



INTERNATIONAL ASSOCIATIONS OF THE FAITHFUL

DIRECTORY

PONTIFICAL COUNCIL FOR THE LAITY



LIBRERIA EDITRICE VATICANA

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CONTENTS

Preface 11

DIRECTORY

1. Adsis Communities 18

2. Amigonian Cooperators 20

3. Apostolic Movement of Schoenstatt 22

4. Bread of Life Community 25

5. Catholic Fraternity of Charismatic Covenant Communities
and Fellowships 27

6. Catholic Integrated Community 30

7. Catholic International Education Office 33

8. Chemin Neuf Community 35

9. Christian Life Community 37

10. Christian Life Movement 40

11. Claire Amitié 42

12. Community of the Beatitudes 44

13. "Comunità Domenico Tardini" Association 47

14. Conference of International Catholic Organisations 49

15. Cooperators of Opus Dei 51

16. Couples for Christ 52

17. Emmanuel Community 54

18. Encounters of Married Couples 57

19. Encounters of Youth Promotion 59

20. Fondacio. Christians for the World 61

21. Foyers de Charité 64

22. Fraternity of Charles de Foucauld 66

23. Fraternity of Communion and Liberation 68

24. Fraternity of St Thomas Aquinas groups	72
25. Heart's Home	74
26. Heralds of the Gospel	76
27. Holy Family Association	78
28. Immaculate Heart of Mary, Mother of Mercy Association or Tuus Totus	80
29. Institute for World Evangelisation	83
30. Intercontinental Christian Fraternity of the Chronic Sick and Physically Disabled	85
31. International Alliance of Catholic Knights	87
32. International Association of "Caterinati"	89
33. International Association of Charities	91
34. International Association of Faith and Light	94
35. International Association of Missionaries of Political Charity .	97
36. International Catholic Centre for Cooperation with UNESCO .	99
37. International Catholic Centre of Geneva	101
38. International Catholic Charismatic Renewal Services	103
39. International Catholic Child Bureau	105
40. International Catholic Committee for Gypsies	107
41. International Catholic Committee of Nurses and Medical Social Assistants	109
42. International Catholic Conference of Guiding	111
43. International Catholic Conference of Scouting	113
44. International Catholic Migration Commission	115
45. International Catholic Movement for Intellectual and Cultural Affairs	117
46. International Catholic Rural Association	120
47. International Catholic Society for Girls	122
48. International Catholic Union of the Press	125
49. International Christian Union of Business Executives	127

50. International Confederation of Professional Associations of Domestic Workers	129
51. International Confederation of the Volunteers of Suffering Centers	131
52. International Coordination of Young Christian Workers	133
53. International Council of Catholic Men	135
54. International Federation of Catholic Associations of the Blind .	137
55. International Federation of Catholic Medical Associations . . .	139
56. International Federation of Catholic Parochial Youth Movements	141
57. International Federation of Catholic Pharmacists	143
58. International Federation of Catholic Universities	146
59. International Federation of L'Arche Communities	149
60. International Federation of <i>Pueri Cantores</i>	152
61. International Federation of Rural Adult Catholic Movements .	154
62. International Forum of Catholic Action	156
63. International Independent Christian Youth	158
64. International Kolping Society	160
65. International Military Apostolate	162
66. International Movement ATD Fourth World	164
67. International Movement of Apostolate in the Independent Social Milieus	167
68. International Movement of Catholic Agricultural and Rural Youth	169
69. International Movement of Catholic Students	171
70. International Movement of the Apostolate for Children	173
71. International Union of Catholic Esperantists	175
72. International Union of Catholic Jurists	177
73. International Union of European Guides and Scouts – European scouting Federation	179
74. International Young Catholic Students	182
75. Lay Claretian Movement	184
76. Legion of Mary	186
77. Life Ascending International	188

