MODELS FOR JUSTICE AND PEACE

The failure of the League of Nations in its original goal to prevent World War II propelled leaders to find a more effective organization. To this end, the Charter of the United Nations (UN) was signed on June 26, 1945.

This issue of the Augustinian focuses on “Models For Justice and Peace,” particularly the United Nations and UN-associated Non-Governmental Organizations (NGOs). Like people, models evolve with the times, sometimes falling short of the goals, but always reaching for the stars of their purpose and spirit.

Augustinians at the United Nations

LUMINARIES FOR JUSTICE AND PEACE P. 4
The United Nations, St. Augustine and the Brothers of the Order of Hermits of Saint Augustine are all models for justice and peace. Fr. Jack Deegan, O.S.A., talks about these three models.

HEARTS ON FIRE FOR JUSTICE AND PEACE P. 10
Fr. Emeka Obiezu, O.S.A., is the Permanent Representative for Augustinians International at the UN. His passion comes from the notion that “Christians should have a Bible in one hand and a newspaper in the other.”

Catholic Women at the United Nations

SHINING LIGHTS IN A DARK WORLD P. 13
Catholic Bishops, who cautiously joined the UN in 1946, transferred Catherine Schaefer from their Social Action Department in D.C., to direct their UN office. Catherine would spend the next 25 years bringing human rights issues to the forefront as never before.

The Holy See at the United Nations

LUMEN CHRISTI P. 16
Vatican City became a Sovereign State in 1929 and its sovereignty has given the Holy See a special status at the UN, that of Permanent Observer.
Augustinian staff, we wish you a New Year filled with God’s love.

In Augustinian service, we continue our journeys as Augustinian Brothers. Both will be ordained to the priesthood within the communion of the Church, it becomes an apostolic and a pastoral activity. Some things are much in common between the church of the 5th century and the 21st century. A common thread is the importance of the Holy See and its special status at the United Nations. In his address to the UN, Pope Benedict XVI quotes from Saint Augustine. There are broader access of NGOs to UN Committees through her association with the International Union of Catholic Women’s League.

Finally, the history of the Holy See and its special status at the UN is discussed and excerpts from the speeches of three Pontiffs who have addressed the General Assembly at the United Nations are included. The Augustinians at the United Nations. A piece on Fr. Emeka Christian Obiezu, O.S.A., the Permanent Representative for Augustinians International’s NGO at the UN, focuses on his role in the Augustinian work at the UN. You will also read about the Catholic Bishop’s appointment as a member of the Holy See’s Permanent Observer Mission to the United Nations.

When asked about my greatest challenge here in South Africa, most people expect me to say AIDS. Living in the country with the highest rate of AIDS, where 5.6 million people are infected, 300,000 die each year and 1.9 million children have been orphaned by the disease, I can understand why one would think AIDS is my greatest struggle. The truth is that my greatest challenge this year has been my relationships with my patients, my community, my co-workers, God, and myself.

In the beginning of the year, it was easy to fall in love with the AIDS patients in the Respite Unit and get attached to each of them. But by April, I could feel myself pulling away. I was detaching myself from further pain and heartbreak at the loss of another friend. It took both time and the support of my community (Augustinian Volunteer and South African), to move past this, to embrace death, and to stop fighting an impossible battle against an inescapable part of life.

As soon as I began to make peace with death, I was able to bond and reconnect with patients. “This is all so unfair,” they’d tell me. “Why me?” It’s all the more heart-breaking when you learn that someone was born with it, or even worse, that they were raped before they hit double digits—they didn’t have a hand in their own fate.

When I sit with patients and hear these cries, I try to provide them with any words of comfort or hope, but everything I think or say sounds hollow and empty. The truth is that it is wildly unfair, and though my patients never seem to do so, I become angry with God. Where is God? Why allow the suffering of children? I have never answered to these questions yet, so I apologize if you were expecting a neat and tidy ending to this. But while my relationship with God has been challenged beyond anything I expected this year, I am trying to remind myself that a challenge is not always a bad thing, but rather, an opportunity for growth.

This year has been the most challenging, formative, and incredible year of my life. I’ve learned to embrace the African philosophy of ubuntu: a person is only a person through another person. I would not be who I am right now if not for each person I met this year and every relationship I formed. Our interconnectedness and dependence on each other as humans has never been clearer to me. Though relationships are challenging at times, I believe that these bonds are what ultimately see us through life’s much bigger challenges, providing us with the strength to fight.
"It is evident, brothers and sisters, that God means us to understand something else when the psalm says, ‘He counts the great host of the stars, calling all of them by their names.’ There are luminaries in the Church who console us in our night; there are stars, and to some of them the apostle (Paul) says, ‘You appear like luminaries in this world.’ He explains, ‘Amid a crooked and perverse race you appear like luminaries in this world, holding fast the word of life’ (Phil 2: 15-16). These are the stars God counts; they are the people destined to reign with him.”

St. Augustine, Exposition of Psalm 146, Verse 4

The works of Saint Augustine
A Translation for the 21st Century
Translation by Maria Boulding, O.S.B.
Edited by Boniface Ramsey
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MODELS FOR JUSTICE AND PEACE

AUGUSTINIANS AT THE UNITED NATIONS

BY TEDDIE GALLAGHER

Enlightened models for justice and peace can be found in many people and many places.

