such a center having a servant role in the United Nations. I recognize immediately the many

obstacles in the way of realizing such a dream, but I see such a center as essential to planning a Church which will be credible in tomorrow's world.

The center's program could include retreats, "Exercises in Daily Life", workshops on the Spiritual Exercises and professional and public life, faith experience sharing, as well as on-going reflection on questions relating one's faith life to developing world issues. As a capstone I would envisage one or more CLCs related to the center.

As I conclude these words, I must express my deep gratitude to Fr. Louis Paulussen, SJ, who 25 years ago at Newark, NJ, put his vision of Sodality/CLC before me. I trust that I have been a little faithful to his dream.

THE UNITED NATIONS SYSTEM



UNITED NATIONS SPECIALIZED AGENCIES

IAEA	International Atomic Energy Agency
ILO	International Labour Organization
FAO	Food and Agriculture Organization of the United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHO	World Health Organization
WORLD BANK	International Bank for Reconstruction and Development
IDA	International Development Association
IFC	International Finance Corporation
IMF	International Monetary Fund
ICAO	International Civil Aviation Organization
UPU	Universal Postal Union
ITU	International Telecommunication Union
WMO	World Meteorological Organization
IMCO	Inter-Government Maritime Consultative Organization
WIPO	World Intellectual Property Organization
GATT	General Agreement on Tariffs and Trade

NOTES

- (1) Johnston, William, S.J., "Christian Mysticism Today", (San Francisco, Harper and Row, 1984), p.84
- (2) Rahner, Karl, S.J., "Perspektiven der Pastoral in der Zukunft", Diakonia 12:4 (July, 1981) 222-35. A translation, "Planning the Church of the Future," Theology Digest 30:1 (Spring, 1982) pp.59-62.
- (3) Capra, Fritjof, "The Turning Point: Science, Society and the Rising Culture", (New York, Simon and Schuster, 1982). A condensation appeared in The Futurist, December 1982.
- (4) Fabel, Arthur, "The Organic Society: A Search for Synthesis", World Future Society Bulletin, January-February, 1984, 25-34.

THE CONFERENCE OF INTERNATIONAL CATHOLIC ORGANIZATIONS

Origins and History

Although a number of ICOs have been in existence for a great many years, the majority of International Catholic Organizations, as also their Conference, are a relatively new phenomenon in the life of the Church. The ICO Conference was founded in 1927 in fact, only a few years after the League of Nations. Eleven organizations met in Fribourg (Switzerland) at the invitation of the Catholic Union for International Studies. They decided to hold annual meetings and set up the President's Conference.

The Conference enabled some very constructive discussion of apostolic experiences to take place, and also helped to strengthen the Christian presence at the League of Nations. After the hiatus caused by World War II, the Conference resumed its activities and was made into a formal institution when the new statutes of the present Conference of ICOs, approved by the Holy See, were adopted during the 1951 General Assembly in Luxemburg. Paul VI played a major role in this as the then Substitute Secretary of State.

Nature of the ICOs and their Conference

The emergence and expansion of the international organizations demonstrate the awakening of a lively awareness amongst Catholics of the major problems facing mankind today - problems which can only be fully grasped by looking at them from a worldwide viewpoint. Thus they were born of a real need: the need felt spontaneously by Catholics involved in various sectors of life to unite together to pursue their activities on an international scale. This common origin has resulted in all these organizations acquiring general characteristics which are common to all of them despite their diversity.

The first is that they originally emerged spontaneously as a result of the *free initiative* of Christians and that

they then adopted a federative structure and a democratic way of working, the only formats which would ensure the continuity and renewal essential to the life of the Institution. It must be recognised, therefore, that the ICOs have, in a certain sense, a representative function: in the international sphere they speak on behalf of their members and are able to adopt specific points of view.

The second characteristic common to all the ICOs is their *universal dimension* which is the result both of the universality of the Christian message and the phenomenon of the globalisation of the modern world.

Lastly, and this is their third common characteristic, the international organizations do not aim to make better people as many other Christian organizations do. Their specificity lies in their bias towards a *better world*, a world which is more human, with its temporal structures more fit to live in.