78. Light-Life Movement	190
79. "Living In" Spirituality Movement	193
80. Marianist Lay Communities	195
81. <i>Memores Domini</i> Lay Association	197
82. Militia Christi	199
83. Militia of the Immaculata	202
84. Missionary Community of Villaregia	205
85. Missionary Contemplative Movement "P. de Foucauld"	208
86. Oasis Movement	210
87. "Pope John XXIII Community" Association	213
88. Prayer and Life Workshops	216
89. "Pro Deo et Fratibus – Famiglia di Maria" Association	218
90. Promoting Group of the Movement for a Better World	220
91. <i>Regnum Christi</i> Apostolic Movement	223
92. Salesian Cooperators Association	225
93. Salesian Youth Movement	228
94. <i>Sanguis Christi</i> Union	230
95. Sant'Egidio Community	232
96. Schoenstatt Women's Apostolic Union	235
97. School of the Cross	237
98. Secular Missionary Carmel	239
99. "Seguimi" Lay Group of Human-Christian Promotion	241
100. Sermig	244
101. Shalom Catholic Community	247
102. Silent Workers of the Cross Association	249
103. Society of St Vincent de Paul	252
104. St Benedict Patron of Europe Association	255
105. St Francis de Sales Association	257
106. Teams of Our Lady	259
107. Teresian Apostolic Movement	262
108. Teresian Association	264

109. Union of Catholic Apostolate	266
110. Work of Mary (Focolare Movement)	269
111. Work of Nazareth	272
112. Work of Saint John of Avila	275
113. Work of Saint Teresa	277
114. World Catholic Association for Communication	279
115. World Confederation of the Past Pupils of Mary Help of Christians	281
116. World Federation of Nocturnal Adoration Societies	284
117. World Movement of Christian Workers	286
118. World Organisation of Former Pupils of Catholic Education	289
119. World Organisation of the Cursillo Movement	291
120. World Union of Catholic Teachers	293
121. World Union of Catholic Women’s Organisations	295
122. Worldwide Marriage Encounter	297
Index	299

PREFACE

A constant feature of the life of the Church

The burgeoning of associations of the laity, which are such a typical feature of the contemporary Church, is by no means unprecedented in the Church's history. As John Paul II has said, across the centuries "we have constantly seen the phenomenon of groups of varying sizes being spontaneously urged on to join together, driven by a mysterious prompting of the Holy Spirit, to pursue specific charitable or spiritual purposes to meet particular needs of the Church in their time and also to cooperate in her essential and permanent mission".¹ Even a cursory glance at the history of the Church reveals the magnitude of the work performed by these associations at crucial moments in its existence, and the wealth of charisms generated in all ages by lay movements created for the renewal of the Christian life. The development of monasticism in the first millennium, and the emergence of the mendicant Orders in the 13th century stand as evidence of the work of the laity. In the 16th century, before and after the Council of Trent, in the wake of Church reform, a vast network of lay associations was created, in which a leading part was played by the Confraternities, Oratories and the Marian Congregations. The latter half of the 19th century saw the founding of the Vincentian Conferences by Blessed Frédéric Ozanam, the Union of Catholic Apostolate by St Vincent Pallotti, educational initiatives by St John Bosco, and social work by Blessed Adolph Kolping, to mention but a few of the many society-oriented associations that were established in that period, and which were to flow into the Catholic movement of social and welfare organisations which Leo XIII did so much to encourage. It was also in that period that Catholic Action was founded. It went on to flourish, particularly during the Pontificate of Pius XI, and from it specialised associations of Catholics emerged to address specific age groups and environments. In the first few decades of the 20th century numerous Catholic international organisations gradually spread

¹ JOHN PAUL II, speaking to the Ecclesial Movements attending the II International Colloquium, original version in "Insegnamenti", X, 1 (1987), 477.

throughout the world, covering vast areas of action – the family, the professions, education, culture, politics, the media, charitable work and human development.

More recently, giving renewed vigour to the Church's acknowledgement of the dignity and responsibility of all Christians by virtue of their baptism, Vatican II not only gave a powerful impetus to the whole universe of lay associations, but also to the emergence of new charisms and new forms of associations going by the name of 'ecclesial movements' and 'new communities'.² In *Christifideles Laici*, written 20 years after the Council, it is precisely this to which John Paul II was referring when he wrote that, "the phenomenon of lay people associating among themselves has taken on a character of particular variety and vitality [heralding in] a *new era of group endeavours* [in which] alongside the traditional forming of associations, and at times coming from their very roots, movements and new sodalities have sprouted, with a specific feature and purpose [...] so great is the capacity of initiative and the generosity of our lay people".³ The Pope sees these movements as one of the most significant fruits of the new springtime of the Church that burgeoned with the Second Vatican Council, and as "a motive of hope for the Church and for humanity" today,⁴ a work of the Spirit that makes the Church a stream of new life flowing through the history of mankind. In our increasingly secularised world, in which the faith of many is sorely tested, and is frequently stifled and dies, the movements and the new ecclesial communities, which are bearers of unexpected and powerful newness, are "the response, given by the Holy Spirit, to this critical challenge at the end of the millennium, [a] providential response".⁵ As John Paul II sees it, the lay associations in the Church are opening up a phase that is rich in expectations and hopes.

