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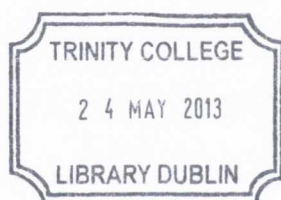
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**Partners in Ecclesial Function?
Exploring the Relationship between the
Hierarchical Catholic Church and
Catholic Non-Governmental Organisations
in the Construction of a Social Ethic**

**Being a dissertation submitted for the Degree of Doctor in
Philosophy at the University of Dublin.**

Mary G. Keyes

27 April, 2012



Thesis 9859

DECLARATION

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SUMMARY

This thesis examines the Catholic Non-Governmental Organisations' (CNGOs) contribution to the construction of social ethics and establishes the ecclesial context in which the CNGOs may fulfil this requirement, in and through their ecclesial and sociological functions in the Church's social mission.

A significant component of the ecclesial and sociological functions of Catholic Non-Governmental Organisations is focused on the implementation of a Christian ethical perspective in their human development policy and advocacy. The immediate reference point is the implementation of the social mission of the Church. This is expressed through the CNGOs' engagement with the Church's social teaching, and through the practices of collaboration and participatory decision-making within ecclesial Church structures.

Today, the task of implementing the Church's social mission is complicated by the social context in which the CNGOs are operating. Throughout the globe, the social milieu is, to a large degree, becoming more diverse and pluralistic. The CNGOs are thus facing challenges by secular society and certain associated legal requirements and which may pose a challenge to Catholic moral and social teaching. Coming from a different direction is a further challenge, recently expressed in Pope Benedict's encyclical, *Deus caritas est*, regarding the proper disposition of lay persons toward a Catholic orientation in the Church's charitable activity. Without adequate theological formation, it can be difficult to maintain cohesion in the values and moral positions that are integral to a Catholic vision of human well being.

The concerns of integral human development and of ecclesial processes to direct the Church's social mission, holds in tension the diversity of the Church's charitable activity and the eccleastic structures that are currently in place to maintain it. Possibilities present themselves for greater collaboration, dialogue and participation on the construction of a robust Catholic social ethics in the Church. However, it will require a much more integrated approach to Catholic social mission and an honest appraisal of ecclesiology and *praxis*. The interplay of both these dimensions in social mission is fundamental to an organic presentation of a Christian ethical perspective in human development.

Chapter one establishes the theological framework in which the dynamic between Catholic social teaching and Catholic advocacy is analysed throughout the CNGOs' attempts to influence a Christian ethical perspective on the human development issues researched in this thesis.

Chapter two establishes the ecclesial framework in which to assess the theological nature of the CNGO. The emergence of the CNGO as an integral part of ecclesial structures in Catholic social mission is a reflection of the wider role of the Church's charitable activity and in global civil society. Such engagement is shown to be theologically grounded in Catholic identity and mission and in the relationship between eccleastic authority at local and international levels in human development.

The subsequent 4 chapters focus on the unfolding dynamic between Catholic social teaching and Catholic advocacy, through and in-depth analysis of theological and practical development issues and concerns. Using qualitative research methods on a small sample of CNGOs: CIDSE, CAFOD and Trócaire, I sought to determine how the theological aspect of their social missions was manifested in organisational policy and advocacy on core human development concerns. In order to explore this, I examined the

CNGOs' work to develop a Christian ethical perspective in four contemporary human development concerns, namely, gender justice, health justice in HIV/AIDS, environmental justice and development education. Integral to this research was the issue of the partnership processes between the CNGOs and eccleastical authority, in the course of developing thematic development programmes in their justice campaigns on behalf of the Catholic Church.

In the final chapter, entitled, "Out of Love in Search of Justice", it is suggested, that the best hope for a vital and coherent social ethic in CNGOs' efforts to address social injustice rests in the integration of solid theological teaching and insights derived from reflection on actual *praxis* in development. In order to achieve this, institutional and organisational arrangements that are respectful of eccleastical roles and the role of the laity in implementing the social mission of the Church will be necessary. This will require dialogue, greater collaboration and equality in decision making processes, which will hopefully create greater cohesion amongst the various participants in the social mission of the Church.

There is, to the best of my knowledge, no research undertaken, to date, on the CNGOs as a vibrant source of Catholic theological ethics in the Church. The limits of published material, in this regard, has required an emphasis on personal interviews with staff in CNGOs as well as with members of the Church hierarchy. The members of religious missionary organisations also interviewed at the initial stages of research, provided an invaluable context in which to evaluate the vibrancy of Catholic efforts in the attempt to develop a nuanced social ethics adequate to the needs of individuals and communities suffering the effects of injustice across the globe.

It is hoped that this thesis will begin the conversation on a more integrated approach to the development of social ethics in the Church and in which the CNGO will become an important contributor to this collaborative venture.

ACKNOWLEDGEMENTS

I am truly indebted and thankful to my supervisor Prof. Linda Hogan who guided this research thesis. I would like to acknowledge her enthusiasm for this project, constructive criticism, genuine interest in this research topic and encouragement to complete this study.

I would like to acknowledge the support of the Irish School of Ecumenics, whose scholarship made it possible to attend the Cross Cultural Conference on Catholic Theological Ethics at Trento in July, 2010. This Conference was of immense benefit in building communities and coalitions of Theological Ethicists, and I especially appreciated the opportunity to engage with fellow doctoral candidates doing research in theological ethics and I am grateful for their continued support and friendship since that time.

I would like to thank the staff of the Catholic Non-Governmental Organisations, the Catholic Hierarchy and members of Religious Congregations who generously participated in this research and who have added new insight into the complex and varied ways of engaging in Catholic social mission in our contemporary world.

I would like to express my gratitude to the librarians and the administrative staff of the Irish School of Ecumenics and Trinity College for unfailing courtesy and assistance.

Significantly, I would like to thank my family, Mike, David and especially my sister, Cathy, who have supported, listened, debated, advised and always encouraged me throughout.

Finally, this thesis is dedicated to my parents, my late father, Matthew, and my mother, Catherine, who has been a great source of motivation and strength over these years. I am eternally indebted to both of them for a life-long love of learning and I am forever grateful and proud.

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¹ Enda McDonagh, “The Reign of God: Signposts for Catholic Moral Theology,” in *Catholic Ethicists on HIV/AIDS Prevention*, James F Keenan, et al., (New York, London: The Continuum International Publishing Group Inc., 2000), 319.

ABBREVIATIONS

AA	<i>Apostolicam actuositatem</i>
ABC	Australian Broadcasting Corporation
AGD	<i>Ad gentes divinitus</i>
AIDS	Acquired Immune Deficiency Syndrome
AMI	<i>Apostolat Militaire International</i>
ANERELA	African Network of Religious Leaders
AQA	Assessment & Qualifications Alliance (Northern Ireland)
ART	Antiretroviral Treatment
BECs	Basic Ecclesial Communities
CA	<i>Centesimus annus</i>
CADECOM	Catholic Development Commission in Malawi
CAF	CAFOD Accountability Framework
CAFOD	Catholic Agency For Overseas Development
CAN	Catholic AIDS Network
CCC	Catechism of the Catholic Church
CCFD	<i>Comité Catholique contre la Faim et pour le Développement</i>
CCHD	Catholic Campaign for Human Development
CCIC	<i>Centre Catholique International de Coopération avec l'UNESCO</i>
CD	<i>Christus dominus</i>
CEPFS	Centro de Educação Popular e Formação Social
CES	Catholic Education Service
CFL	<i>Instruction on Christian Freedom and Liberation (Libertatis conscientia)</i>
CIDSE	<i>Coopération Internationale pour le Développement et la Solidarité</i>
CIP-FUHEM	Centro de Investigación para la Paz, FUHEM
CIV	<i>Caritas in veritate</i>
CNBB	National Conference of the Brazilian Bishops
CNGO	Catholic Non-Governmental Organisation
CNOST	Catholic Non-Official Social Teaching
CONCORD	<i>Confédération européenne des ONG d'urgence et de développement</i>
CSDC	<i>Compendium of the Social Doctrine of the Church</i>
CTCHP	Catholic Theological Coalition on HIV/AIDS Prevention
CTSAR	Centro Técnico San Alonso Rodriguez
DCE	<i>Deus caritas est</i>
DE	<i>De ecclesia</i>
DM	<i>Dives in misericordia</i>
EAA	Ecumenical Advocacy Alliance
ECE	<i>Ex corde ecclesiae</i>
ECOSOC	United Nations Economic and Social Council
EFA	Education For All
ES	<i>Ecclesiam suam</i>
EUFORIC	Europe's Forum on International Cooperation
EV	<i>Evangelium vitae</i>
FABC	Federation of Asian Bishops' Conferences
FBO	Faith-Based Organisation
FC	<i>Familiaris consortio</i>
FEMA	Federal Emergency Management Agency

FR	<i>Fides et ratio</i>
GAD	Gender and Development
GCSE	General Certificate of Secondary Education
GE	<i>Gravissimum educationis</i>
GS	<i>Gaudium et spes</i>
HIV	Human Immunodeficiency Virus
ICMICA	International Catholic Movement for Intellectual and Cultural Affairs
ICW-CIF	International Council of Women (<i>Conseil International des Femmes</i>)
IFCA	International Forum of Catholic Action
IFRC	International Federation of Red Cross and Red Crescent Societies
IL	<i>Instrumentum laboris</i>
INERELA	International Interfaith Network of Religious Leaders - both lay and ordained, women and men -- living with or personally affected by HIV
JCTR	Jesuit Centre for Theological Reflection
LC	<i>Libertatis conscientia</i>
LDC	Least Developed Country
MD	<i>Mulieris dignitatem</i>
MDGs	Millennium Development Goals
MM	<i>Mater et magistra</i>
NAPA	National Adaptation Programmes of Action
NEPA	United States (National Environmental Policy Act of 1969)
NGO	Non-Governmental Organisation
OA	<i>Octogesima adveniens</i>
PLWHA	People Living With HIV/AIDS
PP	<i>Populorum progressio</i>
PT	<i>Pacem in terris</i>
QA	<i>Quadragesimo Anno</i>
RCIA	Rite of Christian Initiation of Adults
RH	<i>Redemptor hominis</i>
RN	<i>Rerum novarum</i>
SACBC	Southern African Catholic Bishops' Conference
SALIN	Strategic Alliances with International NGOs
SNV	<i>Stichting Nederlandse Vrijwilligers</i> (Netherlands Development Organization)
SRS	<i>Sollicitudo rei socialis</i>
SS	<i>Spe salvi</i>
UKCAID	UK Consortium for AIDS in Development
UN	United Nations
UNAIDS	Joint United Nations Programme on HIV/AIDS
UNCED	United Nations Conference on Environment & Development
UNDESA	United Nations Department of Economic and Social Affairs
UNDP	United Nations Development Programme
UNDS	United Nations Division for Sustainable Development
UNEP	United Nations Environment Programme
UNESCO	United Nations Education, Scientific and Cultural Organisation
UNFCCC	United Nations Framework Convention on Climate Change
UNICEF	United Nations Children's Fund
UNIDO	United Nations Industrial Development Organisation
UNMDG	United Nations Millennium Development Goals
UN-NGLS	United Nations Non-Governmental Liaison Service

UNRISD	United Nations Research Institute for Social Development
USCCB	United States Conference of Catholic Bishops
UUT	<i>Ut unum sint</i>
VATICAN II	The Second Vatican Council of the Roman Catholic Church, 1962-1965
VS	<i>Veritatis splendour</i>
WHO	World Health Organisation
WID	Women in Development
WSF	World Social Forum

INTRODUCTION

This thesis attempts to think critically about the ecclesial and sociological role of the Catholic Non-Governmental Organisation (CNGO) in the social mission of the Church. The ecclesial partnership between the CNGO and the hierarchy of the Church underpins the development work of these Catholic organisations in the life and mission of the Church. At an ecclesial level, this work is largely governed by how the ecclesiastical authority seeks to carry out the Church's social mission, which inevitably reflects the institutional requirements deemed necessary to affirm its humanitarian and charitable activity, the content of its social and moral teaching and its message in witnessing 'to the mystery of God's healing and transforming love made manifest in Jesus Christ.'¹

In recent times, the question of Catholic identity and mission has become a pressing issue for the CNGOs. While Church authority is presently focusing on this concern,² the CNGO has to cope with the struggle to articulate a religious identity while largely immersed in secular activity. The modern CNGO has become immensely flexible and adaptable to a wide range of socioeconomic challenges and political situations at national and international levels of development. This has led to the ecclesiastical hierarchy questioning the way in which Catholic agencies may perform their works of Christian charity on behalf of the Church.³

This thesis will argue that new theological, sociological and institutional arrangements are needed to better serve the CNGOs in the course of articulating a robust Christian ethical perspective in development. Underlying their efforts to search for just solutions to contemporary concerns in development is the larger question, regarding the difference that the gospel message and Catholic social teaching make to the discourse and practice of ethical development. This thesis contends that there is the need for an assessment of the added value that Catholic social teaching brings to the CNGOs' work in development and an honest appraisal of the gap that exists between

¹ Pope Benedict XVI, *Address of His Holiness Benedict XVI to Participants in the General Assembly of Caritas Internationalis*, 27 May 2011. <http://www.vatican.va>. (accessed, 05/2011).

² Ibid.

³ Ibid.

this proclaimed ethic and an operative ethic in the Church and in its agencies.⁴ This thesis suggests that a focused appraisal of these concerns is necessary in order that the CNGOs may contribute to the construction of a social ethic and should be addressed in the context of the CNGOs' ecclesial and sociological functions in Church social mission.

The Catholic Church has, throughout its history, played a significant role in human development. The contemporary work of CNGOs, worldwide, continues that long legacy in the Church for *caritas*, in its continued care for persons suffering the effects of poverty, for individuals and groups marginalised in society, and for persons who are hungry, homeless, sick and imprisoned. Responding to their needs is a special responsibility that is rooted in the Hebrew Scriptures and more radically understood in the teachings and example of Christ. The evolution of the CNGO in the social mission of the Church is intimately connected to Catholic social teaching. Its central tenets of human sanctity and dignity underpin values and ethical standards that shape advocacy for justice within these organisations. In the course of this developing social tradition, the CNGO has been an important vehicle in bringing this teaching into contact with practical objectives in human development

In this thesis 3 particular Catholic Non-Governmental Organisations, namely, CIDSE, CAFOD and Trócaire provide the context in which the interaction between the theological and sociological aspects of the Church's social mission is explored and examined. The aim of this research is to examine the CNGOs' contribution to the construction of a social ethic and to establish the ecclesial context in which the CNGOs may fulfil this requirement, in and through their sociological function in the Church's social mission. An important component of this research has been the focus on exploring the relationship between the CNGO and the Church hierarchy in the process of implementing Christian ethical perspectives in development. The dynamic between Catholic social teaching and Catholic advocacy underlies this research and is critical to an in-depth analysis of theological and practical development issues examined in the main body of the thesis.

This thesis consists of seven chapters. Chapter 1 entitled, Catholic Social Teaching, provides a conceptual framework in which the underlying principles that have

⁴ Ethna Reagan, *Stories of Change: Celebrating and Lamenting Populorum Progressio*, Keynote address at the 40th Anniversary Celebration of Paul VI's *Populorum Progressio* and the Establishment of CIDSE (Soesterberg, The Netherlands: September 25, 2007). <http://www.cdise.org>. (accessed, 09/2008).

been consistently employed in the Church's social documents are examined. Such principles articulate the requirement for just solutions to the challenging public questions of the day. This chapter addresses itself to a dialectical discourse on Catholic social teaching, engaging with historical and contemporary recourses whose rich theological anthropology makes a vital, if incomplete contribution to contemporary discussion on the development of official Catholic social teaching. The CNGO has a vital role to play in translating this body of teaching into development policy to guide and informing advocacy and ethical choices. This chapter, therefore, provides the theological framework in which the dynamic between Catholic social teaching and Catholic advocacy will be analysed throughout this study.

Under the title of Catholic Non-Governmental Organisations, the purpose of Chapter 2 is to establish the CNGO as a significant player in the Church's social mission and as a formidable actor in international development. This chapter traces the emergence of the CNGOs from an ecclesial perspective and situates them in their current religious and global civil society contexts. While no study, to date, has attempted to look at the CNGOs as a distinct organisational field, this thesis examines the phenomenon of the CNGO by situating these organisations within the social and religious context from which they derive. An understanding of the CNGO's operations and influence has been limited by the lack of documentary data and available literature about these organisations in the public domain. However, their close relationship with episcopal authority enables an examination of their Catholic mission and identity and establishes an ecclesial framework in which to assess the religious and organisational nature of the CNGOs and to discuss the factors, which facilitate or which hinder their justice agenda. In this regard, this chapter also provides a methodological presentation of how my research was designed and conducted and provides a detailed account of the CNGOs' interventions in development on behalf of the Catholic Church.

In Chapters 3, 4, 5 and 6, I present the contributions of the CNGOs to a developing Christian social ethics. This thesis offers a number of case studies that illustrate specific instances in which CIDSE, CAFOD and Trócaire have attempted to play a constructive role in human development. As case studies to illustrate this, I have chosen, gender justice and ethical development (chapter 3), health justice and ethical development through the lens of HIV/AIDS (chapter 4), environmental justice and ethical development (chapter 5) and development education and ethical development (chapter 6). The case study approach enabled an intensive study of these development

concerns to illustrate how the dynamic between Catholic social teaching and Catholic advocacy is reflected in the institutional and organisational practices of the Church and how this may be crucial to the success or failure of the CNGOs' interventions in development. These case studies have been chosen as representative examples of the CNGOs' attempts to influence a Christian ethical perspective in development.

This research seeks to clarify the ecclesial position of the CNGOs within the Church's social mission and to understand how this is shaped and challenged by the complexities of being a religious organisation interacting with these human development concerns. Structured and semi-structured interviews with CNGO research participants specialising in these areas of development, as well as interviews with CNGO leadership and the Church hierarchy, provided a rare opportunity to view in-depth the interactive processes that underpin the Church's social mission, at local and international levels. These interviews are used throughout these chapters to underpin the CNGO experience of drawing on the framework of Catholic social teaching as a primary religious resource and analysing the CNGO strategy for bringing this tradition into policy and advocacy on these issues.

Chapter 7 entitled, "Out of Love in Search of Justice",⁵ considers the on-going pursuit of an appropriate theological discussion of the CNGO's contribution to social ethics and argues that it should increasingly incorporate elements from its experience. It suggests that the articulation of an effective social ethic will be furthered by the integration of solid theological teaching and insights derived from the *praxis* of development. As indicated in the main body of this thesis, the CNGOs are struggling to incorporate Catholic moral and social teaching into development policy and advocacy on core issues. Questions of CNGO legitimacy, representation and accountability will eventually need to be addressed in a theological context and in terms of the nature, role and function of ecclesial partnership between the CNGO and episcopal authority. However, this will require a collaboration based on equality.

As stated earlier, no study to date, has attempted to look at the CNGOs as a distinct organisational field in development. It is also true to say that no study, to date, has looked at the CNGO as a discrete phenomenon in the Catholic Church. The

⁵ Enda McDonagh, "The Reign of God: Signposts for Catholic Moral Theology," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan, et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 319.

significance of the study is not so much its attempt to redress this deficit, but rather in its concern to take the CNGO from its already existing situation toward one that assures both authentic theological renewal and deepening ecclesial unity. One of the central claims of this thesis is that the diversity of the CNGO sociological engagement at local and international levels can and ought to be the basis on which a theological ethic, that is appropriate to varying development situations and contexts across the globe, is built. Moreover, since the CNGO is not a discrete entity in the Church's social mission, its work cannot be pursued in total independence from existing ecclesiastical structures. Rather, the parish or diocese is the structure most immediately accessible to those seeking locus for *caritas* in the Church. Any attempts to envisage collaboration in equality within the ecclesial structures of the Church must begin at this level.

The practice of theological ethics is a global undertaking involving many different actors, including Catholic theologians and Catholic religious missionary congregations. It is appropriate to suggest that the domain of theological ethics need not to be restricted, either in theory or in practice, as it has been, to this expertise in the past. Instead, this thesis suggests that the CNGO also has the capability to enhance the articulation of a Christian ethic on a range of human development issues. However, in order to contribute to this theological field the CNGO will need to give serious consideration to its theological function in social mission. I will argue strongly that CNGOs will also need to develop adequate theological competence to prepare them for this role. This thesis also contends that the assistance of Catholic theological expertise and of Catholic religious missionary congregations, with their overlapping experience theologically and in development *praxis*, would be of invaluable assistance to the CNGOs throughout this process.

CHAPTER 1: CATHOLIC SOCIAL TEACHING

1.1 Introduction

Social questions are situated within a socio-historical setting. Consequently, the social teaching of the Catholic Church does not claim an immutable, universal application. Rather, it functions more at the level of values and perspectives by which to frame discussion on the social reality of the contemporary world. At a foundational level, this body of literature is a framework for reflection on fundamental values and principles that have emerged throughout an ongoing dialogue about the social setting.

Faced with such an open-ended system of reflection, persons charged with the task of implementing such values need to draw upon resources offered by faith and the human sciences, to assess intelligently and compassionately what a just and Christian social order requires.

The object of this chapter is to synthesise into a conceptual framework the underlying principles that have been consistently employed by the Church's social documents, articulating the requirement for just solutions to the challenging public questions of the day. Within this overall context, Catholic Non-governmental Organisations (CNGOs), under the guidance of episcopal authority, have a duty to carry those underlying principles into *praxis*-based situations. This chapter, therefore, examines the bedrock of Catholic social teaching that guides and motivates the CNGOs' progressive striving for an advocacy inspired by Christian beliefs and values.

1.2 Catholic Social Teaching

For well over a century there has existed a body of official Catholic Church teaching on social ethics and the social mission of the church. These Papal, Conciliar and Synodal documents are theological reflections on the socioeconomic opportunities and crises of their time. This social teaching is, for the greater part, at least in present times, taken for granted. It is, however, worth noting that while one can speak of a body of authoritative social teaching from a particular period in history, notably Pope Leo

XIII's *Rerum novarum* (1891), Christianity has always concerned itself with the socioeconomic situations of every era and time (*CSDC* 87).⁶

For example, the relationship between Christians and the State is a familiar theme in St. Paul's Letter to the Romans. Church Fathers reflected upon the morality of warfare and on the ownership of property. Medieval theologians dealt/dwelt at length, on the propriety of charging interest on loans. In the sixteenth century, Spanish Dominicans, Bartolomé de las Casa and Francisco de Vitoria vigorously decried the treatment of indigenous populations in territories conquered by the Spanish through colonisation.⁷

While the Christian tradition has always been concerned with socio-economic issues, it was only in the late 19th century and throughout the 20th century that Catholic social teaching developed a more complex analysis bringing historical, philosophical and theological insight to bear on changing human circumstances and needs. These insights have been largely influenced by the Church's contacts with rapidly changing social, economic, cultural and political contexts. For example, major historical events, such as, World War I and the great depression of the late 1920's and 30's, gave rise to the papal encyclical *Quadragesimo anno* (1931), and to Pope Pius XI's stringent critique of individualism and liberal capitalism,⁸ in which he called on the state to ensure that 'the whole of human society conform to the needs of the common good, that is, to the standard of social justice' (*QA* 110).⁹

⁶ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no. 87: 'In her continuous attention to men and women living in society, the Church has accumulated a rich doctrinal heritage. This has its roots in Sacred Scripture, especially the Gospels and the apostolic writings, and takes on shape and body beginning from the Fathers of the Church and the great Doctors of the Middle Ages, constituting a doctrine in which, even without explicit and direct magisterial pronouncements, the Church gradually came to recognise her competence.'

Note: Official Church documents: Subsequent references in the text to all official Church documents will be to the initials followed by the paragraph number. Where possible, the text will be the original translation of these documents. For ease of reference, paragraph numbers and not page numbers will be used in footnotes. For a nonofficial inclusive-language translation, see Austin Flannery, (ed.) *Vatican Council II: The Basic Sixteen Documents: Constitutions, Decrees, Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996). All official Church documents are available from the Vatican Website at <http://www.vatican.va>.

⁷ Michael Walsh, Brian Davies, (eds.) *Proclaiming Justice and Peace – Documents from John XXIII to John Paul II* (London, Dublin, Sydney: Collins Liturgical Publications 1984), xi.

⁸ Christine Firer Hinze, "Commentary on *Quadragesimo anno* (After Forty Years)," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 167.

⁹ Pope Pius XI, *Quadragesimo anno* (On the Fortieth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1931), no. 110.

The onset of the Cold War with its threat of nuclear catastrophe, together with the advent of major developments in technical innovation, generated a surge of new thinking in the pontificate of Pope John XXIII. His two major encyclicals *Mater et magistra* (1961) and *Pacem in terris* (1963) favoured a more inclusive and participatory approach to the Church's engagement with human society (MM 254, 255); (PT Part V).¹⁰ In addition, the Second Vatican Council (1962 – 1965) began a dialogue with the people of the modern world, linking peace to justice and religious freedom to the dignity of the human person. It also addressed fundamental human rights, including, the right to life, freedom of speech, access to education, the right to choose freely one's state in life, the right to property, the right to work and to political and legal rights.

A key feature of the developing Catholic social thought at this time was that it embraced not only social doctrine, which outlines universal moral principles articulated by Church hierarchy, but also included the considerable contributions from academic theologians, philosophers and social scientists who were producing critical analyses and evaluations of this teaching in the aftermath of the Council.¹¹ This period in Church history witnessed the opening-up of the Church to diverse theological and philosophical ideas. It also encouraged greater attention to scripture and grudgingly recognised the value of the social sciences. This is evidenced, particularly in Pope Paul VI's seminal document *Populorum progressio* (1967) in which he proclaimed 'Development is the new name for peace' (PP 76).¹² The need for a more fully human authentic development and relief from oppressive social structures are predominant themes in his reflections on the scandal of glaring inequalities of power and material possessions between developed and developing nations.

This period would also see new challenges emerging in the form of liberation and feminist theologies, and in which social teaching would receive greater scrutiny through the lens of the Church's commitment to the struggle for justice. In more recent times, Catholic social teaching has developed a greater awareness of the role of women in the

¹⁰ Pope John XXIII, *Mater et magistra* (New Light on Social Problems) (London: Catholic Truth Society, 1961), nos. 254, 255; Pope John XXIII, *Pacem in terris* (Peace on Earth) (London: Catholic Truth Society, 1963), Part V: Duty of taking part in public life.

¹¹ Joseph Gremillion, *The Gospel of Peace and Justice: Catholic Social Teaching since Pope John* (Maryknoll, N.Y.: Orbis Books, 1976), 1-138; Allan Figueroa Deck, "Commentary on *Populorum progressio* (On the Development of Peoples)," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 296-7.

¹² Pope Paul VI, *Populorum progressio* (On the Development of Peoples) (Dublin: The Catholic Truth Society of Ireland, Inc., 1967), no. 76.

family and society, as well as giving more attention to the well being of persons living on the margins of society and also to environmental concerns. Moreover, the integral development of peoples and the need for greater international co-operation in the management of globalisation is a distinct feature of Pope Benedict XVI's recent social encyclical, *Caritas in veritate* (2009). Pope Benedict XVI's reflections on the link between politics and the economic and civil spheres revisits the notion of establishing a greater degree of international ordering, marked by subsidiarity in the management of globalisation (*CIV* 67).¹³ These and the additional requirements for greater interconnection between moral and social spheres in the construction of a social order reflect many of the concerns expressed in Pope Pius XI's social encyclical *Quadragesimo anno*, almost eight decades ago (*OA* 97).¹⁴

The problems presented to the Church by the world have constantly been addressed, confronted, debated and discussed by various Popes, missionaries and academics. A long series of Papal social documents over the past century are the legacy which informs, directs and guides this chapter. It is necessary therefore, to trace the dynamic evolution of the Church's discerning response to social reality - a social doctrine with implied responsibility regarding the Church's social mission.¹⁵

Catholic social doctrine may be classified within the parameters of assisting discernment and defined as 'a cognitive act of the Church and the community.'¹⁶ It is, therefore, not a blueprint for sociological analysis nor is it a listing of social priorities or emerging problems.¹⁷ Against this backdrop, the lay faithful bear special responsibility for a collaborative (*CSDC* 11)¹⁸ *praxis* driven promulgation of social doctrine in order to fulfil the Church's *secular* mission. This will be addressed more fully in Chapter 2.

¹³ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 67; Richard R. Gillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 80.

¹⁴ Pope Pius XI, *Quadragesimo anno* (On the Fortieth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1931), no. 97.

¹⁵ Pontifical Council for Justice and Peace, Opening remarks of Press Conference for the presentation of the *Compendium of the Social Doctrine of the Church* (Vatican: Libreria Editrice Vaticana, 2004). <http://www.vatican.va>. (accessed, 08/2008).

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no.11.

At the core of this doctrinal corpus (CSDC 9),¹⁹ are principles which govern the Catholic Church's compassionate response to social need in the amelioration of suffering and the promotion of social justice. These principles guide the deep consciousness of a common humanity. Collaboration across many spheres, in particular forging alliances with ecumenical, national and international global groups concerned with authentic human development, is critical to a progressive striving for an advocacy inspired by Christian beliefs and values.²⁰

1.3 Human Dignity

The bedrock of Catholic social doctrine is the protection and the promotion of human dignity. Pivotal to Catholic social doctrine is an ethical claim which reiterates the unique value of the human person, and which involves a precise understanding of human nature and the needs that flow from it. John Paul II, in *Centesimus annus*, explicitly makes this declaration:

The main thread and, in a certain sense, the guiding principle of Pope Leo's Encyclical, and of all of the Church's social doctrine, is a *correct view of the human person* and of his unique value, inasmuch as "man ... is the only creature on earth which God willed for itself". God has imprinted his own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity, as the Encyclical frequently insists. In effect, beyond the rights which man acquires by his own work, there exist rights which do not correspond to any work he performs, but which flow from his essential dignity as a person (CA 11).²¹

Throughout the disparate social questions of the past century, with their particular challenges, the singular worth accorded the human person has been the underlying thread and guiding principle throughout this body of literature.²²

The term social doctrine has a variety of meanings, as noted in the various commentaries and interpretations of Catholic social teaching.²³ In some understandings,

¹⁹ Ibid., no.9.

²⁰ Michael P. Hornsby-Smith, *An Introduction to Catholic Social Thought* (Cambridge: Cambridge University Press, 2006), 281.

²¹ Pope John Paul II, *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1991), no. 11.

²² Albino Barrera, *Modern Catholic Social Documents & Political Economy* (Washington D.C.: Georgetown University Press, 2001), 251.

social doctrine proclaims an authoritative teaching derived from the eternal principles of the natural law and is largely independent of the contribution of the empirical sciences. Its focus is set within the confines of an authoritative teaching proclaimed by the hierarchical magisterium. Critics of the way in which the Social Doctrine was understood in the pre-Vatican era, such as, the French Dominican theologian Marie-Dominique Chenu, suggest that it tended to be presented as an ideology, an abstract theory to be universally applied, largely ignoring inductive methods and empirical evidence that did not conform to theory.²⁴ Charles E Curran, in his work *Directions in Catholic Social Ethics*, remarks on the progressive development of Catholic social teaching since the Second Vatican Council. Therein, a more holistic understanding of the human person is presented, incorporating both the personal and social aspects of anthropology with its emphasis on freedom, equality and participation of the person²⁵ in the context of social existence and in relationship to the political society.²⁶

Charles Curran draws attention to the way in which this contemporary development in social teaching has evolved, incorporating both ethically deduced moral principles and the economic and social analysis of a particular situation. Curran states, '[a] true reading of the signs of the times begins with an analysis of the contemporary situation and not with an abstract principle divorced from historical reality.'²⁷

This development which recognised a more holistic approach in the evolution of Catholic social teaching is to be welcomed. However, attention to specific re-occurring themes within the genre of Catholic social teaching would suggest that both doctrine and teaching are used synonymously in more recent papal documents, in particular, in the writings of Pope John Paul II and Pope Benedict XVI.

At the heart of Christian theological reflection on social issues is the protection and promotion of human dignity. Human dignity, as a primary principle of Catholic social teaching, is foundational for integral human development. Albino Barrera, in *Modern Catholic Social Documents & Political Economy*, sees human dignity within a

²³ Kenneth R. Himes, (ed.) *Modern Catholic Social Teaching, Commentaries & Interpretations*, (Assoc. eds) Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, Thomas Shannon (Washington: Georgetown University Press, 2005).

²⁴ *Ibid.*, 4.

²⁵ Charles E. Curran, *Directions in Catholic Social Ethics* (Notre Dame: University of Notre Dame Press, 1985), 6.

²⁶ *Ibid.*, 22-3.

²⁷ *Ibid.*, 20.

distinctly theological frame, highlighting the inter-relational aspect of divine and human interaction. Likewise, Catherine Mowry LaCugna, in *God for Us, the Trinity and Christian Life*, speaks of ‘a personal God; being from and for others.’²⁸ This divine and human bond provides the foundation for ascribing the primacy of reverence and respect for the human person as the key principle of Catholic social teaching, and from which four constitutive theological elements may be discerned:

Firstly, the human person is made in the image and likeness of God, endowed with the gifts of reason and freedom, unique in all of creation. Foundational within Scripture is the *transcendent dignity* that marks the human person as God immanent, made visible through human flesh.²⁹ Endowed with the gift of reason, the human is capable of knowing and loving God and through the gift of freedom can choose to enter into this reciprocal relationship. Such faculties mark the distinction between the human and the rest of creation.³⁰

Secondly, the union between Christ and humanity effected in the economy of salvation through Christ’s incarnation, passion, death and resurrection gives human dignity its greatest sanctification. Each person is redeemed through Christ’s selfless act of love for all of humanity and, therefore, is of infinite value and accorded a unique dignity in life and in death.

Thirdly, each person has a transcendent destiny. The community of life is called to communion with God.³¹ Invited into divine friendship each person has the opportunity to transcend the fragility of this life through co-operation with God’s grace and ultimate union with God in heaven. Human dignity is accorded a deep reverence and respect by God through the gift of human free-will.

Fourthly, each person is created and sustained by God with infinite love. Creation and Providence³² are vital elements in the bond of love through which the human enters into a personal relationship with God. The totality of human experience and history is an ongoing act of creation, with the human and divine in inter-relation.

²⁸ Catherine Mowry LaCugna, *God For Us, The Trinity and Christian Life* (New York: HarperCollins Publishers, 1991), 408.

²⁹ Leonardo Boff, *Holy Trinity, Perfect Community* (Maryknoll: Orbis Books, 1988), 75.

³⁰ Albino Barrera, *Modern Catholic Social Documents & Political Economy* (Washington: Georgetown University Press, 2001), 251-2.

³¹ Leonardo Boff, *Holy Trinity, Perfect Community* (Maryknoll: Orbis Books, 1988), 57.

³² Albino Barrera, *Modern Catholic Social Documents & Political Economy* (Washington: Georgetown University Press, 2001), 251.

Albino Barrera, in his study on the theological grounding of human dignity, brings together these elements within the frame of an existential reality. In doing so, Barrera highlights the importance of a unifying transcendent and temporal reality that forms a single continuum in the life of the human person. Furthermore, he states that:

It is inappropriate to truncate the person's earthly existence from its future end, just as it is impossible to compartmentalize the person's life into fully hermetic spheres where professional, family, spiritual, and social experiences do not mutually inform, overflow, and shape each other. Consequently, the tradition considers it both as a right and an obligation to speak up on anything that puts human dignity at risk, be it in the secular realm or otherwise.³³

The divine and human relationship is central to the Church's social teaching, serving to crystallise the Church's position on the sacredness of human life and thereby, to vigorously defend the dignity to which human life has been accorded through this personal relationship. Extending from this offer of friendship is the divine respect for the human exercise of free will.³⁴

1.4 Freedom: The Existential Core of Human Dignity

The importance of human freedom in Catholic social teaching is centred upon the dual functions of grace and human assent. The human person as the subject of freedom is viewed as 'an autonomous subject of moral decision' (CA 13a).³⁵ The truth about the human person constitutes the basis for understanding moral agency as an essential component of personhood. The autonomous subject imbued with intelligence and free will has the capacity to distinguish right from wrong, to deliberate, to influence and shape the surrounding environment, to make choices and to form character. While perfection in those acts depends entirely on openness and response to friendship with God, freedom as described in the *Instruction on Christian Freedom and Liberation*, is the 'essential prerogative of the human person' (CFL 73).³⁶

³³ Ibid., 259.

³⁴ Ibid., 252.

³⁵ Ibid., 253.

³⁶ Congregation for the Doctrine of the Faith, *Libertatis conscientia* (Instruction on Christian Freedom and Liberation) (Rome: 1986), no.73. <http://www.vatican.va>. (accessed, 08/2008).

This essential prerogative of the human person cannot operate in a vacuum. Catherine Mowry LaCugna, in *God for Us, The Trinity and Christian Life*, presents the human person created in the image of a personal God (being from and for others) as mirroring the fullness of Jesus' humanity.³⁷ Charles Curran, in *The Moral Theology of John Paul II*, draws attention to the negative consequences for a personal autonomy that absolutises freedom in the name of ethical individualism. He notes that ethical individualism has the potential to view the human person as the final and supreme arbiter of human values which can lead to a serious distortion of life in society.³⁸ Hence, a completely individualistic concept of freedom invites a serious fragmentation within the life of the community where freedom becomes the prerogative of the strong against the weak.

1.5 A Vision of Human Good and Liberty

Theological presuppositions clearly recognise that grace and human assent are the ingredients that stimulate the potency of divine-human friendship, whereby the fullness of human dignity can only be fully realised in the *personal* response to the gift of divine love. The Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*), presents a positive critique of genuine freedom as 'an exceptional sign of the image of God in humanity' (GS 17).³⁹ In more recent times, Pope Benedict XVI in *Caritas in veritate* links genuine freedom and the role of human creativity to the new demands of

³⁷ Catherine Mowry LaCugna, *God For Us, The Trinity and Christian Life* (New York: HarperCollins Publishers, 1991), 408.

³⁸ Charles E. Curran, *The Moral Theology of John Paul II* (Washington: Georgetown University Press, 2005), 10-11: Analysis of contemporary conciliar texts on a progressive assessment of human society in terms of ethical and moral deficiencies. The prevalence of a growing tension between a culture of life and a culture of death is a central concern within these writings. The encyclicals of Pope John Paul II: *Redemptor hominis*, *Veritatis splendour* and *Evangelium vitae* present a clear exposition of the *state of affairs* which is the contemporary world. At the root of these analyses, is the view that: 1) human freedom no longer recognises and respects freedom's link to truth – absolute autonomy of self invariably leads to absolute power over and against others. 2) An individualistic concept of freedom omits of any link to freedom's essential link with truth – the origins of evils in the social and economic orders go to the constant equation of human worth with human accomplishment. This view of freedom, in particular, leads to serious destruction of life in society. 3) Refusal to admit of a need for God or to recognise the existence of God transmutes of the transcendent nature of human existence and being. The mystery of God, the world and the mystery of the human existence dissolves into materialistic individualism, utilitarianism and hedonism. 4) Moral relativism is a post-modern epidemic that omits of human conscience both in the individual and society. Confusion abounds about good and evil and the creation and consolidation of 'structures of sin' that give credence to a culture of death.

³⁹ Austin Flannery, (ed.) "Gaudium et spes," in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no.17.

global human development, in which moral responsibility is required to discern what is truly authentic for society (*CIV* 70, 74).⁴⁰

From a Christian perspective, creative freedom can only be fully authentic when consolidated within the foundations of Christian morality, and linking the theological virtues of: faith, hope and charity (CCC 1812-1829)⁴¹; (*CIV* 73).⁴² As Pope Benedict XVI insists, a substantive vision of human good and liberty needs to be inspired by charity and ‘placed at the service of truth, of the good, and of natural and supernatural fraternity.’ In this regard, he insists that ‘human freedom is intrinsically linked with these higher values’ (*CIV* 73).⁴³

Paradoxically, what may be perceived to be restrictive within secularised notions of freedom can often serve only to highlight that certain advances within society may be promoted at the expense of substantive human well-being and happiness. A progressive Catholic social teaching observes that instead of leading to well-being and happiness, such choices have often made the search for human values even more elusive (*CA* 17); (*GS* 4); (*CIV* 25, 32, 70).⁴⁴ An authentic vision of human good and liberty affirms the human person’s dignity and self-worth. Freedom is a vital component of human transformation and depends on the establishment and affirmation of human dignity in an ever-changing global world.

1.6 The Common Good: Competing Notions of what Constitutes Human Well-being

A basic principle of Catholic social teaching recognises that the public authority and all members of civil society ought to work together to establish and maintain the primary conditions of the common good. *Gaudium et spes* defines the common good as, ‘the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment’ (*GS* 26).⁴⁵ As

⁴⁰ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), nos. 70, 74.

⁴¹ Catechism of the Catholic Church, *Article 7: The Virtues* (Dublin: Veritas, 1994), nos. 1812-1829.

⁴² Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 73.

⁴³ Ibid.

⁴⁴ Pope John Paul II, *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1991), no. 17; Austin Flannery, (ed.) “*Gaudium et spes*,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Dublin: Dominican Publications, 1996), no. 4; Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), nos. 25, 32, 70.

⁴⁵ Austin Flannery, (ed.) “*Gaudium et spes*,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 26.

human interdependence grows more rapidly in a globalising world, the common good in contemporary times has a universal complexion and, therefore, involves rights and duties with respect to the whole human race. Furthermore, 'every social group must take account of the needs and legitimate aspirations of other groups and even of the general welfare of the entire human family' (GS 26).⁴⁶

The common good is closely intertwined with human dignity and leads to solidarity. Described by John Paul II in *Sollicitudo rei socialis*, the common good energises the notion of interdependence and when this is acknowledged among persons, leads to 'a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all' (SRS 38).⁴⁷

Engagement within the sphere of social ethics is the critical domain of any continued articulation of perspectives on the ultimate questions about the human good. Contemporary society reflects, for the greater part, at least in the Western World, a growing diversity of cultures and values. Christian values and perspectives are no longer the predominant moral culture. In a pluralistic society, the traditional Christian contribution must be made with respectful consideration for the contributions of other groups.

David Hollenbach, in *The Common Good and Christian Ethics*,⁴⁸ argues that people from different cultural and religious backgrounds or no religion at all can live together in a mutually enriching community of shared moral values without compromising democratic values. Hollenbach provides a rich discourse on the challenges presented by a growing and unequal global interdependence today. Moreover he argues the noncontroversial thesis that there are goods that can be known in common that cannot be known alone, mainly the good of community life itself. Hollenbach, however, cautions against a fragmented notion of the common good. He states:

Respect for the dignity and well-being of persons, to be sure, implies that persons are not mere parts of the social whole, like cogs in a large machine. The good of the individual person is not simply a part or a mathematical

⁴⁶ Ibid.

⁴⁷ Pope John Paul II, *Sollicitudo rei socialis* (On Social Concern) (Vatican: Libreria Editrice Vaticana, 1987) no. 38. <http://www.vatican.va>. (accessed, 08/2008).

⁴⁸ David Hollenbach, *The Common Good & Christian Ethics* (Cambridge: Cambridge University Press, 2002).

fraction of the good of the larger society. But neither is the social good simply the mathematical sum of individual goods.⁴⁹

Joseph M. De Torre, in *Individual and Society*,⁵⁰ addresses this difficulty in a somewhat similar vein. Referencing *Gaudium et spes*, De Torre draws attention to the dangers as well as the advantages of socialisation.⁵¹ While the growing integration of individual resources into the social unit facilitate the promotion of the common good, (this being highly desirable and advantageous) this process of socialisation may overlook the fact that individual persons are, as he states, ‘not arithmetical identity and that unity is not uniformity.’⁵² In addition, the process of socialisation may overlook the fact that individuals though equal are not alike.

David Hollenbach addresses this concern in the context of tolerance within diversity, thereby respecting individuality within an inclusive understanding of the common good. He states:

An appeal for tolerance can be heard as a demand that the social good be accessible to all. It makes a claim that people should not be excluded from sharing in the life of the common wealth because of their religion, their race, their culture, their ethnicity, their gender, or other characteristics judged irrelevant to their status as citizens. Such considerations highlight that tolerance aims to secure a kind of society where basic respect is forthcoming for all people no matter where they have been born or live on the social and cultural map. Thus one can re-envision the aspiration for tolerance as an aspiration for a social good – the good that is realized when all persons share in the political, social and cultural life of the communities whose activities affect their well-being. Seen in this light, tolerance is an instrumental rather than an ultimate value; its purpose is to assume that the common good is truly common, i.e., shared in by all.⁵³

Within Catholic social teaching, the interweaving of individual and societal obligations in the promotion of the common good are well expressed. Social teaching takes cognisance of the importance of tolerance as a medium for mutual respect for the worth of persons. It also seeks to promote and facilitate social interaction through building

⁴⁹ Ibid., 69.

⁵⁰ Joseph M. De Torre, “Individual and Society,” in *The Church in the World: Essays on the Second Vatican Council's Pastoral Constitution on the Church in the World Today, with texts of Church teaching on social questions* (ed.) Denys Turner (Dublin: Sceptre Publishers Ltd., 1968).

⁵¹ Ibid., 27.

⁵² Ibid.

⁵³ David Hollenbach, *The Common Good & Christian Ethics* (Cambridge: Cambridge University Press, 2002), 69.

structures that make it possible to interact in a spirit of dialogue, thereby, fostering social solidarity. John Paul II's World Day of Peace Message, 1986, consolidates this aspiration, when he suggests that:

In the spirit of solidarity and with the instruments of dialogue we will learn: respect for every human person; respect for the true values and cultures of others; respect for the legitimate autonomy and self-determination of others; to look beyond ourselves in order to understand and support the good of others; to contribute to our own resources in social solidarity for the development and growth that come from equity and justice; to build structures that will ensure that social solidarity and dialogue are permanent features of the world we live in (World Day of Peace Message, 1986, no. 5).⁵⁴

Dialogue invites engagement with matters that go to the heart of competing views of the good held by citizens, while at the same time, remaining open to developing and embracing justice and equity as essential to the good life. Dialogue, therefore, must remain the cornerstone of bringing the Christian commitment to the common good to the fore, in the midst of growing pluralism and in a liberal political culture.⁵⁵

An authentic human development, as outlined, can only be measured in terms of how well the human person flourishes as self, in relation to others and in harmony with the supporting structures of the earth. The Church's social teaching strives to communicate and proclaim that its central tenet, the dignity of the human person, is deeply dependent upon the adoption of key social principles on the development of the conditions necessary for the human person to flourish and grow.

1.7 The Principle of Subsidiarity: Competing Entities: Individual, Community and State

The principle of subsidiarity in Catholic social teaching accords appropriate functions to often competing entities: the individual, the community and the state. This principle, while nuanced in the tradition, is summarily concerned with the structures and institutions that bring about a just society.

⁵⁴ Robert A Siroco, Maciej Zięba, (eds.) Pontifical Council for Justice and Peace, *The Social Agenda, A collection of Magisterial Texts* (Vatican: Libreria Editrice Vatican, 2000), no. 127.

<http://www.thesocialagenda.org/sites/thesocialagenda.org/files/english.pdf>. (accessed, 09/2008).

⁵⁵ Thomas P. Rausch, *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium* (Collegeville: Liturgical Press, 2005), 39.

The encyclicals of Pope Leo XIII (1878-1903), in particular the encyclical *Rerum novarum* (1891), began a progressive discussion on the proper principles of social order. While primarily focused on social and political questions of the day, Leo XIII's concern for the dangers posed to civil society from socialism and communism raised issues which would become the focus of Catholic social teaching over the next century. It included a commitment to respect for individual rights and, in particular, focused on the rights of workers (a living wage, reasonable hours, the right to a day of rest, association of workers through trade unions), the right to education, the natural right to marry and the right to private property as a basic necessity for family life. There was also an evident and deep concern for the poor, which was highlighted with these early encyclicals.

In the development of the tradition, the role of the political community or the state (its nature and purpose) is of particular concern, as are the roles of the individual and groups within society and their ensuing relationships. In this context, the principle of subsidiarity became a major focus in the writings of Pope Pius XI. In 1931, the 'fortieth year' after *Rerum novarum*, Pius XI, in *Quadragesimo anno*, provided a more precise understanding of the social arrangements within society, particularly the relationship between social institutions of various size, form and function. He states that:

Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so, too, it is an injustice, a grave evil and a disturbance of right order for a larger and higher organisation to arrogate to itself functions which can be performed efficiently by smaller and lower bodies (*QA* 79).⁵⁶

Stephen A Pope, in *Natural Law in Catholic Social Teaching*, defines this important principle as providing a support to or assistance in the natural social arrangement.⁵⁷ Furthermore, what is understood by the natural social arrangement embodies the primary relations of marriage and family, neighbourhoods, small enterprise and local communities. Pope, in signalling out those essential elements of society, remarks on the often negative and coercive influence of a progressive industrialisation that can masquerade as a search for the common good of society, while

⁵⁶ Pope Pius XI, *Quadragesimo anno* (On the Fortieth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1931), no. 79.

⁵⁷ Stephen J. Pope, "Natural Law in Catholic Social Teachings," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 50.

undercutting those primary and intermediate associations that are essential contributors to the common good. Stephen A. Pope expresses well the tension between these recognised competing entities when he notes that:

Subsidiarity has a twofold function: negatively, it holds that high level institutions should not usurp all social power and responsibility, and positively, it maintains that higher-level institutions need to support and encourage lower-level institutions.⁵⁸

In striving toward integral human development, this fundamental principle in Catholic social teaching has undergone a gradual but definitive evolution. Pope Paul VI (1963-1978) greatly enhanced this process by presenting social questions within a more robust dialogical forum, widening the scope for social analysis to include ‘the social science findings regarding the appalling and morally unacceptable material conditions in which human beings live around the globe.’⁵⁹

While remaining faithful to the tradition and incorporating insights of past reflections on social questions, Pope Paul VI encouraged a more dynamic and hopeful anthropology of the human person situated firmly within his/her social situation. Thus, the principle of subsidiarity would assume greater significance in the light of a more participatory approach to development.

Charles E. Curran, in a keynote address at the Tenth Anniversary Conference of Chicago, Call to Action, 1987,⁶⁰ notes this anthropological development:

In 1971 Paul VI devoted a long section of his famous “Call to Action” document to two new aspirations which he said had become more persistent and strong in the contemporary context: “the aspiration to equality and the aspiration to participation—two forms of human dignity and freedom.” Not just a passing reference, but about a third of the document deals with these themes. Why? He says it is because of the contemporary context! He is acknowledging the importance of historical consciousness!⁶¹

⁵⁸ Ibid.

⁵⁹ Allan Figueroa Deck, “Commentary on *Populorum progressio* (*On the Development of Peoples*),” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 292.

⁶⁰ Charles E. Curran, *Catholic Ethics in Tension: Sexuality and Social Justice*, Keynote address at the Tenth Anniversary Conference of Chicago, Call to Action, November 7, 1987. <http://www.cta-usa.org/foundationdocs/index.html>. (Accessed, 08/2008).

⁶¹ Ibid.

In more recent times, Pope Benedict XVI, in *Caritas in veritate*, (2009), addresses the importance of the close link between the principles of subsidiarity and solidarity in the context of international development aid. He notes that:

*The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need (CIV 58).*⁶²

Furthermore, Pope Benedict XVI reinstates the requirement for grassroots participation in the distribution and completion of aid programmes, when he insists that:

Aid programmes must increasingly acquire the characteristics of participation and completion from the grass roots. Indeed, the most valuable resources in countries receiving development aid are human resources: herein lies the real capital that needs to accumulate in order to guarantee a truly autonomous future for the poorest countries (CIV 58).⁶³

The principle of subsidiarity is often perceived by many as strictly a sociological principle.⁶⁴ In this instance the appeal to grassroots involvement facilitates building mutual beneficial relations among social actors, oriented toward supporting and nourishing diverse and good institutions. Co-operation and dialogue, essential elements for any hopeful participation in the common life of society, also fosters a real opportunity for encouraging and furthering collegial relations within the Church. As David Hollenbach notes:

A good community is a place where people are genuinely interdependent on each other through their participation in, discussion concerning, and decision making about their common purposes. It is a place where people make decisions together about the kind of society they want to live in together.⁶⁵

Austin Flannery, in his commentary on *Vatican II, The Church Constitution*, explores the concept of Church as People of God and establishes the significance of subsidiarity

⁶² Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 58.

⁶³ Ibid.

⁶⁴ Richard R. Gaillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 93.

⁶⁵ David Hollenbach, *The Common Good & Christian Ethics* (Cambridge: Cambridge University Press, 2002), 42.

as a necessary tool in fostering collegial relations within the Church. This will be addressed more fully in Chapter 7. He comments that:

It is the People, the community, which is primary; the hierarchy is at the service of the community, making it possible for the People to attain its goal. It is the People too, as a whole, and not just the hierarchy, who are responsible for the growth of the Church. As well, the concept of people of God provides a basis for the unity of the Church, within which there is a variety of offices and states.⁶⁶

The Catholic understanding of the principle of subsidiarity aims to foster, guide and direct appropriate relationships among the various members of society, whereby each should function, part and whole, for the common good. While it may seem conceptually oriented towards a socioeconomic forum, significance should be attached to the wider scope and meaning of this principle in its attempts to further the harmonisation of objectives that seek to advance a more inclusive vision of authentic human development.

1.8 The Christian Virtue of Solidarity: Equal Dignity for all Persons

Linking concepts central to Catholic social teaching is an activity which is part of a progressive theological reading of modern problems. The principle of solidarity has received concentrated and developed discussion in recent Catholic social documents. Closely intertwined with the foundational principle of the common good and in particular with the principle of subsidiarity,⁶⁷ the principle of solidarity animates the directives which stem from an organic and systematic reflection on the modern world. A predominant theme in more contemporary ecclesial writings, the notion of solidarity has a foundational resonance in early social documents on social justice.

Charles E. Curran, Kenneth R. Himes and Thomas Shannon, in their *Commentary on Sollicitudo rei socialis (On Social Concern)*, note the historical evolution of solidarity in Catholic social thought. Previous papal social documents referred to

⁶⁶ Austin Flannery, (ed.) *Vatican II, The Church Constitution, Texts and Commentaries* (Northport, N.Y.: Scepter Publishers Ltd., 1996), 15.

⁶⁷ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), 58.

solidarity in terms of *friendship* (Leo XIII), and *social charity* (Pius XI),⁶⁸ with Vatican II, *Gaudium et spes*, according explicit emphasis and mention to the ‘present solidarity of humanity’ within the international context of ‘principles of proper cultural development and international cooperation in economic matters’ (*GS* 57, 85).⁶⁹ In developing this theme, Pope Paul VI’s encyclical, *Populorum progressio*, devoted significant attention to the idea of human and social solidarity in cultural and global contexts (*PP* 43).⁷⁰

It is, however, within the writings of John Paul II that the principle of solidarity receives a more nuanced discussion. The context and platform for John Paul II’s theological reading of modern problems is an increasing global interdependence among individuals and nations (*SRS* 38-40).⁷¹ This interdependence has a deeper dimension when viewed from a moral perspective. In this context, John Paul II underscores moral attitude or virtue as integral to a meaningful solidarity. He states that:

It is above all a question of interdependence, sensed as a system determining relationships in the contemporary world, in its economic, cultural, political and religious elements, and accepted as a moral category. When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a "virtue," is solidarity. This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all (*SRS* 38).⁷²

Charles E. Curran, in *The Moral Theology of John Paul II*, draws attention to the fact that there is a more nuanced theological perspective in *Sollicitudo rei socialis* which tries to integrate the role of virtue into approaches to tackling social issues.⁷³ Curran notes the difficulty of proposing a teaching based on Christian faith in a context

⁶⁸ Charles E. Curran, Kenneth R. Himes, Thomas Shannon, “Commentary on *Sollicitudo rei socialis* (On Social Concern),” in *Modern Catholic Social Teaching. Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 429.

⁶⁹ Austin Flannery, (ed.) “*Gaudium et spes*,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), nos. 57, 85.

⁷⁰ Pope Paul VI, *Populorum progressio* (On the Development of Peoples) (Dublin: The Catholic Truth Society of Ireland, Inc., 1967), no. 43.

⁷¹ Pope John Paul II, *Sollicitudo rei socialis* (On Social Concern) (Vatican: Libreria Editrice Vaticana, 1987) nos. 38-40. <http://www.vatican.va>. (accessed, 08/2008).

⁷² *Ibid.*, no. 38.

⁷³ Charles E. Curran, *The Moral Theology of John Paul II* (London, New York: T&T Clarke, 2005), 68-9; 206.

where one needs to make global appeal to action for justice, peace and authentic human development.⁷⁴ From a practical perspective, Curran acknowledges that although Pope John Paul II gives specific theological reasons to ground solidarity as a Christian virtue, he also appeals to solidarity as a natural concept and addresses the encyclical to all people of good will, thereby overcoming a narrow interpretation of its underlying message.⁷⁵

Sollicitudo rei socialis, however, received certain criticism in terms of its practical treatment of contemporary issues and of the social problems facing the world. While acknowledging the need for a change of structures and recognising the global reality of poverty, it lacked sufficient collaborative engagement with an analysis of social concerns in human development. Donal Dorr, in *Option for the Poor: A Hundred Years of Catholic Social Teaching*, notes:

What is lacking is a social analysis which would take more seriously the causes of the class structure in society and which would then go on to examine ways in which tensions between the different classes can be overcome or lessened.⁷⁶

Charles E. Curran, Kenneth R. Himes and Thomas Shannon add a cautionary note on the emphasis placed on solidarity as a virtue, noting that the use of theological language might be viewed ‘as the adoption of a more confessional, less socially engaged approach’.⁷⁷ Moreover, the perception that the general structure of the document lends itself to a more transcendental approach independent of particular historical and cultural dimensions, (affirming universal principles developed by the hierarchical magisterium and applied by the magisterium to particular situations), marks a rolling back from a previous methodology rooted in historical consciousness.⁷⁸ This potentially regressive position may be viewed as hindering the role and influence of the laity in contributing to a developing social teaching, and as outlined in chapters 3, 4, 5 and 6 has a negative impact on developing a holistic approach to Christian ethical perspectives on key issues in development.

⁷⁴ *Ibid.*, 68.

⁷⁵ *Ibid.*, 69.

⁷⁶ Donal Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching* (rev. ed.) (Dublin: Gill and Macmillan Ltd., 1992), 332.

⁷⁷ Charles E. Curran, Kenneth R. Himes, Thomas Shannon, “Commentary on *Sollicitudo rei socialis* (*On Social Concern*),” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 426.

⁷⁸ *Ibid.*

In summary, the principle of solidarity affirms previous understandings in Catholic social teaching including, the notions of friendship, social charity, the transcendence of the human person and, in contemporary times, building a civilization of love (SRS 33).⁷⁹ Christian solidarity goes beyond viewing human persons merely as partners in a contractual enterprise in the exercise of achieving shared goals.⁸⁰

In more recent times, Pope Benedict XVI, in *Deus caritas est*, (2006), addresses charitable activity in the context of co-operation within the Christian community, reaffirming the central thrust of *Sollicitudo rei socialis* on the need for unity in progressing ‘a true humanism, which acknowledges that man is made in the image of God and wants to help him to live in a way consonant with that dignity (DCE 30b).’⁸¹ This is an ongoing task, requiring a shared vision of integral human development and a solidarity that engages active dialogue, of mutual listening and discourse across boundaries of religion and culture.⁸²

1.9 The Principles of Socialisation and Participation: The Political Order

Pope John XIII’s first social encyclical, *Mater et magistra* is a significant document due to its international focus (on developing nations), and its emphasis on equitable distribution and social solidarity between nations. The theme of socialisation received particular attention in the document. Historically, the term socialisation has a variety of meanings and its evolution finds resonance within the disciplines of psychology, sociology and economy. Within the political domain, socialisation grew in proximity to the changing sphere of socialism.⁸³

⁷⁹ Pope John Paul II, *Sollicitudo rei socialis* (On Social Concern) (Vatican: Libreria Editrice Vaticana, 1987), no. 33. <http://www.vatican.va>. (accessed, 08/2008).

⁸⁰ Judith A. Merkle, “Searching for the Faith to Do Justice,” in *Catholic Social Justice: Theological and Practical Explorations*, (eds.) Cullen, P., Bernard Hoose, Gerard Mannion (London, New York: T&T Clark, 2007), 85.

⁸¹ Pope Benedict XVI, *Deus caritas est* (God is Love) (Dublin: Veritas, 2006), no. 30b.

⁸² Daniel A. Dombrowski, *Rawls and Religion: The Case for Political Liberalism* (Albany: State University of New York Press, 2001), 69: A discussion on The Common Good in which Daniel Dombrowski engages with David Hollenbach on the subject of ‘intellectual solidarity’ and raises the question ‘Do liberals agree with religious believers that solidarity is, as Pope John Paul II puts it, a virtue?’

⁸³ Marvin L. Mich, “Commentary on *Mater et magistra* (Christianity and Social Progress),” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 206.

Pope John XIII's evaluation of the 'origin and scope of socialisation' (MM 59)⁸⁴ recognises the ramifications of the social process in the complexity of social relationships within a rapidly changing social environment at a global level. He states:

Characteristic of our modern age is the spread of "socialisation" or social action. The recognition of common interests on an ever-increasing scale has led to the introduction of many and varied forms of social planning in the lives and activities of citizens. This, in fact, has been the intention of a considerable volume of recent legislation (MM 59).⁸⁵

Mater et magistra positively endorsed aspects of socialisation which provided people with greater access to education, healthcare, choice of housing, access to labour and developments in communication (MM 61).⁸⁶ It also drew attention to its negative aspects and was critical of any excessive intervention by public authority in the more intimate aspects of personal life, including education, healthcare and choice of career, which he states, 'entails a multiplicity of restrictive laws and regulations in every department of human life (MM 62).⁸⁷ Consequently, the sphere of a personal freedom in human activity is narrowed, making it difficult for persons to think independently of outside influences, to act on personal initiative, to exercise personal responsibility and to express and fulfil individual personality (MM 62).⁸⁸

Mater et magistra also draws upon established principles in Catholic social teaching, notably the principle of subsidiarity, to achieve a proper balance in governmental involvement in the affairs of citizens, thereby, avoiding the tyranny of excessive control by the state. It suggests firstly, that public authorities must have a clear understanding of the common good and a commitment to pursue it. Secondly, it insists that intermediary bodies and corporate enterprises must retain autonomy and remain independent of state control (MM 65).⁸⁹

Brian J. Hehir, in the *Woodstock Report*, June 1998, addressing Catholic social teaching and the challenge of the future, takes a more pragmatic view on the Church's ability to influence social reality. He suggests that:

⁸⁴ Pope John XIII, *Mater et magistra* (Christianity and Social Progress) (London: Catholic Truth Society, 1961), no. 59.

⁸⁵ Ibid.

⁸⁶ Ibid., no. 61.

⁸⁷ Ibid., no. 62.

⁸⁸ Ibid.

⁸⁹ Ibid., no. 65.

The character of the social problems of post-industrial society requires an increased role for the state. Hitting the right balance between preserving the notion of freedom embodied in subsidiarity and preserving the notion of effective service to the needy as embodied in socialization is not simply a matter of invoking a readymade formula. In the 21st century, we'll still be trying to balance those two.⁹⁰

On a practical level, Sharon Daly, Vice President for Social Policy of Catholic Charities USA, (1998), argues that advocacy for the poor must look at every policy from the point of view of how it will affect those who are most vulnerable in society. She asks: "How will it affect their human dignity, their ability to meet their ordinary human needs and their ability to participate in society?"⁹¹

The *Compendium of the Social Doctrine of the Church* addressing this concern speaks of participation in the following terms:

A characteristic implication of subsidiarity, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of the civil community to which he, belongs. Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good (CSDC 189).⁹²

The Church's commitment to social justice is closely intertwined with the tradition's concern for the mutual claims of persons and distinctions are drawn among categories of justice: commutative, distributive and social. The practical application of an equitable distribution of resources is a continuous source of debate in development, with various actors concerned with achieving a meaningful participation throughout this process.

Albino Barrera, in *Modern Catholic Social Documents & Political Economy*, notes that the principle of participation is concerned with ensuring that no one is excluded from active engagement in the common social, political and economic life. Furthermore, it is through interaction that individuals are able to benefit from and

⁹⁰ Bryan J. Hehir, "Catholic Social Teaching and the Challenge of the Future," in *Catholic Charities and American Welfare: Woodstock Report*, June, 1998, no. 54.

<http://woodstock.georgetown.edu/publications/report/r-fea54a.htm>. (accessed, 08/2008).

⁹¹ Sharon Daly, "Changes, Challenges, Resources," in *Catholic Charities and American Welfare: Woodstock Report*, June 1998, no. 54. <http://woodstock.georgetown.edu/publications/report/r-fea54a.htm> (accessed: 08/2008).

⁹² Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no. 189.

contribute to the common good. Therefore, non-exclusion is a central dimension of this principle.⁹³

In reality, advancing the notion of participation envisaged within the social teaching of the Church is problematic. Matthias Stiefel and Marshall Wolfe, in *A Voice for the Excluded: Popular Participation in Development, Utopia or Necessity?* share the concerns raised by Sharon Daly. Stiefel and Wolfe's extensive explorations of the concepts, experiences and future of participation (in the context of sustainable development) at theoretical and practical levels, reveal the difficulties associated with this task. They note:

Unfortunately, our exploration suggests that there are as many answers as there are collective social actors and the different interpretations of 'development' and 'participation' internalized by these actors perpetuate a dialogue of the deaf.⁹⁴

The Church recognises the inherent difficulties that arise in the search for practical solutions to pressing social issues. Pope John Paul II's encyclical, *Dives in misericordia*, addressing the question, 'Is justice enough?' (DM 12)⁹⁵ acknowledges this difficulty and can empathise with the practical findings of Stiefel and Wolfe - '[t]hat very often programs which start from the idea of justice and which ought to assist its fulfilment among individuals, groups and human societies, in practice suffer from distortions' (DM 12).⁹⁶

In a time of global dependence, the Church is more than ever aware of human connectedness and recognises the importance of integrating economic, social, environmental and political spheres. While it has responded throughout its tradition to a range of social questions, a deepening ecological crisis and the disturbing asymmetry in the use of global resources between the wealthy and the poorer regions of the world has necessitated a comprehensive response from the Church on the environment.

⁹³ Albino Barrera, *Modern Catholic Social Documents & Political Economy* (Washington: Georgetown University Press, 2001), 272.

⁹⁴ Matthias Stiefel, Marshall Wolfe, *A Voice for the Excluded: Popular Participation in Development, Utopia or Necessity?* (London, New Jersey: Zed Books Ltd, in association with the United Nations Research Institute for Social Development (UNRISD) Geneva, 1994), 289.

⁹⁵ Pope John Paul II, *Dives in misericordia* (God, who is Rich in Mercy) (Vatican: Libreria Editrice Vaticana, 1980), no 12. <http://www.vatican.va>. (accessed, 08/2008).

⁹⁶ Ibid.

1.10 The Principle of Stewardship: Gift of the Earth as Trust

The Compendium of the Social Doctrine of the Church regards the protection of the environment to be the responsibility of all for the common good. Moreover, the *Compendium* states: ‘The demands of the common good are dependent on the social conditions of each historical period and are strictly connected to respect for and the integral promotion of the person and his fundamental rights’ (CSDC 166).⁹⁷ Associated with this responsibility are certain conditions which are necessary to fulfil this vision for the future of humanity: the protection of the environment (CSDC 166); the protection of the environment for future generations (CSDC 166, 467) and worldwide co-operation in achieving these essential conditions for the common good (CDSC 166).⁹⁸ The *Compendium* is a comprehensive exposition of the Church’s social doctrine,⁹⁹ attributing great importance to the environment and devoting an entire chapter to this pressing social concern.

The principle of stewardship, while not explicitly mentioned in the text, is implicit in the document’s methodological approach. Part I (CSDC 451-455) outlines the biblical aspects underscoring the human’s position in and relationship with the rest of creation. Part II (CSDC 461-465) highlights the crisis that has developed in the relationship between the human and the environment. Part III (CSDC 466-487) advocates the need for a common responsibility and notes the obligation to address a deepening ecological crisis at every level of society.¹⁰⁰

Karl Golser, in *Compendium of the Social Doctrine and the Ethic of the Environment*, notes the complexities involved in attempting to address the root causes of the ecological crisis. Golser positions the Church’s pronouncements on the environment within the necessity for “ecological conversion” as enunciated by Pope John Paul II, in his call for ‘a sincere change in humanity’s attitude toward nature.’¹⁰¹ Furthermore, Golser suggests that the *Compendium* should act as ‘a strong stimulant for

⁹⁷ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no. 166.

⁹⁸ Ibid., no. 467.

⁹⁹ Karl Golser, “Compendium of the Social Doctrine and the Ethic of the Environment,” in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 65.

¹⁰⁰ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), nos. 451-455, 461-487.

¹⁰¹ Karl Golser, “Compendium of the Social Doctrine and the Ethic of the Environment,” in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 71.

projects in theological education and also for church initiatives that can answer major problems in this area.¹⁰²

Albino Barrera, in *Modern Catholic Social Documents & Political Economy*, remarks on the lack of attention to the principle of stewardship in the social documents of the Church and on the relatively late sensitivity to ecological concerns in ethical discourse. In a similar vein to Golser, Barrera notes that while the conceptual ramifications of the principle of stewardship are straightforward to articulate, the principle itself is not always simple to apply in practice. Finding a balance between the developments of natural resources for the good of human kind and promoting environmental laws that can curtail economic growth is challenging. This is evident when the legitimate claim of providing a livelihood for people is measured against the value of safeguarding a delicate ecology.¹⁰³

John E. Carroll, in his work *Catholicism and Deep Ecology*, in contrast, notes the rich heritage of Catholic contributions to a shared dialogue on ecological thought. Carroll cites the contributions of St. Francis of Assisi, 'patron saint of ecology', Telihard de Chardin, scientist and theologian, Thomas Merton, a strong proponent of ecological and ecumenical conscience, Hildegard of Bingen and Julian of Norwich and in more recent times, Thomas Berry, cultural historian and godfather of contemporary ecological thought. Each has made important correlations between key ecological insights and Christian doctrines, such as the Trinity, the Incarnation and Christology.¹⁰⁴ (Carroll also notes that within Catholicism there is scant knowledge of the breadth of this Catholic contribution and appreciation for ecological concerns.)¹⁰⁵

Building upon this heritage, the Catholic principle of stewardship recognises that the goods of creation exist to serve all people. In *Sollicitudo rei socialis*, Pope John Paul II pays particular attention to the phenomenon of an inordinate and excessive arrogation of goods by a minority at the expense of the legitimate needs of others. Included in this activity is the wilful destruction of the goods of the earth with little regard for the needs

¹⁰² Ibid.

¹⁰³ Albino Barrera, *Modern Catholic Social Documents & Political Economy* (Washington: Georgetown University Press, 2001), 280.

¹⁰⁴ John E. Carroll, "Catholicism and Deep Ecology," in *Deep Ecology and World Religions: New Essays on Sacred Ground*, (eds.) David Landis Barnhill, Roger S. Gottlieb (Albany: State University Press, 2001), 169.

¹⁰⁵ Ibid.

of generations to follow (SRS 34).¹⁰⁶ In his encyclical *Centesimus annus*, Pope John Paul II addresses the question of human selfishness and greed in a critical analysis. He notes that:

Equally worrying is *the ecological question* which accompanies the problem of consumerism and which is closely connected to it. In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way. At the root of the senseless destruction of the natural environment lies an anthropological error, which unfortunately is widespread in our day. Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift of the things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him (CA 37).¹⁰⁷

Within the wider theological community, ecological theology has emerged into a radical exploration and questioning of the claim that the Judeo-Christian tradition's anthropocentric roots had contributed to the cultural foundations for the environmental crisis. Consequently, the Christian community has engaged with science, with other religious traditions and with various other forms of social teaching dedicated to stewardship and environmental sustainability.¹⁰⁸

Catholic social teaching has, however, been neglectful of certain currents of thought in modern ecological theology. Stephen E. Scharpener, in his work *The Ecological Crisis*, is critical of this lack of engagement with voices at the forefront of ecological theology. Ecofeminism, which relates the oppression of women to the domination of nature and which strives to move from a cultural paradigm of patriarchy to one of mutuality, challenges traditional theological responses to environmental social thought and sexism. In more recent times, the area of rights and citizenship in the context of environmental racism is increasingly the focus of social justice and is

¹⁰⁶ Pope John Paul II, *Sollicitudo rei socialis* (On Social Concern) (London: Catholic Truth Society, 1987), no. 34.

¹⁰⁷ Pope John Paul II, *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (1991), no. 37.

¹⁰⁸ Stephen B., Scharper, "The Ecological Crisis," in *The Twentieth Century: A Theological Overview*, (ed.) Gregory Baum (Maryknoll, N.Y.: Orbis Books, 1999), 219-225.

recognised as an ecological issue. Churches, in collaboration with the social sciences, are questioning unethical practices in the area of toxic waste and its deliberate disposal in poorer neighbourhoods across the globe.¹⁰⁹

Catholic social teaching on the environment seeks to create a proper disposition in using the gifts of the earth and promotes fundamental values of excellence, truth, justice and charity (*CV* 1-9)¹¹⁰ in the use of earth's resources and in the development of human relationships therein (*CV* 51-52).¹¹¹ However, it also needs to widen its eco-religious reflection and to see the contexts of theology within a more inclusive frame.

Use of the earth's resources cannot be divorced from ethical responsibility. Integrity of character involves using the benefits of the earth with prudence and with a preferential option for the poor in the same way that it aims to care for creation. While stewardship within the tradition and its relationship to environmental development will be examined more fully in chapter 4, finding solutions to environmental issues within the socio-economic and political arenas is a complex and difficult task. Catholic social teaching on the environment is aware that safeguarding a delicate ecology,¹¹² as a primary objective, can often be set against the pursuit of legitimate attempts which seek to safeguard economic prosperity even for those marginalised by an ecological crisis that has its roots in global inequalities.

