



## Introduction by Kevin Ahern



In this special edition of our annual publication, *Convergence*, we are happy to have a summary of key points of reflection in our last Plenary Assembly. The theme, *From Indifference to Mercy, Our Commitment?* Is a timely and relevant theme for our world today. Ours is a world (and church) in need of mercy. This has been a key insight of Pope Francis' witness and teaching.

In this issue, we have several important reflections on the theme including theological insights from both Gustavo Gutierrez, OP, the longtime chaplain for our Peruvian movement and Josep M. Rambla Blanch, SJ. The reflections from the small groups of our leaders show what our movement is doing and where we are called to go.

Tu ets la clau, you are the key. This was a key point of reflection and prayer throughout the assembly. As Catholic intellectuals and professionals, we have an enormous power to transform our society and our church. Those of us privileged with university degrees must become agents to transform indifference into mercy. Here, our movement has a great potential to mobilize action. This is only possible, however, with you, our members and friends. You are the key to our movement. You are the key to help us mobilize analysis and action, in a small but significant way, to this crisis of indifference. I hope you will join us.



**International Catholic Movement for Intellectual and Cultural Affairs**  
**Mouvement International des Intellectuels Catholiques**  
**Movimiento Internacional de Intelectuales Católicos**



**International Catholic Movement for Intellectual and Cultural Affairs  
Mouvement International des Intellectuels Catholiques  
Movimiento Internacional de Intelectuales Católicos**



**32<sup>nd</sup> PLENARY ASSEMBLY PROGRAMME**

*FROM INDIFFERENCE TO MERCY, OUR COMMITMENT?*

**Friday 28<sup>th</sup>** (At Residència Salesiana Martí-Codolar- Avda. Cardenal Vidal i Barraquer, 15. 08035)

**9h. to 17h.**

**Welcome and registration at room 3035**

**Friday 28<sup>th</sup>** (At Blanquerna- Ramon Llull University School of Communication and International Relations- C/ Valldonzella, 12 08001 Barcelona-)

**18h.**

**Reception**

**18,30h.**

**Welcome to participants.**

- Welcome from local team
  - Noemí UBACH, MPCB President
- Welcome from the President of ICMICA MIIC- PAX ROMANA
  - Javier IGUÍNIZ
- Welcome from the Barcelona's Archbishop
  - Monsignor Joan Josep OMELLA

**19h.**

**Introduction**

- Josep M. CARBONELL, President of Fundació Joan Maragall

**Welcome by**

- Fr. Gustavo GUTIÉRREZ (by video)

**LECTURE**  
**MERCY, A POLITICAL ACTION**

Josep M. Rambla, SJ.

20,30h.

Closing

- Nària SASTRE, President of Grup de Juristes Roda Ventura and European Vicepresident of ICMICA MIIC- PAX ROMANA

21h.

Welcome Reception

Saturday 29<sup>th</sup> (Residència Salesiana Martí-Codolar- Avda. Cardenal Vidal i Barraquer, 15. 08035)

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8,45h.

Opening Prayer (Room 2301)

9,15h.

Introduction to the Study Session (Room 2301)

- Javier IGUÉNIZ, President of ICMICA MIIC- PAX ROMANA

9,30h. (Room 2301)

**SEE**

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**SESSION I**

**OUR EXPERIENCE OF INDIFFERENCE AND MERCY**

Introduction to the Session I

- Philippe LEDOUBLE

Testimonies' presentation

- Indifference and mercy in political context
  - o RD Congo (JB NDUNDU)
- Indifference and mercy in war context
  - o Ukraine (Lidia BARAN and Ulyana TKACHUK)
- Indifference and mercy in professional context
  - o Catalonia (Geri CANTA and Montse SUBIRANA)
- Indifference and mercy in Pax Romana context
  - o Global coordination (Carola Jara APARICIO)

11h.

Coffee Break

11,30h.

**SESSION II**  
**SHARING OUR REALITY**

Introduction to the session II (Room 2301)

- Nària ICETA

Workshops

- Group 1 (English): Women's concerns [Room 2301]
  - o Europe (Annemarie WEINZETTL from Austria)
- Group 2 (English): Continental network [Room 2210]
  - o Africa (Frédéric WAMALWA)

- Group 3 (English): War conflict [Room 2211]
  - o Nepal (Prakash KHAIDKA)
- Group 4 (French): Political issues [Room 2003]
  - o Peni (Juan ANSION)
- Group 5 (Spanish): Political conflicts [Room 2004]
  - o Sri Lanka (Ruki FERNANDO)

13h.

**Lunch Break**

15h. (Room 2301)

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## JUDGE

### SESSION III *LISTENING TO THE GOSPEL*

**Introduction to the session III**

- Saso MON

**Introduction to the speaker and moderation**

- Antoni MATABOSCH, theologian and MPCB chaplain

### LECTURE

#### *MERCY OF LETHARGY: FROM INDIFFERENCE TO MERCY*

András MÁTÉ-TÓTH, Theologian and President of Hungarian Movement of PAX ROMANA

**Discussion**

16,30h. (Room 2301)

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## ACT

### SESSION IV *THE CHALLENGE OF COMMITMENT I*

**Local posters: Actions to change reality from PR members**

17h. (Room 2301)

### SESSION V *THE CHALLENGE OF COMMITMENT II*

**Introduction and moderation of the roundtable**

- Kevin AHERN

**Roundtable of experts: Key partners**

- Gales TURNER, director of Pen International
- Claire QUINTIN, member of MIJARC
- Mike DEER, Dominican order at the UN

20h.

**Dinner and traditional party**

**Sunday 30<sup>th</sup> (Residència Salesiana Martí-Codolar- Avda. Cardenal Vidal i Barraquer, 15. 08035)**  
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**8,45h (Room 2301)**

**Opening Prayer**

**9 h (Room 2301)**

**SESSION VI  
LOOKING TO THE FUTURE**

**Introduction to the session VI**

- Jaume ARTÉS

**International Institutions**

- Council of Europe, Philippe GROLLEAU (video) and Bego OCIO
- Unesco, Marguerite DAUNY
- UPR process, Lawrence KWARK
- Human Rights Council, See Yvette ANGULO

Moderated by Elisabeth MÜLLER

**9,45h**

**Coffee Break**

**10,15h**

**SESSION VII  
CHALLENGES OF PAX ROMANA MOVEMENTS**

**Workshops**

- African Group [Room 2210]
- European Group [Room 2301]
- Latin American Group [Room 2211]
- North-American Group [Room 2003]
- Asian-Pacific Group [Room 2004]

**11,30h. (Room 2301)**

**CONCLUSIONS OF THE ACT PART**

**CLOSING PLENARY ASSEMBLY**

by Fredrick WAMALWA, Vice-President for Africa, and Javier IGUIÑIZ, President of PAX ROMANA-ICMICA

**11,45h.**

**MASS, to be celebrated by the Barcelona Auxiliary Bishop – Monsignor Sebastià Taltavull**

**13,30h.**

**Lunch**

**16h.**

**Visit to Sagrada Família Church**

18h.

Cultural visit to old city of Barcelona, neighbourhood of Ciutat Vella

21h.

Dinner in a Restaurant at Barcelona Port

Monday 31<sup>st</sup> and Tuesday 1<sup>st</sup> November (Residència Salesiana Martí-Codolar- Avda. Cardenal Vidal i Barraquer, 15. 08035)

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### STATUTARY SESSION

The Statutory Session will take place at the same site (Residència Salesiana Martí-Codolar) from 31 October (all day) to 1<sup>st</sup> November (morning).

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### INFORMATION AND REGISTRATION

#### Accommodation:

Residència Salesiana Martí-Codolar- Avda. Cardenal Vidal i Barraquer, 15. 08035  
Subway: Line 5 (Horta Station) and Line 5 (Montbau Station)



#### Registration:

Please register at ICMIICA-PAX ROMANA website:

<http://www.icmics-rom.org>

# Welcome to participants

Welcome from the movements of Barcelona

- Cosmopolitan, captivating, medieval and futuristic

32nd International Assembly of the MIIC-Pax Romana

- A city big enough to be interesting and small enough to be familiar and human

28/10/16

- A city that lives thanks to tourism and despite tourism

**There is a Mediterranean country open to the world**

- A city that struggles and has fought not to have ghettos, so that From Nou Barris to Barceloneta, architecture, urbanism and services are in favor of people

- A country with 7 and a half million people, with more than 1,000 years of History

- A city where in spite of everything there are still people, every time more, that they do not have the minimum to live

- A country proud of its language, Catalan, and its culture, fruit of many cultures, of all those who have come to live in this temporary country, from different places of the State or other countries of the world

**This city is Barcelona and today welcomes you**

- The country of Ramon Llull and Ausiàs Marc, of Miró, Tàpies and Gaudí

**There is a faith that gives us hope**

- The country of Carmen Amaya and Paco Candel

- A faith that makes us thank for everything that can not be seen or touched

- A country that goes from the Pyrenees to the lands of the Ebro river, and beyond

- A faith that leads us to pray for everything that is not and that we want to be

- A country where rain does not rain and pine roots in drought

- A faith that makes us live committed to social realities, cultural, professional and political

- A country that debates in peace and from democratic values its political future

- A faith that we live in community, and that we want to transmit to our children

**This country is called Catalunya and today welcomes you**

- A faith that walks in the middle of one's own contradictions and those of a world, complex and changing, increasingly urban and secularized

**There is a city that looks at the sea**



# Welcome to participants

- The faith of Anna, Marta, Jordi, Josep
- The faith of Monseñor Romero, of Pere Casaldàliga, of Santa Teresa de Jesús, Desmond Tutu and Martin Luther King

## **This is the faith of Jesus of Nazareth and today he calls us**

From this country, this city and with this faith, and on behalf of the organizations that from Barcelona have made this meeting possible: the Joan Maragall Foundation, the group of Jurists Roda Ventura and the Movement of Catholic Professionals of Barcelona, we welcome you to the act of inauguration of the 32nd International Assembly of the MIIC-Pax Romana.

We welcome you and we want to thank the people and organizations that have wanted to accompany us.

First of all I want to thank the entities that

this inaugural act and they have spread it: Justice and Peace, Christianity and Justice, Laïcat XXI, Grup Sant Jordi and Catholic Hermandad Obrera. We like to work with brother movements, we like it and it's a need.

We also appreciate the personalities that accompany us, it is a satisfaction to share with them this act.

I also thank the Blanquerna Faculty of Communication of Ramon Llull University that wanted to welcome us in this beautiful and downtown auditorium.

Finally I want to thank in a very special way all the people of the convening movements that have made possible the organization of this act and this assembly.  
**Good afternoon everyone!**

Noemí Ubach

President of the Catholic Professionals Movement of Barcelona





# Introduction

## Misericordia y justicia,

Gustavo Gutierrez



Lo primero que quiero decir es que están ustedes en los primeros momentos de una reunión en la que hubiese deseado estar presente. Tengo una antigua relación con Pax Romana y debo mucho a las personas que conocí en numerosos encuentros. Son experiencias y amistades que marcan nuestras vidas.

En este año el Papa Francisco nos propuso meditar sobre un tema crucial: el de la misericordia, Meditar sí, pero, ante todo, renovar -y tal vez recuperar- como comunidad eclesial y como personas, nuestra práctica de la misericordia en me dio de los retos de un mundo cada vez más diverso e indiferente ante el dolor ajeno.

Francisco nos recuerda que “la misericordia es la viga maestra que sostiene la vida de la Iglesia” (Bula n.10). No es poco decir, estamos en el núcleo mismo del mensaje de Jesús: Dios es amor; el Papa va directamente a las fuentes, a la frescura del evangelio, y lo hace con valentía y creatividad, en una búsqueda que renueva el rostro de la Iglesia.

Comencemos por tener presente que el término miseri-cordia, está compuesto de dos palabras: *miseri* (el mísero, el pobre) y *cordia* (corazón). *Tener misericordia es tener el corazón en el pobre, en el olvidado, el insignificante. Pero ¿cómo abordar el mundo del pobre sin tener presente la justicia? La misericordia no se comprende sin una referencia a la justicia.*

Me propongo, por eso, comentar brevemente una frase de la Bula del año jubilar al respecto: “No será inútil en este contexto recordar la relación existente entre *justicia* y *misericordia*. No son dos momentos contrastantes entre sí, sino dos dimensiones de una única realidad que se desarrolla progresivamente hasta alcanzar su ápice en la plenitud del amor” (Bula n.20). Esto lleva a profundizar esas dos dimensiones.

