

THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES

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**CHARITY AND JUSTICE
IN THE RELATIONS AMONG
PEOPLES AND NATIONS**

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The Holy See has repeatedly insisted that, while the Governments of poorer countries have a responsibility with regard to good governance and the elimination of poverty, the active involvement of international partners is indispensable. This should not be seen as an 'extra' or as a concession which could be postponed in the face of pressing national concerns. It is a grave and unconditional moral responsibility, founded on the unity of the human race, and on the common dignity and shared destiny of rich and poor alike, who are being drawn ever closer by the process of globalization.

Trade conditions favourable to poor countries, including, above all, broad and unconditional access to markets, should be made available and guaranteed in lasting and reliable ways.

Provision must also be made for the rapid, total and unconditional cancellation of the external debt of the Heavily Indebted Poor Countries (HIPC) and of the Least Developed Countries (LDCs). Measures should also be adopted to ensure that these countries do not fall once again into situations of unsustainable debt.

Developed countries must also recognize and implement fully the commitments they have made with regard to external aid.

Moreover, a substantial investment of resources for research and for the development of medicines to treat AIDS, tuberculosis, malaria and other tropical diseases is needed. In this regard, the first and foremost scientific challenge facing developed countries is the discovery of a vaccine against malaria. There is also a need to make available medical and pharmaceutical technology and health care expertise without imposing legal or economic conditions.

Finally, the international community must continue to work for the substantial reduction of both the legal and the illegal arms trade, the illegal trade of precious raw materials, and the flight of capital from poor countries, as well as for the elimination of the practices of money-laundering and corruption of officials of poor countries.

While these challenges should be undertaken by all members of the international community, the G8 and the European Union should take the lead.

People from different religions and cultures throughout the world are convinced that achieving the goal of eradicating extreme poverty by the year 2015 is one of the most important tasks in today's world. Moreover, they also hold that such an objective is indissolubly linked to world peace and security. They look to the Presidency, held by the German Government in the months ahead, to ensure that the G8 and the European Union undertake the measures necessary to overcome poverty. They are ready to play their part in such efforts and they support your commitment in a spirit of solidarity.

(From the Letter of His Holiness Benedict XVI to Dr. Angela Merkel Chancellor of the Federal Republic of Germany, Vatican, 16 December 2006)

Charity and Justice in the Relations Among Peoples and Nations

INTRODUCTION

The next plenary session of the Pontifical Academy of Social Sciences will be devoted to the study of *Charity and Justice in the Relations Among Peoples and Nations*. In the recent past, the Academy has devoted sessions to the study of globalisation and these have enabled us to see that there is a lack of charity and justice in the world we live in. This may be summarised in a general way as: disproportionate reallocations, promises not honoured, and unequal divisions. In addition, we are faced with new signs of the times that are very worrying. All of this has been met by the renewed appeal to charity and justice made by the Pope, Benedict XVI, in particular in his encyclical *Deus Caritas Est*. These facts and this appeal form an important part of the background to our meeting.

The subject of the session will be the *relations* among peoples and nations: the developed, the developing, the emerging and the poor. We will ask ourselves whether these relations, in the light of the social Magisterium of the Church, can become more just, fairer, and more peaceful, and what the route should be to achieve such ends. In other words, is a partnership for charity and justice possible in the globalised world?

1. Worrying recent signs of the times

Although it is at times a common conviction that the pursuit of charity and justice at the international level is of key importance for contemporary society, at the same time we encounter signs that are working in the opposite direction:

The re-emergence of nationalism. In developing and developed countries there are signs of crisis as regards two key features of the process of globalisation: one is a human problem and relates to increased legal and illegal international migration and the political resistance to it; the second is economic and relates to the tensions between protectionism and free trade.

Weak convergence. In spite of continuing rapid economic growth in many developing countries, signals of economic and social convergence between developed and developing countries are still confined to only to a few of this last category. This is not only the case at the economic level but is also true in the field of education.

Pervasive poverty. At the same time, even in countries that have a fast-growing economy, the incidence of poverty and extreme poverty is still very high.

The weakness of multilateralism. Bilateralism is growing stronger and most multilateral institutions, such as the UN, the WTO, the IMF, the World Bank, and even some of their regional counterparts, are demonstrating signs of weakness and tiredness.

However, no institutions are presently emerging to replace them.

Millennium Goals. These were based on a broad international consensus but there are now well-grounded doubts about the possibility of really implementing them within the time envisaged. The previous consensus on the Millennium Goals is thus beginning to crumble. As a result, there is a need for further reflection on the mechanisms by which these goals can be achieved, together with the formulation of new proposals.

Insufficient and inefficient aid. The aid that has been given has fallen far short of the goal of allocating 0.7% of the GDP of developed countries to foreign aid. In addition, the aid that has been given has often been inefficiently distributed and utilised both by international organisations and by local governments and agencies.

Terrorism and war. As the events of 11 September 2001 indicate, the beginning of the new century has been characterised by a notable increase in the social and moral scourge of terrorism. At the same time, the world is still afflicted on a large scale by wars between countries and wars within countries.

2. The Encyclical *Deus Caritas Est* of Pope Benedict XVI

Our meeting wants to draw inspiration from the Pope's first encyclical and its important implications. In particular this document reminds us that the theological and human virtue of charity must preside over all of the social teaching and all of the social works of the Church and her members. First of all, this encyclical leads us to the centre of our faith, to the truth that 'God is love'. Thus the Pope declares that 'Jesus united into a single precept this commandment of love for God and the commandment of love for neighbour'. The Pope draws our attention to the fact that this teaching is both timely and significant 'In a world where the name of God is sometimes associated with vengeance or even a duty of hatred and violence'.

This is why *Deus Caritas Est* has been correctly described as being in part a social encyclical. It is love (*caritas*) that animates the Church's care for the needy, the work of lay women and men for justice and peace in the secular sphere, and is the leavening force of the Church in society. And without love, as Paul told the Corinthians, our words and works will come to nothing.

Indeed, *Deus Caritas Est* places itself in the long lineage of other social encyclicals (cf. n. 27), not only because it addresses the virtue of charity but also because it attributes primary importance to the virtue of justice. Indeed, it has a highly significant reference to a famous statement on this virtue by one

of the great figures of Tradition: 'As Augustine once said, a State which is not governed according to justice would be just a bunch of thieves: "*Remota itaque iustitia quid sunt regna nisi magna latrocinia?*"'.

Taking into consideration traditional philosophical-political doctrines and also (in a critical way) the Marxist demand for a fair distribution of goods by public powers, Benedict XVI declares: 'In today's complex situation, not least because of the growth of a globalized economy, the Social Doctrine of the Church has become a set of fundamental guidelines offering approaches that are even beyond the confines of the Church: in the face of ongoing development these guidelines need to be addressed in the context of dialogue with all those seriously concerned for humanity and for the world in which we live' (n. 27).

When discussing the relationship between the Church, a 'Community of Love', and politics, the Pope's approach to justice is particularly relevant to the social sciences and to the role of the Magisterium of the Church. First of all, the Pope offers the strongest vision that has ever been formulated in the contemporary age on the relationship between politics and justice: 'The just ordering of society and the State is a central responsibility of politics'. Indeed, 'Justice is both the aim and the intrinsic criterion of all politics'. For the Pope justice (and politics) is not a mere utilitarian or contractual technique but 'by its very nature has to do with ethics' (n. 28). In contrast to the solely descriptive and value-free understanding of human action proposed by many within the human and social sciences, the Pope upholds the importance of practical reason by renewing the question of the most just political order.

However, he perceives the modern danger of detaching reason from faith: 'if reason is to be exercised properly, it must undergo constant purification, since it can never be completely free of the danger of a certain ethical blindness caused by the dazzling effect of power and special interests'. Indeed, we can-

not but engage in an assessment of our sense of justice in the light of faith: 'From God's standpoint, faith liberates reason from its blind spots and therefore helps it to be ever more fully itself'.

This critical work of faith frees reason from its limits: 'Faith enables reason to do its work more effectively and to see its proper object more clearly'. Not only the historical dimension of the meaning of justice, founded on both the Jewish and Christian traditions and the Roman and Greek inheritance, but also its contemporary meaning, derive from the constant purification that faith brings to reason: 'This is where Catholic social doctrine has its place: it has no intention of giving the Church power over the State. Even less is it an attempt to impose on those who do not share the faith ways of thinking and modes of conduct proper to faith'. To conclude, here, too, the Pope attributes to the Christian a fundamental task and stresses that the aim of the social doctrine of the Church 'is simply to help purify reason and to contribute, here and now, to the acknowledgement and attainment of what is just' (n. 28a).

The Holy Father, in conformity with this teaching on charity and justice, thus calls for the structures of charitable service in the social context of the present day to promote the wellbeing of individuals, of peoples and of humanity: 'Our times call for a new readiness to assist our neighbours in need...Concern for our neighbour transcends the confines of national communities and has increasingly broadened its horizon to the whole world' (n. 30).

3. Preliminary programme

The reflections contained in the above two sections have led us to believe that our next plenary session should be organised in the tentative programme that you can find in the following pages.

Part of the last morning will be given over to the Papal Audience if, as we keenly hope, this will take place.

Nächstenliebe und Gerechtigkeit zwischen den Völkern und Nationen

EINFÜHRUNG

Die nächste Plenarsitzung der Päpstlichen Akademie der Wissenschaften wird dem Studium der *Nächstenliebe* (*charity* – wörtl. tätige Nächstenliebe) und der *Gerechtigkeit in den Beziehungen zwischen den Menschen und Nationen* gewidmet sein. In letzter Zeit haben in der Akademie Sitzungen stattgefunden, bei denen die Globalisierung untersucht worden ist. Dabei konnte deutlich festgestellt werden, dass in unserer heutigen Welt ein Mangel an Nächstenliebe und Gerechtigkeit herrscht. Dies kann generell zusammengefasst werden als: unproportionierte Verteilungen, nicht eingehaltene Versprechungen und ungerechte Aufteilungen. Hinzu kommt noch, dass wir mit Anzeichen unserer Zeit konfrontiert sind, die äußerst Beunruhigend sind. All dies sprach Papst Benedikt XVI. in Zusammenhang mit Seiner erneuerten Aufforderung zur Nächstenliebe und Gerechtigkeit an, vor allem in Seiner Enzyklika *Deus Caritas Est*. Diese Tatsachen und diese Aufforderung stellen einen wichtigen Teil des Hintergrundes unseres Meeting dar.

Gegenstand der Sitzung werden die *Beziehungen* zwischen den verschiedenen Völkern und Nationen sein: den entwickelten, den weniger entwickelten, den im Aufbruch befindlichen und den armen Ländern. Wir werden uns die Frage stellen, ob diese Beziehungen im Lichte der sozialen Aufgabe der Kirche gerechter, fairer und friedlicher werden können, und welcher Weg einzuschlagen ist, um diese Ziele zu erreichen. Mit anderen Worten: Ist eine Gemeinschaft der Nächstenliebe und Gerechtigkeit in einer globalisierten Welt möglich?