The principle of stewardship concerns itself mainly with the natural resources of the earth and its protection. A further area of immediate concern not commonly recognised as a pressing social issue within the social teaching of the Church, although touched upon by Pope Benedict XVI in *Caritas in veritate*, Chapter 6 (*CIV* 73),¹¹³ is the principle of universal access and its relationship to human interdependence in a knowledge economy.

1.11 The Principle of Universal Access: Inter-dependence in a Knowledge Economy

A series of modern debates on Christian faith and economics reached its culmination in the Oxford Declaration on Christian Faith and Economics, in January

¹⁰⁹ Ibid., 222-3.

¹¹⁰ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), nos. 1-9.

¹¹¹ Ibid., nos. 51-2.

¹¹² Albino Barrera, *Modern Catholic Social Documents & Political economy* (Washington: Georgetown University Press, 2001), 280.

¹¹³ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 73.

1990. Contributors to these debates, included theologians, economists, ethicists and development practitioners, church leaders and business managers from various parts of the world. The significance of this Declaration lies firstly, in the coming together of a rich diversity of cultures and subcultures, differing traditions of theological and economic thinking and differing notions of how Christian faith and economic realities should intersect. Secondly, it is a testament to the complexities involved in reaching consensus and unanimity on complex social issues in modern times.

Paragraphs 9 and 10 of the Oxford Declaration specifically addressed the subject of technology and its limitations with both positive and negative observations. At the outset, the Declaration acknowledges the reality of a technology that ‘mirrors the basic paradox of sinfulness and goodness of human nature.’¹¹⁴ While critical of the negative effects of technology, (dehumanisation of certain forms of work and a progressive attempt to dominate the weak in favour of narrow self-interest) its positive aspects were acknowledged ‘as human creativity expressed in the design of tools for celebration and work’¹¹⁵ and it was praised for its contribution to reversing environmental devastation. Underlying these observations is an awareness of the need for ethical responsibility in the use of technology. The Declaration states, ‘What is technologically possible is not necessarily morally permissible. We must not allow technological development to follow its own logic, but must direct it to serve moral ends.’¹¹⁶

The *Compendium of the Social Doctrine of the Church* acknowledges that ‘the results of science and technology are, in themselves, positive’ (CSDC 457).¹¹⁷ The Church also focuses on the divine and human relationship, whereby technological and economic progress is a God-given human creativity and provides wonderful possibilities that benefit the whole human family (CSDC 457).¹¹⁸ In a similar vein to that of the Oxford Declaration, Catholic social teaching draws attention to the importance of safeguarding the moral conditions for an authentic ‘human ecology’ (CA 38).¹¹⁹

¹¹⁴ Max L. Stackhouse, Denis P. McCann, Shirley J. Roels, Preston N. Williams, (eds.) “The Oxford Declaration on Christian Faith and Economics,” in *On Moral Business: Classical and Contemporary resources for Ethics in Economic Life* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1995), 474.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

¹¹⁷ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no. 457.

¹¹⁸ Ibid.

¹¹⁹ Pope John Paul II, *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1991), no. 38.

Pope John Paul II, in *Centesimus annus*, addresses this concern within the context of human dignity and an authentic human ecology. He notes:

In addition to the irrational destruction of the natural environment, we must also mention the more serious destruction of the *human environment*, something which is by no means receiving the attention it deserves...too little effort is made to *safeguard the moral conditions for an authentic "human ecology"*. Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given to him, but man too is God's gift to man (CA 38).¹²⁰

This would suggest that the extent to which the benefits associated with scientific and technological advancement may be realised is heavily dependent upon universal access to the goods of the earth and gives rise to rights that are innate to the dignity of the human person.

The principle of universal access is particularly relevant when viewed within a knowledge economy, where interdependence between people and nations has become a distinct feature of a globalising world, bringing both new opportunities and new dangers to the fore. Roger S. Gottlieb, in *Spiritual Deep Ecology and World Religions*, citing the early Western Marxist, Georg Lukacs notes that, 'the modern age is marked by a combination of increasingly sophisticated parts integrated into an increasingly irrational whole.'¹²¹

Gottlieb's observations also note the ambiguities attached to scientific progress, where real life consequences highlight the mixed blessing of technological advancement. "Scientific management' often proves to be an oxymoron,"¹²² with the expectation that scientific and technological progress should contribute to the well-being of humankind, it is instead being transformed so that it can sometimes be an instrument of destruction.¹²³

Pope Benedict XVI, in *Caritas in veritate*, draws attention to the challenge of development and its links to technological progress. Citing a number of practices within the bio-technologies sector, Benedict XVI warns against unethical practices which can foster a materialistic and mechanistic understanding of human life. Moreover, there is a

¹²⁰ Ibid.

¹²¹ Roger S. Gottlieb, "Spiritual Deep Ecology and World Religions: A shared fate, a shared task," in *Deep Ecology and World Religions: New Essays on Sacred Ground*, (eds.) David Landis Barnhill, Roger S. Gottlieb (Albany: State University of New York Press, 2001), 21.

¹²² Ibid.

¹²³ Ibid.

requirement for formation in the ethically responsible use of technology and there is a need for commitment from persons whose consciences are ‘finely attuned to the requirements of the common good’ (*CIV* 71).¹²⁴

Furthermore, the basis for social ethical reflection is made more pressing due to the multiplicity of human interactions and the growing inequalities of power and influence often perceived within the technologies sector. The criteria upon which social ethical standards depend centre on the imperative that the human person must be central to every development, hence its focus on economic policy and political structures.

The principle of universal access affirms that all persons are entitled to access the goods of the earth for their physical survival. This principle is founded on human dignity due to all persons without prejudice, and in the same manner, it forms the basis of human rights - civil, economic, social and cultural. Furthermore, these rights are not contingent on the outcomes proposed by institutions or social arrangements. The principle of universal access provides a potential for encouraging more systematic dialogues within and between emerging networks of State and non-State actors, in specific domains. Such dialogue widens participation, builds consensus and identifies needs from the perspectives of those most directly concerned.

1.12 Conclusions: Catholic Social Teaching: Complementarity with Challenges for the Future

This chapter has focused on a conceptual synthesis of Catholic social principles as a framework for articulating the Catholic Church’s requirement for just solutions to challenging public questions of the day.

As outlined, the evolution of the Church’s response to human need shows a marked shift both in attitude and methodology. Its vision for authentic human development has deep roots in the theological tradition and, although its wisdom draws much from natural law reflection, it has developed a distinctly anthropological approach in grappling with matters of vital importance in human development today.

As a vision for authentic human development its powerful message about justice, responsibility and human relationships remains a challenge. Moreover, its analysis of the social, economic and political systems within a globalised world will require greater

¹²⁴ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 71.

co-operation from within and without the Church if it is to be effective in shaping an ethical future in human development.

Co-operative efforts and not just distinctively Catholic struggles are necessary to overcome global injustices. The assembly of various players concerned with social injustice on a global scale is far from being unified. Inequalities of power and influence within a diversity of opinions and interests heighten the prevalence of fragmentation and incompleteness across a multitude of sectors attempting to address pressing social issues.

Christian communities globally, and in the face of widely varying situations, have the capability to 'analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unaltered words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church' (OA 4).¹²⁵ This is both a directive and an opportunity for dialogue, participation, consensus building and for identifying needs from the perspectives of those most directly affected by social injustice.

The Catholic Non-Governmental Organisation (CNGO) as partner in the ecclesial and sociological functions of the Church's social mission has a vital role to play throughout this process. There is a serious deficit in the present world order in terms of the ability to deal with a range of issues, including health and disease, migration, workers rights, the environment and climate change and the pressing issue of gender equality. Much of the work in addressing these concerns falls on the shoulders of many non-state actors. In this context, the institutional Church is challenged to conceive of its moral place in promoting an international common good, and the CNGO has a critical role to play in this regard.

As the Church's social tradition develops into the future it will require a courageous reading of 'the signs of the times.' John A Coleman, in his commentary on *The Future of Catholic Social Thought*, suggests 'a tradition of social thought is challenged to translate this address beyond large generalities couched in anthropological assumptions, into policy and middle-axioms to guide policy studies, advocacy and

¹²⁵ Pope Paul VI, *Octogesima adveniens* (On the Eightieth Anniversary of *Rerum novarum*) (Vatican: Libreria Editrice Vaticana, 1971), no. 4. <http://www.vatican.va>. (accessed, 09/2008).

social choices.’¹²⁶ The CNGOs, as partners in the ecclesial functions of the Church and at the frontiers of its social mission would seem, at least on the surface, ideally positioned to assume this task.

Chapter 2 profiles the Catholic Non-Governmental Organisation in the context of the Church’s extensive mobilising for justice networks and its position in the global Non-Governmental Organisation (NGO) development scene. The CNGOs play a key role in facilitating a dynamic and interactive relationship between Catholic social teaching and a Christian theological *praxis*. While its primary function is to play a key role in tackling the root causes of poverty, in advocating for policy change and in raising awareness on development issues at national and international levels, it also has a theological function to make this body of teaching a living organism in the Church’s social mission. A central dimension of the argument pursued in this dissertation is that the CNGOs should be contributing to the construction of a Christian social ethic. The forthcoming chapter considers the role and remit of the CNGO and examines the relationship between its ecclesial and social functions.

¹²⁶ John A. Coleman, “The Future of Catholic Social Thought,” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 535.

CHAPTER 2: CATHOLIC NON-GOVERNMENTAL ORGANISATION (CNGO)

2.1 Introduction

Over the past 30 years Non-Governmental Organisations (NGOs) have become increasingly active in international discourse and decision-making about issues of global concern. In the political arena, the United Nations Charter, Article 71 accommodates the formal arrangements for consultation with NGOs.¹²⁷ This facilitates the emergence of a transnational process, whereby citizens can now express their concerns beyond the interests and boundaries of individual states. International NGOs have a considerable lineage in global development. Key examples include the International Council of Women (*Conseil International des Femmes*) which was founded in 1888,¹²⁸ the International Federation of Red Cross and Red Crescent Societies (IFRC) which came into existence in 1919,¹²⁹ and in the religious context, *Caritas* was founded as a local organisation in Freiburg, Germany, in 1897. In 1951 the first constitutive general assembly of *Caritas International* took place, with founding *Caritas* members coming from over 13 national organisations. Today, operating out of

¹²⁷ Anna-Karin Lindblom, *Non-Governmental Organisations in International Law* (Cambridge: Cambridge University Press, 2005), 448-450.

¹²⁸ The ICW-CIF is a mainstream NGO and its thrust is mainly informative and educational. It was founded in 1888 in Washington and was the first women's NGO worldwide. Its principal objectives are promotion of equal rights and responsibilities for both women and men, recognition and respect for human rights, support of all efforts to achieve peace through negotiation, arbitration and conciliation, integration of women in development and decision making bodies. The ICW-CIF enjoys General Consultative Status at ECOSOC and with other organisms of the UN and works to meet the needs of women today through cooperation at all levels.' <http://www.unido.org>. (accessed, 02/2012).

¹²⁹ The International Federation of Red Cross and Red Crescent Societies (IFRC) was founded in 1919 in Paris, in the aftermath of World War I. The war had shown a need for close co-operation between Red Cross Societies, which, through their humanitarian activities on behalf of prisoners of war and combatants, had attracted millions of volunteers and built a large body of expertise. A devastated Europe could not afford to lose such a resource. It was Henry Davison, president of the American Red Cross War Committee, who proposed forming a federation of these National Societies. An international medical conference initiated by Davison resulted in the birth of the League of Red Cross Societies, which was renamed in October 1983 to the League of Red Cross and Red Crescent Societies, and then in November 1991 to become the International Federation of Red Cross and Red Crescent Societies. The first objective of the IFRC was to improve the health of people in countries that had suffered greatly during the four years of war. Its goals were "to strengthen and unite, for health activities, already-existing Red Cross Societies and to promote the creation of new Societies." There were five founding member Societies: Britain, France, Italy, Japan and the United States. This number has grown over the years and there are now 186 recognized National Societies - one in almost every country in the world. <http://www.ifrc.org/en/who-we-are/history>. (accessed, 02/2012).

its headquarters in the Vatican City, *Caritas Internationalis* is a Confederation of 165 Catholic humanitarian relief, development and social service organisations working in 200 countries and territories.¹³⁰

Throughout the 20th century, these organisations have grown exponentially to become formidable and well organised civic participants in the processes of governance. Julia Berger's research into Non-Governmental Organisations, (2003),¹³¹ outlines the social and political context in which international NGOs have provided a moral check on markets and remained watchful over the democratic integrity of the state.¹³² Since the 1980's, a number of factors have emerged which heighten an urgent need for a political space in which these international NGOs can collectively focus on development. These include the emergence of newly independent states, the declining capacity of the nation-state due to shifts in economic power,¹³³ and an escalation in intrastate conflicts which place additional burdens on humanitarian interventions already coping with environmental emergencies.

In more recent times, globalisation and rapid economic growth have transformed regions, bringing new opportunities and challenges for governments, communities and individuals. This had led to the requirement for an even greater dynamic among the NGO sector and particularly those working at networking levels. Collaboratively, these NGOs have the capability to address sustainable development as an integrating concept, enabling greater compatibility between social relations and social practices on core development concerns.¹³⁴ A good example of NGO networking capabilities is in the area of global environmental deterioration.¹³⁵ Yue-man Yeung's research into *Globalization and Networked Societies* notes the impact of environmental NGOs engaged in research, lobbying, public education and protest activities in influencing eco-politics at local, national and international levels. Many of these environmental NGOs are relatively young in origin compared with the NGOs already mentioned,

¹³⁰ *Caritas Internationalis*: History. <http://www.caritas.org/about/history>. (accessed, 03/2012).

¹³¹ Julia Berger, "Religious Nongovernmental Organizations: An Exploratory Analysis," in *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 14, no. 1 (2003): 15-39. <http://www.springerlink.com/content/r45n25u248w88522> (accessed, 03/2012.).

¹³² *Ibid.*, 18.

¹³³ Raimo Vayrynen, "Sovereignty, Globalization and Transnational Social Movements," in *International Relations of Asia-Pacific* 1, no.2 (2001): 227. <http://services.oxfordjournals.org.elib.tcd.ie>. (accessed, 02/2012).

¹³⁴ Anthony Payne & Nicola Phillips, *Development* (Cambridge, Malden: Polity Press, 2010), 136-7.

¹³⁵ Yue-man Yeung, *Globalization and Networked Societies: Urban-Regional Change in Pacific Asia* (Honolulu: University of Hawai'i Press, 2000), 207.

however, their outreach capability is considerable. The Greenpeace movement was formed in 1972 as a small group in Canada and it now has affiliates in twenty-four countries and Antarctica. Friends of the Earth also founded in 1972, has members in thirty-three countries. Green Power, another environmental NGO formed in 1987, is progressively educating the public and public leaders on green issues.¹³⁶

The impact of the NGO sector is considerable and plays a critical role in bringing together a number of key ingredients for social change, including popular mobilisation at grassroots level, wider political support at national and international levels for important causes and income generation where resources are scarce or non-existent. In contrast to the public sector, NGOs, at least theoretically, are based on principles of voluntarism and local participation rather than on top-down control. They are task-oriented and their members dedicated to achieving social or development goals as ends rather than as means to achieving political control.¹³⁷ Moreover, NGOs are often credited with great sensitivity to people's livelihoods as well as technical expertise within specialised fields in development.¹³⁸

Religious or 'faith-based' organisations (FBOs) are an increasingly important sub-category within this group.¹³⁹ A key finding in Julia Berger's research suggests that academic studies have predominantly categorised NGOs on the basis of their geographical location in development and on their representation capability at local, regional and international levels. Moreover, NGOs tend also to be categorised according to specialisations, including women's issues, health care, environmental destruction, education and conflict resolution. Berger contends that this narrow framework omits of an increasingly large contingent of NGOs which may be identified on religious terms. While the majority of FBOs operate within the same legal and political frameworks of secular civil society, their mission and operations are guided by religious values which accord a special significance to the Divine and the sacredness of human life.¹⁴⁰

¹³⁶ Ibid., 207-8.

¹³⁷ Federal Emergency Management Agency (FEMA). <http://www.fema.gov/emergency/nims/Glossary.shtm>. (accessed, 03/2012).

¹³⁸ Anthony L. Hall, James Midgley, *Social Policy for Development* (London: Sage Publications, 2004), 15-6.

¹³⁹ Ibid., 15.

¹⁴⁰ Julia Berger, "Religious Nongovernmental Organizations: An Exploratory Analysis," in *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 14, no. 1 (2003), 19. <http://www.springerlink.com/content/r45n25u248w88522> (accessed, 03/2012.).

In a way similar to Julia Berger, Dorothea Hilhorst, in *The Real World of NGOs: Discourse, Diversity and Development*, provides a detailed overview on several studies commissioned in the 1990's which focused on regimes of development discourse that 'identify appropriate and legitimate ways of practising development as well as speaking and thinking about it.'¹⁴¹

Hilhorst's study also highlights this tendency within development literature to classify NGOs within a single discursive framework. Hilhorst also contends that this narrow understanding 'leaves little room to take into account that development organisations may be inspired by alternative ideological or religious frameworks.'¹⁴²

Development focuses, to a large degree, on a body of practices centred on planned development interventions. As a result of this, Hilhorst claims these 'works on development discourse may explain the rise of NGOs, but tell us little about their practical workings.'¹⁴³ This comment is intuitive and particularly relevant to the operational stratagem of the faith-based NGO. Moreover, it would support the notion that the FBO, while adopting the language and practices of development, is distinctive in terms of its religious identity and mission.

2.2 CNGO: Evolution in the Context of the Church's Social Mission

The Catholic Church has, throughout its history, played a significant role in human development. Just as NGOs represent specific constituencies, FBOs have strong ties to congregations, denominations, spiritual orientations, and in the case of CNGOs, a particular religious affiliation. Across the globe many thousands of agencies, staff and volunteers make-up the network of the Church's social mission. Despite the inevitable variety of people who make this social mission a reality there are certain characteristics that distinguish the CNGO from other charitable sectors within and without the Church.

The contemporary work of CNGOs worldwide continues a long legacy in the Church of care for persons suffering the effects of poverty, for individuals and groups marginalised in society, and for persons who are hungry, homeless, sick and imprisoned. Responding to their needs is a special responsibility that is rooted in the

¹⁴¹ Dorothea Hilhorst, *The Real World of NGOs: Discourse, Diversity and Development* (London, New York: 2003, Zed Books Ltd.), 8.

¹⁴² *Ibid.*, 9.

¹⁴³ *Ibid.*

Hebrew Scriptures and more radically understood in the teachings and example of Christ. This charitable endeavour has been an integral part of the Catholic Church since its foundation.

The evolution of the CNGO in the social mission of the Church is intimately connected to Catholic social teaching, in which its central tenets of human sanctity and dignity underpin values that shape advocacy for justice within these organisations. In the course of this developing social tradition, the CNGO has been an important vehicle in bringing this teaching into contact with practical objectives in human development. This has been made possible, due in no small part, to a long legacy of established Catholic care, largely institutionalised in the great missionary activities undertaken by religious and laity in the service of humanity.

Religious congregations have established hospitals, schools, centres for the elderly, hospice care and many other centres dedicated to providing social services around the world.¹⁴⁴ Associations of the laity have also provided much needed support to communities nationally and internationally, through a diversity of organisations dedicated to specialised human needs, including St. Vincent de Paul (1833), the International Military Apostolate (*Apostolat Militaire International*) (AMI) (1965), and the International Forum of Catholic Action (IFCA) (1991). At the level of international diplomacy and with strong ties to the CNGOs, the International Catholic Centre for Co-operation with UNESCO *Centre Catholique International de Coopération avec l'UNESCO* (CCIC) (1947), and the International Catholic Movement for Intellectual and Cultural Affairs (ICMICA-Pax Romana) (1947),¹⁴⁵ all provide much needed support to a diversity of Church organisms pursuing similar goals in Church mission. While all of these movements have received the “official recognition and explicit approval” of the Holy See,¹⁴⁶ and exist ‘to meet particular needs of the Church in their time and also to cooperate in her essential and permanent mission,’¹⁴⁷ they all fulfil different roles within this social mission. As a result, and due to the variety of *carisms*

¹⁴⁴ Catholic Charities USA: 10 Ways Catholic Charities are Catholic. <http://www.catholiccharitiesusa.org>. (accessed, 02/2012).

¹⁴⁵ Pontifical Council for the Laity, *International Associations of the Faithful*, Directory (Libreria Editrice Vaticana, last updated 2006). (accessed, 05/2010).

¹⁴⁶ Ibid.

¹⁴⁷ Ibid.

in the life of the Church and within its social mission, these associations also differ in terms of ecclesiastical legal status and statutes in the Church.¹⁴⁸

The CNGO is a vital contributor in the pursuit of authentic development. As a carrier of official Catholic social teaching, it is both a partner in the sociological and ecclesial functions of the Church and is a visible witness to the gospel message in the world. Unlike secular NGOs, many of which are relatively new to development, CNGOs may represent new incarnations of previously established missionary movements and activities in many of the countries that they serve. From a resource perspective, the CNGO has a distinct advantage over its secular counterpart. While secular NGOs must build their resources and networks from the ground up, CNGOs have access to an extensive social and resource network by virtue of the long-standing presence of religious establishments and communities around the globe.¹⁴⁹ In many cases, being a Catholic organisation lends greater stability to organisational efforts in development, due to already established Church infrastructures in developing countries which provide channels of information and of resource distribution in the absence of state-sponsored alternatives. While virtually all of the Church's charitable sectors, religious and laity, share a common vision on poverty eradication and are strongly social justice focused, this is far from being a unified and a collaborative venture throughout the Church's social mission.¹⁵⁰ This will be addressed more fully in Chapter 7.

Today, there are many organisations and associations in the Church that are transnational, including religious congregations and professional and other types of associations.¹⁵¹ Individually they have made great strides in the works of charity and justice to alleviate suffering and poverty in the lives of many. Their strength, however,

¹⁴⁸ Ibid.

¹⁴⁹ Julia Berger, "Religious Nongovernmental Organizations: An Exploratory Analysis," in *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 14, no. 1 (2003), 20. <http://www.springerlink.com/content/r45n25u248w88522> (accessed, 03/2012.).

¹⁵⁰ Jesuit Commons: Connecting people and ideas to communities in need: 'Jesuits and their lay colleagues are blessed with an extraordinary education and social service network spanning over 100 countries. More than a thousand schools and universities count millions of students, graduates, or faculty; and countless others work and pray in Jesuit refugee agencies, justice institutes, parishes, development NGOs, and retreat houses. Imagine the power that would be unleashed if this millions-strong network could jointly innovate projects, launch global advocacy or prayer campaigns, share teaching materials, or mount research efforts.' <http://jesuitcommons.org>. (accessed, 02/2012).

¹⁵¹ Nina M. Ramirez, "Charity and Justice in the Relations among Nations: The role of Civil Society Focused on the Church," in *Charity and Justice in the Relations among Peoples and Nations, the proceedings of the Plenary Session, 27 April – 1 May 2007*, (eds.) Mary Ann Glendon, Juan José Llach, Marcelo Sánchez Sorondo (Vatican City: The Pontifical Academy of Social Sciences, 2007), 106.

lies not in their individual efforts but in their ability to network, and to connect to higher-levels of decision-making, and to share information on the global platform. The CNGOs are at the forefront of this activity.

For the purposes of this research, one of the primary tasks in the attempt to examine the contribution of CNGOs to the construction of a social ethic is to identify a number of organisations that are representative of the CNGO sector as a whole. *Caritas Internationalis*, with its long history in Church social mission and detailed criterion governing consultative relationships with various *Caritas* members and Church hierarchy, provides an effective filter mechanism through which a representative sample can be obtained.

The CNGOs, *Coopération Internationale pour le Développement et la Solidarité* (CIDSE), a co-ordinating body for Catholic aid agencies and a coalition of 16 CNGOs in Europe and North America (Headquarters in Brussels), the Catholic Agency For Overseas Development (CAFOD) in England and Wales and Trócaire, in Ireland, have been identified as meeting the necessary criterion for this research and which is governed by a number of factors. These CNGOs came into being in the aftermath of Vatican Council II, in the period 1965 to 1985, and are emblematic of a Church eager to take a leading role in advancing an integral human development.

The CIDSE, CAFOD and Trócaire frameworks for development are progressive in their treatment of sociological issues at national and international levels and broadly cover similar interventions on key human development concerns. Their close ties to respective Catholic Bishops' Conferences enable a closer examination of ecclesial relationships in the course of studying their efforts in pursuing Christian ethical perspectives in development. These CNGOs are a visible sign of Church social mission in action and are the most dynamic religious structures in civil society. They are capable of marshalling an impressive amount of resources and their potential to influence a Christian ethical perspective in development is largely undervalued, underdeveloped and insufficiently resourced in the Church.

These CNGOs are identified from a larger pool of Catholic charitable agencies associated with *caritas* in the Church and are linked administratively and operationally to *Caritas Internationalis* which is referred to throughout this thesis.

2.3 CNGO Profiles: CIDSE, CAFOD and Trócaire

The newly created role of lay pastoral workers¹⁵² which emerged in ecclesiastical circles in the period briefly before and shortly after Vatican II facilitated an increasing awareness by bishops and lay faithful of their responsibility for global justice. In the European context, the bishops of various countries had historically appealed to the Catholic faithful, especially during Lent, for diocesan collections in order to assist developing countries. This led to the creation of national development organisations at the request of Bishops. The Second Vatican Council greatly facilitated this process through its social teachings, in particular, through the Pastoral Constitution on the Church in the Modern World - *Gaudium et spes* and the Encyclical Letter, *Populorum progressio*.

Arising out of this context, national CNGOs in a move to better co-ordinate their efforts and in close relation with their respective Bishops' Conferences, sought to establish an international working group for socio-economic development. This resulted in the official creation of CIDSE (1967) as a legal body - therein defined as, "a permanent working group of Episcopal Organisations for international co-operation".¹⁵³ Trócaire (1973)¹⁵⁴ and CAFOD (1982)¹⁵⁵ were created by their respective Episcopal Conference to provide an official channel through which the Catholic faithful could effectively express, on an ongoing basis, their concern for and commitment to the needs of developing countries.

The CNGO founding documents are a key ingredient in understanding the nature and scope of the activities of these organisations, as well as their relationships to ecclesiastical authorities and entities within and outside the Church.¹⁵⁶ CIDSE, Trócaire and CAFOD founding documents shed some light on their theological identity and status, with varying degrees of emphasis on the theological underpinnings which clarify their position in the Church's social mission.

¹⁵² Henk Witte, "The Local Bishop and lay Pastoral Workers a newly created function in the Church and its impact on Episcopal Collegiality," in *The Jurist* 69 (2009): 84. <http://heinonlin.org>. (accessed, 05/2011).

¹⁵³ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 1.

¹⁵⁴ Trócaire, *Deed of Trust* (Dublin: October, 2010), 5.

¹⁵⁵ CAFOD, *Conformed Copy of Trust Deed* (London: October, 2009), 1.

¹⁵⁶ Correspondence with Professor James Conn SJ of the Gregorian Canon Law Faculty, Rome, June, 2011.

CIDSE has undertaken an examination of its statutes in recent years, presenting an in-depth account of its theological identity and status within the Church. Trócaire has undertaken a similar examination of its founding document, drawing on recent Catholic social doctrine (*Caritas in veritate*) to present a theological underpinning to its mission in the Church. CAFOD's founding document attends to its civil obligations in great detail, attention to its theological identity and status in the mission of the Church, although clear in terms of its relationship to episcopal authority, is less well developed.

From its beginnings, CIDSE's status as a permanent working group of Episcopal Organisations for international co-operation was given approval by the Holy See (Letter from the Secretariat of State, dated 6 December, 1965).¹⁵⁷ 'CIDSE's peculiar status is fundamentally legitimised by the fact that each member organisation, recognised by its respective national Bishop's Conference, maintains its entire autonomy of action in its own activities.'¹⁵⁸ In 2008, CIDSE requested the status of an alliance without juridical personality under Canon Law from the Holy See. This statute was recognised by the Secretariat of State in Letter N.47.323 of the Secretariat of State Substitute, dated 12 January, 2009.¹⁵⁹ CIDSE's identity, thereafter, is that of an alliance, whose overall objective is to create an effective co-operation among its member organisations, leading to common agreement on joint action.¹⁶⁰

In the Irish context, the Irish Episcopal Conference at a meeting held on 6th March, 1972, thought it appropriate that the Church in Ireland should play its part in the charitable work of the universal Church. A decision to establish a Trust, to 'effectively express the concern of the Church in Ireland for any form of human need, but particularly for the needs and problems of under-developed communities,¹⁶¹ was approved and the Trust was launched on 2nd February 1973. Accompanying the launch, a pastoral letter entitled, "The Bishops of Ireland on Development" proclaimed that the Trust would be called Trócaire (meaning compassion or mercy).¹⁶²

Pursuant to the decisions of the Episcopal Conference, Trócaire's identity and status was established by Deed of Trust dated, 18th December, 1973. In June 2001 a

¹⁵⁷ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 1.

¹⁵⁸ Ibid.

¹⁵⁹ Ibid.

¹⁶⁰ Ibid.

¹⁶¹ Trócaire, *Deed of Trust* (Dublin: October, 2010), 5.

¹⁶² Ibid.

review of the 1973 Trust Deed was undertaken, thereafter called the “2001 Trust Deed”, taking into consideration the changes in the Church and society since its foundation.¹⁶³ This thereby ensured that the 2001 Trust Deed continues to be relevant in this changed context by remaining faithful to the original mandate prescribed for Trócaire since its foundation. In October, 2010, following a review of governance structures in Trócaire, in light of the enactment of the Charities Act 2009 and reflecting best practices in corporate governance, the Episcopal Conference adopted a revised Deed in substitution for the 2001 Trust Deed.¹⁶⁴ The Deed of Trust came into force on 19 October, 2010.

In 1982 the Catholic Bishops’ Conference of England and Wales approved, by Trust Deed, the establishment of the “Catholic Fund For Overseas Development (CAFOD) New Fund”. By a Deed of Variation, dated 30 September, 1983, the charity’s name was changed to “Catholic Fund for Overseas Development”.¹⁶⁵ A subsequent Deed of Variation, dated 11 October, 2000, changed the charity’s name to its current form, “Catholic Agency For Overseas Development”.¹⁶⁶ A conformed Trust Deed taking into account insertions (administrative) by Deed of Variation, dated 12 March, 2009, is currently in operation.

These CNGOs share common objectives, are founded at a similar time, based on expressions of common principles. They also share similar relationships with respective Bishops’ Conferences and, therefore, provide a reasonably coherent framework in which to pursue similar objectives in development.

2.4 CNGO: Evolution in the Context of the Institutional Church

In classical social doctrine, understood within modern society before the Second Vatican Council, the social question was considered crucial. Moreover, with the onset of a new era of modernity, post 1960, new social issues emerged. The developing world in particular, became the focus of a ‘first development decade’.¹⁶⁷ New global concerns became the focus of political, economic and social attention, including disarmament,

¹⁶³ Ibid., 6.

¹⁶⁴ Ibid.

¹⁶⁵ CAFOD, *Conformed Copy of Trust Deed* (London: October, 2009), 1.

¹⁶⁶ Ibid

¹⁶⁷ Staf Hellemans, “Is there a future for Catholic Social Teaching after the Waning of Ultramontane Mass Catholicism?” in *Catholic Social Thought: Twilight or Renaissance?* (eds.) Jonathan Boswell, Francis P. McHugh, Johan Verstraeten (Leuven: Leuven University Press, 2000), 25.

feminism and ecology, a global world order and the onslaught of a mass consumer society. The Catholic Church true to its historical and social tradition also addressed these issues, but as Staff Hellemans notes, it did so ‘selectively in the light of its understanding of its own role’ in the world.¹⁶⁸

The Church, at this time, was a formidable voice on the global platform on such issues as world peace and world development. The Encyclicals *Mater et magistra* (1961), *Pacem in terris* (1963), *Gaudium et spes* (1965) and *Populorum progressio* (1967) are testament to a Church eager to provide leadership and guidance on these global social concerns.

It could be stated, that these global concerns provided the impetus for the Catholic Church to emerge from a here-to-fore Western, Italian-based institution to a genuine world Church.¹⁶⁹ This world-wide focus undoubtedly had its roots in the multi-national and multi-participatory forum of Vatican Council II. In addition, and in response to the Church’s call to discern the ‘signs of the times’ (GS 4),¹⁷⁰ new social actors emerged within the Catholic community, eager to engage with this refreshing and enthusiastic plea for greater participation in fostering a global commitment to integral human development. Likewise, *Christus dominus* (1965) encouraged collaboration across sectors within society and as a further aid to this process, social and religious research was ‘strongly recommended’ (CD 17).¹⁷¹ The Decree also addressed the role of bishops and Bishops’ Conferences and their relationship to the laity. Stating that:

In exercising this ministry they should ensure that the faithful are duly involved in church affairs; they should recognize their right and duty to play their part in building up the mystical body of Christ (CD 16).¹⁷²

This was widely regarded as a crucial development in encouraging greater collaboration between the hierarchy and laity at local Church level.

Furthermore, it noted that:

¹⁶⁸ Ibid.

¹⁶⁹ Ibid.

¹⁷⁰ Austin Flannery, (ed.) “Gaudium et spes,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 4.

¹⁷¹ Austin Flannery, (ed.) “Christus dominus,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 17.

¹⁷² Ibid., no. 16.

Care should be taken to remind the faithful of their obligation to promote the apostolate according to their state of life and ability, and they should be urged to participate in or assist the various works of the lay apostolate, especially Catholic Action (CD17).¹⁷³

The culminating effect of this drive toward inclusiveness and collaboration led to the growing presence of lay Catholics on Church commissions and committees.

However, subsequent research into the relationship between episcopal authority and laity in the exercise of collegiality in Church affairs indicates tensions in its practical application. In his essay, *The Local Bishop and Lay Pastoral Workers a Newly Created Function in the Church and its Impact on Episcopal Collegiality*, Henk Witte discusses some of the ongoing problems within the Church. Witte notes that in the aftermath of Vatican II the newly created function of lay pastoral worker reflected the changed theological and canonical position of the laity in the Church. However, questions of how to gauge the theological status of this new function, how to determine its relationship with the community and with ordained ministry (bishop, priests, deacons) and how to describe its tasks have been answered in different ways. Even in contemporary times, a continuity of policy at diocese level is not guaranteed. Witte comments that:

A new bishop could easily change the hitherto open policy of his predecessor. Different policies on the function of the lay pastoral workers created tensions and disagreements between local bishops, which hampered and even immobilized cooperation in the episcopal conference for years at a time.¹⁷⁴

In contrast to these difficulties experienced at diocesan level, although having a direct impact on it, Pope Paul VI's encyclical *Populorum progressio* inspired a global Christian response to action for a more just world. In a co-ordinated Church effort to address global injustices, on January 6th 1967, Pope Paul VI established the Pontifical Commission *Justitia et pax*.¹⁷⁵ The primary role of the Pontifical Commission was 'to stimulate the Catholic Community to foster progress in needy regions and social justice

¹⁷³ Ibid., no. 17.

¹⁷⁴ Henk Witte, "The Local Bishop and lay Pastoral Workers a Newly Created Function in the Church and its Impact on Episcopal Collegiality," in *The Jurist* 69, no. 1 (2009): 85. <http://heinonline.org>. (accessed, 05/2011).

¹⁷⁵ Pontifical Council for Justice and Peace. <http://www.justpax.va>. (accessed, 09/2008).

on the international scene' (GS 90).¹⁷⁶ *Populorum progressio* stated of the new body that, 'its name, which is also its programme, is Justice and Peace' (PP 5).¹⁷⁷

Gaudium et spes and *Populorum progressio* are regarded as foundational texts and as points of reference for the Commission and, as this study indicates (Chapter 7), are pivotal also to the CNGO's understanding of its theological status and mandate as a Catholic agency in the Church's social mission.

During the pontificate of Pope John Paul II, and in the aftermath of the Apostolic Constitution, *Pastor Bonus* (1988), a reorganisation occurred in the Roman Curia. Pope John Paul II changed the name of the Pontifical Commission *Iustitia et Pax* to Pontifical Council for Justice and Peace and reconfirmed the general lines of its work.¹⁷⁸

Fostering relations with international Catholic organisations and other bodies, Catholic or not, is central to the objectives and mandate of this body. Collaboration, dialogue and relations with those committed to the promotion of justice and peace in the world remains the central focus. As an organ of the Holy See and a body of the universal Church, the vast network afforded to the CNGOs through the Pontifical Council for Justice and Peace cannot be underestimated. At the organisational level this network includes Episcopal Conferences, Church bodies at the national level, national Justice and Peace Commissions (Commissions for Social Questions), movements for the defense of human rights and movements for the promotion of peace and development. At the level of academic and intellectual endeavours, the advice of professors of Church social teaching is sought. However, there is an evident preference for contributions from the Pontifical Universities in Rome and from the Pontifical Academy for Social Sciences. Of particular importance is the enriching contact with other churches and religions which enables this work to be done from an ecumenical perspective and in collaboration with the World Council of Churches.

A vital part of this collaborative network is the potential it creates for dialogue between the Pontifical Council and secular organisations in areas of common concern on development issues. At the international level, the Pontifical Council, in collaboration with the Secretariat of State, has frequent contacts with the United Nations and its specialised agencies. Regional organisations, including the Council of Europe

¹⁷⁶ Austin Flannery, (ed.) "Gaudium et spes," in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 90.

¹⁷⁷ Pope Paul VI, *Populorum progressio* (On the Development of Peoples) (Dublin: The Catholic Truth Society of Ireland, Inc., 1967), no. 5.

¹⁷⁸ Pontifical Council for Justice and Peace. <http://www.justpax.va>. (accessed, 09/2008).

and the European Union, are part of a vital network in which the Church may pursue its aims and can collaborate on major issues of development, human rights, international trade and the environment, among others.

The presence of many CNGOs on the global stage has its origins, to a large extent, in what Bradford Hinze calls ‘the reform of key practices necessary for building a dialogical church.’¹⁷⁹ Vatican II laid the groundwork for a dialogical approach to the church’s internal and external relations. However, success would depend on collegiality and collaboration among various ecclesial entities in the Church and particularly between the bishops and the laity.¹⁸⁰ Although open communication, shared responsibility and consultation were encouraged, and although there was a desire to create structures of participation within the Church, this had no canonical bearing on the exercise of hierarchical authority in governance and teaching. This was also exacerbated by the Church’s limited practical experience of consultation and collaboration throughout its structures.¹⁸¹

Thus, the CNGO, although enjoying relative freedom in the exercise of its sociological function as a Catholic agency, remains very much dependent on intra-collaboration within the Church to negotiate its position as a valued partner in Catholic social mission in and through its engagement with the practical objectives of Catholic action.

2.5 CNGO: Catholic Social Mission and Identity

- CNGO Catholic Social Mission

The social missions of CIDSE, CAFOD and Trócaire’s are rooted in the teachings of the Gospel. Within this mission, Catholic social teaching provides the platform from which these organisations find the theological and sociological basis for their work. Inspired and guided by the Gospel Word, the CNGO mission evolves within a shared *praxis* which evokes the hopes of Vatican II with the intention of developing Catholic

¹⁷⁹ Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, London: Continuum International Publishing Group Inc., 2006), 4.

¹⁸⁰ Ibid.

¹⁸¹ Ibid.

perspectives on authentic human development. There are predominant themes and principles which are common to these CNGO in their social missions.¹⁸²

Upholding the unique and sacred vocation of the laity is considered a priority for the CNGOs, although not adequately expressed in their founding documents. The desire to dialogue with people of all faiths, people of good will and reading the 'signs of the times' in social movements is also reflected in the organisations' attempts at bringing to bear this teaching on development issues. In addition, making an 'option for the poor' a central commitment to changing unjust and oppressive power relations is pivotal to their overall aim of reducing poverty and having a just and sustainable world for all.

As Catholic agencies, being a prophetic Church presence in the work of global solidarity is central to their advocacy campaigns. Additionally, the CNGO efforts to address the root causes of poverty, including oppression and inequality, enables change through socially and culturally sensitive development programmes which help to build sustainable livelihoods. In addition to these commonalities, their social mission is also constantly challenged by their efforts to tackle critical issues in development, including HIV and AIDS, promoting gender equality and environmental sustainability. They also share a common objective to include a Christian ethical perspective in development education programmes.

A notable absence from the CNGO mission profiles, both the individual organisations and as they are gathered in the confederation, is the notion of shared input into the development of Catholic social teaching at the level of official pronouncement and publication. Kenneth R. Himes, in the *Introduction to Modern Catholic Social Teaching: Commentaries & Interpretations*, (2005), notes this lack of wider consultation and contribution in the promulgation of Catholic social teaching. He states that:

¹⁸² Data has been taken interactively from the CNGO websites and CIDSE Statutes: Trócaire: <http://www.trocaire.org>; CAFOD: <http://www.cafod.com>; CIDSE: <http://www.cidse.org>. (accessed, 09/2008) and CNGO strategic frameworks for development: Trócaire, *Mobilising for Justice, Trócaire's Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006); CAFOD: *CAFOD Accountability Framework (CAF) 2010*: http://www.cafod.org.uk/content/CAFOD_Accountability_Framework. (accessed, 09/2010); CIDSE, *Strategic Framework 2005 – 2008*: http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 09/2010); CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Mission, Principles and Aims of CIDSE* (Brussels: January 2009).

For the most part, the literature of Catholic Teaching has been written by a small group of people. Officially the authors are popes or bishops, but church leaders have relied upon a small band of ghost-writers, advisors, consultants, and pastoral ministers in the formulation of these documents. Usually, the circle of people involved in the production of a document has been composed mainly of European clerics. To what extent the documents give voice to the actual sentiments and ideals of the wider Catholic population is difficult to assess.¹⁸³

While there is certainly input at the level of working group analysis of development issues within the CNGOs, preliminary research indicates that there is scant documented evidence of actual input by the CNGOs in the promulgation of official Catholic social teaching. The desire for broader consultation on social teaching, while still preserving unity of vision and clarity of purpose, is a genuine challenge for the Church into the future. At present, it is unclear precisely how best to achieve wider participation in shaping the stance the Church will take on social issues. It may be argued, however, that the CNGOs are well positioned to partake of a broader consultation and participation on the drafting of official Catholic social teaching documents, thereby contributing to an enhanced credibility of the Church's public witness on social issues. This is both a challenge and an important area for further examination and research.

- CNGO Catholic Identity

The notion of *identity* is a pressing concern for the CNGO sector in an era of multiple images and stimuli, of diverse communities, religions and languages and endless possibilities for choice in the midst of a changed global context. In contemporary times, there is a desire to express more vividly, the link between the mission undertaken by the CNGO and the faith in which it is rooted. Moreover, the question of identity for these Catholic-inspired NGOs is consistently appearing for discussion at various CNGO conferences and participatory forums.¹⁸⁴

¹⁸³ Kenneth R. Himes, "Introduction," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 3.

¹⁸⁴ CIDSE: 40th Anniversary Celebration of Paul VI's *Populorum Progressio* and the Establishment of CIDSE (Soesterberg, The Netherlands: September 25, 2007). [http://www.cdise.org](http://www.cdise.org;); *Forum of Catholic-Inspired NGOs* (Rome, 30 November – 02 December, 2007). <http://www.caritas.org>; The World Social Forum – Interview with Chico Whitaker (member of the Brazilian Commission for Justice and Peace). <http://www.cidse.org>. (accessed, 09/2008).

Addressing the 40th Anniversary Celebration of Pope Paul VI's *Populorum progressio* and the Establishment of CIDSE, at Soesterberg in The Netherlands, (September 25, 2007), Ethna Reagan's return to origins encapsulates the distinctiveness of the CNGO identity within a multiplicity of agencies concerned with development. She states:

Our mother tongue, as Catholic aid and development agencies, is the gospel inspired, ecclesially shaped and professionally informed language of catholic social teaching, drawing as it does both from the classical philosophical – albeit Western – tradition of justice and from the Biblical language and images of justice.¹⁸⁵

Ethna Reagan also situates the CNGO within the wider context of development:

But we also need to be articulate in other languages of justice: development theory, economics and politics, human rights and ecological concern. The question regarding which language we speak, of what difference the Gospel and catholic social teaching make to the discourse and practice of development work, is part of the larger question about what is specific about Christian ethics.¹⁸⁶

Reagan's observations give voice to a need for deeper analysis and reflection on the theological and sociological functions of the CNGO in the Church's social mission. This should also lead to a greater engagement with the Catholic tradition and Catholic theology in its historical and contemporary developments, as well as requiring them to be conversant in the multi-faceted language of justice and development.¹⁸⁷ Maintaining a Catholic identity into the future will depend upon closer co-operation and collaboration across sectors within the Church, in trying to influence an ethical global development and the broader public with its value system.¹⁸⁸

In examining Christian ethical perspectives in development, Reagan also calls for an examination of the gap that exists between ethical proclamations made by the Church and the actual practice of development on the ground. This is both welcome and necessary on two fronts. Firstly, it has the potential to raise consciousness, as a first

¹⁸⁵ Ethna Reagan, *Stories of Change: Celebrating and Lamenting Populorum Progressio*, Keynote address at the 40th Anniversary Celebration of Paul VI's *Populorum Progressio* and the Establishment of CIDSE (Soesterberg, The Netherlands: September 25, 2007). <http://www.cdise.org>. (accessed, 09/2008).

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

¹⁸⁸ Charles E. Curran, "The Catholic Identity of Catholic Institutions," in *Theological Studies* 58 (1997): 98. *Omnifile Full Text Mega, WilsonWeb*. <http://vnweb.hwwilsonweb.com>. (accessed, 09/2008).

step, in revisiting the underlying question of organisational identity in terms of its catholicity. Secondly, there is the wider, but equally urgent, need to examine the universal claims of Catholic social teaching within the notions of discourse, power and organisation.

In an age of globalisation where the notions of identity and culture have become unclear, the way in which discourse is presented often veils claims to legitimacy or power. This is partly evident at multi-participatory fora in which the Church (particularly at the level of Commissions for Justice and Peace) is invited to participate. An example of such difficulty may be observed in, The World Social Forum.¹⁸⁹

Chico Whitaker (member of the Brazilian Commission for Justice and Peace) in conversation with a CCFD representative speaks about the reluctance of the Presidency of the CNBB (the Bishops' Conference of Brazil) to attend the first World Social Forum.

CCDF Representative: "Has the Church ever told you to distance yourselves from this process or to stop being involved in it?"

Chico Whitaker: "On the contrary. Once again we have made sure that we provide information on a systematic basis and this is something that we have done since the first Forum. At the time I was Secretary of the Commission and attended all the meetings of the Bishops' Commission for Pastoral Care and at each meeting, I provided a progress report on developments within the Forum. It was even agreed that the Presidency of the CNBB (the Bishops' Conference of Brazil) should attend the first Forum. But in the end it lacked the courage to do so."¹⁹⁰

This experience, however, is not unique to Church representation at the hierarchical level. The notion of identity in a globalising world, James Corkery¹⁹¹ states, is made difficult by being, 'completely rooted in God and simultaneously inserted in the world.'¹⁹² While James Corkery is speaking within a distinctly Jesuit forum, (Jesuit Order - *General Congregation 35*), his observation may well resonate with the

¹⁸⁹ The first World Social Forum (WSF) meeting took place in the city of Porto Alegre, Rio Grande do Sul, Brazil, 25th – 30th January, 2001. <http://www.forumsocialmundial.org>. (accessed, 09/2008).

¹⁹⁰ The World Social Forum – Interview with Chico Whitaker (member of the Brazilian Commission for Justice and Peace). <http://www.forumsocialmundial.org>. (accessed, 09/2008).

¹⁹¹ James Corkery, *Identity – A Glance at the New Decree* (General Congregation 35 – *Promotio Iustitiae* 98-99, 2008/1). With kind permission of the Jesuit Order (Ireland).

¹⁹² Ibid.

aspirations expressed by Ethna Reagan on the question of the CNGO's distinctive identity.

Moreover, an additional consideration, not fully explored or developed in theological literature, underpins Catholic identity and concerns the challenge which diversity in unity brings to an authoritative model of Catholicism. James Corkery states:

To go to the frontiers, while remaining at the heart of the Church.....this demands a fruitful living of the tensions that arise between tradition and innovation, between living from what is received and communicating it in new places and ways.¹⁹³

Particularity in the midst of diversity has both advantages and disadvantages, as may be observed in these experiences of being Catholic. On the one hand, Ethna Reagan's reflections are primarily concerned with the CNGO's internal questioning about its identity within the context of being a distinctly Catholic organisation. The official Catholic presence at the World Social Forum, on the other hand, expresses the difficulty of being clearly identified as Catholic, and what precisely that means in a particular context and to certain observers.

The tensions between internal and external anxieties around the notion of a distinctive identity are well expressed by James Corkery. It would seem at the outset, that the notion of a 'distinctive identity' is complex but it is also a pressing concern for the CNGO and requires further reflection and analysis if an authentic and faith filled vision of Catholic action is to be more fully realised.

2.6 CNGO: Relationship with Episcopal Authority

Practices of genuine dialogue play a crucial role in the process of discerning and making decisions at the level of CNGO identity and mission formation. This is particularly true as Bradford Hinze states, when 'the *sensus fidelium* is engaged and activated in collective discernment and decision making in the Church.'¹⁹⁴ The CNGOs place particular emphasis on their relationship with the Catholic Bishops. The role of the Bishops in the formation and foundation of these organisations is clearly expressed

¹⁹³ Ibid.

¹⁹⁴ Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, London: Continuum International Publishing Group Inc., 2006), 257.

in the historical accounts of CNGOs, made available through the publication of various CNGO profiles.

The role of the Irish Catholic Bishops' Conference in the formation of Trócaire is a case in point. Trócaire is connected organisationally to the Roman Catholic Church through the mandate it receives from the Irish Catholic Bishops' Conference and through its hierarchical structure of decision-making.¹⁹⁵ In its 'mandate to serve people,'¹⁹⁶ Trócaire began its life, as 'the Irish Catholic Church's official champion of aid and support to the developing world.'¹⁹⁷ Its development policy is rooted in Catholic social teaching. In the social justice arena, Trócaire offers a medium through which the Church can integrate itself into modern Irish attitudes on development questions. Trócaire approaches development strategically from a particular world view. Its strategy is more ethically driven than purely economic in its programme structures. In other words, it seeks global transformation through a liberation struggle from poverty and hunger.¹⁹⁸ It engages this world view through action programmes that focus on the resolution of international conflicts and strategies that centre round the transformation of global values.

CAFOD is also connected organisationally to the Roman Catholic Church through its foundational connection to the Catholic Bishops' Conference of England and Wales. Its founding document attends to its civil obligations in detail and devotes considerable attention to procedural matters concerning Trustee powers and powers of decision-making at the hierarchical Church level. CAFOD's founding document also attends to its theological and sociological functions in social mission and outlines the broad area of its development remit. These include the relief of poverty, the advancement of education, advancement of the Christian religion, the relief and prevention of sickness, disease and physical or mental disability, and such other charitable purposes anywhere in the world as are for the benefit of the United Kingdom Community.¹⁹⁹

The role of Catholic Bishops in the formation of CIDSE is also noteworthy. CIDSE's origin stemmed from the aspirations expressed at Vatican II, for 'a sense of

¹⁹⁵ Trócaire, *Report of the Trustees*. <http://www.trocaire.org/whatwedo/annual-report>. (update: 01/2012).

¹⁹⁶ Trócaire, *On the Journey Towards a Just World: Trócaire at a 25 Year Landmark* (Dublin: Trócaire, 1998), 4.

¹⁹⁷ Ibid.

¹⁹⁸ Liberation struggle is not to be confused with Liberation Theology and its struggle for justice through a strong political activism. For a detailed analysis see: Leonardo Boff, "Globalization and Poverty," in *Ecology & Liberation: A New Paradigm* (Maryknoll, N.Y.: Orbis Books, 1995).

¹⁹⁹ CAFOD, *Conformed Copy of Trust Deed* (London: October, 2009), 2.

fraternity favourable to international co-operation and a spiritual concern for rediscovering the Lenten meaning of true sharing beyond mere alms giving.²⁰⁰ Cardinals Frings, Alfrink and Suenens were the driving forces in the formation of CIDSE as an international working group for socio-economic development.²⁰¹ Their primary aim was to 'co-ordinate the work of national Catholic development organisations and thus provide more effective aid to the South.'²⁰²

Of particular importance on the global development scene, is *Caritas Internationalis*. With over 165 *Caritas* members working in 200 countries and territories, the Confederation is one of the largest Catholic humanitarian networks in the world. The *Caritas* history stretches back to the late 19th century and steadily progressed in response to key socio-economic and political events throughout the 20th century. In 1957, the Confederation changed its name from *Caritas* to *Caritas Internationalis* to reflect its worldwide status and received Canonical legal status from John Paul II on September 16th, 2004.²⁰³ *Caritas Internationalis* offers a comprehensive view of the relationship between the CNGO and the hierarchical Church. The following excerpt from Pope John Paul II's letter to grant public canonical legal status to *Caritas Internationalis* provides a good insight into this relationship. His letter states:

Due to the special bond between *Caritas Internationalis* and the Apostolic See, the list of candidates for the offices of President and Secretary General of the Confederation should be submitted for approval by the Pope, before being officially proposed for a final vote by the General Assembly. Furthermore, the Holy See, having obtained appropriate advice, shall appoint an Ecclesiastical Advisor who has the right to participate in the activities of the institutional bodies.

Pursuant to the Apostolic Constitution *Pastor Bonus* (see art. 146 § 2), I hereby entrust responsibility for following and accompanying the activities of *Caritas Internationalis*, at both international and regional levels, to the Pontifical Council *Cor Unum*. The Dicastery will thereby be duly informed of the Confederation's initiatives at various levels and shall have the right to participate in the meetings of its bodies, and meetings regarding coordination of the activities promoted by *Caritas Internationalis*. The said Pontifical Council will contribute to keeping alive the ecclesial spirit in the Confederation and, in particular, will make sure that the activities of its members, carried out under international coordination, are executed in collaboration with the local Churches concerned and their pastors. Finally,

²⁰⁰ CIDSE: <http://www.cidse.org/history>. (accessed, 10/2008) ; CIDSE: <http://www.peacebuildingportal.org/index.asp?pgid=9&org=4077> (update: 01/2012).

²⁰¹ CIDSE: <http://www.cidse.org/mandate>. (accessed, 10/2008).

²⁰² CIDSE: <http://www.cidse.org/history>. (accessed, 10/2008).

²⁰³ *Caritas Internationalis*: <http://www.caritas.org/about/CanonicalLegalStatus.html>. (accessed, 10/2008).

Caritas Internationalis shall submit the documents of orientation it intends to issue to the Pontifical Council *Cor Unum* before their publication.

Furthermore, regarding its activities at international level, especially those concerning international organisations and in parts of the world with particular problems, *Caritas Internationalis* shall refer to the Secretariat of State. Regarding specific matters, *Caritas Internationalis* shall also act in collaboration with other Dicasteries of the Roman Curia, in particular with the Pontifical Council for Justice and Peace, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People and the Pontifical Council for Pastoral Care of Health workers, pursuant to their responsibilities as laid down in the Apostolic Constitution, *Pastor Bonus*.²⁰⁴

It would seem that *Caritas Internationalis*' freedom to pursue its social mission on behalf of the Church appears quite constrained by prohibitions listed in the document. An area for concern relates to 'documents of orientation' and the requirement for Vatican approval before dissemination. Richard R. Gaillardetz's reflections on 'an emerging conciliar vision'²⁰⁵ that, in this regard, may indicate a withdrawal of support from the methodological and ecclesial approaches first explored at Vatican II would seem to be the case. Gaillardetz is critical of this approach under the Pontificate of John Paul II, where he states, 'we have seen a series of papal documents and Vatican instruments that reduce the ecclesial processes of the formulation of church doctrine to those tasks proper to the magisterium alone.'²⁰⁶ Citing the 1986 Congregation for the Doctrine of the Faith, *Libertatis conscientia*, Gaillardetz notes, that it specifically stated, 'that it was the task of Christians not to formulate church teaching but only to apply that which is already formulated.'²⁰⁷

In more recent times, Pope Benedict XVI has taken a keen interest in the Church's charitable activity. Pope Benedict XVI's encyclical, *Deus caritas est*, (2006), addressed the subject of the Church's charitable activity from a number of perspectives. The encyclical provides a detailed account of charity and its role in the Church's social mission, in the contexts of its theological roots, development in the tradition and structures of charitable service in the Church today. The distinctiveness of the Church's

²⁰⁴ *Caritas Internationalis*. <http://www.caritas.org/upload/sta/statutesandrules> - 2006 Edition. (accessed, 10/2008).

²⁰⁵ Richard R. Gaillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 84.

²⁰⁶ *Ibid*, 85.

²⁰⁷ *Ibid*.

charitable activity received a focused appraisal and is closely tied to the task of those held responsible for its charitable activities (*DCE* 19-35).²⁰⁸

In the aftermath of the encyclical, and in present times, the Vatican is in the process of re-examining its relationship with *Caritas Internationalis* in terms of: deepening the Confederation's Catholic identity, and giving renewed emphasis to the theological dimension of *caritas*. It is thus proposing that *Caritas Internationalis* should consider developing a closer relationship with the institutional Church and expects a revision of its current statutes to accommodate these new requirements.²⁰⁹

Caritas Internationalis' statutes also reflect the broader area of its remit as an international organisation committed to the Church's vision for authentic human development. Its mission statement attends to this vision and outlines what is required to achieve this. I quote the mission statement in full in order that the complexity of this matter is highlighted. The *Caritas Internationalis* mission statement notes:

A mission statement describes what we need to do to achieve our vision. In particular, it focuses on the role and the identity of the Caritas Confederation. Vision describes the world we wish to achieve. Mission defines our role and contribution to the achievement of the vision. In working towards this vision, the Caritas Confederation seeks to play a leading role in the socio-pastoral mission of the Church through the spreading of solidarity and social justice.

Caritas Internationalis will carry out this mission on behalf of its members by providing a forum for dialogue and exchange among member organisations to share ideas, learn from each other and support each other's efforts. Helping member organisations to build their own capacity in order to serve the poor and marginalised more effectively. We will act as a voice or advocate for the cause of the poor enabling the poor to be their own advocates and facilitate cooperation within and beyond the Caritas Confederation.²¹⁰

Caritas Internationalis is acutely aware of the importance that local *Caritas* members place on working relations with their respective Episcopal Conferences. In many cases, the value of exchange and dialogue with episcopal authority is considered essential in the refinement of Catholic social teaching to address practical social problems in the daily life of local Churches across the globe.

²⁰⁸ Pope Benedict XVI, *Deus caritas est* (Charity in Truth) (Dublin: Veritas, 2006), nos. 19-35.

²⁰⁹ John Thavis, "At Caritas assembly, Vatican to address 'Catholic identity' issue," in *Catholic News Service/U.S. Conference of Catholic Bishops* (May 6, 2011): 1. <http://www.USCatholic.org>. (accessed, 06/2011).

²¹⁰ *Caritas Internationalis*. <http://www.caritas.org/mission>. (accessed, 10/2008; update 01/2012).

Terence McGoldrick, in *Episcopal Conferences Worldwide on Catholic Social Teaching*, notes, '[t]ransformation is a key concept and process which emerges within the often bold and visionary proposal for change countered by the various worldwide Episcopal Conferences.'²¹¹ Similarly, Cardinal Roger Etchegary, speaks of the requirement to, 'invoke new ways to render the gospel more and more present there where the future of humankind and peoples is being played out.'²¹²

The CNGOs are both bold and visionary in proposals for change, understanding the reform process as being driven 'from below' involving both close and often adversarial relations with governments, since governments can be both advocates of reform and grudging accessories to the reform process. Episcopal Conferences at various global levels have the ability, diplomatically and strategically, to bring public attention to pressing issues affecting human development. There is little doubt that the CNGO would be at a distinct disadvantage without their assistance.

The Church hierarchy has a particular advantage when addressing global economic and political issues. It is within their remit to candidly address policies which undermine, marginalise and discriminate against the community which they represent. They often do this under adversarial and difficult circumstances. Nonetheless, speaking out is their most *prophetic* function.

Fellowship in faith is the hallmark of a vibrant Christian community, where faith in action finds its grounding in participation, mediating to its members a transcendent understanding that embodies traditions of virtue, the common good and ultimate meaning for authentic human existence.²¹³ For the CNGO, throughout its structures and in its prophetic message to world, this is equally true. Envisaging the CNGO within this landscape, mirrors the great possibility of making the Gospel a living breathing and authentic reality into which participants are invited through a shared fellowship in Christ. A co-ordinated Church effort is required to realise these ideals. It is, therefore, essential that the relationship between the CNGO and the episcopal authority be one of

²¹¹ Terence McGoldrick, "Episcopal Conferences Worldwide on Catholic Social Teaching," in *Theological Studies* 59 (1988): 22-50. *Omnifile Full Text Mega*, WilsonWeb. <http://vnweb.hwwilsonweb.com>. (accessed, 09/2010).

²¹² *Ibid.*

²¹³ Ethna Reagan, *Stories of Change: Celebrating and Lamenting Populorum Progressio*, Keynote address at the 40th Anniversary Celebration of Paul VI's *Populorum Progressio* and the Establishment of CIDSE (Soesterberg, The Netherlands: September 25, 2007). <http://www.cdise.org>. (accessed, 09/2008).

co-operation, collaboration and consultation and driven by a common agenda in addressing the structural causes of persistent injustices in the world.

2.7 CNGO: Evolution in the Context of Authentic Development

Globalisation processes are clearly having an impact on civil societies and NGOs at national and international levels. The Hauser Centre for Non-profit Organizations and the Kennedy School of Government, Harvard University, presented a Working Paper in July 2000, in which the issue of 'Globalization, NGOs and Multi-Sectoral Relations' was examined in depth. This working paper argues that globalization, while a multi-faceted process, is the predominant contributor to the rising influence of NGOs at national and international levels. Globalisation as a multifaceted process is also largely responsible for the vast networks of interdependence created by increasing flows of ideas, goods and people across geopolitical boundaries. As the authors contend:

...not only physically, by bringing us into more immediate, insistent contact with one another but also psychologically, by making us aware of our similarities and differences and our complex interdependencies. This "shrinking world effect" shapes individual consciousness and action²¹⁴

As a consequence of globalisation, my research also indicates that the CNGO sector, through its various networks and alliances, plays an active role in the formulation and implementation of international decisions and policies.²¹⁵ As a result of this networking capability, the CNGOs are contributing at the level of international fora in attempts to influence attitudes and institutions concerned with international governance. A preliminary overview of CIDSE, CAFOD and Trócaire's range of activities at national, transnational and international levels adds weight to this claim.

CIDSE and its partners share a common vision on poverty eradication and social justice, as well as a common strategy on a range of development programmes with its confederation members. CIDSE priority issues include: global governance, resource

²¹⁴ David Brown, Sanjeev Khagram, Mark H. Moore, Peter Frumkin, *Globalization, NGOs and Multi-Sectoral Relations*, Working Paper, no. 1 (Harvard: The Hauser Center for Nonprofit Organizations and the Kennedy School of Government, 2000), 4.

http://www.hks.harvard.edu/hauser/PDF_XLS/workingpapers/workingpaper_1.pdf. (accessed, 09/2008).

²¹⁵ CNGO website(s): CIDSE: CIDSE Strategic Partners and Networks: <http://www.cidse.org/aboutus/?id=82>; Trócaire: <http://www.trocaire.org/whatwedo/together-in-partnership>; CAFOD: <http://www.cafod.org.uk/about-us/partners-and-accountability>. (accessed, 10/2008).

building, food security, agriculture and sustainable trade, climate justice and human rights with a strong emphasis on development education and advocacy.²¹⁶

CAFOD is presently working with over 500 partner organisations in the UK and overseas. CAFOD consistently challenges governments and international bodies to adopt more radical policies on key development concerns, highlighting social justice as pivotal to any poverty eradication strategy. CAFOD uses a twin approach to its campaign activity, lobbying governments directly and rallying the Catholic community to action.²¹⁷

An example of CAFOD in action is its successful campaign on the UK Climate Change Bill, passed by the UK Parliament on October, 27th 2008. An excerpt from the campaign highlights the depth of CAFOD's commitment and its success in mobilising change for persons affected by climate change on a global scale. Vikki Mills, CAFOD campaigns parliamentary officer, states:

That the UK Bill is so groundbreaking is largely thanks to the tens of thousands of campaigners across the UK who have tirelessly called on the Government to take urgent action to stop dangerous climate change." "People living in poverty will be among those most affected by climate change." "By passing this more ambitious Bill, the UK is showing real international leadership in ensuring that climate change doesn't cause a financial and humanitarian crisis on an unprecedented scale." "We are confident that we now have a robust and fair Bill but we will be keeping a close eye on the Government as it tackles the difficult task of implementing the legislation." CAFOD will be launching a new international campaign on climate change in the lead up to the UN climate summit in Copenhagen in 2009.²¹⁸

At the European Union level, CIDSE at that time was also calling on the EU Member States to ensure 'that the need to resolve the financial crisis does not deflect attention from the global threat of climate change.'²¹⁹ In a press release, CIDSE representative Cliona Sharkey brings to the fore the 'voiceless populations' that could otherwise remain invisible to other actors on this global issue. She states:

People living in poverty in developing countries – who have contributed least to global warming - are already suffering from the effects of global

²¹⁶ CIDSE: Key areas of Work: <http://www.cidse.org>. (Accessed, 09/2008).

²¹⁷ CAFOD: <http://www.cafod.org.uk/take-action>. (accessed, 10/2008; update: 01/2012).

²¹⁸ CAFOD: <http://www.cafod.org.uk/news/bill-success-2008>. (accessed, 10/2008).

²¹⁹ CIDSE: http://www.cidse.org/Area_of_work/Climate_change/?id=2501 (accessed: 10/2008; update: 01/2012).

warming, with many losing their lives, their land and their livelihoods. Developing countries cannot be expected to take on actions to mitigate global warming without a clear signal from developed countries that they are now ready to take their mitigation and adaptation obligations seriously, and to implement them swiftly. CIDSE is calling for the EU to adopt an ambitious Package, committing to Greenhouse Gas emission reduction targets at the top end of 30-40% by 2020, and the top end of 80-95% by 2050, and to generating the levels of sustainable funding that will be necessary to tackle climate change.²²⁰

In Ireland, Trócaire has been lobbying the Irish Government to support and strengthen the UN fund to help developing countries to adapt to climate change. It is also calling on the Irish Government to prevent further climate change by reducing greenhouse gas emissions. Its message is clear in highlighting Ireland as one of the worst offenders – per capita greenhouse emission - Ireland rates fifth highest in the developed world. Yet, as Trócaire points out, ‘it is the poor in developing countries who are being hit hardest by its impacts, even though they have contributed least to the problem.’²²¹

Underpinning these practical activities is a common bond the CNGOs share in articulating the need for values and norms to guide future international policies and practices for a fairer and more equitable human development. Drawing their inspiration from Scripture and Catholic social teaching, the CNGOs strive to promote human development and social justice in line with Gospel values.²²² CIDSE, CAFOD and Trócaire are recognised players on the international development scene and are, therefore, in a good position to articulate a Christian ethical position in development and influence those in power to act for the common good.

These practical examples highlight how effective the CNGOs, individually and collectively, can be in influencing a global development concern. However, the notion of shared international values and norms is an aspiration at best. Interdependence, as a consequence of globalisation, raises difficulties associated with diversity across cultures. The CNGO can be a catalyst for constructing parameters that shape meaning and interpretations that transcend these boundaries, however, the credibility of its work will depend on its ability to critically engage Catholic social teaching in the light of its

²²⁰ Ibid.

²²¹ Trócaire: http://www.trocaire.org/sites/trocaire/files/pdfs/policy/copenhagenwhatwentwrong_0.pdf (accessed: 10/2008).

²²² Trócaire: <http://www.trocaire.org/whatwedo/who-we-are> (accessed, 10/2008; update: 01/2012).

own experiences in development and to communicate a theological vision that is realistic about the practicality of Church teaching to inform contemporary issues in development. The CNGO awareness-raising campaigns on the effects of environmental destruction are to be applauded. However, the lack of an ecological critique in Catholic social teaching should alert the CNGOs to certain weakness in this tradition and should prompt a more thorough analysis of its lack of sensitivity to ‘an ecological vision of reality.’²²³

2.8 CONCLUSION

As stated at the beginning of this chapter, the United Nations Charter, Article 71, accommodates the formal arrangements for consultation with NGOs in the political arena.²²⁴ This affords a variety of non-state actors the possibility of connecting to higher-levels of decision-making and sharing information on a global platform.

A religious orientation is especially pronounced when FBOs participate in global institutional political and economic spheres. In recent years, FBOs have wielded considerable influence in international fora dedicated to a variety of issues, including human rights for women, HIV/AIDS and discussions on population and development. Many of these interventions have successfully influenced the drafting of United Nations documents on these issues. The empirical reality of religious influence in these spheres raises questions about the role of religion in political and cultural contexts.

Social science research and development has largely failed to treat religion comprehensively insofar as it takes for granted that religion is a distinct sector of social life, without consideration of its overlap with other societal arenas. As a result, it fails to capture the full extent of organised religious participation in the public sphere.

An additional requirement, which has not received attention in development research, is the need for a systematic and conceptual framework for the study of FBOs in global civil society. This has greatly contributed to FBOs’ ability to blend very

²²³ Sean McDonagh, “The Lack of an Ecological Critique in Catholic Social Teaching,” in *The Development of Peoples Challenges for Today and Tomorrow: Essays to Mark the Fortieth Anniversary of Populorum Progressio*. International Jesuit Network for Development: Foreword by Mary Robinson (Blackrock: The Columba Press, 2007), 183.

²²⁴ Anna-Karin Lindblom, *Non-Governmental Organisations in International Law* (Cambridge: Cambridge University Press, 2005), 448-450.

successfully into a largely secular development arena, remaining largely unchallenged in its stratagem to influence policy, largely motivated by religious values.

Given the extent of CNGO advocacy and highly publicised networking at confederation level on a global platform, it is surprising that this development sector has not attracted greater scrutiny in terms of religious affiliation, mission, membership, leadership and consultative status with major international institutions and most importantly, its activities at the grassroots of development. To date, most development discourse omits any systematic study of this religious sector in development.

On the global platform, the CNGO is a significant but small segment of overall religious contributions to human development. However, as this chapter has outlined, the evolution of the CNGO in the context of the institutional Church and its relationship to episcopal authority, partly explains why the CNGO is rarely viewed as an autonomous, independent entity in the global development arena. When viewed within the context of the Catholic Church and its global cultural presence, the CNGO assumes a much more nuanced profile in its strides to advance core concerns in development.

This has implications for individual CNGO attempts to adequately address underlying factors that are widely regarded as systemic drivers of poverty. The institutional Church's polarising stance on gender equality, reproductive rights and health policy on HIV and AIDS at UN institutional level, logically, should have a bearing on the activities that CNGOs undertake in development. This is only partly the case and will be substantially discussed in the main body of the thesis.

At the outset, it could be argued that the closer a CNGO is administratively to ecclesiastical authority (Holy See) the less likely it is to assume a more autonomous role in advocating on issues that are regarded as controversial. This is evident in CNGO frameworks for development, where CIDSE, for example, has largely avoided advocating on gender equality and HIV/AIDS. These issues have been allocated to individual members in the confederation. CAFOD and Trócaire, on the other hand, devote a substantial part of their policy and advocacy to these issues.

The large networks of CNGOs who are charged with the promotion of an international common good²²⁵ have the capability to question economic and political systems that do not sufficiently take into consideration an option for the poor, grassroots capacity for the autonomous input of organisations in civil society (subsidiarity) or any

²²⁵ Ibid., 533.

sense of the common good. Apart from the CNGO wish to defend its rightful autonomy in speaking out on social issues, there are inherent complexities attached to addressing controversial issues on behalf of the Catholic Church.

Preliminary research indicates that there is indeed a gap between Vatican II's vision for greater collaboration in the Church and existing structures to facilitate a greater dialogical and consultative process between the institutional church and the CNGOs. Without a more inclusive and participatory collaboration among Church sectors involved in the Catholic social mission, the Church runs the risk of losing its capacity to influence change at a global level.

In the following four Chapters, my research engages the dynamic between Catholic social teaching and Catholic advocacy through an in-depth analysis of four key concerns in contemporary human development: gender justice, health justice, environmental justice and development education. This study systematically presents the data and personalised accounts of the CNGOs' contribution to a developing Catholic social ethics in these areas. A primary consideration is to provide clarity surrounding the role that these Catholic agencies play in articulating the Christian message at the heart of Catholic social teaching, in and through their work. The CNGO relationship with episcopal authority is also explored in the course of this activity. This exercise is perhaps overdue and critical to the evolution of a robust Christian ethical perspective within development discourse. The following is a methodological presentation of how this research was designed and conducted.

Research Methods

The selection of my research methods was influenced by my concern to promote a theoretical exploration of the interaction between the theological and sociological aspects of the Church's social mission. In this thesis the Catholic Non-Governmental Organisations, CIDSE, CAFOD and Trócaire provide the context in which this interaction is explored and examined. An important component of this research has been the focus on exploring relationship between the CNGO and the Church hierarchy in the processes of implementing Christian ethical perspectives in development. The dynamic between Catholic social teaching and Catholic advocacy underlies this research and is

critical for an in-depth analysis of theological and practical development issues examined in the following four chapters.

Accordingly, qualitative research methods are adopted, with structured/semi-structured interviews providing in-depth information on the interplay between Church social teaching and Christian *praxis*, as well as focusing on ecclesial partnership as an essential component in attempts by the CNGO and Church hierarchy to present a unified Church intervention in human development.