² Cf. H. JEDIN (a cura di) *Storia della Chiesa*, Jaca Book, Milano 1992-1995; A. FLICHE-V. MARTIN, (a cura di), *Storia della Chiesa*, Edizione Paoline, Torino 1957-1991; F. GONZÁLEZ-FERNÁNDEZ, *I movimenti. Dalla Chiesa degli apostoli a oggi*, BUR, Milano 2000; J. RATZINGER, *The Ecclesial Movements: A Theological Reflection on Their Place in the Church*, in *Movements in the Church*, Pontificium Consilium pro Laicis, Città del Vaticano 1999, 23-51.

³ JOHN PAUL II, Postsynodal Apostolic Exhortation, *Christifideles Laici*, no. 29.

⁴ JOHN PAUL II, *Homily on the Vigil of Pentecost*, original version in "Insegnamenti", XIX, 1 (1996), 1373.

⁵ JOHN PAUL II, *Address on the Occasion of the Meeting with Ecclesial Movements and New Communities at the Vigil of Pentecost*, in *Movements in the Church*, op. cit., 223.

The importance of lay associations in the mission of the Church

In the light of the Church's renewed self-awareness as the mystery of missionary communion, Vatican II - after urging the lay faithful to remember that the individual apostolate is unique and "admits of no substitute" as the "origin and condition of the whole lay apostolate",⁶ - went on to emphasise the importance of organised forms of lay apostolate⁷ which are not only consistent with the social nature of the human person, but "at the same time signify the communion and unity of the Church in Christ".⁸ Pointing out that "the associations established for carrying on the apostolate in common sustain their members, form them for the apostolate, and... much better results can be expected than if each member were to act on his own," the Council went on to say that, "in view of the progress of social institutions and the fast-moving pace of modern society, the global nature of the Church's mission requires that apostolic enterprises of Catholics should more and more develop organised forms in the international sphere".⁹ These have to be strengthened not only because they "can contribute in many ways to the building up of a peaceful and fraternal community of nations", but also because they help to "form an awareness of genuine universal solidarity and responsibility".¹⁰

In the section of the Code of Canon Law dealing with associations of the faithful, a distinction is made between public associations and private associations, and conditions are laid down for their recognition or erection;¹¹ it confirms that "Christ's faithful may freely establish and direct associations which serve charitable or pious purposes or which foster the Christian vocation in the world".¹² Here, the Code is reiterating the teaching of Vatican II, which explicitly

⁶ SECOND VATICAN COUNCIL, Decree on The Apostolate of the Laity *Apostolicam Actuositatem*, no. 16.

⁷ Cf. *Ibid.*, nos. 18-21.

⁸ *Ibid.*, no. 18.

⁹ *Ibid.*, no. 19.

¹⁰ Cf. SECOND VATICAN COUNCIL, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, no. 90.

¹¹ Cf. *Code of Canon Law*, cann. 298-329.

¹² *Ibid.*, can. 215; cfr. Code of Canons for the Eastern Churches, can. 18.

states that, “Maintaining the proper relationship to Church authorities, the laity have the right to found and control such associations and to join those already existing.”¹³ This right and the resultant freedom to form and join associations do not depend on the benevolence of the Pastors, but are rooted in the nature of the human person and stem from the ontological reality of the sacrament of baptism which creates a fundamental equality between all the members of the people of God as “new creatures” (cf 2 *Cor* 5:17), grafted onto Christ and animated by the Holy Spirit. It is precisely by virtue of their right as baptised Christians, that this freedom is exercised in harmony with the ecclesiology of communion referred to in *Christifideles Laici*, which presents the Church as an organic communion of vocations, ministries, services, charisms and responsibilities in all their diversity and complementarity.¹⁴ And this freedom must be exercised under the paternal oversight of the Pastors, who have the responsibility of discerning charisms and recognising or erecting the associations of the faithful.