One last observation to give a clear picture of the nature and purpose of the ICOs: it is a fact that the fields in which they are active - development, education, culture, social work, etc. - usually belong to that vast territory which Vatican II considered as being "in their own right although not exclusively" the responsibility of the laity. But it is also a fact that in the origins, the activities and the individual members of the ICOs, we come across priests and religious as well as laypeople; which again corresponds with the view of the Council according to which *action in the world rests with the Church as a whole*. It must be inferred, therefore, that the ICOs play their part in the Church's mission in a sphere where the laity must be for preference involved, but that their work can scarcely be defined as coming exclusively under the appellation "lay apostolate". It must be seen in a wider perspective as one aspect - and not the least important one - of all the Church's activities in the international sphere.

The Conference of the ICOs, to which over thirty organizations now belong, is not a superstructure but a focal point of information, reflection and co-ordination for its members. It sets out to help them in their twofold mission of *participating in the life of the universal Church and in international life*, at the same time promoting exchange of information between them.

The Holy See has always followed the work of the Conference of the ICOs closely and is regularly represented at the General Assemblies; the majority of these Assemblies have been honoured by a message from the Pope. At the present time, the Conference has close contacts with the Pontifical Council for the Laity and has regular consultative relations with it.

Aims of the ICOs

The ICOs are active at three levels. Firstly, they aim to ensure that Catholics play their part in organized international life. Secondly, each of these organizations sets out to promote Christian witness in a specific sector or in a particular sphere of life. Thirdly, the ICOs and their Conference play a very active part in the life of the universal Church.

As non-governmental organizations, the ICOs are an important factor in the overall presence of the Christian community in international life.

The Church is in fact present in the international community both through its doctrinal magisterium and by virtue of the international legal status enjoyed by the Holy See, which enables it to be directly represented by Observers, or even by delegates in their own right, at United Nations organizations or regional institutions. But in addition to these institutional forms of the Church's presence, the ICOs have their own specific role to play. They are the means of expression for millions of men and women who declare themselves followers of Christ and who represent an important segment, both quantitatively and qualitatively, of public opinion throughout the world.

The work of the ICOs within the United Nations agencies and in certain regional institutions is carried out through their consultative status. A number of ICOs enjoy this consultative status at the following organizations: ECOSOC, UNESCO, UNICEF, FAO, ILO, WHO, UNIDO, UNCTAD, etc.

The ICOs act mainly through the agency of the national and local groups which go to the making of them; these latter

take on clearly defined responsibilities within their own geographic sectors and in their own particular fields. Direct action involving individuals or spheres of life is thus mainly the concern of the local units. The international organizations play a mainly stimulating role, where they are concerned, to which it adds one other essential factor: concern for the supranational dimension of problems, which should prevent the national and local groups from remaining shut up within their own boundaries. Inside the Conference of the ICOs, these organizations are able to exchange experiences in their various fields and also secure a more influential presence at the level of the universal Church. An opportunity is provided, also, to study the role of the associations within the Church and in the world in greater depth.

Organization of the Conference

Like all associations, the Conference expresses its ideas through its *General Assembly*, which decides on the programme of activities and elects by secret vote: the *President*, the *Administrator* and the ten ICOs which make up the Conference's *Continuity Committee* (which acts as a Board of Directors). The General Assembly meets regularly every two years.

The *working groups* are one of the driving forces in the ICO Conference's activities. They may be established on a permanent basis or set up ad hoc to study a specific problem resulting from events of the moment in the Church or in the world. Here the ICOs directly concerned can discuss some of their preoccupations together and provide all the other members with information and ideas which are completely original, as a basis on which those who so wish can decide on their own orientations or approaches, either individually or as groups. There are working groups on Health, Education, Human Rights, Youth, Women in the Church, Against poverty in Europe, Adult Education, Commitment and Faith (to study the apostolic commitment of various organizations).

For a number of years, the Conference has been lending its support to the *regional activities* undertaken by the ICOs.