In the period May to November, 2009, I conducted 17 in-depth interviews from a sample of CNGO personnel, members of Church hierarchy and members of Religious Missionary Congregations.²²⁶ Interviews lasted on average 2 – 3 hours. Over the course of this study, I maintained regular contacts with CNGO personnel through a combination of conference calls, telephone conversations and e-mail correspondence. In view of progressive developments in Catholic social teaching during these years and recent pronouncements by the Holy See on issues pertaining to *caritas* in the Church, these contacts were vital to keeping this study as current as possible.

Structured interviews proved very useful for the initial stage of research, eliciting precise answers to a series of pre-established questions on theoretical theological and sociological aspects of the study and facilitated a synthesised conceptual coding of responses into a textual structuring of themes arising from the data collected.

The semi-structured interviews, in which open-ended questions encouraged participants to speak about the context in which these theoretical aspects are practiced, provided insight into problems experienced by the CNGOs in advocating a Christian ethical perspective in and through their development policy and advocacy programmes. Church hierarchy, on the other hand, were far more comfortable with a structured approach to the research process, and much less inclined to furnish an opinion on contextual factors that underpin the CNGOs' interventions in development. Excerpts from these interviews are used throughout chapters 3, 4, 5 and 6. For methodological purposes the following designators are used to indicate contributions from research participants: CNGOs = C, Church hierarchy = H and Religious Congregations = RC. Major themes arising from these interviews are presented as follows.

²²⁶ In accordance with the research guidelines and ethical standards pursuant to the University of Dublin, Trinity College, the confidentiality of persons taking part in this research is respected. Research participants were advised, in writing and verbally at the time of interview, of this research protocol.

A. Catholic Social Teaching/Major Themes in Human Development

CNGO: Across the three CNGOs examined, Catholic social teaching is regarded as the ‘framework’ upon which their policy and advocacy programmes are based and dictates the criteria, social and moral, for interventions in human development on behalf of the Catholic Church. Knowledge of Catholic social teaching is largely principle based, and these principles are widely used in policy, advocacy and development education programmes. With the exception of *Populorum progressio*, which is a foundational document for CNGO approaches to integral human development, and *Deus caritas est*, which addresses those responsible for the Church’s charitable activity, there is a low-level of engagement with the Church’s social and moral tradition across this CNGO sector. This is largely due to the low-level of training provided in this area, although steps are being taken within CAFOD and Trócaire to address this deficit. CIDSE will consider taking this on board into the future.

Among CNGO personnel (male and female), considerable disappointment is expressed about Church moral and social teaching as it pertains to gender inequality and HIV/AIDS prevention. Criticism is also expressed of its failure to pay greater attention to environmental concerns. CAFOD and Trócaire feel constrained by this teaching in their attempts to adequately address gender inequality and HIV/AIDS prevention despite making these issues central to their overall ‘mobilising for justice’ campaigns. CIDSE has allocated responsibility for policy and advocacy on gender inequality and HIV/AIDS prevention to members in the Confederation. CIDSE acknowledges that any framework for development that fails to address these issues will ultimately not succeed in its overall objectives. Accordingly, CIDSE highlights these issues in its written framework for development. However, CIDSE does not play a representative role on these issues in the public domain.

Catholic social teaching is widely regarded as dense, incomprehensible, too philosophically based, non-inclusive in language and tone, and displays bias toward women and other groups in society. On the question of women’s participation in internal Church structures, some participants regard this as a problem for Church hierarchy and not a concern for the CNGO. The three CNGOs are critical of the lack of collaboration in the Church on the promulgation of Catholic social teaching and despite offering to assist in this process they have never received a positive response. The CNGO dependence on respective Catholic Bishops’ Conferences for their existence

largely deters any attempts to challenge this teaching or to evaluate it in the light of their own experiences in human development thereby curtailing CNGO attempts to develop a nuanced Christian ethical perspective in development.

Church Hierarchy: The Catholic hierarchy were very helpful in providing an historical account of the link between Catholic social teaching and developments in Catholic social action over time. An examination of Catholic social teaching in the contexts of core human development issues was predominantly re-directed to current moral and social teaching in these areas. Church hierarchy are also aware that among the faithful there is a low level of awareness and knowledge of Catholic social teaching. They also admit that in its current eccleastical form it does not present an attractive proposition for dissemination among the laity. On the subject of its promulgation, particularly in relation to inclusive language, there was an acknowledgement of bias against women but it was largely described as a problem of linguistics and not attributable to any deliberate exclusion of women in this context.

Religious Missionary Congregations: The religious missionary congregations are at the forefront of expertise and knowledge of Catholic social teaching. All of the research participants, women and men, have rigorously analysed this teaching in the light of their own experiences in development. Many of whom have challenged Church moral and social teaching on social issues, including, gender equality, health – HIV/AIDS, environmental care and are contributing to a more nuanced religious perspective in development education. Some of the participants were critical of the lack of collaboration in the Church on the promulgation of these texts. Some participants were also very critical at the lack of inclusive language in Church documents and felt, at this stage of its development, that this was a deliberate action taken by the Vatican.

B. Ecclesial Partnership

CNGO: CNGOs were eager to promote good working relations with respective Bishops' Conferences. All of the CNGOs made it very clear that they have autonomy in the sphere of human development activities and are supported in this activity by their Bishops' Conferences. However, they also stated that they are obliged to keep within the parameters of Catholic social and moral teaching in the course of this activity. On the question of ecclesial partnership and whether they viewed the CNGO as an equal

partner with Church hierarchy in Church social mission, CNGO participants were taken aback by the question. A key finding in this research suggests that there has been an insufficient examination of the Church's social mission as a collegial enterprise and that full participation and a partnership approach across its charitable sectors, especially with Church hierarchy, is essential to achieving a Christian vision for integral human development.

The CNGOs outlined present impediments to partnership processes in the Church. A major concern was the lack of collegiality, with rarely any participation in decision making processes at Bishops' Conference level. Church hierarchy are regarded as too powerful. It is believed that they lack respect for laity and especially for women, are controlling, are male dominated and exclusively clerical, are defensive when challenged, will not consult with CNGOs on issues of mutual concern. They are also regarded as having a leadership style that is outdated and is not suited to contemporary management of a large charitable organisation. This is evident in their lack of accountability, transparency and their continued insistence that only the Bishops and the Holy See may represent the Church on the public platform on matters concerning the Church's social mission. Participants also felt very strongly about the failure by respective Bishops' Conferences to acknowledge publically CNGO contributions to Pastoral Letters promulgated on key human development concerns. This was particularly evident in Pastoral Letters addressing the environment and climate change. CNGO participants were quite frank about being fearful of challenging Church authority in the course of their work.

Church Hierarchy: Church hierarchy were very appreciative of the work of CNGOs on behalf of the Church. They did, however, express concern about a lack of unity in the CNGO sector at representation level in international development. They were also critical of the CNGO failure to nurture Catholic identity within their organisations. On the issue of equality in ecclesial partnership, this concern was directed toward the lack of partnership between religious congregations and CNGOs in development. The Church hierarchy were not forthcoming on the notion of equality in ecclesial partnership between bishops and CNGOs in Church mission. There was a mixed response to the notion of gender equality throughout Church structures with an acknowledgement that the Church hierarchy has not done enough to facilitate greater participation by women in this regard.

Religious Missionary Congregations: Research participants were critical of eccleastical authority in its failure to foster an equality of participation right across the Church's social mission. In a similar vein to the CNGOs, members of these religious missionary congregations did outline present impediments to partnership processes in the Church. The major concerns they discussed focused on the lack of collegiality in decision making processes and on issues that are predominantly related to internal congregational issues. They noted that Church hierarchy have too much power and do not delegate tasks that could be more easily undertaken by laity in the Church. They commented that there is a lack respect for the laity generally and especially for women. As with members of CNGOs, Church hierarchy are perceived as controlling, are male dominated and exclusively clerical, are defensive when challenged, and rarely consult on matters of mutual concern in the Church. They noted that Church hierarchy are not accountable to their communities, lack transparency in their administrative functions and will not listen to views that challenge their authority, especially on matters concerning a more progressive view of human development, that is, in the areas of gender equality, women's health and HIV/AIDS, human sexuality and reproductive rights. Research participants were also critical of inadequate clerical formation and insufficient preparation for clergy working in development contexts. The issue of 'dissent' is a deep concern for participants, and they expressed their fear of being punished for having openly expressed their views on controversial issues in the public domain.

It is important to note that during the preparation phase of research, I began to look at key players in the Catholic Church involved in progressing Catholic ethical perspectives on core issues in development. It quickly became very clear that the most progressive contribution to Catholic social ethics emerged from within the theological academic community. Among these contributions, the experience of religious congregations in *mission* proved insightful and offered considerable assistance in visualising the depth of the Church's commitment to developing a nuanced perspective in the construction of social ethics. At the outset, I had intended to bring the religious congregational perspective to bear on my work, however, the magnitude of their experience in development proved beyond the scope of the present study. A primary concern related to the possibility that their work in human development would distract considerably from the core issue of the CNGO contribution to the development of social ethics as an essential component of its theological and sociological function in Church

mission. On issues surrounding ecclesial partnership in the overall context of Church social mission, however, I consider their contribution to be valuable and necessary to research in this area and to further discussion on these matters in chapter 7.

The exploration of primary theological literature was also vital for this study. Catholic social documents are used interactively throughout this research and are complimented by theological expertise on the moral, ethical and social aspects of this teaching. Primary sociological literature within the CNGO/NGO and academic sectors is also featured throughout these chapters. A synthesised reading of both sectors unearths a major deficit in current theological and sociological development discourse, namely its failure to undertake research and assessment on the role of CNGOs in the construction of social ethics in human development.

Secondary sources include: informal discussions with development practitioners, members of the medical and education professions, and with persons involved in humanitarian missions. Document sources include: websites, religious publications, newspapers and CNGO annual reports. These were used to supplement the data obtained by the interview processes. Documentary and personnel sources covered national and international sectors of evidence and although largely subjective in their reading of the role of religion in the various facets of human development, they nonetheless assisted in broadening my base of knowledge and insight on this topic throughout the research experience.

In order to explore the contribution of the CNGO to a developing Christian social ethics, this thesis offers a number of case studies that illustrate specific instances in which CIDSE, CAFOD and Trócaire have attempted to play a positive role in human development. As case studies to illustrate this, I have chosen, gender justice and ethical development (chapter 3), health justice and ethical development through the lens of HIV/AIDS (chapter 4), environmental justice and ethical development (chapter 5) and development education and ethical development (chapter 6). Each of these chapters follow a systematic presentation of the case study in question.

In Chapter 3, Gender Justice and Ethical Development, I contour the CNGOs' efforts to mainstream policy and advocacy on gender inequality in their strategic frameworks for development. At the outset, I consider how gender inequality is created and reproduced within the organisational and institutional setting. This is linked to theological underpinnings in contemporary developments in gender discourse, where religious traditions are identified as a powerful source in shaping patterns of gender

relationships in social institutions. The relationship between feminism and Catholicism in contemporary theological debate is also examined to see how these perspectives can aid the processes of social and ethical development on gender inequality into the future.

Against this background the content of CNGO gender development programmes is examined for their rationale, principles and the added values they bring to promoting gender equality as a priority in their justice frameworks. A primary consideration in this chapter is an assessment of the impact that Catholic social teaching has on programme design and implementation. The CNGOs' relationship with Church hierarchy on this issue is also explored.

In Chapter 4, Health Justice and Ethical Development is examined in the context of the CNGOs' HIV and AIDS policy and advocacy in development. At the outset, I consider how the issues of institutional identity and integrity in Catholic health care are directly linked to the role of health care ethics in the Catholic health care setting. The CNGOs' understanding of Catholic perspectives on HIV/AIDS prevention is thus examined against the backdrop of contemporary Catholic health care directives as they relate to Church based health care services. Contemporary developments in Catholic ethics on HIV/AIDS prevention disclose moral and social challenges to be faced during this health crisis and underpin an evaluation of the CNGOs' HIV/AIDS prevention policy and advocacy in development.

The impact of gender inequality on developing a HIV/AIDS prevention strategy is also considered. The CNGOs' efforts to make this issue an explicit condition of advancing protocols in relation to HIV prevention is also examined in the context of CNGO and Church hierarchy partnership on this issue. Moreover, the global nature of the pandemic provides a unique opportunity to examine the CNGO and Church hierarchy relationship as it negotiates the Catholic Church's perspectives on HIV/AIDS on the international platform.

In Chapter 5, Environmental Justice and Ethical Development, I explore the CNGOs' efforts at developing an integrated human development approach to environmental justice at local and international levels. At the outset, I examine both the Church's traditional approach to the environment and its more recent strides to develop a holistic view of the relationship between humanity and the earth. The environmental crisis is thus examined in the light of Christian perspectives that have traditionally upheld, and even today uphold a precise understanding of Christian stewardship and the superior role of the human being therein. Contemporary eco-theological discourse is

also examined for new insights into these concerns and attempts to promote the co-creative mutuality between women and men.

The content of CNGO environmental policy and advocacy is examined for its attention to gender inequality and HIV/AIDS in the context of environmental crises that impede progress on these concerns in developing contexts. The relationship between the CNGO and the Church hierarchy is analysed through the lens of a collaborative attempt to address environmental destruction and climate change from a Christian perspective in the local church context. The appropriate roles of the CNGOs and the Holy See in attempts to negotiate a Christian ethical perspective on the environment at global level, is also explored.

In Chapter 6, Development Education and Ethical Development, I examine the CNGOs' efforts to develop a Christian ethical dimension in development education at national level and at CNGO networking levels globally. I undertake an appraisal of their interventions at formal school level, where development education programmes are designed to incorporate a distinctly Christian spiritual and ethical focus on a wide range of development concerns. Thus, the religious values system which underpins these programmes is analysed for its spiritual and ethical significance. As the CNGOs are largely dependent on Catholic social teaching to provide a framework for an ethical reading of social concerns in development, the influence of this resource on programme content and design is also examined. A key concern here is the CNGO attention to underlying factors in religious discourse that perpetuate cultural and traditional attitudes, as well as modes of acting within the Church, that impact negatively on persons marginalised throughout this tradition. At the local level, the interaction between the CNGO and episcopal authority is also explored in their joint attempt to advance a distinct understanding of integral human development, largely understood through a gospel of charity lens.

The Catholic Church has played a significant role in articulating the importance of education in strides to address poverty and injustice on the global platform. This chapter also examines the institutional Church's interventions, particularly at the level of UN fora on the role of education and its vision for an authentic human development. The CNGO's influence and impact on education justice in international development is largely dependent upon partnership with international Catholic agencies working in this area. The CNGO's partnership approach and networking capabilities is examined in the context of its work in education programmes at the grassroots of development and at the

level of international collaboration with other Catholic networks maintaining a global focus on education as a critical tool in addressing root causes of poverty and injustice.

CHAPTER 3: GENDER JUSTICE AND ETHICAL DEVELOPMENT

Researching the Dynamic between Catholic Social Teaching and Catholic Advocacy: In-depth Analysis of Theological and Practical Development Issues and Concerns.

3.1 Introduction: Gender Justice and Ethical Development

Much of the social and economic inequality in the developed world and other industrial countries is created in organisations, in the daily activities of working and organising work. Civil societal activists, trade union, feminist and civil rights movements ground their demands in this understanding. While class analyses have often examined the labour process to understand how class inequalities are produced and perpetuated, feminists have looked at the gendering of organisations and organisational practices to comprehend how inequalities between women and men continue in the face of numerous attempts to challenge and erase such inequalities.²²⁷

The interface between ethics and development activity is now a key aspect of Non-Governmental Organisations. Here, the concern is with the ethical environment created within the organisation, the mechanisms put in place by the organisation to ensure ethical standards are observed, and the way in which unethical behaviours on the part of employees are addressed. Receiving less focus is the ethical context within which the theoretical and pragmatic realities of organisational practice are negotiated and eventually realised.

The issue of gender justice is largely at the forefront of NGO advocacy campaigns. CIDSE, CAFOD and Trócaire broadly incorporate gender justice as part of their development frameworks. In parallel, Catholic social teaching promotes the role of women in family life and emphasises her valuable contribution in public life. While feminists have rightly critiqued the inadequacy of traditional documents on the nature and role of women, contemporary episcopal and papal documents consistently affirm equal human dignity. However, the scope and mode of contemporary Catholic social witness on gender equality is very often overshadowed by the inadequacy of a response that downplays its support for women in the public sphere. To this end, my research

²²⁷ Joan Acker, "Inequality Regimes: Gender, Class and Race in Organizations," in *Gender and Society* 20, no. 4 (2006): 441. <http://www.jstor.org/stable/2764094>. (accessed, 01/2010).

indicates that the level of collaboration between the CNGO and the institutional Church on this core issue in human development is at a very low level.

Moreover, the claim that an internal examination on the issue of gender equality in the Church should be regarded as foundational to CNGO best practice in ethical development is largely resisted. There is, therefore, ambiguity in CNGOs advocating for gender justice on behalf of the developing world without due attention being given to work on ethical “climates” within these organisations. One might expect that the high priority to which the CNGOs place on promoting gender equality in development would also focus greater attention on this issue at all levels within Catholic Church structures.

3.2 Gender Climates Created by Social Institutions

Gender justice as an ethical development concern is multi-faceted. Prioritising gender justice within the CNGO is rather courageous when set against the backdrop of a traditionally conservative discourse on gender justice in the Catholic Church setting. On the one-hand, CNGO strategic imperatives are centred firmly in the need to address global inequalities, to build innovative and alternative forms of partnership with civil society characterised by long-term relationships, increased equality, collaborative decision-making, trust, mutual transparency and accountability.²²⁸ At a foundational level, these operational requirements are deemed essential if the CNGOs are to remain at the leading edge of development in the future. On the other-hand, there is no reference to a central requirement for *increased equality* as part of collaborative decision-making, trust, mutual transparency and accountability within the broad-based institutional and organisational relationship itself.

Maria Riley’s question, “Why do Gender issues remain problematic to Development Agencies?”²²⁹ is a pertinent one. Development literature and analysis has traditionally focused on project-based Women in Development (WID) and is accompanied by a highly sophisticated Gender and Development (GAD) approach, addressing the power differential between women and men.²³⁰ Currently, a human rights

²²⁸ Trócaire, *Mobilising for Justice: Trócaire’s Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 14.

²²⁹ Maria Riley, “Why do Gender issues remain problematic to Development Agencies?” in *Trócaire Development Review* (2007): 17. <http://www.trocaire.org>. (accessed, 01/2010).

²³⁰ Naila Kabeer, *Reversed Realities: Gender Hierarchies in Development Thought* (London, New York: Verso, 1994), 1-39; Sophie Besis, “The World Bank and Women: Instrumental Feminism,” in *Eye to Eye*,

perspective which advocates women's empowerment is emerging as a feminist political economy agenda.²³¹ However, multi-sectoral research²³² on gender inequality within development cite entrenched social institutions and organisational approaches as key factors that contribute to the difficulty of successfully addressing gender issues in development and in development organisations. Although development organisations and their parent institutions are intimately connected, organisations are created with a clear purpose and intent. Institutions, on the other hand, shape organisational outcomes and the behaviour of individuals within the organisation.²³³

The term institution is largely understood as, 'the norms, patterns, conventions customs, traditions, culture and practices, that operate to achieve social and economic ends in society.'²³⁴ Furthermore, analysts categorise four levels of social institutions: state, market, community and household. In this topology, the household usually serves

Women practising Development across Cultures, (eds.) Susan Perry, Celeste Schenck (London, New York: Zed Books Ltd., 2001), 10-22; Maria Riley, "Why do Gender issues remain problematic to Development Agencies?" in *Trócaire Development Review* (2007): 17. <http://www.trocaire.org>. (accessed, 01/2010).

²³¹ Maria Riley, "Why do Gender issues remain problematic to Development Agencies?" in *Trócaire Development Review* (2007): 19. <http://www.trocaire.org>. (accessed, 01/2010).

²³² Naila Kabeer, *Reversed Realities: Gender Hierarchies in Development Thought* (London, New York: Verso, 1994), 53-67. The Social Relations Framework designed by Naila Kabeer at the Institute of Development Studies in Sussex, UK draws on explicitly structured feminist roots. It is more broadly oriented than other more commonly known Gender Analysis Frameworks and approaches – Harvard Analytical Framework also known as the Gender Roles Framework, Moser Gender Planning Framework, Gender Analysis Matrix (GAM) and Women's Empowerment Framework (WEP). Kabeer locates the family and household within the network of social relations and assimilates them within the community, market and state. Kabeer's thesis that resources can be produced in a variety of institutional locations and produced through very different social relations contrasts with Moser's more narrow framework of Reproduction, Production and Community management roles which fail to take into account how gender and other inequalities are created and reproduced within structural and instructional settings. Importantly, the Social Relations Approach permits the resulting analysis to show how gender and other inequalities are created and reproduced within structural and institutional settings and how to design policies that enable women to work to change those factors that impede them. The Social Relations Approach stresses the role of institutions as key to producing and maintaining social inequalities, inclusive of gender inequalities. The state, the market, the community and the family consolidate the rules, resources, people, activities and power, all of which engender social relations. Importantly, operational aspects of institutions reflect different gender policies, i.e., gender-aware policies, gender-neutral policies, gender-specific policies and gender-redistributive policies. Significantly, Kabeer establishes the requirement for analysis planning to examine whether immediate, underlying and/or structural factors are responsible for the problems encountered within institutions and importantly what effect those structural factors have on the people involved.

See also, the Netherlands Development Organization's outline on gender frameworks in 'Gender Reference Guide.' <http://www.snvworld.org/gender/gender-mainstreaming-analysis-1.htm> (accessed 01/2010).

²³³ Ibid.

²³⁴ Amy S. Patterson, "Power Inequalities and the Institutions of Senegalese Development Organizations," in *African Studies Review* 46, no. 3 (2003): 37. <http://www.jstor.org/stable/1515041>. (accessed, 01/2010).

as the model of gender relationships with its enshrined model of the male head of household, the female homemaker and the gender power dynamic it represents.²³⁵

Naila Kabeer, in *Reversed Realities: Gender Hierarchies in Development Thought*, argues that analysis of the rules, norms and practices through which different institutions construct gender divisions and hierarchies, helps to uncover the underlying shared ideologies which govern apparently distinct and separate institutions. Furthermore, Kabeer roots those shared ideologies in the familial norms and values that are constantly drawn on to construct the terms on which women and men enter, and participate, in public life and in the market place.²³⁶ Kabeer also notes:

...because different social institutions are organized around quite specific objectives and have their own rules and practices, gender hierarchies are not seamlessly and uniformly woven into institutional structures, but produced dynamically through the interaction of familial gender ideologies and distinct institutional practices.²³⁷

The codification of gender behaviour and gender relationships is primarily sourced in the operational practices designed by institutions. The traditions, customs and legal constraints that govern social interaction in societies are 'rules of the game',²³⁸ while subject to change and redefinition, provide a relatively enduring framework for human interaction and provide a predictable pattern for gender relations in which gender is the primary field through which power is articulated.

3.3 Theological Underpinnings: Contemporary Developments in Gender Discourse

Religious traditions provide a powerful source in shaping patterns of gender relationships in social institutions. Official Catholic Church teaching on social ethics and the social mission of the Church illustrates this reality. Grounded in the equal dignity of persons, Catholic social teaching establishes the framework for all development work. While this principle is critical to the work for gender equality and

²³⁵ Maria Riley, "Why do Gender issues remain problematic to Development Agencies?" in *Trócaire Development Review* (2007): 17. <http://www.trocaire.org>. (accessed, 01/2010).

²³⁶ Naila Kabeer, *Reversed Realities: Gender Hierarchies in Development Thought* (London, New York: Verso, 1994), 61.

²³⁷ Ibid., 61-2.

²³⁸ Deniz Kandiyoti, "Gender, Power and Contestation: Rethinking Bargaining with Patriarchy," in *Feminist Visions of Development, Gender Analysis and Policy*, (eds.) Cecile Jackson, Ruth Pearson (London, New York: Routledge, 1998), 136.

the realisation of women's human rights, feminist theological and social analyses expose a contrasting human dignity ascribed to male and female, historically in the Church.

Theological feminism across disciplines provides a wide-reaching critique of the ethos of patriarchy in cultural, intellectual, political and religious spheres of human experience.²³⁹ Feminist theologians have critiqued the Christian tradition from a number of perspectives, including sacred texts for their sexist and misogynistic tendency and the writings of male patristic, medieval and later theologians for their continued pattern of misogyny and androcentric thinking.²⁴⁰ At the root of this critique lies an androcentric bias of theology in which God is imaged and conceptualised as male, and in which male experience is assumed to be normative for human experience.²⁴¹

Catherine Mowry LaCugna, in *God For Us, The Trinity and Christian Life*, speaks of woman's rejection of the theology of Complementarity that dominates the Christian tradition and which envisions man as the head of woman. Historically in theology man fully images God while woman images God by virtue of her relationship to man; woman is man's helpmate and has a special, preordained role in the home and family and she is equal to though less than man.²⁴² In this understanding, patriarchy is built upon androcentrism and may be defined as the 'institutional or structural domination of females by males, by a claim of natural superiority or divine intent.'²⁴³

Elizabeth A. Johnson, in *Consider Jesus, Waves of Renewal in Christology*, critiques this institutional and structural domination that oppresses women in family, social, political and ecclesial life. Johnson raises consciousness of the ways in which women are perpetually relegated to second-class citizenship in society and church. This she says, is 'in contrast to women's essential human dignity,'²⁴⁴ and is contrary to the Church's own teaching. Johnson's appeal to Church teaching has its roots in the Second Vatican Council. Citing *Gaudium et spes* 29, on the human community, she recalls the

²³⁹ Catherine Mowry LaCugna, *God For Us, The Trinity and Christian Life* (New York: HarperCollins Publishers, 1991), 267.

²⁴⁰ Linda Hogan, "Feminist Theology," in *The Oxford Companion to Christian Thought*, (eds.) Adrian Hastings, Alistair Mason (Oxford, New York: Oxford University Press, 2000), 238-9. Janet Martin Soskice, "Introduction," in *Feminism & Theology*, (eds.) Janet Martin Soskice, Diana Lipton (Oxford: Oxford University Press, 2003), 7-8.

²⁴¹ Catherine Mowry LaCugna, *God For Us, The Trinity and Christian Life* (New York: HarperCollins Publishers, 1991), 267.

²⁴² Ibid.

²⁴³ Ibid.

²⁴⁴ Elizabeth A. Johnson, *Consider Jesus: Waves of Renewal in Christology* (London: The Crossroad Publishing Company, 1990), 103.

Church's commitment, that with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion is contrary to God's intent. Furthermore, the transformation of persons and social systems that support exploitative relations is to be overcome and eradicated.²⁴⁵

Lisa Sowle Cahill, in her Santa Clara Lecture, 2003, *On Being a Catholic Feminist*, revisits traditional theological themes in ways that take seriously the experience of women.²⁴⁶ She notes 'the way in which the institutional church can be an alienating force in a woman's relationship with God and in a woman's service of God's people.' The lack of equal discipleship in the Church lies very much at the heart of this alienation. In the sacramental life of the Church, especially in the celebration of the Eucharist, the subordination of women is visibly manifest in women's exclusion in practice, belief and doctrine.²⁴⁷

Lisa Sowle Cahill's observations on theological feminism as a pluralistic and dialectical endeavour are critical for the global cause of justice for women and the place of a Catholic justice tradition therein. She states:

The main contribution of Catholic feminist theology to the global cause of justice for women is the idea that it makes sense to speak of the "full humanity of women" because there is a commonality of basic human needs that is shared cross-culturally. It is at least possible in principle for all cultures to recognize that both women and men are entitled to certain basic material and social conditions of "human flourishing." Though sin abounds, grace as well abounds throughout human societies, reaffirming the nature we have in common and elevating it to new levels of healing and reconciliation. The Catholic justice tradition is at once broadly humane, profoundly sacramental, and persistently optimistic about the possibility of personal and social conversion.²⁴⁸

Lisa Sowle Cahill also contends that Catholicism's strong traditional commitment to social justice and to a sacramental understanding of faith, re-appropriated for a newly

²⁴⁵ Ibid., 103.

²⁴⁶ Lisa Sowle Cahill, "On Being a Catholic Feminist," (Lecture, Santa Clara University, Ignatian Center for Jesuit Education, Santa Clara, April, 27, 2003).

http://www.scu.edu/ignatiancenter/events/lectures/archives/upload/s03_cahill.pdf. (accessed, 02/2012).

²⁴⁷ Ibid.

²⁴⁸ Ibid.

global and participatory Church, can provide a common ground for a shared feminism on issues of inequality in the Church in society.²⁴⁹

The notion of a shared feminism is, however, contested in contemporary times by the emergence of a new Catholic feminism in the context of anti-feminist arguments that have been taking shape among some Catholic theologians in recent years. Tina Beattie, in *New Catholic Feminism, Theology and Theory*,²⁵⁰ citing a collection of essays entitled: *Women in Christ*, edited by Michele Schumacher (2004), is critical of the lack of respectful Catholic dialogue within feminist theory. Beattie's criticism centres round the dismissive attitude taken towards contemporary feminist theology and theory, in their entirety. She states:

Their works are plundered for 'sound-bites' but never discussed or analysed in any detail, and at times the invective against them amounts to an embittered and narrow-minded assault that casts serious doubt on the scholarly integrity and judgement of the authors.²⁵¹

Furthermore, Beattie, although quite critical in her assessment of new Catholic feminism, argues that it is important for feminist theologians to engage with these emerging perspectives:

Firstly, the prejudices expressed in *Women in Christ* are not uncommon. They are typical of what any feminist will encounter in the Catholic Church, and indeed among many other religious groups as well. The writers of *Women in Christ* are playing to a particular audience. Their intention is not to offer a balanced and mutually enriching dialogue between feminism and Catholicism, but to promote an authoritarian form of Catholicism that emerged under the papacy of John Paul II, heavily influenced by the then Cardinal Ratzinger, based on the belief that true Catholicism entails absolute, unquestioning loyalty to the Pope and to the teachings of the Church, and that any form of criticism, however conscientious and well informed, constitutes a form of disloyalty that calls into question one's very right to be Catholic. If one is to challenge these assumptions – which may gain added power under the papacy of Benedict XVI – then one must engage with the arguments and ideas behind them.²⁵²

²⁴⁹ Ibid.

²⁵⁰ Tina Beattie, *New Catholic Feminism, Theology and Theory* (London, New York: Routledge, 2006), 23- 29.

²⁵¹ Ibid., 24.

²⁵² Ibid., 25.

Beattie's analysis of *Women in Christ* provides interesting sound-bites on new Catholic feminism's portrayal of an antagonism toward Catholic feminists, which is perceived as having its roots in a backlash against the 'nihilistic and materialistic tendencies inherent in modern western culture.'²⁵³

Such a claim is firmly rooted in age-old arguments which consistently appear as stumbling blocks to further dialogue, discussion and progress on the role of women within the Church. With the emergence of new Catholic feminism and, as Beattie asserts, the Church's inaccurate portrayal of Catholic feminist theology, 'freeing theology'²⁵⁴ from this uncritical linking of feminism to secular ideology requires a more focused appraisal. As Janet Martin Soskice states:

Feminist theology is sometimes attacked by others in feminist fields as a theoretical backwater. If this is true, it may be part of the price paid for keeping an ear to the ground. 'A theologian,' goes a Christian Orthodox adage, 'is one who prays' – and on this reckoning there are many theologians who have minimal access to education of any sort, much less to theological education. Feminism in theology may lack the theoretical frameworks of some of its sister subjects, but its prospect for reaching millions of lives, including those of the world's poorest women, is immense.²⁵⁵

This emerging conservative discourse is unhelpful in the ongoing commitment to transform structures of oppression and domination and to the struggle for justice. It poses a particular challenge to FBOs charged with confronting gender inequality, for a number of reasons.

Firstly, it adds confusion to an already inflammatory debate on theoretical perspectives on gender within the religious setting. Secondly, it gives depth to arguments posed by a conservative discourse on gender from thinking transmitted from the past, in the name of tradition, in which a constricted focus on reproductive matters misses the opportunity for an authentic dialogue on the other experiences of women that constitute violations of dignity and justice. Thirdly, it lacks academic rigour and objectivity, and fails to take into account responsibilities and commitments to communities of women, children and men, who represent diverse and often

²⁵³ Ibid.

²⁵⁴ Catherine Mowry LaCugna, (ed.) *Freeing Theology: The Essentials of Theology in Feminist Perspective* (New York: HarperCollins Publishers, 1993), Title.

²⁵⁵ Janet Martin Soskice, "Introduction," in *Feminism & Theology*, (eds.) Janet Martin Soskice, Diana Lipton (Oxford: Oxford University Press, 2003), 7-8.

contradictory ideas and values, and whose lives are subject to a constant struggle for survival against the often brutal forces of the modern world. Finally, it gives little space to a slowly but emerging development of the ‘mystical dimension in feminist theology’²⁵⁶ which traditionally has been deeply problematic for feminists.

Against this back-drop, the reality of pursuing gender equality as a major issue of policy and practice for CNGOs, given its complexity and potentially radical demands, is both difficult and often frustrating. While the CNGOs adopt a common language to discuss their commitment to gender, the reality of doing gender equality is heavily influenced by gender ‘climates’ within partnership structures and theological underpinnings that give rise to ambiguity and confusion around this issue.

3.4 CNGO: Gender Relations and the Development Process

Research carried out by Tina Wallace, on *Institutionalizing Gender in UK NGOs* (1997),²⁵⁷ highlights difficulties faced by NGOs (inclusive of FBOs) in the pursuit of a gender equality organisational strategy and approach. Remarking the time-frame within which the NGOs devote to gender policy and resources, Wallace states:

Gender work is slow and requires much analysis. It challenges previous ways of thinking and working in development and it demands heavy staff resources, patience and a willingness to work in culturally sensitive ways.²⁵⁸

In assessing the challenges posed for the NGOs, she notes a dominant theme emerging:

Working from a gender perspective raises particular challenges for the NGOs who appear to ‘contain’ gender within clearly defined areas of development work while still ignoring the radical demands underlying it.²⁵⁹

Furthermore, Wallace’s observations remain pertinent in current approaches to gender equality strategy and outcomes:

²⁵⁶ Johnson, Elizabeth, Isasi-Diaz, Ada Maria, (2004) “Envisioning the Church Women Want,” (Audio file, Boston College Law School, in partnership with the Women’s Resource Center and the Church in the 21st Century, Boston College, Boston, April 16-17, 2004.

<http://www.bc.edu/church21/programs/womensconference>. (accessed, 02/2010).

²⁵⁷ Tina Wallace, “Institutionalizing Gender in UK NGOs,” in *Development in Practice* 8, no. 2 (1998): 159-172. <http://www.jstor.org/stable/4029301>. (accessed, 02/2010).

²⁵⁸ Ibid., 168.

²⁵⁹ Ibid.

So while gender questions are incorporated into project documents, and gender policies demand ways of working that are sensitive to gender inequalities, no radical changes in how projects or programmes are conceived or formulated has occurred.²⁶⁰

Over a decade later, Wallace's observations might well resonate with current gender equality strategies and outcomes within CNGOs today. There is little doubt that a committed stand has been taken on the issue of gender equality by the majority of CNGOs and considerable efforts are being made to further the cause of gender equality through policies and procedures. However, working from a gender perspective raises a particular challenge for the CNGOs, who visibly pursue gender within defined areas of development work but fail to challenge internal institutional and organisational influences that marginalise women in the pursuit of both a theological and development imperative - equal dignity and respect for all persons.

- CIDSE, CAFOD, Trócaire: Promoting Gender Equality

CIDSE, CAFOD and Trócaire, to a greater and lesser extent, are strategically engaged in furthering the cause for gender equality in development. Both Trócaire and CAFOD have a serious commitment to working with gender and have moved beyond rhetoric to creating and implementing gender policies. They also have a commitment to reflect on this experience, internally in their organisations. From my research I concluded that, while Trócaire and CAFOD are committed to the crucial importance of gender equality in all its aspects, CIDSE, on the other-hand, while watchful over gender equality programmes carried out by members in the Confederation, remains decisively at a distance on this issue.

Participants within the CNGOs were interviewed on a range of development related issues including gender, with the theological underpinnings in their work receiving in-depth attention. This aspect of the study focuses on CNGO policies and procedures in relation to gender equality programmes and strategic framework planning for the future. A key component of this research assesses the impact of official Catholic social teaching, if any, on the CNGO ability to articulate the institutional Church's position on gender equality. Collaboration among the CNGOs and with the Church

²⁶⁰ Ibid., 168-9.

hierarchy in the pursuit of gender equality as a core development concern is also examined. The CNGO experience of working with gender equality on behalf of the Church is an important consideration and is linked to internal organisational reflection on their ability to radically pursue this concern in development.

Questions relating to gender equality include: how successful they have been in promoting gender equality as a core issue in human development; how successful they have been in integrating gender inequality into their strategic framework planning for the future; how inter-relationships among the CNGOs and with the institutional Church have influenced and impacted on mainstreaming gender equality in their programmes; (Whether pursuing gender inequality poses a concern for organisational function - primarily related to the relationship between CNGO management and Church hierarchy in the course of pursuing gender justice as a core human development concern); how has Catholic social teaching impacted on and influenced their understanding and implementation of gender equality programmes in developing contexts; How has their experience of working on gender equality influenced and impacted on the development of Catholic social teaching.

3.5 CNGO: The Content of Gender Development Programmes

Over the past 30 years significant strides have been made in addressing gender inequality globally. On the global platform a number of key commitments have been achieved in highlighting the importance of protecting women's rights, tackling gender-based violence and promoting gender equality. Global political commitments through the UN Security Council Resolutions 1325 and 1820; Millennium Development Goal 3; the 1995 Beijing Platform for Action and the Convention on the elimination of all forms of Discrimination against Women (1981), are testament to the requirement of putting gender equality to the forefront of international development. Increasingly, gender is on the agenda of multilateral aid organisation policy agendas and in formal gender policies, supported by resource commitments to gender equality implementation.

The content of gender development programmes consistently highlight key issues which form the basis for the CNGO strategic forward planning. Trócaire, through its Mobilising for Justice – Trocaire's Strategic Framework 2006 – 2016 documents a multilateral approach to tackling gender inequality – highlights the root causes, shared

experience of partners on the ground and collaboration with partners on mainstreaming gender in programmes and at organisational level.²⁶¹ CAFOD presently operates within Strategic Framework 2005-2010 and is at the consultation stage of Framework beyond 2010. It has an increasing focus on supporting equality for women and girls is a priority in their international development planning.²⁶² CIDSE, while acknowledging that, 'any development policy that is not taking into account of the gender perspective is a policy that will potentially fail and is potentially a misleading one,'²⁶³ has yet to document a clear position on this issue.

Of the three CNGOs researched on this development issue, Trócaire provides the most comprehensive, informed, and up-to-date data on promoting gender equality through its Strategic Framework (2006-2016). Key issues informing Trócaire's gender equality strategy include: the female face of poverty, gender and livelihoods, gender and HIV, gender-based violence (GBV), gender and conflict, new aid modalities and poverty reduction strategies, gender and political participation, the role of men, faith and gender, cultural norms and the personal nature of gender.²⁶⁴

Inherent to key issues informing strategy is the rationale, principles and added values that the CNGO brings to the table in promoting gender equality as a priority.²⁶⁵ Deemed a central priority in its vision of a just world, Trócaire views gender equality as essential to sustainable development, wherein the lived contexts of women and men are jointly considered in evaluating human vulnerabilities conditioned by gender inequality. This inclusive approach is considered crucial. Trócaire states:

The role of men in promoting gender equality is crucial. Men are normally in a majority in positions of decision-making and power, particularly in the public sphere. While the gender equality agenda should be no different from any other justice and human rights agenda, it tends to be seen as a 'women's issue', something which needs to change. In some cultures and societies men may only listen to or be influenced by other men and they can play a

²⁶¹ Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 31-2.

²⁶² CAFOD, *Strategic Framework 2005-2010*; CAFOD 2010: *Building Communities for Change*. <http://www.cafod.org.uk/about-us/vision-mission-values/panels/resources-to-download/cafod-2010-building-communities-for-change>. (accessed, 02/2010).

²⁶³ CIDSE: (Research Interviews, 2009).

²⁶⁴ Trócaire, *Promoting Gender Equality: Trócaire's Policy and Strategy 2009 – 2016* (Maynooth: Trócaire, 2009), 6-10.

²⁶⁵ Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 18-23; CAFOD 2010: *Building Communities for Change*. <http://www.cafod.org.uk/about-us/vision-mission-values/panels/resources-to-download/cafod-2010-building-communities-for-change>. (accessed, 02/2010).

strong advocacy and awareness-raising role. Male gender-based vulnerabilities related to the need to preserve masculinity in the face of other men, or the perceived failure to conform to masculine norms also exists.²⁶⁶

Likewise, CAFOD recognises that an inclusive approach is essential to addressing global inequalities:

There are many common examples of gender inequality, such as women generally being poorer than men and having fewer resources and rights, less access to power. But gender is about men too, as stereotyping men restricts their freedom to involve women and share power and influence.²⁶⁷

Underscoring this approach is a strong awareness that the most serious long-term challenge to achieving equality lies in the cultural norms and deep-seated mind-sets that perpetuate many of the gender-related injustices and inequalities that exist. In highlighting the distinctiveness of gender equality as different from other justice issues, Trócaire draws attention to the inherently personal and intimate nature of gender:

Promoting gender equality is in many ways different from other justice issues insofar as it has a more intimate and personal quality. Everyone is affected or influenced by their gender in some way or another. The relationship and rights of men and women in the public and private spheres are informed by cultural or traditional beliefs and ideas around ‘appropriate’ gender roles.²⁶⁸

As stated earlier, religious traditions provide a powerful source in shaping patterns of gender relationships in social institutions, and official Catholic Church teaching on social ethics and the social mission of the church illustrates this reality. While the CNGO rationale and principles informing gender equality policy are clear, the ‘added values’²⁶⁹ that the CNGOs bring to the conversation on gender equality, rooted in official Catholic social teaching and which the CNGOs are keen to promote, are perhaps less well developed.

²⁶⁶ Ibid., 10.

²⁶⁷ CAFOD: *Gender*. <http://www.cafod.org.uk/about-us/what-we-do/gender>. (accessed, 02/2010).

²⁶⁸ Trócaire, *Promoting Gender Equality: Trócaire’s Policy and Strategy 2009 – 2014* (Maynooth: Trócaire, 2009), 10.

²⁶⁹ Trócaire, *Mobilising for Justice: Trócaire’s Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 19-20.; CAFOD, *Strategic Framework 2005-2010*; CAFOD 2010: *Building Communities for Change*. <http://www.cafod.org.uk/about-us/vision-mission-values/panels/resources-to-download/cafod-2010-building-communities-for-change>; CIDSE, *Mission and Values*. <http://www.cidse.org/aboutus/?id=344>. (accessed, 02/2010).

3.6 CNGO: Inter-relationships: Influence and Impact on Mainstreaming Gender Equality

The relationship between ‘faith and gender’²⁷⁰ is a contentious area for the CNGO and perhaps one of the most challenging. The CNGOs’ development work, informed by Catholic social teaching, has a clear focus on human dignity and human rights. The CNGOs recognise that religion can be a positive force for change in addressing gender-based inequalities in society. The CNGOs also recognise that religion can uphold traditional gender norms and beliefs that discriminate against women. The CNGOs have a clear and unequivocal commitment to mainstreaming gender equality in their policies with the added qualification - as agencies of the Catholic Church their work on gender equality ‘will reflect Catholic social teaching and the moral teaching of the Church.’²⁷¹

The CNGOs are in unilateral agreement on the values and principles underlying their gender policy on behalf of the Church, based on solidarity, participation, empowerment, courage and accountability which are regularly mentioned in gender based programmes and in partnership agreements.²⁷² However, a close reading of the social documents of the Church reveals an explicit understanding of women’s primary role within the care of the family. While Catholic social teaching attempts to grapple with its traditional position on women and men within the changing realities of contemporary life, it does so within an essentialist understanding of woman - her role of motherhood and her feminine genius.

This is reflected in a number of ways throughout the Church’s attempt to portray a nuanced understanding of woman’s role and function in Church and society. Church documents, post Vatican Council II, reveal tensions within a Church tradition that is both evolving and yet clinging to its traditional understanding of woman’s identity. For example, *Pacem in terris* (1963) speaks of woman’s right to working conditions in accordance with her requirement as wife and mother (PT 19).²⁷³ *Gaudium et spes* (1965), while acknowledging that women are now employed in almost every area of

²⁷⁰ Trócaire, *Promoting Gender Equality: Trócaire’s Policy and Strategy 2009 – 2014* (Maynooth: Trócaire, 2009), 10.

²⁷¹ Ibid, 12.

²⁷² Trócaire, *Mobilising for Justice: Trócaire’s Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 19-20.

²⁷³ Pope John XXIII, *Pacem in terris* (Peace on Earth) (London: Catholic Truth Society, 1963), no. 19.

life, considers it appropriate that they should be able to assume their full proper role in accordance with their own nature' (*GS* 60).²⁷⁴

Almost 20 years after the promulgation of *Gaudium et spes*, Pope John Paul II, in *Laborem exercens* (1981) continues this appraisal of women's position within the labour process. He states:

It should be emphasised that, on a more general level, the whole labour process must be organized and adapted in such a way as to respect the requirements of the person and his or her forms of life, above all life in the home, taking into account the individual's age and sex. It is a fact that in many societies women work in nearly every sector of life. But it is fitting that they should be able to fulfil their tasks *in accordance with their own nature* (*LE* 19).²⁷⁵

A more detailed examination of *Laborem exercens* reveals a strong scriptural underpinning to the Pope's attempt to support these understandings. He states:

The words of praise for the work of women are well known.⁵⁶ In his parables on the Kingdom of God Jesus Christ constantly refers to human work: that of the shepherd,⁵⁷ the farmer,⁵⁸ the doctor,⁵⁹ the sower,⁶⁰ the householder,⁶¹ the servant,⁶² the steward,⁶³ the fisherman,⁶⁴ the merchant,⁶⁵ the labourer,⁶⁶. He also speaks of the various form of women's work, ⁶⁷ (*LE* 26).²⁷⁶

It could be argued that the Hebrew and New Testament references used to support these perspectives are selective and do not provide a thorough appraisal of the work of women during Jesus' ministry. Supporting reference for 'praise for the work of women' is rooted in Prv. 31:15-27, 'the perfect wife'²⁷⁷ and is followed by women's dedication to household duties in supporting reference 67, and is presented as follows:

Mt. 13:33: The kingdom of heaven is like the yeast which a women took and buried in three measures of flour until the whole mass of dough began to rise."; Lk. 15:8-9: What woman, if she has ten silver coins and loses one, will not light a lamp and sweep the house in a thorough search still she finds

²⁷⁴ Austin Flannery, (ed.) "Gaudium et spes," in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 60.

²⁷⁵ Pope John Paul II, *Laborem exercens* (On Human Work, on the Ninetieth Anniversary of *Rerum Novarum* (Vatican: Libreria Editrice Vaticana, 1981), nos. 19, 26. <http://www.vatican.va>. (accessed, 02/2010).

²⁷⁶ Ibid.

²⁷⁷ Christian Community Bible (Quezon City, Manila: Pastoral Bible Foundation, Claretian Publications, St. Pauls, 1999), 842-3.

the lost coin? And finding it, she will call her friends and neighbors and say: 'Celebrate with me for I have found the silver coin I lost!'²⁷⁸

Elizabeth A. Johnson, in developing a feminist Christology, notes the forgotten stories of women in the gospels, in which Jesus called women to be disciples. She provides a detailed account of the integral role women played in supporting and participating in Jesus' ministry. At that time, women exercised a wide range of activities well beyond the boundaries of the household, including assisting, following, financing, preaching and importantly, witnessing to Jesus during His ministry, at His time of suffering and death and as the first recipients of His resurrection appearance.²⁷⁹ In the early decades of the Church, there is also strong evidence of a vigorous ministry of women in a shared ministry with men. The Acts of the Apostles and St. Paul's Letters, describe women as missionaries, preachers, teachers, prophets, apostles, healers and as leaders of house churches.²⁸⁰

In more recent times, Church teaching, while upholding categories of opposing dualisms, importantly, acknowledges the "equality" of women and men at the heart of the Gospel, in the Church and in the world. *Mulieris dignitatem* (1988) provides an insight into this developing trend in Church teaching:

In our times the question of "women's rights" has taken on new significance in the broad context of the rights of the human person. *The biblical and evangelical message* sheds light on this cause, which is the object of much attention today, by safeguarding the truth about the "unity" of the "two", that is to say the truth about that dignity and vocation that result from the specific diversity and personal originality of man and woman. Consequently, even the rightful opposition of women to what is expressed in the biblical words "He shall rule over you" (*Gen 3:16*) must not under any condition lead to the "masculinisation" of women. In the name of liberation from male "domination", women must not appropriate to themselves male characteristics contrary to their own feminine "originality". There is a well-founded fear that if they take this path, women will not "reach fulfilment", but instead will *deform and lose what constitutes their essential richness* (*MD 10*).²⁸¹

²⁷⁸ Ibid., 37, 167.

²⁷⁹ Elizabeth A. Johnson, *Consider Jesus: Waves of Renewal in Christology* (London: The Crossroad Publishing Company, 1990), 109.

²⁸⁰ Ibid., 110.

²⁸¹ Pope John Paul II, *Mulieris dignitatem* (On the Dignity and Vocation of Women) (Vatican: Libreria Editrice Vaticana, 1988), no. 10. <http://www.vatican.va>. (accessed, 02/2010).

In the same document, reflections on gospel equality reveal a more egalitarian view on the role of women and men in the Church and in society:

Gospel “equality”, the “equality” of women and men in regard to the “mighty works of God” - manifested so clearly in the words and deeds of Jesus of Nazareth - constitutes the most obvious basis for the dignity and vocation of women in the Church and in the world (MD16).²⁸²

In the 1990’s, Pope John Paul II’s mission to various regions around the globe, began a series of Post-Synodal Apostolic exhortations addressed to the Church in these contexts. The Church in Africa, Asia, Oceania and Europe received an appraisal of the role of women in mission. Throughout these exhortations, a wide range of initiatives are suggested to uphold women’s dignity and freedom. *Ecclesia in Africa* (1995), affirms the rights and duties of women in building up the family and in taking full part in the development of the Church and society. The issue of women’s training is addressed, suggesting that the local Church should provide this service, in order that women can participate at appropriate levels in the Church’s apostolic activity (no. 121).²⁸³

Ecclesia in Asia (1999) adopts a strong tone in addressing the issue of injustice and discrimination against women, suggesting that local Churches in Asia should promote human rights activities on behalf of women. However, this is further qualified by situating this aim in Church strides ‘to bring about a change of attitude through a proper understanding of the role of men and women in the family, in society and in the Church.’ There is also a return to a familiar theme in the tradition, on the original complementarity between men and women and the importance of ‘the feminine dimension in all things human’ (no. 23).²⁸⁴

An important development in this discourse is an acknowledgement of the need for women’s theological development and participation in other fields of study. An additional consideration relates to clerical formation and that men should be trained ‘to regard women as co-workers in the apostolate’ (no. 45). Attending to women’s participation in the internal life of the Church, it suggests that women should be more effectively involved in pastoral programmes, in diocesan and parish pastoral councils

²⁸² Ibid., no. 16.

²⁸³ Pope John Paul II, *Ecclesia in Africa* (Vatican: Libreria Editrice Vaticana, 1995), no. 121. <http://www.vatican.va>. (accessed, 02/2010).

²⁸⁴ Pope John Paul II, *Ecclesia in Asia* (Vatican: Libreria Editrice Vaticana, 1999), no. 23. <http://www.vatican.va>. (accessed, 02/2010).

and in diocesan synods. Furthermore, a greater appreciation should be extended to women's abilities and services in the areas of health care, in education, in preparing the faithful for the sacraments, in community building and their role in peacemaking' (no. 45).²⁸⁵

Addressing *Ecclesia in Oceania* (2001), there is a rather unexpected reference to the treatment of women by the Church. The Pope, in this instance, acknowledges women's exclusion in the Church and in society. The local Church is requested to enable women to play their rightful part in the Church's social mission (no. 46).²⁸⁶

In *Ecclesia in Europe* (2003), the full participation of women in the Church's life and mission, while encouraged, is situated very clearly in the context of 'ecclesial roles reserved by law to laypersons' (no. 43).²⁸⁷ Once again, there is reference to an appreciation of women's mission as wives and mothers and their dedication to family life. Education for women in ministry is encouraged, however, it is ordered toward 'an authentically "liturgical mystagogy" with the active participation of all the faithful – each according to his or her proper role – in the sacred mysteries, and especially the Eucharist' (no. 73).²⁸⁸

While clearly recognising the invaluable role of woman and her contribution to the life of the Church, a fundamental problem with Catholic social teaching is its one-sided focus on women's identity and role in the family and society. Persistent references to women's role as: 'appropriate,' 'entrusting them with ecclesial roles reserved by law to laypersons,' 'her proper role,' 'a due appreciation of women's mission as wives and mothers,' 'women must not appropriate to themselves male characteristics contrary to their own feminine 'originality', 'they should be able to assume their full proper role in accordance with their own nature,' stands in stark contrast and in contradiction to the proclamation of, 'Gospel equality' and is contrary to Church teaching expressed at Vatican Council II. It fails to negotiate, as Lisa Isherwood and Dorothea McEwan state:

...a Christian vision of making living together possible, interacting on a personal and societal level beyond classism, racism and sexism. But

²⁸⁵ Ibid., no.45.

²⁸⁶ Pope John Paul II, *Ecclesia in Oceania* (Vatican: Vatican Library, 2001), no. 46. <http://www.vatican.va> (accessed, 02/2010).

²⁸⁷ Pope John Paul II, *Ecclesia in Europe* (Vatican: Vatican Library, 2001), no. 43. <http://www.vatican.va> (accessed, 02/2010).

²⁸⁸ Ibid., no. 73.

measured against the history of the last 2000 years, this vision has spectacularly failed to be put into practice.²⁸⁹

The research process on the relationship between gender equality and Catholic social teaching, clearly an influencing factor underpinning CNGO advocacy and policy, yields interesting insights into how Catholic social teaching is both viewed and understood in this context. The CNGOs categorically, in all instances, reaffirmed their commitment to mainstreaming gender at organisational level and gender equality into development policy and were keen to raise public awareness of this issue through their respective advocacy campaigns. The CNGOs were also keen to speak about active campaigns in this area. Trócaire, in 2006, devoted its Lenten Campaign to raising public awareness on the issue of gender inequality and how it relates to the struggle against poverty. CAFOD, now in its 18th year of activism on this issue, marks 16 Days each year, from November 25th to December 10th, calling for the elimination of all forms of gender-based violence through its raising awareness campaigns. Promoting gender equality in these instances was linked to and informed by other human development concerns i.e., HIV/AIDS, the struggle against poverty and gender based violence.

When asked about the role of Catholic social teaching underpinning their work on gender equality, the context and focus of participant views centred on the Church's moral teaching in the area of sexual ethics and in the specific context of their experience and reflections on the relationship between gender inequality and HIV/AIDS. The experiences of the CNGOs incorporating gender in their development programmes is accompanied by a reticence to speak about the institutional Church's position and understanding of the role of women in society. It would be fair to say that the CNGOs' understanding of the social documents of the Church and the Church's moral teaching, as a framework for human dignity, does not adequately take cognisance of the special category to which women are assigned. Neither is there a willingness to explore, in depth, the practicalities of the institutional Church's position and its implications for pursuing gender equality with authenticity and clarity.

While there may be internal debate and candour within the CNGOs about the problems and issues faced in pursuing gender equality as a Church organisation,

²⁸⁹ Dorothea McEwan, *Introducing Feminist Theology* (Sheffield: Sheffield Academic Press Ltd., 2001), 13-4; **Note:** Catholic feminist theologians in Africa, Asia, Oceania and Europe are engaged in challenging this narrow interpretation of women's role in the Church and in society.

research participants were clearly uncomfortable speaking about the organisations relationship with the hierarchical Church on this issue. Perhaps more worrying is the persistent correlation between the pursuit of gender equality and perceived links to the issue of women's ordination in the Catholic Church. Research participants in the CNGOs, in all instances, cited this particular issue as problematic for pursuing a more vigorous and constructive dialogue with the hierarchical Church on a more holistic approach to gender equality in Church structures, at institutional and organisational levels. The following CNGO research participant contributions reflect these concerns:

C. When working with Bishops' Conferences in different countries, we would certainly ask the question about involvement of women in staff structures and staff decision making around the programmes in those areas. I think our role is one of trying to influence through engagement and in dialogue through the official structures. That wouldn't necessarily involve, for example, going down the road of discussion about women's ordination, because that doesn't fall within our area of agreement as a development agency. It's beyond (the Agency). It's not for our expertise or mandate. Although within (the Agency) there would be a grand swell of opinion in favour of women's ordination but that wouldn't be a conversation that would fit within our development agreement with the Bishops' Conference in this country or elsewhere.

And in the context of gender and development programmes:

C. We work, for example, with religious congregations in the developing world to try to increase their own empowerment within the Church, or you would work with groups of priests to – not to change their views on women priests - but to work to change their own attitudes towards gender and gender issues in their parishes and local environments.

Furthermore the CNGOs were keen to present a 'different view of Church' advocating women's position within the community at grassroots level:

C. Often I find that (the Agency) is about putting forward a different view of Church. It's about, in the places where we work, its often very strong women who are nuns, religious, or there might be non-religious women within local parishes and communities that are the most active and its about, I guess its about bringing forward a vision of the active Church which is not just the hierarchy.

There is a definitive moving away from the institutional Church's position, or lack of position, on mainstreaming gender throughout Church structures, inclusive of any

challenge to patriarchal norms that are anti-women and exclusionary in the Church. It is also clear that doing gender equality within the parameters of advocacy and development policy is the primary objective of the CNGO. While clearly successful at devising strategies for addressing and actively pursuing gender equality in development programmes in international development and recognising that gender mainstreaming is fundamental at organisational level, it would seem a natural progression that the CNGOs would have considerable influence in negotiating women's equality and human rights within Church structures. At the very least, it might be expected that the CNGOs examine, more thoroughly, the theological underpinnings within the social documents of the Church that undoubtedly affirm women's full humanity within the framework of human dignity but define women in terms of their 'appropriate role' and their 'proper nature.'²⁹⁰

Reflecting upon the Church's contextualised understanding of woman does not sit comfortably with the CNGOs' strategies for addressing gender equality. Upon analysis of gender policy in development, CNGOs frequently note that 'the relationship and rights of men and women in the public and private spheres are informed by cultural or traditional beliefs and ideas around 'appropriate' gender roles.'²⁹¹ This would indicate that they are aware of impediments that hinder an authentic vision of human dignity and equality. These traditional beliefs also run counter to core values that underpin the CNGOs' commitment to, 'work proactively with faith leaders and faith communities both within the Catholic Church and with other faiths as key agents of change to address gender inequality.'²⁹²

The CNGOs have made strident efforts to mainstream gender in development programmes at partner level and globally, with specific gender equality interventions addressing gender-based violence, and inclusive of promoting women's empowerment. Examples of these efforts include, Trócaire's recent programme in Uganda in which 25,000 churches across 19 dioceses rolled out a programme with Trócaire to prevent domestic violence. In the Democratic Republic of Congo, Trócaire has also facilitated local women's groups in taking a stand through peaceful marches against sexual

²⁹⁰ Maria Riley, "Why do Gender issues remain problematic to Development Agencies?" in *Trócaire Development Review* (2007): 22. <http://www.trocaire.org>. (accessed, 01/2010).

²⁹¹ Trócaire, *Promoting Gender Equality: Trócaire's Policy and Strategy 2009 – 2014* (Maynooth: Trócaire, 2009), 10.

²⁹² *Ibid.*, 13.

violence and in Sierra Leone, empowering women to become more independent financially has been greatly assisted by Trocaire's development strategies in this area.²⁹³

In 2009, CAFOD joined in solidarity with organisations and individuals across the globe to support 'The 16 Days of Activism against Gender Violence,' from 25 November (International Day for the Elimination of Violence against Women) to 10 December (International Human Rights Day). CAFOD also has a long history of working to achieve peace, security and equality across the world. In partnership with other agencies committed to the eradication of gender violence, CAFOD provides medical assistance, counselling for survivors of violence, and legal and practical support to ensure persons can live with dignity and security.²⁹⁴

The CNGOs' efforts at addressing gender inequality, gender-based violence and empowering women to achieve independence and security in their lives are commendable. Leadership within the CNGOs, which aims to bring about social transformation in line with women and men's goals for a more equitable society, must also provide the vision to challenge divisive, misogynistic and patriarchal institutional norms and their manifestation throughout Church structures. Part of this process is to challenge hierarchical power.

3.7 Gender-Relationships: Institution and Organisation Partnership

In recent times, feminist research has undertaken theoretical as well as empirical work on the gender-biased nature of organisations and how this has impacted on organisational function.²⁹⁵ This research also indicates that many of these organisations exhibit cultural values and patriarchal norms that are anti-women and exclusionary. Empirical work undertaken on public bureaucracies, international organisations, including NGOs and corporations,²⁹⁶ reveals that gender-bias is often built into the very foundations of organisations and the scope for change is limited by complex but very

²⁹³ Trocaire: *Supporting Women*. <http://www.trocaire.org/supportingwomen>. (accessed, 02/2012).

²⁹⁴ CAFOD: *The Sixteen Days of Activism against Gender Violence*. <http://www.cafod.org.uk/16days>. (accessed, 02/2012).

²⁹⁵ Aruna Rao, David Kelleher, "Institutions, Organisations and Gender Equality in an Era of Globalisation," in *Gender and Development* 11, no 1 (2003): 143. <http://www.jstor.org/stable/4030706>. (accessed, 02/2010).

²⁹⁶ Aruna Rao, David Kelleher, "Leadership for Social Transformation: Some Ideas and Questions on Institutions and Feminist Leadership," in *Gender and Development* 8, no. 3 (2000): 75. <http://www.jstor.org/stable/4030465>. (accessed, 02/2010);

powerful, informal institutional values, norms, structures and processes that underlie and shape human interactions.²⁹⁷ Very often, these institutional rules are interwoven into structural hierarchies, work practices and beliefs and constrain the ability of these organisations to challenge gender-biased institutional norms within and without the organisation.²⁹⁸

The CNGOs clearly recognise that those beliefs which form a patriarchal vision of the world, including, norms, structures and processes, that underlie and shape human interaction, are stumbling blocks in their quest for an authentic vision of gender equality both at organisational level and in authentic development. The scope for change is limited however, by the complex and highly powerful informal institutional norms and structures that are embedded in attitudes, norms of behaviour and unspoken codes of conduct which are endemic to all organisations. Overcoming these stumbling blocks requires leadership, vision, and an ability to challenge the intricacies endemic to rigid beliefs about power and hierarchy and their manifestation in gender inequality. Achieving this reality requires managerial efficiency with leadership for change.

Building managerial efficiency with leadership for change requires questioning existing ways of working and considering how tasks might be done differently, if the primary motivation is a concern for equality and justice. Aruna Rao and David Kelleher's work, on 'Leadership for social transformation,'²⁹⁹ provides interesting insights into the kind of leadership required to challenge institutional inequality, with suggested directions for learning. Organisational learning which enhances opportunities for a combined professionalisation with feminist ideals, including devolution of power, is offered as a 'third way' in negotiating transformation within organisations.³⁰⁰

Rao and Kelleher suggest that steering a way through barriers to equality requires a commitment to greater flexibility and a more inclusive responsiveness in the work of the organisation, with shared ownership of ideas and a commitment to participation. The benefits of inclusive participation engender a better commitment to team learning and dialogue, increased attention to listening effectively to issues important to beneficiaries and a holistic understanding of the collective operational system.

²⁹⁷ Ibid.

²⁹⁸ Aruna Rao, David Kelleher, "Institutions, Organisations and Gender Equality in an Era of Globalisation," in *Gender and Development* 11, no 1 (2003): 143. <http://www.jstor.org/stable/4030706>. (accessed, 02/2010).

²⁹⁹ Ibid., 74-76.

³⁰⁰ Ibid., 74.

Devolution of power, however, may also give rise to power struggles which inevitably lead to devalued participation and marginalisation of voices that would bring alternative perspectives and knowledge in the achievement of successful outcomes, and bears particular relevance to the success or failure in the delivery of gender-equitable programmes.³⁰¹ Overcoming such obstacles falls to a greater degree on leadership within the organisation and how leaders can be a force for justice through personal commitment to a cause and commitment to collaborative engagement with colleagues who share similar goals.

The CNGO framework(s) for strategic planning and mobilising for justice suggest that promoting gender equality throughout organisational structures and in advocacy programmes are a priority and a reality on the ground. This might well be the case at international programme level, but my research indicates that discussion and dialogue around the complexities of pursuing gender equality as an integral aspect of organisational function within the CNGO and in relationship with the hierarchical Church lacks clarity and cohesion.

Pursing gender equality within a very confined and narrow remit, as is the situation with the CNGOs on behalf of the Catholic Church, has proved difficult. The relationship between the CNGOs and the hierarchy of the Church, i.e., respective Catholic Bishops' Conferences to which the CNGOs report on this issue, largely omits any dialogue or collaboration. Responses received to the questions relating to the CNGOs' collaboration and discussion on gender equality with the hierarchy of the Church reveal a similar pattern of response across the CNGOs:

C. We work with the (Bishops' Conference). We got them to put out a statement on gender...but, no! I would say like that... was in a sense a once off event...This question challenges me, but I would not have seen, or see it, as (Agency) role to actively, if you like, advocate within the Church for gender equality. However, if there was a space created I suppose we would take the opportunity to do it, particularly if invited.

C. I haven't seen it as our job to try to create that space.

C It's not really the role of (Agency); I wouldn't see it as the role of (Agency) to try to change that, I mean, the internal hierarchy of the Church.

³⁰¹ Ibid., 76.

C. We are an agency of the Church and there are certain parameters around (pause) if we want to exist as an organisation. There are certain parameters that we have to abide by and certainly us advocating for gender equality around, for example, women priests would be, its not something we would feel is kind of within our, its not our mandate to do that.

C. We are mandated by the bishops to do a certain job and that's not one of the jobs.

C. We don't really see ourselves as the ones that are going to change that.

C. What we can do is work, so there is a limited space in which we can operate, so, but you can work within that space.

C. They never discussed it (gender equality) with me.

C. This I guess, is sensitive and we have an on-going dialogue around sensitive issues which would be around HIV/AIDS, reproductive rights, around certain gender issues but mainly around reproductive health issues.

C. I suppose our mandate and discourse with the Bishops' Conference in this country is constrained to the development agenda. So we would not be in a position to be able to make a broader critique of the working practices, you know, in-house working practices or structures of the Church.

C. We are very aware that the internal structures of the Church are often where there is greatest infringement of gender equality requirements and the Church is much better at talking about gender equity beyond its own official structures than within its own structures.

C. We are careful about the language in our documents but in fact what were our internal discussions is of course that we want to contribute by our own performance and not by complaining about others, by the example of our own work we would like to convince others to go for a strong gender position.

C. I know that in the Church this is a very difficult issue and sometimes when you only mention the world gender you are already targeted by for, by example, by our (overseas) colleagues or Pro-Life Groups or whatever.

Responses from the Catholic hierarchy were varied:

H. I think the area of ordination is important. From a personal point of view I find it very difficult to talk about women's role in the Church because of our, if you like, denial of full participation in the sacramental area in relation to the ordination of women.

H. I am not convinced, still not convinced of the arguments we use in that area. I suppose because of that I find myself, I think somewhat shy of saying

that, you know, we haven't developed or looked at seriously the role of women in other areas of Church activity.

H. I would agree that the picture of women keeping the church clean and doing all sorts of lesser, what could be classified as lesser jobs and having a small enough role in I suppose in the areas of serious thinking about Church matters and teaching, and so on.

H. And then sometimes I have set up a finance committee and I find that it's quite, that its off-balance gender wise. I think the whole issue of women in the home and so on, again I think the Church, that we haven't made a lot of progress there.

H. Looking say, at an operation like (Agency), I suspect that their overseas workers, I suspect, I'm not aware of any great effort on its behalf to say, have a gender balance in its overseas workers.

H. It was very well received in the media. No one was coming back and saying that you don't have a right to speak out because its own structures don't mirror this kind of equality.

H. Well there is an obvious tension there and you could see how someone could legitimately make their case but when we have made public interventions no one has come back at us.

H. We have not been challenged, not through any of our interventions.

Observation and analysis of conversations around gender equality in the Church setting would suggest that a number of factors contribute to a lack of clarity and cohesion on this partnership issue and are limited to sensitivities surrounding 'women's issues' as distinct from genuine dialogue between the CNGO and the hierarchy of the Church on women's distinctive concerns and experiences in relation to gender inequality. While this is not unique to the CNGO experience of pursuing gender equality in development, it once again highlights the ambivalence of the institutional Church on the status of women in the Church and equally the ambivalence of the CNGOs on engaging the hierarchical Church on this issue.

As a social organisation within the Church, the CNGO has a responsibility to draw attention to the lack of commitment to ensuring that gender equality is promoted within the Church. The Church clearly gives its support to particular/certain women's rights in the political and economic spheres. There are certain gender related concerns, for example, sexual violence, that the CNGOs engage proactively with Church hierarchy.

As can be seen from my interviews, some among the hierarchy of the Church readily admit that not enough attention has been given to the role of women in the Church, nor has there been adequate dialogue around the issue of mainstreaming women in Church structures. Significantly, the hierarchy of the Church state that they have not been challenged on this issue while subconsciously being aware that Church structures do not mirror strides to achieve gender equality pursued through the CNGOs' interventions in development.

3.8 Conclusion: Embodying Support for Women's Social Equality³⁰²

Perhaps one of the greatest weaknesses to be revealed through this research has been the CNGOs' failure to engage critically with Catholic social teaching. The CNGOs in each instance state that they receive their mandate from Catholic social teaching for their work in development. This is only partly true. The Church is much more than its social teaching. The CNGOs receive their mandate from the Catholic Church in all its inter-relational aspects and inclusiveness as People of God, inclusive of an ecclesial dimension. Part of that mandate is being a voice not just for the people on whose behalf they advocate in international development, but also the people they represent and depend on for support in their local communities.

The CNGOs have a unique opportunity to engage in honest dialogue with the hierarchy of the Church, and there are far too few opportunities for such dialogue in present Catholic ecclesial life. As a most effective strategy for change in the Church, dialogue in partnership is essential, despite outcomes that can never be fully predicted in terms of the collective intelligence to which it will give rise. What can be expected is empowerment in a shared exploration of previously held thoughts and feelings that helps to transcend limiting perspectives and assumptions.

Undoubtedly, there is a marked tension in the vision of woman in official Catholic social teaching, despite an evolving affirmation, post Vatican II, of woman's contributions in social and political life. A continued emphasis on women's maternal function, familial vocation and gender complementarity emphasises the feminine genius

³⁰² Kristin Heyer, "A Feminist Appraisal of Catholic Social Thought," (Paper Presented at Fall Lecture Series at the University of San Francisco, John and Ralph Lane Center for Catholic Studies and Social Thought, November 9, 2007). <http://www.usfca.edu/lanecenter/pdf/HeyerLecture11.07>. (accessed, 01/2010).

of motherhood as women's primary vocation and affirms a dualistic complementarity of the sexes. This anthropological dualism underlies the ways in which women are treated and reinforces a separate-but-equal status that continues to hinder women's flourishing both within and outside the Church.

The declaration by the World Synod of Catholic Bishops in 1971, on Justice in the World, now over 40 years ago is, regrettably, still relevant, 'If the Church must give witness to justice, she recognizes that anyone, who wishes to speak to people about justice must first be just in the eyes of these men.'³⁰³ The dichotomy between proclamation and transformative *praxis* is well illustrated in feminist theological discourse. This rich theological and practical resource incorporates an appreciation for the many elements in the Christian tradition, particularly its prophetic and liberating elements, and its desire for transformation of oppressive structures. It is a fundamental resource for CNGOs who are seeking to engage critically and effectively with gender equality on behalf of and within the Catholic Church.

Failure to engage fully with the institutional Church on this fundamental issue has long-term consequences for the CNGOs' attempts to mainstream gender equality in their policy and advocacy. On the one hand, they have made great strides in promoting gender equality in their frameworks for development. On the other hand, their silence and unquestioning stance on the lack of equality in Church structures and Church teaching that continue to view women as inferior, unequal to men and excluded from exercising their fundamental dignity as equal participants in the life of the Church, undermines this important work. One very obvious consequence of this dichotomy highlights the gulf that exists between proclamation and transformative *praxis* and raises serious doubts about CNGO credibility and ability to radically pursue gender equality, effectively and authentically in international human development.

³⁰³ Synod of Bishops, *A Justiça no mundo* (Vatican: Libreria Editrice Vaticana, 1971). <http://www.vatican.va>. (accessed, 03/2010).

CHAPTER 4: HEALTH JUSTICE AND ETHICAL DEVELOPMENT

Researching the Dynamic between Catholic Social Teaching and Catholic Advocacy: In-depth Analysis of Theological and Practical Development Issues and Concerns.

4.1 Introduction: Health Justice and Ethical Development

Issues of institutional identity and integrity in Catholic health care provision have been addressed by Catholic institutional and organisational health care providers and at various levels in the Church hierarchy. This is evident in health care directives issued by the hierarchical Church and in various mission statements that accompany Catholic agencies in their commitment to serving the needs of vulnerable persons who might be adversely affected by health crises.³⁰⁴ Catholic agencies, in which health justice is a particular focus, provide a significant contribution to health care policy and advocacy as they face the challenges of providing Catholic health care in a secular, pluralistic and global market-driven economy.

At the interface between health care and ethical development, CNGOs, in recent years, have challenged and campaigned for personal, social, cultural and economic transformation, to address the structural injustices that impact on the health and well-being of individuals and communities. The issue of health justice is a primary focus at the forefront of advocacy campaigns across the NGO sector. CIDSE, CAFOD and Trócaire incorporate health justice as a priority in their advocacy campaigns. In parallel, Catholic theological and ethical perspectives on health attempt to explore the connections between specific challenges encountered by persons working on health issues in the developing world and the Christian faith itself.