1. Beunruhigende neue Anzeichen der Zeit

Obwohl man heutzutage zu der Überzeugung neigt, das Streben nach Nächstenliebe und Gerechtigkeit auf Internationaler Ebene spiele eine Schlüsselrolle in der zeitgenössischen Gesellschaft, stoßen wir gleichzeitig auf Zeichen, die in die entgegengesetzte Richtung zeigen:

Das Wieder-Aufkommen von Nationalismus. In entwickelten und in weniger entwickelten Ländern gibt es Krisenanzeichen, die mit zwei grundlegenden Erscheinungen des Globalisierungsprozesses zusammenhängen: Erstere stellt ein menschliches Problem dar und hängt mit der zunehmenden legalen und illegalen internationalen Einwanderung zusammen und dem politischen Widerstand dazu; die zweite ist wirtschaftlicher Natur und bezieht sich auf die Spannungen zwischen Protektionismus und freiem Handel.

Schlechtes Zusammenwirken. Trotz kontinuierlichem und schnellem Wirtschaftswachstum in vielen Entwicklungsländern sind Anzeichen wirtschaftlichen und sozialen Zusammenwirkens von entwickel-

ten und sich entwickelnden Ländern weiterhin auf einige wenige dieser letzten Gruppe beschränkt. Dies gilt nicht nur für den wirtschaftlichen Sektor, sondern auch für die Bildung der Menschen.

Intensive Armut. In vielen Ländern mit schnellem Wirtschaftswachstum herrscht gleichzeitig Armut und das oft in extremem Ausmaß.

Die Schwäche des Multilateralismus. Bilateralismus nimmt laufend zu, und auch bei den meisten multilateralen Institutionen wie UNO, WHO, IMF, Weltbank und auch einigen äquivalenten regionalen Einrichtungen sind Anzeichen von Schwäche und Müdigkeit zu erkennen. Jedenfalls entstehen z. Zeit keine Institutionen, die jene ersetzen könnten.

Ziele des Millenniums. Diese stützten sich auf einen breiten internationalen Konsens, heute gibt es jedoch gut begründete Zweifel hinsichtlich ihrer Durchsetzung innerhalb der vorhergesehenen Zeit. Der anfängliche Konsens hinsichtlich der Ziele des Millenniums ist dabei, ins Wanken zu geraten. Daher ist es notwendig, weitere Überlegungen hinsichtlich der Mechanismen anzustellen, durch die jene Ziele erreicht werden können, zusammen mit der Formulierung neuer Vorschläge.

Ungenügende und ineffiziente Hilfe. Die gegebenen Hilfeleistungen verfehlten weit ihr Ziel, 0,7% des BSP der reichen Länder als Auslandshilfe zu verteilen. Hinzu kommt noch, dass die erwiesenen Hilfeleistungen oft ineffizient verteilt und von internationalen Organisationen, den jeweiligen lokalen Regierungen und Einrichtungen verbraucht worden sind.

Terrorismus und Kriege. Wie die Geschehnisse des 11. Septembers 2001 zeigen, ist der Beginn des neuen Jahrhunderts durch das auffallende Zunehmen der sozialen und moralischen Bedrohung durch Terrorismus gekennzeichnet. Gleichzeitig ist die Welt noch immer durch Kriege zwischen den Staaten und innerhalb derselben Länder in einem großen Ausmaß belastet.

2. Die Enzyklika *Deus Caritas Est* von Papst Benedikt XVI.

Unser Meeting soll sich von der ersten Enzyklika des Papstes und ihrer großen Bedeutung inspirieren lassen. Dieses Dokument erinnert uns vor allem daran, dass die Nächstenliebe als theologische und menschliche Tugend allen sozialen Belehrungen und sozialen Initiativen der Kirche und Ihrer Mitglieder vorangehen muß. Zu allererst führt uns diese Enzyklika zur Mitte unseres Glaubens, zu der Wahrheit: „Gott ist die Liebe“. So erläutert der Papst: „Jesus hat dieses Gebot der Gottesliebe mit demjenigen der Nächstenliebe zu einem einzigen Auftrag zusammengestellt.“ Der Papst lenkt unsere

Aufmerksamkeit auf die Tatsache, dass „In einer Welt, in der mit dem Namen Gottes bisweilen die Rache oder gar die Pflicht zu Hass und Gewalt verbunden wird“ diese Lehre gleichzeitig zeitgerecht und bedeutungsvoll ist.

Dies ist der Grund, aus dem *Deus Caritas Est* korrekterweise als eine teilweise soziale Enzyklika beschrieben worden ist. Es ist die Liebe (*caritas*), die die Kirche dazu bewegt, sich um die Bedürftigen zu kümmern, sie treibt Laien – Frauen und Männer – dazu an, sich für Gerechtigkeit und Frieden in der weltlichen Sphäre einzusetzen, und sie ist auch die treibende Kraft der Kirche in der Gesellschaft. Ohne die Liebe werden, wie Paulus zu den Korinthern sagte, unsere Worte und Taten zu nichts führen.

Tatsächlich rechnet sich *Deus Caritas Est* zu einer langen Reihe von anderen sozialen Enzyklika (cf. Nr. 27) hinzu, nicht nur weil sie sich an die Nächstenliebe als Tugend wendet, sondern auch, weil sie größte Bedeutung der Gerechtigkeit als Tugend zuschreibt. So macht sie eine äußerst wichtige Anspielung auf eine berühmte Aussage einer der großen Persönlichkeiten der Tradition über diese Tugend: „Ein Staat, der nicht durch Gerechtigkeit definiert wäre, wäre nur eine große Räuberbande, wie Augustinus einmal sagte; „*Remota itaque iustitia quid sunt regna nisi magna latrocinia?*““

Benedikt XVI. gibt, die traditionellen philosophisch-politischen Doktrinen und auch (auf kritische Weise) die marxistische Forderung nach einer gerechten Verteilung der Güter der öffentlichen Institutionen in Betracht ziehend, bekannt: „In der schwierigen Situation, in der wir heute gerade auch durch die Globalisierung der Wirtschaft stehen, ist die Soziallehre der Kirche zu einer grundlegenden Wegweisung geworden, die weit über die Kirche hinaus Orientierungen bietet. Angesichts der fortschreitenden Entwicklung muß an diesen Orientierungen im Dialog mit all denen, die um den Menschen und seine Welt ernstlich Sorge tragen, gemeinsam gerungen werden“ (Nr. 27).

In den Diskussionen über die Beziehung zwischen der Kirche als „Gemeinschaft der Liebe“ und Politik spricht der Papst bei dem Thema der Gerechtigkeit vor allem die Sozialwissenschaften und die Aufgabe der Kirche an. Zuallererst teilt uns der Papst die gewaltigste Ansicht hinsichtlich der Beziehung zwischen Politik und Gerechtigkeit mit, die jemals in der heutigen Zeit formuliert wurde: „Die gerechte Ordnung der Gesellschaft und des Staates ist zentraler Auftrag der Politik.“ Daher: „Gerechtigkeit ist Ziel und daher auch inneres Maß aller Politik.“ Für den Papst ist Gerechtigkeit (und Politik) keine rein utilitaristische und vertragliche Methode, sondern: „Ihr Ursprung und Ziel... ist ethischer Natur“ (Nr. 28). Im Gegensatz zu dem

rein beschreibenden und wertfreien Verständnis menschlichen Handelns, wie es von vielen innerhalb der Human- und Sozialwissenschaften vorgeschlagen wird, unterstreicht der Papst die Bedeutung der praktischen Vernunft, während Er erneut die Frage der gerechtesten politischen Ordnung stellt.

Schließlich macht Er uns die Gefahr der Moderne bewußt, den Verstand vom Glauben loszulösen: „...aber damit die Vernunft recht funktionieren kann, muß sie immer wieder gereinigt werden, denn ihre ethische Erblindung durch das Obsiegen des Interesses und der Macht, die die Vernunft blenden, ist eine nie ganz zu bannende Gefahr.“ Tatsächlich können wir uns nur engagieren, unseren Gerechtigkeitssinn im Lichte des Glaubens einzusetzen: „Er befreit sie von der Perspektive Gottes her von ihren Verblendungen und hilft ihr deshalb, besser sie selbst zu sein.“

Diese kritische Arbeit des Glaubens befreit die Vernunft von ihren Grenzen: „Er ermöglicht der Vernunft, ihr eigenes Werk besser zu tun und das ihr Eigene besser zu sehen.“ Nicht nur die historische Dimension der Bedeutung des Glaubens, die auf der jüdischen und christlichen Tradition, sowie auf römischem und griechischem Erbe gründet, aber auch seine zeitgenössische Bedeutung leiten sich ab von der kontinuierlichen Läuterung, die die Vernunft durch den Glauben erlebt. Abschließend mißt der Papst hier auch den Christen eine grundlegende Aufgabe bei und betont den Zweck der sozialen Kirchendoktrin: „Sie will schlicht zur Reinigung der Vernunft beitragen und dazu helfen, daß das, was recht ist, jetzt und hier erkannt und dann auch durchgeführt werden kann“ (Nr. 28a).

Der Heilige Vater, gemäß dieser Lehre der Nächstenliebe und Gerechtigkeit, verlangt nach Wohltätigkeitseinrichtungen, die im heutigen sozialen Umfeld das Wohlbefinden der einzelnen Individuen, der Völker und der gesamten Menschheit fördern: „Folglich ist in dieser unserer Zeit eine neue Bereitschaft gefragt, dem notleidenden Nächsten zu helfen...So überwindet die Sorge für den Nächsten die Grenzen nationaler Gemeinschaften und ist bestrebt, ihre Horizonte auf die gesamte Welt auszuweiten“ (Nr. 30).

3. Einführendes Programm

Die in Teil 1 und Teil 2 enthaltenen Betrachtungen haben uns dazu geführt, für die nächste Plenarsitzung ein Programm vorzuschlagen, das Sie auf den folgenden Seiten finden.

Der letzte Vormittag wird großteils einer Audienz mit dem Heiligen Vater gewidmet sein, wenn diese stattfindet, was wir uns sehnlichst erhoffen.



Charité et justice dans les relations entre les peuples et les nations

INTRODUCTION

La prochaine session plénière de l'Académie Pontificale des Sciences Sociales sera consacrée à l'étude de: "*Charité et justice dans les relations entre les peuples et les nations*". Récemment, l'Académie a destiné quelques séances à l'étude de la globalisation qui nous ont permis de comprendre la grave pénurie de charité et de justice dont le monde actuel, dans lequel nous vivons, est affligé. En général, tout cela peut être résumé de la façon suivante: redistribution disproportionnée, promesses non tenues, répartitions inégales. En outre, nous nous trouvons confrontés à de nouveaux signes des temps qui se révèlent être très préoccupants. A tout cela le Pape Benoît XVI a répondu par un appel renouvelé à la charité et la justice, particulièrement dans son Encyclique "*Deus Caritas Est*". Ces faits et cet appel sont une partie importante du contexte dans lequel se déroulera notre rencontre.

L'objet de la session sera les *relations* entre peuples et nations: celles développées, celles en voie de développement, celles émergentes et celles des pauvres. Nous nous interrogerons pour savoir si, à la lumière du Magistère social de l'Eglise, les relations peuvent devenir plus justes, équitables et pacifiques, et quelles seraient les routes pour rejoindre de tels objectifs. En d'autres termes, un partenariat pour la charité et la justice est-il possible dans le monde globalisé?