1/ *La misericordia significa amor y expresa en la Escritura la nota fundamental del amor de Dios: la gratuidad. En su primera carta, Juan afirma que “Dios nos amó primero” (1,4,19) él toma la iniciativa, y en su evangelio Juan recoge una frase de Jesús “ámense como yo los he amado” (Jn.13,34).*

Amor que no depende de nuestros méritos, no somos amados porque somos buenos, ese no es el único motivo y ni siquiera el primero, somos amados porque *somos, porque existimos; eso basta. Por ello debemos, según los evangelios, “dar gratis lo que hemos recibido gratis” (Mt.10,8). En el amor de Dios está la fuente de la gratuidad para con el prójimo.*

La hallamos en el comportamiento del

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samaritano, según la parábola de Lucas, cuando se acerca y ayuda al desconocido que ha sido herido; ¿era un compatriota, un samaritano?, ¿era un israelita miembro de un pueblo que detestaba a los samaritanos?, eso no importa. Para Jesús, prójimo no es aquel que encontramos en nuestro camino, sino aquel en cuyo camino nos ponemos, y lo acompañamos haciéndolo así nuestro prójimo, alguien que nos importa. En efecto, estrictamente hablando no tenemos prójimos, debemos hacerlos a lo largo de nuestras vidas aproximándonos a los otros.

Freud decía que amar gratuitamente “es iluso, y va contra la inclinación natural del ser humano”, para él es algo que no tiene sentido y considera que nadie es capaz de hacerlo. Sin embargo, aquí se juega la verdad de nuestra condición de discípulos de Jesús. La gratuidad del amor está, radicalmente opuesta a la creciente indiferencia ante los sufrimientos de tantos que el Papa no cesa de denunciar y que Uds, se han propuesto tratar en esta reunión.

2/ Vayamos a la segunda dimensión de lo que Francisco llama “una única realidad: la *justicia*. En enero de este año, vuelve sobre el tema y afirma que “la misericordia de Dios no es indiferente al dolor del oprimido, al grito de quien sufre violencia, esclavitud, o es condenado a muerte”. Los casos citados -oprimido violencia, esclavitud, condena a muerte- son situaciones de injusticia y maltrato. La misericordia, no se limita a tener buenos sentimientos, va más lejos, rechaza el maltrato y el abuso, y el sufrimiento consecuente. Esto nos conduce

a hablar de la justicia que el Papa decía no estar en contradicción con la misericordia.

La justicia es un tema muy presente en la Biblia, y en los dos testamentos. En el evangelio de Mateo, en el sermón de la montaña, está situado al lado del anuncio del reino, que es la razón de la presencia de Jesús en la historia humana, en una frase que lo dice todo: “Busquen el reinado de Dios y su justicia y lo demás se les dará por añadidura” (6,33). En efecto, la justicia, además de ser un asunto capital en la convivencia social, es central en el mensaje bíblico, y se le menciona especialmente con motivo de la situación injusta del pobre. Los libros bíblicos tocan con frecuencia y fuerza el tema de la justicia.

3/ Importa distinguir la justicia de la legalidad y, aún más, del legalismo. La legalidad puede ser justa o injusticia (ya lo dijo Pablo VI en la Octogésima Adveniens). La Biblia nos habla de una justicia permeada de amor, que va más allá de la justicia contractual y de sus exigencias formales, una justicia que amplía el horizonte, que no se detiene en méritos y deberes, que va a la raíz misma de los derechos de todos por el simple hecho de ser personas y que, por ello no es ajena a la gratuidad del amor de Dios al que nada ni nadie pone condiciones ni cortapisas. La parábola de los jornaleros de la viña, que encontramos en el evangelio de Mateo (20,18), lo dice con toda nitidez.

Vivimos en un mundo de creciente individualismo y de fascinación por los cambios que la técnica ha traído a

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grandes sectores de la humanidad. No es el momento de insistir en que también que es una etapa histórica que ha aportado avances significativos en varios campos. El hecho es que se habla de un tiempo nuevo y, a veces, se mira con cierto desgano un pasado inmediato que pienso que todavía está allí, presente entre nosotros, y tiene muchas cosas para enseñarnos. Para muchos hemos entrado en un periodo postmoderno, postindustrial, postcapitalista, postsocialista, etc. (¡a la gente, hoy, le encanta ser post!). Pero hasta ahora no podemos decir, desgraciadamente, que vivimos un momento de *postpobreza*, al contrario, hay índices de que la pobreza como un hecho complejo (así la entiende la Biblia) y no reducido a su dimensión monetaria empeora por la indiferencia de muchos.

El mensaje de la misericordia, que se expresa también por medio de la justicia, es el de un amor gratuito y universal por todo ser humano (y por toda la creación) comenzando por los últimos e “insignificantes”. Una frase picante de Simone Weil dice: «Si quieres saber si alguien cree en Dios, no te fijes en cómo habla de Dios, sino en cómo habla del mundo», aquí estamos, aquí vivimos nuestra fe, aquí amamos, aquí luchamos por un mundo mejor.

Estamos ante un llamado que puede y debe reforzar la formación y el compromiso de nuestro movimiento.

¡Buen trabajo amigos! Gracias por invitarme a participar en este encuentro.

Con un saludo fraterno,  
Gustavo Gutiérrez





# Lecture

## Mercy: A political act?

Josep M. Rambla Blanch, S.J.



## Exorcising mercy

Almost a year ago, Pope Francis launched the Jubilee of Mercy, with the aim of helping us to experience mercy, both the mercy which all of us need to receive from God and the mercy we must show towards all those overwhelmed by suffering. But there are some words which are traitorous: words that though they mean positive and good things, sound bad, at least to some people. One of these words is mercy. Is mercy a weakness? Nietzsche said, 'I do not like the merciful who feel blessed in their pity'. And maybe modern man feels too self-sufficient. But one does not have to turn to Nietzsche's taunts to see this repugnance and rejection of mercy. Because when many people hear the word mercy, they think of cheap sentimentality, works of charity carried out to shirk justice, help for poor people without concern for the causes of their suffering.... The word can be a curse and it can be deceptive, but the word mercy is important, as its true meaning is none other than a deep personal feeling for the suffering of others, a feeling which moves one to sincere and gene-

rous action to alleviate suffering.... The Latin word for mercy, *misericordia*, has two parts: a heart, *cordia*, which feels the suffering, the *miseria* of others. We should be aware, however, that strictly speaking, mercy is a secondary human drive, originating in compassion<sup>1</sup>. Compassion is an enduring attitude in any situation where there is brotherhood and love. It is the capacity to share the situation and the feelings of people, whatever they may be, a radical attitude of sympathy towards others and the world. At the end of Vatican II, Paul VI said that perhaps the most valuable legacy of the ecumenical council was "a current of affection and admiration which flowed out of the council to the modern world"<sup>2</sup>. Mercy is compassion towards those who suffer. It is a profound and dynamic sentiment, which prevents the person who feels from remaining impassive in the face of the great suffering of humanity. Mercy lies at the heart of solidarity, of social action, of a commitment to justice.... It is a profound attitude, a clamour of the heart, which leads to acts of solidarity.

## Faith in a God who loves the world and is therefore merciful.

The God of the Bible is a God with feelings, who is delighted to have made the world and to have created man: "God saw all that he had made, and it was very good" (Gen. 1:31). But the founding story of Sinai also presents a God who loves and who therefore feels the suffering of the oppressed people, wishes to set them free and trusts Moses to lead them (Ex. 3:7-10). Although there are episodes in which God appears to be somewhat harsh and which must be inter-

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preted in the light of the entire history of salvation, the overall picture is of a God who is “compassionate and gracious” (Ps. 103), for “his love endures forever” (Ps. 136). Moreover, despite a current of thought which was shared by Saint Thomas and which reasons that God, although he comes to the aid of suffering man, is not affected by this pain<sup>3</sup>, John Paul II and Benedict XVI have shown us a God who is a ‘lover with the passion of true love’ in the words of the latter. John Paul II even went so far as to say that one can glimpse an “unimaginable and unutterable pain ...in the heart of God, and, in some way, at the very heart of the ineffable Trinity”. And Pope Francis describes God’s mercy as a truly “visceral” love (Misericordiae Vultus 5).

Jesus was the apotheosis of this aspect of the revealed God. His life and actions reveal the “merciful father” (Luke 6:36). Jesus himself appears as a man possessed by the Spirit, sent to liberate man from all types of slavery, to proclaim the good news to the poor, and to announce a new world (Luke 4: 16-21). This spiritual man is troubling as he plays down the importance of customs, rites and religious practices, even the temple, and mixes with the poor and those of evil repute. And when, troubled by this, John the Baptist sends his disciples to ask Jesus if he is the one who is expected by the people, Jesus explains that his mission is to cure the sick, make the lame walk, raise the dead and proclaim good news to the poor (cf. Matt 11:2-6). Because in the face of the needs and suffering of others, Jesus’ “bowels were stirred”, that is to

say, he was moved by the suffering of others.

## **The Principle of Mercy.**

Almost 25 years ago, Jon Sobrino formulated the Principle of Mercy, in accordance with the traditional vision of the Old and New Testaments, taking his inspiration from Ernst Bloch’s Principle of Hope”<sup>4</sup>. Because mercy is what inspires all God’s actions in the Old Testament and those of Jesus in the New Testament. Though Jesus does many things in many places (he teaches, heals, condemns, feeds, converses, and so on) it is mercy that inspires him and underpins his life and acts. He feels people’s suffering deeply; he relieves their pain, before he deals with their sin. One thing, however, needs to be highlighted: Jesus does not limit himself to the private sphere; he extends his mercy to groups and to the public sphere. He feeds the multitudes, he challenges the rich, he preaches to the masses, he condemns the abuses of religious and political authorities, and he clashes with those who manipulate religion in the temple. Jesus is not rejected and executed for his prayers, but because his way of life, of speaking, and of acting, in the service of the poorest and the marginalized and for the common good, makes the religious and political authorities uncomfortable.

## **Political mercy**

The principle of mercy must therefore inspire and guide the lives of followers of Jesus, and of the Church as a community. This is the direction that Vatican II set for the Church of the future: a Samaritan

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church, a Church of mercy. Mercy is “the essence of the gospel and the key to Christian life” (Walter Kasper)<sup>5</sup> and Pope Francis reminds us that “mercy is the very foundation of the Church’s life” (*Misericordiae vultus*, 10). This is a mercy which not only embraces people’s most immediate and intimate relationships but also confronts the structures of evil and injustice. Pope Francis reminds us: “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and desires to respond to it with all her might” (*Evangelii Gaudium*, 188). Our solidarity with and our commitment to a fairer and a more fraternal world become fully effective: we become people, communities and groups defined by a passion: the suffering of others.

Imagine what would happen if half the members of the town councils, the parliaments, the UN Security Council, the World Bank and the FMI were affected by the virus of mercy.... In calling 2016 the Year of Mercy, Pope Francis is calling out to all those who commit criminal acts moved by greed, to those who love money and create an unjust world, to those who are drifting in a sea of corruption, bidding them to convert. And he calls them to experience the mercy of God, which, if they embrace it, will cause them to be merciful in turn (cf. *Misericordiae Vultus*, 19). If the principle of mercy were the motor of our society, it would be self-evident that “mercy is a political act” (Louis Lebrêt).

2) This is the deep conviction of Pope Francis. Much of the magisterium of the

current Pope reveals that he is engaged in a form of diplomacy, “the diplomacy of Francis”, and that the ‘political process’ is inspired by mercy. Thus it is possible to speak of “mercy as a political process”. Antonio Spadaro<sup>6</sup>, who knows Francis well, has gone so far as to state that “the journeys of Pope Francis ... are a path of mercy”, as “the first hurdle which needs to be bridged is indifference, which is more divisive than hatred”. He says that “mercy is the love which experiences the suffering of others as its own”. Thus Francis’s first reaction to horror - the concentration camps or the Paris attacks - “is consternation, not explanation”. It is therefore evident that the intention of the Year of Mercy is not only a call to Catholic believers, nor only directed at people’s inner lives. A good reflection and summary of the Pope’s intention are found in the words, or rather the cry of the Archbishop of Manila, Luis Antonio Tagel, who said of the situation his country finds itself in: “Our nation should bring mercy into politics”.

## **From indifference to mercy**

However, we have to recognise that the view many citizens have of politics and politicians is similar to Jesus’ own view of those in power at the time. In fact, speaking to his disciples of the necessity of placing themselves in the service of others rather than seeking power and high office, he said to them: “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them” (Mark 10:42). So now, moved by Jesus’s very real and harsh warning, and following our discussion of political

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mercy, let us now consider indifference as a contrast to mercy, as it is a concern over indifference which has prompted this conference. I shall relate the idea of indifference to sloth, the attitude of weakness and insensitivity to which Pope Francis makes repeated reference in the *Evangelii Gaudium* (6,9,3).

Sloth is a vice, a weakness of the soul, which the Pope has retrieved from the ancient tradition of the Church, in particular the wisdom of the so-called Fathers and Mothers of the Desert (3rd to 5th Century), above all, Evagrius the Solitary and John the Ascetic. Sloth is a spiritual disease characterized by indolence, boredom and apathy. The Pope speaks of the “psychology of the tomb”, and of “mummies of the museum”. Although Francis speaks of sloth in our day, sloth is by no means exclusive to our times. Emmanuel Mounier, writing in his work *Affrontement chrétien* in the mid-20th century, warns us that sloth is an ailment that Christians frequently suffer from. His comments were a response to the attacks of Nietzsche, who accused Christians of speaking a great deal about liberation but of being scarcely free themselves and of seeming to lack backbone.