On many occasions, John Paul II made it clear that “there is no conflict or opposition in the Church between the *institutional dimension* and the *charismatic dimension*, of which the movements are a significant expression. Both are co-essential to the divine constitution of the Church founded by Jesus, because they both help to make the mystery of Christ and his saving grace present in the world.”¹⁵ Charisms are gifts of the Holy Spirit to the Church to make it ever more able to perform its mission in the world, and should therefore be welcomed with gratitude, and accompanied and helped to develop.¹⁶ The canonical recognition that they officially receive from the Church authorities confirms the validity of what they offer the faithful as a genuine means of moving forward towards the holiness of personal and community life. It is for this reason that discernment and recognition must take place in the light of the clear “criteria of

¹³ SECOND VATICAN COUNCIL, Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, no. 19.

¹⁴ JOHN PAUL II, Postsynodal Apostolic Exhortation *Christifideles Laici*, no. 20.

¹⁵ JOHN PAUL II, *Message to Participants in the World Congress of the Ecclesial Movements*, in *Movements in the Church*, op. cit., 18-19.

¹⁶ Cf. JOHN PAUL II, Encyclical Letter *Redemptoris Missio*, no. 72.

ecclesiality” which are listed in *Christifideles Laici*. It might be useful to recall briefly at this point: “the primacy given to the call of every Christian to holiness, the responsibility of professing the Catholic faith, the witness to a strong and authentic communion with the Successor of St Peter and the local Bishop, and a commitment to a presence in human society”.¹⁷ These criteria – which “find their verification in the *actual fruits* that various group forms show in their organisational life and the works they perform”,¹⁸ – are essential guidelines for the work of discernment performed by the Pastors, and are valuable signposts to be followed by associations and movements, which are significantly urged by the Pope to set out along the path of “ecclesial maturity”.¹⁹

The nature and purpose of this Directory

The Directory is a response to the invitation extended by John Paul II to the Pontifical Council for the Laity in *Christifideles Laici* to draw up a list of associations which have received the “official recognition and explicit approval” of the Holy See.²⁰ Considering the wealth of charisms and different forms that associations of the laity have in today’s Church, in its response to the Holy Father’s request, the Pontifical Council for the Laity worked on the idea of publishing a Directory of the international associations of the faithful, to present a general picture as comprehensively as possible, and based on the latest data at its disposal, of the phenomenon of associations throughout the vast and varied world of the Catholic laity.

It was in April 2000 that the Pontifical Council began by sending a form to all the international associations of the faithful in contact with it, to be used as the blueprint for submitting information on what they are and what they do. All the forms that were submitted, in different ways and at different times, by the associations who responded

¹⁷ JOHN PAUL II, Postsynodal Apostolic Exhortation *Christifideles Laici*, no. 30.

¹⁸ *Ibid.*

¹⁹ JOHN PAUL II, *Address on the Occasion of the Meeting with Ecclesial Movements and New Communities at the Vigil of Pentecost*, in *Movements in the Church*, op. cit., 222.

²⁰ Cf. JOHN PAUL II, Postsynodal Apostolic Exhortation *Christifideles Laici*, no 31.

to this request were carefully examined and the information was painstakingly extracted to ensure uniformity in the way the data would be set out, but also in many cases it was necessary to ask for clarifications, explanations and missing data. Particular care has been taken to spell out the charisms at the origin of the associations listed in the Directory, always seeking to safeguard the concepts and keywords that characterise their particular experiences.

This Directory, which contains 122 associations of the faithful, is the first publication by the Pontifical Council for the Laity in which such a full and systematic treatment has been given to the associations in the contemporary lay Catholic world.²¹ In view of the great variety of different types of associations, and their differing legal status and statutes, it must be borne in mind that this Directory lists associations - distinct from Institutes of consecrated life and societies of apostolic life - that have an international spread and in which "the Christian faithful, whether clerics, lay persons, or clerics and lay persons together, strive in a common endeavour to foster a more perfect life, to promote public worship or Christian doctrine, or to exercise other works of the apostolate such as initiatives of evangelization, works of piety or charity, and those which animate the temporal order with a Christian spirit".²² It also lists international associations with a particular ecumenical and/or interfaith vocation in which the Catholic component prevails. But it does not list any of the associations which, while in contact with the Pontifical Council for the Laity, are juridically dependent on other Departments of the Roman Curia (such as the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Congregation for the Clergy, the Congregation for the Evangelisation of Peoples), and those which work exclusively in the diocesan or national environment.