One example is the United Nations, whose 1945 Charter and 1948 Universal Declaration of Human Rights set a model for further dialogue and action: a 1951 convention regarding the status of refugees; a 1956 convention on the abolition of slavery and slave trade; a 1966 covenant on social, economic and cultural rights; and the eradication of racial discrimination; a 1967 move to eliminate discrimination against women; and a 1969 protocol on the status of refugees.

Another model for justice and peace is the Vatican II Document Gaudium et Spes (Joy and Hope) promulgated by His Holiness, Pope Paul VI, in 1963. The Pastoral Constitution on the Church in the Modern World called “her own sons and all of humanity to overcome strife between nations; bear witness to Christ in all things in the midst of humanity, under the leadership of justice and in the company of charity; so created goods should be in abundance for all in like manner.”

For members of the Order of Saint Augustine, their model of justice and peace is Augustine, Bishop of Hippo, a 5th century Saint and Doctor of the Church. Augustine’s doctrine and spirituality form Augustinian religious life in community, with special concern for the poor. Today, Augustinian friars have apostolates in 43 countries around the world, with many programs that serve those who live in poverty and defend their human rights.
The confluence of these three models came together in 1974’s Intermediate General Chapter of the Order of Saint Augustine, held in Dublin, Ireland, where the leaders began to consider the socio-political dimensions of the Order. In 1993, the topic was revisited at another General Chapter. Fr. Jack Deegan, O.S.A., Director of the Justice and Peace Office for the Province of St. Thomas of Villanova was, at the time, the Provincial of the Province of St. Thomas of Villanova and was part of the discussions. Fr. Jack describes why the move to become involved in the UN came to the forefront 20 years after the Dublin Chapter: “At the 1995 General Chapter Miguel Ocarzias was the General of the Order and I was the Provincial of St. Thomas of Villanova, was the Assistant General and Secretariat for the Justice and Peace Office. With Art, having been a missionary in Peru for a number of years, I think the two of them wanted to get more involved in the ideas of Catholic social teachings and justice and peace issues on an international basis.

“They say the opening to an NGO [Non-governmental Organization] presence at the United Nations as one of those instruments. Ocarzias is a historian himself and he was very much in tune with what went on in the 1974 Dublin meeting, and part of his plan for the first six years of his generalate had to do with upgrading and moving into the UN as an NGO.”

Consequently, in 1997, through the influence of St. Augustine, Vianney II and the United Nations, the Order of Saint Augustine registered to participate in the UN as a non-governmental organization in affiliation with the Department of Public Information (DPI/NGO). Jesús Guzmán, O.S.A., from the Province of Michoacán, in Mexico, was the first Augustinian who worked fulltime at the UN from 2002-2007. After Fr. Jack Deegan finished up his two terms as Provincial, he was named Director of the Justice and Peace Office and worked at the UN part time. In 2010, Emeka Obiara, O.S.A., was assigned to be a full-time representative for the Augustinians at the UN.

Today, 13 years after the Order took its first step at the UN to help solve the problems of the world, it is committing to deepen its NGO status, by registering as an NGO with Economic and Social Council (ECOSOC) status. ECOSOC is the central forum that coordinates the work concerning economic, social, and sustainable development, human rights, gender issues and small arms.

The Augustinian spoke with Fr. Jack about the Order’s presence at the UN.

The Augustinian: What is the difference between NGO status and an NGO with ECOSOC status?
Fr. Jack: As an NGO with DPI status, we are the receiver of information and we communicate that information to the members of our Order through our UN website, through our own conferences and through e-mails to our Justice and Peace Community. We can be on any committee we want, but we’re not assigned to do research and not expected to present papers on anything.

At the ECOSOC status we can be on committees. Once we get into committees we can have input into issues raised on the agenda and we can advocate for committees to make certain statements. We can also work with the Holy See’s legate at the UN.

The Augustinian: What are the issues the Augustinian NGOs take on at UN?
Fr. Jack: The issues we’ve looked at over the last few years are trafficking and poverty. There are so many things that need to be done. There are ten millennium goals, these are specific goals set up in 2000 to be achieved by 2015 and we work on those in different ways. The UN highlights the ones it is concentrating on in a serious way during a particular session of the United Nations and we get progress reports on how well they are doing. They’ve made some headway but there are some areas where there’s a long way to go.

The Augustinian: How do Augustinians or Catholic NGOs bring a religious point of view or Catholic social teaching to the UN?
Fr. Jack: What we bring is a set of values.

About the dignity of the individual. Everyone is a creature of God. And nature is a creation of God. So you need to be good stewards of natural resources and you also need to be a protector of the dignity of the individual as a creature of God. So that’s a value set when you go in to work with people. You’re there to raise up the individual and give each person the dignity that he or she deserves. That’s spiritual, that’s values. But they are values that are agreed upon by a number of different religious sects, like if you take the biggest ones, the Jews the Christians the Muslims, etc., they all are agreed upon the dignity of the individual and raising people up. It’s ministry. I see it as ministry.

The Augustinian: How do you operate with other Catholic NGOs?
Fr. Jack: A lot of the religious are in the same building with us in New York. They have the same situation we have with some part-time and some full-time staff. Offices in New York City serve the United Nations. They are very expensive, so we go together. They represent different groups, the Franciscans, the Sisters of St. Joseph, the Congregation of the Mission, etc. There are all types of religious groups in the building. The good part about having Catholic NGOs in close proximity, is that while you might not have the ideal office space, you have the interplay between the people who are doing different things within your own office.