Mounier replied by saying that the disease of sloth, which so often assails us, is diametrically opposed to the true Christian spirit, which is positive and confident, endowed with courage, freedom and creativity, and which gives freely and cheerfully of itself. And, more recently, the Spanish philosopher, José Antonio Marina, in his Short treatise on the great vices has probed more deeply into the

vice of sloth and goes as far as to say that together with the other cardinal sins which we are taught about by Christian tradition, constitutes the “underbelly of European culture”. He reminds us of the insensitivity or indifference, the submission to evil or the banality of evil, which was so well portrayed by Hannah Arendt. It is to be hoped that Pope Francis’s warning about indifference, about sloth, will give our representatives in Brussels, in Strasburg and in New York something to think about. But it is also to us, as citizens, that he calls to shake ourselves out of the stupor of indifference, to commit ourselves on a daily basis, and to live up to our responsibilities in the various forms of democratic participation.

3. And I believe that this two-fold call of the current Pope is very much to the point. In the first place we need to recognize the value of politics: The Pope writes, “Politics, so vilified, is the highest of callings, and one of the most valuable forms of charity, as it seeks the common good” (*Evangelii Gaudium*, 205). But true politics is rooted in mercy, in a profound feeling for the pain of the poor and of all people who suffer: The Pope continues: “I entreat the Lord to grant us more politicians who really feel the pain of society, the people, the life of the poor” (*Ibid.*).

## **The Kingdom of God is at hand, something is moving.**

Fortunately, all is not doom and gloom, as everywhere there are signs of true political sensitivity, with deep roots in solidarity. As evidence of this and without making reference to present day cases and people about whom we don’t yet ha-



# Lecture

ve the necessary historic perspective, I would like to speak of the distinguished second Secretary General of the UN, Dag Hammarskjöld (Mister H) who in the 1950s and the beginning of the 1960s had to tackle crises in Corea, the Congo and Suez and who in 1962 died, possibly assassinated, in an plane crash, in what was then Leopoldville. This brilliant man, who played an important role in the service both of his own country and in the service of all humanity, had a very rich inner life and demonstrated the heights that can be reached in high- ranking political service. It is worth taking note of what he said in an interview shortly after being elected Secretary General of the UN:

Generations of servicemen and government officers on my father's side have passed down to me the firm conviction that there is no greater satisfaction in life than the selfless service to one's own country or humanity. This is the service which entails the sacrifice of all one's personal interests and at the same time the unflinching courage to defend one's own convictions. I come from a line of intellectuals and clerics on my mother's side and they have passed down to me the profound faith that in the most radical sense of the gospels all men are equal children of God, and we should consider them and treat them as our masters[...]. I find in the writings of the great medieval mystics that "true abnegation" has been the path to full self-realization, and that it is in "spiritual detachment" and "inner life" that they found the force to say 'yes' to any call that the need of their neighbour's might make upon them<sup>7</sup>.

When we think that a person with these attitudes and behaviour has lived amongst us, at least amongst the older ones here, we can trust that, despite the globalization of indifference, there are true outpourings of mercy in our world which reveal the possibility of the new world, the Kingdom of God we yearn for.

## **Mercy with humility and joy**

Let us not be ingenuous and look at society from outside, as if all evils came from others, like the Pharisee from the parable who condemned everybody but felt comforted by his own practices and religious rites. The gospel tells us at the end of the story that 'all' will be judged not only for the evil they have done, but for the good they have not done, for the lack of mercy... "I was hungry..., I was thirsty..., I was a stranger..., I needed clothes..., I was sick and in prison, and you did not look after me" writes Matthew (Matthew 25, 31-46). An excellent way of participating in the society of change, the creation of a new society would be to start with an honest recognition of what we are not doing now but could do to change things, a recognition of our complicity and silence, our passivity in the face of injustice. And for this reason, the Pope speaks to Christians about renewing the sacrament of reconciliation. This is a good opportunity to be open and honest about

4 how little mercy we demonstrate, and it opens us to the mercy of God, who encourages us to show true and generous solidarity and to be living proof of the beatitude "Blessed are the merciful" (Matthew 5:7).

# Lecture

So this year which Pope Francis has placed under the banner of mercy should also be a time to recover true joy, the joy of those who embrace the mercy of God and at the same time open themselves to the search for justice and the work for peace. I doubt that many of us will reach the level of Ety Hillesum, who suffering, rebelling and struggling in the depths of a concentration camp, could still exclaim: “life is beautiful”. But we can show “mercy cheerfully” (Romans 12:8).

In the presence of the dramatic and offensive spectacle of the immigrants washed up on the island of Lampedusa in July 2013, the Pope gave vent to his feelings in a heartfelt outburst, railing against everybody, but in particular those in the highest positions of power, stating that we have lost the capacity to “weep for our brothers and sisters”, the capacity for mercy, and we are dominated by a globalized indifference. The words of the Pope take us back 26 centuries to the prophet who inveighed against injustice and against those who justified their own exploitation of the poor with the practice of rites and religious exercises. However, the Pope has repeatedly invited us to participate in the joy of the gospel, a gospel rooted in mercy. The question of joy, the joy that gushes up in followers of Jesus, is an issue which also needs to be addressed in current Christianity, as joy is the great offering to the current world and is the source of freedom, solidarity and friendship.

If we embrace this appeal, the voice of Francis, if we cultivate the brotherhood which comes from mercy, maybe we will

realise, in some small measure, the dream of the prophet who issued dire warnings and threats to his people, but who also announced the good news, the joy of mercy: “loose the chains of injustice.... set the oppressed free....share your food with the hungry... provide the poor wanderer with shelter... When you see the naked, clothe them and do not turn away from your own flesh and blood. Then your light will break forth like the dawn and your healing will quickly appear...then your light will rise in the darkness and your night will become like the noonday... You will be like a well-watered garden, like a spring whose waters never fail”. I close with the words of the Psalmist: Would that it were so!

1 Cf. M. Gelabert Ballester, Sentido teológico de la compasión, *Staurós*, 53 (2014) 73-85. Condensed in *Selecciones de Teología*, 215 (2015), 214-224. 2 Address at end of Council, 7 December 1965. 3 Gelabert, in the article quoted, says that Saint Thomas believes that in God there is a “a mercy without passion”. For this point and for what follows, cf. *Selecciones de Teología*, pp. 118-119. 4 La Iglesia samaritana y el principio-misericordia, *Sal Terrae* 927 (1990), pp. 665-678. Article republished in: *El principio-misericordia. Bajar de la cruz a los pueblos crucificados*, Santander, 1992, pp. 31-45. 5 La misericordia. Clave del Evangelio y de la vida cristiana, Santander, *Sal Terrae*, 32013. 6 This paragraph and the quotations therein come from A. Spadaro, *La diplomacia di Francisco. La misericordia come proceso politico*, *La Civiltà Cattolica* 3875 (2016) 209-226. Condensed article in *Selecciones de Teología*, 2016 (2016) 219-228. 7 ¡Te conocimos, Señor!, BAC, Madrid, 1999. Selection of texts prepared by T.H. Martín and commented on by J. Martín Velasco. Hammarskjöld is presented, together with Manuel García Morente and André Frossard.



## PREGÀRIA

**DISSABTE 23 Octubre 2016**



## CANT

*Everyone enters the room while singing sound initial agreements. The song is in Catalan. // Toute le monde entre à la salle pendant que sonent les accords du chant initial. La chanson est en catalan. // Todo el mundo entra en la sala mientras suenan los acordes del canto inicial. El canto es en catalán. // Todos entraron a la sala mentre sonen els acords del cant inicial. El cant és en català.*

**El Senyor és la meva força, el Senyor el meu cant. Ell m'ha estat la salvació. En ell confio i no tinc por (2).**

*"El Señor es mi fuerza, el Señor es mi canto. Él ha sido mi salvación. En él confío y no tengo miedo"  
"The Lord is my strength, the Lord is my song. He has been my salvation. In him I trust and I'm not afraid"*

*"Le Seigneur est ma force, le Seigneur est ma chanson. Il a été ma délivrance. En lui, je fais confiance et ne suis pas peur"*

## ORACIÓ

*A member of the MPC Barcelona reads a fragment of the Evangelii Gaudium. // Un membre du MPC Barcelona lit un fragment de l'Évangélii Gaudium. // Un miembro del MPCBarcelona lee un fragmento del Evangelii Gaudium. // Un miembro del MPCBarcelona legge un fragmento de l'Evangelii Gaudium.*

**Avui hem de dir «no a una economia de l'exclusió i la desigualtat». (EG.53). Déu és incontrolable, immanejable, fins i tot perillós, perquè crida l'ésser humà a la seva plena realització i a la independència de qualsevol mena d'esclavitud. (EG.57)**

*Today we also have to say "no shall not" to an economy of exclusion and inequality. (EG.53). God can only be seen as uncontrollable, unmanageable, even dangerous, since he calls human beings to their full realization and to freedom from all forms of enslavement. (EG.57)*

*Aujourd'hui, nous devons dire "non à une économie de l'exclusion et de la disparité sociale" (EG.53) Dieu est incontrôlable, non-manipulable, voire dangereux, parce qu'il appelle l'être humain à sa pleine réalisation et à l'indépendance de toute sorte d'esclavage. (EG.57)*

*Hoy tenemos que decir «no a una economía de la exclusión y la inequidad». (EG.53) Dios es incontrolable, immanejable, incluso peligroso, por llamar al ser humano a su plena realización y a la independencia de cualquier tipo de esclavitud. (EG.57)*

## SILENCI

## REFLEXIÓ

*HÉCTOR MELLA, from CHILE, will make us a brief reflection on this fragment/ HÉCTOR MELLA, de CHILE, nous faire une brève réflexion sur ce fragment/ HÉCTOR MELLA, de CHILE nos hará una breve reflexión sobre este fragmento/ HÉCTOR MELLA, de CHILE, nos farà una breu reflexió sobre aquest fragment.*

## CANT

*We finish this prayer with the choir of the initial song. // Nous concluons cette prière avec le chant début. // Terminamos esta oración con el canto inicial. // Finalitzem aquesta pregària amb el cant inicial.*

# Study Session

## Introduction

Javier Iguñiz



Necesitamos saber más de lo que hacemos en nuestros países y trabajar de forma cohesionada.

Si somos capaces de hacerlo juntos, quizás podamos cambiar la tierra, en la medida de lo posible.

Debemos reconocer nuestros valores, en la diversidad.

A veces estamos demasiado condicionados por lo que nos falta por hacer. Resulta pesado y frustrante e influye en la visión que se tiene de nosotros desde fuera del Movimiento.

Tener afecto y admiración hacia el mundo moderno es la clave para trabajar con comodidad en ese mundo.

Tal y como nos señala Francisco, lo importante es salir, salir de nuestras cómodas fronteras, vivir. Os animo a conversar.

Necesitamos discernimiento, pues el mundo es cada vez más complejo.

Nuestra necesidad de estar seguros no debe impedirnos dudar y estar confusos, pues, si no es así, significa que no escuchamos a los demás.

---

## Congo—JB NDUNDU

Current war situation, which actually comes from outside. It is basically economic, because foreign companies want to maintain their privileges and they are the ones that finance the conflicts.

There will be no midterm elections.

There are many murders. It is not allowed to leave abroad. They put many difficulties.

The Nunci of the Vatican has stated that we are facing a genocide. Only one-tribe people are killed. The Government intervenes in all communications. Everyone

cares for himself. There is a feeling of general uncertainty. The university level has dropped.





# Session I

## Indifference and mercy in the war context

Ulyana Shchurko  
Lviv, Ukraine  
"Obnova" Federation



## Victims of the war

- 9 167 people killed
- 21 044 wounded
- 2.5 mio refugees
- ... orphaned children
- ... destroyed cities and villages



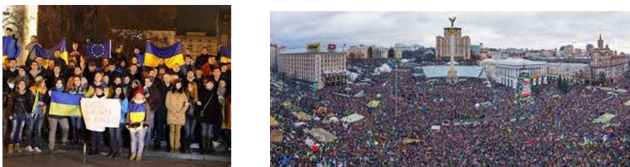
## Challenge

- 14 500 Volunteers
- 2 500 Volunteer organizations
- More than 10 mio UAH donated



## ...beginning

- Revolution of Dignity (November 2013-February 2014) – "Maydan"
- Students started
- People from all the regions joined
- Small, medium and big businesses supported



## Main Ideas

- Freedom
- No dictatorship
- EU direction
- European values
- Human dignity
- Fighting corruption



# Session I

## Civilization differences

Freedom (of faith, speech, thought)	Dictatorship
Democracy, rule of law	Authoritarianism, rule of a "monarch"
Religious plurality	"State" church
Freedom of choice	Pressure of the ruling party, government
Civil society	Frightened suppressed society
European values	Eastern monarchy

## Personal testimonies

"At its core, the war is a process of destruction, radical destruction of space and time, chaos. **It is constantly struggling with human dignity.** ... In this context, human relations become deeper : friendship is true; grieving is real. Remaining values are not socially conditioned, but purely human. That is a zone of authenticity. War helps to clarify the true identity and the importance of what makes us human".