1. Des signes des temps préoccupants

Bien que quelquefois nous soyons convaincus que la poursuite de la charité et de la justice au niveau international serait d'une importance fondamentale pour la société contemporaine, de la même façon nous pouvons tomber sur des signaux qui opèrent dans la direction opposée:

La remontée à la surface du nationalisme. Dans les pays en voie de développement et dans ceux évolués il y a des signes de crise en ce qui concerne deux caractéristiques clé du processus de globalisation: le premier est un problème humain lié à l'augmentation de l'émigration internationale légale et illégale et la résistance politique qui en découle; le second est un problème économique lié aux tensions entre le protectionnisme et le libre échange.

Faible convergence. Malgré la croissance économique continue et rapide dans de nombreux pays développés, les signes de convergence économique et sociale entre pays développés et ceux en voie de développement sont encore limités à quelques nations appartenant à cette dernière catégorie. Ceci n'intéresse pas seulement le niveau économique, mais se réfère aussi au domaine de l'instruction.

Pauvreté répandue. En même temps, même les pays qui ont une économie qui monte rapidement, l'incidence de la pauvreté et de la pauvreté extrême est encore très haute.

Faiblesse du multilatéralisme. Le bilatéralisme se développe de plus en plus et de nombreuses institutions multilatérales, comme l'ONU, le OMC (l'Organisation Mondiale du Commerce), le FMI (Fonds Monétaire International), la Banque Mondiale et même quelques-unes de leurs homologues régionales, montrent des signes de faiblesse et de fatigue. Malgré cela, aucune institution n'est, en ce moment, en train d'émerger pour prendre leur place.

Objectifs du Millénaire. Ceux-ci se basaient sur une large approbation internationale, mais à présent de sérieux doutes subsistent quant à la possibilité de les réaliser réellement dans les temps prévus. L'accord qui avait été atteint sur les Objectifs du Millénaire, commencerait donc à s'effriter. Par conséquent, il est nécessaire de réfléchir davantage sur les mécanismes grâce auxquels ces buts pourraient être atteints tout en formulant de nouvelles propositions.

Aides insuffisantes et inefficaces. L'aide fournie a été tout à fait inférieure à l'objectif visant à destiner le 0,7% du "PIB" des pays développés pour l'aide internationale. De plus, l'aide apportée a souvent été inefficace et mal utilisée par les organisations internationales, par les gouvernements et par les agences locales.

Terrorisme et guerre. Comme le démontrent les événements de septembre 2001, le début du nouveau siècle a été caractérisé par une importante augmentation du fléau social et moral du terrorisme. Au même moment, le monde est encore affligé, sur une grande échelle, par des guerres et des guerres civiles.

2. L'Encyclique *Deus Caritas Est* du Pape Benoît XVI

Notre rencontre s'inspire à la première encyclique du Pape et à ses importantes implications. En particulier, ce document nous rappelle que la vertu théologique et humaine de la charité doit prévaloir tout l'enseignement social et toute l'œuvre sociale de l'Eglise et de ses membres. Avant toute chose, cette encyclique nous conduit au cœur de notre foi, à la vérité que "Dieu est amour". Donc le pape proclame que "Jésus a uni, en en faisant une seule règle, le commandement de l'amour de Dieu avec celui de l'amour de son prochain". Le Pape attire notre attention sur le fait que cet enseignement est aussi bien adapté à notre période que significatif "dans un monde où au nom de Dieu est parfois lié la vengeance ou même le devoir de la haine et de la violence".



C'est la raison pour laquelle *Deus Caritas Est* a été correctement décrite étant en partie une Encyclique sociale. C'est l'amour (*caritas*) qui anime l'attention de l'Eglise pour les nécessiteux, le travail des laïcs pour la paix et la justice dans la sphère séculière et, c'est la force montante de l'Eglise dans la société. Et sans amour, comme Paul l'a dit aux corinthiens, nos paroles et nos œuvres finissent dans le vide.

En effet, *Deus Caritas Est* se place dans la longue tradition des autres Encycliques sociales (cfr. N. 27), non seulement parce qu'elle s'adresse à la vertu de la charité, mais aussi parce qu'elle attribue une importance primordiale à la vertu de justice. En effet, elle contient une référence hautement significative à une phrase célèbre d'une grande personnalité de la Tradition: comme l'a dit Augustin une fois: *Remota itaque iustitia quid sunt regna nisi magna latrocinia?*

Prenant en considération les doctrines traditionnelles politico-philosophiques et aussi (de façon critique) la demande marxiste d'une juste distribution des biens de la part des pouvoirs publics, Benoît XVI déclare: "dans la situation difficile d'aujourd'hui provoquée aussi par la globalisation de l'économie, la doctrine sociale de l'Eglise est devenue une indication fondamentale, qui propose des orientations valables bien au-delà des frontières d'elle-même: ces orientations – devant la progression du développement – doivent être affrontées dans le dialogue avec tous ceux qui se préoccupent sérieusement de l'homme et de son monde" (n. 27).

En examinant la relation entre l'Eglise, une "Communauté d'amour", et la politique, l'approche du Pape à la justice est particulièrement pertinente pour les sciences sociales et pour le rôle du Magistère de l'Eglise. Avant toute chose, le Pape offre la vision la plus forte qui n'ait jamais été formulée à notre époque à propos de la relation entre politique et justice: "l'ordre juste de la société et de l'Etat est le devoir essentiel de la politique". En effet, "la justice est le but et donc la mesure intrinsèque de toute politique". Pour le Pape, la justice (et la politique) n'est pas une pure technique utilitariste ou contractuelle, mais de par sa nature elle est impliquée avec l'éthique (cf. n. 28). En contradiction avec l'interprétation seulement descriptive de l'action humaine telle que souvent proposée dans les sciences humaines et sociales, le Pape soutient l'importance de la raison pratique en renouvelant la question, de l'ordre politique le plus juste.

Néanmoins, le Pape perçoit le risque moderne que la raison soit séparée de la foi: "afin de pouvoir intervenir avec droiture, la raison doit toujours à nouveau être purifiée, car son aveuglement éthique, découlant de la priorité de l'intérêt et du pouvoir qui l'aveuglent, est un danger qui ne peut presque jamais être éliminé totalement". En effet, on ne peut éluder d'évaluer notre sens de justice à la lumière de la foi: en partant de la perspective de Dieu, (la foi) libère (la raison) de ses aveuglements et l'aide donc à être mieux elle-même.

Ce devoir critique de la foi, libère la raison de ses limites: "la foi permet à la raison d'effectuer au mieux son devoir et de voir plus clairement ce qui la caractérise". Non seulement la dimension historique du sens de la justice – fondé aussi bien sur la tradition hébraïque que sur celle chrétienne ainsi que sur l'héritage grecque et romain – mais aussi son sens actuel, dérivent de la purification constante que la foi apporte à la raison: "c'est ici que se place la doctrine sociale catholique: elle n'entend pas conférer à l'Eglise un pouvoir sur l'Etat. Elle ne veut non plus imposer à ceux qui ne partagent pas la foi des perspectives et des types de comportement qui lui appartiennent". Pour conclure, le Pape attribue au Chrétien un devoir fondamental et souligne que le but de la doctrine sociale de l'Eglise "souhaite tout simplement contribuer à la purification de la raison et apporter son aide afin que ce qui est juste puisse, ici et maintenant, être reconnu et ensuite être aussi réalisé" (n. 28a).

Le Saint-Père, en conformité avec cet enseignement sur la charité et la justice, fait appel aux structures de service caritatif dans le contexte social actuel afin qu'elles promeuvent le bien-être des individus, des populations et de l'humanité entière: "Notre temps présent réclame, donc, une nouvelle disponibilité pour secourir notre prochain nécessiteux... Dépassant les frontières des communautés nationales, la sollicitude pour le prochain tend ainsi à élargir ses horizons au monde entier" (n. 30).

3. Programme préliminaire

Les réflexions contenues dans les deux précédentes sessions nous ont conduits à croire que notre prochaine session devra être organisée selon le programme provisoire que vous trouverez dans les pages suivantes. Une partie de la dernière matinée de travail sera réservée à l'Audience Papale si, comme nous le souhaitons vivement, elle pourra avoir lieu.



Carità e giustizia nelle relazioni tra popoli e nazioni

INTRODUZIONE

La prossima sessione plenaria della Pontificia Accademia delle Scienze Sociali sarà dedicata allo studio di *Carità e giustizia nelle relazioni tra popoli e nazioni*. Nel recente passato, l'Accademia ha destinato alcune sedute allo studio della globalizzazione che ci hanno consentito di comprendere la grave carenza di carità e giustizia da cui è afflitto il mondo in cui viviamo. In generale ciò può essere riassunto nel seguente modo: sproporzionata redistribuzione, promesse non mantenute e iniqua distribuzione. Oltre a ciò, ci troviamo di fronte a nuovi segni dei tempi che risultano molto preoccupanti. Questi temi sono stati affrontati dal rinnovato appello alla carità e alla giustizia fatto da Papa Benedetto XVI, in particolar modo nella Sua Enciclica *Deus Caritas Est*. Questi fatti e questo appello sono una parte importante del contesto in cui si svolgerà il nostro incontro.

L'oggetto della sessione saranno le *relazioni* tra nazioni e popoli diversi: quelli sviluppati, quelli in via di sviluppo, gli emergenti e quelli poveri. Ci chiederemo se tali relazioni, alla luce del Magistero sociale della Chiesa, possano divenire più giuste, eque e pacifiche, e quali debbano essere le strade per il raggiungimento di tali obiettivi. In altre parole, è possibile una collaborazione nel campo della carità e della giustizia in un mondo globalizzato?

1. I preoccupanti segni dei tempi

Sebbene talvolta sia convinzione comune che il perseguimento della carità e della giustizia a livello internazionale sia di importanza fondamentale per la società contemporanea, allo stesso tempo ci si imbatte in segnali che operano nella direzione opposta:

Il riemergere del nazionalismo. Nei paesi in via di sviluppo e in quelli progrediti ci sono segnali di crisi circa due caratteristiche chiave del processo di globalizzazione: il primo è un problema umano legato all'accresciuta emigrazione internazionale legale e illegale e la conseguente resistenza politica ad essa; il secondo è economico ed è in relazione alle tensioni tra protezionismo e libero scambio.

Scarsa convergenza. Malgrado la continua e rapida crescita economica in molti dei paesi sviluppati, i segnali di convergenza economica e sociale tra paesi progrediti e quelli in via di sviluppo sono ancora limitati a poche delle nazioni appartenenti a quest'ultima categoria. Ciò non riguarda solo il livello economico, ma si riferisce anche al campo dell'istruzione.

Povertà diffusa. Allo stesso tempo, perfino in paesi con un'economia in rapida crescita, l'incidenza della povertà e della povertà estrema è ancora molto alta.

Debolezza del multilateralismo. Il bilateralismo sta crescendo sempre più e molte istituzioni multilaterali, come l'ONU, il WTO (Organizzazione Mondiale del Commercio), l'FMI (Fondo Monetario Internazionale), la Banca Mondiale e persino alcune delle loro omologhe regionali, mostrano segnali di debolezza e di stanchezza. Nonostante ciò, nessuna istituzione sta attualmente emergendo per prendere il loro posto.