Each of the associations listed in this volume has a section to itself, giving its official name, any commonly used name and acronym (and

²¹ In 1973 the Consilium de Laicis published "The Catholic International Organisations (CIO)" in its Bulletin, "The Laity Today" no. 13-14, and in 1983 the booklet entitled "Associations of the Laity. Summary data" which not only provided information on the CIOs, but also on a number of lay movements and associations in contact with the Pontifical Council for the Laity.

²² *Code of Canon Law*, can. 298 (1).

whenever necessary, the name in the original language on which the acronym is based), the year of foundation, a short historical background, their identity, organisation, dissemination, works, publications, web sites and the addresses of their head offices, and their logos. Where no data has been submitted, the relevant items have been omitted. The addresses of the head offices given here are those of the members of the teams of officials who are periodically renewed; when the Directory is eventually published, some may therefore no longer be valid. In these cases, the web sites of the associations may be useful. The associations are listed in alphabetical order of their official names in English except in rare cases where translation would not be appropriate. Considering the pace at which the associations are changing and developing, this Directory will have to be periodically updated.

This Directory of the associations of the faithful is designed to be a resource on which the pastors of the Church can draw to find useful information when first coming into contact with any particular lay association, and as a practical tool to assist them in the performance of their ministry; it is also designed for the associations of the faithful themselves, as a stimulus to become better acquainted with one another in a spirit of ecclesial communion; and lastly it is for all those who wish to find out more about the world of Catholic lay associations, to study it more closely.

Reiterating the urgent need for a new evangelisation, John Paul II constantly referred to the role of “forms of association, whether of the more traditional kind or the newer ecclesial movements, which continue to give the Church a vitality that is God’s gift”.²³ The Pontifical Council for the Laity is confident that the Directory will help to bear testimony to this.



Stanislaw Rylko
Titular Archbishop of Novica
President of the Pontifical Council for the Laity

²³ JOHN PAUL II, Apostolic Letter *Novo Millennio Ineunte*, no. 46.

OFFICIAL
NAME**ADSIS COMMUNITIES**

ALSO KNOWN AS

Adsis

ESTABLISHED

1964

HISTORY

The Adsis Communities were founded in Bilbao, Spain, by Father José Luis Pérez Alvarez. The members include men and women from all states of life, and from the beginning it was intended to provide a community Christian presence among young people and the poor. On 30 August 1997 the Pontifical Council for the Laity decreed recognition of the Adsis Communities as an international association of the faithful of Pontifical Right.

IDENTITY

The Adsis Communities (from the Latin verb *adsum*, *being present*) bear witness to the loving and liberating presence of God, particularly in the service of the young and the poor. Their work takes careful account of different family, social and cultural situations in which contemporary men and women live, and is strongly missionary in character; it is nurtured by an intense personal and community prayer life that is reflected in the dimension of fellowship, typical of this experience. The educational route followed by the members comprises three stages (calling, pre-catechumenate, catechumenate), focusing respectively on formation in the interior life, formation in community life, and formation in commitment. The specific areas of activity are evangelisation and education in the faith for young people, social work among the marginalised and needy, animating parishes and pastoral care centres entrusted by the Bishops to the Adsis Communities.

ORGANISATION

The main organs of service and government of the Adsis Communities are the *General Assembly*, which meets every six years and elects the *General Moderator*, who is responsible for the association and represents it in dealings with the Church and the various Communities; the *General Council*, comprising the General Moderator and eight General Councillors; the *General Conference*, which is a forum for meeting, communicating, studying and adopting resolutions,

which meets every six years midway between one General Assembly and the next. Membership includes *Community Brothers* (permanent members and catechumens); *pre-catechumens*, who are undergoing formation as candidates and *associates*, who do not live the common life and associate with a community by taking part in its work in different ways; and *volunteers* and *cooperators*.

MEMBERSHIP

The Adsis Communities have 1500 members, of whom 510 are Community Brothers, present in seven countries as follows: Europe (2), South America (5).