(Andriy Zelinskiy,  
Military Chaplain)



- Our Ukrainian reality with its long competition against the structures of evil and injustice cries to heaven for justice, and therefore – for mercy. ...A separate cause of crying to heaven for mercy is a war that was brought to our land by external aggression. Destroyed cities and villages, maimed people's lives, killed innocent young lives - this is an open wound that needs healing.

His Beatitude Svyatoslav Shevchuk,  
Major-Archbishop of the Ukrainian Greek  
Catholic Church



## What can we do

- Protect oppressed
  - Widows and orphans
  - Refugees
- Strengthen civil society
  - Volunteer movements
  - Private initiative
  - Taking responsibility
  - Overcoming the harmful practices (corruption, nepotism)
- Support refugees
- Develop initiatives for those coming home from the war (psychological practices, work shops, community initiatives, camps, studies, support services)

» LOVE



## Pax Romana and Obnova in a war context

- Spread information
- Participate in international activities
- Initiatives, grants, support for developing Christian attitude and mercy for the oppressed



# Session I

## OUR EXPERIENCE OF INDIFFERENCE AND MERCY IN PROFESSIONAL CONTEXT

NOTRE EXPÉRIENCE  
SUR L' INDIFFÉRENCE ET LA MISÉRICORDE  
DANS NOTRE CADRE PROFESSIONNEL

GENI CANTA  
MONTSE SUBIRANA

CATALONIA



## PROFESSIONAL CONTEXT EDUCATION AT SECONDARY & HIGH SCHOOL

NOTRE CADRE PROFESSIONNEL: LE MILIEU SCOLAIRE

- Who are we and how do we get to teaching ?  
D' où venons- nous? Qui sommes -nous?
- Although some changes... The XIX th century model survives (school as a place for transmission of knowledge ).

Malgré les changements, le modèle du XIX<sup>e</sup> siècle survit: l' école, siège du savoir.

Can this model give response to the challenges of the 21st century?

Peut-on répondre aux besoins du XXI<sup>e</sup> siècle?



## Situations of indifference

INDIFFERENCE ? DISCOURAGEMENT? ROUTINE?

L' INDIFFÉRENCE? L' IMPUISSANCE? LA ROUTINE?

- Do we get used to school failure/dropout? Is it influential on life failure?  
Le décrochage scolaire mène à l' échec personnel?
- The individualism temptation  
L' individualisme. Quelle tentation!
- School: from feeling overwhelmed to indifference.  
L' école. On est débordé! De l' impuissance à l'indifférence.



ATTITUDES AND ACTIONS THAT HELPS IN MY ENGAGEMENT WITH THE PILOT EXPERIENCE OF A NEW MODEL OF SCHOOL

- **Dare** to think and change the educational model; *Oser*
- **Spread enthusiasm** for the new educational project ([H2020 FJE](#)) *Répondre illusion*
- **Collaborate and learn with other** schools and innovative networks (new technologies, new approaches, new methodologies) *Collaborer et apprendre*
- **Wonder about the sense:** innovate? For what? *S' interroger sur le sens*
- **Dialogue** with children, families and society *Dialoguer*
- **Provide the commitment** of Christian schools **with comprehensive training** (persons competent, conscious, compassionate, committed) **and evangelist:** present the figure of Jesus. *Prendre l' engagement évangéliste*
- **Work hard**, but not single... **rest on HIM** (prayer)  
*Travailler dur et Se reposer avec LUI*
- Be willing to **be wrong**... and also... **TRUST** *Être prêt à se tromper*
- **Celebrate** small or large steps *Célébrer petites ou grandes étapes*



# Session I



ATTITUDES TO ENGAGE WITH THE NEW ROLE OF THE TEACHER  
POUR S'ENGAGER A LA MISE EN PLACE DU NOUVEAU MODÈLE  
EDUCATIF

- Humility, illusion, creativity  
Humble. Positif. Créatif
- team work (teaching together)  
Collaborateur: travail en équipe.
- accept the challenge of the professional and personal change  
Accepter le défi du changement professionnel et personnel (laisser l'individualisme, la méfiance, les craintes personnelles)
- A new look Un nouveau regard sur les jeunes:  
Personnaliser / et le monde: compatissant et engagé

Carles Capdevila:

“L'éducation n' est pas un moyen de changer le monde, c'est "le" moyen de changer le monde “

“Education isn't a way of changing the world, is “the” way of changing the world”

## A WAY TO CHOOSE MERCY

INTERNAL PERSPECTIVE OF OUR ROL IN THE MOVEMENT.

### FIRST STEP: SEE

- Year of Mercy ... a Call in first person to examine ourselves.
- Based in the freedom.
- St. James 2, 14-17 *« Faith by itself, if it is not accompanied by action, is dead. »*
- Pope call us to : « hear the voice of the suffering »
- **HOW ARE WE HEARING?**
- **DO WE WANT TO HEAR?**
- **HOW MUCH ACTIVE ARE WE?**

### SECOND STEP: JUGDE

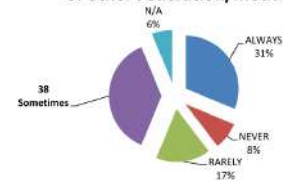
From 142 letters sent, 82(57%) has been opened, only 8 (5,6%) visit the links to our medias (Not so effective considering the kind of information sent)

Date d'envoi (P)	Objet	N. mails envoyés	Chiffre d'ouvertures	N. clics/ouvertures	Nombre de liens	Exception ex RTM
20 mai 2016 08:49	PA 2016 Lettre Mai	39 603 (32%)	2 (3,12%)	3 (0%)	8	84
22 mai 2016 08:33	PA 2016 Carta 2 Mai	38 889 (31%)	9 (23,6%)	2 (2%)	8	04
19 mai 2016 16:28	PA 2016 Lettre 17 Mai	7 (28,19%)	1 (35,7%)	0 (0%)	8	24

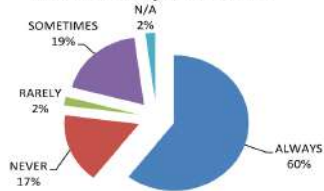
  

N	Date d'envoi (P)	Objet	N. mails envoyés	Chiffre d'ouvertures	N. clics/ouvertures	Nombre de liens	Exception ex RTM
1	07 jan 2016 21:41	PA 2016 Encouragements 1er Jan	25 (74,29%)	12 (48,57%)	0 (0%)	8	02
2	30 jan 2016 12:28	PA 2016 Survey N°1 June	30 (100%)	13 (43%)	0 (0%)	8	02
3	16 sep 2016 09:45	PA 2016 Soutiens 1er Juin	12 (97,14%)	6 (50,8%)	0 (0%)	8	21

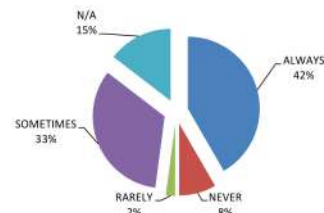
### You get information about activities of other Federation/mouv.



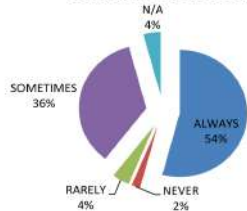
### Are you receiving ICMICA Quick news/Newsletter



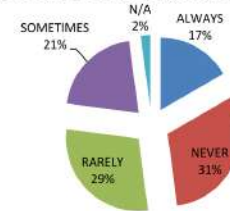
### You read the material sent



### Digital platforms are effective to share information



### You visit ICMICA Facebook PAGE



### You visit ICMICA website



### NEXT STEP... ACT

### •WHAT IS YOUR COMMITMENT?

This is an informal and personal analysis of the accessible statistics in the different platforms.

### Barcelona Letter 1

Letter sent to 43 persons and 31 opened (let's say 72.96 efficiency)

Date of email	Subject	Emails sent	Clicked on link	In database	Transfered	Clicked on HTML
23/06/2016 10:34	Letter Barcelona 02	43 (100%)	31 (72%)	43 (100%)	3	25
23/06/2016 10:37	Cada 10 personas 02	4 (9%)	3 (75%)	4 (100%)	4	6
23/06/2016 11:11	Barcelona Letter 02	14 (33%)	6 (43%)	14 (100%)	1	17

### Letter May

From 142 letters sent, 82 (57%) has been opened, only 8 (5.6%) visit the links to our medias (Not so effective considering the kind of information send)

Date of email	Subject	Emails sent	Clicked on link	In database	Transfered	Clicked on HTML
23/06/2016 10:34	PA 2016 Letter May	34 (100%)	2 (6%)	34 (100%)	0	04
23/06/2016 10:33	PA 2016 Carta 2 Mayo	30 (100%)	2 (7%)	30 (100%)	0	14
23/06/2016 10:34	PA 2016 Letter 12 May	7 (5.16%)	1 (14.3%)	7 (100%)	0	31

### PA 2016 Survey N°1 June

#	ID	Date of email	Subject	Emails sent	Clicked on link	In database	Transfered	Clicked on HTML
1	02	21/06/2016 11:46	PA 2016 Encuesta n°1 de junio	20 (100%)	18 (90%)	20 (100%)	5	18
2	02	21/06/2016 12:26	PA 2016 Encuesta n°1 June	16 (100%)	15 (94%)	16 (100%)	5	15
3	02	21/06/2016 13:08	PA 2016 Encuesta n°1 June	12 (100%)	9 (75%)	12 (100%)	5	27

### SURVEY (answers received)

- ENQUETE KMCA-MIC 7 answers
- KMCA MIC Survey 0 answers 0%
- Encuesta KMCA-MIC 12 answers

SO...

The Newsletter with the survey links has been sent to 106 persons and only 73 (68%) people opened the newsletter just 25 went to the survey (34%)...

That way plus the website and Facebook distribution, we got a total of 28 answers (26.4 %) (not efficient at all)

## Final Analysis

The members of ICMICA are receiving the newsletter BUT the half of them don't open it, and the others are not putting attention on the information received or the importance to follow it through the medias. (Basically they don't read)

And other group of members don't have any account in the media platforms and they don't know how follow the process in that way.

The group more active in Facebook and Twitter are people from 30 to 45 years old (more or less). The people over that age category have a gap of information about the Barcelona process. This last group only uses the "email" (even not the newsletter format)

## Proposition:

1. Council Members could respond the survey as normal national members.
2. Council members could spread (forward) the newsletters to some "key members" of each federation.
3. Council members could send an email "remembering" to the national members how important is to read the last newsletters and follow the process.
4. The Secretariat could create a new template for the Newsletter, differencing the Barcelona's communications ones from the general news.
5. The Secretariat could take the contact with some national "key members" through the old and traditional email
6. The secretariat could send to all the federation a material to work and reflect on.  
(In English, Spanish, French)

Taking in consideration how the answers will be used, and who will do the analysis and translation of all the material received.

Camila Jara Aparicio

Collaborator ICMICA-AMIC Pas Romana

For Barcelona meeting 2016

## Session II

### Ruki Fernando

Sri-Lanka has 21 million inhabitants. Tamil people continue to be subject to discrimination. They had war and then a dictatorship. The causes have not been resolved. There are constant violations of Human Rights. He himself has been arrested. It has been hosted in different countries by members of Pax Romana.

He thinks that, as Catholics, we must show our solidarity. The Catholic Church of Sri Lanka has maintained an indifferent attitude. Pax Romana has been very active to help. He has always been strongly supported by General Secretaries.

There are 75,000 people missing. Villages are occupied by armies. Prisoners are tortured. The caste system is still in force. The country is very poor. They live mainly from tea growing. People with different sexual orientation are persecuted and imprisoned. They have emigration flows that arrive from other countries in worse situation.

Summary in 4 points:

1. Express love to people who suffer (not indifference).
2. Attend first the most basic needs.
3. How to deal with situations that exceed us.
4. They could leave the dictatorship thanks to the international pressures.





# Introduction Session III

Suso Mon

As most of you know in the *life method review* once we've got the vision of what's going on, the facts of the situation, the SEE, it comes the time to JUDGE, in our case as Believers it's a matter of JUDGE mainly taking into consideration the light of the gospel, that is listening to the Gospel

That's the title and also the reason of this session JUDGE / **LISTENING TO THE GOSPEL**

To enter in context let's regain some of the questions proposed by our General Secretary, Philippe Lelouble, about this section adding some others from the local committee

What is at stake here? Let us identify the sign of times: meaning the key issues and key situations to work on, as Pax Romana global network.

- Are we at the sufficient level or understanding of what does it mean

the human indifference moral behaving in our times?

- In the global context of indifference, what is the role of Pax Romana?
- How can we be / become a movement where nothing human relevant could happen to any member that let us indifferent?
- What the Gospel and Jesus tell us about that?
- Which reasons for hope we can find?