Obiettivi del Millennio (Millennium Goals). Questi si basavano su un largo consenso internazionale, ma ora ci sono fondati dubbi circa la possibilità di riuscire realmente ad attuarli entro i tempi previsti. Il consenso che era stato raggiunto sugli Obiettivi del Millennio sta dunque cominciando a sfaldarsi. Di conseguenza, è necessario riflettere ulteriormente sui meccanismi grazie ai quali tali traguardi possano essere ottenuti, unitamente alla formulazione di nuove proposte.

Aiuti insufficienti e inefficaci. L'aiuto fornito è stato molto inferiore rispetto all'obiettivo di stanziare lo 0,7% del PIL dei paesi sviluppati per gli aiuti internazionali. Inoltre, l'aiuto che è stato dato è spesso risultato inefficientemente distribuito e male utilizzato dalle organizzazioni internazionali, dai governi e dalle agenzie locali.

Terrorismo e guerra. Come dimostrano gli eventi dell'11 settembre 2001, l'inizio del nuovo secolo è stato caratterizzato da un rilevante incremento del flagello sociale e morale del terrorismo. Allo stesso tempo, il mondo è ancora afflitto su larga scala da guerre e guerre civili.

2. L'Enciclica *Deus Caritas Est* di Papa Benedetto XVI

Il nostro incontro intende ispirarsi alla prima Enciclica del Papa e alle sue importanti implicazioni. In particolare questo documento ci ricorda che la virtù teologica ed umana della carità deve presiedere a tutto l'insegnamento sociale e a tutta l'opera sociale della Chiesa e dei suoi membri. Prima di tutto, questa Enciclica ci porta al cuore della nostra fede, alla verità che "Dio è amore". Quindi il Papa proclama che "Gesù ha unito, facendone un unico precetto, il comandamento dell'amore di Dio con quello dell'amore del prossimo". Il Papa attira la nostra attenzione sul fatto che questo insegnamento è sia adeguato al nostro tempo sia significativo "In un mondo in cui al nome di Dio viene a volte collegata la vendetta o perfino il dovere dell'odio e della violenza".

Questo è il motivo per cui *Deus Caritas Est* è stata correttamente descritta come essere in parte una Enciclica sociale. È l'amore (*caritas*) che anima la cura della Chiesa per i bisognosi, il lavoro di laiche e laici per la pace e la giustizia nella sfera secolare, ed



è la forza lievitante della Chiesa nella società. E senza amore, come Paolo disse ai Corinzi, le nostre parole e le nostre opere finiscono in niente.

In effetti, *Deus Caritas Est* si colloca nella lunga tradizione di altre Encicliche sociali (cfr. n. 27), non solo perché si rivolge alla virtù della carità, ma anche perché attribuisce primaria importanza alla virtù della giustizia. Infatti, contiene un riferimento altamente significativo ad una nota frase di una delle grandi figure della Tradizione: “come disse una volta Agostino: *Remota itaque iustitia quid sunt regna nisi magna latrocinia?*”.

Prendendo in considerazione le tradizionali dottrine politico-filosofiche ed anche (in modo critico) la richiesta marxista di una giusta distribuzione dei beni da parte dei poteri pubblici, Benedetto XVI dichiara: “Nella situazione difficile nella quale oggi ci troviamo anche a causa della globalizzazione dell’economia, la dottrina sociale della Chiesa è diventata un’indicazione fondamentale, che propone orientamenti validi ben al di là dei confini di essa: questi orientamenti – di fronte al progredire dello sviluppo – devono essere affrontati nel dialogo con tutti coloro che si preoccupano seriamente dell’uomo e del suo mondo” (n. 27). Nel prendere in esame la relazione tra la Chiesa, una “Comunità d’amore”, e la politica, l’approccio del Papa alla giustizia risulta particolarmente pertinente alle scienze sociali e al ruolo del Magistero della Chiesa. Innanzitutto, il Papa offre la più forte visione che sia mai stata formulata nell’età contemporanea circa la relazione tra politica e giustizia: “Il giusto ordine della società e dello Stato è compito centrale della politica”. Infatti, “La giustizia è lo scopo e quindi anche la misura intrinseca di ogni politica”. Per il Papa la giustizia (e la politica) non è una mera tecnica utilitarista o contrattuale, ma per sua stessa natura ha a che fare con l’etica (cfr. n. 28). In contrasto con l’interpretazione esclusivamente descrittiva e priva di valore dell’azione umana proposta da molti nel campo delle scienze umane e sociali, il Papa sostiene l’importanza della ragion pratica rinnovando la questione di quale sia l’ordine politico più giusto.

Nondimeno, il Papa percepisce il rischio moderno di separare la ragione dalla fede: “per poter operare rettamente, la ragione deve sempre di nuovo essere purificata, perché il suo accecamento eti-

co, derivante dal prevalere dell’interesse e del potere che l’abbagliano, è un pericolo mai totalmente eliminabile”. In effetti, non possiamo eludere di valutare il nostro senso di giustizia alla luce della fede: “Partendo dalla prospettiva di Dio, [la fede] libera [la ragione] dai suoi accecamenti e perciò l’aiuta ad essere meglio se stessa”.

Tale compito critico della fede, libera la ragione dai suoi limiti: “La fede permette alla ragione di svolgere in modo migliore il suo compito e di vedere meglio ciò che le è proprio”. Non solo la dimensione storica del significato di giustizia – fondato sia sulla tradizione ebraica che su quella cristiana e sull’eredità greca e romana – ma anche il suo significato attuale, derivano dalla costante purificazione che la fede apporta alla ragione: “È qui che si colloca la dottrina sociale cattolica: essa non vuole conferire alla Chiesa un potere sullo Stato. Neppure vuole imporre a coloro che non condividono la fede prospettive e modi di comportamento che appartengono a questa”. Per concludere, anche qui il Papa attribuisce al Cristiano un compito fondamentale e sottolinea che lo scopo della dottrina sociale della Chiesa “Vuole semplicemente contribuire alla purificazione della ragione e recare il proprio aiuto per far sì che ciò che è giusto possa, qui ed ora, essere riconosciuto e poi anche realizzato” (n. 28a).

Il Santo Padre, in conformità con questo insegnamento sulla carità e la giustizia, richiede strutture di servizio caritativo nell’odierno contesto sociale al fine di promuovere il benessere degli individui, delle popolazioni e dell’umanità intera: “Questo nostro tempo richiede, dunque, una nuova disponibilità a soccorrere il prossimo bisognoso... Superando i confini delle comunità nazionali, la sollecitudine per il prossimo tende così ad allargare i suoi orizzonti al mondo intero” (n. 30).

3. Programma preliminare

Le riflessioni contenute nelle due sezioni precedenti ci hanno condotto a credere che la nostra prossima sessione debba essere organizzata secondo il programma provvisorio che troverete nelle pagine seguenti. Parte dell’ultima mattinata di lavori sarà dedicata all’Udienza Papale se essa, come vivamente speriamo, potrà aver luogo.

Charity and Justice in the Relations Among Peoples and Nations

PROGRAMME

THURSDAY, 26 APRIL 2007

11:30	Press Conference at the Vatican Sala Stampa
15:00-19:00	Council Meeting

FRIDAY, 27 APRIL 2007

9:00	<i>Remarks of the President</i> Prof. Mary Ann Glendon
9:20	<i>General Introduction to the Topic</i> Prof. Juan J. Llach
10:00	Break
10:30 SESSION 1	Chairperson: Msgr. Michel Schooyans Speakers: ◆ H.E. Msgr. Paul Josef Cordes ◆ Father Joseph A. Di Noia OP <i>Charity and Justice in the Relations Among Peoples and Nations: the Encyclical Deus Caritas Est of Pope Benedict XVI</i> Commentators: ◆ H.E. Msgr. Roland Minnerath ◆ Prof. Herbert Schambeck
12:30	Lunch at the Casina Pio IV
15:00 SESSION 2	Chairperson: Prof. Paul Kirchhof Speaker: ◆ Prof. Philip Allott <i>International Society and the Idea of Justice</i> Commentators: ◆ Prof. Hans Zacher ◆ H.E. Msgr. Marcelo Sánchez Sorondo
17:00	Break
17:30 SESSION 3	Chairperson: Prof. Bedřik Vymětalík Speaker: ◆ Prof. Giorgio Vittadini <i>International Justice and the Role of Charities and Civil Society, with Special Reference to the Role of the Catholic Church</i> Commentators: ◆ Prof. Margaret Archer ◆ Prof. Mina M. Ramirez
19:00	Dinner at the Casina Pio IV



SATURDAY, 28 APRIL 2007

SOLIDARITY AND JUSTICE IN PURSUIT OF THE MILLENNIUM GOALS: IS GLOBAL PARTNERSHIP POSSIBLE?	
9:00 SESSION 4	Chairperson: Prof. Partha Dasgupta Speaker: ◆ H.E. Prof. Luis Ernesto Derbez Bautista <i>Fairness in International Investments and Financing</i> Commentators: ◆ Prof. Hans Tietmeyer ◆ Prof. José T. Raga ◆ Prof. François Perigot
10:45	Break
11:15 SESSION 5	Chairperson: H.Em. Renato R. Card. Martino Round Table: ◆ Dr. Jean-Pierre Landau ◆ Fmr President Prof. Edmond Malinvaud ◆ Prof. Joseph Stiglitz <i>International Justice and Aid. Do We Need some Scheme of Redistribution of Income at the World Level Along the Lines of What Most Countries Have at the National Level?</i>
13:00	Lunch at the Casina Pio IV
15:00 SESSION 6	Chairperson: Prof. Louis Sabourin Speaker: ◆ Dr. Henry Kissinger <i>Current International Trends and World Peace</i> Commentators: ◆ Dr. José Miguel Insulza ◆ Fmr President Prof. Belisario Betancur
17:00	Break
17:30 SESSION 7	Speaker: ◆ Dr. José Miguel Insulza <i>International Justice, International Law and World Peace</i> Commentators: ◆ Prof. Vittorio Possenti ◆ Prof. Krzysztof Skubiszewski
19:00	Dinner at the Casina Pio IV

SUNDAY, 29 APRIL 2007

7:00	Bus leaves Domus Sanctae Marthae on pilgrimage to Assisi
10:30	Holy Mass at the Basilica
13:00	Lunch at Assisi
19:00	Dinner at the Casina Pio IV



MONDAY, 30 APRIL 2007

9:00 SESSION 8	<p>Chairperson: Prof. Mary Ann Glendon</p> <p>Round Table:</p> <ul style="list-style-type: none"> ◆ H.Em. Walter Card. Kasper ◆ Rabbi David Rosen ◆ H.Em. Pierre Card. Sfeir Nasrallah ◆ H.E. Msgr. Antonios Naguib <p><i>Inter-religious Dialogue and World Peace</i></p>
10:30	Break
11:15	Papal Audience
13:00	Lunch at the Casina Pio IV
15:00 SESSION 9	<p>Chairperson: Prof. Edmond Malinvaud</p> <p>Speaker:</p> <ul style="list-style-type: none"> ◆ H.Em. Tarcisio Card. Bertone <p><i>International Justice and International Governance in the Context of the Crisis of Multilateralism</i></p> <p>Commentators:</p> <ul style="list-style-type: none"> ◆ President Prof. Mary Ann Glendon
17:00	Break
18:00 SESSION 10	<p>Chairperson: Mr. Justice Nicholas McNally</p> <p>Speaker:</p> <ul style="list-style-type: none"> ◆ Dr. Jacques Diouf <p><i>International Justice, Water and Respect for the Creation</i></p> <p>Commentators:</p> <ul style="list-style-type: none"> ◆ Prof. Partha Dasgupta ◆ Prof. Hsin-chi Kuan
19:30	Dinner at the Casina Pio IV