WORKS

The Adsis Communities manage the Catholic University of Esmeraldas (Ecuador); a Youth Ministry Department; Centres for the advancement of ethnic minorities; vocational training centres for deprived young people; counselling centres for migrants; programmes for infants, children and their families; hospitals and homes for young people; Development Cooperation programmes; cooperatives for fair trade and solidarity with Latin America and Africa.

PUBLICATIONS

Comuni3n Adsis, an annual magazine; *Adsis Cooperaci3n*, quarterly; *En la Intemperie*, a quarterly publication on the pastoral care of young people; *Cuadernos de interioridad*, a six monthly spirituality publication; *Materiales de formaci3n*, a six monthly formation publication; *Voluntariado Adsis*, published quarterly.

WEB SITE

[http:// www.adsis.org](http://www.adsis.org)

HEADQUARTERS

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c/ Miguel Arcil 54 – 28035 Madrid – Spain
Tel. [+34]91.3732595/3732569 – Fax 91.3866462
Email: csendin@adsis.org

LOGO



OFFICIAL
NAME

AMIGONIAN COOPERATORS

ACRONYM

A.Cs

ESTABLISHED

1992

HISTORY

The Amigonian Cooperators was instituted by the Capuchin Tertiaries (Amigonian Fathers). Their work among the laity following the charism of the Capuchin Bishop Luis Amigó y Ferrer (1854-1934) dates back to 1937. On 8 December 1992, the Pontifical Council for the Laity decreed recognition of the Cooperadores Amigonianos as an international association of the faithful of Pontifical Right.

IDENTITY

The identity of the Amigonian Cooperators, set out in the "Life Project", takes the form of a commitment to the rehabilitation of children in conflict with the law and the courts, and care for young people with deviant attitudes and who are in a state of material and moral poverty. The supreme model for the way they live and act is Jesus, the good Shepherd, who knows and loves all of his sheep. They learn from our Lady of Sorrows, who understands and reaches out to all those who suffer, to understand and to reach out to all those who feel abandoned. As members of the Franciscan Family, like St Francis they live a life marked by its simplicity and charity.

ORGANISATION

The Amigonian Cooperators are organised into *local groups*, each of which has its own *Council*, comprising a President, Vice President, Secretary, Bursar, one delegate for every 10 members, and a spiritual Animator. The supreme governing body of the groups is the *General Assembly* made up of all the full members. The ultimate responsibility for the association, whose work is coordinated by a General Delegate, is the Father General of the Congregation of Capuchin Tertiaries.

MEMBERSHIP

The Amigonian Cooperators are present as Capuchin Tertiaries in 20 countries as follows: Africa (1), Asia (1), Europe (4), North America (6), and South America (8).

WEBSITE

<http://www.amigonianos.org>

HEADQUARTERS

Cooperatori Amigoniani
c/o Curia Generalizia dei Religiosi Terziari Cappuccini
Via Blumenstihl, 28/36 – 00135 Roma – Italy
Tel. [+39] 063055931 – Fax 063057972
Email: tercapcgr@pcn.net

OFFICIAL
NAME

APOSTOLIC MOVEMENT OF SCHOENSTATT

ALSO KNOWN AS

Schoenstatt Movement

ESTABLISHED

1914

HISTORY

The Apostolic Movement of Schoenstatt was founded by a young Pallotine priest, Josef Kentenich (1885-1968) who was given the pastoral care of a student house at Schoenstatt, near Koblenz (Germany), in 1912, which has given the movement its name. In performing his task, Father Kentenich soon felt the need to combine the truths of the faith with the needs of the times, and for a new type of education for the young people entrusted to his care, springing from the intimate depths of man, making people free and capable of making responsible choices. The charter founding the Movement is called the *Covenant of Love* which Fr Kentenich and his students, on 18 October 1914, sealed with Mary and with the Blessed Trinity in the shrine chapel, of which there are 180 replicas in the world today, dedicated to the *Mater ter admirabilis*. It is at the shrine that the students entrust their lives to our Lady, asking her to make the Chapel a home in which to obtain the *grace of welcome*, the *grace of interior transformation*, the *grace of the mission* or fruitful apostolate. This experience was to become the core of the spirituality of the Movement, and the Chapel a Marian place of pilgrimage for millions of people from all over the world. The Movement was approved by the Church authorities in 1964, and today comprises 20 branches which, with different forms of commitment, gather together men, women, families, young people, priests and consecrated lay persons, in different forms of commitment.