Those are some of the questions that we are looking to answer, and for that we are going to start with this JUDGE part that includes the LECTURE *MERCY OF LETHARGY: FROM INDIFFERENCE TO MERCY*. By the Theologian and President of Hungarian Movement of PAX ROMANA András MÁTÉ-TÓTH. That will be introduced by Antoni MATABOSCH,



## Session III

### Mercy of lethargy: From indifference to mercy

András Máté Tóth



Apenas escuchaba, sumergido en mi suerte, el rumor de la superficie y el silencio del fondo.“ Attila József, Junto al Danubio (1936)

Al principio de este poema escrito hace 80 años, Attila József, uno de los representantes más destacados de la generación juvenil de los poetas de Hungría, distingue la superficie del fondo. Si lo dijéramos en la lengua de las ciencias sociales, hace distinción entre el discurso público y la capa inconsciente de la sociedad. En su interpretación tenemos que bajar más allá de la superficie para poder comprender nuestra sociedad, nuestra cultura, y sacar conclusiones correctas de las correlaciones verdaderamente importantes.

Conforme a mi tesis de introducción tenemos que observar nuestra cultura de hoy no a base del rumor de la superficie sino en la raíz de las dinámicas profundas, porque estas las podemos conocer a través datos profesionalmente recogidos, análisis cuidadosos y de testimonios de los testigos fiables de la época, mientras que ese *rumor* está representado por la media más histórica que letárgica.

### B Interpretaciones contemporáneas

Analizando las actuales relaciones sociales y culturales, los autores utilizan distintos adjetivos que merece la pena de mencionar. En la obra "Secular age" de **Charles Taylor** la cultura actual se caracteriza por la sensación "etsi Deus non daretur", es decir, como si Dios no existiera. En su opinión hoy en el marco inmanente (immanent frame) se suele contemplar el mundo desde: los procesos económicos, sociales, políticos y también los religiosos. **Zygmunt Bauman**, sociólogo polaco habla sobre una modernidad líquida (liquid modernity) en que los valores y correlaciones que caracterizaban la modernidad, ahora se desdibujan y ofrecen puntos de referencia para actuar solo para algunas islas culturales y políticas. **Armin Nassehi**, sociólogo de Munich y uno de los discípulos más famosos de Luhmann, en su libro recién publicado (Die letzte Stunde der



Wahrheit – La última hora de la verdad, 2015) afirma y también lo verifica que nuestra época se ha convertido en un mundo tan complejo y complicado en que ya no se puede asertar ninguna verdad que pueda corresponder a esta complejidad. En cada verdad declarada se descubre la grave simplificación de las relaciones confusas.

### **C Era de la letargia.**

El ambiente letárgico tiene cuatro rasgos característicos: resentimiento (ressentiment), actitud autocéntrica y contemplativa de cara al pasado e incapacidad de actuar. La letargia es consecuencia de una vida machacante y estresante sin cesar. Las sociedades de nuestra época en Europa, sobre todo en Europa Central, son letárgicas a causa de las condiciones generadas por la complejidad, la inseguridad posmoderna y la amenaza constante. Por eso se defienden por el medio del silencio contra la histeria del rumor de la superficie.

### **D La perspectiva de la misericordia**

Lo esencial de la perspectiva de la misericordia se consiste en la vuelta de la actitud autocéntrica a la actitud que se centre en el otro. A nivel social esto significará la comprensión de los dolores de otras sociedades, el reconocimiento del sentimiento colectivo de la „aldea global“, la revelación y el rechazo del esta-

do amenazado y de la lógica de la venganza.

### **E Misión de los intelectuales y las iglesias cristianas**

Las fuentes sagradas y los santos del cristianismo proclaman un Dios de la Misericordia. La perspectiva cristiana fundamenta la racionalidad de la actuación y del razonamiento basado en la misericordia porque Dios es piadoso, creador del mundo y salvador. Hoy recae sobre los intelectuales cristianos, como un deber sumamente importante, dar testimonio de la misericordia de Dios por el medio de la reinterpretación de las fronteras nacionales, económicas, continentales y culturales, a través del reconocimiento de la dependencia mutua, de la difusión fiable y la realización, como modelo a seguir, de la cultura de colaboración.



# Traditional Party



## PREGÀRIA

DIUMENGE 30 Octubre 2016



### CANT

Everyone enters the room while singing sound initial agreements. The song is in Catalan. // Tout le monde entre à la salle pendant que sonent du chants Initials. La chanson est en Catalan. // Todo el mundo entra en la sala mientras sonan los acordes del canto Initial. El canto es en catalán. // Tothom entra a la sala mentre sonen els acords del cant Initial. El cant és en català.

La bondat i l'amor del Senyor duren per sempre.

"La bondad y el amor del Señor duran para siempre."  
"The kindness and love of the Lord last forever"  
"La gentillesse et l'amour du Seigneur dernière pour toujours"

### ORACIO

A member of the MPC Barcelona reads a fragment of the Evangelii Gaudium. // Un membre du MPC Barcelona lit un fragment de l'Évangélii Gaudium. // Un membre del MPC Barcelona llegiu un fragment de l'Évangélii Gaudium.

«ningú no queda exclòs de l'alegria reportada pel Senyor». <sup>1</sup>  
Al qui arrisca, el Senyor no el defrauda, i quan algú dona un petit pas cap a Jesús, descobreix que Ell ja esperava la seva arribada amb els braços oberts. (EG.3)

<sup>1</sup> Paul VI, Exhort. ap. Gaudete in Domino (9 maig 1975), 22: AAS 67 (1975), 297.

«nadie queda excluido de la alegría reportada por el Señor». <sup>1</sup> Al que arriesga, el Señor no el defrauda, y cuando alguien da un pequeño paso hacia Jesús, descubre que Él ya esperaba su llegada con los brazos abiertos. (EG.3)

<sup>1</sup> PABLO VI, Exhort. ap. Gaudete in Domino (9 mayo 1975), 22: AAS 67 (1975), 297.

"no one is excluded from the joy brought by the Lord". <sup>1</sup> The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realize that he is already there, waiting for us with open arms. (EG.3)

<sup>1</sup> Paul VI, Apostolic Exhortation Gaudete in Domino (9 May 1975), 22: AAS 67 (1975), 297.

«personne n'est exclus de la joie que nous apporte le Seigneur». <sup>1</sup> Celui qui risque, le Seigneur ne le déçoit pas, et quand quelqu'un fait un petit pas vers Jésus, il découvre que celui-ci attendait déjà sa venue à bras ouverts.

<sup>1</sup> Paul VI, Exhort. Apost. Gaudete in Domino (9 mai 1975), n. 22: AAS 67 (1975), 297.

### SILENCI

### REFLEXIÓ

ULYANA TKACHUK, from UKRAMIA, will make us a brief reflection on this fragment? ULYANA TKACHUK, de UKRAMIA, nous faire une brève réflexion sur ce fragment? ULYANA TKACHUK, de UKRAMIA, nos hará una breve reflexión sobre este fragmento? ULYANA TKACHUK, d' UKRAMIA, ens farà una breu reflexió sobre aquest fragment.

### CANT

We finish this prayer with the choir of the initial song. // Nous concluons cette prière avec le chant début. // Terminamos esta oración con el canto inicial. // Finalitzem aquesta pregària amb el cant inicial.



ESPAI DE SILENCI  
ESPACIO DE SILENCIO  
SPACE OF SILENCE  
L'ESPACE DU SILENCE

**CAT- L'ESPAI DE SILENCI**, a la **Sala 2001**, ha sigut creat perquè no volem que l'oració sigui només un moment del dia. Volem que la pregària ens acompanyi en tot el que fem i per això aquest espai estarà obert durant tot el dia, perquè qui vulgui pugui tenir un moment d'oració, de silenci contemplatiu, que l'ajudi a anar assimilant tot el que s'està vivint a l'Assemblea. A l'ESPAI DE SILENCI hi trobaràs imatges i diferents símbols suggerents que convidan a la reflexió. També hi haurà un cistell amb diferents papers perquè hi puguis escriure la teva petició, reflexió i/o agraïments. Aquestes reflexions, junt amb qualsevol objecte o símbol que tu vulguis deixar-hi, s'oferiran diumenge durant l'Eucaristia.

**CAST- EL ESPACIO DE SILENCIO**, en la **Sala 2001**, ha sido creado porque no queremos que la oración sea solo un momento del día. Deseamos que la plegaria nos acompañe en todo lo que hacemos y por eso este espacio estará abierto durante todo el día, para que quien quiera pueda tener un momento de oración, de silencio contemplativo, que le ayude a ir asimilando todo lo que se está viviendo en la Asamblea. En el **ESPACIO DE SILENCIO** encontrarás imágenes y diferentes símbolos sugerentes que invitan a la reflexión. También encontrarás un cesto con diferentes papeles para que puedas escribir tu petición, reflexión y/o agradecimientos. Estas reflexiones, junto con cualquier objeto o símbolo que tú quieras dejar, se ofrecerán el domingo durante la Eucaristía.

**ANG- SPACE OF SILENCE** in **Room 2001** has been created as we don't want prayer to be only a moment during the day. We wish prayer would follow us in all we do so this room will be open all day so whoever wishes to pray, to have a contemplative silent moment, can do it. We hope this will help to assimilate whatever you are living throughout the Assembly time. In the **SPACE OF SILENCE** you will find images and different symbols which will invite you to reflect. You will find as well a basket with notes so you can write down your request, reflections or thanksgiving. These notes with whichever objects or symbols you wish to leave will be offered on Sunday throughout Eucharistic time.

**FRA- ESPACE DE SILENCE** dans la **Salle 2001**. Nous ne voulons pas que la prière soit seulement un moment du jour. Nous désirons que la prière nous accompagne en tout ce que nous faisons. Pour cela nous créons un **ESPACE DE SILENCE** ouvert pendant toute la journée et où on puisse se recueillir et aller pour prier au moment qu'on préfère. Un espace où aller se vider lentement, tout contemplant et remerciant de ce que l'Assemblée nous apportera. Dans l'**ESPACE DE SILENCE**, vous trouverez des images différentes et des symboles qui invitent à la réflexion suggestive. Vous trouverez également un panier avec des papiers différents de sorte que vous pouvez écrire votre prière, des réflexions et / ou remerciements. Ces considérations, ainsi que tout objet ou symbole que vous voulez offrir, on les offrira dans l'eucharistie finale.

# Session VI

## INTERNATIONAL INSTITUTIONS

Dear friends, good morning to everyone, Odile and I are very sorry not to have been able to be among you for this plenary meeting of Pax Romana and we deeply wish that it is rich in personal meetings and in debates to introduce a new run-up of our movement for the coming four years.

But the permanent delegation of Pax Romana to the Council of Europe, **your delegation**, is splendidly represented with you by Begoña Ocio who will not miss to complete my words and to answer your questions if necessary.

This display leans on the annual report 2012-2016 of your delegation, presented to our European assembly which was held in Budapest from 24th till 26th of June of this year and which you can find on the web site of Pax Romana.

It is articulated in four chapters:

### " From indifference to mercy " ?

1. **To See,**
2. **To Judge,**
3. **To Act,**
4. **" What do we miss for this action? "**

### 1. " From indifference to mercy " ? – To See:

The Council of Europe is a privileged place of commitment against this indiffe-

rence and exercise of the " **alive mercy** " in the sense defined by pope François, worth knowing, I quote: " **go out to meet the needs of those who are in trouble, materially or spiritually** " .

The object of the Council of Europe and its four pillars is the promotion and the defence:

- Of **Human Rights**, where the human dignity is in danger or is questioned;
- Of the **Democracy** where it is to be built or protected;
- Of the **rule of law** where it is diverted or ignored.

And we know all how much it is often the case in our various countries, to varying degrees!

These three stakes are determining factors for the **Peace**, the **Justice**, the " **living together** " and the **social cohesion**.

Our role as INGO is to contribute to this object by bringing **the look of the civil society** on the ground of each of our countries, knowing that each of the 47 member states of the Council has ratified the European Convention on Human Rights.

And this look, **it is at first yours**, who are exactly on the ground!

To have not this role would simply be to participate in this indifference, which we are called to fight.



## 2. " From indifference to mercy "? – all supporting evidence!

### To Judge:

Our methodology consists in working in various **specialized groups** within three committees. These are the **places for the observation and the analysis** of the real situations reported on the ground, in every country, thanks to the testimonies of the people who are living directly these situations questioning their fundamental rights or of those who support them.

### Who can so upraise these testimonies but you?

For example of our actions we participate in the following working groups:

- Fight against discrimination (monitoring of the European social charter, the vulnerable people, the access to the civil, cultural, economic and social rights, the gender equality)
- Climate change, extreme poverty, migrations, co-development, health
- Intercultural / inter-religious dialogue, fight against the speech of hatred
- Education (teaching of the history, the teacher in interaction with his environment).

All these subjects are studied in relation with their impact on Human Rights.

You understand immediately that this phase of "judgment" is possible only **if you observe the real situation** in your country and that you **let us know it**, with

## 3. " From indifference to mercy "? –

### To Act:

I call back that all the member associations of the Conference of the INGOs have the **participative status** and that as such we have **a major and unique role of control and complaint** when the principles of the Council of Europe are diverted or flouted.

Our work is made in connection with the three other pillars of the Council and we have the **statutory power** to notify these complaints to its executive authorities.

From the working groups, resolution drafts and/or recommendations are proposed to the vote in commission, then to the approval of the Conference. After approval they are passed on in the other organs of the Council up to the Committee of the Ministers if necessary which is the executive body.