The Augustinian: When you achieve NGO/ ECOSOC standing what will change for the team?
Fr. Jack: When we achieve NGO/ ECOSOC status, we can be appointed or elected to various standing Committees of the UN. Committees actually have slots for NGOs/ECOSOCs. So Augustinians will be able to write on or pronounce on some of these issues that are worldwide. The Franciscans and a few of the Sisters groups have had a number of people working there full time for a number of years and most NGOs/ECOSOCs have ECOSOC standing what will change for us is we want, but we’re not assigned to do research and not expected to present papers on anything.

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We, based on our value system, our Catholic Christian social policies and our principles need to speak up. Certainly if we have a mission in a particular country where this is happening, we need to work with people to change it. And we can do that through our international organization as Augustinians but also as members of a UN NGO that speaks to those issues. We sign on. This is what we stand for. This is what we believe in. And all of those issues at the UN.

As you know, for any problems we face, it takes time, you have to bring people together to get people to move together. But you make a small step and then the next one is easier and then you get to the goal.

THE AUGUSTINIAN: How do we end poverty? FR. JACK: The basic thing is education. To have skills that are applicable for jobs in the 21st century, you have to work with families. You have to work with cultures and children and bringing them up. It starts there and it’s multifaceted. In Augustine’s time they still had slavery. When the Roman Empire was falling apart, he was struggling with people in North Africa who were taking young girls and selling them into slavery. He was trying to change the law, but said, “What can we do?!” His diocese was ransoming people out of slavery. So culture has a lot to do with it. Where you are. You look back and you want to make a judgment on those people but they were dealing in their own experience. Women in most cultures, even in the time of Jesus, had second class status. They had no say. They were not considered equal to the men. And it’s through constantly understanding that we were created equal by God and if you start equal, then everything else goes from there.

Definitions

GENERAL CHAPTER: a meeting held every six years, with delegates from each Province attending.

PRIOR GENERAL: head of the Augustinian Order, elected for a six-year term by the General Chapter. Can be reelected for a second term.

INTERMEDIATE GENERAL CHAPTER: held three years after General Chapter.

The adoption of the Millennium Declaration in 2000 set into motion a “We Can End Poverty 2015” movement. The declaration committed all member nations to work in concert to better the lives of those living in underdeveloped countries by the year 2015.

The target issues address extreme poverty and hunger, education, women’s empowerment and gender equality, health, environmental sustainability and global partnerships. The areas targeted are Africa, Asia, Oceania, Latin America, Caribbean, Caucasus and Central Asia.

Progress is significant in many criteria and most countries. The lives of children, women and men have been improved. Plans are underway to keep the work going beyond 2015.


Millennium Development Goals: Progress as of 2012

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<th>Goal</th>
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<td>Target already met or expected to be met by 2015.</td>
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<td></td>
<td>Insufficient progress to meet 2015 goal.</td>
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<td>No program, deterioration or insufficient data.</td>
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<td>1.</td>
<td>Reduce extreme poverty and hunger.</td>
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<td>2.</td>
<td>Achieve universal primary education.</td>
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<td>3.</td>
<td>Promote gender equality and empower women.</td>
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<td>4.</td>
<td>Reduce child mortality.</td>
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<td>Improve maternal health.</td>
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<td>7.</td>
<td>Ensure environmental sustainability.</td>
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<td>8.</td>
<td>Develop a global partnership for development.</td>
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HEARTS ON FIRE FOR JUSTICE AND PEACE

Emeka Okezie, O.S.A., the Permanent Representative for the Augustinians International Non-Governmental Organization at the United Nations sits in a small Manhattan office space with desk-lined walls.

This is the office the Augustinians share with four other religious Orders, in a building that houses at least a dozen more international Catholic organizations. The office is three blocks from the UN, and sits within a small city of UN member-related, high-rise buildings. The street leading to the UN cuts a straight line through the tall buildings to the top of the hill, where the landmark UN building and its flags are partially revealed. There’s a feeling of anticipation as you approach this six-block East River site that sits on the edge of the Manhattan skyline, perhaps because there’s nowhere else on earth like it. The land is owned by the 193 member states.

Some buildings along the way have elaborately carved doors and emblems and flags representing the countries that occupy the buildings. One is a beautiful glass building where staff from the Nigerian Delegation is headquartered. Fr. Emeka has friends there, colleagues who come from his native country, Nigeria. He is a long way from home, but he is here to work for all people through his work for the Augustinians International’s Non-Governmental Organization (NGO).

Fr. Emeka met the Augustinians after high school where he moved and joined Saint Augustine Parish, in Benin City, Nigeria. He witnessed Augustinians living together in community at St. Augustine and began to have aspirations to become an Augustinian. In 1996 he became a solemnly professed member of the Nigerian Province of St. Augustine and was ordained in his parish in 1997.