TUESDAY, 1 MAY 2007

9:00 SESSION 11	<p>Chairperson: Prof. Kevin Ryan</p> <p>Speaker:</p> <ul style="list-style-type: none"> ◆ Prof. Marcelo Suárez-Orozco <p><i>International Migrations and the Access of Immigrants and Their Families to a Decent Standard of Living and to the Public Goods</i></p> <p>Commentators:</p> <ul style="list-style-type: none"> ◆ Prof. Pierpaolo Donati ◆ Prof. Rocco Buttiglione ◆ Prof. Maurizio Ambrosini
10:30	Break



11:00 SESSION 12	Chairperson: H.E. Msgr. Celestino Migliore Round Table: ◆ Prof. Ombretta Fumagalli Carulli ◆ Prof. Wilfrido V. Villacorta ◆ Prof. Louis Sabourin ◆ H.E. Amb. Pierre Morel ◆ Dr. Antonio M. Battro <i>International Justice and Poverty. Are the Millennium Goals Enough to Free the Poorest from Poverty? The Millennium Goals and the Role of the Family</i>
13:00	Lunch at the Casina Pio IV
14:30	Conclusions and General Discussion ◆ Introduction by Prof. Juan J. Llach <i>What Can the Social Sciences Contribute to Charity and Justice in the Relations Among Peoples and Nations?</i>
16:30	Break
17:00	Closed Session for Academicians
19:00	Dinner at the Casina Pio IV

WEDNESDAY, 2 MAY 2007

9:00	Council Meeting
12:15	Press Conference at the Vatican Sala Stampa

HOLY MASSES

Friday 27 April	Saturday 28 April	Sunday 29 April	Monday 30 April	Tuesday 1 May
8:00	8:00	10:30	8:00	8:00
Altar Tomb of St Peter	Altar Tomb of St Peter	Assisi's Basilica	Altar Tomb of St Peter	Altar Tomb of St Peter
H.Em. Card. Paul POUPARD	H.Em. Card. Giovanni B. RE	H.E. Msgr. Giovanni LAJOLO	H.Em. Card. Claudio HUMMES	H.E. Msgr. Angelo COMASTRI
Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 6:45 outside the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae



Charity and Justice in the Relations Among Peoples and Nations

LIST OF PARTICIPANTS

NAME AND TITLE	NAT.	DISCIPLINE AND CHARGE	PAPER
REPRESENTATIVES OF THE CHURCH			
H.E. Card. Tarcisio Bertone	V Vatican City	Secretary of State of His Holiness Benedict XVI	<i>International Justice and International Governance in the Context of the Crisis of Multilateralism</i>
H.E. Card. Walter Kasper	V Vatican City	President of the Pontifical Council for Promoting Christian Unity	<i>Inter-religious Dialogue and World Peace</i>
H.E. Card. Renato R. Martino	V Vatican City	President of the Pontifical Council for Justice and Peace	Chairperson
H.E. Card. Pierre Sfeir Nasrallah	RL Bkerké	Patriarch of Antioch for Maronites	<i>Inter-religious Dialogue and World Peace</i>
H.E. Msgr. Paul J. Cordes	V Vatican City	President of the Pontifical Council 'Cor Unum'	Commentary on: <i>Charity and Justice in the Relations among Peoples and Nations: the Encyclical Deus Caritas Est of Pope Benedict XVI</i>
H.B. Msgr. Antonios Naguib	ET Cairo	Patriarch of Alexandria	<i>Inter-religious Dialogue and World Peace</i>
H.E. Msgr. Celestino Migliore	V Vatican City	Apostolic Nuncio, Permanent Observer Mission of the Holy See (USA)	Chairperson
Fr. Joseph Di Noia, OP	V Vatican City	Undersecretary of the Congregation for the Doctrine of the Faith	Commentary on: <i>Charity and Justice in the Relations among Peoples and Nations: the Encyclical Deus Caritas Est of Pope Benedict XVI</i>

OUTSIDE EXPERTS			
Prof. Philip Allott	UK Cambridge	Professor Emeritus of International Public Law, University of Cambridge	<i>International Society and the Idea of Justice</i>
Prof. Maurizio Ambrosini	I Milan	Professor of Sociology of Migration, University of Milan	Commentary on: <i>International Migrations and the Access of Immigrants and Their Families to a Decent Standard of Living and to the Public Goods</i>
Prof. Luis Ernesto Derbez Bautista	MEX Mexico City	Former Secretary of Foreign Relations	<i>Fairness in International Investments and Financing</i>
Dr. Jacques Diouf	SN Saint-Louis	Director-General of FAO (Food and Agriculture Organization of the UN)	<i>International Justice, Water and Respect for the Creation</i>
Dr. José Miguel Insulza	RCH Santiago	Secretary General of OAS (Organization of American States)	<i>International Justice, International Law and World Peace</i>
Dr. Henry A. Kissinger	USA New York	Chairman, Kissinger Associates Nobel Peace Prize Laureate 1973 Former U.S. Secretary of State	<i>Current International Trends and World Peace</i>
Dr. Jean-Pierre Landau	F Paris	Bank of France	<i>International Justice and Aid. Do We Need some Scheme of Redistribution of Income at the World Level Along the Lines of What Most Countries Have at the National Level?</i>
H.E. Amb. Pierre Morel	F Paris	European Union, Special Representative for Central Asia	<i>International Justice and Poverty. Are the Millennium Goals Enough to Free the Poorest from Poverty? The Millennium Goals and the Role of the Family</i>



NAME AND TITLE	NAT.	DISCIPLINE AND CHARGE	PAPER
Mr. François Perigot	F Paris	Honorary President of International Organization of Employers	Commentary on: <i>Fairness in International Investments and Financing</i>
Dr. David Rosen, Rabbi	IL Jerusalem	International Director of Interreligious Affairs, the American Jewish Committees	<i>Inter-religious Dialogue and World Peace</i>
Prof. Marcelo Suárez-Orozco	USA New York	The Courtney Sale Ross University Professor of Globalization and Education Co-Director	<i>International Migrations and the Access of Immigrants and Their Families to a Decent Standard of Living and to the Public Goods</i>
Prof. Giorgio Vittadini	I Milan	President of 'Fondazione per la Sussidiarietà'; Professor of Statistics, University of Milano-Bicocca	<i>International Justice and the Role of Charities and Civil Society, with Special Reference to the Role of the Catholic Church</i>

PONTIFICAL ACADEMICIANS			
Prof. Margaret Archer	UK Coventry	Professor of Sociology, University of Warwick	Commentary on: <i>International Justice and the Role of Charities and Civil Society, with Special Reference to the Role of the Catholic Church</i>
Dr. Antonio M. Battro	RA Buenos Aires	Physician and Neuroscientist. Member of the Pontifical Academy of Sciences	<i>International Justice and Poverty. Are the Millennium Goals Enough to Free the Poorest from Poverty? The Millennium Goals and the Role of the Family</i>
Prof. Belisario Betancur	CO Bogotá	President of 'Fundacion Santillana', Bogotá	Commentary on: <i>Current International Trends and World Peace</i>
Prof. Rocco Buttiglione	I Rome	Professor of Political Philosophy, University of Teramo	Commentary on: <i>International Migrations and the Access of Immigrants and Their Families to a Decent Standard of Living and to the Public Goods</i>
Prof. Partha S. Dasgupta	UK Cambridge	Professor of Economics, University of Cambridge	Commentary on: <i>International Justice, Water and Respect for the Creation</i>
Prof. Pierpaolo Donati	I Bologna	Professor of Sociology and Social Policy, University of Bologna	Commentary on: <i>International Migrations and the Access of Immigrants and Their Families to a Decent Standard of Living and to the Public Goods</i>
Prof. Ombretta Fumagalli Carulli	I Milan	Professor of Canon Law, Catholic University of Milan	<i>International Justice and Poverty. Are the Millennium Goals Enough to Free the Poorest from Poverty? The Millennium Goals and the Role of the Family</i>
President Prof. Mary Ann Glendon	USA Cambridge	President of the Pontifical Academy of Social Sciences and Professor of Law, University of Harvard	Commentary on: <i>International Justice and International Governance in the Context of the Crisis of Multilateralism</i>
Prof. Paul Kirchhof	D Heidelberg	Professor of Law, University of Heidelberg	Chairperson
Prof. Hsin-chi Kuan	HK Hong Kong	Professor, Chinese University of Hong Kong	Commentary on: <i>International Justice, Water and Respect for the Creation</i>
Prof. Juan J. Llach	RA Buenos Aires	Professor of Economics, Universidad Austral, Organizer of the Meeting	<i>What Can the Social Sciences Contribute to Charity and Justice in the Relations among Peoples and Nations?</i>
Prof. Edmond Malinvaud	F Malakoff	Former President of the Pontifical Academy of Social Sciences, Professor Emeritus of Economics	<i>International Justice and Aid. Do We Need some Scheme of Redistribution of Income at the World Level Along the Lines of What Most Countries Have at the National Level?</i>
Hon. Mr. Justice Nicholas McNally	ZW Harare	Retired Judge of Appeal in Zimbabwe	Chairperson
H.E. Msgr. Prof. Roland Minnerath	F Dijon	Archbishop of Dijon, Professor of History, Social Ethics	Commentary on: <i>Charity and Justice in the Relations among Peoples and Nations: the Encyclical Deus Caritas Est of Pope Benedict XVI</i>



NAME AND TITLE	NAT.	DISCIPLINE AND CHARGE	PAPER
Prof. Vittorio Possenti	I Venice	Professor of Political Philosophy, University of Venice	Commentary on: <i>International Justice, International Law and World Peace</i>
Prof. José T. Raga	E Madrid	Professor of Economics, Universidad Complutense of Madrid	Commentary on: <i>Fairness in International Investments and Financing</i>
Prof. Mina M. Ramirez	RP Manila	President of the Asian Social Institute of Manila	Commentary on: <i>International Justice and the Role of Charities and Civil Society, with Special Reference to the Role of the Catholic Church</i>
Prof. Kevin Ryan	USA Massachusetts	Professor Emeritus of Psychology	Chairperson
Prof. Louis Sabourin	CDN Montréal	Professor, ENA, University of Quebec	Commentary on: <i>Can a Flat World also be a Humane World?</i> Organizer of the Meeting
Prof. Herbert Schambeck	A Vienna	Professor Emeritus of Public Law, Political Sciences and Philosophy of Law, University of Linz	Commentary on: <i>Charity and Justice in the Relations among Peoples and Nations: the Encyclical Deus Caritas Est of Pope Benedict XVI</i>
Prof. Michel Schooyans	B Louvain-la-Neuve	Professor Emeritus of Social Philosophy, University of Louvain	Chairperson
Prof. Krzysztof Skubiszewski	NL Den Haag	Iran-United States Claims Tribunal	Commentary on: <i>International Justice, International Law and World Peace</i>
Prof. Joseph Stiglitz	USA New York	Professor of Economics, University of Columbia, Nobel Prize for Economics 2001	<i>International Justice and Aid. Do We Need some Scheme of Redistribution of Income at the World Level Along the Lines of What Most Countries Have at the National Level?</i>
Prof. Hans Tietmeyer	D Königstein	Präsident der Deutschen Bundesbank i.R.	Commentary on: <i>Fairness in International Investments and Financing</i>
Prof. Wilfrido V. Villacorta	RP Manila	Professor Emeritus of Political Science, De La Salle University	<i>International Justice and Poverty. Are the Millennium Goals Enough to Free the Poorest from Poverty? The Millennium Goals and the Role of the Family</i>
Prof. Bedřich Vymětalík	CZ Frydek-Místek	Lawyer	Chairperson
Prof. Hans Zacher	D Munich	Professor of Public Law, International and Comparative Law of Social Benefits and Services	Commentary on: <i>International Society and the Idea of Justice</i>
Prof. Paulus Zulu	ZA Durban	Professor of Sociology, University of Natal	