Within the framework of the collective complaints the action can go to the court referral of the **European Court of Human Rights**, the jurisdiction that prevails over the national jurisdictions.

Thus it is important to understand that our action has sense only if it leans on the preliminary phases of "Look" and "Judge" described previously. It shows the importance of the precise and necessary exchanges between each of your national associations and the delegation of Pax Romana to the Council of Europe!

#### 4. What are we lacking to fulfil our commitment?

We are lacking of an (European) **regional structure** of Pax Romana:

- To **coordinate** the various delegations with the international institutions
- To **define orientations and common priorities**, to support our actions with the European network of Pax Romana
- To **promote Pax Romana and his image** with member or friendly associations, to collect funds, to call for the annual contributions.
- To **manage (definition and control) a specific European budget** and to support financially delegations in their actions and their exchanges with the network (traveling costs)
- To **organize relevant events** or participate in events within the framework of the institutions where we operate

We are lacking of **an echo of our actions** with the member associations of Pax Romana:

- For every national association to give a **reliable contact** which undertakes to relieve the information in both directions
- For every association to give an **accurate definition of its fields of expertise**

We are lacking of a **mobilization of the network** by:

- A real contribution with materials and testimonies
- A participation in the working groups and the side events

Last but not least, we are lacking of a **raising awareness of the network** to the fact that if it passes on us alerts on facts of infringements on the principles of the CoE, then we can pass them on the specialized committees of the Council of Europe

- If we had such an echo of the network we could intend to be trained and to obtain an approval for "collective Complaints".

Thank you for your attention!

We wish you a successful work and we expect that this Plenary Assembly followed by the Statutory Assembly will undertake to fulfil our hopes and all the above lacks!

(For your memory, this speech in French and in English is posted on our website).

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Délégué permanent de Pax Romana

auprès du Conseil de l'Europe

## Session VI

De l'indifférence à la miséricorde , à quoi cela nous engage ?

### **Session VI Ecoute de nos propres expériences internationales**

Nous avons choisi notre action dans les institutions internationales . Elles ont été construites sur une idée de la solidarité mondiale. Sont-elles toujours un lieu de solidarité ? L'accent sera surtout mis sur le lien entre les institutions internationales et le niveau local.

- **Comment évoluer de l'indifférence vers la miséricorde à l'Unesco ?**
- **Un mouvement local peut-il prendre part aux activités des Institutions Internationales ?**
- **Les défis au niveau local peuvent-ils être portés à l'ordre du jour des II ?**

### **« Plantons le décor »**

#### **Le monde dans lequel nous vivons**

Notre société n'en finit pas de se fracturer en séparatismes sociaux et replis sur soi. L'écart entre les plus riches et les plus pauvres ne cessent de se creuser et nous ressentons un sentiment d'impuissance face à la montée des inégalités sociales . Nos sociétés valorisent la compétitivité et la concurrence plutôt que les relations fraternelles . En période de

crise , l'âge, la pauvreté, le chômage excluent toute une frange de la société du cours normal de la vie.

Comment réduire les fractures sociales et culturelles qui semblent s'installer durablement avec une forte tendance au chacun pour soi ? Faut-il se résigner ?

Qui redonnera à nos sociétés le goût des autres et l'envie du partage ?

Qui saura inspirer de nouvelles formes de solidarité et de fraternité ?

### **Les grandes voix qui nous interpellent**

#### **Notre pape François.**

De son audience papale du 30 Juin 2016, je retiens son appel exigeant à faire un sérieux examen de conscience . Le rappel que la miséricorde est un style de vie , que c'est une chose de parler de miséricorde et que s'en est une autre que de vivre de la miséricorde, que les œuvres de miséricorde ne sont pas des thèmes théoriques mais des témoignages concrets . Elles obligent à relever les manches pour soulager la souffrance, à tendre vers l'essentiel qui est de voir Jésus dans celui qui a faim , qui est malade ou sans travail .

#### **Les évêques de France dans leur déclaration de Juin 2016 .**

A la veille d'élections en France , ils nous livrent des éléments de réflexions pour que, par leur vote les chrétiens contribuent à l'émergence d' un projet

de société inspirés de grands principes de la tradition chrétienne .

Je retiens tout particulièrement :

L'affirmation que les progrès technologiques et économiques doivent être au service de tous et non au profit de quelques uns, que le travail et les fruits du travail doivent être plus équitablement partagés, que la qualité d'une société se juge à la manière dont elle traite les plus faibles de ses membres . Ils rappellent aussi notre obligation à rechercher le bien commun et la mise en oeuvre de moyens de solidarité efficaces quitte, en période de restriction , à prendre sur le nécessaire. Nous devons nous engager courageusement dans l'accueil des migrants, le respect de notre planète, notre « maison commune » , dans une prise de conscience morale des risques de déséquilibres climatiques et économiques.

### **Et l'Unesco dans tout cela ?**

Comment toutes ces valeurs chrétiennes , d'une extrême exigence, que nous sommes fermement appelés à mettre en oeuvre dans nos vie, peuvent être relayées au sein d'institutions internationales telles l'Unesco ? Quelle cohérence peut-il y avoir entre notre appartenance à Pax Romana porteuse de ces valeurs et celle d'une représentation à l'Unesco ?

Cette institution internationale est-elle toujours un lieu de solidarité ? Offre-t-

elle un terrain propice au passage de l'indifférence vers la miséricorde ?

Si oui, comment ?

### **Rappel de quelques principes**

#### **Vocation de l'Unesco**

En tant qu'institution spécialisée des Nations Unies, l'Unesco a pour mission de contribuer au maintien de la paix et de la sécurité dans le monde en reserrant , par l'éducation , les sciences , la culture et la communication, la collaboration entre les peuples.

#### **Rôle de la Société Civile**

Pour mettre en oeuvre ses programmes , l'Unesco coopère avec des organisations représentatives de la société civile , qui disposent d'une expérience de terrain et sont capables de mettre en place des actions de plaidoyer efficaces . Ces organisations bénéficient d'un agrément de l'institution. Elles doivent être démocratiques, adhérer aux idéaux de l'organisation avec la volonté de contribuer à la réalisation de ses objectifs et de ses programmes .

Donc, statutairement, ce qui fonde l'Unesco et régit son partenariat avec la société civile, ce sont bien des règles d'éthique et de solidarité .

**C'est dans ce contexte que s'inscrit la représentation de Pax Romana auprès de l'Unesco, avec un agrément au statut d' Association.**

**Comment s'exerce la représentation**



## de Pax Romana à l'Unesco ?

Vu le nombre important d'ONG accréditées ( 380), l'action des ONG , dont celle de PR , s'inscrit dans un cadre institutionnel structuré et codifié, surtout depuis l'adoption de nouvelles directives adoptée par la Conférence Générale de 2011.

Pour se faire entendre, la présence et la parole chrétienne à l'Unesco utilise divers canaux et moyens d'expression, dont voici les principaux :

**Contribution au cycle de programmation à l'élaboration de la stratégie à moyen terme , du programme et du budget ( période 2014- 2021) ,** à laquelle les ONG ont été conviées , sous forme de réponse à un questionnaire , à valeur consultative . Evelina du Miec et moi-même y ont répondu .

Une analyse des objectifs prioritaires de développement proposés, fait clairement apparaître, malgré une formulation très administrative, la synergie entre les valeurs de l'Unesco et celles de Pax Romana .

Dans nos réponses , nous avons donné le plus haut niveau de priorité aux objectifs permettant l'exercice de la miséricorde. En voici quelques exemples :

- Elimination de la pauvreté partout dans le monde
- Eradication de la faim , sécurité ali-

mentaire, promotion de l'agriculture durable.

- Egalité des sexes et autonomisation des femmes et des filles
- Accès pour tous à une éducation de qualité
- Garantie de l'accès à l'eau potable pour tous
- Promotion d' une croissance économique soutenue et durable
- Réduction des inégalités dans les pays
- Nécessité de prendre d'urgence des mesures pour lutter contre le changement climatique et ses répercussions.
- Dialogue interculturel , consolidation de la paix et lutte contre toute forme de discrimination
- Education à la citoyenneté mondiale y compris la prévention de l'extrémisme violent
- Mise à profit du numérique et des technologies de l'information et de la communication pour promouvoir un développement durable

Dans un registre linguistique différent, on croit entendre les exhortations du pape François dans « Laudato Si » et son audience du 30 Juin !

La représentation de PR auprès de l'Unesco se fait par adhésion à un tel programme de développement qui vise

à promouvoir un monde plus juste , plus tolérant et ouvert sur un nouvel ordre économique et social où peut-être dans le monde, l' évolution de l'indifférence à la miséricorde serait possible !

Pratiquement , elle se fait dans les actions spécifiques et les programmes prioritaires définis par l'Unesco, tels :

### **Organisation de forums et de journées internationales**

Prévus par les directives , organisés par les ONG en coordination avec l'Unesco et le Comité de Liaison ( instance élue , représentative des ONG auprès du secrétariat de la Directrice Générale et où siège un membre d'une ONG représentant l'enseignement catholique ).

Parmi les plus significatifs, j'ai représenté PR au :

- Forum sur « **l'Accès à l'eau potable pour tous, un droit fondamental** » qui s'est tenu en Aout 2014 , en Cote d'Ivoire, à Yamoussoucro où je suis allée.

Avec d'autres ONG partenaires, j'ai contribué aux travaux préparatoire, au choix des thèmes et des intervenants . Sur place, j'ai participé aux débats, lors de tables rondes et travaux de commissions avec ce souci de faire entendre la voie des chrétiens pour trouver des solutions justes et pérennes à ce problème très complexe.

En référence à un groupe de travail in-

tergouvernemental mis en place par le Conseil des Droits de l'Homme des Nations Unies, qui s'est réuni le 26 Juin 2014 , avec d'autres ONG présentes de même sensibilité, nous avons défendu le principe que l'accès à l'eau potable pour tous est un droit humain fondamental et qu'il devrait faire l'objet d'un instrument juridique contraignant, telle l'inscription dans la constitution .

Des discussions avec des responsables politiques locaux présents et des ONG locales, ont permis de trouver quelques pistes et solutions transférables .

**A l'adresse des décideurs, nous avons lancé l'appel de Yamoussoucro « Pour que cela bouge » .**

- **Forum sur « le rapprochement des cultures , une seule humanité au delà des diversités »** à Beijing , Juillet 2015

Grand thème de rencontre entre PR et l'Unesco depuis que, dans les années 1957-1966 le Directeur Général de l'époque , le Docteur Luther Evans , mettait en œuvre le « Projet Majeur relatif à l'appréciation mutuelle des valeurs culturelles de l'orient et de l'occident » et qu'il participait à un colloque organisé par PR à Manille sur ce thème.

Dans une commission préparatoire, imprégnée de la longue expérience acquise par PR dans ce domaine, j'ai tenté ( avec des réserves!!) de faire valoir dans l'élaboration du programme et le

choix des intervenants, les valeurs de membres.

dialogue, de respect et de tolérance qui fonde notre mouvement. Des témoignages significatifs d'expériences artistiques religieuses et culturelles de rapprochement des cultures ont pu être apportés. Compte tenu du contexte, une importance particulière a été donnée au respect du patrimoine et à la lutte contre l'extrémisme et les actes de barbarie.

- **Sur le « Rôle des femmes dans la lutte contre la pauvreté » Paris, Juin 2015**

A partir d'un constat que la pauvreté recule dans le monde mais que les inégalités subsistent, ce forum s'inscrivait dans la « Priorité des genres et l'autonomisation des femmes » mais, avec les autres ONG présentes sensibilisées à cette question, il s'agissait surtout de faire un plaidoyer vibrant pour que les femmes et les petites filles puissent avoir accès à l'éducation considérée comme la meilleure arme pour leur développement et accès à l'économie, pour qu'elles puissent mieux se prémunir contre les violences et discriminations qui leur sont faites.

Pour donner plus de poids à notre plaidoyer, nous avons, à l'issue du forum, élaboré une déclaration sur la reconnaissance spécifique du droit des femmes dans les droits humains. Nous l'avons remise à la Directrice Générale ainsi qu'aux représentants des états

- **« Sur la promotion de la construction de la paix », Querétaro, Novembre 2016**

La culture de la paix consiste en un ensemble de valeurs, attitudes et comportements qui rejettent la violence et préviennent les conflits en s'attaquant à leurs racines par le dialogue et la négociation entre les individus, les groupes et les états.

Chaque ONG ayant une expérience de construction de la paix, soit par plaidoyer, soit par des actes, essentiellement autour de l'éducation, du dialogue interculturel et des droits de l'homme, était appelée à témoigner.

Une consultation en ligne a été organisée afin de définir les grands axes de ce forum, dans un domaine où la voie des chrétiens est attendue. **Yvette y a participé pour PR.**

L'éducation, chemin pour une paix durable avec l'inclusion de valeurs de paix et de vivre ensemble, le poids des livres scolaires et la formation des enseignants, le sport et l'art comme vecteurs de dialogue et de paix sont apparus comme des thèmes prioritaires à aborder dans ce forum.