This aspect of the study continues that exploration in the face of the global pandemic of HIV and AIDS. The scope and mode of contemporary Catholic social witness on health justice in HIV/AIDS, while vocal on the underlying issues of gender inequality, stigma and discrimination, the feminisation of the epidemic, and inadequate HIV prevention strategies, is very often overshadowed by the inadequacy of a response that fails to challenge cultural norms and values that stereotype appropriate roles and

³⁰⁴ Ana Smith Iltis, "Institutional Integrity in Roman Catholic Health Care Institutions," in *Christian Bioethics* 7, no. 1 (2001): 95-103. <http://www.ncbi.nlm.nih.gov/pubmed/11899994>. Academic Search Primer, EBSCO-host. (accessed, 06/2010).

behaviours, in ways that affect women in particular, hindering access to resources and decision-making processes.³⁰⁵

My research indicates that the relationship between the institutional Church and the CNGO in the context of health justice does not give as full a picture as one would wish. Therefore, in addition to research within the CNGOs on health justice, I have also looked at the significant work that the religious congregations do in this area. My research indicates that there is very little collaboration, with few discussions about partnership and the respective roles of religious congregations and CNGOs within the broader field of social ethics in the Church. Both the religious congregations and the CNGOs are committed to social justice and are animated by the same values in their work, however, this lack of a composite and mutual transformative relationship within the Church has the potential to undermine the credibility of Church agencies to adequately influence health care outcomes with integrity in international development.³⁰⁶

4.2 Health Care Climates Created by Social Institutions

Health care ethics is a critical factor within the consultative process in any Catholic health service, be it within the hospital setting, long-term care facility or in any of the myriad services offered outside these institutions. The common factor that links each of these services is the insistence by the Catholic fraternity that the Catholic facility functions as part of a community of care;³⁰⁷ drawing upon the rich ethical tradition of the Church in order to apply this tradition to the pressing and ever-changing complexities that comprise contemporary health care.

³⁰⁵ Tina Wallace, "Institutionalizing Gender in UK NGOs," *Development in Practice* 8, no. 2 (1998): 159-172. <http://www.jstor.org/stable/4029301>. (accessed, 03/20100).

³⁰⁶ In my research I examined specifically the work of: the Sisters of Charity, Sisters of the Holy Faith, Daughters of Mary and Joseph and the Society of Jesus. I interviewed a number of members, i.e., persons who worked as doctors with extensive experience as medical practitioners and other specialists with expertise in the Establishment and running of medical clinics in the international development sector. The religious congregations examined, represent expertise in international development within the geographical regions of North and South America, Asia, Middle East, Africa and Europe. The religious congregations' mission statements and constitutions were also examined. After careful deliberation I concluded that a thorough investigation of the contribution of the religious congregations was beyond the scope of this thesis, however, it would provide an important window on this aspect of Catholic health care provision in the developing world.

³⁰⁷ Patricia Talone, "Catholic Health Care Ethics Consultation: A Community of Care," in *HEC-Forum (An interdisciplinary journal on hospitals' ethical and legal issues)* 15, no. 4 (2003): 323-337. <http://www.springerlink.com/content/j84335j0272516m5>. (Accessed, 03/2010).

Historically, this ethical tradition may be traced back at least to the 16th century, when theologians began to address issues of medical treatment decisions, albeit in the context of critical care.³⁰⁸ Contemporarily, the institutional Church drawing upon a range of expertise, bishops, theologians, physicians, sponsors, administrators and other care providers, reiterates its institutional commitment to health care through specific directives for health care services.³⁰⁹ The United States Conference of Catholic Bishops (USCCB), *Ethical and Religious Directives for Catholic Health Care Services*, (2009),³¹⁰ is an exemplar model of the range of responsibilities, obligations and challenges endemic to a contemporary understanding of Catholic health care ministry. Although developed for a particular context, the theological and ethical values that underlie the Directives are compatible for different settings and therefore, serve as a valid starting point from which to articulate salient points which capture the essence of the Catholic tradition on health care and its appeal to the health care setting globally. The Preamble to the Directives states:

The Ethical and Religious Directives are concerned primarily with institutionally based Catholic health care services. They address the sponsors, trustees, administrators, chaplains, physicians, health care personnel, and patients or residents of these institutions and services. Since they express the Church's moral teaching, these Directives also will be helpful to Catholic professionals engaged in health care services in other settings.³¹¹

Because of its extended appeal to Catholic professionals engaged in sponsorship roles in health care services,³¹² the Directives have a particular significance for CNGOs who are sponsors/partners in the Catholic institutional commitment to promoting human dignity and an adequate health care for all persons.³¹³

³⁰⁸ Tristram H. Engelhardt, "Controversies, Conflicts, and Consensus: A Concluding, Un-theological Postscript," in *Christian Bioethics* 7, no. 2 (2001): 291-2. <http://cb.oxfordjournals.org/cgi/content/citation/7/2/291>. (accessed, 03/2010).

³⁰⁹ United States Conference of Catholic Bishops, *Ethical and Religious Directives for Catholic Health Care Services*, 5th ed. (Washington, D.C.: 2009) (Preamble) no. 2. <http://www.usccb.org/bishops/directives.shtml>. (accessed, 03/2010).

³¹⁰ *Ibid.*, 1-26.

³¹¹ *Ibid.*, (Preamble), 2.

³¹² A **Sponsor** is an individual or organisation (commonly a Catholic religious congregation or some other juridical person) that exercises stewardship over a Church ministry. <http://www.ascensionhealth.org>.

³¹³ United States Conference of Catholic Bishops. *Ethical and Religious Directives for Catholic Health Care Services*, 5th ed. (Washington, D.C.: 2009), 5. <http://www.usccb.org/bishops/directives.shtml>. (accessed, 03/2010).

Key themes articulated within the Directives comprise the social responsibility that health care services assume, including the spiritual and pastoral responsibility integral to Catholic health care ministry.³¹⁴ This traditional model of Catholic health care is further developed by recognising the extraordinary change and complexity of present day health care and the necessity to address the challenges Catholic sponsors and leaders may face when forming partnerships outside of the Catholic setting.³¹⁵

Underlying the Directives is the key normative principle that animates the entire breadth of the Church's healing ministry; 'a commitment to promote and defend human dignity' i.e., to respect the sacredness of every human life, from conception to death.³¹⁶ This fundamental principle is foundational to the bishops' guidance on Catholic health care in their call to build the common good and provide the necessary conditions for health care leaders to dialogue with persons at all levels of society, 'in accordance with the principle of subsidiarity.'³¹⁷

By grounding the normative principle of human dignity within the principle of the common good and the principle of subsidiarity, the bishops have very effectively closed the gap on any individual attempts to evaluate health care decisions (private or public) outside of the established guidance/consultation process and in doing so, establish a very specific health care 'climate' within a network of social health care institutions.³¹⁸ This is significant for a number of reasons and has consequences for Catholic health care practitioners and Catholic health care policy advocates.

Patricia Talone, in *Catholic Health Care Ethics Consultation: A Community of Care*, poses the question: 'How does an individual ethicist, who usually relates to more than one facility or service, begin to educate colleagues about the moral responsibilities they assume when working in Catholic health care?'³¹⁹ The question poses a particular dilemma. It assumes an ideal role of personal commitment to Catholic moral teaching, as an explicit condition of ethical assessment in the Catholic health care setting.³²⁰ An

³¹⁴ Ibid., Part 1, 2 & 3: Directives: 1-37.

³¹⁵ Ibid., Part 6: Forming new Partnerships with Health Care Organisations and Providers: Directives: 67-72.

³¹⁶ Ibid., Part 1: The Social Responsibility of Catholic Health Care Services: Introduction.

³¹⁷ Ibid.

³¹⁸ Ibid., Directives: 1-9.

³¹⁹ Patricia Talone, "Catholic Health Care Ethics Consultation: A Community of Care," in *HEC-Forum (An interdisciplinary journal on hospitals' ethical and legal issues)* 15, no. 4 (2003): 328.

<http://www.springerlink.com/content/j84335j0272516m5>. (accessed, 03/2010).

³²⁰ James F. Keenan, "Notes on Moral Theology: Moral Theology and History," in *Theological Studies* 62, no. 1 (2001): 87-88; Brian Medlin, "Ultimate Principles and Ethical Egoism," in *Ethical Theory: Classical and*

in-depth reading of the USCCB Directives leave little doubt that personal commitment to Church teaching, moral and social, is a requirement within the evaluative ethical process in Catholic health care.

Patricia Talone's answer to this question is also enlightening. She states, 'there are probably as many answers to that question as there are ethicists within Catholic health care.'³²¹ This statement is insightful, insofar as it highlights the difficulties which may be encountered by Catholic health care practitioners and Catholic health care policy advocates involved in HIV prevention work. Presently, there is a wide diversity of opinion and response to the HIV epidemic within the Catholic Church which has the potential to create ambiguity within Catholic responses to HIV/AIDS. This situation is well documented by Trócaire:

There is significant diversity of opinion and response to the HIV epidemic within the Catholic Church. The promotion of a '*just sexuality*' that upholds a do-no-harm principle in sexual encounters and an equality principle that attaches as much value to the other person as oneself is promoted as a just response by some within the Church. This is rooted in a belief that social and economic injustices fundamentally affect an individual's sexual health. Others believe that adherence to Church teaching of abstinence outside of marriage and fidelity within marriage is the only appropriate strategy.³²²

The diversity of Catholic opinion on HIV/AIDS may be interpreted as an attempt to call upon the institutional Church to reflect with prudence and discernment on the role of moral teaching in the context of HIV prevent and to evaluate carefully its directives for pastoral practice on this issue. Theological underpinnings in contemporary discourse on Catholic perspectives on HIV/AIDS reveal dedicated efforts to explore the many human and social factors underlying the pandemic and appeals for a more nuanced ethical perspective to address these issues in the Catholic Church.³²³

Contemporary Readings, Louis P. Pojman, (ed.) (Belmont, Albany, Bonn, Boston, Cincinnati, Detroit, Johannesburg, London, Madrid, Melbourne, Mexico City, New York, Paris, Singapore, Tokyo, Toronto, Washington: Wadsworth Publishing Company, 1998), 93-94.

³²¹ Patricia Talone, "Catholic Health Care Ethics Consultation: A Community of Care," in *HEC-Forum (An interdisciplinary journal on hospitals' ethical and legal issues)* 15, no. 4 (2003): 328.

<http://www.springerlink.com/content/j84335j0272516m5>. (accessed, 03/2010).

³²² Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 11.

³²³ James F. Keenan, "About this Book," in *Catholic Ethicists on HIV/AIDS Prevention*, James F. Keenan (ed.) with Jon D. Fuller, Lisa Sowle Cahill, Kevin Kelly (New York, London: The Continuum International Publishing Group Inc., 2000), 13.

4.3 Theological Underpinnings: Contemporary Developments in Catholic Health Care Discourse on HIV/AIDS

The task of diffusing the ambivalence that results from the diversity of perspectives on HIV prevention is a difficult one, given the complexity of interweaving factors that surround this international human development issue. Contemporary interdisciplinary scholarship and policy studies that analyse the social, economic and political dynamics of the HIV/AIDS pandemic demand a more robust response to the now recognised interrelated aspects that underscore the spread of HIV/AIDS.³²⁴ Catholic moral and social theology has its place in seeking mutual understandings on HIV/AIDS with people of different religious and cultural backgrounds, yet, as the Windhoek Report states:

‘One of the more remarkable features of the workshop was that about half of the 62 theologians present were Catholics. It soon became obvious that in practical terms the Catholic Church, principally through the work of Caritas Internationalis, has responded to the challenge of AIDS more energetically than most other Christian bodies. Yet ironically the Catholic Church has also been criticized more heavily than others by secular agencies.’³²⁵

Religion is continuously cited as being problematic in the struggle with HIV/AIDS and its influence takes many forms, including silence, indifference, lack of response by faith communities, associations with punishment for sin, immorality of those who are suffering, among others, leading to a range of human sufferings. This includes, fear, shame, stigmatisation, discrimination, isolation, re-enforcement of inequalities, economic hardships, illness, pain, despair and death. The Catholic Church consistently reiterates that the dignity of the human person is at the heart of its moral and social teaching. The fact that the Catholic Church should find itself at the heavy end of criticism, despite its well recognised *practical* response to the challenge of

³²⁴ Robin Gill, (ed.) “Introduction,” in *Reflecting Theologically on AIDS: A Global Challenge* (London: SCM Press. 2007), 1.

³²⁵ In December 2003, UNAIDS, the Joint United Nations Programme on HIV and AIDS, supported a workshop of Christian Theologians at Windhoek, Namibia. Its purpose was two-fold. 1) to produce a framework for theological reflection addressing the challenge of AIDS; 2) to suggest what resources exist within Christian theology that might enable churches to develop more positive and loving approaches to people living with HIV and AIDS and to those around them. http://data.unaids.org/publications/irc-pub06/jc1119_theological_en.pdf. (accessed, 03/2010).

HIV/AIDS through the work of its Catholic agencies in international development, is a cause for concern.

To a large degree, the Catholic Church receives its heaviest criticism within the area of Catholic moral theology and its application to HIV prevention. In 1999 the Catholic Theological Coalition on HIV/AIDS Prevention (CTCHP) convened at Boston College in the United States to address this concern.³²⁶ The Coalition looked at HIV prevention through the lens of Catholic moral and social teaching and its impact on the pressing issues of using condoms and sponsoring needle exchange programmes as part of preventative measures in the fight against the spread of the virus. The Coalition recognising that HIV/AIDS is a viral disease, sought to examine also the deeply systemic problems of exploitive global economic systems, racism, poverty and the status of women which facilitate the rapid spread of HIV/AIDS, especially in developing countries.³²⁷ In 2000, the CTCHP published *Catholic Ethicists on HIV/AIDS Prevention*; engaging Catholic ethicists from around the world in a trans-global discussion on HIV/AIDS prevention.³²⁸

In view of the diversity of Catholic theological approaches, moral and practical, in contemporary theological discourse on HIV/AIDS prevention, it is hardly surprising that the Church finds itself in the firing line of criticism. A fact referred to in an opening paragraph of, *Catholic Ethicists on HIV/AIDS prevention*:

This work is not about formulating universally held principles, but rather about applying long-held traditional insights. As a work of application, it does not pretend to speak for every Catholic or for every dimension of Catholic moral teaching. In fact, readers will find that the writers are extraordinarily diverse in their presuppositions, in their insights into the moral tradition, and in their approach to HIV prevention. One, writer, for instance, claims that the tradition itself is “frozen”; another talks about how moral prophets have “unfrozen” important principles.³²⁹

It could be argued that the Catholic moral tradition has in fact long-held traditional insights already formulated into universally held principles and therefore, any work attempting to mediate between these two pillars of Catholic tradition will find itself

³²⁶ Catholic Theological Coalition on HIV/AIDS Prevention (CTCHP). <http://www.bc.edu/schools/cas/theology/faculty/jkeenana.html>.

³²⁷ James F. Keenan, “Introduction,” in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 20-38.

³²⁸ Ibid., 13.

³²⁹ Ibid., 17.

running around in circles. This is undoubtedly a pessimistic view, but it is also realistic, particularly as this body of work illustrates the breath of Catholic concerns, moral and practical, and attempts to address the following pressing concern:

Our coalition has worked now for eighteen months on this project to address the problematic that certain moral positions adopted by church personnel are at odds with some relatively effective HIV-prevention measures favoured by Catholic health workers involved in the pandemic.³³⁰

Another equally insightful meeting of theological and ethical opinion on HIV/AIDS is the recent Padua Conference, 2006, entitled *Applied Ethics in a World Church*, which engaged a rich diversity of Catholic ethicists from various parts of the world in ‘cross-cultural conversations’³³¹ on applied ethics. The Conference focused on issues of critical social, political and economic concerns in the context of globalisation.³³² Among the issues discussed, the subject of HIV/AIDS and its associated ethical challenges received significant prominence at the Conference. A presentation on, ‘Religion in the AIDS Crisis: Irrelevance, Adversary, or Ally? The Case of the Catholic Church,’³³³ draws attention to the central dilemma which confronts the Catholic Church, in its attempts to reconcile Church moral teaching and its practical application in HIV prevention. The authors’ state:

It is a fact that more than 25 percent of the care provided to those who live with HIV/AIDS is provided by Catholic organizations. How then do we explain another fact, namely, that statements by the church are ignored or dismissed?³³⁴

Despite extensive dialogue and exchange of opinion on the multi-faceted dimensions of HIV/AIDS, the core difficulty remains unresolved, i.e., a clear framework that bridges the institutional Church’s principled position on HIV prevention and the harsh reality of applying those principles in *praxis* at grassroots level.

³³⁰ Ibid., 13.

³³¹ Linda Hogan, “Introduction: Cross-cultural Conversations: Applied Ethics in a World Church,” in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 1.

³³² Ibid., 4-5.

³³³ Bertrand Lebouché, Jean-François Malherbe, Christian Trepo, Raymond Lemieux, “Religion in the Aids Crisis: Irrelevance, Adversary, or Ally? The Case of the Catholic Church,” in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 170.

³³⁴ Ibid.

Veteran Catholic theologian Professor Enda McDonagh, a participant at the Windhoek workshop, in his essay, *Theology in a Time of AIDS*, examining the relationship between moral theology and natural law, draws attention to another factor that may be contributing to divisions on this issue. He states:

In Caritas Internationalis' ventures into areas of very limited Christian background in Asia and Africa this same natural law approach offered a first step, if only a first, in seeking some mutual moral understanding of AIDS.HIV with people of quite different religious and cultural backgrounds. For Catholics and people sharing a similar philosophical background it will continue to sustain and illuminate moral analysis. The absence of what...might term any public moral consensus can make the claims made for natural law from a church or theological background seem arbitrary or simply the diktats of authority without any real basis in the reason to which it pretends. The current criticisms of the Enlightenment enthronement of reason make natural law arguments harder to sustain outside a limited Catholic circle.³³⁵

In a related but more practical way, Elias K Bongmba in, *Facing a Pandemic: The African Church and the Crisis of AIDS*, recalls the 2001 Catholic Bishops of Southern Africa response, *Message of Hope*, and its impact on HIV prevention: Bongmba states:

The Catholic Bishops of Southern Africa appealed to people to abstain from premarital sex, and practice fidelity or monogamous relationships. The bishops added: "This is the answer, which Christ gives us. With his help we will overcome ADIS and build up a new, happy and healthy South Africa, Botswana and Swaziland.' The bishops stressed abstinence and fidelity; they rejected condoms because, they argued, condoms promote immorality and selfish love, and do not give complete protection from infection. They concluded that condoms would be acceptable in a marriage relation where one of the partners is already infected with the HIV virus. I wonder if the bishops' claim that the message of the gospel is all that is needed is realistic. I further wonder why a church that saw apartheid come down because of a combination of forces in collaboration with non-Christian organizations and economic institutions wants a return to a sectarian view of the global crisis!³³⁶

In addition, Elias K Bongmba, citing African Catholic historian Philippe Denis, argues that too much emphasis on fidelity is being simplistic and narrow minded. He

³³⁵ Enda McDonagh, "Theology in a Time of AIDS," in *Reflecting Theologically on AIDS: A Global Challenge*, (ed.) Robin Gill (London: SMC Press, 2007), 47.

³³⁶ Elias K. Bongmba, *Facing a Pandemic The African Church and the Crisis of AIDS* (Waco: Baylor University Press, 2007), 119.

notes that, the hierarchical Church campaigns do not take into account the factors which lead people into behaviour patterns that put them at risk, physiological, cultural, social and economic. While agreeing that Churches have an obligation to preach fidelity and hope, Elias K Bongmba also notes, that leaders are well aware that HIV/AIDS must be tackled from a variety of perspectives and requires action that goes beyond doctrinal orthodoxy. In addition, Elias K Bongmba calls for the Christian church to supplement its interventions with programs and projects from other human institutions, (national and international organisations) working on the same issues in a spirit of collaboration and goodwill.

Bongmba's main argument is framed within a criticism of moral theology labelled as simplistic and narrow minded and the intimate understanding of a local context in which human persons are rendered weak and disenfranchised by the grim reality of their experiences and circumstances. Taking a rather different approach, Enda McDonagh's explanations on the historical aspects of moral theology, its relationship with the concept of natural law and its place in seeking some mutual moral understanding on HIV/AIDS, as a first step, in interventions by *Caritas Internationalis*, perhaps fails to adequately recognise that this approach was, and continues to be, a contributing factor to the backlash that the Catholic Church incurs globally in its relationship with HIV/AIDS.

Enda McDonagh's suggestion that Catholic moral teaching might well sustain and illuminate Catholics and people sharing a similar philosophical background is undoubtedly true. However, in the wider context of the HIV/AIDS pandemic and its overlap into complex cultural, medical, social and economic challenges, the Catholic moral tradition occupies a very particular niche in the overall analysis of this health justice issue. Current criticisms of the Enlightenment ideal of the supremacy of human reason are to be expected, when reasonableness itself comes under fire, positioned as it is within entrenched 'reasoned' positions held by the institutional Church and its failure to 'read the signs of the times' in its handling of the HIV/AIDS health justice issue.

Stan Naussbaum, while not negating the potential of the role of religion in HIV/AIDS intervention, suggests that Christian churches in their collaboration with secular groups have wrongly assumed that society's ills can be diagnosed by academics (theologians in particular). There is no doubt that this point deserves consideration, however, his argument that since human beings are basically rational beings they will do what is reasonable if they have adequate information is rather naïve and omits of the

contribution that various expertise on the HIV/AIDS crisis has to offer.³³⁷ Providing a holistic account of the HIV/AIDS epidemic, inclusive of its principled and narrative attributes, to persons living with HIV/AIDS is a moral imperative and is often avoided by the Catholic hierarchical church because of negative consequences that may arise.

James F. Keenan raises this aspect of the institutional Church's fears in the context of a document entitled *The Many Faces of AIDS: A Gospel Response*, (1987), published by the USCCB Administrative Board.³³⁸ In the context of HIV prevention, early attempts to work for prevention appeared in draft copies of the document and therein, invoked traditional methodological principles within the Catholic moral tradition. With recourse to previous case studies, the principle of toleration as cited in an earlier USCCB document, *The Challenge of Peace: God's Promise and Our Response*, (1983), offered an analysis on the morality of deterrence in the use of nuclear weapons (No.173) as a possible recourse in this circumstance.³³⁹ In a similar vein, the USCCB Administrative Board also invoked the principle of toleration as appropriate, when faced with a situation where a person could spread a deadly disease and whose conduct refused to be changed. The Board accepted the advice that the person should use a condom to prevent further spread of the disease but made it clear that they were opposed to the promotion and advocacy of condoms.

When the document was published other Bishops opposed its logic. Jon D. Fuller and James F. Keenan state:

Bishop after archbishop registered a double concern: first, the solution could be construed as approving or promoting illicit sexual activity and therefore

³³⁷ Stan Naussbaum, (ed.) *The Contribution of Christian Congregations to the Battle with HIV/AIDS at the Community level; A Seven-country Research Report prepared for the Summer Mission Briefing at the Oxford Centre for Mission Studies*, 7-9 June 2005 (Colorado Springs: Global Mapping International, 2005), 51.

³³⁸ USCCB (United States Conference of Catholic Bishops), *The Many Faces of AIDS: A Gospel Response* (Washington, D.C.: 1987). <http://www.usccb.org>. (accessed, 03/2010).

³³⁹ USCCB (United States Conference of Catholic Bishops), *The Challenge of Peace: God's Promise and Our Response* (Washington, D.C.: 1983), no. 173: 'Having offered this analysis of the general concept of deterrence, the Holy Father introduces his considerations on disarmament, especially, but not only, nuclear disarmament. Pope John Paul II makes this statement about the morality of deterrence: In current conditions "deterrence" based on balance certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable. Nonetheless in order to ensure peace, it is indispensable not to be satisfied with this minimum which is always susceptible to the real danger of explosion.' <http://www.usccb.org>. (accessed, 03/2010).

could compromise Catholic teaching and confuse the faithful; and second, condoms do not work effectively enough.³⁴⁰

In the ensuing debates, Catholic ethicists and moral theologians tried, in vain, to argue from within the Catholic moral tradition on the legitimacy of endorsing the principles of toleration, co-operation, double effect and common sense logic as a means to achieving consensus on the prophylactic use of condoms as a moral act in HIV prevention.

Despite consensus among the majority of Catholic theologians offering traditional research for casuistry that protects Church teaching, while accommodating the value of protecting persons at risk from HIV infection, the American Bishops were still fearful that the faithful could be confused and wrote another letter addressing AIDS, entitled, *Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis*.³⁴¹ The Bishops did address the 'Many Faces of AIDS', but the letter avoided addressing the issue of persons infected with HIV/AIDS who do not abstain from sexual activity. Concerns about the faithful being confused were eclipsed by a second concern, which questioned the effectiveness of condoms. This objection led to a rapid public reaction in which national Catholic newspapers cited, "Sex, lies and latex: study busts condom myth".

Despite empirical evidence to the contrary,³⁴² the failure to reach agreement on the prophylactic use of condoms, as a means to HIV prevention, leaves Catholic health care practitioners and advocates in a very vulnerable position. Jon D. Fuller and James F. Keenan note this vulnerability, 'workers in Catholic health care facilities know that adoption of this casuistry can still result in considerable sanctions from many local chanceries.'³⁴³

Theological underpinnings in contemporary developments in health care discourse on HIV/AIDS disclose ethical challenges to be faced during this crisis. The most revealing aspect of this discourse has been the systemic paralysis of the hierarchical

³⁴⁰ Jon D. Fuller, James F. Keenan, "Introduction: At the End of the First Generation of HIV Prevention," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 22.

³⁴¹ USCCB (United States Conference of Catholic Bishops), *Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis* (Washington, D.C.: 1990), no. IV: Call to Responsibility: 3. AIDS and the Use of Prophylactics. <http://www.usccb.org>. (accessed, 02/2010).

³⁴² Jon D. Fuller, James F. Keenan, "Introduction: At the End of the First Generation of HIV Prevention," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 25.

³⁴³ Ibid.

church to converse across disciplinary approaches to HIV/AIDS. This failure by the institutional Church to listen to the many voices engaged in HIV/AIDS prevention, as an on-going and learning process, has effectively reduced prevention strategies to a “magic bullet” seeming to offer instant solutions. Within this climate of entrenchment, such an approach places protagonists in a pro-condom or abstinence/fidelity grouping and gives rise to opposition and antagonism. Discussions, therefore, around HIV prevention become polarised and confrontational.

Church social and moral teaching on HIV/AIDS, with its continued emphasis on the sexual transmission of the virus has lost, in essence, its central purpose as an important faculty to discern moral problems of our time. It is also regrettable, that the message at the heart of Jesus’ ministry to holistically care for the human person, and in the Church’s own teaching to value the integrity of human experience (GS 46)³⁴⁴ seem to be lost in the solutions proposed from within this polarised and reductionist approach to HIV/AIDS.

It is precisely within this frame that the CNGOS are situated. The HIV/AIDS crisis with its social, economic, political and religious concerns has severely stretched the CNGO ability to pursue radical attempts to tackle the pandemic. Against this backdrop, the reality of pursuing health justice in HIV/AIDS, as a major issue of policy and practice for the CNGOs, given its complexity and potentially radical demands is both difficult and often frustrating.

4.4 CNGO: International Health Relations and the Development Process

The joint United Nations Programme on AIDS (UNAIDS) and the World Health Organisation (WHO) global summary, 2009,³⁴⁵ indicates that the number of people living with HIV worldwide continues to grow. Based on 2008 figures, it is now estimated that 31.1 – 35.8 million people are living with HIV. This also indicates a 20% increase in infection rates since 2000 and roughly a threefold increase since 1990. Moreover, UNAIDS/WHO also note that an increasingly high proportion of people are

³⁴⁴ Austin Flannery, (ed.) “Gaudium et spes,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 46.

³⁴⁵ UNAIDS (Joint United Nations Programme on HIV/AIDS) 2009, *AIDS Epidemic Update* (Joint Publication of UNAIDS and World Health Organization (WHO) (Geneva: UNAIDS Outlook Report, 2010), 7.

living with HIV/AIDS, despite receiving antiretroviral therapy (ART). At the end of 2008, approximately 4 million people in low-middle-income countries were receiving this treatment.³⁴⁶

In 2008 an estimated 2.7 million new HIV infections occurred. The 2008 estimates also indicate that approximately 2.4 million deaths due to AIDS-related illnesses occurred worldwide. Adult deaths account for 1.7 million, with mortality rates in children, 15 years of age and upwards, estimated to be in the region of 280,000. Children related infections ranging between 240,000 – 610,000 occurred among children under the age of 15. Infections, in this instance, are believed to stem from transmission *in utero*, during delivery or post-partum as a result of breastfeeding.³⁴⁷

According to the latest epidemiological data, the spread of HIV appears to have peaked in 1996 when 3.5 million new infections occurred. In 2008, the estimated number of new HIV infections was approximately 30% over a 12 year period. Estimates also indicate that the epidemic appears to have stabilised in most regions. Exceptions and prevalence continues to increase in Eastern Europe and Central Asia with indications of increasing rates of new HIV infections. Sub-Saharan Africa remains the most heavily affected region, accounting for 71% of new HIV infection rates in 2008.³⁴⁸

The factors fanning the HIV pandemic, and which increase individuals and communities vulnerability to infection, are many and complex. HIV prevention strategies, if they are to be effective in the long-term, need to take account of this complexity and to mobilise multi-faceted responses involving all sectors of society. UNAIDS (2001) identify five domains of context that are virtually universal factors in communications for HIV preventative behaviour: government policy, socio-economic status, culture, gender relations and spirituality.³⁴⁹ In the intervening period 2001 – 2009, the impact of religion on HIV prevention has received focused attention and is now a critical aspect of UNAIDS strategic forward planning.

³⁴⁶ Ibid.

³⁴⁷ Ibid., 8.

³⁴⁸ Ibid., 13.

³⁴⁹ UNAIDS (Joint United Nations Programme on HIV/AIDS) (2001) *HIV/AIDS and Communication for Behaviour and Social Change: Programme Experiences, Examples, and the Way Forward*, International Workshop UNAIDS, Dept. of Policy, Strategy and Research (Geneva: 2000), 18-25.
http://data.unaids.org/publications/IRC-pub02/jc627-km117_en.pdf. (accessed, 03/2010).

The 2009 UNAIDS strategic framework addressed the relationship between religion and AIDS.³⁵⁰ In its work with faith-based organisations (FBOs), it took an inclusive approach to tackling HIV prevention at a multi-sectoral FBO global level. Strategic alliances were created with large networks of FBOs, namely the African founder network ANERELA+ and INERELA+³⁵¹ which promote ‘positive faith in action’ and have a wide reach and capacity to respond to the pandemic.

UNAIDS also engages, on a global level, with a number of leading organisations within the HIV/AIDS remit, including The World Conference on Religion and Peace, focusing on inter-religious dialogue to bring religious leaders together to address HIV related stigma and discrimination. UNAIDS also has a memorandum of understanding with *Caritas Internationalis* and collaborates with the Ecumenical Advocacy Alliance, Tear Fund, Islamic Relief and the Art of Living Foundation – a Hindu group building a leadership platform among Hindu religious leaders in India.³⁵²

UNAIDS acknowledges that strategic approaches to address the relationship between religion and AIDS are complex. UNAIDS state:

Government and large international organizations commonly categorize all their activities under the FBO label and often fail to recognize the different strategies needed in working with religious leaders, the service delivery organizations and the grassroots communities based around a local mosque, church or temple.³⁵³

Other factors cited by UNAIDS which inhibit progress on HIV collaborative strategies, include the diversity of religions and religious groupings and a lack of organisational structures with which to engage conflicts between faiths, between faith communities and UNAIDS’ approaches to prevention and the prevalence of stigma and discrimination within faith-based institutions and communities.³⁵⁴ In addition to FBOs lacking a unified strategic approach, UNAIDS also highlights the lack of inter-religious

³⁵⁰ UNAIDS (2009) *Partnership with Faith Based Organizations, UNAIDS Strategic Framework* (Geneva: 2009), 1-32.

http://data.unaids.org/pub/BaseDocument/2009/jc1786partnershipwithfaithbasedorganizations_en.pdf. (accessed, 03/2010).

³⁵¹ INERELA+ is an international network of religious leaders – lay and ordained, women and men – living with, or personally affected, by HIV. Its formation was announced in 2006 as a worldwide expansion of ANERELA+, the African founder network, and was formally launched in August 2008 at the International Aids Conference in Mexico City. <http://www.inerela.org>. (accessed, 03/2010).

³⁵² UNAIDS, (2009), *Religion and AIDS: UNAIDS’ Work with Faith Based Organizations*. <http://www.unaids.org/en/Partnerships/Civil+society/religionAndAids.asp>. (accessed, 03/2010).

³⁵³ Ibid.

³⁵⁴ Ibid.

dialogue and inter-religious tension and conflict as dominant factors in international politics today and urges all faith traditions to respond on the issue of AIDS.³⁵⁵ As a way forward, UNAIDS advocates building partnerships by creating linkages between faiths, between faith and secular communities, between faith groups, governments, the UN and international organisations.³⁵⁶

Research at grassroots level (2009)³⁵⁷ indicates that despite the public health community's widespread interest in understanding and addressing HIV related issues, such as, stigma and its relationship to antiretroviral treatment (ART) adherence, relatively little is known about the influence that religion has on people's attitudes and practices concerning HIV/AIDS.³⁵⁸ At the community level, religious organisations are influential social networks that have the power to support or stigmatise people living with HIV/AIDS (PLWHA). Influence may also extend to promoting or impeding HIV education and endorsing or rejecting medical treatment of HIV. In countries with high rates of HIV, faith-based organisations are major providers of HIV/AIDS care, service and education. However, the sexual and moral connotations frequently associated with HIV transmission can overshadow otherwise progressive HIV prevention initiatives, generating an atmosphere of stigmatisation and exclusion for people living with the virus.

In assessing the challenges posed for the CNGOs, a predominant theme emerges. Working from a HIV/AIDS perspective raises particular challenges for the CNGOs who appear to contain HIV/AIDS within clearly defined areas of development work while still ignoring the radical demands underlying it. The CNGOs' specific HIV and AIDS interventions equate successful policy and advocacy outcomes within two specific target areas. Firstly, by increasing local communities access and utilisation of effective HIV/AIDS programmes that are nationally appropriate and protect and promote their

³⁵⁵ UNAIDS, (2009), *Partnership with Faith Based Organizations, UNAIDS Strategic Framework: No. 4, Challenges and the way forward* (Geneva: 2009), 13; UNAIDS, (2009) *Religion and AIDS: UNAIDS' Work with Faith Based Organizations*. <http://www.unaids.org/en/Partnerships/Civil+society/religionAndAids.asp>. (accessed, 03/2010).

³⁵⁶ UNAIDS, (2009), *Religion and AIDS: UNAIDS' Work with Faith Based Organizations*. <http://www.unaids.org/en/Partnerships/Civil+society/religionAndAids.asp>. (accessed, 03/2010).

³⁵⁷ James Zou, Yvonne Yamanaka, Muze John, Melissa Watt, Jan Ostermann, Nathan Thielman, "Religion and HIV in Tanzania: Influence of Religious Beliefs on HIV Stigma, Disclosure, and Treatment Attitudes," in *BMC Public Health* 9, no. 75 (2009): 1-12. <http://www.biomedcentral.com/1471-2458/9/75>. (accessed, 04/2010).

³⁵⁸ *Ibid.*, 2.

rights and secondly, by ensuring that vulnerable communities have access to integrated quality services that challenge HIV/AIDS-related injustices and inequalities.³⁵⁹

There is little doubt that a committed stand has been taken on HIV/AIDS by the majority of CNGOs and considerable efforts are being made to further the cause of HIV/AIDS through policies and procedures. However, working from a HIV/AIDS perspective raises a particular challenge for the CNGOs, who visibly pursue injustices and inequalities associated with HIV/AIDS within defined areas of development work but fail to challenge internal institutional and organisational influences that marginalise both women and men within the dominant paradigms of gender and sexuality, stigma, discrimination and exclusion. My research encounters with persons within the CNGOs, provide individual and collective insights into the difficulties encountered and tensions experienced in addressing HIV/AIDS, internally within the Church and externally within the health care community.

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Trócaire and CAFOD provide a comprehensive account of the, social, economic and political dynamic that underscores the justice dimension of HIV/AIDS and have the capacity to communicate their HIV prevention strategies through targeted HIV/AIDS campaigns and policy initiatives.³⁶⁰ Integral to their work is the process of reflecting on their experiences of the practical dimension of health justice within HIV prevention. CIDSE acknowledges the comprehensive input and work of partner CNGOs into tackling the AIDS pandemic. However, CIDSE does not have a formal, documented policy on HIV prevention within its core international development remit.

My research involved interviews with participants within the CNGOs on the specific issue of HIV prevention in international development and the influence of theological underpinnings in their work. This aspect of the study focuses on CNGO policies and procedures in relation to HIV/AIDS programmes and strategic framework planning for the future. A key component of this research assesses the impact of official

³⁵⁹ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 20.

³⁶⁰ Ibid., 17; CAFOD, *Facing the Challenge: CAFOD's Response to HIV and AIDS – An Overview of Policies and Strategies*, 2006, 3. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

Catholic social teaching, if any, on the CNGO's ability to articulate the institutional Church's position on health care directives in this area.

Questions relating to health justice in HIV/AIDS include: how successful they have been in mainstreaming HIV/AIDS in their development programmes; how successful they have been in integrating HIV/AIDS in their strategic framework planning for the future; how inter-relationships among the CNGOs and with the institutional Church influence and impact on mainstreaming HIV prevention in their programmes (Whether pursuing the specific issue of HIV prevention poses a concern for organisational function - primarily related to the relationship between CNGO management and the hierarchical Catholic Church in the course of pursuing HIV prevention as a core development concern); how has Catholic social teaching impacted on and influenced their understanding and implementation of HIV prevention and AIDS treatment programmes; how has their experience of working on HIV/AIDS influenced and impacted on the development of Catholic social teaching.

4.5 CNGO: The Content of HIV/AIDS Development Programmes

Over the past 30 years significant strides have been made in addressing the global HIV/AIDS pandemic. On the global platform, a number of key commitments have been achieved in highlighting the impact of medical, political, cultural, social and religious processes on an evolving HIV/AIDS pandemic. At the level of international relations, UNAIDS has attempted to mobilise the human community toward a collaborative response to HIV/AIDS, with calls for greater access to treatment and care for people living with the virus.³⁶¹

Within this context, and in view of recent international fora involving collaboration between UNAIDS and faith-based organisations,³⁶² the CNGOs are, it would seem, well positioned to participate in and influence current approaches to HIV/AIDS in international development. Trócaire and CAFOD devote considerable resources to making HIV/AIDS a priority in their frameworks for development also share a commitment to address the injustices and inequalities that underpin the

³⁶¹ UNAIDS, (2006), *Uniting the World against AIDS: Towards Universal Access*.

http://data.unaids.org/publications/irc-pub07/jc1248-overviewbrochure_en.pdf. (accessed, 04/2010).

³⁶² UNAIDS, (2009), *Religion and AIDS: UNAIDS' Work with Faith Based Organizations*. (accessed, 03/2010).

pandemic. In addition, these CNGOs have developed dedicated HIV/AIDS frameworks which guide policy and advocacy in responding to HIV/AIDS, namely, *Addressing the HIV and AIDS Crisis, Trocaire's Policy and Strategy 2007 – 2012*,³⁶³ and *Facing the Challenge, CAFOD's Response to HIV and AIDS: An Overview of Policies and Strategies 2006*.³⁶⁴ CIDSE, in contrast to Trócaire and CAFOD, does not have a dedicated organisational policy and strategy on HIV/AIDS and delegates responsibility for this concern to member organisations.

The core principles informing the Trócaire and CAFOD responses to HIV/AIDS are centred upon three priority areas, namely: 1) mainstreaming HIV in all policies and programmes and at organisational level; 2) prioritising gender as central to informing all programme and organisational responses to HIV; 3) working collaboratively with national/international organisations as part of a multi-sectoral response to HIV/AIDS in the development and implementation of best practice approaches.^{365/366} Trócaire and CAFOD's HIV/AIDS programme responses highlight a combination of three interlinked strands which are deemed essential to productive outcomes in policy implementation and strategy: 1) care, support and mitigation; 2) prevention; 3) advocacy.³⁶⁷

Trócaire's comprehensive account of the key global issues informing HIV/AIDS policy and response is underscored by the increasing recognition that HIV/AIDS communication programmes should address the full HIV/AIDS continuum which covers not only prevention but also care and support. This continuum involves planning and program implementation with the various phases of HIV/AIDS through prevention,

³⁶³ Trócaire: *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 1-24.

³⁶⁴ CAFOD, *Facing the Challenge: CAFOD's Response to HIV and AIDS – An Overview of Policies and Strategies, 2006*, 3. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

³⁶⁵ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 18, 21; CAFOD: *Facing the Challenge: CAFOD's Response to HIV and AIDS, 2006*, 4. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

³⁶⁶ **Note:** Collaboration with national and international organisations is documented by Trócaire as: 'collaborating with relevant organisations including Dóchas and Caritas'; CAFOD's engagement network includes, specifically: 'CAFOD seeks to ensure that partner programmes engage with national and regional networks, national AIDS commissions or similar, and wider NGO/civil society networks. CAFOD is a member of the UK Consortium for AIDS in Development (UKCAID), the International Catholic AIDS Network (CAN) and the Ecumenical Advocacy Alliance (EAA).

³⁶⁷ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 20-22; CAFOD, *Facing the Challenge: CAFOD's Response to HIV and AIDS, 2006*, 5. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

care, support and management of the disease on a sustained, coherent and long-term basis.

The context for responding to HIV and AIDS is the critical component underlying Trócaire's multi-faceted approach to HIV prevention and relates to structural and social factors that constitute major barriers to universal treatment and prevention. Trócaire cites lack of government commitment, lack of financial resources, gender inequality, human rights violations, the marginalisation of vulnerable groups, stigma and discrimination as the main contributing factors. Trócaire is also keen to emphasise the role of the Catholic Church as a key player in dismantling and challenging unjust structures in which poverty, gender inequality, stigma and discrimination and exploitative practices may be overcome.³⁶⁸

Trocaire's response to HIV/AIDS in international development takes into account the complexities involved in tackling this health justice issue. Trocaire's vision is centred on justice, dignity and rights and is informed by the social and moral teaching of the Church. Within this framework, Trócaire also addresses the comparative advantage of being an agency of the Catholic Church. The Catholic Church with its considerable outreach ability, nationally and internationally, affords the agency considerable links in its partnership with local churches and with Catholic networks. In addition, Trócaire is keen to present the positive role that the Catholic Church can play in addressing underlying issues that are drivers of the pandemic. Trócaire state:

The Catholic Church has a key role to play in dismantling unjust structures in which poverty, gender inequality, stigma and discrimination and exploitive global practices are overcome. In the third decade of AIDS, these are opportunities for the Church to take a strong leadership role internationally and locally; to speak out on HIV and AIDS from a rights and justice perspective, to challenge stigma and discrimination, to promote gender equality and to address HIV within its own congregations.³⁶⁹

Trócaire also acknowledges the invidious position of being a Catholic agency in the context of Church moral teaching on sexual ethics:

There is significant diversity of opinion and response to the HIV epidemic within the Catholic Church. The promotion of a '*just sexuality*' that upholds

³⁶⁸ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 7-11.

³⁶⁹ *Ibid.*, 11.

a do-no-harm principle in sexual encounters and an equality principle that attaches as much value to the other person as oneself is promoted as a just response by some within the Church. This is rooted in a belief that social and economic injustices fundamentally affect an individual's sexual health. Others believe that adherence to Church teaching of abstinence outside of marriage and fidelity within marriage is the only appropriate strategy.³⁷⁰

Trócaire also brings to bear the contribution of Catholic social teaching in the context of its response to HIV and AIDS:

The contribution of faith-based organisations to HIV and AIDS service provision is significant. It is estimated that Catholic organisations provide over a quarter of health services related to HIV in resource-poor settings. Faith-based responses, inspired by Catholic Social Teaching, are rooted in dignity and respect for human life and human rights. The strength of the Church is in its response to HIV from a social and economic perspective, recognizing deep-rooted causes of poverty and inequality.³⁷¹

Aspirational and undoubtedly sincere in expressing the need for strong leadership from the Catholic Church, Trócaire is clearly aware that the CNGO is presented with additional burdens in advancing Catholic moral teaching in the context of HIV prevention. In addition, Trocaire's exposition of the role of the Catholic Church and its relationship to HIV/AIDS, while comprehensive, reveals a misunderstanding of the role of Catholic social teaching in response to HIV/AIDS.

Arguably, the Catholic Church is strong and vocal on issues of social and economic responsibility and in the context of HIV/AIDS this is a vital component in addressing root causes of poverty. Inequality is clearly linked to structures that give rise to social and economic injustice. The frame of reference, in this instance, is poverty *and inequality*, in which gender inequality is a major contributing factor. The Church, and in particular Catholic social teaching, as outlined in the previous section on gender justice, is in a delicate position when attempting to address conditions which give rise to social and economic inequalities, without adequately addressing the structures that give rise to gender inequality and its impact on integral human development.

Trocaire's strategic imperatives, as outlined in its *Mobilising for Justice: Trocaire's Strategic Framework 2006-2016*, are clear, '[r]ecognising and together with our partners, addressing the systemic nature of HIV and AIDS, environmental change

³⁷⁰ Ibid.

³⁷¹ Ibid.

and power imbalances, *specifically relating to gender within development work*.³⁷² Trócaire missed a unique opportunity to address the issue of gender inequality through its HIV/AIDS strategy by failing to address power imbalances specifically relating to gender within development, as an explicit condition of advancing protocols in relation to HIV prevention. A key component of that strategy should include challenging the institutional Church to promote gender equality within Church structures in addition to addressing HIV/AIDS within its own congregations. With its considerable expertise and experience in tackling HIV/AIDS at grassroots level, Trócaire is in a unique position to invite dialogue with the hierarchy of the Church, in a spirit of partnership and collaboration, on this issue.

In contrast to Trocaire's emphasis, to a greater degree, on the key global issues informing its HIV/AIDS policy and response, CAFOD takes a much more personalised approach in its policies and strategy on HIV/AIDS and devotes a considerable part of its energies to 'organisational considerations posed by HIV'.³⁷³ HIV prevention is a key human development concern for CAFOD. Advocating a three-pronged approach, CAFOD calls for a comprehensive response to prevention that incorporates both personal and societal factors that influence the behaviours of individuals and communities. In addition CAFOD's HIV/AIDS programmes reiterate the need to provide full and accurate information on the effectiveness and limitations of all risk reduction measures, so that individuals can make choices appropriate to their circumstances. In a further qualification of its HIV/AIDS prevention strategy, CAFOD states:

Practitioners too often advocate just a single option when addressing the risk of sexual transmission, which results in misleading, polarised, incomplete and overly simplistic risk reduction messages being promoted by opposing factions. CAFOD asks partner programmes to provide full and accurate information on the effectiveness and limitations of all risk reduction options, so that individuals can make the choice appropriate to their circumstances. CAFOD does not fund the promotion, supply or distribution of condoms.³⁷⁴

³⁷² Trócaire, *Mobilising for Justice, Trócaire's Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006), 11.

³⁷³ CAFOD, *Facing the Challenge: CAFOD's Response to HIV and AIDS – An Overview of Policies and Strategies* 2006, 9. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

³⁷⁴ *Ibid.*, 6.

CAFOD's advocacy on HIV/AIDS also highlights the link between poverty, gender inequality and sexual violence which increase people's vulnerability to the virus and are dominant drivers of the pandemic. In addition, CAFOD's long-term intervention programmes also concentrate on vulnerable sectors in communities. These include keeping mothers alive and thus, preventing children being orphaned and consequently more vulnerable to poverty, loss of education and sexual exploitation. Equally, the role of men in family life is considered crucial to preventing the decline of families and communities into the poverty that fuels HIV infection.³⁷⁵

CAFOD's HIV prevention strategy identifies two priority areas for action. The first relates to addressing the multi-dimensional aspects of social inequality, including, 'lobbying for equity in accessing treatment and tackling barriers that exclude women or children in many settings.'³⁷⁶ The second relates to addressing the broader social, cultural, legal, economic, and importantly the religious factors that underlie the root causes that make people more vulnerable to HIV infection.³⁷⁷

In addition to its advocacy and prevention strategies, CAFOD has developed in-depth organisational approaches to 'workplace considerations that apply to broader staff policies and practices when the HIV lens is applied.'³⁷⁸ In a comprehensive overview of organisational professionalism, the CNGO brings to the fore the circumstances of HIV/AIDS, with its risks, vulnerabilities, security considerations and personal factors that affect CAFOD staff and volunteers. CAFOD, equally, emphasises the importance of providing adequate care for personnel assigned to acute emergency situations involving HIV/AIDS and is keenly aware of the emotional and physical demands inherent to HIV/AIDS programme interventions.

CAFOD's mission within HIV/AIDS is specifically addressed in the context of workplace considerations and responsibilities and their application to broader staff policies and practices. CAFOD states:

CAFOD staff can hold considerable power or influence over core decisions affecting partner programmes, other NGOs or similar professional contacts. This can give rise to possible abuses of power either by staff or against staff. During the course of their work all staff and volunteers of CAFOD are

³⁷⁵ Ibid., 7.

³⁷⁶ Ibid., 8.

³⁷⁷ Ibid.

³⁷⁸ Ibid., 10.

expected to work at building relationships, behaviours and practices that reflect our values at all times.³⁷⁹

CAFOD's response to HIV and AIDS is holistic, with programme policy and advocacy robustly supported by organisational human resource considerations. A core principle informing CAFOD's responses to HIV and AIDS is its recourse to values underlying its vision and mission as a Catholic agency. CAFOD publicly highlights the role of Catholic social and moral teaching underlying its programme work. In this regard, CAFOD 'welcomes opportunities to engage with and foster theological reflection and dialogue, both in its competence as a Catholic development agency and as a member of Caritas Internationalis.'³⁸⁰

Trócaire and CAFOD communicate the depth of concern that the Catholic Church has for persons and communities affected by the HIV/AIDS pandemic. CNGO policies and strategies reflect the global and internal priorities that are deemed essential to tackling this health care crisis. Both Catholic agencies are keen to raise awareness of their attempts to tackle the root causes of HIV/AIDS and to their adoption of a holistic approach to HIV prevention.

An all-round HIV/AIDS strategy adopted by these CNGOs is commendable, however, failure to address the cultural norms and deep-seated mind-sets that perpetuate many of the gender-related injustices and inequalities that exist within the Church, as official Catholic Church teaching on social, moral and sexual ethics clearly illustrate, cast doubt on their practical responses to HIV/AIDS. This may be particularly evident within the domain of women-specific programmes, in which interventions with women and HIV/AIDS, as a cross-cutting issue, involves bringing about the institutional changes needed to ensure gender equality and women's voice and agency

The CNGOs' rationale and principles informing health justice within the specific context of HIV/AIDS are clear, the 'added values' that the CNGOs consistently highlight as being essential to their work and which are rooted in official Catholic social and moral teaching is perhaps less developed.

³⁷⁹ Ibid.

³⁸⁰ Ibid., 4.

4.6 CNGO: Inter-relationships: Influence and Impact on Mainstreaming Catholic Health Care in Development

The relationship between religion and HIV/AIDS is the subject of contemporary research on the influence of religious beliefs on HIV stigma, disclosure and treatment attitudes.³⁸¹ Laurel A. Burton and Marcia Sue DeWolf Bosek, in *When Religion may be an Ethical Issue*, ask the question, how should religious values be viewed?³⁸² CNGOs bring an organised spirituality that includes doctrines, prescribed rituals and a particular governance structure to their work in international development.³⁸³ Consequently, Catholic health care practitioners and advocates will bring a distinctive value system as learned organisational principles and rules to assist in the processes of ethical discernment.

L Burton and M De Wolf Bosek, citing research within the American response to annual polls on the importance of religion in health care, remark that 77% of people want spiritual issues discussed as part of care. Despite this evidence, the authors state that ‘there is a real dis-ease about what role religion should play in healthcare decision-making.’³⁸⁴ The context, in this instance, relates to religion in ethics consultations in clinical settings, however, the underlying concern about the role of religion in health care is directly related to the health care processes, initiatives and services emerging within Catholic organisations involved in HIV/AIDS care and prevention.

The CNGOs bear witness to the Catholic tradition through their work in international development. Through their practical experiences with HIV/AIDS at the grassroots of development they have much to contribute to the intellectual content of this moral and social tradition. The dignity of the human person is the core principle upon which all tenets of official Catholic social and moral teaching are based. Difficulties arise when principles come into conflict and most often this occurs within the application of principles to particular circumstances in the evolving narratives surrounding human development.

³⁸¹ James Zou, Yvonne Yamanaka, Muze John, Melissa Watt, Jan Ostermann, Nathan Thielman, “Religion and HIV in Tanzania: Influence of Religious Beliefs on HIV Stigma, Disclosure, and Treatment Attitudes,” in *BMC Public Health* 9, no. 75 (2009): 1-12. <http://www.biomedcentral.com/1471-2458/9/75>. (accessed, 04/2010).

³⁸² Laurel A. Burton, Marcia Sue Dewolf Bosek, “When Religion may be an Ethical Issue,” *Journal of Religion and Health* 39, no 2 (2000): 97-106. <http://www.springerlink.com/content/v870309390742533>. (accessed, 03/2010).

³⁸³ *Ibid.*, 98.

³⁸⁴ *Ibid.*, 97.

In the context of HIV/AIDS, culture, social, economic, political and religious structures, among others, illuminate the lived texture of human existence in all its ambiguity with a degree of particularity and nuance that no abstract ethic of rules and reasons can ever approach.³⁸⁵ Within this realisation, the religious claim to abstract rules cannot be divorced from the collective narratives of persons directly affected by HIV/AIDS and persons working long-term in the fight against the disease. This is a task, to a larger degree, for moral theologians who will need to engage proactively with the narratives of struggle, loss, pain, suffering and death which are emerging from the grassroots of the pandemic. Perhaps, this may provide new impetus to discern a more nuanced Church response to the human dimension of HIV and AIDS.³⁸⁶

The contribution of faith-based organisations to HIV/AIDS service provision is significant. Trócaire estimates that Catholic organisations provide over a quarter of health services related to HIV in resource-poor settings.³⁸⁷ For example, religious congregations, devote a large proportion of their services and skills to the challenge of HIV/AIDS. Receiving their mandate from the Catholic Church, the religious congregations and the CNGOs are charged with promoting human development and social justice in witness to Gospel values.³⁸⁸

The added values that the CNGOs bring to the conversation on Catholic health care in HIV/AIDS, is rooted in official Catholic social and moral teaching. A close reading of the social and moral documents of the Church reveal the fullness, focus and nuances to be explored in relation to Catholic perspectives on health care. In addition, ethical and religious directives for Catholic health care services rooted in the tradition reveal the social and moral obligations deemed essential for holistic health care. Catholic health care directives have a two-fold purpose:

To reaffirm the ethical standards of behaviour in health care that flow from the Church's teaching about the dignity of the human person; second, to

³⁸⁵ Ibid., 99.

³⁸⁶ Raphael Gallagher, "Catholic Medical Ethics: A Tradition which Progresses," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 280.

³⁸⁷ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 11.

³⁸⁸ CAFOD, *Facing the Challenge: CAFOD's Response to HIV and AIDS – An Overview of Policies and Strategies*, 2006, 2. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 03/2010).

provide authoritative guidance on certain moral issues that face Catholic health care today.³⁸⁹

Catholic ethical reflection takes cognisance of the development and analysis of ethical theories, methodologies, issues and concepts within a body of Catholic moral tradition. This puts the burden of responsibility largely at the feet of Catholic ethicists to develop a more comprehensive understanding of moral and ethical principles, in order that their function may be more readily applied to the anthropological human dimension of HIV/AIDS.³⁹⁰ The significant diversity of opinion and response to HIV/AIDS within the Catholic Church reflects the degree of confusion that exists within and outside the Church and has the potential to undermine both Catholic ethical standards of behaviour in health care and to bring Church authority into disrepute. This also poses a challenge to CNGOs attempting to mainstream HIV as a priority in development policy and in their campaigns. Moreover, it undermines their efforts to sustain relevancy and to maintain an effective Church response to development challenges in a global environment affected by the AIDS epidemic.

4.7 Healthy Relationships? CNGOs and the Catholic Hierarchical Church in HIV/AIDS Prevention and the Development Process.

The Church as an institution is not immune to societal changes and interacts with and is, in turn, shaped by the surrounding context. However, interaction between the Church and society is often impaired by HIV being a sexually transmitted disease, posing challenges to traditional views of sexuality.³⁹¹ The strong tradition of hierarchy and predominantly male leadership in the Catholic Church has generated a gender bias in teachings and practices in many Christian communities, in which women have become subordinated, invisible and passive within this patriarchal frame.³⁹²

³⁸⁹ USCCB (United States Conference of Catholic Bishops), *Ethical and Religious Directives for Catholic Health Care Services*, 5th ed. (Washington, D.C.: 2009), (Preamble), 2.
<http://www.usccb.org/bishops/directives.shtml>. (accessed, 03/2010).

³⁹⁰ Raphael Gallagher, "Catholic Medical Ethics: A Tradition which Progresses," *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 281.

³⁹¹ Elisabet Eriksson, Gunilla Lindmark, Pia Axemo, Beverley Haddad, Beth Ahlberg, "Ambivalence, Silence and Gender Differences in Church Leaders' HIV-Prevention Messages to Young People in KwaZulu-Natal, South Africa," *Culture, Health & Sexuality* 12, no. 1 (2009): 103-114.
<http://dx.doi.org/10.1080/13691050903141192>. (accessed, 03/2010).

³⁹² Ibid, 104.

Gender has become a major conceptual tool for understanding the evolution of the HIV pandemic globally. Increasingly, gender is viewed as a means to increase capacity to respond to the HIV/AIDS crisis with emphasis on the feminisation of HIV/AIDS. The CNGOs are particularly strong on drawing attention to the feminisation of the epidemic and articulate well the underlying factors which are contributing to the disproportionate suffering experienced by women in the epidemic: Trócaire states:

Women and girls continue to suffer disproportionately from HIV on a physiological, social, cultural and economic basis. In 2007, women account for half of all cases of HIV globally and 67% of people living with HIV in sub-Saharan Africa. The feminisation of the epidemic is also expanding to Asia, Eastern Europe and Latin America. The trend is symptomatic of the failure to firmly embed gender responses in women's social, economic and reproductive health rights and to address the cultural and social barriers to effective prevention programmes for women.³⁹³

The CNGOS consider their work in HIV/AIDS to be the single most strategic imperative in their work in international development, particularly as it touches on all aspects of organisational function, including collaborative decision-making, trust, mutual transparency and accountability within and outside of the Catholic Church. The CNGO framework(s) for planning and mobilising for justice suggest that promoting a long-term strategy in HIV/AIDS through policy and advocacy is a priority and is actively pursued at grassroots level.

My research reveals points of critical reflection, calls for discourse and a desire for new directions within the Church on underlying issues, theological and practical, which are clearly identified by the CNGOs as prohibitive to a realistic and long-term Church strategy in tackling the pandemic in international development. My research also indicates that pursuing HIV/AIDS in international development within a very confined and narrow remit, as is the situation with the CNGOs on behalf of the Catholic Church, has proved difficult. Most notably, magisterial teachings on human sexuality and human relationships closely linked to gender inequality within Church and societal structures are proving more difficult to sustain, in the face of paradoxical statements on equality of the sexes, notions of inclusion and non-discrimination and the reality of exclusion and separatism evident in ecclesiastical functions within the Church.

³⁹³ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 9.

This is evident on a practical level within HIV/AIDS development work, where research participants noted that the common experience of the Catholic agencies working on HIV/AIDS globally have been documented, presented and discussed at Vatican level. The following transcript reveals the tension between magisterial teaching, ecclesial function and the difficulties experienced in the practical application of both on the ground:

C. I spoke to (Archbishop); I said "What about the women who are caught in sex-work and in abusive relationships and who have no say?" And he said, "That is a totally different matter!" I said, "You know, every person has to be treated in the context of their own situation." But he said, "I cannot preach that!" I said, "Well, why not?" I asked him, "Do you get a hard time about the Church's position on this issue?" It was very interesting, he said something to the effect, "I say to these people, why do you keep pushing us on this issue? Just leave it alone! And things will be as they will be." I'm paraphrasing, but that is what he said. The clear indication being, Yes, I recognise that there are difficulties and that people need to be able to protect themselves and if condoms are the right choice for them... just don't ask us to say it!

Furthermore, participants noted tensions between the pastoral response of the Church to people in need and the teaching Church that sets a standard and an aspiration but that there is 'no kind of melding of the two' creating a major gap between teaching and *praxis*:

C. For me it's the contradiction between the pastoral response and the official teaching and no attempt to put it together, for use of a better word, a holistic or an integrated approach to this, that would recognise the two as part of the Church's response.

Church hierarchy also noted this tension between a pastoral response and official Church teaching and drew attention to the difficulties experienced when trying to address this conflict:

H. I think that if I preach about justice or say something at a talk about justice, if I say something about justice a hundred times and if I say something about divorce, abortion, sexuality five times the five times will get more publicity at media level than the hundred times that you speak about justice issues. So there is a difficulty in getting the message out there.

In terms of partnership and collegiality on a joint Church institution and CNGO organisational approach to HIV/AIDS, it is evident that there are strict parameters in

which the CNGOs may function. The CNGOs are very aware that working on sexuality and gender in the context of HIV/AIDS creates a particularly challenging work environment. While there is freedom to pursue most justice related issues without hindrance or excessive supervision by Church hierarchy, this is not the case in HIV/AIDS development work. Research participants are keenly aware of restrictions attached to pursuing radical attempts at addressing underlying issues in HIV prevention. References to working within 'parameters that have been set' by Church hierarchy for the CNGOs on this issue, appear frequently in conversations with participants:

C. The areas where we would be particularly, I guess, sensitive and have an on-going dialogue is around sensitive issues which would be around HIV/AIDS, reproductive rights, around certain gender issues but mainly around reproductive health issues. Apart from those issues we would work very much on the basis that we have permission to publish and produce policy.

And in terms of ultimate decision making power:

C. If the hierarchy and (Agency) were diametrically opposed (pause) to go back to the HIV prevention, if (Hierarchy) said that we should be advocating a big condom promotion campaign and promoting the rights of same-sex partnership and all this in public, then the Bishops' Conference would override that, I know that. They would say they have ultimate decision making powers if there were radical disagreements.

The Catholic tradition has always been concerned with scandal and how members of the Church are affected by decisions made by Church hierarchy. A particular concern expressed by the hierarchical Church relates to Church agency co-operation with other organisations and which may be in conflict with Church teaching:

H. There would also be at times, you know, some people might raise a question mark regarding (Agency) in the area of family planning. That question has been raised at times. Not so much what (Agency) would be doing it themselves but there would be some kinds of question raised about (Agency) working in co-operation with some other organisation which was perhaps in conflict with some Church teaching.

The CNGOs highlighted this concern and were clear about their position as agencies of the Catholic Church and in their relationship with partner organisations.

C. While the constraint on us is that as an agency of the Bishops' Conference no (Agency) monies are used to actually purchase or distribute condoms. That's not obviously imposing a complete ban on how partner programmes use other monies. Yes, the one constraint that we are under is that we just cannot at present sanction using money to purchase or promote or distribute the use of condoms. Along side that, we do say, that people need full and accurate information so that they can make the choices that are right and possible for them.

The CNGOs were also keen to elaborate on the extent to which they had entered into dialogue with various Catholic Bishops' Conferences at local and international level.

C. We have had these conversations on and off the record with Bishops' Conferences and in this country with Cardinals, Bishops and the Conference of... indeed other Bishops' Conferences and Conferences of Priests in other countries, particularly Asia where we work, and it is that premise makes us say that we ask programmes to give people full and accurate information on all means of risk reduction, on the effectiveness and limitations of all means of risk reduction, so that people can make the choices that are possible for them and in their circumstances.

The CNGOs are also aware of their obligations to the communities that support them in their work on behalf of the Church in HIV/AIDS and the need to present a unified Church approach in HIV prevention:

C. It is very important for us to be able to say to the wider community that we have the support of the hierarchy for what we are saying on prevention.

Critical reflection within the CNGOs on the Church's response to HIV prevention is evident in discussions with participants. It is, however, confined to specialist expertise within the CNGOs and does not necessarily reflect the views of the wider staff in the organisation whose work may encompass aspects of HIV/AIDS in development but remain largely uninvolved in discussions pertaining to CNGO HIV/AIDS policy. In addition, critical reflection is largely confined to difficulties encountered in the practical application of the institutional Church's position in HIV prevention and, for the greater part, is not matched with a thorough critical reflection of the theological underpinnings, moral and social, that underscore the hierarchical Church view.

Conversations with participants on the impact of magisterial teachings on human sexuality and human relationships, together with challenges posed through concerns about gender inequality and reproductive health interventions in development, reveal

varying levels of disquiet and concern within the CNGOs in relation to the Church's position on HIV prevention. Conversations also disclose attempts to bridge the gap between Church policy on HIV prevention and its practical application at grassroots level. Furthermore, participants reveal the depth of frustration and exasperation experienced in attempts to work within the parameters set by the hierarchical Church in HIV prevention and which is often overshadowed by a reluctance to engage more fully with the institutional Church on these concerns.

Church teaching on the use of condoms in HIV prevention is a particularly thorny issue for the CNGOs and is problematic on a number of fronts. Participants cited the lack of a more nuanced decision by Church hierarchy on the prophylactic use of condoms in combating HIV prevention as particularly difficult:

C. I think that the Church does itself no favours in not taking a more nuanced decision and in the sense being able to say publicly that as part of the teaching – well a little bit like the *Humane vitae* position, that in the end it comes down to conscience and that it's a matter of life or death and where it is a pro-life decision it is a pro-life decision.

CNGO criticism is also levelled at the level of confusion around the use of condoms in HIV prevention and is directly linked to failure by the hierarchical Church to engage more fully with this issue:

C. I mean the confusion around what is a condom if it can be used as a contraceptive and prevent life and it can be used equally as a barrier to save life. And they don't have to even say the word condom! Broaden the understanding a bit. So, I think the Pope's recent statement when he went to Africa was another missed opportunity because it was handled so badly. Sometimes I am amazed at the incompetency of the institutional Church.

Concern is also expressed about the institutional Church's fears in relation to pronouncements on sexual ethics in general:

C. Of course the problem with the Church is always, they are afraid to say anything because once you see one little chink in the armour then it moves on to the next stage and the next stage. So the logical next question is, what about people in faithful monogamous relationship outside of marriage? Where one person is positive and one is negative, well they'll say of course they shouldn't be having sex but you know, but of course the logical thing is of course from a Catholic perspective people in that relationship should also use a condom.

In terms of a broader theological context, participants argued that the use of condoms as a necessary component in preventing the spread of the virus did not contravene Catholic principles on the moral licity of their use:

C. We would agree with the diversity of, at least the push for a theological linking around the use of condoms in HIV. We would embrace that whole discourse and be a part of that. It is probably reflective of internal tussles here. Basically, we would argue that the understanding that is abroad of the Catholic Church prohibiting the use of condoms is a mistaken understanding and is drawn from the only official teaching on the use of contraceptives in *Humane vitae*. That is an encyclical aimed at a very different pastoral context, which is in the context of marriage, the prohibition of the use of artificial barriers to conception. (Name) argues and joins theologians who argue that the pastoral situation pertaining to HIV is very different and is one of the use of condoms prophylactically to prevent the transmission of a life-threatening infection. The theology surrounding *Humane vitae*, whatever you might think of that, it cannot be applied wholesale to a very different pastoral situation.

The need for dialogue and engagement with the hierarchical Church is evident in the critique of theological arguments articulated in the above transcript and a desire to engage in sustained critical discourse on theological sexual ethics is also evident. Reference to internal tussles within the organisation and conversations with participants across the CNGOs, suggest that there is on-going dialogue on the issue of HIV prevention internally within these organisations and is clearly hampered by an unwillingness to enter into further dialogue with the hierarchical Church. As one participant noted:

C. We don't really see ourselves as the ones that are going to change that. There is a limited space in which we can operate, so, but you can work within that space. So within the space that we work in, we can already do quite a lot and a lot of the work that the Church is doing especially on HIV/AIDS is not know outside the Church.

Furthermore, attempts by the CNGOs to argue in favour of the moral licity of condoms in HIV prevention with the church hierarchy is met with a lack of consideration and co-operation:

C. No one argues against it (the use of condoms) bar a few. Take the Bishops' Conference for example, if you sit down with say 30 of the bishops, you will find that 28 of them would agree with this. So how do we break the institutional logjam?

It could also be argued that the actual decisions about what a Catholic agency should do, and to what extent they should be involved in co-operative activity, depends upon those charged with that decision making process. CNGO leadership must be involved in discerning whether, and to what degree, they should be involved in HIV/AIDS prevention strategies and take the necessary steps to progress organisational policy on this issue. Taking a stand on HIV prevention in international development is evident in policy and advocacy outlined in the CNGO frameworks for development. What remains to be seen is how successful the CNGOs will be in bringing the Church's HIV prevention policy to bear on HIV/AIDS in international development. One participant was keen to express this view in relation to their own work in this area:

C. I use my position as a platform to argue that HIV is a development concern both by arguing that the impact of HIV, as well as being one of health for the individual, has social and economic impacts and gender related impacts, impacts on human rights, discrimination and stigmatisation that are very much concerns for a CST mandate; that's our mandate for addressing those concerns. It is about health but it is about a lot more than health and I also use it to make the broader argument that can be made around prevention which is about saying prevention, certainly it has to enable individuals to reduce their risk, and in talking about risk reduction I draw on the body of sexual ethics and Catholic moral theology that is there to argue for a holistic approach to risk reduction.

However, there is internal criticism within the CNGOs on the failure to impact more progressively on HIV/AIDS in international development:

C. Mainly I would say our organisations are not politically so strong political advocates on health. They mainly do a great job on projects and programme work on health but less on the official political agenda lobbying etc. Yes, mainly you know there are some issues that you can more easily agree on a joint position. The difficulty is, we can only lobby and work on policies where we have joint positions and, as you can imagine, it can be a bit more difficult to have organisations from Ireland to Germany, to Italy, Belgium and the Netherlands to be able to agree on a joint health policy. It's difficult to agree a joint policy.

Moreover, this failure to create a greater impact by CNGOs on HIV/AIDS prevention was not linked to difficulties the CNGOs could face with the hierarchical Church but related more to of lack of collaboration in responding to the HIV/AIDS pandemic across the CNGOs:

C. It's quite easy. We agree on key priorities. We work on this, it's a question of you know what do we want to do together and where do we see it adding value to have the international network focusing on a specific priority. And here we never found enough, there was no majority where people said that's a priority at international level but all member organisations are working on health so it's not based on difficulties we would face with the Church, it's not rooted in that.

Further observations and analysis of conversations on this health justice issue in the Church setting would suggest that a number of factors contribute to a lack of clarity and cohesion on this partnership issue. Tensions are evident not only within the organisational and Episcopal relationship but also among the CNGOs and are largely related to inconsistencies within the theological domain as it relates to HIV prevention.

In contrast to the previous section on gender justice, there is a nuanced understanding of the role of the Church's social and moral teaching and its relevance and impact on this health justice issue. There is also a willingness to explore further the role of Church teaching, particularly in relationship to the interplay between sexual ethics and its implications for interventions in HIV prevention. However, this is largely overshadowed by a lack of sophisticated understanding of how Catholic theological ethics operate and how it connects with other forces that structure social and sexual life.

The legacy of obsession with reproductive health is one of the great discursive engines driving HIV/AIDS thinking and which is rarely questioned or assessed for its truthfulness, biases or mis-application within the Church setting. The Catholic Church continues to rely on old understandings of the biological underpinnings of gender as a binary that fashions the fascination with sexual and reproductive health. This re-occurring bias on gender as sex difference is the first of the major characteristics of gender that pervades thinking about HIV/AIDS. The CNGOs clearly have not adequately addressed this issue. Reproductive health is addressed solely in terms of organisational relationship with the hierarchy of the Church and the extent to which it might affect personal relationships between the CNGO and Church hierarchy. This is clearly indicated by reference to constraints experienced by the CNGOs in advancing policy and advocacy in HIV/AIDS interventions on behalf of the Church.

Undoubtedly, gender analyses have offered a great deal of useful description about women's situation and experience within HIV/AIDS. The re-occurring reference to reproductive health couched in terms of: sexuality, family planning, reproductive rights and contraception, although not fully explained or developed, would suggest that

concerns around reproductive health is an inhibiting factor undermining progress in the development of a more stream-lined approach to HIV/AIDS intervention by Catholic agencies.

An equally pressing concern relates to methodological approaches to the specificity of Catholic theological ethics on HIV/AIDS. Research conversations with participants on this very issue indicate very little knowledge of the underlying concepts that inform the interplay between the social and moral teaching of the Church and its application to HIV prevention. The CNGOs clearly depend on Church leadership to provide guidance and direction in mapping an inclusive approach to HIV/AIDS intervention. The failure of Church leadership to listen effectively and openly to the concerns expressed by Church agencies at the coal-face of HIV/AIDS intervention has the potential to seriously undermine the ability of the CNGOs to mobilise people for justice locally and internationally on this human development concern.

The Catholic Church as a religious institution must promulgate and support certain core values which express the universality of God's love which grounds the dignity of each human person and it must also be cognisant of the political and economic circumstances in which it seeks to project its values. An inability to harmonise conflicting voices within the Catholic ethical and CNGO practical remit will have long-term repercussions for the Church as a global player and a leading-edge provider of Catholic global health care services in the struggle with HIV/AIDS.