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Charity and Justice in the Relations Among Peoples and Nations

BIOGRAPHIES OF PARTICIPANTS

Philip Allott is Professor of International Public Law at Cambridge University, where he is a Fellow of Trinity College. From 1960 to 1973 he was a Legal Counsellor in the Foreign and Commonwealth Office. He was the Legal Adviser, British Military Government, Berlin (1965-8) and, as such, a member of the Higher Executive Authority of Spandau Prison. He was the Legal Counsellor in the UK Permanent Mission to the European Communities at the time when the UK joined the ECs (1972-3). He was Alternate Representative in the British Delegation to the UN Law of the Sea Conference (1976-81). He is a Faculty member of the Hauser Global Law School Program at New York University Law School. He is the author of *Eunomia. New Order for a New World* (Oxford, 1990/2001) and *The Health of Nations. Society and Law beyond the State* (Cambridge, 2002). He is a Fellow of the British Academy.

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Maurizio Ambrosini was born in Vercelli in 1956. PhD in sociology and social research, he is Professor of the Sociology of Migrations, Faculty of Political Science, the University of Milan, and since 2001 he has also taught urban sociology. His main research interests are: migration and the labour market, ethnic entrepreneurship, second generation migrants, migration politics and illegal migration, transnational migration, female migrants and care, NGOs and migration, and economic sociology. He is also Scientist in Charge of the Centre for Migration Studies in the Mediterranean, Genoa; Director of the Genoa Sociology of Migrations Summer School, sponsored by the Italian Sociological Association; Director of the newly founded review 'Mondi migranti' (first issue early 2007); Co-organiser of the ESA (European Sociological Association) Migrations Summer School (Milan, July 2006) and of many other congresses, such as 'I Latinos alla scoperta dell'Europa' (Genoa, June 2004). His main recent publications are: *La fatica di integrarsi. Immigrazione e lavoro in Italia* (Bologna, 2001), *Immigrazione e metropoli* (edited with E. Abbatecola; Milan, 2004), *Scelte solidali. L'impegno per gli altri in tempi di soggettivismo* (Bologna, 2005), and *Sociologia delle migrazioni* (Bologna, 2005).

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Cardinal Tarcisio Bertone was born on 2 December 1934 in Romano Canavese, the diocese of Ivrea, Piedmont, the fifth of eight children. He entered the Salesian order in 1950 and was ordained priest in 1960. The holder of a doctorate in Canon Law, Bertone has taught extensively on the subject, and was appointed Rector of the Pontifical Salesian University (where he himself had studied) in 1989. In 1991 he was appointed Archbishop of Vercelli by Pope John Paul II and held this post until 1995, when he was named Secretary of the Congregation for the Doctrine of the Faith. He was appointed Archbishop of Genoa in 2002 and elevated to the College of Cardinals in 2003, with the title of Sanctae Mariae Auxiliatricis in Via Tuscolana, a Deaconry elevated *pro hac vice* to a Presbyterian Title. On 22 June Pope Benedict XVI appointed Cardinal Bertone Secretary of State of the Holy See and he took office on 15 September 2006. He is a member of the Congregation for the Doctrine of the Faith, the Congregation for the Oriental Churches, the Congregation for Divine Worship and the Discipline of the Sacraments, the Congregation of Bishops, the Congregation for the Evangelisation of Peoples, and the Congregation for the Clergy. Cardinal Bertone was appointed Camerlengo of the Holy Roman Church in April 2007. Amongst his many publications, we may remember *Il governo della chiesa nel pensiero di Benedetto XIV (1740-1758)* (Rome, 1977); *Famiglia-educazione per la società di domani* (Rome, 1989); *Vieni e seguimi: la vocazione sacerdotale in un popolo di chiamati: lettera pastorale alla Chiesa eusebiana* (Turin, 1993); and his important contribution to *Solidarietà, nuovo nome della pace: studi sull'enciclica Sollicitudo rei socialis di Giovanni Paolo II* (Turin, 1988). He is also the editor of *Codice di diritto canonico: testo ufficiale e versione italiana* (Rome, 1997).

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Archbishop Paul Josef Cordes was born in 1934, in the Archdiocese of Paderborn, Germany. He engaged in theological studies in both Germany and France, coming into contact with Karl Rahner, Henri de Lubac, and Yves Congar. After his ordination to the priesthood in 1961 and a number of years engaged in pastoral work, he completed his doctoral work at the University of Mainz. In 1972, he was appointed Secretary of the Pastoral Commission and placed in charge of pastoral questions for the German Episcopal Conference. Three years later, in 1975, Pope Paul VI chose him to be Auxiliary Bishop of Paderborn, and in 1980 Pope John Paul II named him Vice President of the Pontifical Council for the Laity. The Holy Father later assigned him the task of personally accompanying two movements: the International Catholic Charismatic Renewal Services and the Neocatechumenal Way. On 2 December 1995, Pope John Paul II promoted him to the rank of Titular Archbishop of Naisso and appointed him President of the Pontifical Council 'Cor Unum'. The Archbishop is also a member of the Congregation for the Clergy, the Congregation for the Causes of Saints, the Pontifical Council for Justice and Peace, and the Pontifical Commission for Latin America. Archbishop Cordes' many publications include *In the Midst of Our World, Forces of Spiritual Renewal* (San Francisco, 1988); *Born in the Spirit, Renewal Movements in the Life of the Church* (South Bend, 1992); *Call to Holiness, Reflections on the Catholic Charismatic Renewal* (Collegeville, 1997); *Segni di Speranza, Movimenti e Nuove Realtà nella Vita della Chiesa alla Vigilia del Giubileo* (Milan, 1998); *Chi Ha Amato Per Primo. Le Radici Dimenticate della Carità* (Milan, 1999); and *L'Eclissi del Padre. Un Grido* (Turin, 2002).

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Luis Ernesto Derbez Bautista was born in 1947 in Mexico City. He graduated from San Luis Potosí Autonomous University and obtained his PhD from the University of Oregon and Iowa State University, USA. He began his career as an economist at IBRD (World Bank), where he was responsible for regional areas including Chile 1983-86, Cen. America 1986-89, Africa 1989-92, Western and Cen. Africa 1992-94, India, Nepal and Bhutan 1994-97 (also dir. multilateral econ. assistance and structural adjustment programmes in Chile, Costa Rica,

Honduras and Guatemala). From 1997 to 2000 he was an independent consultant for the World Bank, Mexico City Office and for the Inter-American Devt. Bank, Washington DC. In the year 2000 he was appointed Economics Adviser and Coordinator of Economic Affairs to the President-Elect of Mexico. A former Secretary for the Economy, he was elected Secretary of State for Foreign Affairs in 2003, a post he still holds. Dr Derbez was also Professor, Grad. School of Business Man., Instituto Tecnológico y de Estudios Superiores de Monterrey (also Dir. Econometric Studies Unit and Econs Dept.), Vice-Rector Univ. of the Americas, Cholula, Mexico and Visiting Prof., Johns Hopkins Univ. School of Int. Studies, USA.

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Msr. J. Augustine Di Noia OP was appointed by Pope John Paul II in April 2002 to work at the Vatican as Undersecretary of the Congregation for the Doctrine of the Faith. In this appointment Father Di Noia served under Prefect Cardinal Joseph Ratzinger. Prior to his Vatican appointment, Father Di Noia served as the director of the Intercultural Forum for Studies in Faith and Culture at the Pope John Paul II Cultural Center in Washington, D.C. He received an honorary degree *in absentia* from Providence College in May 2002. A member of the Dominican Eastern Province of St. Joseph, Father Di Noia attended Providence College from 1961-63. He was ordained in 1970 and taught theology at Providence College from 1971 to 1974. He earned a doctorate from Yale University in 1980 and holds four theology degrees or certificates, including three from St. Stephen's College in Dover, Mass. The master of sacred theology (S.T.M.) was conferred upon him by the Dominican Order in 1998. He is the author of *The Diversity of Religions: A Christian Perspective* (Catholic University of America Press, 1992) and the co-author of *The Love That Never Ends: A Key to the Catechism of the Catholic Church* (Our Sunday Visitor Press, 1996). Father Di Noia has taught systematic theology at the Dominican House of Studies and was an adjunct professor at the John Paul II Institute for Marriage and Family Studies, both in Washington. He served as executive director of the Secretariat for Doctrine and Pastoral Practices for the National Conference of Catholic Bishops (NCCB) from 1993 to

2001 and as auditor (expert) to the secretary general of the 10th General Assembly of the Synod of Bishops in 2001. He has served as editor-in-chief of *The Thomist* and has been a frequent presenter at national conferences, workshops, symposia, and other educational meetings.

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Jacques Diouf was born on 1 August 1938 in Saint-Louis, Senegal. He holds a Doctor of Philosophy in Social Sciences of the Rural Sector (Agricultural Economics) from the Sorbonne University, Paris, and a Master of Science in Agriculture and Tropical Agronomy from the Ecole Nationale d'Application d'Agronomie Tropicale in Nogent and from the Ecole Nationale d'Agriculture-Grignon, Paris, France. Diouf is FAO's seventh Director-General since its foundation in Quebec City, Canada, on 16 October, 1945. He was elected to a second six-year term as Director-General of the United Nations Food and Agriculture Organisation (FAO). Before being elected as FAO Director-General in November 1993, Diouf was Senegal's Ambassador to the United Nations in New York. He has also served as Secretary-General of the Central Bank for West African States in Dakar, Senegal, and as a Member of Parliament and Secretary of State for Science and Technology. Earlier he was Executive Secretary for the African Groundnut Council and the West Africa Rice Development Association.