- **Sur le Changement climatique**

Dès 2015, sous l'impulsion du Comité de Liaison, un certain nombre d'ONG, dont PR, a commencé à s'impliquer

dans la réflexion qui a accompagné la préparation de la COP 21.

Le 6 Octobre 2015 , nous étions environ 70 représentants d'ONG à échanger nos expériences et à élaborer une déclaration commune reflétant nos inquiétudes en matière de changement climatique. .

Un forum sur ce thème devait avoir lieu cet automne au Maroc en marge de la COP 22 mais n'a pu se faire au dernier moment. Il sera vraisemblablement reporté en 2017.

Ce forum résultait d'une consultation en ligne ayant mobilisé 70 ONG de 26 pays et de groupes de travail, dont celui « de l'impact du changement climatique sur les sociétés » dans lequel je me suis investie.

#### · **Divers**

Comme celle des autres ONG a l'Unesco , la représentation de PR se fait donc essentiellement par le biais de consultation sur l'élaboration du programme et du budget, par la participation aux actions prioritaires ( dont les 4 forums annuels et les journées internationales ) mais aussi par la possibilité d'exprimer avis et suggestions à des moments et selon des modalités très réglementés au cours des 2 grandes instances que sont le Conseil Exécutif et la Conférence Générale qui se tiendra en Décembre sur le thème «La société civile et les défis de la révolution numérique » . Elle fera l'objet d'ateliers permettant d'aborder la respon-

sabilité des scientifiques vis à vis de la révolution numérique ou celle de l'impact social dans la mondialisation de l'information.

#### **Caractéristiques et limites du plaider à l'Unesco**

- Fort encadrement de la parole , voire censure des idées ( ex l'impossibilité de parler de Matteo Ricci lors de la préparation du forum sur le rapprochement des cultures en Chine)
- Nécessité de contrôler l'expression de sa pensée pour être compatible avec les sensibilités et les valeurs de tous , ONG comme états membres.
- Frilosité, voire impossibilité d'aborder les questions religieuses autrement que par le biais de la culture.
- Sentiment parfois, que la société civile est tolérée mais pas réellement acceptée malgré de grandes déclarations du contraire.
- Satisfaction d'entendre de grands experts et de grandes idées mais rapport avec la réalité ?
- Capacité de convaincre les politiques et de passer des paroles aux actes ?
- En ce qui concerne le réseau international de PR , méconnaissance de ce qui existe et de ce qui s'y



passé d'où quasi impossibilité de valoriser les expériences du réseau.

## Conclusion

Pax Romana fondé sur des valeurs de respect de la dignité humaine s'inscrit totalement dans la mission de l'Unesco.

Malgré les contraintes et limites énoncées précédemment, il y a bien des lieux et circonstances à l'Unesco où l'on peut faire entendre la parole chrétienne et contribuer au passage de l'indifférence à la miséricorde par la place et l'influence qu'on peut y avoir, par la prise de parole et la contribution aux travaux.

Le grand mérite de l'Unesco est d'être ce grand laboratoire d'idées où vivent ensemble et dialoguent des sensibilités, des cultures et des valeurs différentes. Toutefois il faut être réaliste et le faire sans trop d'illusion sur l'efficacité et la portée de son action.

Pour ce qui est de la possibilité de porter à l'ordre du jour des Institutions Internationales les défis du niveau local, je ne

connais que deux exemples concrets où cela a été possible : Deux projets ont en effet vu le jour à l'initiative des ONG, l'un concernant l'Afrique et la formation (en cours) de techniciens de l'eau et d'hydrologues, suite au forum de Yamassoukro et l'émergence d'un besoin vital pour l'Afrique, l'autre relatif à l'organisation d'un festival autour du dialogue des cultures, à l'issue du forum de Beijing (à venir).

**C'est surtout dans un engagement au sein du CCIC** (Centre Catholique International de Coopération avec l'Unesco) que je trouve la pleine liberté de faire vivre, au nom de PR que je représente, cette miséricorde à laquelle nous exhorte le pape.

Un forum organisé à l'Unesco en Mars 2017 sur « Quel monde voulons nous construire ensemble » permettra la libre expression sur le type de société fraternelle et ouverte que nous souhaitons bâtir et où la spiritualité pourra trouver sa place.



## 32<sup>nd</sup> PLENARY ASSEMBLY

ICMICA MIIC

PAX

ROMANA

### *From indifference to mercy. Our commitment?*

Sunday, 30 October 2016

Sr Yvette ANGULO

#### 1. UNITED NATIONS SYSTEM

- Do the states govern for inhumanity?
- Human rights above all?
- Is it possible a path to humanization?

#### 2. What are we as world population?:

- Subjects of Human Rights?
- Object of the of Human Rights Discourses?

#### 3. Human rights are not enshrined as principles in the UN Charter but among the purposes of this:

- To maintain international peace and security;
- To promote peaceful and friendly relations based on the principle of equal rights and self-determination of peoples;
- To achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character;
- To promote and encourage respect for human rights and fundamental freedoms for all.

#### 4. Main Organs of the UN

##### 5. Security Council

- Economic elite domination?
- More powers than absolutist monarchies?

6. It consists of five permanent members (China, France, Russian Federation, United Kingdom of Great Britain and Northern Ireland and United States of America) and 10 non-permanent members elected by the General Assembly for a term of two years. Its primary responsibility is to maintain international peace and security and is entitled to take measures that may involve the use of force.

## 7. An Inescapable truth

- Human rights are aimed at combating many evils.
- The foundation of IHRL is in the dignity of the human person proclaimed in the Preamble to the UN Charter and reaffirmed in the Universal Declaration of Human Rights.

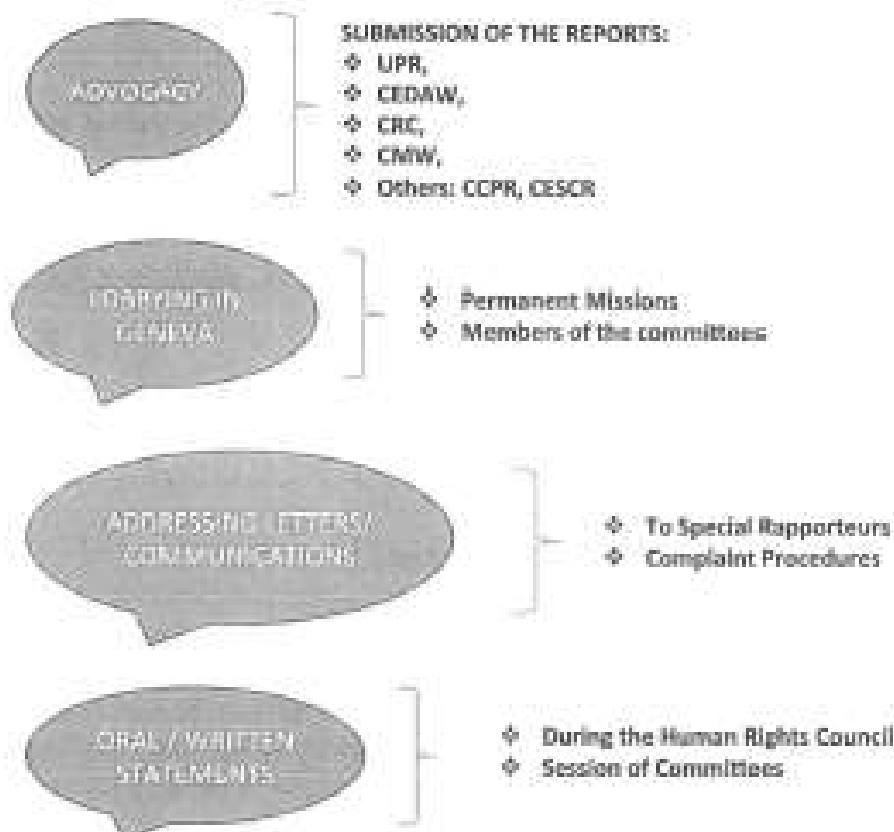
8. "Even if human rights are part of the selfsame hegemony that consolidates oppression, our challenge is to use them in a counter-hegemonic way" Boaventura de Sousa Santos.

9. To what extent can certain mechanisms of the Human Rights Council be efficacious in helping the struggles of the excluded, the exploited and discriminated against?

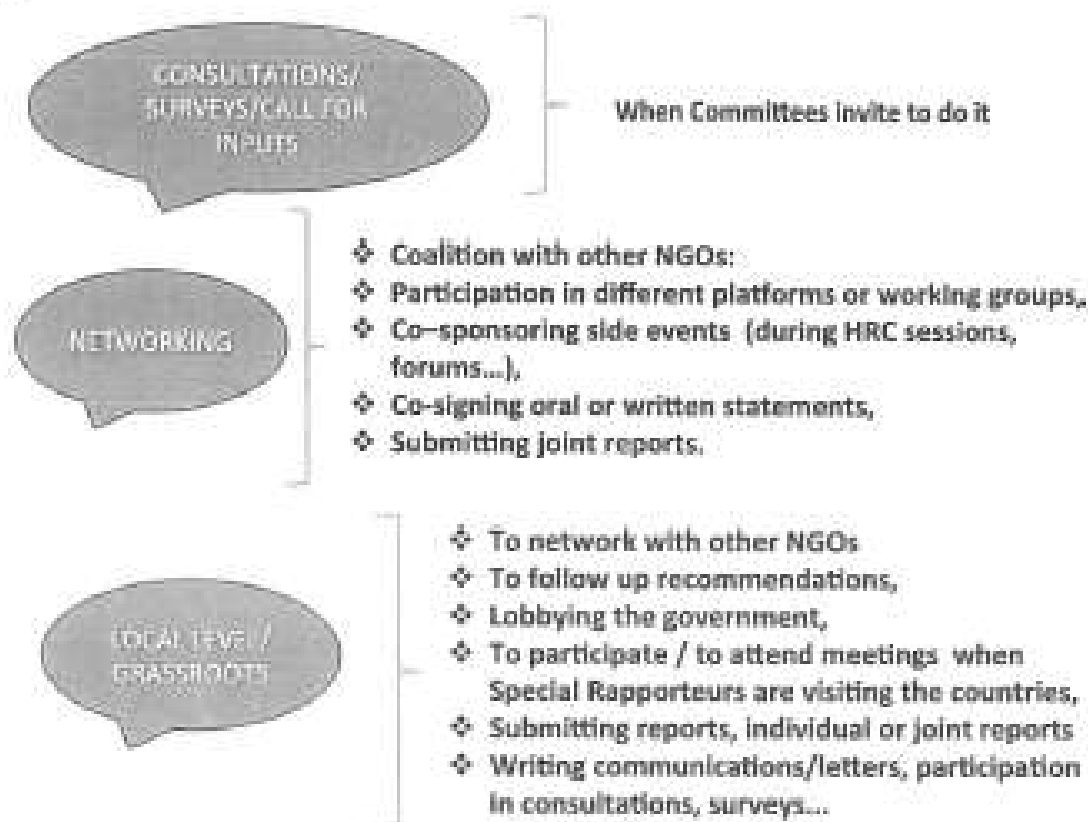
## 10. THE HUMAN RIGHTS COUNCIL'S MECHANISMS

11. Pax Romana representation in Geneva only makes sense from local communities through to bring there the challenges of human rights violations. This is the time to denounce, not to be silent. It is the time of integrating a human rights perspective in all our actions.

## 12. Participation Opportunities



13.



14. One of the visible faces of mercy at the United Nations at this time is a Muslim, Ra'ad Zeid Al Hussein, High Commissioner for Human Rights. As in the parable of the Good Samaritan his speeches, reactions facing the unjust suffering and actions denounce the appalling reality and encourages us as civil society to continue reacting with mercy:

- *"I want to emphasize the importance of civil society actors: they can raise awareness, both among national stakeholders and the general public, about human rights. (...) They can play a key role in identifying and assisting victims of violations, and in alerting the world to their plight. (...) We must widen the space for civil society organisations to continue their valuable activity in advancing all human rights for all of us."*

15.

- *"The most vulnerable in our societies targeted – by hate speech and violent action?"*
- *"The denigration of the foreigner, the outsider, the 'other'? The vilification of the 'economic migrant', the 'illegal immigrant', the 'bogus asylum seeker'?"*
- *"That short-term political gains – self interested, chubby fisted grabs at power – should be allowed to so distort and rupture public discourse on tragedy and suffering? (...) We act – we build, we lead, we decide and we govern – for humanity and not inhumanity."*



## Paraula de Déu

*Sv 11, 21-22,2. I vós, Senyor que estimeu la vida, tot ho plauveu, sabent que tot és vostre.*  
*Sal 144. El Senyor sosté els qui estan a punt de caure, els qui han envorpegat, ell els redreça.*  
*2Te 1, 11-2,2. Demunem que el nostre Déu atorgui a terme totes les obres que la fe us inspira.*  
*Lc 19,1-10. El Fill de l'home ha vingut a buscar i a salvar allò que s'havia perdut.*

## Homília

### «Tu ets la clau»

En el moment de clausurar els nostres treballs de l'Assemblea plenària dels MHC/ICMICA Pax Romana, ens pot omplir de goig descobrir un cop més de part de qui es posa Déu i a qui estén la seva ma amiga. Meditant la seva Paraula, ens consola haver escoltat del llibre de la Saviesa: «*vós, Senyor, que estimeu la vida, tot ho plauveu, sabent que tot és vostre*» (1<sup>a</sup> lectura). Igualment, el salm 144, després de dir que *les obres del Senyor són fets de*, ens encoratja escoltar que «*el Senyor sosté els qui estan a punt de caure, els qui han envorpegat, ell els redreça*» (saltn responsoral). És la preparació per a entendre bé la invitació que fa Jesús a Zaquèu, una persona que pateix el rebuig social per la seva corrupció en matèria econòmica i col·laboracionisme polític. Jesús no té cap problema per apropar-se a aquest tipus de persones, fins al punt d'«invitar-se» a la seva pròpia casa.