4.8 Conclusion: Embodying Support for Catholic Health Care in HIV/AIDS

The Catholic Church has developed throughout its tradition, rigorous well defined and progressive global health care directives based on sound theological principles. Raphael Gallagher, in his essay *Catholic Medical Ethics: A Tradition which Progresses*, remarks, '[u]nderstanding why a tradition develops leads to a second question for the theologian: How is this development expressed and articulated?'³⁹⁴ Traditional moral theology takes cognisance of the relationship between personal adherence to ideals and the frailty of human persons that often have to make choices that fall short of this

³⁹⁴ Raphael Gallagher, "Catholic Medical Ethics: A Tradition which Progresses," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 275.

expectation. Given the epidemiology of the spread of HIV/AIDS globally, the institutional Church has an obligation to express and articulate moral teaching with compassion and mercy and should also take into account the ‘communal situations and social structures’ that give rise to moral frailty. (CCC 408)³⁹⁵ Too rarely, traditional moral theology invokes both individual and communitarian narratives that accompany this moral frailty.

HIV/AIDS presents a unique human development challenge in which the human person’s fight to survive amidst on-going suffering and death often overrides the minute of moral considerations and its implications for spread of the disease. In that regard, the CNGOs have a very clear responsibility to reflect a Catholic ethos that encompasses holistic care, in addition to advocating for a compassionate and just society. The HIV/AIDS global human pandemic and its effects across the landscape of human life paint a harrowing picture of collective human suffering experienced right across the global community.

The CNGOs have made strident efforts to embody support for Catholic health care and services through their work at grassroots level. Addressing the HIV and AIDS crisis at the level of developing strategy, advocacy and intervention in HIV prevention, highlight the fissures of division and burdens which accompany concerted efforts to tackle this human justice issue. This is evident in the continued justification of their position on the right to provide ‘full and accurate information on the effectiveness and limitations of all risk reduction options.’³⁹⁶ CNGOs do not fund the promotion, supply or distribution of condoms, however, they clearly acknowledge that condoms when used correctly and consistently reduce, but do not remove the risk of HIV infection.³⁹⁷

Efforts to reach consensus among Catholic ethicists who actively promote discussion on the complexity of HIV prevention from a moral standpoint and are clearly convinced that the Catholic Church can be actively involved in the work, not only of ministering to persons infected but also of promoting HIV prevention,³⁹⁸ remains predominantly within the confines of the theological academic community. The

³⁹⁵ Catechism of the Catholic Church (Dublin: Veritas, 1994), no. 408.

³⁹⁶ CAFOD: *CAFOD’s Response to HIV and AIDS – An Overview of Policies and Strategies*, 2006, 3. <http://www.cafod.org.uk/resources/policy/aid-and-governance/hiv/panels/resources-to-download/facing-the-challenge>. (accessed, 04/2010).

³⁹⁷ Ann Smith, “Where CAFOD Stands,” in *The Tablet*, 2. <http://www.thetablet.co.uk/article/2046>. (accessed, 04/2010).

³⁹⁸ James F. Keenan, “About this Book,” in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan, et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 18.

institutional Church has not facilitated a reconciliatory stance with Catholic ethicists on HIV prevention. As a result, and as James F. Keenan notes, '[w]e are left with the effects of the schism of discourse which is currently in the Catholic Church.'³⁹⁹

The institutional Church has shown a clear lack of leadership on HIV/AIDS within the social and moral health justice remit. Despite concerted efforts to engage with Church hierarchy across Church inter-disciplinary approaches to HIV prevention, the institutional Church has been slow to respond. Paul Farmer and David Walton, in their essay, entitled *Revealing and Critiquing Inequities: Condoms, Coups, and the Ideology of Prevention – Facing Failure in Rural Haiti*, echo the voices of research respondents and collaborators in the quest for a unified Church position on HIV/AIDS:

*If poverty and gender inequality conspire to increase HIV risks for poor women, then the promotion of social and economic rights must be central to HIV/AIDS prevention. The press for fulfilment of these rights falls squarely within the magisterium of the church, which to date failed to incorporate social-justice perspectives into its HIV/AIDS prevention activities – such as they are.*⁴⁰⁰

Furthermore, Paul Farmer and David Walton on the subject of condoms as a preventative measure in HIV infection, state:

*Condoms are necessary but inadequate. Given the limitations of the technology, the impotence of the Catholic hierarchy to alter popular views on condoms – and on most matters pertaining to sexuality – is of limited significance.*⁴⁰¹

In both instances the institutional Church position in relation to HIV prevention is called into question. A close reading of the underlying philosophical and theological roots that inform health care directives, which are widely adopted within the institutional model of Catholic health care services, reveals the breadth and depth of Catholic deliberation on ethical principles that illuminate, inform and guide the practical and pastoral dimensions of holistic health care.

³⁹⁹ James F. Keenan, "Can we talk? Theological Ethics and Sexuality," in *Theological Studies* 68, no. 1 (2007): 121. *OmniFile Full Text Mega, WilsonWeb* (accessed 05/2010).

⁴⁰⁰ Paul Farmer, David Walton, "Revealing and Critiquing Inequalities: Condoms, Coups, and the Ideology of Prevention: Facing Failure in Rural Haiti," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 118.

⁴⁰¹ *Ibid.*

The use of condoms as a preventative measure in HIV/AIDS is clearly advocated in a nuanced understanding of their inclusion in an overall Church HIV prevention strategy, by a majority of Catholic ethicists and CNGO personnel. Failure to reach a consensus within the Church on this integral aspect of preventing further spread of the virus is in marked contrast to a tradition that has dialogued with discernment and prudence on varying medical-related issues that inevitably arise within a changing human anthropological landscape.

Recent World Health Organisation (WHO) figures in 2010 indicate that an estimated 34 million people are living with HIV/AIDS. This indicates a slight increase in HIV infection rates since 2009. However, HIV prevention interventions at national and international levels indicate that, at the end of 2010, the number of people on antiretroviral treatment (ART) in low and middle-income countries had reached 6.65 million people. Compared with 2009 figures, presented at the beginning of this chapter, this indicates an increase of over 2 million in a two year period and equates to a 47% increase in access to HIV treatment, care and support over a 7 year period and indicates an 11% rise since 2009.⁴⁰²

The Catholic Church wields considerable influence in the planning and implementation of HIV/AIDS related programmes at State level in developing countries.⁴⁰³ 2003 figures released by the *Pontifical Council on Programmes of Social and Healthcare Assistance for People Living with HIV/AIDS* indicate that in an overall analysis of contributions made by Church organisations, including the work of *Caritas* agencies, their input reaches a total of 25%, 'making the Church the first partner of the State in the social field.'⁴⁰⁴ In view of the most recent WHO figures on HIV/AIDS infection globally and the Catholic Church's strong presence in international development, resolving internal Church concerns surrounding relatively effective methods of HIV prevention should be a priority for the Church and is a matter of urgency.

⁴⁰² The World Health Organisation (WHO) HIV/AIDS, Key Facts on Global HIV Epidemic and Progress in 2011, based on Progress Report 2010: Global HIV/AIDS response. http://www.who.int/hiv/pub/progress_report2011/global_facts/en/index.html. (accessed, 03/2012).

⁴⁰³ Celestino Migliore, Responses to some of the questions proposed in the questionnaire on pages 67-69 of the document: *Monitoring the Declaration of Commitment on HIV/AIDS – Guidelines on Construction of Core Indicators*, no. 252/03 (New York: Permanent Observer Mission of the Holy See to the United Nations, 2003), 3.

⁴⁰⁴ Ibid.

At local and international levels, failure to engage more fully with the institutional Church on the multi-dimensional moral and social-justice aspects of HIV/AIDS has long-term consequences for the CNGOs. The CNGOs publically claim that ‘the strength of the Church is in its response to HIV from a ‘social and economic perspective, recognizing deep-rooted causes of poverty and inequality⁴⁰⁵, and yet, they remain largely silent and unquestioning of internal Church structures that contribute to difficulties and burdens experienced in bringing Church teaching, moral and social, into the international development domain.

The Catholic Church has an exceptional record in health care service provision worldwide. The CNGOs through their on-going commitment and efforts to meet the challenges presented in the struggle with HIV/AIDS, internally within the Church and at grassroots level, are making a much valued contribution in international development on behalf of the local and international Catholic community. The sustained efforts of the CNGOs have the potential to wield considerable influence through their health care initiatives and services. However, the gulf between proclamation and transformative *praxis* casts doubts about the extent to which the CNGOs can adequately pursue holistic interventions in HIV/AIDS prevention, thereby undermining, to a greater extent, their ability to pursue with credibility a Catholic health justice strategy in HIV/AIDS.

⁴⁰⁵ Trócaire, *Addressing the HIV and AIDS Crisis: Trocaire's Policy and Strategy 2007 – 2012* (Maynooth: Trócaire, 2007), 11.

CHAPTER 5: ENVIRONMENTAL JUSTICE AND ETHICAL DEVELOPMENT

Researching the Dynamic between Catholic Social Teaching and Catholic Advocacy: In-depth Analysis of Theological and Practical Development Issues and Concerns.

5.1 Introduction: Environmental Justice and Ethical Development

Over the past decade the literature on sustainable development has flourished. Concern about sustainability has been raised within a wide range of social, natural science and religious discourses on the environment. The idea of environmental justice draws heavily from civil rights, public health, labour and community organisation efforts. In recent times, Catholic social teaching has attempted to complement global efforts to protect nature, by highlighting the effects of unjust global economic, political and environmental policies on the lives of the poor and vulnerable.

Environmental justice concerns are embedded in a broader vision for justice in society. Church tradition, it could be said, does not treat environmental justice as a stand-alone issue. Rather, it critiques conventional environmental policy in the contexts of economic justice and political power and its impact on persons and communities directly affected by the consequences of environmental injustice.

A recurring theme within the genre of eco-theology reflects a religious aspiration for developing a holistic relationship between humans and the earth, with emphasis on persons at risk from destructive human activities. Moreover, a theological approach to the environment often draws from Scriptural roots to articulate a religious perspective on justice and right relationships between humans, creatures and their wider environment. Within Catholic social teaching, environmental justice is largely an anthropocentric ethic, meaning that human beings are the central moral concern. While species and the health of ecosystems are not dismissed as inconsequential, human welfare and social equity are presented as central concerns.⁴⁰⁶

CIDSE, CAFOD and Trócaire frameworks for development share a common sociological goal in addressing the need for a global response to environmental

⁴⁰⁶ United States Conference of Catholic Bishops, *An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching: A Pastoral Statement of the United States Catholic Conference* (Washington, D.C.: 1991): (B) Respect for Life.

injustice. Addressing the effects of climate change on poorer regions and highlighting the fact that the poorest countries feel the effects of climate change sooner and more strongly than countries in the developed world, is a central theme in CNGO individual and joint development programmes.

My research indicates that of the four development concerns addressed in this study, environmental justice provides the clearest example of collaborative advocacy among CIDSE, CAFOD and Trócaire. This is evidenced through joint documented efforts to address this concern on the global platform. In contrast to previous chapters on gender justice and health justice, there is evidence of some intra-collaboration between the CNGOs and episcopal authority on this issue. However, a lack of reciprocal acknowledgement of this joint effort in Episcopal statements on the environment renders this process largely hidden.

While their work at a sociological level is innovative and adopts current best practices to tackle environmental injustice, my research also indicates that the CNGOs lack sufficient theological engagement with the Catholic tradition, both its negative and positive attributes in developing a nuanced Christian ethical perspective on the environment. This chapter proceeds by examining the Church's theological and sociological response to environmental injustice within the contexts of: the CNGOs' contribution to a developing Catholic environmental ethic, and how inter-relationships among the CNGOs and collaboration with the institutional Church influenced and impacted on mainstreaming environmental justice in their work.

5.2 Environmental Justice Approaches Created by Social Institutions

Catholic social ethics plays a significant role in organisational decision making, policies and behaviour, throughout the multi-disciplinary setting of a Catholic Non-Governmental Organisation. CNGOs today, are striving to become more effective environmental advocates and focus heavily on building capacity and skills to develop and contribute to a global environmental ethic. To aid this process, the Catholic social teaching tradition offers a developing and distinctive perspective on the environment. In more recent times, the institutional Church has engaged proactively with environmental concerns, drawing attention to ecological co-responsibility and the ethical significance

of global interdependence and the common good (CSDC 466).⁴⁰⁷ Increasingly, the institutional Church is a voice for a concept of authentic development that links respect for life and the dignity of the human person to respect for all creation.⁴⁰⁸

The *Compendium of the Social Doctrine of the Church* addressed what is considered a crisis in the relationship between humanity and the environment, citing scripture and the Church's magisterium as the essential reference points for evaluating the problems found in this relationship (CSDC 461).⁴⁰⁹ Furthermore, the magisterium contends that the 'tendency towards an 'ill-considered' exploitation of the resources of creation is the result of a long historical and cultural process.'⁴¹⁰ That being the case, the Church, which is part of this historical and cultural process, must also consider its role in and contribution to the environmental crisis which humanity now faces.

Stewardship is a key concept within the Christian tradition on the environment and plays a significant role in shaping attitudes towards the natural world. While not exclusively a Christian concept, historically and throughout Church tradition it has proved contentious in modern debates on religions' involvement in environmental concerns.⁴¹¹

The strategy of Christian stewardship, in some way, seems one of the most difficult eco-theological strategies to defend, because of the way that it can so easily neglect nature and its inter-relational aspects; stewardship can be deeply anthropocentric and even sacralise the technological humanisation of nature.⁴¹² It could be argued, that failure to adequately address the legacy of traditional Catholic teaching on this theological issue has contributed to a renewed emphasis on the superiority of man (woman) over nature, and to an increasing wariness within the hierarchical church

⁴⁰⁷ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), 220.

⁴⁰⁸ United States Conference of Catholic Bishops, *An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching: A Pastoral Statement of the United States Catholic Conference* (Washington, D.C.: 1991): (B) Respect for Life. <http://usccb.org/sdwp/ejp/bishopsstatement.shtml>. (accessed, 03/2010); Pope John Paul II, *Message of His Holiness John Paul II for the Celebration of the World Day of Peace 1 January 1990: Peace with God the Creator, Peace with all of Creation* (Vatican: Libreria Editrice Vaticana, 1990), no. 7. <http://www.vatican.va>. (accessed, 03/2010).

⁴⁰⁹ *Ibid.*, 218.

⁴¹⁰ *Ibid.*

⁴¹¹ Douglas L. Eckberg, T. Jean Blocker, "Varieties of Religious Involvement and Environmental Concerns: Testing the Lynn White Thesis," in *Journal for the Scientific Study of Religion* 28, no. 4 (1989): 1. <http://www.jstor.org/stable/1386580>. (accessed, 09/2010).

⁴¹² Bronislaw Szerszynski, "Book Review of Willis Jenkins, *Ecologies of Grace: Environmental Ethics and Christian Theology* (Oxford: Oxford University Press, 2008)," in *Studies in Christian Ethics* 23, no. 3 (2010): 329. <http://sce.sagepub.com/cgi/doi/10.1177/09539468100230030703>. (accessed, 08/2010).

to environmental notions of eco-centrism, biocentrism and naturalism, and the consequent fear of devaluing the human being.⁴¹³ These sentiments are expressed in the *Compendium of the Social Doctrine of the Church*:

A correct understanding of the environment prevents the utilitarian reduction of nature to a mere object to be manipulated and exploited. At the same time, it must not absolutize nature and place it above the dignity of the human person himself. In this latter case, one can go so far as to divinize nature or the earth, as can readily be seen in certain ecological movements that seek to gain an internationally guaranteed institutional status for their beliefs (CDSC 463).⁴¹⁴

And more recently in Vatican pronouncements on the environment:

If the Church's magisterium expresses grave misgivings about notions of the environment inspired by ecocentrism and biocentrism, it is because such notions eliminate the difference of identity and worth between the human person and other living things. In the name of a supposedly egalitarian vision of the "dignity" of all living creatures, such notions end up abolishing the distinctiveness and superior role of human beings' (13).⁴¹⁵

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Establishing a balance, therefore, is critical to the evolution of a holistic Catholic response to environmental injustice. A more nuanced understanding of the principle of stewardship may have renewed impact on the theological and practical response of the Church to pressing environmental justice issues, especially in an environment that is so dominated by technological development.

Contemporary Catholic social teaching offers a very broad perspective on environmental justice, citing, 'the protection of the environment (CDSC 166, 359), protection of the environment for the whole of society and for future generations (CDSC 166, 360, 467) and worldwide co-operation in achieving these essential conditions for

⁴¹³ Sean McDonagh, "To Protect Creation," in *The Furrow* 61, no. 6 (2010), 367.

⁴¹⁴ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), 219.

⁴¹⁵ Pope Benedict XVI, *Message of His Holiness for the celebration of the World Day of Peace, 1 January 2010*. <http://www.vatican.va>. (accessed, 08/2010).

the common good' (CSDC 166),⁴¹⁶ as a framework to address this global development issue.

It also highlights the crisis that has developed in the relationship between humanity and the environment (CSDC 466-487) and calls for a common responsibility with the obligation to address a deepening ecological crisis, at every level of society.⁴¹⁷ To this effect, the hierarchical Church issues a specific challenge that falls, to a large degree, within the domain and responsibility of the CNGOs in international development.

In recent years, the CNGOs have engaged energetically with environmental concerns at national and international levels. CIDSE, CAFOD and Trócaire in collaboration with *Caritas Internationalis* have concentrated considerable resources on tackling climate change injustices.⁴¹⁸ Technology innovation is an increasing feature of CNGO campaigns and is highlighted as an essential resource for adaptation to climate change and sustainable poverty reduction.

A recent report, *Reducing Vulnerability, Enhancing Resilience: The Importance of Adaptation Technologies for the post-2010 Climate Agreement; A Report by CIDSE/CAFOD/Caritas Internationalis*, May 2009,⁴¹⁹ addressed the importance of technologies in combating the effects of climate change. As the title suggests, its goal is to reduce vulnerability and enhance resilience within a pro-poor social justice agenda. The report comprehensively addresses the importance of adaptation technologies as a strategy in tackling climate change. However, it fails to address the underlying social justice issues which continue to exacerbate the implementation of technologies in this area. Moreover it stands at odds with a hierarchical church view, which states:

As bishops, we are not scientists or public policy makers. We enter this debate not to embrace a particular treaty, nor to urge particular technical solutions, but to call for a different kind of national discussion. Much of the debate on global climate change seems polarized and partisan. Science is too often used as a weapon, not as a source of wisdom.⁴²⁰

⁴¹⁶ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), nos. 166, 359, 360, 467.

⁴¹⁷ *Ibid.*, nos. 466-487.

⁴¹⁸ CIDSE/CAFOD/Caritas Internationalis, Policy Paper, *Reducing vulnerability, Enhancing Resilience: The importance of Adaptation Technologies for the post-2010 Climate Agreement* (Brussels: CIDSE, 2009).

⁴¹⁹ *Ibid.*

⁴²⁰ USCCB (United States Conference of Catholic Bishops), *Global Climate Change: A Plea for Dialogue*,

Both views serve as one example of the gulf which exists between the theological and practical dimensions of the Catholic Church's response to environmental concerns. Perhaps of greater concern is the hierarchy's perception of the role that the Church is called to play in engaging debate and discussion on the environment.⁴²¹ Moreover, the CNGOs have proven expertise in tackling a range of environmental related concerns. However, this has not always been matched by an appropriate hierarchical response or collaboration. One ought to be able to expect that the hierarchical Church and the CNGOs would engage collaboratively and thereby provide a more inclusive and robust Catholic response to the environment in all its dimensions.

5.3 Theological Underpinnings: Contemporary Developments in Catholic Ethical Perspectives on Environmental Justice

Pope John Paul II's, World Day of Peace message, 1990, dedicated to the ecological crisis, received global welcome and was considered a long overdue contribution to a growing environmental concern. Ecological ethics is not a new phenomenon within the Roman Catholic tradition. However, in recent years, the environment received renewed attention during the pontificate of Pope John Paul II, and was largely a response to the rise of secular environmentalism and a growing realisation that ecological issues are central to human existence.⁴²²

This developing tradition has been shaped largely around pre-existing ethical norms that incorporate the moral and social character of Church teaching and which may be applied to the underlying issues that give rise to ecological imbalances as a consequence of human actions.⁴²³ Notably, within the tradition, the Church's situates the question of the environment within the larger context of justice and the common good. While these two constants remain central, the notions of: harmony and order, human interdependence and a setting of the ecological question within that of human

Prudence, and the Common Good (Washington, D.C.: 2001), (Introduction)
www.usccb.org/sdwp/international/globalclimate.shtml. (accessed, 09/ 2010).

⁴²¹ Lucia A. Silecchia, "Environmental Ethics from the Perspectives of NEPA and Catholic Social Teaching: Ecological Guidance for the 21st Century," in *William & May Environmental Law and Policy Review* 659 (2010), 728. <http://ssrn.com/abstract=1559091>. (accessed, 09/2010).

⁴²² Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and Our Planet's Future* (Oxford: Oxford University Press, 2006), 87.

⁴²³ Pope John Paul II, *Message of His Holiness for the Celebration of the World Day of Peace, 01 January, 1990*, no. 6. <http://www.vatican.va>. (accessed, 08/2010).

society, reveals a gradual shift in consciousness in a heretofore dualistic preoccupation between a 'people vs. nature' impasse.⁴²⁴ A contemporary reading of Catholic hierarchical responses to environmental crises reveals a renewed affirmation of the sacredness of creation and acknowledges the intrinsic value and interdependence of life in all its forms. Mary Evelyn Tucker in her essay, entitled *Globalization and the Environment*, calls for an 'ecological reformation' as a necessary component of 'responding creatively with fresh vision and invigorating moral force'⁴²⁵ in the retrieval and re-examination of resources in Catholic teaching on the environment. Tucker also attends to the need to 'move beyond anthropocentric thinking and acting,'⁴²⁶ calling for a close examination of the concepts of stewardship and *imago Dei* which have not been adequately addressed in relation to the empowerment of women and men in this regard.⁴²⁷

Environmental justice also requires greater attention to ecofeminism and connections between the oppression of women and the devaluation and destruction of nature. Rodger S. Gottlieb in his work, *A Greener Faith: Religious Environmentalism and Our Planet's Future*, pays particular attention to the historical interplay of western religion, philosophy and science in which women were 'nature incarnate' and thus lacked the value and importance of men, thereby, justifying a dual subordination rooted in the claim that women and nature both lacked men's holiness or closeness to God. Power reinforced in religious and secular institutional notions of men's rationality that is used to justify masculine social privileges requires a changed understanding and valuation of women, nature and men alike.⁴²⁸ Roger S. Gottlieb states:

In many concrete social contexts, class, gender and race may be closely intertwined. For example, awareness of the combination of the cultural devaluation of women with their economic subordination has powerful religious and political implications.⁴²⁹

⁴²⁴ Thomas A. Nairn, "The Roman Catholic Social Tradition and the Question of Ecology," in *The Ecological Challenge: Ethical, Liturgical, and Spiritual Responses*, (eds.) Richard N. Fragomeni and John T. Pawlikowski (Collegeville: Liturgical Press, 1994), 37.

⁴²⁵ Mary E. Tucker, "Globalization and the Environment," in *Globalization and Catholic Social Thought: Present Crisis Future Hope*, (eds.) John A. Coleman and William F. Ryan (Ottawa: Novalis, 2005), 98-9.

⁴²⁶ *Ibid.*, 97-8.

⁴²⁷ Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and Our Planet's Future* (Oxford: Oxford University Press, 2006), 48.

⁴²⁸ *Ibid.*

⁴²⁹ *Ibid.*

Furthermore, the distribution of male-dominated political power, over time, has contributed greatly to environmental destruction. These effects are notable in countries of the South, where patriarchy plays a lead role in shaping the effects of economic development. The Indian ecofeminist and activist, Vandana Shiva, notes:

Ecofeminism recognizes the intrinsic worth and integrity of all beings, including all species and all people; capitalist patriarchy recognizes only the rights of those who own and control capital, which happens to be largely men. The rights of capital and the rights of privileged and powerful men reinforce each other and create unjust and unethical systems...which attempt to transform all life and living resources into the monopoly of corporations.⁴³⁰

Joe Holland in his essay, *Toward a Global Culture of Life: Cultural Challenges to Catholic Social Thought in the Postmodern Electronic-Ecological Era*, in a similar vein to Mary Evelyn Tucker, views Catholic social teaching as a 'creative, transnational prophetic guide, though also a still-developing and unfinished tradition,'⁴³¹ with supporting and celebrating the co-creative mutuality of women and men being a particular challenge to the tradition. Holland argues that Catholic social teaching must take cognisance of a postmodern age where women and men have, for the first time, the possibility of developing a true partnership of co-creative mutuality.⁴³² Holland supports this view with reference to Genesis 1:28, 'In God's own image they were made, male and female they were made,' and states, 'in this metaphor the Holy Spirit represents, of course, the feminine image of God.'⁴³³ Holland contends that failure to adequately address the co-creative mutuality of women and men in partnership, as a central theme in ecclesiastical discourse, has neglected patriarchal subordination as a contributor to ecological disharmony and runs counter to a more broadly human solidarity across the multiple divisions of human society.⁴³⁴

In moving the debate forward, Wendy Tydale in her essay, *Some Reflections on a Dialogue Between the World's Religions and the World Bank with Reference to*

⁴³⁰ Vandana Shiva, "Golden Rice and Neem: Biopatents and the Appropriation of Women's Environmental Knowledge," in *Women's Studies Quarterly* 29, no. 1/2 (2001): 21-2. <http://www.jstor.org/stable/40004606>. (accessed, 09/2010).

⁴³¹ Joe Holland, "Toward a global Culture of Life: Cultural Challenges to Catholic Social Thought in the Postmodern Electronic-Ecological Era," in *Globalization and Catholic Social Thought: Present Crisis Future Hope*, (eds.) John A. Coleman and William F. Ryan (Ottawa: Novalis, 2005), 127-8.

⁴³² *Ibid.*, 127.

⁴³³ *Ibid.*

⁴³⁴ *Ibid.*

Catholic Social Thought, brings attention to the contemporary critique of mainstream development policies and practices offered by people of different faith traditions working with and rooted in poor communities. Tydale's argument is that although their vision is a prophetic one of a different social, political, and economic world order based on a different set of values from those that prevail today, their viewpoints on development experienced at the margins of society do not always reflect those of their own religious institutions or hierarchies that may be more open to reforming the system from within the current framework.⁴³⁵

Tydale's argument is a valid one when viewed within the context of religions' distinction between the instrumental value of material creation and the intrinsic value of humanity in the context of Christian stewardship and is duly noted in Church teaching. Pope John Paul II in *Redemptor hominis* makes a clear reference to this distinction. He states:

The essential meaning of this 'kingship' and 'dominion' of man over the visible world, which the Creator himself gave man for his task, consists in the priority of ethics over technology, in the primacy of person over things, and in the superiority of spiritual over matter (*RH* 16).⁴³⁶

And in more recent times, by Pope Benedict XVI:

On the other hand, a correct understanding of the relationship between man and the environment will not end by absolutizing nature or by considering it more important than the human person. If the Church's magisterium expresses grave misgivings about notions of the environment inspired by ecocentrism and biocentrism, it is because such notions eliminate the difference of identity and worth between the human person and other living things. In the name of a supposedly egalitarian vision of the "dignity" of all living creatures, such notions end up abolishing the distinctiveness and superior role of human beings [13].⁴³⁷

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⁴³⁵ Wendy Tydale, "Some Reflections on a Dialogue Between the World's Religions and the World Bank with Reference to Catholic Social Teaching," in *Globalization and Catholic Social Thought: Present Crisis Future Hope*, (eds.) John A. Coleman and William F. Ryan (Ottawa: Novalis, 2005), 157.

⁴³⁶ Pope John Paul II, *Redemptor hominis* (Milano: Instituto Pavoniano, Arigianelli, 1979), 36.

⁴³⁷ Pope Benedict XVI, *Message of His Holiness for the Celebration of the World Day of Peace, 01 January, 2010*. <http://www.vatican.va>. (accessed, 09/2010).

The retrieval of an ecologically sensitive understanding of the Genesis notion of dominion over creation in Church teaching, and movement beyond the 'dualistic paradigm of stewardship itself,'⁴³⁸ requires dialogue between different religious institutions and mainstream development agencies who often have worthwhile arguments of a different viewpoint to put forward. Tydale states:

I do, believe, that their starting points, ways of working, and ultimate aims for development should guide us in the direction of a fundamental paradigm shift. This shift is necessary if we are to achieve global peace and harmony and even the survival of life on our planet.⁴³⁹

Lucia A. Silecchia, at The Catholic University of America, Columbus School of Law, (2010), published a substantial paper on environmental ethics, entitled, *Environmental Ethics from the Perspectives of NEPA⁴⁴⁰ and Catholic Social Teaching: Ecological Guidance for the 21st Century*.⁴⁴¹ This study is a valuable contribution to the development of environmental ethics and provides a good opportunity to view the Catholic tradition in conversation with ethical perspectives across a range of contributions in the secular arena on the environment.

At the outset, Silecchia is complimentary toward an extensive body of Catholic social teaching on the environment, acknowledging that, '[o]ver the centuries, the Catholic Church has studied the "signs of the time[s]" and adopted teachings on a wide variety of social issues, including the environment.'⁴⁴² Furthermore, Silecchia acknowledges that the Church, in more recent times, has formulated better-articulated statements of environmental policy goals and ecological issues that have steadily become the focus for other faiths, as well as in ecumenical and interfaith movements.⁴⁴³

Silecchia, however, reserves her greatest criticism for religious institutions that have not, as she states, 'yet played a major role in formulating environmental policies.'⁴⁴⁴ Furthermore, the voices of scientists, politicians, economists, industrialists,

⁴³⁸ Wendy Tydale, "Some Reflections on a Dialogue Between the World's Religions and the World Bank with Reference to Catholic Social Teaching," in *Globalization and Catholic Social Thought: Present Crisis Future Hope*, (eds.) John A. Coleman and William F. Ryan (Ottawa: Novalis, 2005), 157.

⁴³⁹ *Ibid.*, 168.

⁴⁴⁰ NEPA: United States (National Environmental Policy Act of 1969).

⁴⁴¹ Lucia A. Silecchia, "Environmental Ethics from the Perspectives of NEPA and Catholic Social Teaching: Ecological Guidance for the 21st Century," in *William & May Environmental Law and Policy Review* 659 (2010): 728. <http://ssrn.com/abstract=1559091>. (accessed, 09/2010).

⁴⁴² *Ibid.*, 661.

⁴⁴³ *Ibid.*, 665.

⁴⁴⁴ *Ibid.*, 667.

preservationists and developers are progressively entering debates that shape environmental policy. However, the voices of religious groups have not fully entered the debate which the author describes as, 'a loss for secular environmentalists.'⁴⁴⁵

In responding to religions' failure in this regard, Silecchia suggests that Judeo-Christian religious teaching, which favours a more abstract feeling of spirituality, must also engage with anthropocentric values which are predominantly utilitarian and are concerned with only those environmental changes that affect human welfare and biocentric values which grant nature itself intrinsic rights.⁴⁴⁶

Attempts to bring together conflicting voices on the environment through the lens of Catholic social teaching, is a difficult task. Silecchia's research traces the evolution of the Church's contemporary position on environmental concerns, engaging with scripture, tradition and theological explorations in this area. Emphasis is placed on 'stewardship as the appropriate model for human care for the environment'⁴⁴⁷ grounded, for the greater part, in contemporary Church pronouncements on environmental justice. Silecchia states:

Obviously, there are many roles for a human to play in the protection of the environment, and any useful mode of environmental ethics must envision a specific role for humanity vis-à-vis the rest of the created world. The scope of this role is often controversial. Some overemphasize the power of human "dominion" over nature, while others, entirely deny the distinct authority over creation that was given to humans. Catholic social teaching consistently posits that both of these views are erroneous, and that stewardship is the model for human care and concern for the environment.⁴⁴⁸

Furthermore, stewardship is described in a traditional way:

A steward is one who cares for property and possessions that belong to others. This involves both rights to the use of the property and obligations for its preservation. This is the model that Catholic social teaching advances. To play this role mandates wisdom, prudence, and morality in the command to exercise dominion and control over the world.⁴⁴⁹

⁴⁴⁵ Ibid., 668-9.

⁴⁴⁶ Ibid., 667.

⁴⁴⁷ Ibid., 743.

⁴⁴⁸ Ibid.

⁴⁴⁹ Ibid.

An in-depth reading of contemporary Catholic theological discourse on environmental ethics will find little argument with the importance of wisdom, prudence and morality in discerning Catholic responses to environmental justice.⁴⁵⁰ In attempting to bridge the secular and religious divide on this key global development issue, Silecchia in content, language and tone has, perhaps, unwittingly polarised the debate further by endorsing a conservative one-sided interpretation of the stewardship principle with little recourse to a more nuanced interpretation of a theology of creation in contemporary theological discourse. As the Catholic theologian and environmentalist John Hart states:

The human species is called, as individual and as a familial community, to care for the Earth and all life. *Care* does not mean to have charge over creation, but to be concerned about its well-being.⁴⁵¹

Stewardship is undoubtedly a theological problem.⁴⁵² Clare Palmer's reading of stewardship, in *Stewardship: A Case Study in Environmental Ethics*,⁴⁵³ touches on a hierarchy of ownership that progresses a 'feudal' perception of God understood as an absentee landlord, who has put humanity in charge of His possessions.⁴⁵⁴ Palmer contends that this perception gives rise to a master/servant relationship in which the human has charge of the earthly estate.⁴⁵⁵ Within this framework, God's action and presence in the world is largely mediated through humans.⁴⁵⁶ Palmer contends that this interpretation of stewardship gives rise to a focus on the relationship between master and servant and its overtones of obedience, delegated power and responsibility.⁴⁵⁷

In response to a Western adoption of the term steward as a convenient way of expressing the human's place in the world, Clare Palmer notes, that feudal perceptions have political consequences, since they are based on a power hierarchy of control and obedience.⁴⁵⁸ Citing liberation and feminist theological reactions to this understanding

⁴⁵⁰ Daniel Cowdin, "Environmental Ethics," in *Theological Studies* 69, no. 1 (2008): 164-184. *Academic Search Complete*, EBSCOhost. (accessed, 09/2010).

⁴⁵¹ John Hart, *What are they saying about Environmental Theology?* (Mahwah: Paulist Press, 2004), 129.

⁴⁵² Clare Palmer, "Stewardship: A Case Study in Environmental Ethics," in *Environmental Stewardship: Critical Perspectives – Past and Present*, (ed.) Robert J. Berry (London, New York: T&T Clark, 2006), 68.

⁴⁵³ *Ibid.*, 68.

⁴⁵⁴ *Ibid.*

⁴⁵⁵ *Ibid.*

⁴⁵⁶ *Ibid.*

⁴⁵⁷ *Ibid.*

⁴⁵⁸ *Ibid.*, 69.

of stewardship as a model for environmental care, theologians argue that it is a triumphalist model of God as sovereign and ruler, dominating the world, which sustains the oppressive, hierarchical societies in which we live.⁴⁵⁹ Feminist theological perspectives reject the overly masculinisation of God with its accompanying characteristics of control and emotional detachment.⁴⁶⁰

Clare Palmer's view of the hierarchical order and its political ramifications for environmental ethics is situated within the need to address the political and social conditions in which the majority of world's populations are forced to live. Palmer takes issue with a contemporary notion of stewardship which reflects, she states:

...the dominant positions that the rich economies have over the struggling nations of the Third World. For those who lead and benefit from these economies, stewardship can be used without mounting a challenge to the status quo.⁴⁶¹

On the international development platform, Palmer's argument is further developed by Anne M. Clifford, whose critique of secular pronouncements on the environment laments a lack of 'kinship solidarity' which is foundational not only for a Christian ecological theology of sustainability but is critical also for a world vision that extends the realm of justice to the whole of creation.⁴⁶² Clifford's criticism of the definition of sustainable development adopted by the United Nations as being 'myopically anthropocentric in its emphasis'⁴⁶³ and lacking a 'holistic ecological consciousness' at a global level, is worthy of note. She states:

The definition of sustainable development adopted by the United Nations places emphasis almost exclusively on human economic development. It is laudable for its concern for the poor whose very existence is threatened daily, as the gap between the economically poor and the affluent continues to widen. Yet the definition is myopically anthropocentric in its emphasis. It supports concern for the environment in so far as it must be sufficiently healthy to meet present and future needs. It contains a very important emphasis, but it does not bring a holistic ecological consciousness to bear on

⁴⁵⁹ Ibid.

⁴⁶⁰ Ibid.

⁴⁶¹ Ibid.

⁴⁶² Anne M. Clifford, "From Ecological Lament to a Sustainable *Oikos*," in *Environmental Stewardship: Critical Perspectives – Past and Present*, (ed.) Robert J. Berry (London, New York: T&T Clark, 2006), 252.

⁴⁶³ Ibid., 251.

the world situation. It fails to acknowledge that humans are but participants in a highly complex network of life comprised of delicate ecosystems.⁴⁶⁴

Elizabeth A. Johnson, in *Losing and Finding Creation in the Christian Tradition*, welcomes the contributions of liberation and feminist theologians to an increased awareness of the links that exist between exploitation of the earth and injustice among human beings themselves.⁴⁶⁵ Johnson, in a similar vein to Palmer, is critical of the Catholic tradition that continues to uphold the authoritarian structure of power in the Church itself, thereby ensuring an official vested interest in maintaining the traditional view of the world ordered according to a hierarchy of being. Johnson contends that this alone is preventive of 'the profound kinship of the human race with the rest of nature.'⁴⁶⁶

Johnson is supportive of efforts by the hierarchical Church through Catholic papal and episcopal pastoral messages to raise consciousness of the sacramental principle as the key to reinstating the value of the earth and human responsibility to it. Johnson is, however, critical of the social location of Church teaching which creates an inability to imagine another godly order, structured according to genuine interdependence and mutuality,⁴⁶⁷ and is, therefore, prohibitive to broadening a 'narrow human-centred vision of religious faith and ethical action.'⁴⁶⁸

At various levels, religious and secular, it is clear that engagement with eco-theological issues is ongoing and progressive. Lucia A. Silecchia's contribution to ecological guidance for the 21st century is a valuable contribution to the development of Christian environmental ethics, as it engages at the level of *praxis* in the conversation between religious and secular environmental ethics.

Against the backdrop of an interweaving religious and secular environmental social ethic, the CNGOs have a responsibility to progress the Church's official position on environmental ethics. Environmental issues form a significant part of contemporary CNGO advocacy and policy. In contrast to previous chapters on gender justice, health justice and ethical development, the CNGOs' environmental justice programmes,

⁴⁶⁴ Ibid.

⁴⁶⁵ Elizabeth A Johnson, "Losing and Finding Creation in the Christian Tradition," in *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, (eds.) Dieter T. Hessel and Rosemary Radford Ruether (Cambridge: Harvard University Press, 2000), 11.

⁴⁶⁶ Ibid.

⁴⁶⁷ Ibid., 12.

⁴⁶⁸ Ibid.

particularly at local level, engage proactively with scripture and Catholic teaching in developing a Christian ethical perspective on the environment. The reality of doing environmental justice on behalf of the Catholic Church is challenged by theological underpinnings that give rise to particular understandings of stewardship within the tradition and poses a challenge to the CNGOs in the development of a Catholic environmental ethic on the global platform.

5.4 CNGO: Environmental Concerns and the Development Process

Environmental concerns span administrative boundaries and are felt regionally and globally. International programme assistance focuses on, but is not limited to climate change, ecosystem management, disasters and conflict, resource efficiency, harmful substance and hazardous waste and requires continued global governance.⁴⁶⁹ The role of NGOs in global environmental governance is now considered essential to enabling the constructive participation of civil society in international affairs.⁴⁷⁰ NGOs involved in environmental governance are diverse. They range from local, national, regional and international groups, with missions variously dedicated to environmental protection, sustainable development, poverty alleviation, food security and climate change.

Increasingly, NGOs have the capacity to contribute to and influence international environmental policymaking through participation and representations at various UN development organisations and through interventions in major international

⁴⁶⁹ UNEP (United Nations Environment Programme 2010-2013): To focus its efforts over the period 2010–2013 the UNEP has developed a Medium-term Strategy which will enable it to work more efficiently and effectively to achieve its goals. The new approach strengthens the capacity of the UNEP to deliver on its mission by focusing on six thematic priorities.

http://www.unep.org/publications/contents/pub_details_search.asp?ID=4150. (accessed, 09/2010).

⁴⁷⁰ Barbara Gemmill, Abimbola Bamidele-Izu, *The Role of NGOs and Civil Society in Global Environmental Governance*, (2002), 1-24. Available at:

<http://www.environment.research.yale.edu/documents/downloads/a.../gemmill.pdf>. (accessed, 09/2010).

Barbara Gemmill and Abimbola Bamidele-Izu identify five major roles that civil society might play in global environmental governance: 1. Collecting, disseminating, and analyzing information; 2. providing input to agenda-setting and policy development processes; 3. performing operational functions; 4. assessing environmental conditions and monitoring compliance with environmental agreements; and 5. advocating environmental justice. The authors offer 3 case studies – the Crucible Group, TRAFFIC and Global Ecosystem Assessment Processes that illustrate the success NGOs have had in stepping up to these roles. International decision making processes seek legitimacy through the involvement of civil society, yet formal mechanisms for NGO participation within the UN system remain limited. The authors contend that assistance for the development of NGO networks is a necessary prerequisite in the realisation of this ideal.

development fora.⁴⁷¹ The UN Conference on Environment and Development, Rio de Janeiro, 1992, Agenda 21,⁴⁷² is significant for NGOs. Agenda 21 facilitated and recognised the need for new forms of participation in civil society as critical to reaching sustainable development goals and in the assessment of human impacts on the environment.

At an operational level, NGOs play a critical role in the area of service provision, and by delivering technical advice and analysis on environment related issues to government environmental agencies. They also have the skills and capacity to respond to international environment related emergency crises through collaborated rapid response teams on the ground. Mobilising public opinion on environmental issues and representing communities adversely affected by climate change are central to their environmental justice agendas.⁴⁷³ In addition, NGOs are now playing a key role in monitoring and assessing negotiation efforts and government compliance to national and international environmental protocols.⁴⁷⁴

The CNGOs are committed to engaging with government agencies, NGOs and other faith-based organisations concerned with environmental injustice. The CNGOs bring a distinctive perspective to environmental debates in international development, with an emphasis on re-examining lifestyles and on living simply and sustainably in solidarity with people living in poverty.⁴⁷⁵

⁴⁷¹ Ibid., 1; 6-9.

⁴⁷² UNCED (United Nations Conference on Environment & Development, Rio de Janeiro 3-14 June 1992.) **Agenda 21 (27.1)** 'Non-governmental organizations play a vital role in the shaping and implementation of participatory democracy. Their credibility lies in the responsible and constructive role they play in society. Formal and informal organizations, as well as grass-roots movements, should be recognized as partners in the implementation of Agenda 21. The nature of the independent role played by non-governmental organizations within a society calls for real participation, therefore, independence is a major attribute of non-governmental organizations and is the precondition of real participation.' <http://www.un.org/esa/dsd/agenda21>. (accessed, 09/2010).

⁴⁷³ Trócaire, *Mobilising for Justice, Trócaire's Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006), 32-34; CAFOD: *CAFOD Accountability Framework (CAF) 2010: Commitment 3 - International Development and Humanitarian Programme Quality*.

http://www.cafod.org.uk/content/CAFOD_Accountability_Framework. (accessed, 09/2010).

⁴⁷⁴ Trócaire, *Tackling Climate Injustice: Towards an Equitable Response to a Global Crisis*, Policy Report, March 2008 (Maynooth: Trócaire, 2008); Trócaire, *Changing Lives: Climate Change in the Developing World* (Maynooth: No date), 32; CIDSE/Caritas Internationalis/CAFOD, *Development and Climate Change Justice*, Policy Paper, November, 2008: *Introduction*. http://www.cidse.org/Area_of_work/Climate_change. (accessed, 09/2010).

⁴⁷⁵ CAFOD, *livesimply Climate Change & Environment Campaign*. <http://www.cafod.org.uk/climate-environment>. (accessed, 09/2010); Trócaire, *Changing Lives: Climate Change in the Developing World* (Maynooth: No date), 31.

The ‘*livesimply*’⁴⁷⁶ environmental justice campaign promoted by CAFOD is a constructive attempt to bridge secular and religious perspectives on environmental justice. Engaging with scripture and Catholic social teaching, the *livesimply* campaign connects the tradition with the reality of persons affected by environmental crises at grassroots level, in a joint appeal to persons concerned with environmental issues in society.

However, working from a distinctly Catholic perspective on the environment, at global level, poses particular challenges to the CNGOs. In a similar vein to the previous sections on gender justice, health justice and ethical development, the underlying issues of gender inequality, persons living with HIV/AIDS, population control and reproductive rights have a particular bearing on global environmental policies. The CNGOs, in addition to addressing these issues, will also need to analyse how scripture, tradition and Catholic social teaching continue to uphold inequalities experienced by women and men and which are exacerbated further by the effects of environmental crises. Contemporary theological discourse on the environment engages well with these issues and would provide a valuable resource for CNGO attempts to develop a more holistic Christian response to the environment into the future.

- Trócaire, CAFOD, CIDSE: Promoting Environmental Justice

Trócaire, CAFOD and CIDSE have a serious commitment to working towards an equitable response to global environmental injustices with climate change a particular focus in their environmental campaigns. Climate change covers a wide range of concerns, including natural disasters, food security, water security and health. These issues, among others, form a central part of CNGO policy and advocacy at local and international levels.

Trócaire and CAFOD in particular, engage proactively with pastoral reflection on the personal, theological and the practical experience of environmental care management within their organisations. Trócaire’s environmental campaign, *Climate Change Affects Everyone...but not Equally* and CAFOD’s *livesimply* campaign,

⁴⁷⁶ *livesimply* is a network of 60 Catholic organisations and ecumenical partners including CAFOD, Progressio, Pax Christi and the National Justice and Peace Network which calls on people in the UK to live simply, sustainably and in solidarity with those living in poverty.

encourage people at local and international levels to participate in and reflect on environmental injustices from a Christian perspective.⁴⁷⁷

My research indicates that the CNGOs have progressively engaged with specific concerns attributed directly to climate change. In contrast to the previous chapters on gender and HIV/AIDS related health justice, the CNGOs have adopted a far greater intra-organisational approach to environmental justice, which is evident in shared policy papers underpinning the CNGO climate justice campaigns. CIDSE, in contrast to its failure to engage more fully with gender justice and HIV/AIDS related health justice, is actively pursuing environmental justice policy and advocacy in international development.

My research involved interviews with CNGO participants on the issue of climate change related injustices in international development and on the influence of theological underpinnings in their work. This aspect of the study also focuses on the CNGOs' policy and advocacy on climate change and examines a number of policy responses taken by the CNGOs in their attempts to address underlying issues which are contributing to environmental crises. These included, among others, Trócaire's policy paper: *Tackling Climate Injustice: Towards an Equitable Response to a Global Crisis*, (2008)⁴⁷⁸ and the combined CIDSE, *Caritas Internationalis* and CAFOD policy paper: *Reducing Vulnerability, Enhancing Resilience: The Importance of Adaptation Technologies for the post-2010 Climate Agreement* (2009).⁴⁷⁹

In Ireland, England and Wales, the Catholic Bishops' Conferences have issued pastoral reflections in response to environmental injustice, namely, *The Cry of the Earth: A Pastoral Reflection on Climate Change from the Irish Catholic Bishops Conference*⁴⁸⁰ and *The Call of Creation: God's invitation and the human response* from the Catholic Bishops' Conference of England and Wales.⁴⁸¹ These pastoral reflections are used proactively by respective CNGOs in their public campaigns and are publically

⁴⁷⁷ Campaign details available at: Trócaire: <http://www.trocaire.org/takeaction/grow-climate-justice>; CAFOD: <http://www.cafod.org.uk/resources/policy/climate-change>.

⁴⁷⁸ Policy Report produced by Trócaire, the Irish Catholic Agency for World Development. Trócaire is a member of CIDSE and *Caritas Internationalis* (Trócaire: Maynooth, 2008).

⁴⁷⁹ Policy Report commissioned and supervised by the CIDSE-*Caritas Internationalis* Climate Change Policy Group with CAFOD as the main author of the final text (CIDSE: Brussels, 2009).

⁴⁸⁰ Irish Catholic Bishops' Conference, *The Cry of the Earth: A Pastoral Reflection on Climate Change from the Irish Catholic Bishops' Conference* (Maynooth, 2009).

⁴⁸¹ Catholic Bishops' Conference of England and Wales, *The Call of Creation: God's invitation and the human response* (Catholic Bishops' Conference of England and Wales, 2002).

acknowledged as reference documents on the individual CNGO websites.⁴⁸² These documents will also be examined in research analysis.

Research questions relating to environmental injustice include: how successful the CNGOs have been in working on environment related injustice in their development programmes; how successful they have been in progressing environmental justice in their strategic framework planning for the future; how inter-relationships among the CNGOs and collaboration with the institutional church influence and impact on mainstreaming environmental justice in their programmes; whether Catholic social teaching impacted on and influenced their understanding and implementation of environmental justice programmes in developing contexts, and whether their experience of engaging with Christian ethical perspectives on the environment has impacted on the development of Catholic Social Teaching in the future.

5.5 CNGO: The Content of Environmental Development Programmes

The United Nations Framework Convention on Climate Change (UNFCCC) was negotiated at the Earth Summit, Rio de Janeiro, in 1992, and came into force on 21 March 1994. Its primary objective was the ‘stabilisation of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system.’⁴⁸³ Pursuant to this objective, signatories to the Convention agreed to foundational criteria upon which present international climate change policies are largely based. These foundational objectives include, protecting the climate system for the benefit of present and future generations of humankind and taking precautionary measures to anticipate, prevent or minimize the causes of climate change and mitigate its adverse effects.⁴⁸⁴ In a broad-based development of the Convention objective, the CNGOs have very efficiently and proactively shaped policy and advocacy around criteria promulgated by the United Nations Environment Programme (UNEP).

⁴⁸² Trócaire: <http://www.trocaire.org/takeaction/grow-climate-justice>; CAFOD: <http://www.cafod.org.uk/worship>.

⁴⁸³ UNFCCC: United Nations Framework Convention on Climate Change, Article 2, *Objective*. <http://www.unfccc.int/resource/docs/convkp/conveng.pdf>. (accessed, 09/2010).

⁴⁸⁴ Oliver Tickell, *Kyoto 2: How to Manage the Global Greenhouse* (London, New York: Zed Books Ltd., 2008), 31.

The content of the UN Environment Programme on climate change has progressed considerably since 1994, with current UN climate change goals paying particular attention to countries of the South.⁴⁸⁵ The UNFCCC meeting in Copenhagen, 2009, had signalled the importance of immediate actions and the need to support developing countries in their mitigation and adaptation efforts.⁴⁸⁶ To facilitate this process, the UNEP developed a sub-programme to provide critical support services to advance this objective and prepare for the forthcoming Cancun climate talks in November 2010.⁴⁸⁷ The outcome of the UNFCCC at Copenhagen was disappointing, with failure to reach agreement on two major issues: firstly, in its failure to set a global emission reduction target or a mid-term mission reduction target for developed countries and secondly, in the omission of a reference to a legally-binding agreement on these targets in the Copenhagen Accord document.⁴⁸⁸

The CNGOs were quick to note the consequences of failing to ratify the Convention, particularly for developing countries. Niamh Garvey of Trócaire states:

World leaders' failure to reach a legally-binding deal in Copenhagen spells disaster for millions of the world's poorest people, according to Trócaire's climate advisor Niamh Garvey, speaking from the UN climate change negotiations in Copenhagen.

"Our leaders have continued to talk rather than act," said Niamh. "People in developing countries have been failed miserably today by a hollow, half-baked political outcome that will leave millions fighting to keep their heads above water."

"Rich countries were not willing to make necessary decisions on emissions reductions and financing. Countries set their own individual targets based on what they considered economically and politically viable rather than what is required by science and justice," she said.⁴⁸⁹

⁴⁸⁵ UNEP, *Climate Change: United Nations Environment Programme: Our vision for 2010-2013*. 'UNEP work on climate change is shaped by the negotiations process of the United Nations Framework Convention on Climate Change (UNFCCC). While negotiations continue towards reaching a legally binding agreement, the UNFCCC meeting in Copenhagen in 2009 has signalled the importance of immediate actions and the need to support developing countries in their mitigation and adaptation efforts. The UNEP sub-programme will provide these critical support services, and will also help countries prepare for and participate in the Cancun climate talks in November 2010.' <http://www.unep.org/climatechange>. (accessed, 09/2010).

⁴⁸⁶ Ibid.

⁴⁸⁷ Ibid.

⁴⁸⁸ Niamh Garvey, *Failure to reach legally-binding agreement spells disaster for vulnerable communities*. <http://www.trocaire.org/resources/news/2009/12/19/failure-reach-legally-binding-agreement-spells-disaster-vulnerable>. (accessed, 09/2010).

⁴⁸⁹ Ibid.

Bernd Nilles of CIDSE notes:

Copenhagen was a huge disappointment for everyone, but for no-one more than for those who are already suffering devastating impacts of climate change in developing countries. Progress is now even more urgent, and we look to the EU to create the new leadership needed.⁴⁹⁰

The CNGOs were also quick to re-energise their efforts to keep climate change on the agenda of their respective governments and the wider EU membership:

Governments, including Ireland, need to get back at the negotiating table and deliver a real deal as soon as possible. This will require re-building trust between developing and developed countries. Ireland must show its willingness to take action by adopting a strong climate change bill at home that commits to a 40% domestic emission reduction by 2020 and guarantees that Irish contributions to climate financing are 100% additional to overseas aid.⁴⁹¹ Trócaire (Ireland)

The negotiations have failed to produce a clear timetable for action and decision making in 2010. But we can act now to push for emissions cuts within the EU. We got so close in Copenhagen. This is vital to prevent climate change worsening and to rebuild trust with developing countries by showing them that we will take a lead. Gordon Brown is listening and has already championed the call for higher EU emissions targets.⁴⁹² CAFOD (UK)

CIDSE and Caritas believe the world must accept nothing less than a fair, ambitious and legally binding agreement which commits developed countries to greenhouse gas emissions cuts of more than 40% by 2020 – based on 1990 levels. The alliance also wants to see wealthy nations provide \$195 billion in funding by 2020 – on top of existing aid commitments – to help developing countries harness green technologies and protect themselves from the worst impacts of climate change.⁴⁹³ CIDSE (Belgium)

These interventions provide a good insight into the CNGO campaigning and resource capabilities in action for justice. Moreover, these capabilities are greatly enhanced through co-operation across the CNGO sector and are facilitated through

⁴⁹⁰ Bernd Nilles, *EC Climate Communication Conscious but too Cautious*. <http://www.cidse.org/PressMedia/?id=1643>. (accessed, 09/2010).

⁴⁹¹ Trócaire, *Climate Change: Three reasons to be hopeful*. <http://www.trocaire.org/resources/blogs/climate-change-three-reasons-be-hopeful-0>. (accessed, 09/2010).

⁴⁹² CAFOD, *Climate justice: What next after Copenhagen?* <http://www.cafod.org.uk/news/campaigns-news/copenhagen-2009>. (accessed, 09/2010).

⁴⁹³ CIDSE, *Shameful deal in Copenhagen spells disaster for poor*. <http://www.cidse.org/PressMedia/?id=1577>. (accessed, 09/2010).

established networking systems. Underpinning these interventions are substantial and well documented CNGO policy responses to major aspects of environmental concern at local and international levels.

The content of the CNGO climate change related programmes in international development may be grouped under four main headings: 'Experience of changing weather; impacts of changing weather; tackling the causes of environmental disasters and responding to environmental crises.'⁴⁹⁴ Stemming from these four concerns, Trócaire, CAFOD, and CIDSE in partnership with *Caritas Internationalis*, individually and collectively, have developed policy reports which attend to the interaction between climate change and poverty and its devastating consequences for developing countries.

Trocaire's policy report, *Tackling Climate Injustice: Towards an Equitable Response to a Global Crisis* (2009)⁴⁹⁵ is a detailed account of the interaction between climate change and poverty and its potentially catastrophic effect on what are already fragile livelihoods in developing contexts. The report discusses the dynamics of HIV, poverty, increased pressure on natural resources and marginalisation which are combining to increase the threats and risks faced by highly vulnerable communities. The report also highlights the enhanced vulnerability of certain groups within these communities. The majority of people living in poverty are women, and often bear the greatest responsibility for maintaining the household and caring for those who may be suffering from ill health. In addition, women also have fewer rights and less influence over decisions and policies that impact on their lives. The report notes that the effects of climate change on these existing vulnerabilities, deepens poverty and inequality for the most marginalized in these communities.⁴⁹⁶

This policy report also addresses the scale of the challenge in the wider context of climate change impacts on water security, agriculture and food security and the effects of climate related disasters on land and health security. In tackling the causes (mitigation)⁴⁹⁷ and dealing with impacts (adaptation)⁴⁹⁸ the report draws heavily upon

⁴⁹⁴ Trócaire, *Changing Lives: Climate Change in the Developing World: Contents* (Maynooth: No date), 4-32.

⁴⁹⁵ Trócaire, *Tackling Climate Injustice: Towards an Equitable Response to a Global Crisis*, Policy Report, March 2008 (Maynooth: Trócaire, 2008), 3-21.

⁴⁹⁶ Ibid. 6.

⁴⁹⁷ Ibid., **Mitigation** in this context is defined as: 'interventions to reduce greenhouse gas emissions or enhance carbon sinks.', 14.

⁴⁹⁸ Ibid., **Adaptation** in this context is defined as: 'responses that increase the ability of human and ecological systems to manage to cope with climate change.', 14.

the National Adaptation Programmes of Action (NAPA) papers submitted by the Least Developed Country (LDC) members of the United Nations Framework Convention on Climate Change (UNFCCC). The NAPA papers identify the most urgent activities that are needed in some of the poorest countries of the world, with health, agriculture and water considered a priority.⁴⁹⁹

Trócaire's sustainable livelihoods and disaster risk reduction programmes are drawn extensively from the experiences of staff working with indigenous populations in developing countries. Trócaire recognises the limits in which poor populations can respond to the challenges of changing climates and actively engages with partner groups on the ground. The following examples provide a snapshot of Trocaire's engagement with the global challenge of climate change in developing contexts.

Trócaire's partnership with Centro de Educação Popular e Formação Social (CEPFS) supports long-term approaches to combating drought in the semi-arid area of Northern Brazil. In Malawi, Trócaire's partnership with the Catholic Development Commission (CADECOM) encourages crop diversification to reduce reliance on a single rainy season, and assists with promoting simple irrigation techniques for improved agriculture output. In Honduras, Trócaire works with partner Centro Técnico San Alonso Rodriguez (CTSAR) to strengthen the capacity of local communities to prepare for and respond to disasters. In addition, Trócaire assists in the processes of training community emergency committees and in the implementation of media design and broadcasting radio programmes to facilitate the emergency response.⁵⁰⁰

Trocaire's recommendations for action on targeted mitigation and adaptation capabilities in climate change are influenced by the CNGO's experience of engaging with the impacts of environmental crises at the grassroots of development. Trócaire actively campaigns on the need for the international community to act fairly and justly in negotiating for an equitable response to this environmental concern. At local level, Trócaire also targets the Irish and UK governments and highlights the role they must take at international level, ensuring that mitigation and adaptation capabilities on behalf of poorer nations are kept firmly on the agenda for climate change action.⁵⁰¹

⁴⁹⁹ Trócaire, *Tackling Climate Injustice: Towards and Equitable Response to a Global Crisis*, Policy Report, March 2008 (Maynooth: Trócaire, 2008), 16-17.

⁵⁰⁰ *Ibid.*, 17.

⁵⁰¹ *Ibid.*, 6, 23.

Trócaire, CAFOD and CIDSE, to a great extent, mirror each others activities in policy approaches to tackling climate injustice. Trócaire and CAFOD are strongly *praxis* driven in their environmental justice policies. CIDSE, in contrast, can be highly technical in its approach, with less emphasis placed on the role of Catholic social teaching underpinning a justice dimension in addressing specific aspects of climate injustice.

Where collaboration is evident in published references to respective organisations contributions to policy reports on climate injustice there is a marked increase in the influence and impact of Catholic social teaching, both in approach and as a necessary resource in formulating development policy on behalf of the Church. A case in point is the recent policy report published by CIDSE, *From Collapse to Opportunity: Development Perspectives on the Global Financial Crisis*, (2009).⁵⁰² The report seeks to examine the global financial crisis, through a value-based lens and briefly touches on its impact on climate change.⁵⁰³ At the outset, the report outlines a Catholic social teaching perspective on the crisis:

CIDSE draws its inspiration from the Social Teaching of the Catholic Church. We base our proposals for action to reverse the effects of the global crises on our vision of the world, the way social, political and economic relationships should be organised and the way public policy should be formulated. The underlining principles for this approach are the just distribution of wealth, resources and power, the dignity of each person and particular attention being paid to the poorest.⁵⁰⁴

There are, however, other equally pressing issues that need to be addressed if the CNGOs' vision for social, political and economic reform is to become a reality. In particular, the question of population growth and the role of education and empowerment of women in this regard, should be a central concern for a social justice approach to tackling climate injustice with its resulting pressures on human dignity and human life in developing countries.

To date, the majority of CNGO policy documents have not adequately addressed these underlying factors as prohibitive to successful climate adaptation and mitigation

⁵⁰² CIDSE, *From Collapse to Opportunity: Development Perspectives on the Global Financial Crises*, Policy Paper (Brussels: CIDSE, 2009), 4-29. <http://www.cidse.org/publications/publications.aspx?eid=1167>. (accessed, 09/2010).

⁵⁰³ *Ibid.*, 8.

⁵⁰⁴ *Ibid.*

outcomes. Trocaire's Policy Report *Food For All: An Agenda for Addressing Root Causes of Hunger*, (2010),⁵⁰⁵ is an exception. It devotes considerable attention to gender inequality and discrimination and its relationship to the constraints experienced by women in procuring adequate food related assets and services. It also recognises that this is exacerbated further when women assume greater responsibilities in the face of HIV/AIDS.⁵⁰⁶ The report also attends to practical considerations, including reconciling women and men's priorities in livelihood activities, a greater emphasis on equal rights and a more equitable access to and control of resources and power.⁵⁰⁷ Attention is also drawn to the relationship between food security and climate change and the report recommends greater attention to underlying concerns in any efforts to promote food security.⁵⁰⁸

5.6 CNGO: Inter-relationships: Influence and Impact on Mainstreaming Christian Perspectives on the Environment in Development

The relationship between Christian faith and environmental justice is a central concern for the CNGOs and considerable effort is being made to link the theological dimension of their social mission to the sociological aspects of environmental care. Trócaire's *Take Action Campaign: Climate Change Affects Everyone...but not Equally*, (2009),⁵⁰⁹ is a public awareness campaign on the environment at local level. In preparation for the UNFCCC meeting in Copenhagen, 2009, Trócaire, in partnership with the Irish Catholic Bishops' Conference, launched this public climate justice awareness campaign which alerted the Irish public to the plight of poor countries that are doing least to cause climate change but are affected the most.

The Irish public was invited to support the Trócaire campaign by posting a campaign postcard (available for download on the Trócaire website and also available in conjunction with the Irish Catholic Bishops' pastoral reflection)⁵¹⁰ to Trócaire headquarters, which would be presented to Irish Government elected representatives

⁵⁰⁵ Trócaire, *Food For All: An Agenda for Addressing Root Causes of Hunger*, Policy Report (Maynooth: Trócaire, 2010), 3-26.

⁵⁰⁶ *Ibid.*, 19.

⁵⁰⁷ *Ibid.*

⁵⁰⁸ *Ibid.*, 20.

⁵⁰⁹ Trócaire: <http://www.trocaire.org/takeaction/grow-climate-justice>.

⁵¹⁰ Trócaire: <http://www.trocaire.org/takeaction/grow-climate-justice>; Irish Catholic Bishops' Conference: http://www.catholicbishops.ie/index.php?option=com_content&view=article&id=1560.

attending the UNFCCC meeting in Copenhagen. Over 50,000 postcards were received by Trócaire headquarters at Maynooth, in County Kildare.⁵¹¹

The postcard is designed to embody the key elements of Catholic social mission, with references to Scripture: Psalm 24, Worship: Eucharistic celebration and a prayer for creation, and Action for Justice: which describes the devastating effects of climate change on members of the De Vazquez family in El Presidio, Liberado village, El Salvador. The postcard is also linked to the Irish Catholic Bishops' pastoral reflection on the environment and, in a collaborative effort, makes a joint appeal to the Christian and wider community at local and international levels, to participate and take action for a fairer climate change agreement at Copenhagen.

The Trócaire campaign postcard is clearly an attempt to link faith and social justice in a practical way. A considerable effort to engage the Catholic community with environmental justice is also evident in this campaign. However, my research indicates that Trócaire does not have a well developed Catholic social teaching programme to assist and support the Catholic community in their engagement with Church teaching on social justice issues. Notwithstanding Trocaire's commitment to social justice in its development education programmes at primary and secondary school levels in Ireland, Trócaire does not see its role as one of educator on Catholic social teaching to the Catholic community at large. This is evident in CNGO participant research responses on this issue:

C. I think we have a duty to base our work, our own advocacy and education work to base it very squarely on Catholic social teaching. I don't think it's within our kind of mandate to educate in general on Catholic social teaching. I think that is probably the responsibility of the Bishops – as part of the Bishops' Conference or even the (Church Commission), which we are part of, but I don't think it is something we should take on as a whole.

This is a missed opportunity to encourage and promote internal Church dialogue, through the medium of Catholic social teaching, on a global social justice issue which is of grave concern to the Christian and wider community at local and international levels. Trócaire is clearly aware that action on behalf of justice and participation in the transformation of the world⁵¹² cannot be divorced from the faith in which it is rooted.

⁵¹¹ Trócaire: <http://www.trocaire.org/takeaction/grow-climate-justice>.

⁵¹² World Synod of Catholic Bishops, *Justice in the World*, 1971. no. 6.

The CNGOs are representative of the entire Church in social mission and are uniquely situated to actively encourage and invite participation by the laity and wider community with Church social teaching on the environment and related development concerns. To facilitate this process the CNGOs also require a clear commitment within their organisations to actively engage Catholic social teaching at the level of research and development.

The CAFOD *livesimply* campaign works interactively with the Catholic Bishops' Conference of England and Wales pastoral response to climate injustice - *The Call of Creation: God's Invitation and the Human Response*. Based upon this document, CAFOD has designed a *Call of Creation* toolkit⁵¹³ which is a resource for use with parish and community groups or individuals exploring how faith is linked to environmental issues. The human relationship with creation is explored through a suggested liturgical *sacred space* setting for group reflection.⁵¹⁴ The group is invited to reflect, discuss and dialogue on six themes outlined in the Bishops' pastoral reflection on the environment. These include: linking Catholic social principles to obligations to care for the environment, understanding the 'signs of the times', rediscovering moral and scriptural foundations, responding to the cry of creation and linking Eucharistic celebration and the gifts of creation.⁵¹⁵

CAFOD has taken its outreach programme one step further and widened the *livesimply* campaign to include a Catholic social teaching education programme as a resource for Catholic perspectives on the environment. CAFOD has also designed a *livesimply* poster-set⁵¹⁶ depicting scenes from their work in tackling climate injustice on the ground in international development and earth scenes to accompany its environmental education programme. It is a flexible resource, which may be used by the local parish, Rite of Christian Initiation of Adults (RCIA), prayer and Bible study groups, *livesimply* and confirmation groups. It is also suitable for younger adults. To accompany the *livesimply* poster-set, CAFOD has designed background material and questions to stimulate reflection and discussion. CAFOD's *Call of Creation* toolkit and

http://www.osjspm.org/majordoc_justicia_in_mundo_offical_text.aspx. (accessed, 09/2010).

⁵¹³ CAFOD, *livesimply: CAFOD's Call of Creation toolkit* (CAFOD, London, 2007), contents.

⁵¹⁴ *Ibid.*, Liturgies.

⁵¹⁵ *Ibid.*

⁵¹⁶ CAFOD, *livesimply poster set* (CAFOD, London, 2007), 1-14.

livesimply poster-set are detailed on their website at, www.cafod.co.uk/resources. There is a charge for these resources.

The CAFOD *livesimply* environmental justice education programme is progressive, informing and, importantly, engages the Catholic and wider communities in society on authentic human development from a distinctly Christian perspective. It is an innovative and a comprehensive attempt to unite the faith and justice dimensions of Catholic social action. The background material is rooted, largely in Catholic social teaching, with an extensive reference to *Populorum progressio*⁵¹⁷ to support CAFOD's perspectives on environmental justice. Perhaps, a more robust engagement with recent developments in Catholic social teaching on the environment, namely, the *Compendium of the Social Doctrine of the Church*, would assist in developing a greater focus on Christian ethical perspectives on a broad range of ecological problems, in future programme development.

In parallel, there is little evidence to suggest that CAFOD has engaged with resources in Catholic theological ethics on the environment. Engagement with these resources would facilitate a more robust understanding of Catholic social teaching, recognising its inherent flaws and strengths, and thereby, providing an opportunity to tease out the nuances of Catholic social teaching and its approaches to human development issues. Such an approach would also advance the case for a more inclusive dynamic to CNGO involvement in the development of Catholic social teaching into the future.

If, as my research indicates, the CNGOs are failing to tackle more thoroughly Catholic social teaching at the level of engagement, research and development within their organisations, there is little hope for the CNGOs to become agents for change and active participants in engaging the institutional church on issues that are clearly a priority for the CNGOs but which are not adequately addressed by Church hierarchy and by inference not addressed adequately in Catholic social teaching.

Trócaire's *Mobilising for Justice: Strategic Framework 2006-2016* clearly indicates its commitment to pursue organisational best practice in communicating effectively to a diverse audience, which will be advanced, as Trócaire states, by '[d]eepening organisational knowledge of the links between Catholic social teaching

⁵¹⁷ Ibid., 3-14.

and our work.⁵¹⁸ To date, Trócaire has not adequately addressed this commitment. CAFOD's pledge, 'as a faith-based agency, we aim to ensure our work draws from and reflects Catholic social teaching and to make this more explicit in our development and humanitarian policies,'⁵¹⁹ does not directly address this issue, however, my research also indicates that CAFOD's Spirituality Department is keen to advance its commitment to provide a dedicated Catholic social teaching training programme for all staff and is currently (2012), a work in progress.

Underpinning the faith dimension of environmental justice, contemporary developments in Catholic theological discourse on the environment should play a significant role in facilitating CNGO involvement in this area and, importantly, impact significantly on Catholic perspectives on environmental justice in international development.

The Catholic Bishops' pastoral reflections share similar content in expressing a Christian ecological concern for the environment. These pastoral reflections share a common goal in emphasising the connection between ecological damage and social justice. They also bear the hallmark of an institutional Church commitment in their call for political and social activism and the importance of spiritual inspiration in addressing environmental issues. Trócaire and CAFOD refer to respective pastoral reflections in their environmental campaigns as a Catholic resource for the Church's position on the environment. The Catholic Bishops mention the CNGOs by name in their documents, although the degree of emphasis on the CNGO as an integral part of the Church's social mission on environmental care is quite low.⁵²⁰ Moreover, they do not adequately reflect

⁵¹⁸ Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 36.

⁵¹⁹ CAFOD, *Strategic Framework 2005-2010*; *CAFOD 2010: Building Communities for Change*. <http://www.cafod.org.uk/about-us/vision-mission-values/panels/resources-to-download/cafod-2010-building-communities-for-change>. (accessed, 09/2010).

⁵²⁰ Irish Catholic Bishops' Conference, *The Cry of the Earth: A Pastoral Reflection on Climate Change*: Section: What Can our Parish Do? Ref: 'A ten-minute reflection on the link between caring for God's creation and the needs of the developing world, produced by Trócaire, is also available as part of the special feature on the Pastoral Reflection on Climate Change on the website of the Irish Catholic Bishops' Conference: <http://www.catholicbishops.ie>. To Support the Trócaire Climate Change Campaign by signing and returning the postcard which accompanies this pastoral reflection. Trócaire will send details of all those who have signed these cards to elected representatives who will be attending the UN Climate Change Conference in Copenhagen this December. Trócaire is calling on rich countries to do more to support poorer countries in adapting to the devastating impacts of climate change in certain parts of the developing world'; Catholic Bishops' Conference of England and Wales, *The Call of Creation: God's invitation and the human response* (London: Catholic Bishops' Conference of England and Wales, 2002): Section III, Understanding the 'signs of the times,' 'An organisation such as CAFOD makes no grant for development or humanitarian work without considering its environmental implications.' no. 6.

the considerable efforts that the CNGOs have invested in providing data and support to their Bishops' Conferences during the promulgation of these Church documents.

After examining these pastoral reflections in some detail, it is apparent that in attempting to shape a specific Catholic environmental ethic, both responses appear to have difficulty at the level of specific principles and norms that may be applied to the environment. The development of a Christian ecological conscience is evident in the Irish Catholic Bishops' pastoral reflection, as it merges religious and secular concerns with recommendations for action at parish level on climate change.⁵²¹

The *Compendium of the Social Doctrine of the Church* is cited as the main resource in which Catholic social principles, namely, human dignity, the common good, the universal destination of the goods of the earth, subsidiarity, solidarity and distributive justice may be utilised to construct a Christian ethical perspective on the need for greater human responsibility in caring for the environment.⁵²² It is generally accepted in environmental theological ethics that human dignity, the common good and the preferential option for the poor are foundational for the development of an integrated and holistic account of authentic human development in environmental care. It is, therefore, surprising that the preferential option for the poor principle was omitted from the Irish Catholic Bishops' pastoral reflection.