IDENTITY

Faithful to the teachings of the Founder, the Apostolic Movement of Schoenstatt aims at forming personalities and Christian communities that are capable of freely supporting God's plan in the world in which they live. The formation proposed by the Movement is based on *self-education*, *faith in Providence*, the pursuit of *holiness in daily life*, and *readiness and willingness to be instru-*

ments in God's hands. The particular purpose of the Movement is the spiritual renewal of Christians, which is achieved by promoting educational and religious activities and social projects, also in cooperation with other ecclesial movements.

ORGANISATION

The Apostolic Movement of Schoenstatt is spiritually centred on Mary, on the Founder and on the Shrine of Grace in the place where it was founded. It is institutionally subdivided into the following: *Pilgrims' Movement*, *Apostolic Leagues* without the obligation to live in community, *Apostolic Federations* (or *Unions*) with a nonlegal obligatory form of community, *Secular Institutes*, with the legal obligation to live in community, forming the core of the Movement, whose members live the evangelical counsels radically but without taking vows. All these branches are legally autonomous. The *General Praesidium* has a coordinating role and is made up of the leading representatives of the Institutes and Federations, as well as a representative of the Apostolic Leagues.

MEMBERSHIP

The Apostolic Movement of Schoenstatt has about 96,000 members, of whom 4,400 belong to the Institutes and 2,000 to the Federations, and is present in 42 countries as follows: Africa (6), Asia (5), Europe (17), North America (5), and South America (9). About 10,000 people make a pilgrimage every day to one of the Shrines of the Movement throughout the world.

WORKS

The Secular Institutes of the Movement manage schools, colleges, hospitals and charitable institutions.

PUBLICATIONS

Regnum, a magazine published three times a year; *Basis*, published monthly; *Pater Josef Kentenich*, a newsletter published three times a year.

WEB SITE

<http://www.schoenstatt.de>

HEADQUARTERS

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Email: webmaster@schoenstatt.de

LOGO



OFFICIAL
NAME**BREAD OF LIFE COMMUNITY**

ESTABLISHED

1976

HISTORY

The “Bread of Life Community” came into being following the conversion of a married couple, Pascal and Marie-Annick Pin-gault, inspired by the Gospel words, “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor” (Lk 4: 18). Together with another couple of friends who had also undergone a conversion, Bruno and France Bouchet, they set about fashioning their lives according to the life of the early Christian communities, faithful in fraternal communion and prayer, and keen to proclaim to others the gift they had received. The experience, which began in Évreux, spread to various other French dioceses and in 1984 the Community received canonical recognition from the Bishop of Bayeux-Lisieux.

IDENTITY

The “Bread of Life Community” is called to gather a people around the Blessed Sacrament, embracing all states of life and vocations (families, unmarried men and women, consecrated persons, priests and deacons) to announce and prepare the coming of the Kingdom. The formation given to the members gives emphasis to the spiritual dimension, through the daily practice of the sacraments and reading the Word of God, to the human dimension, through community life shared with the poorest, and by developing skills that can be useful in poor environments and situations of poverty.

ORGANISATION

The “Bread of Life Community” fraternity is grouped together in *provinces*; the provinces are grouped into *regions*. The *General Council* is at the service of communion and guides the Community. It is composed of nine members in addition to the Married Couple who carry overall responsibility. Membership of the Community comprises *consecrated* men and women who take a vow of poverty, chastity and obedience; *companions*, including companions of the future (young men and women between 18 and 25 years of age), child companions, companions of hope (disabled companions), who may be both internal and external members and renew their

promise every year; *anawim*, who consecrate themselves to the Eucharistic Jesus on Christmas Eve; *family members*, who share in the life of the community as far as it is possible for them to do so.

MEMBERSHIP

The “Bread of Life Community” has several hundred members in 25 countries as follows: Africa (10), Asia (1), Europe (8), Middle East (1), North America (2), South America (2), and Oceania (1).

WORKS

The “Bread of Life Community” has set up: schools and kindergartens; hostels for the homeless; an association called *Faire Route Avec Toi* to support individuals or development projects; *Mission Jeune*, for young people wishing to share the life of the Community or to work in its missionary activities for a given period of their life; *Évangile et développement*, a school to prepare young people between 18 and 30 years of age to serve in the missions in developing countries. They study the social teachings of the Church, contemporary issues (peace, nonviolence, North-South relations), health and hygiene and sanitation standards, and such work as masonry, fruit and vegetable growing, animal husbandry. Every year the Community also organises summer camps in Africa, South America, and Eastern Europe for young people between 18 and 25 years of age.