La iniciativa és de Jesús. Ell ha «primerejat», com li agrada dir al papa Francesc. L'encontre amb ell serà el resultat d'haver secundat aquesta iniciativa i, per tant, d'haver-se ofert a acollir-lo a casa seva. Déu sempre crida a viure de manera nova i crida a tothom sense exclusió de ningú. Les paraules del llibre de la Saviesa revelen els detalls d'aquesta predilecció i de la delicadesa del tracte de Déu amb les seves criatures, com s'apiada «de tothom» i dissimula «els pecats dels homes perquè puguin penedir-se». Per això –diré–, «*reprenen una mica els qui es desencaminan i, servint-vos d'allò mateix amb que han pecat, els amonesten i els recorden les seves culpes, perquè s'allunyin del mal i creguin en vós, Senyor*». Aquesta és una pedagogia original que reorienta la nostra vida des de l'amor i, amb ell, des d'una invitació a un canvi que serà saludable si respon amb generositat a la proposta de **passar de la indiferència a la misericòrdia**, per a tota la persona. Amb aquesta proposta i la reflexió feta des dels diferents àmbits i països, projectem la nostra mirada esperançada de futur, disposats a afrontar els reptes que es presenten. Des d'aquesta realitat, doncs, accedim amb tota confiança a la invitació de Déu que s'apropa perquè «*vestima tot allò que existeix i no abomina res d'allò que ha creat*» (1<sup>a</sup> lectura).

Davant aquesta forma d'actuar de Déu en relació a la nostra conducta, potser seria bo començar per una pregunta personal: *¿fins a quin punt sóc conscient que Déu em tracta amb amor?* Hè de saber i conèixer que la seva proximitat i l'encontre amb ell a través de Jesús pot donar un nou horitzó a la meua vida i, així, una orientació decisiva. La meua convicció personal de fe entén que amb el mateix amor acompanya el nostre Moviment de presència evangèlica en el cor del nostre treball, de les nostres famílies, dels nostres grups i ciutats. Quan hi ha tantes persones, especialment joves, que busquen un sentit per a la seva vida i demanen llum per a les seves decisions, a nosaltres ens correspon valorar aquesta llum que ens arriba de la Paraula que el Senyor ens comunica i que tantes vegades tenim l'oportunitat d'escoltar.

Mentrestant, si deixem que Jesús entri a la nostra vida, tenim l'oportunitat de viure honradament, fent del nostre treball un mitjà de santificació i una font de solidaritat. Zaquèu, després d'acollir Jesús a casa seva, reconeix la situació de pecat en que ha conviencut i recupera la seva llibertat. Col·laboracionista amb els qui oprimien el seu poble, i corrupte en els seus

negociis, sea algú li ha ofert una mica amiga i s'ha deixat invitar, algú que amb la seva sola presència l'ha interpel·lat sobre la seva conducta i li ha demanat transparència. Tot vençent el seu egoisme, ha passat d'acaparar per a ell mateix a obrir el cor a Déu i als altres, i ha començat una vida radicalment nova: *«Zaqueu es posa dret i digné al Senyor: "Senyor, ara mateix dono als pobres la meitat dels meus béns, i a tots els qui he defraudat, els restitueixo quatre vegades més»* (Evangeli). Repartir i compartir, l'estil que ha de definir tot cristià, fruit de la seva conversió.

Com sant Pau davant la comunitat de Tessalònica, demanem al Senyor *«que ens faci dignes de la vocació cristiana, i amb el seu poder dirigui a terme tots els bons propòsits i totes les obres que la fe ens inspira. Així el nom de Jesús, el nostre Senyor, serà glorificat en nosaltres»* (2<sup>a</sup> lectura). La bona nova és que tota, sense cap distinció, ni de raça, ni de sexe, ni de religió, ni de condició social, econòmica o de comportament moral, som cridats al seguiment de Jesús i a fer el bé a tota, especialment als més pobres. Hem estat atrets i transformats pel seu amor misericordiós. Per això, i comptant amb ell, pensem cap on hem de projectar la nostra actuació cristiana i ser autèntic ferment d'Evangeli envers totes les relacions humanes, familiars, laborals, socials, polítiques, econòmiques, de contacte amb l'entorn natural, sempre pera al seva dignificació.

Zaqueu reneix a aquesta llibertat que, d'ara en endavant, serà la seva capacitat de fer el bé, com Jesús. És la mà per la qual les paraules del Senyor seran les que facin veure un cop més que ofereix i vol aconseguir de cadascun de nosaltres: *«Avui s'ha salvat aquesta casa»* (evangeli). El papa Francesc, en l'homilia final de la JMJ a Cracòvia, va dir que el nom de Zaqueu evocava, en la llengua de l'època, el record de Déu. No oblidar el record de Déu: la seva memòria no és un «disc dur» que registra i guarda totes les nostres dades, la seva memòria és un cor tendre de compassió, que s'alegra eliminant definitivament qualsevol vestigi de mal. Ell «primereja» i ofereix el que més pot donar, la seva misericòrdia, i així ens capacita per a ser misericordiosos, la qual cosa vol dir obrir el cor a allò més miserable i sentir-se profundament afectat pel fet de ser un gest d'amor que transforma.

Com succeïx en tants altres casos de corrupció econòmica, Zaqueu havia centrat tots els seus esforços en fer-se ric injustament i a costa dels altres. Jesús ens diu que és una altra mena de riquesa la que hem d'aconseguir, i demana als seus seguidors *«virguir-se davant de Déu»* (cL. Lc 12,31). El nostre testimoni cristià, encarnat en tota l'activitat humana, és la resposta confiada a una invitació que demana fets que facin creïble la nostra fe, com ho testifiquen les obres de misericòrdia, fins al punt d'escultar de Jesús *«tot allò que feïeu a mi d'aquests germans meus més petits, a mi m'ho feïeu»* (Mt 25,40).

Ara, a l'Eucaristia, el Senyor ens demana novament de quedar-se a casa nostra. La seva presència ens renova interiorment, ens dona un cor nou capaç de la millor acollida i, des d'una actitud humil, ens fa dir: *Senyor, no sóc digne que entreu a casa meua, digno-vos només de passar i serà salva la meua ànima*. Preparem-nos, doncs, per rebre'l i compartir la seva mateixa vida en cadascun de nosaltres i entre tots. Unim-nos, doncs, en una joiosa acció de gràcies.

† Sebastià Taltavull Anglada  
Bisbe auxiliar de Barcelona i  
Administrador apostòlic de Mallorca





To all those members of the Moviment de Professionals Catòlics, Roda Ventura, and Fundació Pasqual Maragall who assisted in the organization of the ICMI-CA Plenary Assembly.

Dear friends, On behalf of the ICMICA International Council and our entire movement, we would like to express our deepest gratitude for the amazing work of your groups and members to host the 36th Plenary Assembly of ICMICA-Pax Romana.

This Assembly was a critical moment in the life of our movement. We believe that we left Barcelona stronger with a clearer sense of mission. The success of our Assembly in redefining our mission as a global movement of lay intellectuals and professionals owes much to the seamless and successful organization of the program.

Thank you deeply. The opening session downtown was an impressive way to begin. While we were sad not to have Gustavo with us in person, the organization of the video message and the other presentations were an excellent way to start the program and orient our movement. We were impressed by the dignitaries and many friends who joined us that evening.

Future assemblies may seek to follow this model with a public session. All of us on the Council know how difficult it can be to put together public events. The ve-

venue was excellent. It made a difference for most all the delegates to stay in the same place as most of the meetings. We were impressed by the attention paid to the small details, including the organization of the space of silence and the planning of the Mass. We loved the chance to see and be with other members and families during the Mass. We are also most grateful to Bishop Taltavull Anglada for joining us.

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We also wish to thank you for the spectacular cultural visit to the city and the wonderful feast. In the Gospels, Jesus speaks often of the Heavenly Banquet. The celebration of a meal out of the venue (like a wedding feast) helped to strengthen the communal bonds between the participants and was an excellent way to start the statutory session off on a positive note.

Please know that we are aware of how much work you put into this event. It was impressive to see how people gave their time from work and family, gave from their resources, and shared with us their-



talents. On the banner in the space of silence, you reminded us “Tu est la clau.” In this moment in the life of our movement, the local leaders in Barcelona were the key to our movement. Thank you. We hope and pray that our Assembly has helped to strengthen the local experience. As a Council, we are here to serve our local groups. We look forward to working with you in the future. One of our biggest challenges will be how to organize the next assembly in the same excellent way. In the solidarity of our movement, Javier Maria Iguñiz Echeverria Kevin Ahern Philippe Ledouble Rev. Luis María Goicoechea Fredrick Wamalwa Núria Sastre Domènech Elisabeth Muller Kevin Johnson





## PREGÀRIA

**Dilluns 31 Octubre 2016**



### CANT

*Tot hom entra a la sala mentre sonen els acords del cant inicial. El cant és en català. / Todo el mundo entra en la sala mientras suenan los acordes del canto inicial. El canto es en catalán. / Everyone enters the room while singing sound initial agreements. The song is in Catalan. / Tout le monde entre dans la salle en chantant des accords initiaux sonores. La chanson est en Catalán.*

**No ho sents? Hi ha algú que està trucant (2) / Oh, respon-li! Obre la porta / No ho sents? Hi ha algú que està trucant!**

*[Incloure traducció fonètica]*

*"¿No lo oyes? Hay alguien que está llamando (2) / Oh, ¡respóndele! Abre la puerta / ¿No lo oyes? ¡Hay alguien que está llamando!"*

*"Do not you hear? Is there anyone who is calling (2) / Oh, you answered! Open the door / Do not you hear? Is there anyone who is calling!"*

*"Entendez-vous? Est-ce qu'il ya quelqu'un qui appelle (2) / Oh, vous avez répondu! Ouvrez la porte / Ne vous entendez? Est-ce qu'il ya quelqu'un qui appelle!"*

### ORACIÓ

*Un membre del MPCBarcelona llegirà un fragment de l'Evangeli Gaudium. / Un miembro del MPCBarcelona lee un fragmento del Evangelii Gaudium. / A member of the MPC Barcelona reads a fragment of the Evangelii Gaudium. / Un membre du MPC Barcelona lit un fragment du Evangelii Gaudium.*

**Un petit pas, enmig de grans límits humans, pot ser més agradable a Déu que la vida exteriorment correcta del qui transcorre els seus dies sense enfrontar importants dificultats. A tots ha d'arribar el consol i l'estímul de l'amor salvífic de Déu, que obra misteriosament en cada persona, més enllà dels seus defectes i caigudes. (EG.44)**

*Un pequeño paso, en medio de grandes límites humanos, puede ser más agradable a Dios que la vida exteriormente correcta de quien transcurre sus días sin enfrentar importantes dificultades. A todos debe llegar el consuelo y el estímulo del amor salvífico de Dios, que obra misteriosamente en cada persona, más allá de sus defectos y caídas. (EG.44)*

*A small step, in the midst of great human limitations, can be more pleasing to God than a life which appears outwardly in order but moves through the day without confronting great difficulties. Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, above and beyond their faults and failings. (EG.44)*

*Un petit pas, au milieu de grandes limites humaines, peut être plus apprécié de Dieu que la vie extérieurement correcte de celui qui passe ses jours sans avoir à affronter d'importantes difficultés. La consolation et l'aiguillon de l'amour salvifique de Dieu, qui œuvre mystérieusement en toute personne, au-delà de ses défauts et de ses chutes, doivent rejoindre chacun.*

### SILENCI

### REFLEXIÓ

*XXXX, de XXXX, ens farà una breu reflexió sobre aquest fragment. / XXXX, de XXXXX, nos hará una breve reflexión sobre este fragmento. / XXXX, from XXXX, will make us a brief reflection on this fragment. / XXXX, from XXXX, nous fera une brève réflexion sur ce fragment.*

### CANT

*Finalitzem aquesta pregària amb el cant inicial. / Terminamos esta oración con el canto inicial. / We finish this prayer with the open song. / Nous concluons cette prière avec le chant début.*

**No ho sents? Hi ha algú que està trucant (2) / Oh, respon-li! Obre la porta / No ho sents? Hi ha algú que està trucant!**



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