In 2004, Fr. Emeka came to Canada to attend the University of Toronto. Fr. John Paul Szara, O.S.A., a Justice and Peace representative to the UN from the Midwest Province, visited Canada and invited Fr. Emeka to attend a UN conference in 2006. In 2008, Fr. Emeka was appointed as a member of the Secretariat of Justice and Peace of the Order of St. Augustine and in 2010 he was named the Permanent Representative of Augustinians International, the Order of St. Augustine’s NGO at the United Nations.

Fr. Emeka became a strong advocate for Justice and Peace because “The whole life of Christ is the example. Giving us courage that this is a worthwhile life to live. At the same time critiquing us. He did not come to be served but to serve, that is what he said in the Gospel. Christ gave us that as a model, to always live for others.”

He is not only living the life of a passionate Augustinian, priest and social justice animator, he is highly trained for it, holding a PhD in systematic theology with specialty in political theology and method in theological ethics from the University of St. Michael’s College and Regis College, University of Toronto.

In his doctoral dissertation “A Theological Interpretation and Assessment of the Participation of the Roman Catholic Church and Roman Catholic Church-Inspired Non-Governmental Organizations (NGOs) in the United Nations,” he defines an NGO as “a legally constituted not-for-profit organization, created by private persons or organizations, which have no participation or representation by any government personnel and maintain no partisan political motives. Moreover, NGOs are non-violent in approach and concerned primarily with the general good.”

In their various forms, NGOs perform a variety of humanitarian and relief functions, bring citizens’ concerns to governments, monitor policy and program implementation and encourage participation of stakeholders at the community level. They also provide expertise, serve as early warning mechanisms and help monitor agreements. Some are organized around specific issues, such as human rights, the environment or health.

A Non-Governmental Organization is really a generic term, but, in this context, we are talking about NGOs that are formally affiliated with the United Nations’ Department of Public Information (DPI), or accredited to the Economic and Social Council (ECOSOC).

As Augustinians International’s full-time delegate, Fr. Emeka is an active member of the UN NGO committees on sustainable development; social development; financial development; human rights issues, including migration, trafficking in persons and poverty eradication; religious NGOs at the UN; and the World Alliance for the Transformation of the UN. Through their NGO, Fr. Emeka directs activities of the Augustinians’ relationship with the UN, which includes participation in advocacy networks that seek to raise alternative perspectives on the formulation and implementation of UN policies.

Working with the Secretariat for Justice and Peace Committee, he coordinates UN-related projects among the Order’s members in the 43 countries they serve, and endeavors to integrate both advocacy and relief efforts undertaken by local Augustinians in those regions.

As an NGO with Department of Public Information (DPI) status representatives from Augustinians International can attend briefings, meetings and deliberations at the UN; access UN materials and publications, briefing calendars, the UN daily journal, UN Spokesman Daily Highlights, etc. NGO representatives can attend the annual General Debate of the UN General Assembly, and receive invitations to...
Activities relevant to the work of the NGO community. They can also attend the DPI/NGO weekly briefings.

The importance of working with and through NGOs as an integral part of United Nations information activities was recognized when the Department of Public Information was first established in 1946. The General Assembly, in its resolution 13 (1), instructed DPI and its branch offices to: “…actively assist and manage national information services, educational institutions and other governmental and non-governmental organizations of all kinds interested in spreading information about the United Nations. For this and other purposes, it should operate a fully equipped reference service, brief or supply lecturers, and make available its publications, documentary films, filmsstrips, photos and other exhibits for use by these agencies and organizations. The Economic and Social Council, by Resolution 1297 (XLV) of 27 May 1965, called on DPI to associate NGOs, bearing in mind that an NGO “…shall undertake to support the work of the United Nations and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities.”

Looking Ahead to the Future of Augustinians International

Fr. Emeka is hoping with ECOSOC status (a status that allows NGOs to be part of committees with members of the Economic and Social Council, the Order will
• Increase staff at New York
• Initiate a presence at Geneva and other UN major Headquarters
• Create a resource group
• Create more opportunities to support team members
• Strengthen regional networks
• Bring other members of the Augustinian family (male and female groups) into the organization as a witness to our common heritage and to improve productivity

As an Augustinian, Fr. Emeka is fully committed and he is aware of his prophetic responsibility to raise the voice of the Augustinians at the UN to shape the discourse on Education, Human Development and Human Rights. These are the issues Augustinian faced in the 5th century and the fight for these basic rights is more complicated than it is in Christ’s solidarity with all of humanity that gives hope and purpose to the pursuit of justice and peace. And the fact that the United Nations owns that six-block piece of land in Manhattan means we all own justice and peace.

NGO Committees

Augustinians International is part of the following committees, formed of representatives of NGOs from around the world. The descriptions below are taken from the committees’ websites and/or mission statements.

Committee on Migration (www.ngomigration.org)

“The mission of the NGO Committee on Migration is to encourage the promotion and protection of migrants and their human rights, in accordance with the Universal Declaration of Human Rights, the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families and other international and regional human rights instruments.”

The descriptions below are taken from the committees’ websites and/or mission statements.