The Conference has the support of four *information and liaison offices* in its task of helping the ICOs in their work in international life:

The ICO Information Centre, Geneva, concerned with the work of the many international institutions with headquarters in that city;

The International Catholic Centre for UNESCO, Paris, concentrating on everything to do with education, science, culture and communication;

The ICO Information Center, New York, at the United Nations Organizations;

The "Antenne" in Vienna, where a number of international institutions, particularly United Nations agencies or services, have their headquarters.

These four Centres publish regular bulletins or information sheets.

Financial Support

The Conference's activities are financed through subscriptions from member-ICOs, contributions from the Holy See and from Episcopal Conferences, and help from outside sources of financial aid which support the main activities undertaken by the Conference. The Administrator is responsible for this budget.

Examples of the Conference's Activities

Preparatory studies to contribute ideas on the themes of the different Synods: evangelisation of the contemporary world, catechesis, the family, reconciliation, etc. The Conference has also been closely associated, in various capacities, with the different Holy Years, especially those of 1975 and 1983.

It has facilitated the work of those ICOs with special

interests in some of the major activities of the United Nations: International Years for population, children, youth Decades for women; human rights, migration, literacy work culture, adult education, etc.

It organises information, training and discussion sessions on international life to help to initiate members of ICOs or keep them up to-date, and endeavours to familiarise them not only with the problems of international life in official circles but also with those of the universal Church.

Members of the ICO Conference

(Though English and French are the two official languages of the Conference, French is more commonly used, and the initials of each organization are usually given in French).

A.C.I.S.J.F.	International Catholic Association to serve Young Women
A.I.C.	International Association of St. Vincent de Paul Charities
B.I.C.E.	International Catholic Child Bureau.
Caritas International	
C.I.C.I.A.M.S.	International Catholic Committee for Nurses and Medico-Social Workers
C.I.C.G.	International Catholic Conference for Guides
C.I.C.M.	International Catholic Conference for Migration
C.I.C.S.	International Catholic Conference for Scouts
F.I.C.H.	International Federation of Catholic Men

I.M.A.R.C.	International Federation of Movements (Adults) for Rural Catholics
I.M.C.A.P.	International Federation of Communities of Youth (Parish-based)
I.P.C.	International Federation of Catholic Pharmacists
I.U.C.	International Federation of Catholic Universities
F.C.L.C.	World Federation of Christian Life Communities
E.C.I.	Young Catholic Students (International)
O.C.I.	Young Catholic Workers (International)
I.A.M.S.I.	International Movement for the Apostolate of Independent* Social Milieus
I.D.A.D.E.	International Movement for the Apostolate of Children
I.J.A.R.C.	International Movement for Agricultural and Rural Catholic Youth
M.M.T.C.	World Movement for Christians Workers
C.I.C.	International Catholic Organizations for Cinema and the Audiovisual
O.I.E.C.	International Office for Catholic Teaching (Education)
Pax Romana/M.I.E.C.	International Movement of Catholic Students
Pax Romana/M.I.I.C.	International Movement of Catholic Intellectuals
S.S.V.P.	Society of St. Vincent de Paul
U.C.I.P.	International Catholic Union of the Press

U.C.I.S.S.	International Catholic Social Service Union
U.M.E.C.	World Union of Catholic Teachers
U.M.O.F.C.	World Union of Catholic Women's Organizations
U.N.D.A.	International Catholic Association for Radio and Television

Associate Members

International Alliance of Joan of Arc

Pax Christi International

Members by Invitation

C.I.C.A.	International Committee for the Blind
C.I.D.S.E.	International Cooperation for Socio-Economic Development
F.I.A.M.C.	International Federation of Catholic Medical Associations
I.C.R.A.	International Catholic Rural Association
J.I.C.I.	International Association for Independent* Christian Youth
O.M.A.A.E.C.	World Organization of Past Pupils of Catholic Schooling
U.N.I.A.P.A.C.	International Christian Union of Leaders

* "Independent", in this context, refers to people whose work is neither strictly 'professional', nor manual. It comes from the French, of course.