At local Church level, the Irish Catholic Bishops' pastoral reflection encourages parish involvement in Catholic social action on climate change injustice and lends its support to Trócaire's campaign for climate justice at the UNFCCC meeting in Copenhagen. The bishops also draw attention to a ten-minute reflection on the link between caring for God's creation and the needs of the developing world, which has been produced by Trócaire, and is available as an accompaniment to the pastoral reflection. This may be accessed on the Irish Catholic Bishops' Conference website, www.catholicbishops.ie.⁵²³

This activity would indicate that there was indeed consultation between the Irish Bishops and Trócaire, prior to the pastoral reflection's publication. It is also surprising that Trócaire failed to notice that the bishops neglected to address the preferential option for the poor principle, given its pivotal role in the development of CNGO environmental

⁵²¹ Ibid., Section: 'In addressing the challenge of Climate Change everyone has a part to play.'

⁵²² Ibid., Section: 'A Christian Response.'

⁵²³ Ibid., Section: 'What can our parish do?'

policy on climate justice in developing contexts and its centrality as a key principle in Catholic social teaching on authentic human development.

A failure to communicate across issues of mutual theological and human development concerns raises questions, once again, about collaboration between Church hierarchy and the CNGOs, in formulating Church pronouncements on human development issues and the need for a more inclusive approach to the integration of theological and practical concerns in such matters. As Daniel Cowdin notes:

In the near future, given the normative weakness of Catholic environmental ethics, its moral effectiveness will be proportional to the quality of its engagement with theological foundations on the one side and specific lived contexts on the other.⁵²⁴

The Catholic Bishops' Conference of England and Wales pastoral response on the environment, although similar in content to the Irish Catholic Bishops' pastoral reflection, is more theologically driven than *praxis* oriented. As the title suggests, *The Call of Creation, God's Invitation and the Human Response*,⁵²⁵ is, for the greater part, a treatise on creation theology with strong overtones on human responsibility within the frame of creation, sin and redemption, and the violation of covenant rooted in the Hebrew Scriptures, which are cited to support this view.⁵²⁶

In contrast to the Irish Catholic Bishops' pastoral reflection, which attends to the science of climate change, including its causes, scope of the challenge and consequences, the Bishops of England and Wales were reluctant to engage this aspect of environmental concern. At the beginning of the pastoral letter, the bishops' state:

The environment crisis is especially complex since it involves not only many branches of scientific knowledge, but also politics and economics. The Church recognises and respects the 'autonomy of earthly affairs' in all these disciplines (Second Vatican Council, *Pastoral Constitution on the Church in the Modern World*, 1965, Section 36). Its own task is to 'read the signs of the times' and uncover the spiritual and moral issues that lie at the root of the challenges of our time.⁵²⁷

⁵²⁴ Daniel Cowdin, "Environmental Ethics," in *Theological Studies* 69, no. 1 (2008): 181. *Academic Search Complete*, EBSCOhost. (accessed, 09/2010).

⁵²⁵ Catholic Bishops' Conference of England and Wales, *The Call of Creation: God's Invitation and the Human Response* (London: Catholic Bishops' Conference of England and Wales, 2002).

⁵²⁶ *Ibid.*, Section IV: Rediscovering moral and scriptural foundations, 7-9.

⁵²⁷ *Ibid.*, 2.

In view of a progressive collaboration between religious and secular environmental concerns in contemporary times, this approach seems outdated, but it should be viewed within the context of a developing Church teaching on the environment at that time. Pope John Paul II in his general audience address, in January 2001,⁵²⁸ provides a window into Church views on the relationship between humanity and creation and its influence on the wider Episcopal trends on the environment during his pontificate.

In Section III, “Understanding the ‘signs of the times’” the pastoral reflection quotes directly from this papal address on the necessity of ‘ecological conversion’ as an essential component in advocating a ‘new attitude towards the environment.’⁵²⁹ Pope John Paul II states:

Man is no longer the Creator’s “steward” but an autonomous despot, who is finally beginning to understand that he must stop at the edge of the abyss’.... At stake then, is not only a physical ecology that is concerned to safeguard the habitat of various living beings, but also a human ecology which makes the existence of creatures more dignified, by protecting the fundamental good of life in all its manifestations and by preparing for future generations an environment more in conformity with the Creator’s plan.⁵³⁰

In Section V, “Responding to the cry of creation”, the bishops outline a comprehensive range of approaches to tackling environmental injustice, including education towards ecological and personal responsibility, acting in partnership with other Churches, faiths and civil structures and acting in solidarity in a global action plan to fight poverty and to care for the earth.⁵³¹

The bishops call for social engagement in cultivating partnerships across sectors is a welcome development and far-seeing. Although strongly interwoven with scriptural references, these suggestions for social action draw attention to the necessary involvement of a wide-range of actors within society in the achievement of a realistic and authentic solution to the environmental crisis.

⁵²⁸ Ibid.; Pope John Paul II, ‘*God made Man the Steward of Creation: General Audience Address 2001.*’ http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud20010117en.html. (accessed, 09/2010).

⁵²⁹ Catholic Bishops’ Conference of England and Wales, *The Call of Creation: God’s Invitation and the Human Response* (London: Catholic Bishops’ Conference of England and Wales, 2002), Section IV: Rediscovering moral and scriptural foundations, 6.

⁵³⁰ Ibid.

⁵³¹ Ibid., 10-13.

Within this context, CAFOD has a significant role to play. Although not acknowledged as a vital partner in the realisation of this goal, CAFOD is pivotal in bringing together each of these actors into dialogue and conversation with the Catholic Church on this global concern. CAFOD's *livesimply* projects display innovative attempts to bridge secular and religious views which influence and impact on environmental policy and advocacy, at local and international levels. CAFOD has taken on board the bishops' suggestions for dialogue and a partnership approach to support and encourage solidarity on this global issue, which is reflected in their campaign work at home and abroad.

In contrast to the Irish Catholic Bishops' development of Catholic social teaching principles, as a necessary component in the development of a Catholic environmental ethic, the Catholic Bishops of England and Wales have neglected to engage these pre-existing principles, almost completely. In contrast also to the Irish Catholic Bishops pastoral reflection, there is no evidence to suggest that there was a mutual exchange of ideas between CAFOD and the Catholic Bishops' Conference of England and Wales or collaboration in the promulgation of the pastoral reflection. Perhaps the bishops' suggestion for 'acting in partnership' could be extended to include expertise from CAFOD, who is already mandated by the Bishops' Conference to progress the Church's campaign for authentic human development on behalf of the Church in international development.

5.7 A Window into Partnership: CNGOs and the Catholic Hierarchical Church in Environmental Care and the Development Process

The Church's contribution to the ongoing debate on climate change has generated local and international focus on the responsibility of individual and collective care for the environment and has assisted in raising awareness of the need to protect the environment for present and future generations.⁵³² Collaboration across global networks of religious and secular organisations is necessary to achieve greater consensus on these issues.

⁵³² Celestino Migliore, Statement by the Holy See at the 62nd Session of the United Nations General Assembly, Thematic Debate, entitled: *Addressing Climate Change: The United Nations and the World at Work* (New York, 2008). <http://www.holyseemission.org>. (accessed, 09/2010).

At micro level, the CNGOs are working energetically to bring the justice dimension of environmental care to the forefront of public consciousness. At the level of international governance, the global dimension of climate change affords the CNGOs a critical voice on the world stage and provides an opportunity to connect development policy lived locally to environmental advocacy at the level of international debate and agreement. To achieve this, the CNGOs need to work in partnership with other colleagues across the NGO spectrum. Sr. Eileen Gannon, representative of the Dominican leadership Conference at the UN, notes:

The key to success is not being part of a Catholic ghetto, but working in partnership with other colleagues across the NGO spectrum, Catholic NGOs stress that they are not part of a bloc, but are there to represent the issues that are vital to their organisations on the ground.⁵³³

At the level of international representation, the CNGOs are, however, viewed rather differently by ecclesiastical authority. On the issue of collaboration between the CNGOs and the Holy See at international fora on human development, Archbishop Celestino Migliore, Permanent Observer of the Holy See at the UN, states:

The Catholic NGOs' relationship with the Holy See is not merely functional: "Rather, they tend to incarnate different charisms and calls within the Church. In this sense, their mutual relation is based more on the sense of *ecclesial communion*⁵³⁴ than on functionality."⁵³⁵

This sense of ecclesial communion is undoubtedly viewed as a prerequisite by the Holy See in formalising its relationship with the CNGOs. However, my research with the CNGOs on the reality of ecclesial communion within the Church is viewed rather differently, and has a bearing on the quality and level of collaboration in formalising Church policy on major development issues. At international level, one research participant notes:

C. I go several times to Rome and sometimes you know I could just see as a strategy regarding lay organisations and organisations like (Agency) to get us more binding and following the official Church and to take freedom from us.

⁵³³ Patrick Nicholson, "Window on the World," in *The Tablet* (2008). <http://www.thetablet.co.uk/article/11284>. (accessed, 09/2010).

⁵³⁴ [Author emphasis].

⁵³⁵ Ibid.

To give you one example, the Holy See has many representatives at the United Nations; they are an important voice when it comes to head of State meetings and official negotiations – it is the Holy See's aim to speak out. And of course the Holy See when you see a strong network like (Agency) coming with Cardinals and Bishops to international negotiations – you actually have two different voices of the Church, at the same time and in the same place but speaking with a different language.

Today, Catholic development work and also lay people workers are professional; well let's say we are doing a good job. And this is a challenge for the Church, the official Church, so when they wish to co-ordinate us, to inform us to be more transparent, you know you can say that they just want to have us under their control and in line with their positions.

And at the local level:

C. The number of times that we have been writing to Justice and Peace under Cardinal Martino on various issues like the Genetically Modified foods and all the rest of it, and saying, why aren't we being invited to this conference. And certainly the Vatican do not open up to the agencies and I would say, and this might be quite critical, I would say that we are undervalued.

The CNGOs also make a clear distinction between their relationships with Church hierarchy at local and international levels:

C. Well I think in relation to, as distinct from our relationship with the Bishops' Conference which I think is a very good relationship we do not see a similar relationship internationally between the Vatican and the Catholic Development Agencies.

C. I'm not always highlighting our role as Church as a Catholic Organisation because coming back to our earlier point, that we build our work very much on concrete experience that people make. So in our work social teaching plays an important role but we also have to reach decision makers - political decision makers. For our work it's not so important to have this whole being a Church organisation, playing this card. It might be different at the national level. At the international level, I'm not suffering from any of this possibility but I see, when I look at the United Nations and of course this conflict of having Holy See representatives there and us coming and speaking in the name of Catholics, there is some potential for conflict.

Research participants voiced disappointment with the Vatican's lack of response to the global seriousness of climate change:

C. We understand that Pope Benedict XVI was very much reflecting certain key recommendations by (Agency) which we have had for a long time on global governance, and have on financial and economic architecture. So we see a lot of common sense. We have today and we also have from his predecessor Pope John Paul II and who was quite strong on these global issues and we are happy that Pope Benedict XVI found a way to also get a certain support to this global analysis. Lets say, what surprised me a bit was that the Holy See still was not willing to yet take climate change as an important issue. We were disappointed about that at a time when the whole world is looking at this exceptional challenge to humankind and we believe that the entire Church needs to come in to protect creation, to protect humankind from this human-made challenge. So that was a disappointment.

C. Climate change is probably the biggest threat to humanity globally at the moment and there is not strong, maybe there is not a strong enough position coming from the Church in terms of maybe a leadership role, given there are such justice elements within climate change there could probably be more said and I think there were disappointments.

In terms of collaborative engagement and partnership, the CNGOs display a large degree of cohesion in targeting climate change through joint policy reports and climate justice campaigns. A common strategy and approach across the CNGOs is their commitment to undertake research programmes, with the view to a more effective response to the enormous impact of climate change in developing contexts. Trócaire's policy paper, *Changing Lives, Climate Change in the Developing World*, reports on the experiential reality of climate change and the severity of its impact on the lives of individuals and communities in the developing world.⁵³⁶ CAFOD's policy paper, *Why Carbon Markets can Never Deliver what Developing Countries Need*, brings international focus to the neglect of the needs of poor people in developing countries in its discussions on low carbon development. CAFOD also urges a balanced approach to the potentially negative consequences of international proposals on low carbon development policies and the resultant impact on the livelihoods of poor people and views its contribution as an opportunity for broadening discussions on this topic.⁵³⁷

CIDSE/Caritas Internationalis/CAFOD policy paper, *Reducing Vulnerability, Enhancing Resilience: The Importance of Adaptation Technologies for the post-2010*

⁵³⁶ Trócaire, *Changing Lives: Climate Change in the Developing World* (Maynooth: No date), 15-21.

⁵³⁷ CAFOD, *Why Carbon Markets can Never Deliver what Developing Countries Need*, Policy Position, (2 December 2009). http://www.cafod.org.uk/.../Why_carbon_markets_won't_deliver_Policy_Position.pdf. (accessed, 09/2010).

Climate Agreement, (May, 2009), as stated earlier, is a highly technical document and aims to:

...raise awareness among Parties to the UNFCCC negotiations for the post 2012 climate agreement about the importance of adaptation technologies for adaptation to climate change and sustainable poverty reduction, and the role that international cooperation can play in this process.⁵³⁸

This policy paper is supported through reference to case studies within developing world contexts and integrates already established working papers on adaptation technologies promulgated by UN agencies and various other specialists in the field. It, however, neglected to incorporate Catholic value-based principles to support a Christian perspective on this aspect of the development concern. In contrast to the above document, CIDSE, one month earlier, published a policy response to the global financial crisis. In this report, CIDSE developed its proposals for action by drawing upon the relevant principles in Catholic social teaching to support its position.⁵³⁹

Overall, the CNGOs' policy responses on climate change indicate strong efforts to mitigate the negative consequences of this environmental crisis. Moreover, the CNGOs are contributing to wider environmental debates on the challenges that need to be overcome for the effective implementation of adaptation measures. However, international agreement on climate change is a critical component in strides to achieve adequate and appropriate support for these measures to be implemented. In this instance, the effectiveness of the CNGOs' efforts will very much depend on a united Church effort to negotiate its position on these issues on the global platform.

Archbishop Celestino Migliore's comment on the effectiveness of the CNGOs in international development is significant and supports the argument that while the CNGOs have every right to retain autonomy over individual organisational decisions with regard to policy and advocacy, they will be most effective in influencing global policy when speaking as one voice as representative of the whole Church in international affairs. Archbishop Celestino Migliore states:

⁵³⁸ CIDSE/Caritas Internationalis/CAFOD, *Reducing Vulnerability, Enhancing Resilience: The Importance of Adaptation Technologies for the post-2010 Climate Agreement*, Policy Paper (Brussels: CIDSE, 2009), 8. <http://www.cidse.org/publications/publications.aspx?id=&eid=1213>. (accessed, 09/2010).

⁵³⁹ *Ibid.*, 8-9.

A healthy challenge to Catholic agencies comes from within. "If they want to be effective, they have to team together, to show cohesion or, rather, communion and unity on the background of their legitimate pluralism. Because this is our strength: our word is effective only if we are united."⁵⁴⁰

There are challenges to be met regarding consistency in CNGO policy and advocacy at the level of collaboration on human development issues. At local and international representative levels, the notion of ecclesial communion between the CNGOs and the hierarchical Church is a source of tension. In the course of my research, participants were asked the question: Would you consider (CNGO) to be an equal partner in the ecclesial functions of the Church? In all instances, the question had to be re-phrased and explained to the research participants. While the CNGOs clearly feel that they have a valuable contribution to make to advocacy for social justice on behalf of the Church, there has been insufficient examination of Church social mission as a collegial enterprise, across the Church's charitable sector and in partnership with Church hierarchy.

As indicated, the relationship between the CNGOs and Church hierarchy at local level is certainly one of general co-operation. However, at international level, there is evidence of tension between the CNGOs and the Holy See, in terms of CNGO functionality and also in relation to the perceptions of their respective roles in advancing the Church's position on authentic human development.

5.8 Conclusion: Embodying Support for Catholic Ethical Perspectives in Environmental Justice

CNGO policy and advocacy provides a wide-ranging expertise on pressing human development concerns at national and international levels. CNGO policy on climate related environmental injustices articulates a growing ethical criticism of extraordinary and controversial industrial development from a Christian perspective.

The CNGOs have adopted a communal approach to the specific global environmental concern of climate change. Policy reports and advocacy strategy supports an anthropological survey of the crises, with clear references to historical, social and

⁵⁴⁰ Celestino Migliore, Statement by the Holy See at the 62nd Session of the United Nations General Assembly, *Thematic Debate*, entitled: *Addressing climate change: The United Nations and the World at Work* (New York, 2008). <http://www.holyseemission.org>. (accessed, 09/2010).

economic accounts of whole communities affected in the developing world. Accordingly, the CNGOs at grassroots level have addressed the ecological crisis head-on, with a detailed critique of environmental liabilities that result from adverse environmental processes undertaken by proposed industrial development in specific regions of the world.

Although Church hierarchy and Catholic theologians have spoken and written extensively on the urgent need for better care of creation, there remains a fundamental disconnect between the every day experience of the Catholic community, their faith and their role in ecological degradation. The CNGOs' advocacy campaigns on climate change injustice are a clear example of what may be achieved when all sectors of the community are working together in pursuit of a common objective. The CNGOs also have a vital role to play in bridging the gap between Church social teaching on environmental justice and engaging the Christian community and society on this pressing human development concern.

At the level of inter-organisational collaboration and partnership, the CNGOs' pursuit of individual organisational policy on human development concerns is a necessary component of organisational autonomy and may be highly effective at local and regional levels. The multi-dimensional aspect of human development challenges clearly requires better co-ordination and new adaption strategies and methodologies particularly at the level of Church global policy and advocacy. CIDSE, in partnership with Trócaire, CAFOD and other partners, pursues a radical agenda in tackling climate change injustice. However, there is a lack of co-ordination among partners in the promulgation of human development reports and a clear lack of acknowledgement of individual organisation contributions in those reports. In the interests of CNGO transparency and accountability this is an aspect of inter-organisational activity that requires attention.

There are, however, fundamental difficulties at the level of Church institution and organisation relationship at local and international levels. As my research indicates, leadership within the hierarchy of the Church and the CNGOs have a quite different understanding of their respective roles in relation to articulating the Church's official position on pressing global human development concerns, particularly at the level of international representation. This may well be attributed to unease and tension experienced in CNGO self-understanding and perceptions within Church hierarchy of

the need for ecclesial communion when confronting global injustice, which might well challenge CNGO relative independence and autonomy.

Perhaps Archbishop Celestino Migliore's observations are prophetic, that CNGO effectiveness will stem only from learning together, showing cohesion or rather, communion and unity on the background of their legitimate pluralism, thereby strengthening the Church's influence as a united front in the pursuit of a global authentic human development.⁵⁴¹ This understanding could also be extended to the role of the hierarchical Church in advancing dialogue, collaboration and cohesion within the Church, as a learning process, in the pursuit of legitimate institutional and organisational goals on joint human development concerns.

⁵⁴¹ Paul Nicholson, "Window on the World," in *The Tablet* (2008).
[http:// www.thetablet.co.uk/article/11284](http://www.thetablet.co.uk/article/11284). (accessed, 09/2010).

CHAPTER 6: DEVELOPMENT EDUCATION AND ETHICAL DEVELOPMENT

Researching the Dynamic between Catholic Social Teaching and Catholic Advocacy: In-depth Analysis of Theological and Practical Development Issues and Concerns.

6.1 Introduction: Development Education and Ethical Development

The concept of development education has largely emerged from the work of international aid agencies and NGOs, who recognised the need to engage a global community and reflect across social, economic, political and cultural sectors on global inequality and identify core development concerns in developing world contexts.

The evolution of the concept and practice of development education has seen significant changes over time, making it an important component of policies and strategies by various actors in the international co-operation and development aid system. A critical participant in this process is the United Nations Education, Scientific and Cultural Organisation (UNESCO), which in 1974 promulgated a recommendation on education for international understanding. This recommendation promoted education for co-operation and peace, and education related to human rights and fundamental freedoms, hence, development education became a state focus with governments responding to its recommendations and establishing education programmes within formal education.⁵⁴²

Throughout the past four decades development education has been shaped by the contextual and historical factors of development, international co-operation and North-South relations. This has been greatly assisted by the evolution of actors that consider education development a focal point in their work.

In recent times, the institutional landscape of development education has become more varied with a diversity of organisations and institutions dedicated to new initiatives in this field, with an increased emphasis on the need for education for

⁵⁴² United Nations Education, Scientific and Cultural Organisation (UNESCO), *Recommendation Concerning Education for International Understanding, Co-operation and Peace, and Education Relating to Human Rights and Fundamental Freedoms*, adopted by the General Conference at its eighteenth session, Paris, 19 November, 1974.
http://www.unesco.org/education/nfsunesco/pdf/Peace_e.pdf. (accessed, 10/2010).

sustainable development.⁵⁴³ In this context, the cognitive dimension of development education is a key factor in critically evaluating underlying knowledge, perspectives and opinions on economic, environmental, social and cultural structures. Moreover, development education has broadened its agenda considerably, in order to promote a better understanding of the root causes of poverty and inequality. Development education now integrates a broad range of development issues, including the environment, armed conflicts, HIV and AIDS, a gender dimension and intercultural issues, among others, as areas for critical evaluation and analyses in programme structure and content.

CNGOs have played a key role in the establishment and evolution of development education. Many of their initiatives in this arena have emerged out of field work and experiences at grass-root levels in development. These initiatives have served as a valuable support to programme design and as a tool to inform the economic and social context of their work.

Trócaire and CAFOD are important contributors to development education initiatives and continue to have a central role in defining issues, approaches and, importantly, the content make-up of development education programmes, particularly in the formal education sector. CIDSE is also committed to development education and devotes considerable resources to advocacy and campaigning to advance the Millennium Development Goals (MDGs), inclusive of the global right to Education For All (EFA). CIDSE also provides considerable support to partner organisations on these issues, in and through its networking capabilities at international level.

This chapter evaluates the CNGO contribution to development education. Catholic education has traditionally played a central role in the Church's evangelisation and social mission. The CNGOs, as partners in the Church's social mission, are an important focal point for developing a Christian ethical perspective in development education and bringing the Church's social tradition forward into a radically changed context in which this mission is now situated. The content of the CNGOs' development programmes within the formal education sector is a particular focus in this chapter. The role of Catholic social teaching is also considered as a key formative

⁵⁴³ UNESCO *World Conference on Education for Sustainable Development*, Bonn, 31 March – 02 April, 2009. <http://www.esd-world-conference-2009.org>. (accessed, 10/2010).

influence on the design and implementation of CNGO development programmes at local and international levels.

6.2 Education Climates Created by Social Institutions

NGO development education policy and advocacy is largely concerned with meeting the needs of civil society for a critical understanding of development, skills efficiency and promoting values which enhance life-experience in a changing and interdependent world.⁵⁴⁴ From both a regional and global perspective, strategic alliances among NGOs are necessary to help attain Education For All (EFA) and for the realisation of UN Millennium Development Goals (MDGs). NGOs are also in an influential position to remind governments, donors, and other actors within civil society of their responsibility to meet these objectives.⁵⁴⁵ Education policy advocated by NGOs in international development is, therefore, very much directed towards raising public awareness of issues of poverty and injustice in the global South and promoting development education. CONCORD, with whom Trócaire, CAFOD and CIDSE are affiliated, provides an overview of the central ideals that inform NGO expertise in this area. CONDORD states:

Development Education and Awareness Raising contribute to the eradication of poverty and to the promotion of sustainable development through public awareness raising and education approaches and activities that are based on values of human rights, social responsibility, gender equality, and a sense of belonging to one world; on ideas and understandings of the disparities in human living conditions and of efforts to overcome such disparities; and on participation in democratic actions that influence social, economic, political or environmental situations that affect poverty and sustainable development.⁵⁴⁶

Meeting the objectives associated with these values requires co-operation among all actors involved and the careful coordination of a diversity of approaches inclusive of

⁵⁴⁴ CONCORD (*Confédération européenne des ONG d'urgence et de développement*), Position of the CONCORD Development Education Forum: Consultation for the preparation of a Commission communication on the EU approach to democratic local governance, decentralisation and territorial development: The role of local authorities in intercultural dialogue, development education and awareness raising. <http://www.concordeurope.org>. (accessed, 10/2010).

⁵⁴⁵ Netherlands – Ministry of Foreign Affairs, *Policy Framework for Strategic Alliances with International NGOs (SALIN) 2006-2010*. <http://www.minbuza.nl>. (accessed, 10/2010).

⁵⁴⁶ CONCORD: The European Consensus on Development: the contribution of Development Education & Awareness Raising: Part II. Common objectives - the context of development education and awareness raising. <http://www.concordeurope.org>. (accessed, 10/2010).

faith-based organisations, where religious value systems bring to bear the beliefs and practices which have been formed in the structures of particular religious communities. CNGOs share a common vision for human development which is, to a large degree, influenced by a Christian vision of the human community and the needs that flow from it.

The Catholic Church, in the post Vatican II period, has sought to develop more fully its commitment to development education. This is well expressed in *Gaudium et spes*, in its chapter entitled The Human Community, which emphasises the central role that education plays in advancing authentic human development.⁵⁴⁷

‘To help individuals to carry out more carefully their obligations in conscience towards themselves and towards the various groups to which they belong, they must be carefully educated to a higher degree of culture through the employment of the immense resources available today to the human race. Above all, we must undertake the training of youth from all social backgrounds if we are to produce the kind of men and women so urgently needed today, men and women who not only are highly cultured but are generous in spirit as well’ (GS 31).⁵⁴⁸

The Church, however, widens the scope of development education considerably by bringing to bear the necessity for ‘mutual respect for each one’s full spiritual dignity’ and ‘the need to transcend an individualistic morality’ (GS 29, 30),⁵⁴⁹ in a more holistic vision of authentic human development. *Gaudium et spes* states:

One of the most striking features of today’s world, and one due in no small measure to modern technical progress, is the very great increase in mutual interdependence between people. Genuine sororal and fraternal dialogue is not advanced by progress of this sort, however, but takes place at a deeper level in a community of persons which calls for mutual respect for each one’s full spiritual dignity. Christian revelation greatly fosters the establishment of such communion and at the same time promotes deeper understanding of the laws of social living which the creator has inscribed in people’s spiritual and moral nature (GS 23).⁵⁵⁰

The relationship between the spiritual and ethical dimensions of human development has deep significance for the CNGOs’ pursuit of development education as it is heavily

⁵⁴⁷ Austin Flannery, (ed.) “*Gaudium et spes*,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), nos. 24, 25, 26, 27, 29, 30, 31.

⁵⁴⁸ *Ibid.*, no. 31

⁵⁴⁹ *Ibid.*, no. 30

⁵⁵⁰ *Ibid.*, no. 23

influenced by the Church's social and moral teaching. This, in turn, has implications for the role of CNGOs in shaping and interpreting ethical frameworks, that is, in the incorporation of Christian ethical principles in policies, in advocacy work and importantly in partnerships with other organisations. CNGOs have a responsibility to ensure that ethical issues are considered from a Christian perspective in both the design and conduct of work and in their representation and advocacy for the vulnerable. CNGO responsibility in advocating for development education in the wider sectors of society has a two-fold purpose, as Peter Henriot, in *Opting for the Poor in Catholic Education*, notes:

... direct service to those who suffer poverty, and indirect service aimed at the transformation of attitudes and structures that perpetuate poverty. An example of the first would be education services offered at low costs to the poor...An example of the second would be education programmes directed toward the non-poor to inform them about the problems and causes of poverty and to motivate them to take actions in addressing these causes.⁵⁵¹

This two-fold action of direct service to those who suffer poverty and indirect service aimed at the transformation of attitudes and structures that perpetuate poverty, lies very much at the core of CNGO development education policy. As carriers of a Christian ethos in development education, the CNGOs play an important function in expanding the Church's social, spiritual and moral insights on authentic human development.

The CNGO role in education service delivery provides a window into the content and context of development education and awareness raising from a Christian perspective, however, theological underpinnings in Catholic development education discourse have the potential to impact significantly on CNGO policy and advocacy in this area.

6.3 Theological Underpinnings: Contemporary Themes in Catholic Development Education Discourse

Religion plays a central role in social and cultural life in the majority of developed and developing countries.⁵⁵² In traditional communities, Christian values and

⁵⁵¹ Peter J. Henriot, "Opting for the Poor in Catholic Education," in *Momentum* 27 (1997): 17. Omni File Text Mega WilsonWeb. (accessed, 10/2010).

⁵⁵² UNICEF, (United Nations Children's Fund), *Faith-Based Organizations and Children: Sharing Common Goals*. http://www.unicef.org/media/media_4537.html. (accessed, 10/2010).

perspectives are often closely linked with national and cultural identity.⁵⁵³ In an emerging pluralistic society, however, the Christian contribution to community life must respectfully acknowledge the role of other groups in the achievement of some notion of the good. In turn, achieving global consensus on ideals which assist in achieving human wellbeing also requires the inclusion of faith-based organisations and religious groups as important participants in this process.⁵⁵⁴

Catholic education has traditionally played a central role in the Church's evangelisation and social mission. It also provides a focal point for developing social action programmes that meet the needs of a radically changed context in which Catholic education and the Church's social mission now takes place.⁵⁵⁵

Worldwide, there are serious attempts by Catholic Bishops' Conferences to investigate how the Church can respond to the many challenges of the modern age.⁵⁵⁶ In the United Kingdom & Wales, a study from the Catholic Education Service,⁵⁵⁷ entitled *On the Way to Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation*, (2005),⁵⁵⁸ presents a sociological survey of the current position of Catholic education in contemporary culture.

⁵⁵³ Karen Andersen, "Irish Secularization and Religious Identities: Evidence of an Emerging New Catholic Habitus," in *Social Compass* 57, no. 1 (2010):16. <http://www.scp.sagepub.com>. (accessed, 10/2010).

⁵⁵⁴ UNICEF, *Faith-Based Organizations and Children: Sharing Common Goals*. http://www.unicef.org/media/media_4537.html. (accessed, 10/2010).

⁵⁵⁵ David Tuohy, "Catholic Social Teaching in Education," in *Catholic Social Teaching in Action* (Jesuit Centre for Faith and Action) (Blackrock: The Columba Press, 2005), 113-4.

⁵⁵⁶ USCCB: Catholic Campaign for Human Development (CCHD) *Transformative Education* documents. (2010). <http://www.usccb.org/cchd/education.shtml>. (accessed, 10/2010).

⁵⁵⁷ **Catholic Education Service:** The CES negotiates, on behalf of all bishops, with Government and other national bodies on legal, administrative, and religious education matters in order to: promote Catholic interests in education; safeguard Catholic interests in education; contribute to Christian perspectives within educational debate at national level. The CES works closely with the Department for Catholic Education and Formation of the Catholic Bishops' Conference of England and Wales. In addition, it liaises with national Catholic bodies to promote the catechetical policies of the Bishops' Conference. In conjunction with representatives of those working in Catholic education across England and Wales, the CES advises the Bishops on educational matters and promotes the educational policies of the Bishops' Conference. The CES works closely with the Church of England's Board of Education and with the Free Churches' Council to promote Christian interests in education by making joint representation to Government on educational issues. The CES maintains links with Catholic education bodies in Scotland, Ireland and mainland Europe and elsewhere in the world to inform and promote Catholic educational policies. <http://www.cesew.org.uk>. (accessed, 10/2010).

⁵⁵⁸ *On The Way To Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation*. Commissioned by the Bishops' Conference for Education and Formation, by Fr James Hanvey SJ and Fr Tony Carroll SJ (London: Heythrop Institute for Religion, Ethics and Public Life, 2005). <http://www.cesew.org.uk>. (accessed, 10/2010).

Tina Beattie's review of *On the Way to Life* acknowledges the document's potential to act as a catalyst for ongoing reflection on the changing role of the Catholic Church in the context of (post)modernity, and if as, Beattie states:

...the nuanced and extensive analysis of this document is allowed to inform Catholic education, formation and practice, it is I believe capable of contributing towards a revitalized Catholicism which might articulate a confident and hopeful alternative to the different forms of nihilism that proliferate within the fragmenting horizons of the post-modern world.⁵⁵⁹

Furthermore, Beattie's observation on the question of education out-reach capability is a critical one, particularly for Catholic agencies who are committed to partnership processes in development education at national and international levels. Beattie states:

In applying their analysis, the challenge will be to retain the courageous and searching nature of the questions posed by the document, while allowing it to inform different levels of practice with regard to education and formation in the Catholic faith for adults as well as for children and young people.⁵⁶⁰

Beattie identifies major challenges to Catholic education, catechesis and formation in the postconciliar Church. These include, finding a language to speak of sin and salvation, addressing the crisis of transmission and finding a way to communicate faith in a post-ideological context.⁵⁶¹

For the purposes of this study, Beattie's analysis on 'the crisis of transmission' through the lens of 'morals and values' and 'the role of women' in the church are of particular relevance. Her analysis resonates with current research findings on Church institutional and organisational partnership, on the issue of gender equality within Church structures and on the scope and impact of the CNGOs' human development programmes which are, to a large degree, influenced by Church moral teaching.

⁵⁵⁹ Tina Beattie, Review of: *On The Way To Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation*. Commissioned by the Bishops' Conference for Education and Formation, by Fr James Hanvey SJ and Fr Tony Carroll SJ (London: Heythrop Institute for Religion, Ethics and Public Life, 2005), 1. <http://www.cesew.org.uk/temp/Reviewsplsp-spTinaspBeattie.pdf>. (accessed, 10/2010).

⁵⁶⁰ Ibid.

⁵⁶¹ Ibid., 2; James Hanvey, Tony Carroll, *On The Way To Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation* (London: Heythrop Institute for Religion, Ethics and Public Life, 2005), 33. http://www.cesew.org.uk/temp/CESspotwtlsp10_05.pdf. (accessed, 10/2010).

Under the umbrella of ‘values and morals’⁵⁶² Beattie laments the document’s avoidance of social and moral issues which are often at the forefront of the conflict between Church and contemporary society and which play a crucial role in determining the content and style of Catholic formation at all levels. Beattie contends, the failure to engage with questions around issues, such as homosexuality, divorce and sexual scandals in the Church are at the heart of the crisis of transmission. The study avoids engaging with these issues in a substantial way, which can, as Beattie states, ‘lead to a widespread dismissal of the relevance and wisdom of the Church’s teachings for the contemporary world.’⁵⁶³ Furthermore, Beattie suggests that this problem could be addressed through a more informed approach to the psychology and sociology of human sexuality, thereby, challenging traditional concepts of sin and making a way forward for a shift in focus from ‘sexual to social issues’.⁵⁶⁴

Beattie acknowledges the need for the Catholic Church to have a voice on human sexuality, but calls for the truthful recognition of a deepening gulf between Catholic teaching and public perception on human sexuality which is contributing to a loss of Church credibility in western society. Beattie states:

I believe that this has a corrosive effect on the Church’s influence across a wide range of important moral issues and Catholic education and formation might be well served by a more inclusive and holistic approach to moral issues, which puts greater emphasis on the Church’s social teaching and less on sexual rules.⁵⁶⁵

Of particular note are Beattie’s observations on the social context of the Church’s moral vision. Beattie acknowledges the positive contribution that the Church has made on certain social issues, including a consistent ethic of life, a growing opposition to war, an increasing awareness of poverty and economic injustice and a burgeoning concern for the environment.⁵⁶⁶ Beattie further states that this moral vision is largely rooted in the documents and encyclicals of Vatican II and the postconciliar Church and is highly

⁵⁶² Tina Beattie, Review of: *On The Way To Life: Contemporary Culture and Theological Development as a Framework for Catholic Education, Catechesis and Formation*. Commissioned by the Bishops’ Conference for Education and Formation, by Fr James Hanvey SJ and Fr Tony Carroll SJ (London: Heythrop Institute for Religion, Ethics and Public Life, 2005), 4.
<http://www.cesew.org.uk/temp/Reviewsplsp-spTinaspBeattie.pdf>. (accessed, 10/2010).

⁵⁶³ *Ibid.*, 5.

⁵⁶⁴ *Ibid.*

⁵⁶⁵ *Ibid.*

⁵⁶⁶ *Ibid.*

critical of the Church's failure to transmit this body of influential work within the public sphere. Beattie observes that:

Very few Catholics – let alone the wider public – read such texts, and I have yet to hear a homily about the Church's social teaching. This is an aspect of adult education which I believe needs much more development, both within the Church and in terms of how the Church seeks to change her public image through the media. I suspect most people know what the Catholic Church teaches about contraception, abortion and homosexuality, but how many know what she teaches about war, poverty and social justice?⁵⁶⁷

On the 'role of women,'⁵⁶⁸ Beattie notes that there is considerable conflict between the dialogical and dialectical models of faith in which the position of women in the Church is presented. On the one hand, the dialogical model seeks to engage with secular culture in which feminism and the women's movement have afforded women greater levels of equality and opportunity within the Church. On the other hand, the dialectical model posits a vision of masculinity and femininity as an alternative to a sexual and moral dissolution attributed to the influence of feminism and is, viewed by some, rooted in deeply problematic sexual stereotypes.⁵⁶⁹ Beattie contends that the failure to reconcile both spheres of thought has considerable ramifications for sacramental practice as well as for social and domestic relationships.⁵⁷⁰ Beattie notes that 'for many the question of women/women constitutes the most significant challenge facing the Church today.'⁵⁷¹

With brief reference to the early Christian Church, in which restraints imposed on women were culturally specific and accepted social practice, Beattie contests the persistence of a patriarchal culture within the hierarchical Church, which gives rise to anachronistic beliefs about gender, while society offers considerably greater freedom and equality to women.⁵⁷²

Beattie notes, 'with a growing number of women leaving the Church, this constitutes a crisis in the making for future generations and for the Church's teaching resources.'⁵⁷³ Furthermore, with the question of women's ordination remaining closed,

⁵⁶⁷ Ibid.

⁵⁶⁸ Ibid., 7.

⁵⁶⁹ Ibid.

⁵⁷⁰ Ibid.

⁵⁷¹ Ibid.

⁵⁷² Ibid.

⁵⁷³ Ibid.

the credibility of the Church's respect for women is required in other ways. Beattie's observation on the need for inclusive language in the liturgy is a timely one:

I wonder if the clergy are aware of the obstacle which exclusive language presents too many women who only in the Church hear themselves referred to in exclusively masculine terms, when everywhere else in society inclusive language is the norm.⁵⁷⁴

Beattie's presentation of the Church's moral and social influence within and without the Church clearly presents a challenge to the entire Church. There has been an abysmal failure by the hierarchical Church to listen to the voices of Catholic lay persons, particularly Catholic women's voices, who are increasingly working in public life at all levels of politics, education, health care, business and many other secular professions.

The social and religious dynamic in contemporary western culture, which underpins development education, offers a unique opportunity for the Church to re-engage at the level of leadership, institutional and organisational, and to draw on the integrity, insight and intellectual accomplishment of the Catholic lay faithful as an indispensable resource of theological vision for the Church and in shaping a genuinely pluralistic and multi-cultural society.

The CNGOs are at the juncture of a crisis in the transmission of faith, morals and values in the Church's global pursuit of an authentic human development. The CNGOs have the difficult task of bringing to bear the institutional Church's vision for global education justice in the midst of a growing secular culture which is largely unfavourable to religion. The Holy See's reassurance to the international community that the Catholic Church will continue to 'mobilize her own forces which are first and foremost spiritual, to contribute to the good of human beings in all the dimensions of their being'⁵⁷⁵ is admirable, however, it will require considerable imagination, courage and vision, and mutual co-operation at all levels of the Church to make that promise a reality at the level of *praxis* in a rapidly changing world.

⁵⁷⁴ Ibid.

⁵⁷⁵ Francesco Follo, *Intervention of the Holy See at the 33rd Session of the General Conference of UNESCO* (October, 2005). <http://www.vatican.va>. (accessed, 10/2010).

6.4 CNGO: Education and the Development Process

International relations and North-South co-operation are key factors in the development of education related policies and strategies of various actors, governmental and non-governmental, existing within the international co-operation and development aid framework. Development education is variously defined as an active learning process, founded on values of solidarity, equality, inclusion and co-operation. Its primary purpose is to enable people to move from basic awareness of international development priorities and sustainable development to a more in-depth understanding of the causes and effects of global issues, thereby fostering personal involvement and informed actions. Its main focus is global citizenship and encouraging full participation in world-wide poverty eradication and in the fight against exclusion and inequality.⁵⁷⁶

Manuela Mesa, in *Evolution and Future Challenges of Development Education*, charts the course of NGO involvement in development education and its central role in defining development issues, approaches and content. Covering a period of four decades, (1960 –1999) Mesa examines the contextual and historical factors of development as a cumulative process, in which development education discourse and practice has progressed within the international setting.⁵⁷⁷

At the outset, Mesa contends that the motivation and aims of development education are sourced primarily within ethical and political foundations which have shaped the evolution of international solidarity. Mesa's methodological approach is a reflective analysis on the 'changing appearance of the discourse on solidarity in which the concept and practice of development has been based for the past four decades.'⁵⁷⁸ Utilising the principle of solidarity⁵⁷⁹ as a consolidating factor in the achievement of development education goals, Mesa draws upon a legacy of humanitarian, religious,

⁵⁷⁶ CONCORD, *Development Education and Awareness Raising*, 2004.

http://www.dochas.ie/Pages/Resources/documents/Concord_DevEd_Statement04.pdf. (accessed, 10/2010).

⁵⁷⁷ Manuela Mesa, *Evolution and Future Challenges of Development Education* (Madrid: Centro de Investigación para la Paz (CIP-FUHEM), 1999), 1-23. <http://www.fuhem.es>. (accessed, 10/2010).

⁵⁷⁸ Ibid., 3.

⁵⁷⁹ Not to be confused with the Principle of Solidarity enunciated within Catholic Social Teaching. International instruments utilise the **concept of solidarity** as a central pillar of international co-operation, in which globalisation and a growing interdependence affords new opportunities to forge innovative alliances that can unleash the potential for broader and faster economic and social development and in which the Principle of Solidarity in Catholic Social Teaching offers a particular perspective, among others. (Human Development Report, 2005).

<http://www.un.org/esa/socdev/social/intldays/IntSolidarity/index.html#background>. (accessed, 10/2010).

ethical, political and ideological motives that underscore NGO involvement and contribution to education development and critically co-joining North/South perspectives through direct contact and field work with populations of the South.⁵⁸⁰

Mesa's reflection on the impact of religious influence on the evolution of NGO involvement in development education, while historically accurate, highlights a current misconception of the role and mission of faith-based NGOs in development. Mesa states:

The campaigns to collect funds of the Catholic and Protestant missions of the colonial period are one of the historical precedents of development education by the development NGOs. However, as of the 1960s the changes that take place in the Catholic and Protestant Churches – Ecumenism, the Second Vatican Council, the encyclicals of *Pacem in Terris* ("Peace on Earth") and *Populorum Progressio* ("The Development of Peoples"), the Church's social doctrine, the Episcopalian Conference of Medellin in Latin America (CELAM), etc. – contributed to transform the missionary activity and the traditional notion of charity, substituting them for a clear commitment to social transformation. ...Currently, a great deal of the activities of development education of the European faith-based development NGOs have left behind their traditional charitable perspectives and have turned their aims towards a commitment of solidarity oriented towards social participation.⁵⁸¹

The notion of substituting traditional charity, or leaving behind traditional charitable perspectives, for an alternative commitment to social transformation would be particularly problematic for the CNGOs. Firstly, a close reading of Church social and moral teaching makes it clear, that a "renewal of the Christian spirit" *must precede* the commitment to improve society, according to the mind of the Church on the firmly established basis of social justice and social charity' (CDSC 552).⁵⁸² Secondly, an examination of the CNGO development education programmes in content, design and in practice consistently appeal to Gospel values as foundational for their work and reaffirm the Church's declaration that 'there can be *no genuine solution to the "social*

⁵⁸⁰ Manuela Mesa, *Evolution and Future Challenges of Development Education* (Madrid: Centro de Investigación para la Paz (CIP-FUHEM), 1999), 3-4. <http://www.fuhem.es>. (accessed, 10/2010).

⁵⁸¹ Ibid.

⁵⁸² Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Dublin: Veritas, 2005), no. 552.

question” *apart from the Gospel*’ (CA 5).⁵⁸³ As one research participant, presently working within Catholic education, notes:

R. Justice if you like is a very minimalist concept even in philosophical terms. What all of us deserve in justice is one thing but then all of us depend on people who also love us and will go the extra mile and will never see us on the side of the street, not because they are obliged to help us in justice but because they do it out of love. And I think that the Christian challenge...I think again charity, unfortunately, became almost such a pejorative term because of the way it was practiced but in fact I’d see charity as far more radical than justice. That justice is what everybody should have as a minimum and we have to fight for that, because even unfortunately we haven’t even got that. So, absolutely, we have to fight for justice but charity is going the extra mile, way beyond that.

Contemporary discourse on education and the development process reveals that insufficient attention is being paid to organisation identity and mission and how these factors shape development policy and advocacy generally. These organisational factors can also have a significant impact on development education programme design and content. The CNGOs’ failure to give deeper consideration to these factors can give rise to misunderstandings when pursuing joint partnership and delivery of development education programmes within the education sector.

- Trócaire, CAFOD, CIDSE: Promoting Development Education

Trócaire, CAFOD and CIDSE are strategically involved in partnerships with a range of actors involved in development education and awareness raising at national and international levels. The CNGOs are committed to developing and implementing programmes involving education in development which highlight the root causes of injustice and poverty and the role of society in building a just world.⁵⁸⁴ At local partnership level, Trócaire and CAFOD offer a number of supporting services, including financial, personnel, planning and resource opportunities, in addition to joint

⁵⁸³ Pope John Paul II, *Centesimus annus* (On the Hundredth Anniversary of *Rerum novarum*) (London: Catholic Truth Society, 1991), no. 5.

⁵⁸⁴ Trócaire: [http:// www.trocaire.org/developmenteducation](http://www.trocaire.org/developmenteducation). (accessed, 10/2010).

initiation and delivery of development education programmes to support an integrated approach to development education within formal and informal education settings.⁵⁸⁵

CIDSE is also committed to development education. However, development education programme delivery is, primarily, the responsibility of CNGO members working at national level and partners working with CIDSE in developing regions. CIDSE devotes considerable resources to advocacy, campaigning and development co-operation on key issues which underscore failure to advance the MDGs, including the global human right to Education For All (EFA). CIDSE's work is, therefore, concentrated in thematic and country working groups, international development platforms and forums dedicated to these concerns. The CIDSE Secretariat also coordinates much of this activity and provides support to partners working on development education programme delivery by lobbying decision makers, networking with allies and communicating with the media.⁵⁸⁶

Developing strong partnerships within the formal and informal education sectors is critical to the CNGO's development education programme delivery at local level. Trócaire and CAFOD partnership models share many points of similarity and include a number of characteristics which incorporate both formal and informal sectoral approaches to development education.

At the formal education level, the development of joint programmes with key stakeholder organisations is sustained through mutual collaboration across a range of state sponsored education at primary, post-primary, vocational, and higher education levels. The CNGOs actively participate in pre-service work, in-service training with teachers, classroom delivery and piloting of materials, thereby facilitating an integrated approach for the inclusion of development education within existing and emerging education programmes. Within the religious education sphere, Trócaire and CAFOD have been successful in advocating for the inclusion of Christian perspectives in

⁵⁸⁵ Sheila Dillon, "35 Years of Development Education: Lessons for the Future," in *Policy & Practice: A Development Education Review* 7 (2008): 97. <http://www.developmenteducationreview.com/issue7-perspectives3>. (accessed, 11/2010); CAFOD: "Schools, Youth groups, Parish liaison, Funding." <http://www.cafod.org.uk/resources>. (accessed, 10/2010).

⁵⁸⁶ CIDSE, *Working Groups – Annual Report 2009*. <http://www.cidse.org>. (accessed, 11/2010).

development within existing Junior Certificate⁵⁸⁷ (Ireland) and General Certificate of Secondary Education (GCSE)⁵⁸⁸ (Northern Ireland/United Kingdom/Wales) syllabi.

At the informal education level, collaboration and partnerships with the CNGOs are being consolidated in parish, church and community groups. Trócaire's collaboration with the Justice and Peace Commission of the Irish Catholic Bishops' Conference and CAFOD's collaboration with the Department of International Affairs of the Catholic Bishops' Conference of England and Wales, has facilitated the introduction of development education programmes that connect liturgical and church devotional practice with contemporary global justice issues.⁵⁸⁹

The CNGOs are also keen to collaborate with respective Bishops' Conferences in the promulgation of parish and church based programmes which support diocesan strides, 'in so far as possible,'⁵⁹⁰ for a greater involvement of the laity at the level of leadership and participation in Church liturgical and devotional practices.⁵⁹¹ In addition to Church and parish based initiatives, the CNGOs actively pursue partnerships with already established adult education and youth groups, thereby pooling expertise between the CNGOs and experts in these fields and providing an opportunity to engage

⁵⁸⁷ Junior Certificate, Department of Education and Science (An Roinn Oideachais Agus Eolaíochta): *Religious Education: Junior Certificate – Guidelines for Teachers, Resources: Section F: The Moral Challenge, It's not fair (Trócaire)*. http://www.ress.ie/junior_syllabus.html. (accessed, 11/2010).

⁵⁸⁸ General Certificate of Secondary Education (GCSE), *Religious Studies, Specification B (World and Philosophy Perspectives on Religious Issues) Resources List, Pupils and Teachers, Additional and Alternative Resources in support of Christianity*, Assessment & Qualifications Alliance (AQA) 2007. <http://store.aqa.org.uk/qual/pdf/AQA-3062-3067-W-RL.PDF>. (accessed, 11/2010).

⁵⁸⁹ Trócaire, *Parish Outreach Programmes: Reconciliation Service and Stations of the Cross.pdf*. <http://www.trocaire.org/sites/trocaire/files/pdfs/parishes/2>. (accessed, 10/2010).

⁵⁹⁰ Irish Catholic Bishops' Conference: *Parish Pastoral Councils: A Framework for Developing Diocesan Norms and Parish Guidelines – 3.2 Canonical Basis of Parish Pastoral Councils*, (2007), 18. <http://www.catholicbishops.ie>.

⁵⁹¹ Irish Catholic Bishops' Conference, The Commission for Pastoral Renewal and Adult Faith Development: *Parish Pastoral Councils: A Framework for Developing Diocesan Norms and Parish Guidelines – Section 3.5 Committees/Subgroups*, (2007). <http://www.catholicbishops.ie>. (accessed, 11/2010); Bishops' Conference of England and Wales: Department for Christian Life and Worship: *General Guidelines for Membership* (2002): 'Members will be drawn from people with expertise in a wide range of areas. Committees should seek to have a balance of age, gender, academic/professional/pastoral expertise, lay/religious/ordained and represent a good geographical mix.' <http://www.catholic-ew.org.uk> (accessed, 11/2010). See also: *Ad gentes divinitus* (Decree on the Church's Missionary Activity): 'Moreover, the churches should gratefully acknowledge the noble work being done by auxiliary catechists, whose help they will need. These preside over the prayers in their communities and teach sacred doctrine. Something suitable should be done for their doctrinal and spiritual training. Besides, it is to be hoped that, where it seems opportune, catechists who are duly trained should receive a "missio canonica" in a publicly celebrated liturgical ceremony, so that in the eyes of the people they may serve the Faith with greater authority.' no. 17. <http://www.vatican.va>. (accessed, 11/2010).

with policy decision-makers, education practitioners and persons active at grass-roots level.⁵⁹²

At operational programme level, the CNGOs run a range of public awareness campaigns on specific development issues. At national level, Trocaire's Lenten Campaigns raise public consciousness of the importance of stimulating support for a North/South integrated approach to development and bringing to bear the importance of international partnerships and Southern perspectives on development issues.⁵⁹³ In a similar vein, CAFOD's public awareness campaigns bring together national and international perspectives on global development issues whilst ensuring perspectives and views from the South are integrated within a partnership development education framework.⁵⁹⁴

The CGNO strategies for development education are, on the surface, undoubtedly effective at communicating the need for public consciousness on key development issues at formal and informal education levels. In an era which currently focuses on 'critical global citizenship development education',⁵⁹⁵ the content of development education programmes is proving to be a vital part of engaging with and challenging common assumptions about development. Critical approaches to development education are also necessary to uncover the theoretical and ideological underpinnings of internationally derived development policies and practices and to engage more deeply with the structural dimensions of poverty, injustice and oppression.⁵⁹⁶

My research involved interviews with participants within the CNGOs and Church hierarchy on the challenging issue of a perceived dichotomy between a traditional and contemporary official Catholic social teaching understanding of the amelioration of

⁵⁹² Sheila Dillon, "35 Years of Development Education: Lessons for the Future," in *Policy & Practice: A Development Education Review* 7 (2008): 99-100. <http://www.developmenteducationreview.com/issue7-perspectives3>. (accessed, 11/2010).

⁵⁹³ Trócaire, Lenten Campaign(s) Pamoja Programme: Development Education Resources: Pamoja kwai Haki (Together for Rights) Operational programme for senior cycle students is a major focus of Trocaire's work at post-primary level. Connecting North/South student experiences through (PAMOJA) P – Participation; A – Analysis; M – Multiple points of view; O – Outside the box!; J – Justice; A – Action, methodological approach to development education. <http://www.trocaire.org/human-rights-programme>. (accessed, 11/2010).

⁵⁹⁴ CAFOD, *CAFOD 2010: Building Communities for Change: Our Strategic Horizon*. <http://www.cafod.org.uk/about-us/values/panels/resources-to-download/cafod-2010-building-communities-for-change>. (accessed, 11/2010).

⁵⁹⁵ Vanessa Andreotti, "Soft versus Critical Global Citizenship Education," in *Policy & Practice: A Development Education Review* 3 (2006): 40-51. <http://www.developmenteducationreview.com/issue3-focus4>. (accessed, 11/2010).

⁵⁹⁶ Ibid., 49.

poverty through charitable action and the radical call to social justice through structural change and its implications for progressing key development issues relating to gender equality, health justice and environment justice in development education related programmes.

Questions relating to this theme include: how successful the CNGOs have been in incorporating Church teaching on social and moral perspectives on these global injustice issues in their development education programmes; how successful the CNGOs have been in progressing development education in their strategic framework planning for the future; how inter-relationships among the CNGOs and collaboration with the institutional Church influence and impact on mainstreaming development education programmes; how Catholic social and moral teaching has impacted on and influenced their understanding and implementation of Christian ethical perspectives in development education, and critically, whether CNGO experience and practice in development education has impacted on the development of Catholic Social Teaching.

6.5 CNGO: The Content of Catholic Development Education Programmes

Trócaire and CAFOD provide an extensive range of development education resource material to the formal and informal education sectors. Within the Irish context, a *Guide to Development Education Resources in Ireland 2006-2008*, published by Irish Aid, An Roinn Gnóthaí Eachtracha (Department of Foreign Affairs) in partnership with Trócaire,⁵⁹⁷ provides over 300 development education resources, suitable for teachers and students at primary and secondary school level, community and adult education tutors, and trainers and development educators in the youth sector. Included also, is a considerable catalogue of handbooks, journals and reference materials focusing on theories, methodologies and best practice in development education. The Guide also provides information on campaigns and websites devoted to development education and on development issues.⁵⁹⁸

⁵⁹⁷ Irish Aid, Department of Foreign Affairs (An Roinn Gnóthaí Eachtracha), Trócaire, *Guide to Development Education Resources in Ireland, 2006-2008* (Dublin: 2007).

⁵⁹⁸ Ibid., 61-72.

The development education context for poverty reduction policies and activities of Irish Aid and development NGOs are the Millennium Development Goals which seek international co-operation for the following objectives:

To eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; develop a global partnership for development.⁵⁹⁹

Irish Aid and Trócaire believe that development education plays a crucial role in making progress towards the achievement of the MDGs. The purpose, therefore, for NGO intervention in development education service and delivery is to increase understanding of development issues, challenge attitudes which perpetuate poverty and injustice and empower people to take action for a more equal world.⁶⁰⁰ Against this backdrop the CNGOs are adopting specific MDGs as a vehicle for generating development educational resources that target poverty related injustices, including gender inequality, HIV/AIDS related injustices and environmental concerns, among others, in the formal and informal education sectors.

The content of CNGO development education resources is designed to accompany and supplement subjects that have a strong development focus for a more critical engagement with development issues. In the specific area of 'Religious and Values Education' (Age 13-18),⁶⁰¹ Trócaire's Lenten resources provide a concrete example of faith and justice in action.⁶⁰² Trócaire has designed a 'Lenten Pack – Religious Education' which is available to accompany Trócaire advocacy and campaigning on a targeted development theme during Lent of each year. Recent thematic development concerns have focused on Climate Change in Kenya, Gender Inequality in Malawi, Hunger in Rwanda and rebuilding lives after years of conflict in Uganda. Each theme is deeply rooted in global inequality and human rights.⁶⁰³

⁵⁹⁹ Ibid., 6.

⁶⁰⁰ Ibid.

⁶⁰¹ Ibid., 42-43.

⁶⁰² Ibid., Trócaire, *Second Level Resources: Religious and Values Education: Lenten Pack - Religious Education: Annual Action and Education Packs*. Available in February of each year. This resource includes student activities and actions, case studies, posters and prayer service. Each year a different development theme is chosen. Age 13-18 (Free) available from: Trócaire (resources@trocaire.ie).

⁶⁰³ Trócaire: <http://www.trocaire.org/lent-resources>. (accessed, 11/2010).

Within the United Kingdom and Wales, CAFOD's development education resources, in a similar vein to Trócaire, target the primary and secondary school sector, youth groups, and church and parish groups, and offer opportunities for educators to 'embed'⁶⁰⁴ the global dimension into the curriculum. Development education resources concentrate on thematic development issues, including the right to Clean water, Climate change & environmental destruction, Conflict resolution, Humanitarian emergencies, Fair-trade, Health & HIV, Human Rights, Poverty and Wealth, among others, and are incorporated into the GCSE Religious Education, Faith in Action schools programme.⁶⁰⁵

The content of CNGO individual development education programmes is comprehensive in its consideration of a multiplicity of factors that impinge on all of the above mentioned development issues. Each issue, as an independent variable in development, requires in-depth attention in the wider context of global development. In addition, development education content also needs to be adapted to meet the needs of a broad range of individuals and organisations.

An important feature of development education at the formal school level requires participants to think critically and engage in a process of questioning and debate to develop an understanding of the root causes of poverty and to bring about change for a more just and inclusive society. At the level of engaging with Christian perspectives in development, a recurring difficulty arises when examining CNGO theological resource content. Trócaire and CAFOD reference scripture and Catholic social teaching to guide and shape a Christian perspective when addressing key themes in development education, but do so selectively.

For example, scriptural references tend to fit around the development theme without due attention to biblical interpretation and ideological dimensions within biblical texts that are often perceived as anti-feminist in attitude. CNGOs need to be sensitive to a need for cultural criticism when citing both scripture and Catholic social teaching documents in support of a Christian perspective in development. CNGOs also

⁶⁰⁴ CAFOD, *Secondary School Teacher Resources*: 'Our secondary school resources help you embed the global dimension into your curriculum.' <http://www.cafod.org.uk/secondary>; *Primary School Teacher Resources*: 'we can visit your school to give advice on tackling development issues in RE, Citizenship and Geography lessons.' <http://www.cafod.org.uk/primary>; Youth Leaders' resources: 'Information and resources for youth leaders, chaplains, volunteers and others working with young people on global justice issues, particularly in a faith context.' <http://www.cafod.org.uk/youth-leaders>. (accessed, 11/2010).

⁶⁰⁵ Ibid.

need to be realistic in regard to the role and status of women in society and in the Church, which has not been adequately addressed and remains a significant limitation of Catholic social teaching.⁶⁰⁶ This also undermines a key feature of the education process, which should engender the quest for theological fluency as a critical dialectic in approaches to development education.

The CNGOs engage proactively with social, cultural, financial and political issues on a practical level in development education resources and provide an invaluable source of inspiration and influence in highlighting the experiential reality of all persons (North and South) suffering the indignity of poverty, gender inequality, health injustice and climate-change and environment related disasters, among others.

The CNGOs are in a good position to offer both the formal and informal education sectors an opportunity to articulate a vision of development education that critically engages with religious and secular perspectives in development. The CNGOs' failure to engage more robustly with contemporary theological and ethical perspectives on key human development concerns undermines this process.

At an operational programme level, and in the overall context of development education, it is difficult to assess the contribution of the CNGO programme interventions in development education in general. The CNGO perspectives on development education tend to be absorbed and assimilated into partnership development education programmes in the formal and informal education sectors. That is not to suggest that the CNGOs are not exerting considerable influence on development issues within the public sphere, in raising awareness of critical development issues through policy and advocacy interventions, and which also provides a social and practical dynamic to their formalised development education programmes, particularly for the schools sector.

It is noticeable, however, that development education as a formal, stand-alone documented policy at organisation level is conspicuously absent from the CNGO frameworks for development. It could, therefore, be true to say that while the CNGOs have been proactive in the promulgation of resource-based access to development education in the formal and informal education sector, (which is arbitrary at the level of

⁶⁰⁶ Kristin Heyer, "A Feminist Appraisal of Catholic Social Thought," (Paper Presented at Fall Lecture Series at the University of San Francisco, John and Ralph Lane Center for Catholic Studies and Social Thought, November 9, 2007), 2. <http://www.usfca.edu/lanecenter/pdf/HeyerLecture11.07>. (accessed, 01/2010).

individual educators)⁶⁰⁷ the absence of a clear and in depth CNGO perspective on development education is a loss for development education policy and practice in general. Moreover, this absence precludes a systematic research on the actual impact and effectiveness of CNGO development education interventions at formal and informal levels.

A recent paper by Audrey Bryan, entitled *Researching, and Searching for, International Development in the Formal Curriculum: Towards a Post-Colonial Conceptual Framework*,⁶⁰⁸ highlights this difficulty and outlines a selection of ongoing research in the Irish context. This research also analyses how development education curricular content is communicated in recently produced textbooks designed for junior-cycle post-primary school students. The title, perhaps, gives an indication of the difficulty that this task presents to the researcher and as Audrey Bryan notes, ‘to date there has been little systematic research into how notions of development are actually constructed in curriculum resources and mediated in Irish schools.’⁶⁰⁹

Audrey Bryan’s research findings suggest that in a recent survey of post-primary teachers, textbooks are perceived as the most effective methodology for teaching development issues, with over 70 per cent indicating that this was the preferred medium for development education delivery, despite development education’s emphasis on active learning which should engage a wide range of resources on development issues.⁶¹⁰ A rigorous research into development education curriculum content is beyond the scope of this study, however, Bryan’s findings on the relationship between ‘development-as-charity, consumer aid and structural change’⁶¹¹ in current development education delivery is significant. Bryan states:

The development-as-charity motif, exemplified through such NGO programmes as child sponsorship and disaster relief, is one of the most contentious and pervasive representations of international development in the public domain. It is hardly surprising, therefore, that representations of development-as-charity should also be evident in the formal curriculum.⁶¹²

⁶⁰⁷ Audrey Bryan, “Researching, and Searching for, International Development in the Formal Curriculum: Towards a Post-Colonial Conceptual Framework,” in *Policy & Practice: A Development Education Review* 17 (2008): 64. <http://www.developmenteducationreview.com/issue7-focus5>. (accessed, 11/2010).

⁶⁰⁸ Ibid.

⁶⁰⁹ Ibid.

⁶¹⁰ Ibid.

⁶¹¹ Ibid., 73-5.

⁶¹² Ibid., 73.

Bryan, while acknowledging that efforts to raise funds for disaster relief are commendable, contests the framing of development in charitable terms without questioning the portrayal of a majority of world inhabitants predominantly in the context of their dependency and need for financial assistance. Furthermore, the relationship between donor and recipient based on a charitable donations platform reinforces stereotypes of aid which may be associated with pity, compassion and dependency. Bryan is highly critical of a development-as-charity prevalence, at the level of development education theory and in practice, which leaves little room to address the underlying factors that produce and perpetuate poverty.⁶¹³

Within this context, and as Bryan's researching findings would suggest, a large volume of development education resource material promulgated by the NGO sector is, quite possibly, not being fully utilised. A perceived dichotomy between development-as-charity/consumer aid and structural change is perhaps a contributing factor to difficulties encountered in progressing religious perspectives within development education. This poses a challenge to the CNGOs in their efforts to mainstream a Christian ethical perspective in their development education programmes.

6.6 CNGO: Influence and Impact on Mainstreaming Development Education

The CNGOs are at the coal-face of international development and are in a strong position to address the structural dimensions of poverty, injustice and oppression, creating more equal grounds for dialogue and ensuring that persons affected will achieve better autonomy to define their own development. The CNGOs' long-term strategy and approach to achieving those ideals view education as indispensable to this process. Trócaire is keen to highlight the importance of development education in its mobilising for justice strategy. Trócaire states:

Given the importance of ensuring our work on justice is heard in an affluent Ireland we will also give greater priority to our development education, campaigning and policy work in Ireland. We will develop new strategies on education for global citizenship and build in opportunities to engage people directly in our work.⁶¹⁴

⁶¹³ Ibid., 73-5.

⁶¹⁴ Trócaire, *Trócaire's Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006), 22.

CAFOD's approach to social justice in international development stresses the importance of partnerships, particularly with international partner organisations, as central to its identity and plays a key role in shaping the organisation's vision, culture, mission and ways of working. CAFOD states:

CAFOD's approach to international development and humanitarian work and our advocacy and education work are also all based on partnership. Our relationships with international partner organisations are central to our identity, and play a key role in shaping our vision, culture, mission and ways of working.⁶¹⁵

As outlined, Trócaire and CAFOD are largely committed to the implementation of a development education strategy at national level. CNGO influence and impact on education justice in international development is largely dependent upon partnership with international Catholic agencies to which the CNGOs are affiliated. Networking is an essential component in negotiating CNGO perspectives in development with membership of European-based NGOs (CONCORD and EUFORIC) and accreditation to a number of UN Organisations, ensuring, for example, that the right to education under any circumstance remains a fundamental principle on the international development agenda.⁶¹⁶

CIDSE, therefore, plays a critical part in this partnership process through its collaboration with international stakeholders, which focus on the rights of workers and children and empowerment of groups and communities through education and training.⁶¹⁷ CIDSE, in partnership with CNGOs working on the ground in developing countries, is also strategically involved in frameworks for non-formal education provision and policy at developing country level.⁶¹⁸

Empowerment of groups and communities through education and training, with particular focus on women's empowerment, is a central focus of CIDSE on the ground

⁶¹⁵ CAFOD, *CAFOD 2010 Building Communities for Change: Mandate and Identity*. <http://www.cafod.org.uk/about-us/values/panels/resources-to-download/cafod-2010-building-communities-for-change>. (accessed, 11/2010).

⁶¹⁶ CIDSE, *About us CIDSE Strategic Partners and Networks*. <http://www.cidse.org/aboutus/?id=82>. (accessed, 11/2010).

⁶¹⁷ CIDSE, *Regions – Asia: Education and Empowerment*. <http://www.cidse.org/Regions/Asia/?id=62>. (accessed, 11/2010).

⁶¹⁸ Angela Owusu-Boampong, *Country Profile Commissioned for the EFA Global Monitoring Report 2008, Education for All by 2015: Will we make it?* (2007): 1-208. <http://unesdoc.unesco.org/images/0015/001555/155500e.pdf>. (accessed, 11/2010).

education programmes in developing countries.⁶¹⁹ A CIDSE background paper on the Millennium Development Goals, July 2010, *Five Years to Build a win-win Partnership for Development*, in preparation for the UN Millennium Development Goals Review Summit, September 2010, outlines CIDSE views on the current state of progress to achieve the MDGS. CIDSE is also critical of the international community's commitment and failure to view the MDGs through a gender lens. CIDSE states:

The MDGs should be viewed through a gender lens. Women and girls face the greatest burdens of poverty, hunger and disease. Women also play a critical role as agents of change. This needs to be acknowledged by recognising the need and benefits for development of empowering women.⁶²⁰

Furthermore, CIDSE endorses a rights-based, gender-sensitive and systemic approach which constitutes the essence of Goal 8,⁶²¹ citing failure to capture this view in MDG 8 indicators as a real deficiency of the framework.⁶²²

At grassroots level, CIDSE member and partner organisations are currently working in developing countries with a focus on sustainable rural development, human rights and health and education. CIDSE seeks improvements in the standard of living of the poorest and most vulnerable people through practical solutions and through education and empowerment, as its primary aim for its involvement in developing regions. CIDSE cites the Asian context as a particular focus for interventions at the level of mainstreaming education justice in international development. CIDSE notes:

Much of the work in Asia focuses on human rights issues – the rights of workers and children – and empowerment of groups and communities through education and training. This includes working to strengthening democracy, women's empowerment and the empowerment of Dalits.⁶²³

⁶¹⁹ CIDSE, *Regions – Asia: Education and Empowerment*. <http://www.cidse.org/Regions/Asia/?id=62>. (accessed, 11/2010).

⁶²⁰ CIDSE, *Deadline 2015: Five Years to Build a win-win Partnership for Development - A CIDSE Background Paper on the Millennium Development Goals, July 2010*. <http://www.cidse.org/publications>. (accessed, 11/2010).

⁶²¹ United Nations Summit, 20-22 September 2010, New York, High-level Plenary Meeting of the General Assembly, *We can end Poverty 2015, Millennium Development Goals, Goal 8: Develop a Global Partnership for Development*. http://www.un.org/millenniumgoals/pdf/MDG_FS_8_EN.pdf. (accessed, 11/2010).

⁶²² CIDSE, *Deadline 2015, Five Years to Build a win-win Partnership for Development - A CIDSE Background Paper on the Millennium Development Goals, July 2010*. <http://www.cidse.org/publications>. (accessed, 11/2010).

⁶²³ CIDSE, *Regions – Asia: Education and Empowerment*. <http://www.cidse.org/Regions/Asia/?id=62>. (accessed, 11/2010).

Notwithstanding CIDSE proactive engagement with the international community at the level of participation and oversight of current failures to progress the MDG framework for development, particularly in its call for a gender-sensitive/women's empowerment approach to development, the absence of a clear organisation policy position on promoting gender equality undermines CIDSE credibility and potential for influence in the international development arena. In the following excerpt from CIDSE's Strategic Framework 2005-08 the CNGO clearly addressed gender as a cross-cutting priority for internal and external organisation review and action:

Catholic Social Teaching (CST) clearly states that the dignity of the human person and the dignity of women demands that they have the opportunity to exercise their full human rights. Furthermore, from a development perspective it is clearly understood that poverty eradication and social justice cannot be achieved without addressing issues of gender equality and equity, justice and women's human rights. A prerequisite for poverty eradication is to provide women with equitable access to resources and decision-making.⁶²⁴

CIDSE also recognised the contribution of social processes, institutional and organisational, and the role of religion in undermining human dignity through perpetuation of inequalities: CIDSE states:

It is now more widely recognised that the main problem is not women's integration in development or lack of skills, but the social processes that result in the institutionalisation and perpetuation of inequalities. Such processes operate in formal institutions such as through governments and legislative processes, but also in informal ways through culture, tradition and religion.⁶²⁵

CIDSE has progressively called for the inclusion of gender perspectives in international development, however, to date, it has not proactively addressed gender inequality at the level of internal organisational and Church institutional structures which has the potential to undermine its efforts to advocate for gender justice on the global platform. Furthermore, failure by CIDSE to provide a clear organisational policy position on promoting gender equality is a failure of leadership and has the potential to undermine

⁶²⁴ CIDSE, *Strategic Framework 2005 – 2008*: Chapter 3: *Priority Areas – 3.1 Cross-cutting Priorities/Gender*. http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 11/2010).

⁶²⁵ Ibid.

efforts by member organisations to address this central issue at individual organisation level.

Partnership between the institutional Church and the CNGOs is important for an integrated approach to human development. Development education is a particular concern for the institutional Church and is framed within the context of the common good of society, whereby 'education is for all quality and an engine of development for the entire human family,'⁶²⁶ and receives on-going attention at intervention level by the Holy See in international conferences on development issues.⁶²⁷ At the level of *praxis*, the CNGOs take a more pragmatic approach to development education, whereby, their work on social justice, guided by Catholic social teaching, takes cognisance of the need for social and cultural sensitivity in development education co-operation programmes.⁶²⁸

Against this backdrop, the often adversarial relationship between the social teachings of the Church and the link to service in action, charity and justice, is due, in no small part, to a lack of clarity surrounding these concepts both at Church institution and CNGO levels. It also has the potential to undermine CNGO credibility in advancing Christian perspectives in development education at national and international levels. In parallel, initiatives to integrate the social teachings of the Church, more fully into development programmes can be undermined due to tensions experienced by the

⁶²⁶ Angelo Vincenzo Zani, Speech at 35th Session of the General Conference of UNESCO on the Occasion of the Ministerial Round Table, Theme, entitled: "Education Must Aim for Unity" (2009) Paris.

<http://www.holyseemission.org>. (accessed, 10/2010).

⁶²⁷ **Holy See: Statements:**

(2009) 64th Session of the UN General Assembly before the Third-Committee, on Item 69(b): *Human Rights Questions, Including alternative approaches for improving the effective enjoyment of Human Rights and Fundamental Freedoms*;

64th Session of the UN General Assembly before the Second Committee, on Item 47: *Eradication of Poverty and other Development Issues*.

Holy See: Interventions:

(2009) Commission for Human and Social Sciences – 35th Session of the General Conference of UNESCO on the theme of *Education for Sustainable Development, Human Rights and the Environment*;

35th Session of the General Conference of UNESCO on the occasion of the Ministerial Round Table on the theme, "Education must aim for unity of the Human Family and to its Development in the Well";

(2008) 48th International Conference of UNESCO on Education; (2005) 33rd Session of the General Conference of UNESCO;

(2003) 32nd General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Holy See: Address(s): (2006) 174th Session of the Executive Board of UNESCO.

Message of John Paul II: (2002) 50th Anniversary of the Permanent Mission of the Holy See to the United Nations Organization for Education, Science and Culture (UNESCO). <http://www.vatican.va>. (accessed, 11/2010).