Representatives for Augustinians International at the United Nations

Permanent Delegate
Emeka Oluwafemi (Province of Nigeria) Jessica Gutman (Province of Michigan - Mexico) Hilary Tagliaferro (Province of Malta) John Paul Szura (Province of Chicago, USA) Anthony Pozzi (Province of Chicago, USA) John Deewap (Province of Vilnius, USA)

Secretariat for Justice and Peace

Committee on Financing for Development (www.ngofoffdev.org)

“The NGO Committee on FFD supports the goals of the Monterrey Consensus to eradicate poverty, advance sustained economic growth, and promote sustainable development as we advance to a fully inclusive and equitable global economy system.” This committee aims to "counter the challenges of financing for development" by staying engaged as advocates for the Monterrey Consensus binding article on mobilizing domestic financial resources for development, mobilizing international resources for development, international tax, financial cooperation by development, international debt, official Development Assistance (ODA) and addressing systemic issues.

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Committee of Religious NGOs (www.rrngo.net/rrngo)

Members of the Committee of Religious NGOs classify their work as religious, spiritual or ethical in nature. The committee serves as a forum to inform and educate our constituency about the global challenges of our time, and the contributions they can make in addressing these issues. It also serves as a forum for exchanging and promoting shared religious and ethical visions and goals in the deliberations of the world organization.

Committee on Social Development (www.ngosocdevnet)

“The NGO Committee for Social Development is dedicated to raising awareness and building discussions on social development issues taken up by the UN system and in particular by the UN Commission for Social Development. The Committee also advocating on social development issues in other forums such as the Commission by Sustainable Development, Commission on the Status of Women, Economic and Social Council (ECOSOC), and the General Assembly. Committee members keep one another informed and deliver a group statements to the UN visiting teams and positions on key social development issues in addition the Committee is focused on reviewing the outcome of the World Summit on Social Development.”

Committee on the Status of Women (www.ngowomen.org) NGO/CSW/NY has no request statement of its own. The operational purpose of the committee is to brief the UN Commission on the Status of Women, which takes place during the first two weeks of March every year. The Commission to the Status of Woman’s policy making body of the UN Economic and Social Council dedicated solely to gender equality and the advancement of women.

Committee to Stop Trafficking in Persons

“The NGOCSIP is dedicated to the eradication of human trafficking in all its forms through education, advocacy, research, and monitoring compliance with United Nations treaties, protocols, laws, and resolutions. The Committee recognizes the urgency of all raising awareness of traffickers in persons, in violation of human rights, to succeed action in the UN to address the underlying causes of human trafficking, and H.J.- 2012-2013 to promoting for the protection of human rights.”

Committee on Sustainable Development (http://www.rrngo.net/congoss)

“Our vision is supported by sustainability for present and future generations of people, including this fundamental policies: environmental protection, social development, and economic development. The goal is to achieve a cross-cutting issue, in an important committee focus.”

Working Group on Girls (www.mdgirlsrights.org)

WGG is dedicated to promoting the rights of girls worldwide, advancing the status of girls and assisting them to develop their full potential as women. "WGG works to ensure girls participation in policy making and education, promotes protection of girls from exploitation, and exploring policies that include and empower girls.”
SHINING LIGHTS IN A DARK WORLD

On September 11, 1947, in an allocution addressed to the Congress of the International Union of Catholic Women’s League, in Rome, Pope Pius the XII said: “...Catholic women and girls, formerly you would have thought only of worthyly playing your sacred and fruitful role in the management of a wholesome, strong, and radiant home...but now you appear abroad, you enter the arena to take part in the battle; you have not sought to do so, but courageously you accept your new duties; not as resigned victims nor merely in a defensive spirit, you are determined to pass to the counter-attack and conquer”.

The women of the International Union of Catholic Women’s League (IUCWL) were gathered in Rome in 1947—but it was not the first time they gathered abroad or faced danger in the political arena. In fact, the International Union of Catholic Women’s League (now the World Union of Catholic Women’s Organisations, WUCWO) had been on the move for peace since the League was founded in Brussels in 1913. The photos opposite this page show women carrying a petition with more than six million signatures from Catholic women to present to the League of Nations at the opening of the World Disarmament conference, in Geneva in 1922.

Robyn Easley, Communications Officer for Catholic Women’s League of Victoria and Wagga Wagga, Australia, a WUCWO-affiliated group, wrote that, “members of the union destroyed their archives in Holland in May of 1940 as the invaders could not lay their hands on them and use them to find people who had collaborated against them. In June of 1940, the Gestapo searched the union’s offices where Dr. J. Hoogendijk, the union’s chaplain since 1930, was arrested and later died in a result of the ill treatment he suffered.”

By 1948, an American member of the IUCWL would remold Non-Governmental Organisations at the newly formed United Nations to give women’s issues unprecedented results. Her name was Catherine Schaefer.

Mary Catherine Schaefer graduated from Trinity College in 1927 and went to work as secretary to Rev. John Ryan of the National Catholic Welfare Conference (NCWC), now the USCCB, in Washington, D.C. She worked for the Social Action Department and became active in the Catholic Association for International Peace (CAIP). In 1946, Schaefer was transferred to New York City, where she was named Director of the United Nations (UN), Affairs Office for the National Catholic Welfare Council. Schaefer was the official NCWC Observer at the UN, mandated by the American bishops to monitor and lobby for Catholic interests. In this capacity Schaefer spoke before the Economic and Social Council’s (ECOSOC) Commission on the Status of Women, convincing them that they should use the International Union of Catholic Women’s League (IUCWL), in a consulting capacity to the Commission. Schaefer, a member of IUCWL, became that first ECOSOC consultant from IUCWL.