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José Miguel Insulza was elected OAS Secretary General on 2 May 2005, and took office on 26 May of that year. At the beginning of his five-year term as Secretary General, he pledged to strengthen the Organisation's 'political relevance and its capacity for action'. A lawyer by profession – he has a law degree from the University of Chile, did postgraduate studies at the Latin American Social Sciences Faculty (FLACSO) and has a master's in political science from the University of Michigan – Insulza began his career in academia. Until 1973 he was Professor of Political Theory at the University of

Chile and of Political Science at Chile's Catholic University. He also served, until that year, as Political Adviser to the Chilean Ministry of Foreign Affairs and Director of the Diplomatic Academy of Chile. Ministry of Foreign Affairs and Director of the Diplomatic Academy of Chile. Following the coup that brought General Augusto Pinochet into power, Insulza went into exile for 15 years, first in Rome (1974-1980) and after that in Mexico (1981-1988). In Mexico City, he was a researcher and then Director of the United States Studies Institute in the Center for Economic Research and Teaching. He also taught at Mexico's National Autonomous University, the Ibero-American University and the Diplomatic Studies Institute, and is the author of numerous publications. In 1988 Insulza returned to his home country and helped to lead a political movement toward democratic elections in 1990. A member of Chile's Socialist Party – part of a moderate coalition of democratic parties – Insulza has held a number of high-level government posts. Under the presidency of Patricio Aylwin, Insulza served as Chilean Ambassador for International Cooperation, Director of Multilateral Economic Affairs at the Ministry of Foreign Affairs, and Vice President of the International Cooperation Agency. In March 1994, under the administration of President Eduardo Frei, Insulza became Under-Secretary of Foreign Affairs and in September of that year was appointed Minister of Foreign Affairs. In 1999 he became Minister Secretary General of the Presidency, and the following year he became President Ricardo Lagos's Minister of the Interior and Vice President of the Republic. When he left that post in May 2005, he had served as a government minister for more than a decade, the longest continuous tenure for a minister in Chilean history.

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Cardinal Walter Josef Kasper was born in Heidenheim/Brenz, Germany in 1933. He graduated from the Universities of Tübingen and Munich and was ordained priest in 1957. From 1964 to 1970 he was Professor of Dogmatic Theology at the University of Münster and from 1970 to 1989 at the University of Tübingen. He was Bishop of Rottenburg-Stuttgart from 1989 to 1999, chaired the Commission for World Church Affairs from 1991 to 1999 and the Commission for the Doctrine of the Faith, German Bishops' Conference from 1996 to 1999. In 1998 he became a member of the Congregation for the Doc-



trine of the Faith and the Pontifical Council for Culture. In 1999 he was appointed Secretary of the Pontifical Council for Promoting Christian Unity, of which he became President in 2001, a post he still holds. He was ordained Cardinal in 2001. Cardinal Kasper is a member of the following academies: Heidelberger Akad. der Wissenschaften, Academia Scientiarum et Artium Europaea, and has received the following honours and awards: Hon. Prof. (Eberhard-Karls Univ., Tübingen) 2001; Bundesverdienstkreuz; Dr hc (Catholic Univ. of America, Washington, DC) 1990, (St Mary's Seminary and Univ., Baltimore) 1991, (Marc Bloch Univ., Strasbourg) 2000 Landesverdienstmedaille. Among his publications we remember: *Die Tradition in der Römischen Schule* (1962), *Das Absolute in der Geschichte* (1965), *Glaube und Geschichte* (1970), *Einführung in den Glauben* (1972) (*An Introduction to Christian Faith*, 1980), *Jesus der Christus* (1974), *Der Gott Jesu Christi* (1982), *Theologie und Kirche* (1987) (*Theology and Church*, 1989), *The Christian Understanding of Freedom and the History of Freedom in the Modern Era* (1988), *Wahrheit und Freiheit in der Erklärung über die Religionsfreiheit des II. Vatikanischen Konzils* (1988), *Lexikon für Theologie und Kirche* (1993-2001), *Theologie und Kirche II* (1999).

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Henry Alfred Kissinger was born in Fuerth, Germany in 1923, came to the United States in 1938, and was naturalised a United States citizen on June 19, 1943. He received the BA Degree Summa Cum Laude at Harvard College in 1950 and the MA and PhD Degrees at Harvard University in 1952 and 1954 respectively. From 1954 until 1971 he was a member of the Faculty of Harvard University, both in the Department of Government and at the Center for International Affairs. He was Associate Director of the Center from 1957 to 1960. He served as Study Director, Nuclear Weapons and Foreign Policy, for the Council of Foreign Relations from 1955 to 1956; Director of the Special Studies Project for the Rockefeller Brothers Fund from 1956 to 1958; Director of the Harvard International Seminar from 1951 to 1971, and Director of the Harvard Defense Studies Program from 1958 to 1971. Secretary Kissinger has written many books and articles on United States foreign policy, international affairs, and diplomatic histo-

ry. Among the awards he has received are the Guggenheim Fellowship (1965-66), the Woodrow Wilson Prize for the best book in the fields of government, politics and international affairs (1958), the Nobel Peace Prize (1973), the American Institute for Public Service Award (1973), the International Platform Association Theodore Roosevelt Award (1973), the Veterans of Foreign Wars Dwight D. Eisenhower Distinguished Service Medal (1973), the Hope Award for International Understanding (1973), the Presidential Medal of Freedom (1977) and the Medal of Liberty (1986). He has served as a consultant to the Department of State (1965-68), United States Arms Control and Disarmament Agency (1961-68), Rand Corporation (1961-68), National Security Council (1961-62), Weapons Systems Evaluation Group of the joint Chiefs of Staff (1959-60), Operations Coordinating Board (1955), Director of the Psychological Strategy Board (1952), Operations Research Office (1951), and Chairman of the National Bipartisan Commission on Central America (1983-84). From 1943 to 1946 Dr Kissinger served in the U.S. Army Counter Intelligence Corps and from 1946 to 1949 was a captain in the Military Intelligence Reserve. Selected bibliography: *Diplomacy*. New York: Simon & Schuster, 1994; *Nuclear Weapons and Foreign Policy*. New York: Harper, 1957; *The White House Years*. Boston: Little Brown, 1979; *A World Restored: Metternich, Castlereagh and the Problems of Peace 1812-22*. Boston: Houghton Mifflin, 1957; *Years of Upheaval*. Boston: Little Brown, 1982.

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Jean-Pierre Landau was born in Paris in 1946. He is a graduate of the École des Hautes Études Commerciales (HEC), the Institut d'Études Politiques de Paris and the École Nationale d'Administration. Mr Landau joined the General Inspectorate of Finance in 1974. He then successively held the posts of technical advisor to the Ministers of Health and Family Affairs (1978-1979), of Foreign Trade (1979-1980) and of Administrative Reform (1980-1981). Landau was appointed to the External economic relations directorate (DREE) of the Ministry of the Economy and Finance in 1981, where he was first chef de bureau from 1983 to 1986, then Deputy Director from 1986 to 1989. In 1989 he was appointed Executive Director for France at the International Monetary Fund and the World Bank, a post which he held up to 1993

when he was made Director of the DREE. Landau returned to the General Inspectorate of Finance from 1996 to 1998 and was appointed Director General of the French Banking Association in 1999. From 2001 to 2006, he was Executive Director for France at the European Bank for Reconstruction and Development (EBRD) and Minister Councillor in charge of financial affairs at the French Embassy in London. He is Professor of International Economics at the Institut d'Études Politiques de Paris and was Associate Professor at John Hopkins University's School of Advanced International Studies in Washington (European economy and European integration) from 1990 to 1993. Jean-Pierre Landau was appointed Second Deputy Governor of the Banque de France in January 2006 and is a member of the institution's Monetary Policy Council.

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Cardinal Renato Raffaele Martino was born in Salerno, Italy, on 23 November 1932, and was ordained priest in 1957. He holds a doctorate in Canon law. After finishing his studies, he entered the Vatican's diplomatic service in 1962, serving in Nicaragua, the Philippines, Lebanon, Canada, and Brazil. In 1980, he was given a pro-nuncio diplomatic appointment to Thailand and he was named Archbishop of the titular see of Segerme in the same year. On 1 October 2002 he was appointed President of the Pontifical Council for Justice and Peace by John Paul II after being Permanent Observer of the Holy See to the United Nations in New York City since 1987. Martino was elevated to the College of Cardinals at the consistory of 21 October 2003, becoming Cardinal-Deacon of S. Francesco di Paola ai Monti. He was appointed President of the Pontifical Council for Pastoral Care of Migrants and Itinerant People by Benedict XVI in March 2006. In addition to being President of the Pontifical Council for Justice and Peace and Pastoral Care of Migrants and Itinerant People, he is a member APSA, the Pontifical Commission for the State of the Vatican City, the Pontifical Council 'Cor Unum', and the Congregation for the Evangelisation of Peoples. Amongst his many publications, we may remember *Le sante paciere* (Spoleto, 2004) *Pace e guerra* (Siena, 2005), and his important contribution to *Serving the Human Family: The Holy see at the Major United Nations Conferences* (New York, 1997)

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Archbishop Celestino Migliore A native of Cuneo, in the Piedmont region of Italy, Celestino Migliore was born on 1 July 1952. He was ordained priest on 25 June 1977. He obtained a master's degree in theology at the Centre of Theological Studies in Fossano. He then pursued his studies at the Pontifical Lateran University, where he was awarded a Doctorate in Canon Law. In 1980, after graduating from the Pontifical Academy for Ecclesiastical Diplomacy, he joined the Holy See's diplomatic service. Between 1980 and 1992 he served in the Apostolic Nunciatures in Angola, the United States of America, Egypt and Poland. On 14 April 1992 he was appointed Special Envoy with the role of Permanent Observer of the Holy See to the Council of Europe in Strasbourg, France. From December 1995 to October 2002 he served as Under-Secretary of the Section for Relations with States of the Secretariat of State and during his term he represented the Holy See at numerous international conferences. He was appointed titular Archbishop of Canosa in October 2002. On 30 October 2002, Pope John Paul II nominated Archbishop Celestino Migliore Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, in New York.

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Pierre Morel was born on 27 June 1944 in Romans, Drôme, France. He began his diplomatic career at the Quai d'Orsay in 1971. He has a degree from the Institute for Political Studies in Paris (1965), a law degree from Paris University (1966), and studied at the French National School of Public Administration (Ecole Nationale d'Administration) from 1969 to 1971. In 1991 Morel worked in Paris as diplomatic adviser to the President of the French Republic. He participated in the negotiation of the Maastricht Treaty. In 2002 Morel was appointed French ambassador to the Holy See. He has also served as ambassador to the People's Re-

public of China (1996-2002), to the Russian Federation and at the same time to Turkmenistan, Mongolia, Tadjikistan and Moldova (1992-1996), to Georgia (1992-1993) and to Kirghizstan (1993-1996). From December 2005 to September 2006 he worked in Paris as adviser to the Policy Planning Centre in the French foreign ministry and on specific assignments: special mission at deputy ministers level to Baku and Yerevan of the OSCE Minsk Group on Karabakh; head of the French delegation to Tbilisi on Eurasian energy security; and head of the French delegation to the ASEM Interfaith Dialogue in Larnaca. Since 2006 he has been the special representative of the European Union for Central Asia, in Brussels. Morel is an officer of the Legion of Honour and of the National Order for Merit. He is a member of the International Institute of Strategic Studies (London) and he has published a number of articles on diplomatic affairs.