⁶²⁸ CIDSE, *About us*. <http://www.cidse.org/aboutus>. (accessed, 10/2010).

CNGOs in advocating for justice through social change and the institutional Church's contemporary readings on social justice through a traditional charity based lens.

6.7 Development Education and Catholic Social Teaching: Institution and Organisation Partnership

The CNGOs play a pivotal role in advancing the Church's social mission within and without the Church. The relationship between charity and the pursuit of social justice is presently a concern for the CNGOs and is due, in part, to emerging ecclesial discourse on those pivotal aspects of a Christian response to human development needs. Pope Benedict XVI's recent encyclicals, *Deus caritas est* and *Caritas in veritate*, comprehensively addressed this relationship, envisioning the Church and its discipleship as advocates for global justice, albeit in a nuanced understanding of these closely related concepts in human development.

Deus caritas est devoted considerable attention to the relationship between charity and justice in Part II of the document, laying foundations for practical approaches to human development through charitable activity undertaken by Catholic agencies. The opening sequence of Part II also describes three interrelated duties of the Church: "proclaiming the word of God (*kerygma*-martyria); celebrating the sacraments (*leitourgia*); and exercising the ministry of charity (*diakonia*) (DCE 25).⁶²⁹

Pope Benedict XVI's reflections on, 'charity as a responsibility of the Church',⁶³⁰ provides a historical discourse on Catholic initiatives associated with the service of charity, with an increasing emphasis on developing new ways to, 'combat poverty, disease and the need for better education' (DCE 27)⁶³¹ evident in a developing Catholic social teaching tradition.

Pope Benedict XVI also restates the centrality of the Church's social mission as a commandment of universal love in which the Church's mission of charity knows no bounds and must extend beyond the frontiers of the Church (DCE 25b).⁶³² Within this frame of reference the CNGOs are mandated by the institutional Church to advance the 'distinctiveness of the Church's charitable activity' and to uphold 'the essential

⁶²⁹ Pope Benedict XVI, *Deus caritas est* (God is Love) (Dublin: Veritas, 2006), no. 25.

⁶³⁰ Ibid., nos. 20-25b.

⁶³¹ Ibid., no. 27.

⁶³² Ibid., no. 25b.

elements of Christian and ecclesial charity' (*DCE* 31).⁶³³ Distinctiveness being, a reinvigoration of Christian identity through a deepening personal connection to God, paralleled by a Christian social ethic that views love of neighbour as a mirror of the inner-worldly presence and power of God.⁶³⁴

A greater emphasis is, therefore, placed on the immediate needs and specific situation of the human person as foundational criterion for Christian charity and which includes, feeding the hungry, clothing the naked, caring for and healing the sick, visiting those in prison, etc. Pope Benedict XVI acknowledges that professional competence with adequate training and a commitment to continuing care is a primary requisite, however, he also notes, that humanity and heartfelt concern for persons in need, in the long-term, enables persons to experience the fullness of their humanity and requires in addition to professional competence a 'formation of the heart.'⁶³⁵ Pope Benedict XVI states:

These charity workers need a 'formation of heart' they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others. As a result, love of neighbour will no longer be for them a commandment imposed, so to speak, from without, but a consequence driving from their faith, a faith which becomes active through love (*DCE* 31a).⁶³⁶

Furthermore, reaffirming the importance of prayer in the face of the activism and growing secularism of many Christians engaged in charitable work seeks to prevent 'an ideological aim at doing what God's governance of the world apparently cannot: fully resolving every problem' (*DCE* 36).⁶³⁷

At organisational level, the CNGOs are supportive of linking Christian faith to justice and are aware of the limitations posed by human endeavours to solving on-going human development concerns. The CNGOs have taken practical steps at organisational level, to provide support to staff at personal faith level through on-site liturgical events and in the field to staff engaged on difficult assignments, particularly in the area of HIV/AIDS.

⁶³³ Ibid., no. 31.

⁶³⁴ Lisa Sowle Cahill, "Caritas In Veritate: Benedict's Global Reorientation," in *Theological Studies* 71, no. 2 (2010): 299, *Omnifile Full Text Mega, WilsonWeb*. <http://vnweb.hwwilsonweb.com>. (accessed, 09/2010).

⁶³⁵ Pope Benedict XVI, *Deus caritas est* (God is Love) (Dublin: Veritas, 2006), no. 31a.

⁶³⁶ Ibid.

⁶³⁷ Ibid., no. 36.

At a theological level, the CNGOs are supportive of Pope Benedict XVI's discourse on Christian love and social action rooted in God's initiative and grace and are generally complimentary of the informative, inspiring and consoling aspects of his writings that bring to light the 'role of Jesus Christ as the incarnate love of God'⁶³⁸ and the interplay between love of God and of neighbour. Within the domain of development education, the CNGOs provide a comprehensive account of a Christian approach to human development, with considerable attention being paid to the integration of faith and Catholic social justice, in a holistic approach to addressing human development needs.

The relationship between charity and justice in Pope Benedict XVI's writings is, however, a source of unease, some confusion and concern for the CNGOs. It also has practical implications for the CNGOs' 'mobilising for justice'⁶³⁹ strategies, in which 'prioritising justice'⁶⁴⁰ is at the centre of their development frameworks. Moreover, Trócaire situates prioritising justice at the heart of its future development education campaigning and policy work in Ireland.

Pope Benedict XVI's reflections on 'those responsible for the Church's charitable activity' is also the subject of debate among Catholic social ethicists who share concerns about ecclesial attempts to downplay the role of justice in favour of a greater role for charity in the Church's social activity, with a greater priority given to spiritual not political renewal.

On a practical level, Richard Ryscavage, in his commentary on *Deus caritas est*, takes a pragmatic view of Pope Benedict XVI's message that 'the church should not take on the political battle for a just society. Justice is the work of the state, not the church. The proper work of the church is charity.'⁶⁴¹ Viewed through the CNGO lens, Ryscavage's observations on the practical implications of Pope Benedict XVI's pronouncements on the role of Catholic social agencies articulate similar concerns to those expressed by CNGO research participants. One area of deep concern for CNGO

⁶³⁸ Thomas Massaro, "Don't Forget Justice," in *America Press Inc.* (March 13, 2006), 18. <http://www.americamagazine.org>. (accessed, 10/2010).

⁶³⁹ Trócaire, *Mobilising for Justice, Trócaire's Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006).

⁶⁴⁰ Ibid.

⁶⁴¹ Richard Ryscavage, "Bring Back Charity," in *America Press Inc.* (March 13, 2006), 14. <http://www.americamagazine.org>. (accessed, 10/2010).

personnel lies in Pope Benedict XVI's insistence on spiritual training in conjunction with professional competence development. Ryscavage notes:

While he affirms the need for the church's charity workers to be professionally competent, he also insists on their spiritual training. Prayer should be fully integrated into their service. This is a tall order for many Catholic social agencies. Employees of the larger Catholic organizations seem indistinguishable from employees of secular organizations. They are evaluated on the basis of their effectiveness and professionalism – not the quality of their faith life.⁶⁴²

CNGO reaction to this explicit requirement reveals considerable unease and resistance among certain research participants and is intertwined with overall CNGO self-understanding in terms of organisational identity and function, and its role as an advocate of justice in the social concern of the Church:

C. There is a very good passage in that encyclical which tries to say it but says it in a way that makes you go, makes you cringe, because it almost says that unless you are a Catholic you can't work in these agencies, which people in here would take, or a lot of people would take, huge offence to.

The research participants also draw attention to the distinction between Catholic identity as a basis for CNGO work and the necessity for CNGO employees to be Catholic:

C. I think it important to identify, to name the Catholic identity that is the basis for our understanding of justice and human development. So, by way of rooting our sense of what we are about in the body of teaching and showing that the Catholic Church is about dignity and respect, development and the common good, equal rights of all the people of all the earth; all of this. That it is coming from a body of belief. I think is important; without implying that all employees of (Agency) are therefore card-carrying Catholics that's not to be implicated from that. I think it is also valuable to show that because we are coming from a Catholic identity that also gives us an added value in a certain niche – the networks that we can access are the community based networks very often held by Church based structures, the health system, the education system, the parish and diocesan networks that in many countries reach parts that other actors don't reach.

On the role of the CNGO identity as a critical part of authentic engagement in the wider field of international development the research participants note:

⁶⁴² Ibid., 15-16.

C. I think by way of our mandate, around justice - the justice mandate – our reach into other countries has credibility on account of our identity and we should speak from that sense. But always speak of it as something that is inserted within wider civil society not apart from it, and nor is it about labelling and ticking all the boxes and saying we are only working with Catholics or for Catholics or employing only Catholics or working only through the local church. Those are sort of the Catholic like aspects that sometimes creep into conversations which I think are not about our Catholic identity.

And on the practical implications of being a Catholic agency in collaboration with other faith-based and non-faith based partners in international development:

C. We don't wear our Catholicism on our sleeves so to speak. There are times where you certainly want to be seen to be very much as a Catholic agency and times when you'd feel that the issues here are about something else. We are coming to this issue with a set of principles and proposals and values which we will feed into it and we're collaborating with others who are not Catholic or not Faith-based organisations, it would be seen as a collaborative effort. I think in the end, if we use proper collaboration people will know who we are and where we come from and why we're saying these things. And I think for our own sense of dignity and self respect we would like to be recognised for what we are. But it's not in those circumstances our primary way of presenting ourselves.

Catholic identity is clearly an important part of the CNGO's orientation and motivation to engage in advocacy for justice. The justice mandate, with its underlying Catholic social principles and values, clearly presents a foundational base from which the CNGOs derive their distinctive view of human development. At operational level, the CNGOs consider 'proper collaboration' as an appropriate way to engage as a Catholic agency in the wider human development endeavour. The insistence in contemporary ecclesial directions for Catholic social agencies to incorporate spiritual training into their formation programmes is resisted, and viewed as impractical, and which may be interpreted as being prohibitive to internal and external organisational collaborative efforts to promote Christian perspectives in human development.

The CNGO self-understanding articulated by the research participants is largely insufficient when viewed against the background of contemporary ecclesial efforts to offer a reliable Catholic orientation in a rapidly pluralistic and changing world. Articulating a Christian vision in human development will require adequate formation and a clear understanding and interpretation of Church social and moral teaching as it pertains to the relationship between charity and justice, in order that the CNGOs may

advance Christian perspectives in international development. Education and training at organisational level will assist in addressing a current deficit in this area and which is quite apparent when conversing with CNGO participants on Catholic ethical perspectives in human development, throughout the course of this study.

Moreover, a wider exposure to Catholic social ethics discourse will enable expertise within the CNGOs to articulate and confidently express a more nuanced view of Christian ethical perspectives as they pertain to human development issues. At present, the CNGOs are involved in the promulgation and design of development education resource content at formal and informal education levels. Advancing Christian theological and ethical perspectives in development education will also require the CNGOs to engage more rigorously and openly in a dialogical approach to human development, with collaboration across often competing faith-based and non-faith based sectors as a necessary part of this process. As one research participant notes:

C. We are very aware that we are operating in a very competitive market. Other agencies are keen to bring their development perspectives into the education sector. It is a difficult process but we work with others outside of the organisation to extend the impact of development education.

Church institution and organisation partnership is a vital part of an integrated Church approach to advancing the Church's mission in the world. Current papal attention is being drawn to the relationship between Catholic agencies and the institutional Church, and may be attributed to concerns expressed by bishops worldwide, who are critical of Catholic organisations engaging in projects with various governments without consultation at local Episcopal level.⁶⁴³ The CNGOs value the importance of good relations with their respective Catholic Bishops' Conferences and regard this relationship as essential to advancing their social justice mandate at local and international levels.

At the level of the Holy See, it is clear that a shift in emphasis to social charity may indicate a tighter reigning in of Catholic agencies into ecclesial consultative processes. It is also apparent that this shift in emphasis is being proactively discussed within the CNGOs:

⁶⁴³ Ibid., 16.

C. It (*Deus Caritas est*) talks about prayer, about Christian witness, the tension between evangelisation and charitable activity. It is also slightly awkward because the use of the word charity in it is not how we understand charity and in fact, “Cor Unum” has challenged a founding document on the issue of the phrase “this is not a matter of charity but of simple justice”. If you are going back to Latin roots, you can project charity as being something other than just alms giving which is the way it is interpreted in English, which is why we have always shied away from the use of the word charity in relation to our work.

The Catholic hierarchy have a significantly different view of charitable activity in meaning and in attitude:

H. Charity in the English language has been debased into hand-outs. You know, I don’t want charity; we’re not in this for charity. It hasn’t the same significance in other languages. In the classic ones it is tolerance. In most of the Latin languages tolerance means what we meant in the past – putting up with somebody. Whereas in English the meaning of that word has changed quite radically, tolerance is not just passive it is an all embracing attitude of people.

Overcoming dichotomies between notions of charity and justice is a challenge for Catholic agencies engaged in the Church’s charitable work and will require a social justice interpretative framework that seeks a balance between these essential components of the Church’s social mission. The Catholic hierarchy are critical of the CNGOs resistance to a more inclusive charity/justice based framework in the social mission of the Church:

H. (Catholic Agencies) all emerged in the immediate post-Vatican Council period as a commitment to development which sprang from Catholic social teaching but never fully embraced Catholic social teaching. They were never quite what the Pope is saying. They made a clear distinction between evangelisation and the application of Catholic social teaching not just for political reasons, they could not work in certain countries if they appeared as missionary but they made a clear distinction between the mission activity of the Church and their application of social teaching. It was very Catholic but they made this distinction. I think the pope is moving back to a slightly different one where he says you cannot divide up the person you’re serving. If you don’t recognise the spiritual dimensions then you are bringing impoverishment on the person.

In attempts to address current ambivalence and sensitivity surrounding this relationship, Lesley Ann Knight, Secretary General of *Caritas Internationalis*, at the *Cor Unum*

XXVII Plenary Assembly, 2008, in her contribution to the discussion on *Deus caritas est*, states:

In the spirit of Subsidiarity that is one of Caritas' guiding principles, I therefore plan to invite all of our member organisations to contribute their experiences, and their theological reflections on our work, which can be shared among us and form the basis of a programme of renewed formation in the faith that guides us. Our current Caritas leadership is well equipped to develop this theology of charity rooted in our reflection and learning with and alongside the poor.⁶⁴⁴

Moreover, Lesley Ann Knight suggests a way forward for Catholic agencies to bring together the theological and practical aspects of the Church's social mission:

Engagement in charitable work is in itself an essential part of the process of education and "formation of the heart" of which the Holy Father too speaks. It is a 'virtuous circle' in which our concrete professional action and experience of service to those in need nurtures the "unselfish love" that is an essential requirement for those engaged in charitable work. This love derives from our faith: "*faith which becomes active through love*".⁶⁴⁵

Addressing the core activities of Catholic agencies, Denis Vienot, President of *Caritas Internationalis*, reaffirms the necessity of both approaches which are required to take a firm stand in social pastoral work linked to civil society. Denis Vienot states:

Caritas believes that the weak and oppressed are not objects of pity, but agents of change leading the struggle to eradicate dehumanizing poverty, unacceptable living and working conditions, and unjust social, political, economic and cultural structures". (15) *Caritas* thereby seeks the integral promotion of the individual. Animated by the spirit of sharing and of justice, its programmes bear witness to the Gospel of Charity.⁶⁴⁶

Developing a theology of charity will require CNGOs to engage more critically with the connection between the religious nature of international Catholic organisations and their political presence in the world. In parallel, consolidation of internal and external

⁶⁴⁴ Lesley Ann Knight, *Deus Caritas Est: The Church's Charitable Works and the Active Helpers*: Address at Cor Unum XXVII Plenary Assembly, 28th February, 2008, Rome.

http://www.caritas.org/about/structure/deus_caritas_est_the_churchs_charitable_work_and_the_active_helpers.html. (accessed, 11/2010).

⁶⁴⁵ Ibid.

⁶⁴⁶ Denis Viénot, *Caritas, Subject of Charity in the Church*: Paper presented at the World Conference on Charity, 23-24 January, 2006, Vatican City. <http://www.catholicireland.net/books/faith-and-justice/931-deus-caritas-est-acts-of-the-world-conference-on-charity>. (accessed, 11/2010).

working relations with different bodies of the Church and civil society, are essential to building partnerships on a global scale. At the core of the CNGO interventions in human development is the now widely recognised need for a consolidated approach to ‘the organisation of charity.’⁶⁴⁷ Organised frameworks are, therefore, required for developing practical collaboration between the Church and civil society actors and are essential to a continuing global Church presence, particularly in commitments to the difficult subjects of health and education. Indeed as Lisa Stowe Cahill, in her commentary on *Caritas in veritate*, notes, ‘no authentically incarnational theology can fail to incorporate explicit social and political dimensions that go beyond church affiliation. Nor can their omission be true to the Gospels.’⁶⁴⁸

At the level of institutional Church engagement with education justice on the global platform, the CNGOs are instrumental in progressing the role that education plays in promoting and defending human rights, in social and economic development and in environment protection, all of which are deemed central to sustainable development. At local level, the CNGOs play a pivotal role in bringing a Christian social justice perspective to development education at formal and informal levels. In view of current papal pronouncements on the organisation of charity in the Church, the CNGOs may well be required to give deeper consideration to the role of charity as foundational to the Church’s social mission in the world. This in turn may require a re-examination of approaches, policy and advocacy, which takes cognisance of this foundational Christian tenet.

6.8 Conclusion: Embodying Support for Catholic Development Education

The World Education Forum in Dakar (2000), called for wider participation by stakeholders in efforts to achieve Education for All (EFA) by 2015.⁶⁴⁹ A strong emphasis was placed on the importance of civil society participation in the development

⁶⁴⁷ Ibid.

⁶⁴⁸ Lisa Sowle Cahill, “Caritas In Veritate: Benedict’s Global Reorientation,” in *Theological Studies* 71, no. 2 (2010): 308, *Omnifile Full Text Mega, WilsonWeb*. <http://vnweb.hwwilsonweb.com>. (accessed, 09/2010).

⁶⁴⁹ UNESCO, *The Dakar Framework for Action, Education for All: Meeting our Collective Commitments*, The World Education Forum (26-28 April 2000, Dakar). <http://unesdoc.unesco.org/images/0012/001211/121147e.pdf>. (accessed, 11/2010).

process towards the achievement of that goal.⁶⁵⁰ The Forum also noted the requirement for better co-ordination between agencies to improve coherency in programme delivery, thereby, avoiding duplication, working at cross-purposes and reducing inefficiency in resource allocation and utilisation.⁶⁵¹ The ensuing Dakar Framework for Action paid particular attention to the role of NGOs and religious bodies when calling for a 're-focus on community empowerment to alleviate poverty and strengthen community participation in education.'⁶⁵² In order to facilitate this undertaking, the Framework also called for a new and expanded political and social role for NGOs and other bodies representing civil society, in order to engage governments in dialogue, decision-making and innovation in progressing EFA goals.⁶⁵³

The World Education Forum's emphasis on education justice takes cognisance of integral human development and in many respects promotes similar values to faith-based organisations committed to holistic development. In this regard, development education calls for the needs of every child, youth and adult to be able to benefit from educational opportunities designed to meet their basic human needs. Underpinning development education is the need also for tolerance towards political, religious and cultural diversity. Within this framework, a collaborative effort among these stakeholders has the potential to increase co-operation for social justice, human rights, environmental protection and in global efforts for international peace and solidarity in an increasingly interdependent world.⁶⁵⁴

Contemporary ecclesial discourse on the relationship between the role of the Church and the role of the state suggests that building a just social and civil order is not the Church's immediate responsibility but a political task proper to the laity.⁶⁵⁵ (*DCE* 28-29) Yet there is acknowledgement that 'Church agencies will work with other religious organisations and with civil agencies to achieve solutions to the social and

⁶⁵⁰ Ibid., Section III Goals: Para. IV. Strategies 11[75] 'Systematically monitor progress towards EFA goals and strategies at the national, regional and international levels.'

⁶⁵¹ Ibid.

⁶⁵² Ibid., Regional Frameworks for Action: Sub-Saharan Africa: No. 6.3, 'Civil society, including NGOs, the private sector and religious bodies, shall; re-focus on community empowerment to alleviate poverty and strengthen community participation in education.'

⁶⁵³ Ibid., Section III Goals: Para. IV. Strategies, Para. 3 [53], 'Ensure the engagement and participation of civil society in the formulation, implementation and monitoring of strategies for educational development.'

⁶⁵⁴ Ibid., Education For All: The Purpose, Article 1, Meeting Basic Learning Needs – No. 2.

⁶⁵⁵ Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), nos. 28-9.

political problems of the day.’ (DCE 30b)⁶⁵⁶ Global co-operation, therefore, is signalled as being an essential component in building more meaningful strategies to ameliorate human suffering. Within this process, the Church has a particular role to play by ensuring that the systems of justice are ‘tempered with charity’⁶⁵⁷ and which its social teaching has put firmly at the core of the CNGOs’ Catholic mission and identity.

On a practical level, Church agencies participate regularly in social and political collaboration and this is never more evident than in CNGOs’ efforts to place development education at the core of mobilising individuals and communities for global justice.⁶⁵⁸ This is equally true of Holy See development education interventions in international fora.⁶⁵⁹ On these occasions, the Vatican clearly acknowledges that ‘education is truly the essence of development.’ On the theme of education for sustainable development, human rights and the environment, the Holy See states:

Only an educated person can be fully aware of the value and the dignity of the human being. Then the educated person can establish more easily between them social relations are based not on strength and abuse, but on respect and friendship. In such an environment is easier to reduce corruption and develop virtuous institutions that will contribute to the common good.⁶⁶⁰

Both interventions by the Holy See and the CNGOs in international development play an important role in sustaining converged efforts at the level of social and political collaboration on this global concern.

At a deeper level, priority objectives within Christian perspectives on education give rise to concerns which directly affect the context and content of the Church’s education policy, which is largely concerned with ‘helping individuals and new generations to social participation, to solidarity, to overcoming exclusion and to

⁶⁵⁶ Lisa Sowle Cahill, “Caritas In Veritate: Benedict’s Global Reorientation,” in *Theological Studies* 71, no. 2 (2010): 308, *Omnifile Full Text Mega, WilsonWeb*. <http://vnweb.hwwilsonweb.com>. (accessed, 09/2010).

⁶⁵⁷ Stephen Crittenden, *The Religion Report: Benedict Genius Est*, Interview with Jack de Groot of Caritas, (01 February, 2006), ABC (Australian Broadcasting Corporation). <http://www.abc.net.au/rn/talks/8.30/re/rpt/stories/s1558971.html>. (accessed, 11/2010).

⁶⁵⁸ Trócaire, *Mobilising for Justice, Trócaire’s Strategic Framework 2006 – 2016* (Maynooth: Trócaire, 2006), 33.

⁶⁵⁹ Holy See: fn. 627.

⁶⁶⁰ James Marvin Reinert, *Intervention of the Holy See, official website of the Pontifical Council for Justice and Peace, Commission for Human and Social Sciences, at the 35th Session of the General Conference of UNESCO on the theme of Education for Sustainable Development, Human Rights and the Environment*, (2009). <http://www.vatican.va>. (accessed, 10/2010).

critically understand reality.’⁶⁶¹ Overcoming exclusion also requires attentiveness to cultural and traditional attitudes and modes of acting within the Church. The Church, in this instance, has maintained a deafening silence on the situation of women in the context of development, despite their pivotal role as well as their vulnerability in the global complex of development.

A critical understanding of reality also requires a closer examination of holistic development in the relationship between religion and social action for justice, and how it is conceived and mediated. This is particularly true of the CNGOs’ relationship with the hierarchy of the Church in progressing development education policy and programmes through a *gospel of charity* lens.

Development education programme resource content clearly indicates that the CNGOs are attempting to address gender practices on the ground in developing contexts. The CNGOs proactively use international instruments to guide and establish best practice in the design of development education programmes to address a range of development concerns. However, they have neglected to engage with the often negative influence of religion on women’s experience and its implications for social justice, which is insufficiently addressed in their development education programmes.

Moreover, the coining of a new contemporary vocabulary of poverty, includes, what may be termed, the ‘new poor and the new forms of poverty’ (CIV 22)⁶⁶² which clearly defines new horizons, challenges and tasks for the notion of integral development and in turn, challenges Church social teaching to take cognisance of the direct impact of structural causes of poverty. It is now widely recognised that persons living with HIV/AIDS, persons suffering the impact of ecological degradation, women and children suffering violence as a direct result of conflict and war and persons displaced, isolated and marginalised, now require a focused theological and ethical debate that involves a multidisciplinary approach to critically understand this reality. This new reality also presents particular challenges to Catholic agencies that are confronted by new forms of poverty and are often struggling to find imaginative ways to address these issues, within the confines of ecclesial directives that largely influence appropriate courses of action.

⁶⁶¹ Silvano M. Tomasi, *Intervention by the Delegation of the Holy See at the 48th International Conference of UNESCO on Education*, (2008), Geneva.

http://www.holyseemissiongeneva.org/index.php?option=com_content&view=article&id=726:48th-international-conference-of-unesco-on-education-&catid=62:varioussubjects&Itemid=87. (accessed, 10/2010).

⁶⁶² Pope Benedict XVI, *Caritas in veritate* (Charity in Truth) (Dublin: Veritas, 2009), no. 22.

The institutional Church acknowledges that education, at its best, provides each person with the tools to contribute a creative participation in community. Moreover, the institutional Church promotes an inclusive education which embraces all persons in their existential context.⁶⁶³ The CNGOs, therefore, as carriers of the Church's education mission must take into account the existential reality of all persons as the primary focus for its interventions. At organisational level, this will require a deeper analysis of Catholic social teaching and its application to a wide range of development concerns as a credible source of social transformation into the future.

⁶⁶³ Silvano M. Tomasi, *Intervention by the Delegation of the Holy See at the 48th International Conference of UNESCO on Education*, (2008), Geneva. <http://www.vatican.va>. (accessed, 10/2010).

CHAPTER 7: 'OUT OF LOVE IN SEARCH OF JUSTICE'⁶⁶⁴

The CNGOs' Contribution to a Developing Catholic Social Ethics

7.1 Introduction

Over time, CNGOs have become more professional in terms of their expertise in education, health and social services. Moreover, these organisations have come under the regulation of state agencies and have experienced increasing growth with the assistance of government funding. Engagement with the wider political and economic contexts, (where privatisation of state roles demands accountability), moves to increase contractual arrangements with private-sector companies, with the push for demonstrable effectiveness and value for money now characterising normalised operational practices in the development NGO sector.⁶⁶⁵ As the charities sector continues to expand, CNGOs are facing increasing competition for contracts and grants from institutional donors which may lead to an increased dependence on these sources with the additional burden of vulnerability to donor led demands

Vatican II envisaged a greater role for the laity in the social mission of the Church. However, it was largely unprepared for the new reality in which Catholic agencies would be expected to perform their public functions in a more pluralistic society. Today, this new reality confronts CNGOs on many fronts, within and without the Church. This has led to renewed attention to the question of Catholic identity, internally in the CNGOs and by the institutional Church, with recent Catholic social doctrine addressing this concern in depth.

Catholic NGOs are effective in raising awareness on development issues and, to a large extent, there is clarity on development programme goals, financial accountability and the cost-effectiveness of services. Less clear, is the role of a Catholic ethos in programme delivery, attention to its development as a central component in programme

⁶⁶⁴ Enda McDonagh, "The Reign of God: Signposts for Catholic Moral Theology," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan, et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 319.

⁶⁶⁵ Tina Wallace, 'New Development Agendas: Changes in UK NGO Policies & Procedures' in *Review of African Political Economy*, 24, no. 71 (1997): 36. <http://www.jstor.org/stable/4006394>. (accessed, 05/2011).

structures and the importance of communicating a theological perspective in programme design and content.

Contemporary literature on the issue of Catholic identity quite logically raises questions about the viability of being a distinctly Catholic organisation. These discussions normally focus on what Catholic identity means in these organisations. Among the central questions are, what steps should be taken to ensure their Catholic identity, and whether identifiably Catholic organisations can exist given the parameters and existing priorities within which CNGOs work.⁶⁶⁶ Answers to these questions are minimal and are largely furnished by Catholic theologians but rarely from the organisations most affected by an increasing loss of self-identity.

This chapter proceeds by outlining the theological and practical considerations attached to a concept of Church which respects diversity within Catholic unity and searches for alternative ways of responding to current needs of CNGOs, within the frame of a religious system.⁶⁶⁷ As the core of Catholic identity is theological, the failure to nurture this aspect of Catholic identity within the CNGOs has produced spaces of conflict that traverse and penetrate the Church. This chapter closely examines the CNGO ecclesial and sociological functions in the Church's social mission. The CNGO founding documents provide an insight into the CNGOs' relationship with ecclesiastical authority and are used throughout this chapter to assess the CNGOs' capability to contribute to the development of Catholic social ethics in the Church and further afield.

7.2 CNGO: Theological Nature in the Church's Social Mission

The theological nature of the CNGO is a constitutive part of the "service of charity" at the heart of the Church's mission in the world.⁶⁶⁸ As outlined in chapter 2, CIDSE, Trócaire and CAFOD founding documents shed some light on their theological identity and status in the Church, and go some way to explaining the theological nature of their intimate connection to the Church's social mission. Of the three CNGOs

⁶⁶⁶ Charles E. Curran, "The Catholic Identity of Catholic Institutions," in *Theological Studies* 58 (1997): 91. *Omnifile Full Text Mega, WilsonWeb*. <http://vnweb.hwwilsonweb.com>. (accessed, 05/2011).

⁶⁶⁷ René De La Torre, "The Catholic Diocese: A Transversalized Institution," in *Journal of Contemporary Religion* 17, no. 3 (2002): 301-2. <http://dx.doi.org/10.1080/1353790022000008235>. (accessed, 05/2011).

⁶⁶⁸ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 1, 3; Pope Benedict XVI, *Deus caritas est* (Charity in Truth) (Dublin: Veritas, 2006), no. 20.

examined, CIDSE is the most closely identified with the institutional Church and its mission.

CIDSE regards commitment to development efforts within the theological perspective set out in its founding document as a precondition of partnership in the alliance.⁶⁶⁹ It could, therefore, be true to say that Trócaire and CAFOD (as full members of the CIDSE alliance) would embrace the prescriptions set out in this document.

Inspired by the evangelical doctrine of service, (ii) CIDSE and its member organisations exemplify the tradition of the Church for charity and justice and are faithful to its Magisterium as expressed in the documents concerning the Catholic Social Doctrine and the Gospel. (iii) In this way CIDSE takes part in the three-fold responsibility of the Church, with a specific dedication to the ministry of charity (iv).⁶⁷⁰

CIDSE's self-understanding is carefully scripted to reflect a distinctive Catholic reality,⁶⁷¹ incorporating scripture, tradition and the sacramental nature of the Church to support its theological identity and status in the Church. The scriptural reference, (ii) Jn 13, 14-16, *If I, the Lord and Master, have washed you feet, you must wash each other's feet...In all truth I tell you, no servant is greater than his master, no messenger is greater than the one who sent him*,⁶⁷² sets the foundation for the CNGOs' commission and orientation.⁶⁷³ It also situates the CNGOs' charitable activities within a servant ecclesiology which reflects the aspirations of The Pastoral Constitution on the Church in the Modern World and the hope for a new relationship between the Church and the world.⁶⁷⁴

The ecclesial framework which underpins the CIDSE founding document is closely intertwined with its relationship to Church authority. On a practical level, the

⁶⁶⁹ Ibid., 2.

⁶⁷⁰ Ibid., 1: These prescriptions are located firmly in an ecclesial framework by the following insertion which occurs immediately after this statement. 'The annex, which is a preamble, is an integral part of the Statutes of CIDSE and succinctly elucidates the position of CIDSE in the mission of the universal Church. Furthermore, the Statutes themselves are in compliance with the Code of Canon Law and the documents regarding faith-based associations in the Church issued by the Holy Father and the Apostolic See.'

⁶⁷¹ Richard P. McBrien, *Catholicism* (New York: Harper Collins Publishers, 1994), 724-8.

⁶⁷² CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 3.

⁶⁷³ Michael J. Kelly, The Church as Servant, Teacher and Prophet in Today's HIV/AIDS Crisis, in, *JCTR* (*Jesuit Centre for Theological Reflection*), no. 44 (2000): 1. <http://sedosmission.org/old/eng/MJKelly.html>. (accessed, 05/2011).

⁶⁷⁴ Avery Dulles, *Models of Church: A Critical Assessment of the Church in All its Aspects* (Dublin: Gill and Macmillan Ltd., 1978), 85.

CNGO claim to exemplify the tradition of the Church for charity and justice in terms of faithfulness to the magisterium is unclear. CIDSE's reference to Catholic social teaching and Scripture to support this understanding is quite narrow in its interpretation:

(iii), *Catholic Social Teaching (since 2004 called Catholic Social Doctrine) was defined by Pope John XXIII being "integral part of Christian Life" (in the Encyclical Letter Mater et Magistra) and by Pope John Paul II as "part of theology, in particular of moral theology" (Encyclical Letter Sollicitudo Rei Socialis).*⁶⁷⁵

Incorporating both scripture and tradition, Catholic social teaching also attends to the Church's responsibility for social justice. Integral to its development are the principles and processes within the Catholic moral tradition that aid the development of Catholic social ethics in addressing major issues facing the Church and society.⁶⁷⁶

Frank P. McHugh, in his work *Catholic Social Thought: Renovating the Tradition: A Keyguide to Resources*, notes the contribution of 'middle-level'⁶⁷⁷ thinking in bridging that gap between a visionary apprehension of the *telos* of human life formulated in terms of the common good and human dignity, including individual and social virtues needed for achieving this, and an eschatological dimension, extending the *telos* of human life to include an eternal destiny inspired by religious hope.⁶⁷⁸

⁶⁷⁵ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 3.

⁶⁷⁶ Linda Hogan, "Introduction, Cross-cultural Conversations: Applied Ethics in a World Church," in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 1.

⁶⁷⁷ Frank P. McHugh, *Catholic Social Thought: Renovating the Tradition: A Keyguide to Resources*, (2008), 14-6. <http://www.kuleuven.be/ccst/upload/publications/catholicsocialthought.pdf>. (accessed, 05/2011). **Middle-level thinking** is a field associated with Catholic Non-Official Social Teaching (CNOT). Involving, individual thinkers who have played a key role in developing Catholic Social Teaching. In explaining this concept, McHugh cites such contributors as: Bishop Von Kettler preaching on the advancement of workers' rights in the 1890's, beyond the then traditional Church-based paternalism; Luigi Sturzo, priest, sociologist and politician, pioneering various forms of civic and trade union activism in Sicily in the 1890s, taking the lead politically in the cause of democracy and social reform at national level in Italy, protesting while in exile against totalitarianism and Fascism, with various writings on social relationships and community-building. The contribution of the philosopher Jacques Maritain over a period of five decades, generated a multi-faceted framework for Catholic thinking on social ethics, political theory and political and social action, informed by philosophical and theological reflection, taking a prophetic stance on Fascism, Communism, anti-Semitism and human rights. Other contributors worldwide include: Courtney-Murray, America, De Chardin, Belgium, Chesterson and O'Hea, Britain, Pesch, Muller and Schiller in Germany, with Dehon, and Lebreton in France. Despite initial controversy and opposition, many of these thinkers came to exert influence on Catholic opinion, including magisterial teaching, and on individual Popes and social encyclicals. Post-Vatican II, the emergence of radical figures in Catholic social thought within Latin America would guarantee the persistence of a middle-level contribution and its continued vitality as a necessary complement to official Catholic social teaching.

⁶⁷⁸ *Ibid.*, 15.

McHugh situates this process of social thought in the large complex areas of analysis, reflection and imagination which lie between values/ideas on the one hand, and an historic situation, concrete action or decision on the other.⁶⁷⁹ The evolution of Catholic social teaching, therefore, depends upon an integrating notion of *praxis* as a dialectical relationship and is not entirely synonymous with a theological identity.⁶⁸⁰

In reality, the CNGO will draw on empirical sources, including ideas of social improvement that incorporate broad policy thinking at macro, national and international levels.⁶⁸¹ These relatively pluralistic and often divergent voices will reveal the tensions and, on occasion, substantial differences of opinion which have arisen with respect to the role and extent of magisterial oversight in CNGO charitable activity⁶⁸² and the relationship of the Episcopal and lay voice on social matters.

Feminist related issues are a continuing source of tension as the CNGOs grapple with competing notions of Catholic social teaching, one being relatively perennialist, universal and homogenous and another stressing discontinuity or change, reflecting developments in human rights since Vatican II.⁶⁸³ In depth reflection is required within these Catholic organisations to assess the role of Catholic social and moral teaching in their work and the impact of explicitly Christian concepts, meanings and symbols in developing a social ethic that reflects the Church's aspiration for a just social life in a pluralistic society.⁶⁸⁴

Faithfulness to the magisterium (*AA* 19, 20b, 20c, 20d, 21)⁶⁸⁵ and to the Gospel is necessary to sustain Catholic identity within an ecclesial setting. At a deeper theological level and in practical terms, there are difficulties with this ordered understanding which carries overtones of hierarchy and exclusion.⁶⁸⁶ This can lead to what Enda McDonagh

⁶⁷⁹ Ibid.

⁶⁸⁰ Richard P. McBrien, *Catholicism* (New York: Harper Collins Publishers, 1994), 884.

⁶⁸¹ Frank P. McHugh, *Catholic Social Thought: Renovating the Tradition: A Keyguide to Resources*, (2008), 16. <http://www.kuleuven.be/ccst/upload/publications/catholicsocialthought.pdf>. (accessed, 05/2011).

⁶⁸² Pope Benedict XVI, *Address of His Holiness Benedict XVI to Participants in the General Assembly of Caritas Internationalis*, 27 May 2011. <http://www.vatican.va>. (accessed, 05/2010).

⁶⁸³ Lisa Sowle Cahill, "Commentary on *Familiaris consortio* (Apostolic Exhortation on the Family)," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 373-4, 376-8.

⁶⁸⁴ Charles Curran, *Directions in Catholic Social Ethics* (Notre Dame: University of Notre Dame Press, 1985), 67.

⁶⁸⁵ Pope Paul VI, *Apostolicam actuositatem* (Decree on the Apostolate of the Laity) (Vatican: Vatican Library, 1965). <http://www.vatican.va>. (accessed, 05/2011).

⁶⁸⁶ Enda McDonagh, "A Theology of Governance," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 118.

terms, ‘a tendency for the pilgrim people to seek refuge from reality in an apparently fixed order as a result of laziness and insecurity.’⁶⁸⁷ Donal Dorr in examining the relationship between religious experience and social justice also notes a failure throughout Church membership to move from a fortress mind-set which engenders a spirituality that is ‘ghetto-like, individualistic and escapist’ and modelled on obedience.⁶⁸⁸

Faithful *praxis* is a call to discipleship and requires both instruction (Church teaching) and proclamation (response to a divine call) to exemplify the *Kingdom of God* at the core of Christian *praxis*. It is therefore, by its theological nature relational, open to participation and partnership, and seeking dialogue and exchange of ideas on integral human development in the light of the full Christian message.

This is especially true of an ecclesiology of service which recognises the legitimate autonomy of human culture and especially of the sciences (GS 59),⁶⁸⁹ thus, requiring the Church to engage more openly and constructively with the modern world.⁶⁹⁰ It, therefore, follows that an inductive methodological approach to key ethical questions requires the co-operation and input of CNGOs in the careful analysis of human development concerns, before Catholic theology may adequately address “the signs of the times”. This is a long overdue process in which the magisterium and the wider theological community would benefit from the CNGO contribution in developing a plurality of approaches, including a theological dimension, to human development needs.

The specific dedication to the ministry of charity (*diakonia*) is appropriately used in describing the nature of the CNGO. The term applies to all forms of ministry, including proclaiming the word of God (*kerygma*) and of celebrating the sacraments (*Liturgia*). As Avery Dulles notes, ‘the diakonia that goes on in the Church is generally if not always seen as the behaviour of Christians toward one another.’⁶⁹¹ CIDSE’s foundational document draws upon Pope Benedict XVI’s *Deus caritas est* to reiterate the distinctive nature of the Church’s charitable services:

⁶⁸⁷ Ibid., 119.

⁶⁸⁸ Donal Dorr, *Spirituality and Justice* (Dublin: Gill and Macmillan Ltd., 1989), 199.

⁶⁸⁹ Austin Flannery, (ed.) “Gaudium et spes,” in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 59.

⁶⁹⁰ Avery Dulles, *Models of Church: A Critical Assessment of the Church in all its Aspects* (Dublin: Gill and Macmillan Ltd., 1978), 85.

⁶⁹¹ Ibid., 93.

These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, and indispensable expression of her very being (*DCE* 25a).⁶⁹²

In the overall analysis of the theological nature of the CNGO, the ecclesiological responsibilities associated with CNGO legitimacy may be discerned in certain qualities and duties required of the CNGO(s): *to act* in Christian service to the world, *to exemplify* the tradition of the Church for charity and justice; *to be faithful* to the magisterium as expressed in the documents concerning Catholic social doctrine; and *to participate* in the threefold responsibility of proclaiming the word of God (*kerygma*), of celebrating the sacraments (*Liturgia*) and of exercising the ministry of charity (*diakonia*).⁶⁹³

Clearly, CIDSE self-understanding is written in the language, experience and perspective of the institutional Church and is inclined to invoke a stronger tendency toward central ecclesiastical authority. A noteworthy omission is the theological nature of the CNGO within a more inclusive ecclesiology, namely, the Church as people of God. Without a dynamic laity conscious of its personal ministry to the world, the Church could not function effectively in mission.⁶⁹⁴ A question remains, as to why CIDSE, a predominantly lay organisation, has failed to address the role of the laity as an integral part of the organisation's theological nature and identity.

It is not satisfactory to assume that the CNGO's theological nature is entirely spiritual or that it is motivated largely by faithfulness to the magisterium and within the confines of Catholic social doctrine. Experience suggests that the CNGOs have attempted to enter into respectful dialogue with the received Christian tradition drawing on insights of the larger human community.⁶⁹⁵ Such co-operation has benefited greatly from the diversity of traditions and, to a degree, the CNGOs have adopted an approach

⁶⁹² Pope Benedict XVI, *Deus caritas est* (God is Love) (Dublin: Veritas, 2006), 35.

⁶⁹³ Ibid.; CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 1.

⁶⁹⁴ National Centre for the Laity, *A Chicago Declaration of Christian Concern* (Chicago: 1977). <http://www.catholiclabor.org/NCL%20Initiative/A%20Chicago%20Declaration.pdf>. (accessed, 06/2011); Quote in, James D. Anderson, Ezra Earl Jones, *Ministry of the Laity* (New York: Harper & Row, Publishers, 1986), xviii.

⁶⁹⁵ Richard R. Gaillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 84.

to human development strongly advocated by Pope Paul VI's *Ecclesiam suam*, in his treatise on the 'modes of dialogue.'⁶⁹⁶ Pope Paul VI states:

Consider now the form which the dialogue of salvation takes, and the manner of exposition (*ES* 84).

It has many forms. If necessary it takes account of actual experience. It chooses appropriate means. It is unencumbered by prejudice. It does not hold fast to forms of expression which have lost their meaning and can no longer stir men's minds (*ES* 85).⁶⁹⁷

This dialogue has taken place within an approach to human development that is largely confined to CNGO partnership and participation within civil society, without a corresponding participatory approach within the Church. Indeed the CNGOs' vision for human development invokes two different languages of development, with a third conspicuously absent. The first and most regularly used language is that of organisational strategic planning.⁶⁹⁸ It provides a framework that enables the CNGOs to deliver on the mandates and visions they hold to and on the basis of which they raise funds and public awareness. This language has highlighted the need for a quality of economic growth which alleviates poverty and provides the basis for achieving other objectives in relation to health, education and gender equality, environmental improvement and human rights. It also attends to political and institutional development in service to human society.⁶⁹⁹

The other language attends to a vision of human development expressed in different forms and has a range of meanings, including dignity, peace, mutual respect and tolerance, spiritual freedom and health of the human person and planet. This had led to renewed attention to the participation of the poor, including women.⁷⁰⁰ Tina Wallace, reporting on research carried out on the operational management of UK NGOs

⁶⁹⁶ Pope Paul VI, *Ecclesiam suam* (Rome: 1964), nos. 84, 85. <http://www.vatican.va>. (accessed, 06/2011)

⁶⁹⁷ Ibid.

⁶⁹⁸ Tina Wallace, "New Development Agendas: Changes in UK NGO Policies & Procedures," in *Review of African Political Economy* 4, no. 72 (NGOs and the Development Industry) (1997): 40.

[http://www.jstor.org/stable 4006394](http://www.jstor.org/stable/4006394). (accessed, 03/2009).

⁶⁹⁹ Ibid., 38.

⁷⁰⁰ Ibid.; Alan Hudson, "Advocacy by UK-Based Development NGOs," in *Nonprofit and Voluntary Sector Quarterly* 31 (2002): 405. <http://nvs.sagepub.com/content/31/3/402>. (accessed, 04/2010).

(1997),⁷⁰¹ notes that a more people-oriented approach recognises the conflicts between different interest groups at all levels, including within communities and works to challenge or to reconcile differences rather than overlooking them. Moreover, it signifies the overwhelming need to develop a more inclusive approach to development, highlighting the voices and needs of women as well as men and to address gender imbalances. This approach has led to the rise of participatory methods and gives attention to the decentralisation of decision making. It provides a bottom-up approach to strategic planning and other related strategies aimed at involving and empowering people previously seen as merely beneficiaries of institutional and organisational expertise.⁷⁰²

The CNGOs have made great efforts to adopt a more people-oriented approach to authentic human development. This has facilitated real participation and empowerment, including devolution of authority and resources to local participants in project planning at the grassroots of development. Within this paradigm, Tina Wallace states, ‘accountability to ordinary people is central, accepting the need for a long term perspective in working towards an uncertain future.’⁷⁰³

Understanding *mission* within a religious context refers not so much to a particular kind of work as to a sense of being called to undertake some important enterprise. Thus, the CNGOs need to cultivate a theological perspective in the language of development which responds to modern challenges and articulates the demands of social justice from the perspective of the marginalised. As the CNGOs struggle to integrate a religious dimension into their work, this may lead to a primary tension between local initiatives and an established universal Church structure.

In the Catholic framework the CNGO exists with certain autonomy but it functions also in communion with the Catholic community as it is experienced across many contexts and cultures. The CNGOs will, therefore, find themselves in the intersection between diversity and unity. Moreover, their aspirations and projects must

⁷⁰¹ Tina Wallace, “New Development Agendas: Changes in UK NGO Policies & Procedures,” in *Review of African Political Economy* 4, no. 72 (NGOs and the Development Industry) (1997): 35-55.

[www.jstor.org/stable 4006394](http://www.jstor.org/stable/4006394). (accessed, 03/2009).

⁷⁰² *Ibid.*, 40.

⁷⁰³ *Ibid.*, 38.

be placed in conversation within a wider Catholic framework and on occasion that universal setting will call local initiative to accountability.⁷⁰⁴

7.3 CNGO: Ecclesial and Sociological Functions in the Church's Social Mission

At present, the CNGO has a twofold function within the Church's charitable mission. At the institutional level its function is to initiate activities which are proper to the Church's mission and to be a light and energy of the Gospel in service to the human community. At the community level its function is to co-ordinate projects and activities that encourage the participation of lay persons and to make them more aware of, and responsible for, their transforming mission in the world. It is precisely in the overlap between these inter-connected functions that tensions have arisen in CNGO self-understanding.

The Catholic tradition and magisterial teaching emphasise the relationship between religious beliefs and beliefs about the nature of the social order. This teaching calls for the church to concern itself with social issues, though the degree and expression of that concern is largely dominated by a Catholic hierarchical view.⁷⁰⁵ The CNGOs' ability, therefore, to address ethical concerns in health, education, gender equality and the environment will largely depend on the collaborative nature of their relationships with the national Bishops' Conferences and ultimately with the Holy See.

The CNGO founding documents articulate this relationship in various ways. CIDSE expresses this relationship in terms of co-operation with the Holy See as set out in its statutes (article 10)⁷⁰⁶ and states in terms of member organisations, 'CIDSE

⁷⁰⁴ David Ranson, *Institutions shaped by Catholic Identity in a Pluralist and Secular Context* (Presentation at, Catholic Social Service Australia (NSW/ACT Branch) Conference, Canberra, November, 2007), 6-7. http://www.centacare-canberra.org/uploads/files/CSS-NSW-ACT-State_Conference-David_Ranson-Paper-20071119.pdf. (accessed, 06/2011).

⁷⁰⁵ Bernard F. Evans, "Campaign for Human Development: Church Involvement in Social Change," in *Review of Religious Research* 20, no. 3 (1979): 264-5. <http://www.jstor.org/stable/3510028>. (accessed, 03/2009).

⁷⁰⁶ CIDSE, *Statutes: Chapter III – General Management Body: The Board of Directors: Article 10 – Relations with the Holy See* (Brussels: January 2009) 4. 'Article 10 – Relations with the Holy See' The Pontifical Council Cor Unum will be the principal Dicastry of reference by functional competence and one of its members will be entitled to participate in the annual meeting of the CIDSE Board of Directors. With regard to its presence and its activities at the international level and with the international organisations, CIDSE shall maintain regular contacts and relations of collaboration with the Secretariat of State, the Section for Relations with States and with the Pontifical Representative to the International Organisations. On specific issues, CIDSE will maintain contacts with other Dicastries of the Curia in

member organisations are working in close relation with their respective Bishops' Conferences and the Holy See.'⁷⁰⁷ Trócaire in striving to meet its mandate has established 'good working relations with....the Holy See...for the purpose of collaboration in the delivery of development and emergency assistance.' As an intrinsic part of the Church in Ireland, Trócaire 'remains fully accountable to the Episcopal Conference.' (Section 1.0 – Definitions)⁷⁰⁸ CAFOD's founding document does not express its relationship with the Holy See in concrete terms, however, the Catholic Bishops' Conference of England and Wales, as the original and foundational Trustees, have considerable powers in governance and the administrative functions of the organisation.⁷⁰⁹

The CNGO has a relationship to the hierarchical Church that is essential to its organisational identity. It participates directly in the life of the local Church in which it is situated and, because it is international in the scope of its activities, each CNGO participates in and contributes to the life and the mission of the universal Church. Consequently, it assumes a bond with the Holy See by reason of its collaboration with respective Episcopal Conferences in unity with the whole Church and it is fully accountable to Church hierarchy on whose behalf it acts. Moreover, in a recent address to *Caritas Internationalis*, (May 2011), Pope Benedict XVI reiterated that 'despite the variety of canonical forms taken by national agencies, all of them offer an outstanding aid to Bishops in their pastoral exercise of charity,'⁷¹⁰ and this 'entails a particular ecclesial responsibility: that of letting oneself be guided by the Church's Pastors.'⁷¹¹

- CNGO Ecclesial Function

This papal address, while directed to *Caritas Internationalis*, also has a bearing on the individual *Caritas* member in the Confederation and establishes the ecclesial scene

Rome according to the field of competence that are attributed to them by the Apostolic Constitution *Pastor bonus*.'

⁷⁰⁷ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 4-5.

⁷⁰⁸ Trócaire, *Deed of Trust* (Dublin: October, 2010), 6-7.

⁷⁰⁹ CAFOD, *Conformed Copy of Trust Deed* (London: October, 2009), 2-4.

⁷¹⁰ Pope Benedict XVI, *Address of His Holiness Benedict XVI to Participants in the General Assembly of Caritas Internationalis*, 27 May 2011. <http://www.vatican.va>. (accessed, 05/2010).

⁷¹¹ Ibid.

in which the CNGO may carry out its mission in the Church. According to this perspective, the CNGO's primary function is, therefore, to aid Bishops in their pastoral exercise of charity and, in performing that function, to be guided by the Church's pastors. Bearing this in mind, the CNGO may participate, co-operate and also advise on human development concerns, in a manner befitting its status as a partner in Church mission, but it does not have powers of decision making in the Church.⁷¹²

In researching this theme, a considerable volume of theological literature and commentary exists which addresses the function and place of the laity in the Church⁷¹³ with a lack of corresponding literature addressing the participation of the laity in Church leadership. The lack of official Church teaching on this topic also renders this task difficult. While the Vatican II Decree on the Apostolate of the Laity addresses the participation of the laity in the life of the Church, much of its elaborations speak of the laity in terms of ministerial differentiation and on their role in worldly affairs.⁷¹⁴

The aims and objectives, principles and values of the CNGOs are a response to the Gospel and to Catholic social teaching fulfilled in concrete action. A Church that is serious about its responsibilities towards the life of the community must also be willing to go beyond its hierarchical boundaries and serve those who work for global justice (DE 20).⁷¹⁵

⁷¹² Hans Küng, "Participation of the Laity in Church Leadership and in Church Elections," in *Bishops and People*, (eds.) Leonard Swidler and Arlene Swidler, (Philadelphia, Pennsylvania: The Westminster Press, 1969), 87-88.

⁷¹³ William V. D'Antonio, "Autonomy and Democracy in an Autocratic Organization: The Case of the Roman Catholic Church," in *Sociology of Religion* 55, no. 4 (1994) (Religion and Democracy in Churches and States): 379-396. <http://www.jstor.org/stable/3711978>. (accessed, 03/2009): This research examines data from various Catholic sources plus qualitative data indicating the existence of a pluralism that positions the magisterium and most of the American bishops on one side and a growing majority of laity on the other. This pluralism raises questions about the possibilities for organisational change within the American Church; Charles H. Wilson, "Ex corde ecclesiae: The New Apostolic Constitution for Catholic Universities," in *Catholic Law* 34, no. 17 (1991): 17-32. <http://heinonline.org>. (accessed, 06/2012) : Revised changes to original draft of *Ex corde ecclesiae* approved by the Congregation for Catholic Education, December, 1989, exploring potential civil law questions that the American bishops and universities could face in the implementation of the Apostolic Constitution. Annexed by a series of questions relating to functions, ecclesial and lay, on the practical application of the Apostolic Constitution within a largely lay setting; Marcello De C. Azevedo, "Basic Ecclesial Communities: A meeting point of Ecclesiologies," in *Theological Studies* 46 (1985): 601-20, OmniFile Full Text Mega. Web. <http://vnweb.hwwilsonweb.com>. (accessed, 07/2011) A growing decentralization of church life in a Latin American context reveals the importance of links between parish, diocese and a very active and well-organised Bishops' Conference at national level. This article provides detailed information on the role of Basic Ecclesial Communities (BECs) as a point of reference for developing a concrete comparative approach to the importance of BECs in differing ecclesial situations.

⁷¹⁴ Pope Paul VI, *Apostolicam actuositatem* (Decree On the Apostolate of the Laity) (Rome: 1965), nos. 7, 9, 24, 25. <http://www.vatican.va>. (accessed, 06/2011).

⁷¹⁵ Second Vatican Council, *De ecclesia*, Constitution of the Church (Washington: United States Catholic Conference, 1964), no. 20.

The evolution of the CNGO expresses the search for alternative ways of responding to the current needs of individuals and social groups, through the resources of a religious system,⁷¹⁶ and even in contemporary times may find themselves living their religiosity on the edges of authoritative structures and institutional norms. Given this landscape, it is necessary to search for alternative sources of Church renewal that affirm the diversity of lay participation and its transforming mission in the world. Their transforming capacity is not to be found in ruptures with the Church but rather in their ability to engage the tools within the Catholic tradition and its most vibrant ally, Catholic social teaching.

The present relationship between the CNGO and the hierarchical Church seems far removed from the promises and hopes for a reconciled view of the Church as people of God, envisaged in the aftermath of the Second Vatican Council. A considerable part of that vision centred upon a revitalisation of Church social teaching and the appropriate Christian response to significant social questions.⁷¹⁷

Vatican II suggests that the ecclesial formation of Catholic social teaching occurs, as Richard R Galliardetz states, ‘not through a kind of supernaturally infused knowledge first given to the hierarchy then applied to worldly concerns, but through the dynamic interactions of the whole Church.’⁷¹⁸ The role of the laity in the ecclesiological framework of Catholic social teaching⁷¹⁹ is expressed without ambiguity in Paul VI’s Apostolic Letter, *Octogesima adveniens*:

In the face of such widely varying situations it is difficult for us to utter a unified message and to put forward a solution which has universal validity. Such is not our ambition, nor is it our mission. It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel’s unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church....It is up to these Christian communities, with the help of the Holy Spirit, in communion with the bishops who hold responsibility and in dialogue with other Christian brethren and all men of good will, to discern the options and commitments

⁷¹⁶ René De La Torre, “The Catholic Diocese: A Transversalized Institution,” in *Journal of Contemporary Religion* 17, no. 3 (2002): 303-4. <http://dx.doi.org/10.1080/1353790022000008235>. (accessed, 05/2011).

⁷¹⁷ Richard R. Gillardetz, “The Ecclesiological Foundations of Modern Catholic Social Teaching,” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 84.

⁷¹⁸ Ibid.

⁷¹⁹ Ibid.

which are called for in order to bring about the social, political, and economic changes seen in many cases to be urgently needed (OA 4).⁷²⁰

The concept of a more dynamic involvement of the laity in the Church and greater autonomy for more regional church responses to diverse social situations⁷²¹ emphasises also, the importance of subsidiarity in this ecclesiological framework.⁷²² The CNGOs consistently reiterate this principle both in conversation with research participants and as a constitutive part of their identity. CIDSE states:

CIDSE's peculiar status was fundamentally legitimised by the fact that each member organisation, recognised by its respective national Bishop's Conference, maintains its entire autonomy of action in its own activities.⁷²³

The CNGOs also appeal to the values and principles derived largely from Catholic social teaching to support their aims and objectives which underscore their prophetic function as an effective presence of the universal Church at the service of the world. CIDSE's foundational document states:

CIDSE was founded to be a prophetic and effective presence of the universal Church at the service of the world, in the field of solidarity for international cooperation, with a vision and a mission that is profoundly embedded in the teachings of the Gospel, of the Council and of the Catholic Social Doctrine.⁷²⁴

Trócaire draws from contemporary Catholic social teaching to define the criterion for developing a theological basis for its mandate as a Catholic agency, quoting liberally from Pope Benedict XVI, *Deus caritas est* (DCE 28), *Caritas in veritate* (CV 7, 9, 78) and Pope John Paul II, *Ut unam sint* (43). Reference to *Caritas in veritate*, No. 9, is perhaps more prophetic than Trócaire may realise. Trócaire states:

⁷²⁰ Pope Paul VI, *Octogesima adveniens* (Vatican: 1971), no. 4, quote in Richard R. Gillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 85.

⁷²¹ Richard R. Gillardetz, "The Ecclesiological Foundations of Modern Catholic Social Teaching," in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 79-80.

⁷²² *Ibid.*, 93.

⁷²³ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Identity of CIDSE* (Brussels: January 2009), 1.

⁷²⁴ CIDSE, *Preamble: CIDSE in the Mission of the Universal Church: Origin of CIDSE* (Brussels: January 2009), 1.

In addition, the Holy Father also points out that the pursuit of the common good is a great challenge in a world that is becoming increasingly globalised. He says: 'the risk for our time is that the *de facto* interdependence of people and nations is not matched by ethical interaction of consciences and minds that would give rise to truly human development. Only in *charity, illuminated by the light of reason and faith*, is it possible to pursue development goals that possess a more humane and humanising value (*Caritas in Veritate* # 9).'⁷²⁵

This would indicate that the CNGO has a responsibility to critique the substance of Catholic social teaching in conversation with contemporary concerns in development, in order that ethical outcomes may possess a more humane and humanising value. This is a current deficit which is common to each of the CNGOs in this study.

An important part of the CNGO ecclesial function is the cultivation of a theological fluency in the language of development in order that the distinctive voice of the Church may prophetically influence ethical discourse in human development. This can be a source of tension for CNGOs focusing on the empowerment of women and working toward the elimination of gender inequalities in development. Moreover, and as indicated in previous chapters, there is great reluctance within the CNGOs to move beyond 'certain parameters' which they perceive exist in their relationship with respective Episcopal Conferences. CNGO research participants have already indicated that addressing gender inequality within the Church is not part of their mandate. As one senior member of a CNGO has indicated, "We are mandated by the Bishops to do a certain job and that's not one of the jobs." If this is the case, and there is little evidence to doubt it, it begs the question as to why the CNGOs have vehemently pursued gender inequality as a major source of suffering and injustice in development and neglected to exercise their ecclesial right to examine this issue through a theological lens in collaboration with Church hierarchy.

In the spirit of Vatican II, the Christian approach to human development envisaged by the Council noted the necessity for reflection on the local situation by the local Christian community. It situated the community as the locus of dialogue between human experience and its traditions, namely scripture and social teaching, in order to

⁷²⁵ Ibid., 4-5.

bring about action. It was a call to dialogical discernment for action, emerging from concrete situations and the Christian tradition.⁷²⁶

This approach stands in contrast to a previous methodology invoked by Pope John XXIII which suggested the application of universal principles of Catholic social teaching to a particular situation (MM 236, 237)⁷²⁷ and which is often erroneously assumed by CNGO research participants to be the only methodological approach to Church engagement with contemporary situations in human development. This is evidenced by a pre-occupation within the CNGOs of what is termed by research participants as a, “CST mandate” in tackling issue based concerns in development.

There are a number of approaches that have been developed since Vatican II, with perspectives mediating between neoconservative and radical approaches to the Church’s development of a social ethic.⁷²⁸ The CNGO needs to adopt a more progressive involvement in the development of Catholic social ethics by observing both its theological and sociological dimensions and making sure this is intrinsic to its overall ecclesial activities.⁷²⁹

It could be argued that the CNGOs have within their grasp many of the elements required to act on the theological dimension of their social concerns to be a prophetic and effective presence in the Church. The CIDSE founding document clearly demonstrates a workable, if somewhat disjointed, understanding of the ecclesial duties and responsibilities attached to being a Catholic organisation. The CNGOs, by virtue of their catholicity, also have a theological responsibility to the communities they serve. In their service and outreach to people in the community, and to those in need, the CNGOs have a co-responsibility with Church hierarchy to engage the problems and issues experienced in communities today.

Central to this activity, the CNGOs are required to observe and reflect on the situations of human life and to judge and act collaboratively in the development of a Christian ethic that bears witness to the gospel message, to the Catholic tradition and to

⁷²⁶ Richard R. Gillardetz, “The Ecclesiological Foundations of Modern Catholic Social Teaching,” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 76.

⁷²⁷ Ibid; Pope John XXIII, *Mater et magistra* (Christianity and Social Progress) (Rome: Vatican Library, 1961), nos. 236, 237.

⁷²⁸ Richard R. Gillardetz, “The Ecclesiological Foundations of Modern Catholic Social Teaching,” in *Modern Catholic Social Teaching, Commentaries & Interpretations*, (eds.) Kenneth R. Himes et al. (Washington: Georgetown University Press, 2005), 80.

⁷²⁹ Yves Congar, *Lay People in the Church* (London, Dublin: Geoffrey Chapman Ltd., 1959), 391.

a revitalisation of Catholic social teaching. The CNGO is one of the most visible signs of the Church's social mission in the world. Their co-operation in Church mission has the potential to bring about a new structure of ecclesial vitality and to promote a renaissance of spiritual life in communities across the globe.⁷³⁰ This is an ecclesiological and theological imperative in Church mission.

- CNGO Sociological Function

The CNGO sociological function clearly cannot be separated from its ecclesial function. These two dimensions of CNGO mission are essential and complementary. Efforts to provide direct service to people in need while addressing global frameworks for justice need to be shaped by both. A Church that seeks to realise a vision for human development that is exemplary of Christ's love, compassion and mercy for humanity will do all in its power to attend to human suffering, material and spiritual in the spirit of *caritas* which is at the heart of its mission.

The CNGO commitment to worldwide justice and solidarity, at the heart of the mission of the universal Church, is undoubtedly sincere. On the issues of advocacy and lobbying, development programme design and promulgation, interventions in peace and conflict, humanitarian assistance, dedication to development education, campaigning and fundraising the CNGOs are among the most progressive proponents of global social and economic reform and they attend to this responsibility with conviction and integrity.

CIDSE and Trócaire's founding documents refer explicitly to pursuing those objectives through its formation of an authentic human community animated by a theological perspective. The source of its conviction is ultimately the person and message of Christ which gives the CNGO its distinctive character.⁷³¹ In pursuing its sociological objectives in development the CNGO will consider priority areas of work, areas of specialisation and identify desired outcomes as part of its overall planning. It will monitor and evaluate its work on an on-going basis and it will also report, publish and disseminate information in a manner that is accountable and transparent.⁷³²

⁷³⁰ Paul J. Philibert, *The Priesthood of the Faithful: Key to a Living Church* (Collegeville: Liturgical Press, 2005), 148.

⁷³¹ See also: Pope John Paul II, *Ex corde ecclesiae* (Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities) (Rome: Vatican Library, 1990), no. 21.

⁷³² CIDSE, *Strategic Framework 2005 – 2008*: Chapter 1: *Mission and Values – Professionalism*.

The CNGOs negotiate their role in promoting integral development within a particular ecclesiological model. At the outset, CIDSE, CAFOD and Trócaire take seriously the disposition of the whole Church as one of universal service to humanity. This is evidenced through a high degree of success in humanitarian and human development efforts and Trócaire, in particular, includes the extent to which it has been responsive to communities or other primary constituencies in its founding document.

Trocaire's range of activities include, increasing its funding from year to year and thereby, assisting poor communities through its projects in over sixty countries throughout the developing world. It is concerned with promoting justice and human dignity, while also responding to the basic human needs of the poorest and marginalised peoples. Trócaire also responds to emergency situations, such as famines in Ethiopia and Somalia, the Tsunami in South East Asia and to the earthquake in Haiti. Advocating the cause of the poorest nations and peoples with government and international institutions is central to its mandate. In the field of development education, Trócaire engages with the Irish public and formal education programmes through the schools' system, with the particular aim of heightening public awareness of the root causes of under-development and the community's duties in justice.⁷³³

Trócaire cites a number of critical elements that underscore its purpose and function as a CNGO. In the first instance, the CNGO's primary purpose is (1) the relief of poverty and (2) the advancement of education. In the second instance, the CNGO cites the values and ethos that underscore these objectives as a means to fulfilling its function, beginning with its theological inspiration. Trócaire states:

...inspired by Christian faith and informed by Catholic social teaching by striving in its structures and organisation to promote the following values: respect for human dignity; freedom of people from injustice and poverty, active promotion of equity and equality among people; addressing specifically the issues of race and gender based inequalities; participation of all in the work of justice and development; and justice as the basis for all actions.⁷³⁴

http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 06/2011); CAFOD: CAFOD Accountability Framework (CAF) 2nd Version: January, 2011 update. <http://www/cafod.org.uk> (accessed, 07/2011); Trócaire: Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 37-9.

⁷³³ Trócaire, *Deed of Trust* (Dublin: October, 2010), 6(e).

⁷³⁴ *Ibid.*, Section 2.0: Para. 2.2, 8.

The relief of poverty encompasses a comprehensive range of issues. Kristin Heyer notes:

While the Catholic tradition addresses a wide range of social issues in light of the reach of its communitarian personalism, too often its way of proceeding isolates those issues rather than holistically attending to relational patterns and social contexts. The regrettable opposition of “life” and “dignity” issues in Catholic social witness sheds light upon this methodological shortcoming.⁷³⁵

As noted, a narrow construal of human development issues and isolation of particular issues from an integrated social analysis and consultation impedes Catholic witness and remains inadequate for addressing complex signs of the time. On occasion, the methodological shortcomings levelled at the Catholic social tradition are perpetrated by a narrow participatory approach which is contrary to the values espoused by the Catholic tradition itself and contrary to the aims and values adopted by the CNGOs.

In articulating specifically the issues of race and gender based inequalities within a values frame, Trócaire has inexplicably undermined its own appeal to the notion of subsidiarity so vehemently argued for in the protection of its autonomy as a charitable agency. Race and gender equality are fundamental rights recognised by international legal instruments, they are not values to be aspired to.⁷³⁶ CNGOs committed to the elimination of discrimination against women, and monitoring and reporting on this issue, need to act in a manner that is consistent with the essential aims and principles outlined in CNGO frameworks for development and codes of conduct affirmed through the UN Commission on Human Rights.⁷³⁷ The Catholic tradition has arguably attended

⁷³⁵ Kristin Heyer, “A Feminist Appraisal of Catholic Social Thought,” (Paper Presented at Fall Lecture Series at the University of San Francisco, John and Ralph Lane Center for Catholic Studies and Social Thought, November 9, 2007), 5. <http://www.usfca.edu/lanecenter/pdf/HeyerLecture11.07>. (accessed, 01/2010).

⁷³⁶ Trócaire, *Promoting Gender Equality: Trócaire's Policy and Strategy 2009 – 2014* (Maynooth: Trócaire, 2009), 11. ‘**2.1 Rationale: Why Gender Equality is a Priority for Trócaire:** Gender equality is underpinned by several human rights instruments, including the Universal Declaration on Human Rights, the Convention on the Elimination of All forms of Discrimination Against Women, and the African Charter on human and People's Rights, among others. The denial of rights, needs and opportunities based on a person's gender goes against the very essence of social justice and rights, and as such promoting gender equality is central to Trocaire's rights-based approach to development.’

⁷³⁷ Anna-Karin Lindblom, *Non-Governmental Organisations in International Law* (Cambridge: Cambridge University Press, 2005), 199; 401-4; CIDSE: *The Essence of Sustainability: Coherence for our Common good*, CIDSE submission to the UN Non-Governmental Liaison Service (UN-NGLS) civil society consultation on the High Level Global Sustainability Panel, March 2011, Geneva, New York. <http://www.un-ngls.org/spip.php?article3311>. (accessed, 09/2011);

to fundamental life issues albeit in the affirmation of human dignity, the integral unity of faith and in the light of isolated non-negotiables within its teaching. However, its way of proceeding has been to isolate rather than inter-relate life and justice issues, thereby polarising Catholic integrity and credibility.

The CNGO has a primary theological function to interrogate the substance of Catholic social teaching in its narrow construal of women's issues under the pretext of a "separate but equal" complementarity that hinders women's flourishing in the Church and in society. While the CNGOs have increasingly emphasised the gendered effects of global development processes and gender inequality as a serious hindrance to economic development and the reduction of poverty, their development policy often fails to recognise the gendered effects of religious discourse that has the potential to undermine its activities in global development.⁷³⁸ This leaves the CNGOs' sociological impact vulnerable to accusations of inconsistency and hypocrisy in their work.

Trocaire's founding document clearly advocates for the advancement of education. At its most ethically forceful, the focus of development education is to help channel resistance to the destructive unequal effects of poverty. The knowledge base in the development education sector includes an extraordinary pluralism, diversity and difference within and across nation states. Inevitably its touch on moral agendas will draw attention to particular struggles for the rights of women and the rights of minority and often excluded groups. These issues in particular, are increasingly providing a fine litmus test of the level of commitment to social justice among those attempting to shape a new global moral solidarity.⁷³⁹

Gender equality in education refers in effect to the access of women to the full economic, social and political rights of national and global citizenship. Trócaire has undoubtedly contributed to the advancement of development education in which a Christian ethical perspective is given voice. However, within its evaluation of a

Maxine Molyneux and Shahra Razavi, *Beijing Plus 10: An Ambivalent Record on Gender Justice (Occasional Paper 15)* (Geneva: UNRISD, 2006), 10. <http://www.unrisd.org>. (accessed, 06/2010); A LeRoy Bennett, James K. Oliver, *International Organizations: Principles and Issues* (New Jersey, Pearson Education, Inc., 2002), 408.

⁷³⁸ Lisa L. Ferrari, "Catholic and Non-Catholic NGOs Fighting HIV/AIDS in Sub-Saharan Africa: Issue Framing and Collaboration," in *International Relations* 25, no. 1 (2011): 93. <http://ire.sagepub.com/content/25/1/85>. (accessed, 10/2010).

⁷³⁹ Madeleine Arnot, "A Global Conscience Collective? Incorporating Gender Injustices in Global Citizenship Education," in *Education, Citizenship and Social Justice* 4, no. 2 (2009): 122. <http://esj.sagepub.com/content/4/2/117>. (accessed, 10/2010).

Christian perspective it fails to consider the conventional gender boundaries and hierarchies, and so producing and reproducing the hierarchies and power of masculinity that are associated with women's oppression.⁷⁴⁰ In order to achieve its intended goal of highlighting the relationship between gender and global poverty reduction in its human development programmes, it also needs to challenge gender power relations embedded in a religious system which sustains gender inequalities.

One particular urgent sign of the times affecting women and men in a detrimental manner is that of HIV/AIDS. The social context of Christian ethics is a reminder that AIDS is a sexual and a social issue. Indeed these two dimensions are inextricably linked.⁷⁴¹ In the course of promoting integral development as a service of charity and justice CIDSE states:

Actually, CIDSE is in a position to efficiently advocate the demands for a just society, not only within the Church but also towards the State and within the broad civil society. While achieving this service, CIDSE also responds to a deep concern of the Church "to bring about openness of mind and will to the demands of the common good" xxi, through efforts of awareness raising and Christian formation xxii.⁷⁴²

It could be argued, that CIDSE is actually not in a position to efficiently advocate the demands for a just society, most particularly within the Church. Although acutely aware of the detrimental affects of gender inequality and its overarching impact on integral development (CIDSE Strategic Framework 2005-2008: Ch3.1), to date, CIDSE has not provided a visible and public response to tackling gender inequality and HIV/AIDS as part of its overall strategy in international development. CIDSE's response to questions relating to a lack of attention by the organisation to these issues in development reverts to the allocation of specific issues to member organisations.

CIDSE needs to pay close attention to its founding document which states that, 'the commitment to integral development is obtained not only by correcting the symptoms of poverty, but also by dealing with the root causes of poverty and

⁷⁴⁰ Ibid., 123.