Schaefer was notoriously forceful and knew how to communicate her goals. She pushed to get broader access to the Economic Social Council at the UN. She was elected as the League’s representative to the Interim Committee of NGOs, a committee that determined future UN requirements for and relations among all NGOs.

In 1948, Alba Zizzamia, was named Assistant Director. For the next 25 years Schaefer and Zizzamia were successful in raising consciousness about human rights, especially the status of women’s rights in repressive cultures. They fought for equal access to education for both men and women, equal pay for women, parental custody rights for widows and many, many other economic and social issues. They forged alliances with other Catholic NGOs and many of these NGOs are the groups the Augustinians work with today.

The Vatican established its own observer mission at the UN in 1964. In 1972, the office was shut down by the bishop’s office, reportedly because it was deemed as redundant to the Vatican, an apparent victim of a budget cut. Ms. Schaefer retired in 1972. Alba Zizzamia went on to be the Director of Justice and Peace for the Archdiocese of New York. Both are deceased.

NOTE: TO FIND OUT MORE ABOUT THE WORLD UNION OF CATHOLIC WOMEN’S ORGANIZATIONS GO TO WWW.WUCWO.ORG

Allocation of Pope Pius XII to the Congress of the International Union of Catholic Women’s Leagues, Rome, Italy, September 11, 1947.

Mary Catherine Schaefer.
LUMEN CHRISTI

Pope Pius the XII and Pope John the XXIII gave their support for the United Nations and Catholics were encouraged to represent their countries and organizations at the UN, but it was not until 1964 that The Holy See was granted official recognition as a non-member state with Permanent-Observer status in the UN.

The Roman Catholic Church-State merits this status because of the 1929 Lateran Treaty, which ended the 59-year dispute between the Vatican and House of Savoy and gave the Holy See status as its own country. Despite its standing as an International Sovereignty, The Holy See could not be given member-state status, because it did not have a standing army, as required by the United Nations for member-states.

Since its recognition as a Permanent Observer, three Supreme Pontiffs have addressed the General Assembly, invited just as any head-of-state would be welcomed by the assembly. Here are excerpts from their addresses:

PEOPLE, JHON PAUL II VISITS UNITED NATIONS

Hope and trust: These may seem matters beyond the purview of the United Nations. But they are not. The politics of nations, with which your organization is principally concerned, can never ignore the transcendent, spiritual dimension of the human experience, and could never ignore it without harming the cause of man and the cause of human freedom. Whatever diminishes man harms the cause of freedom. In order to recover our hope and our trust at the end of this century of sorrows, we must regain sight of that transcendent horizon of possibility to which the soul of man aspires. As a Christian, my hope and trust are centered on Jesus Christ, Christian hope for the world and its future extends to every human person... Therefore, as we approach the 2,000th anniversary of the birth of Christ, the church asks only to be able to propose respectfully this message of salvation, and to be able to promote, in charity and service, the solidarity of the entire human family.

POPE BENEDICT XVI ADDRESSES THE UNITED NATIONS GENERAL ASSEMBLY ON APRIL 16, 2008. THE OCCASION OF THE 60TH ANNIVERSARY OF ITS UNIVERSAL DECLARATION OF HUMAN RIGHTS. UN PHOTO/LUCA BRUNETTI

Experience shows that legality often prevails over justice when the insistence upon rights makes them appear as the exclusive result of legislative enactments or normative decisions taken by the various agencies of those in power. When presented purely in terms of legality, rights risk becoming weak propositions divorced from the ethical and rational dimension which is their foundation and their goal. The Universal Declaration, rather, has reinforced the conviction that respect for human rights is principally rooted in unchanging justice, on which the binding force of international proclamations is also based...this intuition was expressed as early as the fifth century by Augustine of Hippo, one of the masters of our intellectual heritage. He taught that the saying: Do not do to others what you would not want done to you “cannot in any way vary according to the different understandings that have arisen in the world” (De Doctrina Christiana, II, 16). Human rights, then, must be respected as an expression of justice, and not merely because they are enforceable through the will of the legislators.

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MODELS FOR JUSTICE AND PEACE

By Teddie Gallagher

THE HOLY SEE AT THE UNITED NATIONS

If you remove the yoke from among you, the accusing finger, and malicious speech; if you lavish your food on the hungry and satisfy the afflicted: Then your light shall rise in the darkness.

Isaiah 58: 9-10

In an unprecedented visit to the United Nations, His Holiness Pope Paul VI makes a special appeal for world peace before the United Nations General Assembly on October 4, 1965. UN Photo/Efrem L. Bella

VISIT OF HIS HOLINESS POPE PAUL VI TO THE UNITED NATIONS

We are speaking with the voice of the dead as well as of the living: of the dead who have fallen in the terrible wars of the past, dreaming of concord and world peace; of the living who have survived those wars, bearing in their hearts a condemnation of those who seek to renew them; and of those rightfull expectations of a better humanity. And We also make Our own, the voice of the poor, the dispossessed, the suffering; of those who long for justice for the dignity of life, for freedom, for well being and for progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace... The edifice which you have constructed must never collapse; it must be continually perfected and adapted to the needs which the history of the world will present. You mark a stage in the development of mankind; from now on retreat is impossible; you must go forward.
Celebrating the 125th Anniversary of the Dedication of St. Thomas of Villanova Church (1887-2012)