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Patriarch Antonios Naguib was born in Egypt on 7 March 1935 and entered the seminary of Maahdi in Cairo. He then studied theology at the Urbanian College in Rome from 1953 to 1958. Ordained a Catholic Coptic priest in 1960, after a year as parish priest in Minya he returned to Rome to obtain a licentiate in theology (1962) and another in scripture from the Pontifical Biblical Institute (1964). He taught this subject at the Patriarchal Seminary of Maadi until his election as Bishop of Minya in July 1977. He submitted his resignation as Bishop of Minya in September 2002 but remained Bishop Emeritus of Minya until his election as Patriarch of Alexandria of the Catholic Copts in March 2003. He is head of the Synod of the Catholic Coptic Church and President of the Assembly of the Catholic Hierarchy of Egypt, and a member of the Congregation for the Oriental Churches.

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François Perigot was born in Paris in 1926. He is a graduate of the Ecole des Sciences Politiques (S. Po) and the Faculté de Droit de Paris. He worked for Unilever Corporation from 1955 until 1986, when he was elected Chairman of the French Business Confederation (CNPF). In 1994 he was designated by the European Business

Community President of UNICE (Confederation of European Employers) and kept that position until his election in 2001 as President of the International Organisation of Employers (OIE) in Geneva, where he remained until 2006. As member of the International Chamber of Commerce management board (1987-89) he took part in many international conferences on trade and development. He sat on the Economic and Social Council as the representative of French employers and was a member of the board of the French Council of International Trade. Since his appointment as President of the Institut de l'Entreprise (1982), where he was involved in defining and defending business rights and obligations, he has helped to define a notion of business social responsibilities with especial reference to human rights and investment in developing countries. His present aim is to arrive at a position on the social responsibility of companies based on spiritual values to meet the expectations of civil society: hence his major interest is the work of the Pontifical Academy of Social Sciences. François Perigot has been and still is a member of the boards of many international companies and has retained active responsibilities as Honorary Chairman of MEDEF International, an organisation created in 1990 to promote French investment abroad.

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Chief Rabbi David Rosen is the President of IJCIC, the International Jewish Committee that represents World Jewry in its relations with other world religions. He is Director of the Department for Interreligious Affairs and Director of the Heilbrunn Institute for International Interreligious Understanding of the American Jewish Committee. From 1975 to 1979, he was the Senior Rabbi of the largest Jewish congregation in South Africa and rabbinic judge on the Ecclesiastical Court (Beth Din). He was also founder/chairman of the Inter-Faith Forum. From 1979 to 1985, Rabbi Rosen was Chief Rabbi of Ireland. He was a member of the Academic Council as well as lecturer at the Irish School of Ecumenics. He returned to Israel in 1985 to take up the appointment of Dean at the Sapir Center for Jewish Education and Culture and subsequently became Professor of Jewish Studies at the Jerusalem Center for Near Eastern Studies. In 1997 he was appointed to the position of Director of the ADL Israel office. Rabbi Rosen is a member of the Israeli Chief Rabbinate's delegation for interreligious dialogue with the Holy See and is a founder of the Interreligious Coordinat-

ing Council of Israel. He is an International President of the World Conference of Religion for Peace (WCRP); Honorary President of the International Council of Christians and Jews (ICCJ); and serves as a member of the Executive Committee of the World Congress of Imams and Rabbis. Rabbi Rosen is a charter member of the International Advisory Committee of the Council for a Parliament of the World's Religions (CPWR); and a member of the World Economic Forum's C-100. He was one of the initiators and participants of the Alexandria Summit and is a member of its Permanent Committee for the Implementation of the Alexandria Declaration (PCIAD). He was also a member of the Permanent Bilateral Commission of the State of Israel and the Holy See that negotiated the normalisation of relations between these two states. In November 2005 Rabbi Rosen was named a papal Knight Commander of the Order of St Gregory the Great for his outstanding contributions to promoting Catholic-Jewish reconciliation.

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Cardinal Pierre Sfeir Nasrallah was born in Rayfoun, Kesrouan, on 15 May 1920. He is the third Maronite Cardinal and the seventy-sixth Patriarch of the Maronite Church. Primary and Complementary studies at Mar Abda School – Harharaya. Secondary studies at St. Maron Seminary – Ghazir. Philosophical and theological studies at St. Joseph University of Beirut (licensed in philosophy and theology). 7 May 1950, ordained priest; 1951-1955, priest of Rayfoun parish. In charge of the secretariat of the Maronite Bishopric of Damascus. 1956, Secretary of the Maronite Patriarchate – Bkerké. Professor of translation in literature and philosophy at the Freres Maronite School – Jounieh. 19 June 1961, Titular Bishop of Tarse and Patriarchal Vicar. 3 July 1961, Confirmation of his election by His Holiness Pope John XXIII. 16 July 1961, Ordained Bishop. 1961-1986, Patriarchal Vicar and Secretary of the Maronite Patriarchate. 19 April 1986, Elected Maronite Patriarch for Antioch and all the East. 7 May 1986, His Holiness Pope John Paul II entrusted him with the 'ecclesiastic communion'. 26 November 1994, created Cardinal by His Holiness Pope John Paul II. 1995, Delegate President of the Special Assembly of the Synod of Bishops for Lebanon.

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Marcelo Suárez-Orozco's work is interdisciplinary, comparative, and longitudinal. His basic research is on conceptual and empirical problems in the areas of cultural psychology and psychological anthropology with a focus on the study of immigration and globalisation. He is the author of numerous scholarly essays, books, and edited volumes. Professor Suárez-Orozco became a tenured professor of human development and psychology at Harvard (in 1995) where he was appointed the Victor S. Thomas Professor of Education (in 2001). In 1997 along with Carola Suárez-Orozco he co-founded the Harvard Immigration Projects and began to co-direct the largest study ever funded in the history of the National Science Foundation's Cultural Anthropology division – a study of Asian, Afro-Caribbean, and Latino immigrant youth in American society. Professor Suárez-Orozco lectures widely throughout the world. In the summer of 2004 he was invited by the Mexican Secretary of State and the Vatican's Pontifical Academy of Social Sciences to deliver a keynote address on 'Globalization and Education'. In 1995 and again in 1997 he was elected Directeur d'Etudes Associé at the Ecole des Hautes Etudes en Sciences Sociales, Paris. He has been Visiting Professor of Psychology at the University of Barcelona (Spain), Visiting Professor of Anthropology at the Catholic University of Leuven (Belgium), and Fellow at the Center for Advanced Study in the Behavioral Sciences, Stanford. Professor Suárez-Orozco was educated in state schools in Latin America and at the University of California, Berkeley where he received his A.B. (Psychology, 1980), M.A. (Anthropology, 1981) and PhD (Anthropology, 1986). Winner of multiple honors and awards, he was elected to the National Academy of Education in 2004. In September 2004 he was appointed first Courtney Sale Ross University Professor of Globalization and Education at the Steinhardt School of Education, New York University where he also holds the title of University Professor. Professor Suárez-Orozco and his wife are Co-Directors of Immigration Studies at NYU.

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Giorgio Vittadini is the Founder and President of the Fondazione per la Sussidiarietà (Foundation for Subsidiarity) which promotes cultural initiatives with social, economic, political and scientific themes, providing educational and training programmes, research projects, editorial and publishing activities. He is a Professor of Methodological Statistics at the School of Statistical Sciences at the University of Milan Bicocca. He founded was the President until 2003 of Compagnia delle Opere (Companion in Works), an international association of 30,000 businesses inspired by the social doctrine of the Catholic Church. Since 1981 he has been a member of the Fraternity of Comunione e Liberazione (Communion and Liberation). He is a member of the board of the Meeting per l'Amicizia fra i Popoli (Meeting for friendship between Peoples) which, with an average attendance of over 700,000, is among the most significant cultural events in Europe. Since 2003 he has been a member of the Steering Committee of the Giorgio Cini Foundation in Venice. He has been part of the advisory board of the Crossroads Cultural Center in New York and Washington, DC. Giorgio Vittadini is the editor of the cultural quar-

terly *Atlantide* and of the journal *Rivista Non Profit*. He is the author of numerous publications on social and economic subjects, particularly regarding subsidiarity, human capital, welfare, and non-profit. The principal fields of his statistical work are: multivariate analysis, structural and latent variables models, evaluation problems in the field of public utility services (with particular reference to education and health) and human capital estimation. He is the Scientific Director of the University Consortium Nova Universitas, School for Graduate and Post-Graduate Training and Education. In 2005 Giorgio Vittadini was awarded the Gold Medal of the National Commission for the Promotion of Italian Culture Abroad, the Italian Ministry of Foreign Affairs. Giorgio Vittadini was born in Milan, Italy on 20 February 1956. In 1979 he graduated with honours in economics at the Catholic University of the Sacred Heart in Milan.

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For the biographies of the Academicians of PASS, Members of the Council, and Members of the PASS Foundation, cfr. Pontificia Academia Scientiarvm Socialivm, *Year Book* (Vatican City 2004), p. 12 ff.

For the biographies of the Academicians of PAS, cfr. Pontificia Academia Scientiarvm, *Year Book* (Vatican City 2004), p. 15 ff.



Memorandum

– Every day a bus will leave the Domus Sanctae Marthae at 8:45 for the Academy, fifteen minutes before the beginning of the session. A bus will depart from the Academy after dinner at the end of the afternoon sessions to take participants back to the Domus Sanctae Marthae. Lunch and dinner for the participants will be served at the Academy every day except on Sunday, 29 April, when only dinner will be served after the pilgrimage to the Basilica of Assisi.

– Every day, except Sunday, Holy Mass will be held at 8:00 in St. Peter's (Altar: Tomb of St. Peter). Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae.

– On Sunday, for those wishing to attend, there will be a day-trip to the Basilica of Assisi, where Mass will be held at 10:30, followed by lunch at the Franciscan Abbey. If you would like to attend, please sign the form that will be passed around during the Plenary, and a bus will pick you up at 7:00 from the Domus Sanctae Marthae.

Note

Please give your **form for the refunding of expenses** to the secretariat at least one day before your departure so that you can be refunded immediately.

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God in His mercy has spread peace throughout the world through Jesus Christ. He is peace, and freed from sin, through his doctrine and his example, and through the inner inspiration of the Holy Spirit, we do not wage war, by sinning, either against ourselves or in discordance with the holy angels. By means of this peace, through our virtues, we do the things of God, together with the holy angels; and we do this according to the providence and grace of Jesus Christ who does everything in all and works that ineffable peace that has been predestined since eternity. By means of this peace we are reconciled with Christ himself in the Holy Spirit, who is the Spirit of love and peace; by Christ himself and in Christ himself we are at the same time reconciled with God the Father.

Non potest de pietate Dei quae effundit pacem in mundum per Christum, secundum quam pacem, iam liberati a peccato didicimus, doctrina et exemplo Christi et interiori spiritus sancti inspiratione, non facere bellum peccando neque contra nosmetipsos neque discordando a sanctis Angelis, sed per hanc pacem, secundum nostram virtutem, operamur ea quae Dei sunt, simul cum sanctis Angelis; et hoc, secundum providentiam et gratiam Iesu qui operatur omnia in omnibus et qui facit illam ineffabilem pacem quae est ab aeterno praedeterminata; per quam pacem, reconciliamur ipsi Christo in spiritu sancto, qui est spiritus dilectionis et pacis; per ipsum Christum et in ipso Christo, simul reconciliamur Deo patri.

(St Thomas Aquinas, *In Div. Nom.*, c. 11, lect. 3)