⁷⁴¹ Kristin Heyer, "A Feminist Appraisal of Catholic Social Thought," (Paper Presented at Fall Lecture Series at University of San Francisco, John and Ralph Lane Center for Catholic Studies and Social Thought, November 9, 2007), 3. <http://www.usfca.edu/lanecenter/pdf/HeyerLecture11.07>. (accessed, 01/2010).

⁷⁴² CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Promoting Integral Development, a service of Charity and Justice* (Brussels: January 2009), 2.

injustices,⁷⁴³ and to the supporting reference in *Populorum progressio* No. 32, which notes that ‘the present situation must be faced with courage and the injustices brought about by this situation must be fought and beaten. Development calls for courageous changes that are profoundly innovatory.’⁷⁴⁴

It behoves CIDSE at this point in time to give Christian public witness to the detrimental effects of gender inequality and HIV/AIDS, engaging its impact within the Church and in society, in a manner that is innovative and befitting the Church’s theological and social concern for its members. In collaboration with CNGOs dedicated to those issues, CIDSE through its international fora has much to offer in bringing an informed Catholic social teaching into the mainstream of international co-operation for development.⁷⁴⁵ In view of CIDSE’s close co-operation with the Holy See and the active presence of an Ecclesiastical Assistant on its Board of Directors, this matter could be attended to as a matter of urgency.⁷⁴⁶

CIDSE, Strategic Framework 2005 – 2008, makes explicit reference to the CNGO’s desire to contribute to the work of the Pontifical Council *Cor Unum* by

⁷⁴³ Ibid., *Mission, Principles and Aims of CIDSE*.

⁷⁴⁴ Ibid., 3.

⁷⁴⁵ CIDSE, *Strategic Framework 2005 – 2008*: Chapter 4: *Alliances and Networking – The Holy See*, 36-7. http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 06/2011). ‘Seeking regular contact with the Secretary of State and the Vatican Missions in New York and Geneva to discuss with them pertinent international.’

⁷⁴⁶ CIDSE, *Statutes, Article 22 – The Ecclesiastical Assistant* (Brussels: January 2009), 7:

CIDSE: *‘Article 22 – The Ecclesiastical Assistant*

a) CIDSE shall have as an Ecclesiastical Assistant an Ecclesiastic who is appointed by the Holy See from a list of three candidates presented by the Board of Directors.

b) In particular, the Ecclesiastical Assistant is responsible for providing doctrinal and pastoral advice to CIDSE, and shall be attentive to the guiding principles of the activities of CIDSE, including to the publication of texts, and collaborate with the national Ecclesiastical Assistants. The Ecclesiastical Assistant shall also assist CIDSE in its relations with the Holy See and the various Episcopal Conferences and, in particular, with their representative(s) who are responsible for relations with CIDSE member organisations. In general, the Ecclesiastical Assistant shall help CIDSE to ensure that its activities are consistent with those of the Church as a whole. The Ecclesiastical Assistant attends meeting of the Board of Directors and meetings of the Executive Committee as an Observer and does not have a vote.’

c) The Ecclesiastical Assistant shall be appointed for a period of three years. However, given the nature of his responsibilities, the Board of Directors may decide to ask the Holy See to re-appoint the outgoing Ecclesiastical Assistant for a second and final three-year term of office’;

CIDSE, *Strategic Framework 2005 – 2008*: Chapter 4: *Alliances and Networking – The Holy See*, 36-7. http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 06/2011). ‘The Holy See: CIDSE will maintain and give special attention to the development of its relationship with the Holy See in order to inform about CIDSE’s work, seek advice as appropriate, contribute our experience and co-operate in areas of convergence. We will do this by: Keeping regular contact with the Pontifical Council *Cor Unum*. Developing further the working relationship on advocacy issues with the Pontifical Council of Justice and Peace, based on the theological and ethical thinking which underpins our common social justice work.’

providing expertise and experience on concrete advocacy issues, in collaboration with its constituency and partners in Southern countries.⁷⁴⁷ CIDSE states:

In addition, CIDSE would be prepared to contribute to the Council's Work by providing our expertise and experience on concrete advocacy issues and in working with our constituency and our partners in Southern countries.

Unfortunately, to date, this reference has not been incorporated into its Statutes, thereby, undermining proactive attempts by CIDSE to more fully advocate its position on critical issues in development, both publically and within the Church.

7.4 Church Hierarchy and the CNGO: Ecclesial Unity in the Midst of Sociological Diversity

Avery Dulles, in his work, *The Dimensions of the Church*, published in the aftermath of Vatican Council II (1967), provides a comprehensive treatment of the intimate connection between the nature of the Church and its mission. Dulles defines the unifying theme of his work as, 'the Church's relationship to the total human family.' The Church's nature and mission is analogously described in a metaphorical way, in terms of its "height, depth, breadth and length",⁷⁴⁸ mirroring its heavenly and earthly dispositions through an in depth treatment of its sharing in divine life and in the life of its earthly community.

In a later work, *The Catholicity of the Church*, (1985), Dulles returns to this theme⁷⁴⁹ to denote catholicity as a dynamic reality. In the context of globalisation, Dulles notes the impossibility of analysing catholicity without considering the cultural impact of a diversity of peoples interacting and interpenetrating in the Church, as a new and ongoing challenge for the future of Christianity.⁷⁵⁰ Moreover, Dulles defines the salient characteristics of these dimensions: (height) being filled with the fullness of God, made present in Christ and the Holy Spirit; (depth) rootedness in the natural and

⁷⁴⁷ Ibid.

⁷⁴⁸ Avery Dulles, *The Catholicity of the Church* (Oxford, New York: Oxford University Press, 1985), 168.

⁷⁴⁹ Ibid.,

⁷⁵⁰ Ibid., 176.

the human, which are healed and elevated by grace; (breadth) unlimited spatial, ethnic, and linguistic transcendence; (length) unlimited transcendence of the barriers of time.⁷⁵¹

In developing this vision of Church, Dulles also returns to a common theme in ecclesiology which deals with reliance on institutional structures to mediate the Christological precepts of truth and grace. Herein lies a recurring argument which notes that 'the institutional, according to the Catholic view, is not just tolerated as a necessary evil; it is positively cultivated as having intrinsic religious value.'⁷⁵²

While this may be the case, this notion of maintaining institutional integrity over and above attempts to harmonise the Church's ecclesial and sociological activities has often led to a dichotomous interpretation of these spheres in the life of the Church. Avery Dulles states:

The new secular catholicities are not connected in the same way with the catholicity of the Church as are the ecclesial elements of doctrine, sacraments, and ministry. Secular developments, related to Christ as the centre and the crown of all creation, need not be kept under the Church's tutelage. Though the Church must esteem and encourage learning and culture, it would be a mistake to expect her to be the principal patron of such activities.⁷⁵³

This is a surprising development in view of Dulles analysis of 'open Catholicism'⁷⁵⁴ in the light of Vatican II with its eagerness to embrace inclusiveness, reaching out in a spirit of 'a new humanism' (*GS* 55) to all persons of good will.⁷⁵⁵ While Dulles holds firm to hierarchical ministry as a uniquely Catholic ministry, there is a return to a familiar theme in contrasting Church and secular society and is worthy of reprint. Dulles observes:

Sustained by great resources, it is confronted by heavy opposition. The increasing mechanization of life threatens to substitute quantity for quality, industry for nature, and planning for providence, thereby undermining what we have called catholicity in height and in depth. Catholicity in length, which creates community across the ages, is jeopardized by the acceleration of technological and social change. The new movements of emancipation that are afoot in the world today, while in many ways promising, pose a challenge to catholicity in breadth. Factionalism, resentment, and distrust

⁷⁵¹ Ibid., 106.

⁷⁵² Ibid.

⁷⁵³ Ibid., 179.

⁷⁵⁴ Ibid., 178.

⁷⁵⁵ Ibid.

seem to be the order of the day. Even the Church is in danger of being politicized by partisan groups which seek their own collective advantage, guided by their own ideology.⁷⁵⁶

While not denying these on-going challenges, it is safe to say that contemporary Catholic theology cannot be bound by limits imposed from without. The Church must also challenge from within its own structures and heed the Council's repeated stress on the need of renewal and reform in and through its interactions with the evolution of social life. *Gaudium et spes* acknowledges with gratitude, the contribution of those who are assisting the development of the human community at the level of family, culture, economic and social life and national and international politics. It also acknowledges that this activity contributes in no small way to the community of the church (GS 44).⁷⁵⁷

The active participation of the laity within the Church is, therefore, a development which represents openness to contributions from a diversity of groups and which will bring challenges that may well call into question the dynamics of the institution from the perspective of its structures and norms.

Renée De La Torre, in a similar vein to Avery Dulles, considers the structural framework of the Catholic Church in the context of diversity:

I suggest we consider the Catholic Church in terms of transversality, a concept that allows us to conceive this institution as a place made up of both vertical and horizontal relationships. The concept of transversality supposes that an institution is not limited to the objective laws that establish it, but includes the intersections of group aspirations and strategies which cross it from different points – within and without, above and below – and the control of which does not necessarily radiate out from the centre to the periphery.⁷⁵⁸

The transversalized institution, De La Torre acknowledges, is a space where struggles take place and which connects transnational networks and organisations and whose models for being Catholic cut across the Church at different levels, penetrate it, and give it form. These organisms have the potential to configure ideologies and behaviour and to reach beyond the boundaries of the Church and extend it outward.⁷⁵⁹ In this context,

⁷⁵⁶ Ibid., 180.

⁷⁵⁷ Austin Flannery, (ed.) "Gaudium et spes," in *Vatican Council II – The Basic Sixteen Documents: Constitutions Decrees Declarations* (Northport, N.Y.: Costello Publishing Co. Inc., 1996), no. 44.

⁷⁵⁸ René De La Torre, "The Catholic Diocese: A Transversalized Institution," in *Journal of Contemporary Religion* 17, no. 3 (2002): 305-6. <http://dx.doi.org/10.1080/1353790022000008235>. (accessed, 05/2011).

⁷⁵⁹ Ibid., 306.

the ecclesial and sociological functions of the CNGO provide an opportunity to examine the relationship between ecclesiastical authority and the CNGO in overcoming boundaries between the religious and the secular realms.

To protect processes which support continuity and foster greater dialogue on the Church's social mission, the CNGOs will have to play a greater part in engaging proactively with an honest perusal of Church tradition in conjunction with contemporary developments in Catholic theological ethics. Without this approach, the risk of fragmentation and disconnection from cohesive theological sources may increase and may lead to isolation and compartmentalisation of various facets of the Church's mission. An inherent temptation in this call for engagement with Church tradition is what Gerald Arbuckle terms, 'nostalgic escapism'; 'the yearning to re-state, unchanged, the symbols of our illustriously successful past.'⁷⁶⁰ And as Arbuckle concludes, 'this is both theologically and sociologically impossible.'⁷⁶¹

The CNGO contribution to the development of a Christian ethical perspective in development will largely depend on its ability to negotiate the struggle for power among the distinct identities of the Catholic Church, by vindicating its capacity to retain autonomy in its sphere of activity and at the same time remain within the larger unity. This also calls for a realistic collaboration and co-operation with Church hierarchy, to reflect, converse and together respond to a variety of complex life situations, thereby, contributing to the development of a contextual ethical theology. When done sensitively with individuals who may have deeply held beliefs or values concerning particular issues, it may lead to increased openness and lessen resistance to new options.

7.5 The Role of the CNGO as an Ethical Expression of Catholic Social Teaching in the Church and in the World

At present, Trócaire and CAFOD are working in 37 countries across the developing world. Within the African continent, Trócaire and CAFOD are present in 17

⁷⁶⁰ Gerald Arbuckle, "Catholic Health and Aged Care: Crafting Catholic Identity in Postmodern Australia," Keynote Address, Catholic Health Australia Conference, 2007, quote in: David Ranson, "Institutions shaped by Catholic Identity in a Pluralist and Secular Context" (Presentation at, Catholic Social Service Australia (NSW/ACT Branch) Conference, Canberra, November, 2007), 2. http://www.centacare-canberra.org/uploads/files/CSS-NSW-ACT-State_Conference-David_Ranson-Paper-20071119.pdf. (accessed, 06/2011).

⁷⁶¹ Ibid.

countries, in Latin America 10 countries and in Asia and the Middle East 11 countries.⁷⁶² CIDSE's geographical frame of reference for its work in international development involves its membership alliance, the *Caritas* family, associations with International Catholic Movements and other strategic partners,⁷⁶³ many of whom are also working across the globe. Within this global outreach, and in the context of the presence of the Catholic Church in the majority of these countries, the implications for emerging 'ethical contours'⁷⁶⁴ within a diversity of cultures, religions, traditions and human experience is great.

Within these individual yet globally connected landscapes, the role played by the CNGO as an ethical expression of Catholic social teaching cannot be underestimated, nor can it be separated from a body of teaching which largely governs its underlying concepts of sustainable development.⁷⁶⁵ The Catholic Church is hierarchical and has a linear structure that is largely replicated throughout the world. It would, therefore, be true to say in light of recent studies on Catholic agencies working in the African context,⁷⁶⁶ that northern based donor CNGOs embedded in this reality will tend to share a common organisational structure in the countries which they serve. Moreover, as the content of Catholic social teaching is largely carved out of a European social context, Northern based CNGOs are quite likely to bring with them a theological narrative that is European in perspective.

- Emerging Ethical Contours in a Global Context

A resistance to a more inclusive approach to the development of Catholic social teaching within the magisterial Church suggests that the challenges posed by the enculturation of theological ethics might well be a contributing factor.⁷⁶⁷ Thomas P.

⁷⁶² Trócaire: <http://www.trocaire.org> – *What we do*; CAFOD: <http://www.cafod.org.uk/about-us> – *Where we work*.

⁷⁶³ CIDSE: <http://www.cidse.org/aboutus/?id=31> – *Working Together in North and South*.

⁷⁶⁴ Vimal Tirimann, "A Few Ethical Contours that Emerge from the FABC Teachings for an Asian Moral Theology," in *Asian Horizons: Dharmaram Journal of Theology* 4, no. 1, (eds.) Shaji George Kochuthara et al. (Bangalore, Dharmaram College, 2010): 31.

⁷⁶⁵ Stephen Morse, Nora McNamara, "The Universal Common Good: Faith-Based Partnerships and Sustainable Development," in *Sustainable Development* 17, no. 1 (2009): 34. Business Source Complete, EBSCOhost. (accessed, 09/2010).

⁷⁶⁶ *Ibid.*, 35.

⁷⁶⁷ Thomas P. Rausch, *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium* (Collegeville: Liturgical Press, 2005), 175, 177.

Rausch contends that the challenge for the Catholic Church lies in preserving the proper balance between global and local expressions of the Church and in which inculturation in a multicultural, global church can create tensions between attempts to develop theologies for particular contexts and a universalist teaching emanating from Rome.⁷⁶⁸ Paul Chummar Chittilappilly's reflections on the lack of an inculturated discipline in theological ethics reveal insights into a growing disconnect between the real world where people live and the universal elements of a 'recycled' Western perspective in theological ethics.⁷⁶⁹

Chittilappilly upholds the mission and function of theological ethics as the only bridge of communication, dialogue and negotiation that links burning world issues and theology, and that provides a moral imperative for finding solutions to the problems and challenges posed by global human development. In an increasingly secularised world, where religions and their specific disciplines and principles have little sway, Chittilappilly highlights the Church's embarrassment at the problems in society about which theological ethics could have an increasing say but where the secular world is more prepared to enter into dialogue with the various specialised area of practical ethics.⁷⁷⁰

Chittilappilly reserves particular criticism for western theological ethicists and their lack of sensitivity to the problems and challenges of inculturating theological ethics into a broad framework for its transmission and its practical application.⁷⁷¹ Notwithstanding recent innovations within the Church to bring together Catholic ethicists from all over the world in attempts to consolidate relationships across national, regional, linguistic and continental boundaries,⁷⁷² an underlying problem remains. Chittilappilly states:

In searching for a common denominator for principles which are based on the constitution of the person and which can "function as the fundamental criteria for laws affecting the rights and duties of all the world outside and

⁷⁶⁸ Ibid.,

⁷⁶⁹ Paul Chummar Chittilappilly, "Which Theological Ethics should we to Teach: Indigenized or Recycled? Some Reflections on an Inculturated Theological Ethical Education," in *Asian Horizons: Dharmaram Journal of Theology* 4, no. 1, (eds.) Shaji George Kochuthara et al. (Bangalore, Dharmaram College, 2010): 129.

⁷⁷⁰ Ibid., 130.

⁷⁷¹ Ibid., 130-1.

⁷⁷² Ibid., 131; Linda Hogan, (ed.), *Applied Ethics in a World Church: The Padua Conference* (Maryknoll, N.Y.: Orbis Books, 2008); James F. Keenan, (ed.), *Catholic Theological Ethics, Past, Present and Future: The Trento Conference* (Maryknoll, N.Y.: Orbis Books, 2011).

the ethicists inside repeatedly come together in the upper room of conferences. But is not the “language” spoken there, and the solutions that are fabricated, Babylonian? In the roaring tumult of the discussions of the western theological ethicists, Neo-Greek philosophers, North American and Canadian pragmatic ethicists, the weak and stammering words of the inculturated ethics of the poor men [sic] from Africa, Asia and Latin America are not heard or taken into account and generally get lost!. The theological ethicists from the developing countries return home with at most some more collected cans to recycle for their survival.⁷⁷³

Ethical contours now emerging from Africa, Asia and Latin America signal the importance of a sense of context where the future of Christian ethics must address the inter-religious texture, cultural diversity and ethical issues of contemporary time. The development of Catholic social teaching into the future will also need to take account of these emerging contexts in developing a nuanced perspective in Christian approaches to life issues. This is borne-out by efforts to establish a ‘global theological conversation’⁷⁷⁴ through various forums dedicated to theological consultation, conversation and ‘doing theology’⁷⁷⁵ on critical issues in human development.

The Church’s approach to the HIV/AIDS epidemic has raised painful questions about the role of Christian theology, its negative and positive influences, in addressing HIV prevention. Gillian Paterson, in her work on ‘HIV Prevention: A Global Theological Conversation,’ reminds the theological community that it needs to acknowledge that the encounter between theology and life issues is complex, not open to easy solutions, and difficult to address from the standpoint of religious and scriptural certainty.⁷⁷⁶

Furthermore, Paterson raises a concern common to Catholic theological ethicists working in this area. Paterson notes:

When churches make statements or advocate particular theological and ethical positions, they cannot expect – however strongly they believe they are in possession of revealed truth – that they will be immune from

⁷⁷³ Paul Chummar Chittilappilly, “Which Theological Ethics should we to Teach: Indigenized or Recycled? Some reflections on an Inculturated Theological Ethical Education,” in *Asian Horizons: Dharmaram Journal of Theology* 4, no. 1, (eds.) Shaji George Kochuthara et al. (Bangalore, Dharmaram College, (2010): 129.

⁷⁷⁴ Gillian Paterson, (ed.) *HIV Prevention: A Global Theological Conversation* (Geneva: Ecumenical Advocacy Alliance, 2009), 12.

⁷⁷⁵ Ibid.

⁷⁷⁶ Ibid., 13.

questioning, nor can they expect their truths (however, self-evident they appear) to be unquestioningly accepted by others.⁷⁷⁷

Catholic theological ethicists and development practitioners, in their struggle for an integrated approach to the theological and sociological analysis of life issues, are engaging with Church hierarchy for a more positive approach towards the dynamic reality of human development. Notable, however, is the absence of the indigenous voices from southern continents, focusing on religion's response to a variety of practical, real-life dilemmas,⁷⁷⁸ and from which may come an even greater challenge to a predominantly western bias towards theology coming from these regions.⁷⁷⁹

The CNGO's contribution to a developing Christian social ethic must rely at the outset on its ability to be a catalyst for social change through its practical human development work. The CNGOs are an example of what can be achieved through collaboration, dialogue and participation with often competing interests of actors in progressing the Church's social mission in the world. With their ability to literally touch the lives of persons in developing countries, this practical experience has the potential to provide a common fertile ground in collaboration with a cross-cultural hermeneutics of dialogue among theological ethicists from all continents and in partnership with the hierarchical Church.

- **Ethical Encounters: "Out of Love in Search of Justice"**⁷⁸⁰

The human challenges encountered by CNGO personnel working in the developing world should, realistically, shape a more progressive and nuanced theological reading of the Church's social mission. This is particularly the case since the CNGOs have a duty to articulate the experiences of people living in poverty and oppression. The phenomenon of globalisation has contributed in a substantial way to a transformation in the scale of human organisation, linking distant communities and

⁷⁷⁷ Ibid.

⁷⁷⁸ Regina Wentzel Wolfe, Christine E. Gudorf, (eds.) *Ethics & World Religions Cross-Cultural Case Studies* (New York: Orbis Books, 1999), 3-4.

⁷⁷⁹ Raphael Gallagher, "Moral Theology from a European Perspective. Emerging Methodologies: Attentive to Tradition and Learning from Asia," in *Asian Horizons: Dharmaram Journal of Theology* 4, no. 1, (eds.) Shaji George Kochuthara et al. (Bangalore, Dharmaram College, (2010): 151.

⁷⁸⁰ Enda McDonagh, "The Reign of God: Signposts for Catholic Moral Theology," in *Catholic Ethicists on HIV/AIDS Prevention*, (eds.) James F. Keenan, et al. (New York, London: The Continuum International Publishing Group Inc., 2000), 319.

expanding the reach of power relations across the world's regions and continents.⁷⁸¹ The Church is not immune from this reality and is living in the midst of ever-growing communication networks which unite people around the world. The effects of globalisation and the disruptive effect of a new mass culture with its accompanying values is often viewed as a threat to traditional cultures, leading to particularisation and a reassertion of national identities. This can lead to a growth in fundamentalisms and the reassertion of boundaries against this post-modern influence.

Catholic social teaching in recent years, has called attention to both the positive and the negative implications of globalisation. Positively, globalisation brings with it greater efficiency, increased production and links countries and peoples in greater unity. Its problematic aspects indicate a strong push for powerful economic interests, often at the expense of poor nations, leading to greater poverty, a decline in living standards and an increasing gap between wealthy and poorer nations. Moreover, globalisation's perceived threat to cultural and religious identities has led to a resurgence of nationalism and religious fundamentalisms, resulting in hostility and confrontation between peoples.⁷⁸²

Trócaire, CAFOD and CIDSE are keenly aware of the need to address global inequalities and, which they predict, will lead to global instability in a world where massive inequalities co-exist with better communications and greater mobility. The CNGOs' potential to influence the process of unearthing an ethical globalisation appears strong. Their considerable outreach ability, through well-established communication networks, has enabled the Church to enter global debates on ethical development. However, they have a responsibility also to interrogate the substance of a Catholic social ethic so that it is intelligible and accessible, as Raphael Gallagher suggests, 'even outside the institutional confines of the Church.'⁷⁸³

Part of that CNGO responsibility also entails being conversant with the language more commonly assigned to the theological community. The theological identity to which the CNGOs so emphatically cling and upon which they elaborate in their foundational documents, is consistently based upon allusions to Catholic social

⁷⁸¹ Thomas P. Rausch, *Towards a Truly Catholic Church: An Ecclesiology for the Third Millennium* (Collegeville: Liturgical Press, 2005), 167.

⁷⁸² *Ibid.*, 168-9.

⁷⁸³ Raphael Gallagher, "Moral Theology from a European Perspective. Emerging Methodologies: Attentive to Tradition and Learning from Asia," in *Asian Horizons: Dharmaram Journal of Theology* 4, no. 1, (eds.) Shaji George Kochuthara et al. (Bangalore, Dharmaram College, (2010): 150.

teaching. Often these references are uncritical, merely describing and applying papal teaching without recognising the historical and cultural conditionings of this teaching and the importance of a proper hermeneutic in explaining it.⁷⁸⁴

In interviews with research participants, questions were asked about the role of Catholic social teaching in the work of the CNGOs and in particular, about its influence on policy and advocacy and its importance in terms of generating a forceful Christian ethical perspective in development. In many cases the responses amounted to a list of principles to be applied.

By way of contrast, the members of religious orders also interviewed on this topic took a very different approach to the role of Catholic social teaching in their work. Many of these religious personnel work in broadly the same areas as the CNGOs, including HIV/AIDS, development education, gender inequality and the environment. Their views included a critical assessment of the role of Catholic social teaching in advocating their position on these issues, its positive aspects and its negative influences, with a nuanced understanding of its development in the tradition. Furthermore, much of this conversation included a nuanced view of the Church and its relationship to society. Importantly, religious personnel turned a critical eye on the role of the hierarchical Church and its failure to facilitate a more inclusive, collegial and participatory approach to the development of Church teaching. Moreover, these conversations stressed the importance of a dialogue not only with Christians but with other faiths, focusing less on doctrine and more on the Kingdom of God. In addition, and often overshadowing these conversations, were the participants' experience of receiving a negative response from the hierarchy for having openly expressed these views.

There are lessons to be learned from both perspectives and much to be appreciated in apparently differing understandings of Church mission and how it should be expressed under the mantle of Catholic social teaching. On the one hand, the CNGO brings to the conversation the hard-data of human experience and the additional burden of attempting to bring a visible religious presence to bear in its work. Religious congregations, on the other hand, are visibly religious and therefore, more easily adapt the language of theology to their mission in society. However, both religious and lay

⁷⁸⁴ Charles Curran, *Directions in Catholic Social Ethics* (Notre Dame: University of Notre Dame Press, 1985), 67.

personnel share a common bond in articulating the fear which exists for them when they challenge Church authority in the course of their work.

Notwithstanding these different approaches, encountering ethics within a Christian perspective requires a broad and deep knowledge of many different factors involved in mediating between often competing forces, which alone cannot provide a holistic understanding of truly human ethical decisions. By its very nature Christian ethics must appeal to distinctive and even unique Christian concepts: the reign of God in Jesus, the cross as a symbol of salvation and sources of ethical wisdom in Scripture.⁷⁸⁵ This is not to suggest that appeals to a moral/ethical order are uniquely Christian, but rather that Christian ethics will reflect in a systematic and coherent manner on Christian life and existence and will use human reason, the sciences and human experiences as mediating Gospel values and symbols.⁷⁸⁶

The CNGOs are an important part of the ethical enterprise and their contribution can be of great benefit in building a Christian ethical perspective. The future of the CNGO as an ecclesial expression of the Church's charitable mission will largely depend on how they can negotiate their position as a valued partner in articulating their contribution to current debates in Christian social ethics, within the Church.

7.6 The Future of the CNGO as an Ecclesial Expression of the Church's Social Mission

The issue of authority is a major concern for contemporaries, both in Church and in society. In the Church, the nature of authority, its styles of governance and its ways of exercising authority are the subject of debate and discussion.⁷⁸⁷ A reappraisal of these issues has been necessary as the Church attempts to redefine its role in the contemporary world and discern new ways of responding to the needs of its members. Challenges to the authority of the Church and its styles of governance around the world are undoubtedly amplified by present communications and information technology capabilities.⁷⁸⁸ Thus, attempts at reinvigorating a vision of Church that is modern and

⁷⁸⁵ Ibid., 66.

⁷⁸⁶ Ibid.

⁷⁸⁷ Michael P. Hornsby-Smith, "Sociological Reflections on Power and Authority," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 12-29.

⁷⁸⁸ Ibid., 12-3.

more dynamic and representative of an authentic Catholic social mission, will require greater consultation, collaboration and accountability from within its present structures.⁷⁸⁹

It is difficult, however, to speak about facilitating these processes in the present Church climate, without acknowledging some contentious matters that concern a great many church members, either directly or indirectly. The many sexual and other scandals and controversies have done much to damage the standing and influence of the Catholic Church in society. The future of the CNGO as a significant ecclesial expression of the Church's social mission is also challenged by internal Church battles over Catholic identity, doctrine, liturgical practices and the lack of internal dialogue on developing its social mission in a more collegial way.

Diana L. Hayes, in her observations on the Christian church as a prophetic voice for the future of society notes that, when confronted with life issues, the Church is viewed as reactionary, attempting to resist contemporary culture rather than to participate in it, in a transforming way. As a result, Christianity is no longer seen as being capable of 'claiming a publicly spiritual voice.'⁷⁹⁰

As Diana L. Hayes suggests, the Church must ask itself if it is possible to find vision and identity in the midst of confusion and low morale and to commit itself to the diverse groups that make up society. Shedding its rather austere and authoritarian image will be necessary to address the changing composition of people from all walks of life, all races, and ethnicities and all cultures.⁷⁹¹ The future of the CNGO as a significant ecclesial expression of the Church will depend upon it.

- CNGO: Legitimacy, Representation and Accountability

In the last twenty years, civil society organisations, NGOs, churches and humanitarian agencies, among others, have to cope with the critical challenges that confront an increasingly interdependent world. To fulfil their obligations, these community representatives must also grapple with clarifying their legitimacy as social

⁷⁸⁹ David Barker, "European Values and the Catholic Church," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 143.

⁷⁹⁰ Diana L. Hayes, "New Affective Communities and the Problem of Mutual Understanding," in *Faith in a Society of Instant Gratification*, (eds.) Maureen Junker-Kenny and Miklós Tomka (Maryknoll, NY: Orbis Books, 1999), 92, 94, 96.

⁷⁹¹ Ibid., 98.

and political actors and their accountabilities to stakeholders, ensuring that they contribute to the common good. It is hoped that by confronting these issues in their organisations, they will define more clearly their missions and values and re-evaluate their goals to manifest more accurately reflect these requirements.

While the CNGOs have been very effective at holding governments and corporations to account on policies and promises made at local and international levels in development, their continued effectiveness will depend on their capacity to live up to commitments given through these social values and missions. Their reputations as legitimate and accountable stewards of those missions, is vital to their ability to rally support for human justice. Moreover, if the CNGOs fail to address questions about their legitimacy and accountability they risk undermining organisational identity, capacity to mobilise support and the credibility of their organisations that are largely dependent on voluntary commitment.

Trócaire, CAFOD and CIDSE are increasingly confronted by questions surrounding legitimacy and accountability on some of their core activities in development. This study has revealed considerable unease around the CNGO's pursuit of gender equality and HIV/AIDS as core justice issues on behalf of the Church. It could be argued that Trócaire and CAFOD have quite successfully mainstreamed gender equality and HIV/AIDS into programme interventions on the ground, while largely avoiding issues of legitimacy and accountability on these issues to its constituencies in the Church and in society.

In each of the human development concerns researched, the CNGOs have neglected to engage with the often negative influence of religion and its implications for social justice, in efforts to address gender inequality, health justice in HIV/AIDS and in the question of the environment. Probably the most significant omission in this regard has been in the domain of development education, particularly at the formal school level, where their efforts to influence a Christian ethical perspective in development has, largely ignored the practical and academic explorations of the relationship between religion and development in programme design and content.

- CNGO Legitimacy

CNGOs advocating for gender equality are in effect working with national and international bureaucracies through Women in Development/Gender and Development

(WID/GAD) agendas presented at various international fora on women.⁷⁹² Thus, collaboration at international level has helped to give conceptual clarity to the issues of gender inequalities and discrimination and to develop strategies for overcoming them. Much of the debate has focused on questions of social justice and equity, thereby, drawing attention to improving women's educational and employment opportunities, increasing their access to health services and raising their participation levels in socio-political fields.⁷⁹³

Under the umbrella of an international human development, the CNGOs pursuing such advocacy are unlikely to be seriously questioned regarding legitimacy. On the other hand, a CNGO that is considering vocal opposition to international policy on women's rights as they pertain to religious sensitivity on issues that affect women directly, may well feel under pressure to avoid such contentious issues.⁷⁹⁴

The term legitimacy is often associated with organisational performance, authority, expertise and as a lever for generating a comparative advantage in its operational strategy.⁷⁹⁵ In the CNGO context, the amalgamation of both religious and secular activity lends a particular character to the question of legitimacy and raises the pressing issue of the role of Christian theology in the broader society.

Very often voices within the Church and the hierarchy in particular, have taken a bold stance on certain currents of thought that threaten the dignity of the human person. In particular this draws attention to public policies and private practices such as abortion, euthanasia and capital punishment. The Church has consistently called for an ethic of life creating a culture of life grounded in the Gospel.⁷⁹⁶ The content of Christian theology rooted in scripture and tradition thereby provides legitimacy to Church hierarchy and presupposes a duty to defend and articulate a Christian perspective on the preservation of life and human dignity.

⁷⁹² Yusuf Bangura, *Policy Dialogue and Gendered Development: Institutional and Ideological Constraints* (Geneva: United Nations Research Institute for Social Development (UNRISD), 1997), 14. <http://www.unrisd.org>. (accessed, 04/2010).

⁷⁹³ Shahrashoub Razavi, Carol Miller, *From WID to GAD: Conceptual Shifts in the Women and Development Discourse (Occasional Paper 1)* (Geneva: UNRISD, 1995), 2. <http://www.unrisd.org>. (accessed, 06/2010).

⁷⁹⁴ Alan Hudson, "Advocacy by UK-Based Development NGOs," in *Nonprofit and Voluntary Sector Quarterly* 31 (2002): 414. <http://nvs.sagepub.com/content/31/3/402>. (accessed, 04/2010).

⁷⁹⁵ Ibid.

⁷⁹⁶ Thomas Massaro, "The Future of Catholic Social Thought," in *Blueprint for Social Justice* Liv, no. 5 (2001) (Loyola University New Orleans). <http://www.loyno.edu/twomey/bsj-articles> (accessed: 2006).

For the CNGO, the issue of legitimacy to act on behalf of the Church in development is a critical one. In the instance of HIV and AIDS the threat to human dignity and to human life is great. Consequently, the specific challenges encountered by Christians working in the developing world have led to a plea for a more systematic analysis of scriptural and moral teaching throughout this crisis. For the CNGOs working at the grassroots of the epidemic, the immediacy of the crisis brings the justice dimension of a Christian response to the fore.

In developing a justice focus on HIV/AIDS, fundamental moral questions around poverty, inequality, education (including sexual education) the impact of climate change and engagement with cultural diversity are increasingly part of the conversation within a Christian response to the crisis. While Church hierarchy and theologians may probe and debate the efficacy of Catholic principles to deal with the intricacies of moral dilemmas encountered within HIV/AIDS, the CNGO development practitioners have to face the reality of suffering and death at the grassroots of the epidemic.

CNGO research participants are mindful of a Christian perspective in their work, and while their social justice advocacy is well documented, the reality of doing development through a theological lens is largely hidden. Moreover, it mirrors, to an extent, the general disconnect among the various practices of a theological community serving the Church and the world.

It could be argued that the HIV/AIDS crisis has afforded the CNGO a unique opportunity to examine the efficacy of its claims to legitimacy as a significant contributor to tackling the epidemic. If social justice advocacy is the yardstick for measuring success in tackling HIV/AIDS, then the CNGO can legitimately join with many other NGOs and be applauded for their considerable efforts in this area. However, appeals to a Christian ethical dimension in HIV/AIDS will ring hollow unless the centrality of its message is underscored both by its theological grounding and its 'practical *ecclesial* significance'.⁷⁹⁷ CNGO legitimacy, therefore, will depend on its ability to negotiate its practical *ecclesial* significance through representation within and without the Church.

⁷⁹⁷ Stephen J. Pope, "Benedict XVI's *Deus Caritas Est*: An Ethical Analysis," in *Applied Ethics in a World Church: The Padua Conference*, (ed.) Linda Hogan (Maryknoll, N.Y.: Orbis Books, 2008), 277.

- CNGO Representation

CNGO representation may be viewed within two distinct but interconnected contexts: firstly, in relation to representation for CNGOs at global level and secondly, in relation to how the CNGOs represent local and global constituencies of their work. In many respects, it is difficult to distinguish faith-based NGOs from other kinds of NGOs. However, there is one structural aspect that presents potential differences between these groups, namely, that of formal attachment with established religious structures and institutions.

Mari Juul Petersen in a recent study (2010), on *International Religious NGOs at the United Nations: A Study of a Group of Religious Organizations*,⁷⁹⁸ focuses attention on religious NGO representation and its influence on the global platform. Petersen notes little difference between goals and fields of work and the concrete methods that religious NGOs use to achieve these goals when compared with other NGOs. Moreover, Petersen underlines the point that secular methods can be used to obtain religious goals, just like religious methods can be used to obtain secular goals. Thus, Petersen posits distinction to how theologically conservative, or progressive and inclusivist the organisation may be.⁷⁹⁹

At the global level, the CNGOs' relationship to the Holy See is a particular focus in Petersen's study, noting the tension among the various CNGOs, both conservative and progressive, and with the Holy See in its representation role at the UN. While the majority of CNGOs, and many other non-state actors, consider the Vatican as a guarantor for the upholding of religious values and providing a moral leadership on the international platform, there are considerable tensions among CNGOs as regards the Vatican's special status at the UN. One such example is the Vatican's conservative attitude towards women's rights which is viewed as a particular source of antagonism and internal division⁸⁰⁰

If, as Petersen suggests, the methods used to further the CNGO human development agenda on the international platform lie not in the purpose of their intervention but in their design, then the substance of Catholic theological ethics

⁷⁹⁸ Marie Juul Petersen, "International Religious NGOs at the United Nations: A Study of a Group of Religious Organizations," in *The Journal of Humanitarian Assistance* (Medford: Feinstein International Centre, 2010): not paginated. <http://sites.tufts.edu/jha/archives/847>. (accessed, 08/2011).

⁷⁹⁹ Ibid.

⁸⁰⁰ Ibid.

informing those interventions becomes all the more critical in the representation process.

The CNGO's presence worldwide working at the coal-face of development provides an invaluable resource in bringing a pluralist, inter-cultural and embodied narrative⁸⁰¹ into current conversations in developing a more inclusive approach to the development of Catholic theological ethics. This resource has not been utilised sufficiently in current theological discourse nor has its potential as an influencing factor in developing theological ethics been fully explored by the CNGOs.

At national levels, the practical ecclesial significance of the CNGO should serve to highlight the importance of an integrated community approach to poverty and to the causes of social inequity. CAFOD's focus on community representation provides an example of the dynamic connectedness of a local agency investing considerable time, talent and specialised skills in a mutually supportive and integrated parish and diocesan network. In addition, CAFOD facilitates supporting and linking local resources and participation through its communication networks in which a Christian perspective in development is made visible. Moreover, CAFOD's founding document makes "the advancement of the Christian Religion throughout the world",⁸⁰² an important part of its theological mandate in exercising its ecclesial function.

Trocaire's practical ecclesial significance is rooted in the Lenten campaign which, as Trócaire states, 'combines the act of giving with reflection and learning on the causes of poverty'.⁸⁰³ The Lenten campaign remains pivotal to the organisation's identity, and is also an example of how the CNGO can cultivate and support an integrated parish and diocesan involvement in focusing attention on key human development concerns. Trocaire's dedication to development education also incorporates the Lenten campaign in its resource literature and, in a similar way to CAFOD, provides logistical support to local Church communities through its communication networks.

CIDSE's *modus operandi* is, of course, quite different from its member organisations. CNGO representation at the global level, often in partnership with member organisations, is critical to its interventions in human development. In

⁸⁰¹ Percy G. Biacani, "On-going Formation on Moral Theology and Implications for Mission," in *Friend and Disciples*, the Newsletter of the Missionaries of Jesus, (2011). <http://catholicethics.com/articles>. (accessed: 07/2011).

⁸⁰² CAFOD, *Conformed Copy of Trust Deed* (London: October, 2009), 2.

⁸⁰³ Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 4.

conversation with CIDSE research participants, the local ecclesial community *per se* is not the focus of its operational activity, although its founding document pays attention to partnership within the context of ‘working closely with the local Churches and the Southern partners that the member organisations bring to the network.’⁸⁰⁴ Furthermore, in its representation on behalf of the Church and in its ‘position to efficiently advocate the demands for a just society, not only within the Church but also towards the State and within the broad civil society,’⁸⁰⁵ CIDSE states unequivocally that while achieving this service, it ‘also responds to a deep concern of the Church “to bring about openness of mind and will to the demands of the common good”, through efforts of awareness raising and Christian formation.’⁸⁰⁶ In a similar way to CAFOD, there is an ecclesial expectation that the design of its human development interventions should pay particular attention to a theological context, thereby requiring CIDSE to evaluate its development programmes through a theological lens.

CNGO representation at local and global levels has played a substantial role in advocating for the needs of persons displaced and disadvantaged in the developing world. These efforts have included raising social consciousness of local communities in developed and developing nations as regards poverty related injustices, including gender inequality, access to health care, the adverse effects of environmental related injustices and promoting development education on national and global platforms. ‘Promoting integral development, a service of charity and justice’⁸⁰⁷ is their clarion call in the Church and in the world. The Catholic Church’s commitment to integral human development cannot be measured merely by how successful a Catholic agency is in terms of achieving its humanitarian goals. An analysis of how the CNGO can effect change through its religious affiliation and tradition is also required, if accountability to the range of people whom they serve is transparent and honest.

- CNGO Accountability

The CNGOs’ strategic frameworks are a primary resource when attempting to locate organisational accountability. Trócaire, acknowledging the respect and trust of its

⁸⁰⁴ CIDSE, *Statutes, Preamble: CIDSE in the Mission of the Universal Church: Mission, Principles and Aims of CIDSE* (Brussels: January 2009), 2.

⁸⁰⁵ Ibid., ‘Promoting Integral Development, A Service of Charity and Justice.’

⁸⁰⁶ Ibid.

⁸⁰⁷ Ibid

constituencies, strives to be accountable, transparent and cost-effective in the use of those resources.⁸⁰⁸ CAFOD aims to be accountable for its actions and transparent in work practices with partners and towards beneficiaries. CIDSE, in a similar way to Trócaire, frames its accountability in terms of resource efficiency. However, CIDSE also acknowledges the importance of transparency in regard to, structures and work processes. Moreover, it commits to a systematic evaluation of organisational effectiveness and impact in development.⁸⁰⁹

These commitments to organisational accountability clearly demonstrate the levels of complexity involved in the wide range of constituents to whom the CNGO is accountable. In terms of strategy to fulfil these commitments, there is much discussion of engineering transitions from relief to development, from dependency to empowerment and from poverty to economic opportunity, with evidence of these undertakings available throughout the CNGO communication networks. Notwithstanding the integrity and goodwill expressed by the CNGOs to be fully transparent and accountable, there is considerable criticism of the NGO sector for a lack of democratic accountability in its operational stratagem.⁸¹⁰ Michael Szporluck defines democratic accountability in the following terms:

The quality of being accountable to those with less power who are affected by one's actions or decisions, when they in turn exhibit the same accountability, where accountable means both justifying to and being regulated by those to whom one is accountable.⁸¹¹

Current research into NGO stakeholder relationships indicate that most large NGOs have a variety of mechanisms to evaluate their own work and to ensure that activities

⁸⁰⁸ Trócaire, *Mobilising for Justice: Trócaire's Strategic Framework 2006-2016* (Maynooth: Trócaire, 2006), 20.

⁸⁰⁹ CIDSE, *Strategic Framework 2005 – 2008: Chapter 1: Mission and Values – Professionalism*. http://www.cidse.org/uploadedFiles/Publications/Publication_repository/cidse_strategic_framework_2005_2008_feb05_EN.pdf. (accessed, 06/2011).

⁸¹⁰ Patrick Kilby, "Accountability for Empowerment: Dilemmas facing Non-Governmental Organizations," in *World Development* 34, no. 6 (2006): 952. http://www.sciencedirect.com.elib.tcd.ie/science?_ArticleListID=1810721556. (accessed, 07/2011); Tina Wallace, 'New Development Agendas: Changes in UK NGO Policies & Procedures' in *Review of African Political Economy* 24, no. 71 (1997): 47-50. <http://www.jstor.org/stable/4006394>. (accessed, 05/2011).

⁸¹¹ Michael Szporluck, "A Framework for Understanding Accountability of International NGOs and Global Good Governance," in *Indiana Journal of Global Legal Studies* 16, no. 1 (2009): 342. <http://muse.jhu.edu/journals/gls/summary/v016/16.1szporluck.html>. (accessed, 09/2011).

are linked to their missions.⁸¹² Standards are devised to ensure good governance and accountability of programme operations and with mechanisms in place to adhere to those standards.

Unlike many of their NGO counterparts, CNGOs have an additional responsibility to reconcile traditional theological and spiritual goals with the social demands of society. In terms of building partnership and participation in development, the CNGOs regard constituency empowerment a key goal of their practical development interventions and argue that this has facilitated the emergence of a downward accountability path to its constituents, with formal mechanisms in place to oversee this process.⁸¹³

Tina Wallace's report on research carried out on changes in the operational management of a broad sample of British NGOs (1994)⁸¹⁴ sheds additional light on accountability processes within the NGO sector. Wallace acknowledges that the NGOs have adopted managerial concepts and tools to establish greater accountability to participants in development projects. In the area of project evaluation, Wallace questions the veracity of NGO claims to deliver on the mandates and visions they hold to and on the basis of which they procure funds and raise public awareness.⁸¹⁵ Wallace notes that while there is much discussion about participatory ways of working, the UK NGOs provided little evidence of participatory evaluations focusing on learning and increasing accountability to participants in development projects. Wallace does foresee an increased level of accountability to participants in countries of the South, noting that the primary focus of evaluations, in this instance, lies at grassroots level.⁸¹⁶

Wallace's research raises a significant question for the future of NGO accountability processes. In assessing the motivation and purposes for evaluating and monitoring NGO activities, the issue of project ownership arose. CAFOD (a participant in the research) raised the following questions: Who owns the project? Whose

⁸¹² Patrick Kilby, "Accountability for Empowerment: Dilemmas facing Non-Governmental Organizations," in *World Development* 34, no. 6 (2006): 954.

⁸¹³ Tina Wallace, 'New Development Agendas: Changes in UK NGO Policies & Procedures' in *Review of African Political Economy* 24, no. 71 (1997): 47-50. <http://www.jstor.org/stable/4006394>. (accessed, 05/2011).

⁸¹⁴ *Ibid.*, 35-55. This report is based on research carried out by Tina Wallace, Andrew Shepherd and Sarah Crowther of the Development Administration group at Birmingham University. Its subject matter is concerned with the UK NGOs undergoing major changes in their approaches to development work. Their research analysed the impact those changes would have internally in the NGOs and in their relationships with community level organizations with whom they work in the South.

⁸¹⁵ *Ibid.*, 39.

⁸¹⁶ *Ibid.*, 47.

paradigm, whose voice should be heard above all others? Is it the person who pays, the one with the power, or is it the people whose lives are being directly affected by the work?⁸¹⁷ As this research was undertaken in 1994, the question must be asked, if CAFOD was querying the issue of accountability to its development constituency at that time, why, did it not ask precisely the same questions in light of its theological commitments and accountability to its Church constituency? And, why has it not done so to date?

Recent research by Patrick Kilby, on *Accountability for Empowerment: Dilemmas Facing Non-Governmental Organisations*,⁸¹⁸ (2006) raises the question of NGO accountability to its constituents to enable empowerment. In a similar way to Tina Wallace, Kilby laments the lack of research into actual processes of downward accountability that NGOs may adopt.⁸¹⁹ In contrast to Tina Wallace, however, Kilby considers the role of accountability to values which he argues lies with the NGO Board or governing body as the final arbiter of an NGO's adherence to its values. In such a case, the control of activities, based on the values of the organisation, should enable downward accountability mechanisms to be put in place and reflect those values.⁸²⁰ Kilby also raises a critical factor which can impede this process and reflects a current dilemma experienced within the CNGOs. He notes:

Values, however, can just as easily constrain an NGO in the strength and degree of "downward" accountability it wants to see, particularly when there is a potential value's conflict between the constituency and the NGO.⁸²¹

On a practical level, and in contrast to its civil commitment, the CNGO ability to contribute to and implement its work for justice through a theological lens is severely curtailed by a lack of defined ecclesial mechanisms through which the CNGO and Church hierarchy can proactively engage, in a context-sensitive analysis of key human development concerns.

Responsibility in terms of governance of a Christian ethos in the CNGO is designated within the Church. This falls within the jurisdiction of episcopal authority

⁸¹⁷ Ibid.

⁸¹⁸ Patrick Kilby, "Accountability for Empowerment: Dilemmas Facing Non-Governmental Organizations," in *World Development* 34, no. 6 (2006): 951-963.

⁸¹⁹ Ibid., 954.

⁸²⁰ Ibid.

⁸²¹ Ibid.

and in practical terms, the Trustees, and who are legally accountable for the organisation, are required to balance both the civil and ecclesiological obligations with the competing and on occasion, irreconcilable pressures associated with this task.

Notwithstanding these difficulties, the challenge facing the Church and the CNGOs is that of how to maintain the cohesion of the institution and the utility of the central body while accommodating the need for sufficient autonomy to respond effectively to social needs within the resources of a religious system.⁸²² The CNGO should have, at a minimum, the resources necessary to pursue a rigorous assessment of the impact of Church social and moral teaching on their work with a view to shared decision making on issues which normally are dealt with by Church hierarchy. In practice, CNGO research participants and particularly those at management levels, confirm that Church hierarchy has the final say on all CNGO development policy, with oversight on Christian faith and Church teaching completely within their control. Moreover, CNGO leadership have not been proactive in challenging this situation with their respective Catholic Bishops' Conferences.

Power and control, therefore, rests with Church hierarchy and not with lay persons who are expert in the various fields of human development. This impacts on any efforts by the CNGOs for greater inclusivity and accountability in advancing a Christian perspective in human development. The Church at present is operating in a world which has specific expectations of legitimate authority and in which power is viewed negatively. Given this landscape, power is viewed as the ability to exert influence in order to change attitudes and behaviour of individuals and groups. Authority, on the other hand, is associated with legitimacy which contains the right to exert influence.⁸²³ The present ecclesial context, which exerts its influence and power in an ever tighter control on its ecclesial partners, makes it very difficult for the CNGO to take a truly prophetic role in the Church and in society.

⁸²² René De La Torre, "The Catholic Diocese: A Transversalized Institution," in *Journal of Contemporary Religion* 17, no. 3 (2002): 301-2. <http://dx.doi.org/10.1080/1353790022000008235>. (accessed, 05/2011).

⁸²³ Terry Connor, Sarah Lindsell, "The Lesson of the Voluntary Sector," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 66.

7.7 Conclusion

Pope Benedict XVI's address to participants in the General Assembly of *Caritas Internationalis*, (27 May, 2011) underscored the ecclesial identity of Catholic charities, thus serving to distinguish them from other social agencies.⁸²⁴ The Holy See clarified its relationship with the Confederation as regards established norms already agreed under the Pontificate of Pope John Paul II, during which time, *Caritas Internationalis* was conferred with canonical legal status (2004). Acknowledging the ecclesial role performed by *Caritas Internationalis*, Pope Benedict XVI underscored its distinctive nature, prioritising collaboration between the Church's Pastors and national *caritas* agencies as a central requirement in witnessing to, 'the mystery of God's healing and transforming love made manifest in Jesus Christ.'⁸²⁵ While graciously acknowledging the work of the Confederation and its accomplishments in countries across the world, Pope Benedict XVI sought to re-establish the role of the Holy See in exercising oversight and following the Confederation's activities, ensuring that its humanitarian and charitable activity and the contents of its documents are completely in accord with the Apostolic See and the Church's magisterium.

Against this background, and in view of proposed changes to *Caritas Internationalis*' Statutes, the administrative dimension of *caritas* would seem to be coming under greater Vatican scrutiny and control. This, however, should not come as a total surprise to Catholic agencies in the Confederation. Pope Benedict XVI, Encyclical Letter, *Deus caritas est* (2006), Part II, *CARITAS, The Practice of Love by the Church as a 'Community of Life'* presented a detailed account of 'Charity as a responsibility of the Church,'⁸²⁶ its roots in scripture and tradition, the distinctiveness of the Church's charitable activity in the present social context and the responsibility for its delivery within the Church.⁸²⁷

Pope Benedict XVI's recent address also afforded an additional opportunity to engage with CNGO leadership on the subject of interventions by the Holy See in the organisational affairs of the CNGO. As outlined in chapter 2, research participants reverted to shared consensus on the commitment to the religiously inspired values

⁸²⁴ Pope Benedict XVI, *Address of His Holiness Benedict XVI to Participants in the General Assembly of Caritas Internationalis*, 27 May 2011. <http://www.vatican.va>. (accessed, 05/2010).

⁸²⁵ *Ibid.*

⁸²⁶ Pope Benedict XVI, *Deus caritas est* (God Is Love) (Dublin: Veritas, 2006), nos. 19-25b.

⁸²⁷ *Ibid.*, nos. 20-25, 26-29, 30, 31, 32-33.

stemming from the example of Jesus Christ in the Gospels. CNGO leadership also agreed, that while the purposes and practices of the Church's charitable activity are largely held in common, and although there are many different perspectives on often controversial topics among CNGO personnel, these debates are not identified as mutually exclusive but part of an ongoing process of relationships within the perception of a unified Church response to people in need.

The emphasis on religiously inspired values within the CNGO, as a basis for its charitable work in development, is essential to an ecclesiology of service. CNGO founding documents articulate this theological dimension as a constitutive part of their identity and status. Constructive debate on sensitive issues in development within a Christian perspective is also to be welcomed. However, an ecclesiology of service should also attend to actual CNGO experience in global development, recognising the role that *praxis* can bring to developing a nuanced theology in conversation with scripture and tradition.

The CNGO leadership has not paid sufficient attention to the practice of theology as an essential component in directing development efforts on behalf of the Church. Nor have they sufficiently clarified what is meant by the principles of autonomy and subsidiarity and their application to Church organisations within the exercise of authority for governance in the current ecclesial context. Thus, challenges that involve internal collaboration, Catholic identity, co-operation with the Holy See, and a realistic involvement of organisational lay expertise, theological and operational, will have to be addressed if the CNGO wishes to retain autonomy in the sphere of its activities. Failure to address these issues proactively, thus far, has left them vulnerable to Vatican oversight. As one Vatican official stated at the recent *Caritas Internationalis* assembly:

“Caritas Internationalis is not a type of international democracy.” Local Caritas organizations depend on local diocese, he said, and the “true stakeholders” of Caritas are the bishops and the pope.⁸²⁸

Whatever the difference of opinion expressed on how *Caritas Internationalis* and its membership conduct its affairs, it could be argued that the true stakeholder of *caritas* is the Church as People of God, without whom *caritas* could not exist and should be expressed in language that reflects Church teaching on collegiality.

⁸²⁸ John Thavis, “At Caritas assembly, Vatican to address ‘Catholic identity’ issue,” in *Catholic News Service/U.S. Conference of Catholic Bishops* (May 6, 2011), 1. <http://www.USCatholic.org>. (accessed, 06/2011).

Mary Linscott's work on the exercise of authority for governance, albeit in the context of women religious of apostolic life, has much to offer lay participation in the life of the Church and touches on the wider question of leadership and authority in the CNGO setting.⁸²⁹ This foundational work affords an opportunity to view the experience of authority for governance within these congregations as a springboard for creating a greater dynamism in its application to the role of CNGO leadership and its relationship to Church hierarchy.⁸³⁰

A 1992 study of a cross-section of revised religious congregational constitutions contains many of the elements, theological and 'organisational',⁸³¹ that mark the situation of authority for governance within the religious setting. Many of these elements could quite easily apply to the CNGO today and suggests that lay leadership could benefit greatly from the experience of their religious congregational partners in Church mission during this transformation phase.

Questions of authority for governance in the relationship between the CNGO and Church hierarchy may be considered at two main levels, theological and organisational. At the theological level, there needs to be a clear sense that religious authority has its source in Christ and is to be exercised as He exercised it: as service, and for His purposes.⁸³² At an organisational level, the theological nature, status and identity of the CNGO would support the argument for a more participatory role for the CNGO in authority for governance in the Church, although in the present ecclesial context it is not sufficiently thought out or coherently expressed.

The concept of complementary necessary gifts between Church hierarchy exercising authority and the CNGO leadership is essential for working in partnership. Currently, there is a need for a thorough engagement by all CNGO operational personnel in Catholic social and moral teaching (at headquarters and on the ground), its roots in scripture and *tradition* – employing the role of *praxis* in development as a necessary tool in moving from agreed-upon concepts to realistic practice. At present,

⁸²⁹ Mary Linscott, "The Experience of Women Religious," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 83-6.

⁸³⁰ *Ibid.*, 70.

⁸³¹ 'Organisation' in this instance refers to management and administrative functions - it does not suggest that Congregations are organisations in the normative sense.

⁸³² Mary Linscott, "The Experience of Women Religious," in *Governance and Authority in the Roman Catholic Church: Beginning a Conversation*, (eds.) Noel Timms and Kenneth Wilson (London: Society for Promoting Christian Knowledge, 2000), 85.

this is a major obstacle to the CNGO becoming a key player in the development of Church teaching and articulating a Christian ethical perspective in development.

At national and global levels, the CNGOs have much to contribute to and to learn from ongoing developments in Christian ethics. By articulating a CNGO perspective in development through participation, debate and contribution in theological fora, there lies a real opportunity to dialogue in an open and transparent manner and across all sectors in the Church on the future of its social mission. This of course, will not be possible until certain matters are addressed at organisational level and in a spirit of mutuality and respect between CNGO leadership and Church hierarchy.

At the organisational level, openness to a greater involvement of CNGO staff (experts in designated fields of development) in governance according to their roles and experience is both a theological and sociological necessity for the evolution of a dynamic Church social mission in contemporary society.⁸³³ The CNGO leadership and Church hierarchy will need to adopt *shared responsibility*, subsidiarity and *shared accountability* as basic principles of ongoing renewal.⁸³⁴ This will require pooling expertise and resources and, while respecting hierarchical authority, must fully recognise and encourage the input of Church members, which is necessary in order to exercise authority with a good grasp of current reality.⁸³⁵

The experience of religious congregations moving through this often uncomfortable phase of transformation suggests that styles of exercising authority will have to become more flexible and the relationship between the CNGO and episcopal authority will have to be rethought, if the CNGO is to assume its ecclesial responsibility as a valued partner in mission.

In the name of subsidiarity much has been delegated to CNGOs in the field of development. The lack of a corresponding revision of over-centralised structures within the Church, however, makes it almost impossible for the CNGO to reach a level of theological maturity that is required to progress its insights on authentic human development within a theological frame. CNGO leadership would seem to view authority for governance as hierarchical authority, largely understood in the recognition of the CNGO as a Church agency and in the approval of its founding documents. What seems to be overlooked are the predominantly lay membership and a vision of Church

⁸³³ Ibid.,

⁸³⁴ Ibid.

⁸³⁵ Ibid., 88.

as people of God, in which Church hierarchy are an integral but only one part of that communion.

Progress in adapting authority structures in keeping with the Second Vatican Council's recommendations on collaboration in the Church has been the subject of intense debate in recent times. This is a crucial area for ongoing dialogue, as it involves the full appreciation of the work of the Church in holding together outlying diversity as well as the unifying work of that same Church at the centre.

It is worth re-emphasising that religious authority has its source in Christ and is to be exercised as He exercised it: as service and for His purposes. Without the interrelation of different parts of the one body of Christ, and a realisation that authority is both of the Church and of its ecclesial partners, the concept of complementary necessary gifts between Church hierarchy exercising authority and the CNGO membership will eventually fragment. It is the responsibility of those in possession of authority for governance to foster the diversity of gifts throughout its membership, for the benefit of the Church, its continued influence on society and in the name of a Catholic vision for an authentic human development.

CONCLUSION

Since I began this research, I have witnessed a significant change in attitude of the ecclesiastical hierarchy to the way in which Catholic agencies are permitted to perform their works of Christian charity on behalf of the Church. This change has in part been a response to the different approaches by various CNGOs to tackling the causes of injustice which underlie global conflict and emergency in the world. It has also been driven by a desire on the part of the Holy See to supervise more closely these activities at ecclesial level. Ironically, many of the same injustices which are the subject of rigorous analysis and debate by CNGOs also underlie present tensions within the Church. In particular these are focused on justice and equity, especially in terms of greater lay empowerment and participation.

Until quite recently, the CNGOs have been free from the constraint of an overtly ecclesiastical supervision and have enjoyed relative autonomy in the exercise of their sociological function at local ecclesial level. This is a practice that has been encouraged and welcomed both by Catholic Bishops' Conferences and by the leadership within the CNGOs. This ecclesial relationship, however loyal it may appear, is an uneasy one. Indeed this became apparent as my research delved more deeply into the CNGO's ecclesial function in Church mission.

In this thesis, I have made a distinction between the ecclesial and sociological functions of CNGOs within the Church's social mission. While this represents a fractured understanding of the intimate connection between the nature and mission of the Church, it focuses attention on a recurring dichotomy in ecclesiology between the role of the laity and the role of the hierarchy in terms of doctrine, teaching, sacraments and ministry. The presence of this dichotomy is highlighted in my research interviews with CNGO sources/leaders. It is in evidence in the case studies presented in chapters 3, 4, 5 and 6, and is more fully substantiated in the analysis of the CNGO's theological status and identity in chapter 7.

A key finding in this study is that this dichotomy needs to be reconsidered, notwithstanding the fact that it is adhered to as an orthodoxy. This is important not only because the accepted orthodoxy is tolerated, but also because it underlies a failure by Church hierarchy to create the necessary space for the CNGOs to develop their experience of living this tradition in a theological manner, in the course of their work.

This study showed how the CNGOs are struggling to accomplish development objectives through a very narrow theological frame. It revealed a hidden bias at eccleastical level in its failure to utilise lay expertise in assisting the processes of ethical discernment on shared concerns in development. It argued strongly for greater inclusivity, co-operation and dialogue among Church sectors devoted to social mission so as to facilitate greater cohesion in tackling root causes of injustices.

It contends that the CNGO is presently the most significant player in the Church's social mission on the global platform. It is an important player because the panorama of the CNGO's contribution to Church mission is wide and far reaching. The CNGO enjoys a continuing social significance in the Church and society. It is one of the most highly visible expressions of the Church in the world. It is closely connected to a diversity of Christian and other communities locally and in developing world contexts and it has access to a vast global networking system. It has developed highly sophisticated sociological tools to tackle underlying causes of poverty, suffering and social injustice. These qualities, and others, ensure that the CNGO is a vital part of the Church's social mission. This study proposes that the CNGO should be afforded assistance to develop its potential to contribute to a nuanced theological perspective on development and that it should be treated as a respected ecclesial partner in the Church's social mission, particularly by the hierarchy.

The CNGO leadership are only now becoming aware of a theological deficit in their organisations. It has come to the fore particularly with the hierarchy's interest in the role of *caritas* in the Church. As this research progressed, it became apparent that the CNGOs are ill equipped theologically to counter any arguments that could impose constraints on their policy and advocacy work and on their strategies to enact these policies.

In my initial contacts and structured interviews with members of religious congregations, I was surprised to discover the breadth of their experience of *mission* in developing contexts. The depth of theological reflection undertaken by religious men and women on their practical experiences in development has been impressive. So too is the high value which they place on the capacity of theology to inform and assist in processes of ethical discernment on development issues. At the initial stages of my research, I had intended to incorporate the religious congregational perspective in my work. However, the magnitude of their experience in development proved beyond the scope of the present study and would have distracted considerably from the core issue

of the CNGO's contribution to the construction of a social ethic and to the Church's social mission. Nonetheless, this initial strand in my research was very helpful in highlighting the contrasting elements that constitute the Church's social mission at it currently stands. A further development of this research topic might involve religious congregations and the role they play as a cohesive force in the Church's mission.

Throughout this research process I noted strong cooperative links between the theological community and members of religious orders working in developing contexts. This is borne out by their contributions to theological research, including the experiences of living and responding to human development needs in the context of Church teaching. *Catholic Ethicists on HIV/AIDS Prevention* which is a landmark contribution to worldwide efforts to respond to HIV/AIDS is one such example of this type of conversation. It provides a strong narrative which conveys the social, cultural and ecclesial marginalisation expressed by those infected with the HIV virus and those who care for them. Throughout the case studies presented, clerical and religious missionaries reflect on the complexities of moral and social issues surrounding HIV/AIDS prevention. These personal accounts are of great value in allowing people to view HIV/AIDS prevention within a range of contexts and actively and creatively to seek possible solutions amidst a plurality of approaches to tackling the epidemic.

The CNGOs are doing precisely the same work as religious congregations in developing contexts and are very much aware of the difficulties which are currently endemic to approaching human development from a Catholic teaching perspective. However, in contrast to the clerical and religious and other professional contributions, I have yet to discover, with very few exceptions, a CNGO perspective that raises similar concerns in theological debates and in the literature.

There are a number of reasons for this deficit and its roots are embedded in the nature of ecclesiastical relationships cultivated within the hierarchical Church and from which a dominant theological model emerges. At present the Church is operating a tri-partite structure in its social mission and is best described in Yves Congar's graphic account of the relationship among ecclesial entities in the Church's social mission:

Officially and actually, lay people are 'directors' or 'leaders'...They have a responsibility of their own, a certain autonomy, even a certain authority. Nevertheless, in participating in the Church's apostolic mission they do not participate in hierarchical powers, and Catholic Action remains subordinate to the hierarchy. Though 'directors' in a certain sense, they clearly continue to be directed. They are 'directors' in an organism whose role in the Church

is not directive but executive; Catholic Action is co-operation in apostleship under the direction and control of the hierarchy. *Its lay 'directors' are something like military leaders, who have full tactical direction of their forces under a supreme political authority that determines the general conduct of the campaign and the broad lines of its strategy.*⁸³⁶ Official documents declare accordingly, that Catholic Action 'is not directive action in the theoretical order but executive action in the practical order.'⁸³⁷

The military analogy describes well the current state of play in relation to the role that the CNGOs perform in the Church's social mission. Moreover, it lends support to the view that the CNGO relationship to Church hierarchy largely determines how they can conduct themselves operationally and strategically in the course of their work and from which the following summary conclusions may be drawn.

Summary Conclusions

In chapter 1 Catholic social teaching provides the theological framework that informs and guides CNGO ethical *praxis* in human development. This teaching provides a set of common principles that reflect Christian values and ethical standards as a minimum for conducting operational activities in Church mission. Contrary to a common misconception amongst the CNGOs, it is not simply an ethos (a spiritual source which guides an organisation and the behaviour of its members), or a blueprint for sociological analysis. Nor is it a definitive set of goals to be achieved. Rather, a rigorous reading of this authoritative yet dynamic teaching is required if the CNGOs are to develop the relevant competencies in constructing a Catholic social ethical perspective on human development issues. An important finding in this research suggests that a formal Catholic theological ethics programme should be undertaken across the CNGO sector. This might involve an educational programme that would:

- examine the philosophical and theological principles upon which this teaching is based;
- discuss the reasons why those principles have been selected and how they translate into practice;

⁸³⁶ Thesis author's emphasis.

⁸³⁷ Yves Congar, *Lay People in the Church* (London, Dublin: Geoffrey Chapman Ltd., 1959), 392-3.

- determine, as far as possible, their suitability and effectiveness for CNGO human development interventions;
- assess the impact of these Catholic principles on their work;
- carry out a critical evaluative comparison of the advantages and constraints of adopting these principles as a basis for contrasting human development programmes;
- investigate the effect of cultural differences on the content and rationale of individual programmes;
- apply the results of these investigations to a consideration of the relationship between the dictates of ethical standards and the role of ethics given the practicalities of CNGO operational programmes; (In the context of recent Catholic teaching on the responsibility for the Church's charitable activity, consideration should also be given to ethical formation within the CNGOs);
- consider the appropriate roles of eccleastical authority, clerical, religious sisters and brothers, theologians and others within the structure of a Catholic theological ethics programme;
- explore the advisability and feasibility of developing common principles and methods for formal ethics education programmes in the context of Church moral and social teaching across the CNGO sector.

Chapter 2 focuses on the role of the CNGO in the design and implementation of social policy and advocacy from a Christian ethical perspective. The overriding conclusion that may be derived from this chapter is that CNGOs are highly dependent on eccleastical authority who function as the primary source of interpretative readings of scripture and tradition as it pertains to the theological role that CNGOs perform in progressing the Church's social mission. This has left the CNGOs theologically weak and devoid of any constructive ethical contribution in their sociological engagement with core issues in development. This stands in stark contrast to their extensive and well developed sociological expertise within secular discourse on development. Moreover, the CNGO leadership's understanding of ecclesial partnership may be reminiscent of Yves Congar's partisan portrayal of what constitutes a good lay executive in the Church: tactically competent but lacking any deep, independent or interpretative thought of what should determine the general conduct of the Church's social mission and thereby influencing a theological strategy in how to implement it.

In Chapters 3, 4, 5 and 6 my research focuses on the dynamic between Catholic social teaching and Catholic advocacy, through the lens of gender equality, health justice (HIV/AIDS), environmental justice and development education. As these themes

were investigated a consistent issue was raised, namely, that the CNGOs have rarely reacted in a persuasive or creative manner to the challenges posed by these issues and have thereby failed to be leaders in producing theological insights and developing critical ethical perspectives that will have the capacity to enlighten the Church in the foreseeable future. As it stands, both in teaching and ecclesial partnership, there exists a conservative bias that fails to move beyond abstract and general theoretical principles on the social order and which is prohibitive to effecting social change within and without the Church.

Across the CNGO research participant spectrum, there existed considerable vocal criticism of Church hierarchy in terms of their failure to assist the development of a more nuanced theological perspective on critical issues in development. However, criticism was not only directed toward Church hierarchy. There was considerable disappointment expressed by religious congregations with regard to the CNGOs and their perceived refusal to engage proactively with them to develop greater collaboration on issues of mutual interest in development. In my interviews with Church hierarchy there was also considerable disquiet about the lack of engagement between these CNGOs and religious congregations who engage in development on behalf of the Church. This adds further weight to the view that the Church's social mission, as it currently stands, lacks cohesion and direction.

Future Considerations

The decline in the number of clergy, religious sisters and brothers traditionally devoted to missionary activities in developing contexts has been offset by the growth of CNGOs largely staffed by laity and persons who value the Christian ethos of these organisations but who are not necessarily affiliated to the Catholic Church. This mixed organisational culture has reframed discussions about religious identity and mission. The growth of lay expertise in specialist areas of development is a response to the need for a broader range of skills and abilities while attempting to foster new thinking and more business orientated organisational practices. This is a realistic undertaking in view of external forces impacting on these organisations. However, it is also becoming clearer that CNGOs are places of competing identities – religious and secular. This is made more complex as these identities must co-exist in an increasingly competitive,

technologically advanced and secular environment. As the CNGOs struggle to sustain a religious identity within their organisations, eccleastical authority is also displaying a concern for their religious status within and outside the Church.

Throughout this study, I was confronted by two eccleastical events that would sharply focus attention on my hopes for the CNGOs to develop strong ties with the theological community so as to achieve a greater impact on developing social ethics on issues of mutual interest. At the beginning stage of research, I was confronted by the emergence of Pope Benedict XVI's Encyclical, *Deus caritas est* (2006) which set out explicitly the ecclesial expectations of those responsible for the Church's charitable activity. It provided a good opportunity to explore the CNGOs' reactions to these ecclesial requirements and the possible impact its specifications might have on their organisations. As can be seen in this study, it elicited a mixed reaction throughout the CNGO sector. In the immediate aftermath of its promulgation, it could be stated, that the CNGOs were not overly concerned about any ramifications of the document for their organisations.

In the final chapter 7, I undertook an analysis of the CNGO founding documents and, with the exception of CAFOD, noted a substantial revision of CIDSE and Trócaire founding documents to more closely attune their theological status to the requirements of eccleastical authority. These amendments occurred in the aftermath of Pope Benedict XVI Encyclical Letters, *Deus caritas est* and *Caritas in veritate*. Towards the final stage of study and in the last year, *Caritas Internationalis* has been the subject of eccleastical and public scrutiny in its administrative and canonical functions. *Caritas Internationalis* and the Holy See are presently in consultation on a revision of the Confederation Statutes. A draft document on the role and responsibility of bishops regarding the Church's charitable organisations is currently being prepared by the Pontifical Council *Cor Unum* and is being reviewed by the Congregation for the Doctrine of the Faith and other dicasteries in the Holy See.

As the results of these events have yet to unfold, it is difficult to predict the eventual outcome of these collaborations. In a different context, namely Catholic higher education, a similar approach was taken. It was focused on the Apostolic Constitution *Ex corde ecclesiae*, promulgated in 1990 by Pope John Paul II. *Ex corde ecclesiae* sought to restore what the Vatican regarded as the proper relationship between Catholic institutions of higher learning and the magisterium. It articulated explicit requirements that it regarded as essential to maintain the Catholic identity in these institutions. Many

of the same issues were raised in Pope Benedict XVI's address to participants in the General Assembly of *Caritas International*, 27 May, 2011, on maintaining Catholic identity in *Caritas* organisations. There has been significant disquiet both about the claims and also about the impact that *Ex corde ecclesiae* has had, therefore, it potentially could help the CNGO understand how to respond to the challenges with which it is likely to be faced. There is, therefore, an onus on CNGO leadership to prepare for the future and begin the process of a more constructive relationship with Church hierarchy, developing strong relationships with the wider theological community and particularly, with those who have extensive theological and *practical* experience in their fields of interest in development to assist with this process. It is only through a truly cohesive and diversified effort that the Church will be seen to adequately address the negative effects of chronic poverty, increasing inequality, environmental destruction and education for authentic development into the future.

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THE HOLY SEE

Significant Statements, Interventions, Address and Papal Message

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UNAIDS (United Nations Joint United Nations Programme on HIV/AIDS): www.unaids.org.

UNEP (United Nations Environment Programme): www.unep.org.

UNESCO (United Nations Educational, Scientific and Cultural Organization): www.unesco.org.

UNFCCC (United Nations Framework Convention on Climate Change): www.unfccc.int.

UNICEF (United Nations Children's Fund): www.unicef.org.

UNIDO (United Nations Industrial Development Organisation): www.unido.org.

United Nations: www.un.org.

United States Conference of Catholic Bishops: www.usccb.org.

University of San Francisco: www.usfca.edu.

UNRISD (United Nations Research Institute for Social Development): www.unrisd.org.

Vatican: www.vatican.va.

WHO (World Health Organisation): www.who.int.