On Sunday, October 7 at 12 noon, the Villanova University and St. Thomas Parish Choirs sang “Litany of the Saints” to begin a Mass celebrating the 125th Anniversary of the dedication of the church of St. Thomas of Villanova, which is on the campus of Villanova University. Augustinian Friars of the Province of St. Thomas of Villanova built the church, which serves St. Thomas of Villanova Parish and Villanova University. Fr. Joe Narog, O.S.A., Pastor of the parish, celebrated the Mass and gave the homily. With him were concelebrants, Fr. Mickey Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova, and Fr. Peter M. Donohue, O.S.A., President of Villanova University. Following Mass, a luncheon was held in the Connelly Center on the campus. St. Thomas of Villanova church holds a special significance in the history of the Province of St. Thomas of Villanova, as well as the hearts of many Augustinians who have worshipped there as part of their journeys in becoming Augustinian Friars. For more information about the history of the Villanova Church and its dedication go to: http://augustinian.org/uploads/1/1A/1/1_Augustinian_FallWinter.pdf

Augustinian Volunteers Commissioning Mass

Fr. Mickey Genovese, O.S.A., Prior Provincial, celebrated the commissioning Mass for the 2012-2013 Augustinian Volunteers on August 26, 2012. The Mass was held at St. Thomas of Villanova in Rosemont, Pa. Following Mass, the Volunteers, along with their family, friends, alumni and Friars celebrated the beginning of the service year with a dinner held in the church hall. Domestic Volunteers will serve at several sites in the United States including Chicago, Ill., Lawrence, Mass., Philadelphia, Pa., and San Diego and Ventura in California. Volunteers will also be serving at foreign mission locations in Peru and South Africa, where Augustinian Friars serve.

Augustinian Seculars Welcomed in Troy, New York

On August 28, 2012, the feast of St. Augustine, Anne Marie Lalavie was welcomed as a member of the Augustinian Seculars. Fr. Denis G. Wilde, O.S.A., visiting at St. Augustine Parish in Troy, NY, conducted the investiture into St. Rita’s Chapter of the Augustinian Seculars.
Augustinian Academy Monument Dedication

The Augustinian Academy Alumni Association held a dedication ceremony on October 6, 2012, on the grounds of Our Lady of Good Counsel at Austin Place, where the first Academy was opened. More than 100 alumni were present at the unveiling and dedication. The celebration began with a Mass in Our Lady of Good Counsel Church, which was founded, and is still staffed, by Augustinian Friars. The Mass was celebrated by Fr. Mickey Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova and a 1963 graduate of Augustinian Academy.

The monument, which houses a bell from Our Lady of Good Counsel Church, which was founded, and contains a dedication to the Augustinian graduates who served our military, especially to those who gave their lives in service. The monument was blessed by Fr. Mickey and Fr. Liam O’Doherty, O.S.A., Pastor of Our Lady of Good Counsel.

Augustinian Academy was the first Catholic high school on Staten Island. Opened in 1899 and closed in 1969, it operated as a preparatory day school for students and also served as a Catholic high school on Staten Island. The Augustinian Academy Alumni Connection: former Secretary-General of the Augustinian Order, Fr. Allan Fitzgerald, O.S.A., will contribute an essay, “Confessions, Prayer, Transformation,” to The Confessions: Saint Augustine of Hippo. This translation by Fr. Maria Rosalina, O.S.B. (1929-2009), originally published to critical acclaim in 1996, has been described as fresh, clear, and eloquent, making the text more accessible to the modern reader.

This new edition, part of the Ignatius Press Critical Series and published in July 2012, adds essays exploring the content of Augustine’s writings. Fr. Fitzgerald has taught theology at Villanova University and at the Order’s Patristic Institute in Rome. He is the editor of Augustinian Studies, a peer-reviewed journal of the Augustinian Institute at Villanova.

Goldziher Prize Awarded by Merrimack College

The second Goldziher Prize was awarded by Christopher E. Hopey, Ph.D., president of Merrimack College. Nominations are received from around the world for this biannual award, given in recognition of a person, who as a scholar-activist, promotes Jewish-Muslim relations. An honorarium of $25,000 was awarded to Rabia Burton Vesty, Appleman Professor of Midrash and Interreligious Studies at the Jewish Theological Seminary, New York. With Muslim leaders in New York, he has denounced ads that vilify Muslims and he has encouraged Christians, Muslims, Jews and those of other faith traditions, to study the texts of each others’ traditions. Among those present at the awards ceremony were one of Boston’s leading imams, Dr. Mohammed Lazouni and Cardinal Sean P. O’Malley, OFM Cap., the Archbishop of Boston.

Augustinian Connection: former Secretary-General of the Augustinian Order, Fr. Allan Fitzgerald, O.S.A., will contribute an essay, “Confessions, Prayer, Transformation,” to The Confessions: Saint Augustine of Hippo. This translation by Fr. Maria Rosalina, O.S.B. (1929-2009), originally published to critical acclaim in 1996, has been described as fresh, clear, and eloquent, making the text more accessible to the modern reader.

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United Nations’ International Day of Peace

The United Nations’ International Day of Peace on September 21, 2012, was celebrated by many organizations, including the Augustinian Office of Justice and Peace and ADROF, the Augustinian Defenders of the Rights of the Poor. Students in grades 4-8 from St. Anthony of Padua School in South Philadelphia, were involved in a peace-themed poster contest. In addition to this poster contest, on September 25, a Mass and reception closed the week’s events. Sponsored by ADROF, the Justice and Peace Office, and the Augustinian Parishes of St. Augustine, St. Rita, and St. Nicholas in Philadelphia, the Mass was held at St. Augustine Parish, and some of the student posters were displayed at St. Augustine’s Church.


Fr. Allan D. Fitzgerald, O.S.A., has contributed an essay, “Confessions, Prayer, Transformation,” to The Confessions: Saint Augustine of Hippo. This translation by St. Maria Boulding, O.S.B. (1929-2009), originally published to critical acclaim in 1996, has been described as fresh, clear, and eloquent, making the text more accessible to the modern reader.

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Kevin F. Dwyer, O.S.A.
Fr. Dwyer professed first vows in 1955 after a year at Good Counsel Novitiate in New Hamburg, N.Y. He received a B.A. in philosophy from Villanova University and did his theological studies at Augustinian College in Washington, DC. While in Washington, he taught graduate courses in American History and he received an MA from Villanova University in modern European history. Fr. Kevin was ordained on February 3, 1962, in the Chapel of Christ the Teacher, Merrimack College, North Andover, Mass. A native of Lawrence, Mass., he has spent most of his teaching career at Merrimack College, receiving his MA in theology. He was ordained on April 26, 1975 at St. Nicholas of Tolentine Church in the Bronx, N.Y. Fr. Art was assigned to the province in Peru. He has served as the chancellor of the Archdiocese of Chalaco and vicar of pastoral programs. He also served at parishes in Pacaipampa and Chalaco, as well as the cathedral in Chalaco. While most of his priestly ministry has been in Peru, in 2007 he was elected assistant general of the Order, where he served in Rome (1995-2000). After his service ended, he returned to Peru where he serves in the Diocese of Chalacos in the parish of San Jose Obrero.

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Fr. Dwyer taught in the Order’s high schools, at St. Rita’s (Chicago, IL), Archbishop Carroll (Washington, DC), Mag. Bonner (Drexel Hill, Pa.) and Villanova Prep (Jopin, Cal.). He served in parish ministry in New Jersey, New York and Pennsylvania.

“Fr. Carey was a wonderful algebra teacher at Archbishop Carroll (Washington, DC). Smart and humorous.”

John J. Farrell, O.S.A.
Fr. Farrell taught economics at Biscayne College and served as president for five years. He later taught at Villanova University, worked in the Development Office and assisted in fund raising.

“Fr. Farrell was not just a graduate of Villanova, but gave a lifetime of work to Villanova as a teacher for 30 years.”

Charles P. Laferty, O.S.A.
A teacher, Fr. Laferty served at several of the Order’s high schools and colleges. He was the vice president of academic affairs at Biscayne College (Fla.) assistant to the president at Villanova University and he served the Province as the director of the missions.

“Fr. Laferty was known in his community to have a great sense of humor.”

Augustus Marziale, O.S.A.
Fr. Marziale served as the Province’s Vocation Director for service in the Archdiocese of Boston, awarded by Cardinal Sean O’Malley, OFM Cap., in November, 2011. This award sums up the life of Fr. John, “in service to the people of God.”

“I have learned of your selfless dedication and commitment and your many contributions to advancing Christ’s mission. We are blessed by your service and are privileged to name you for this honor.” (Cardinal Sean O’Malley, OFM Cap., of Boston, nominating Fr. Del Casale for the Cheverus Medal)

IN PARADISUM

The following friars were called home to God. You can read full biographies of these Augustinians, and post your own reflections or favorite memory, online at www.caugustinian.org

Angus N. Carney, O.S.A.
Fr. Carney taught in the Order’s high schools, at St. Rita’s (Chicago, IL), Archbishop Carroll (Washington, DC), Mag. Bonner (Drexel Hill, Pa.) and Villanova Prep (Jopin, Cal.). He served in parish ministry in New Jersey, New York and Pennsylvania.

“Fr. Carey was a wonderful algebra teacher at Archbishop Carroll (Washington, DC). Smart and humorous.”
To paraphrase St. Augustine, true leaders walk alongside their people, sharing their journey and experiences as they accompany them.

Augustinians continue the tradition, working with your help, to serve God and to preach the Gospel by our words and actions. In the Province of St. Thomas of Villanova, we have young men in formation, Brothers who are studying and candidates at our vocation houses, eager to be part of our mission. Our Justice and Peace Office is committed to an ongoing program of education and encouragement of the people in the various ministries we Augustinians serve. Since its inception in 2006, the Augustinian Fund has raised over seven million dollars to support our efforts. The Augustinian Fund provides support, not only for Province initiatives in the areas of justice and peace, but also for those elderly friars who have worked their entire lives to bring about a more just world. It helps the poor here at home and in our foreign missions. Finally, your support helps our young, adult Augustinian Volunteers, who by their service, also strive for a better world, a world of justice and peace. Thank you for joining with us in the spirit to make a difference.

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Help support the care of sick and elderly friars and celebrate the Dedication of Saint Thomas of Villanova Church with this remembrance of an event that is close to the heart and history of Augustinians.

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