PUBLICATIONS

A half-yearly newsletter in French, English, German and Hungarian.

HEADQUARTERS

Communauté du Pain de Vie
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LOGO



OFFICIAL
NAME**CATHOLIC FRATERNITY OF CHARISMATIC COVENANT
COMMUNITIES AND FELLOWSHIPS**

ALSO KNOWN AS

Catholic Fraternity

ESTABLISHED

1990

HISTORY

The Catholic Fraternity was created at the initiative of a number of Catholic Charismatic Communities belonging to the International Brotherhood of Communities (IBOC) – an ecumenical association of largely Catholic communities – who felt the need to affirm their identity within Charismatic Renewal, strengthen their links with the Church and deepen their communion with the Successor of Peter. A decisive role was played in its constitution by its first President, the Australian Brian Smith, and the Texan Bobbie Kavnar. On 30 November 1990 the Pontifical Council for the Laity decreed recognition of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships as an international association of the faithful of Pontifical Right.

IDENTITY

The Catholic Fraternity is made up of Catholic Charismatic Communities, and strives to identify with the saving mission of the Church in communion with the Pope. This is pursued by encouraging member communities to remain faithful to the charisms given to them by the Spirit to build up and renew the Body of Christ, and helping them to become more keenly aware of their membership of the Catholic Church; guaranteeing that they fully comply with the teaching and the Magisterium of the Church, particularly with regard to ecclesiology, the centrality of the sacraments and devotion to our Lady and the saints; promoting initiatives and programmes for evangelisation; cooperating with other ecclesial communities and movements; working for authentic ecumenism, consistent with the guidelines of the Catholic Church.

ORGANISATION

The Catholic Fraternity is not a hierarchically structured ecclesial movement, but a federation of communities and associations, recognised by their local bishops, which contribute to building up the one Church of Christ, in respect for their different charisms. It has no legal authority over the member communities, but solely pastoral and spiritual responsibility towards them, in order to strengthen their Catholic identity. The representative body is the *Council*, made up of the delegates of the member communities, chaired by the President, meeting at least once every two years. Within the council there is the *Executive*, made up of two representatives from each continent and delegates of other regions or constituent parts of Catholic Fraternity.

MEMBERSHIP

The Catholic Fraternity comprises 51 communities and associations in 14 countries, as follows: Asia (2), Europe (6), North America (2), Oceania (1) and South America (3).

WORKS

The member communities of the Catholic Fraternity have established schools of theology and pastoral work; radio and television stations for evangelisation; spiritual retreat houses; educational and catechetical projects for street children; specific programmes to provide material and spiritual aid to the elderly, immigrants, the sick and the unemployed; primary and secondary schools; homes for the poor; assistance programmes for prisoners and their families; programmes to prevent abortion and assist expectant mothers, and international missions in Africa, Papua New Guinea, Fiji, Sabah, and Indonesia. The members are also committed to evangelisation programmes for young people and young adults in parishes, schools and universities.

PUBLICATIONS

Catholic Fraternity International, a newsletter published three times a year in English.

WEB SITE

<http://www.catholicfraternity.net>

HEADQUARTERS

Catholic Fraternity
Communications Centre
Via San Tommaso d'Aquino, 10/d – loc. 4 – 70124 Bari – Italy
Tel. [+39]080.5099753 – Fax 080.5619 207
Email: info@catholicfraternity.net

LOGO



OFFICIAL
NAME**CATHOLIC INTEGRATED COMMUNITY**

ACRONYM

KIG – (Katholische Integrierte Gemeinde)

ESTABLISHED

1945

HISTORY

The Catholic Integrated Community was established in Munich in Germany, under the name “Junger Bund” immediately in the wake of the Second World War and the tragic events linked to it. Under the leadership of Herbert and Traudl Wallbrecher, a group of young people began to reflect on the reasons why Christians fail to oppose the emergence of ideologies and dictatorships that sow death, or to contribute to solving social injustices affecting men and women; in other words, why baptised Christians are unable to become a people whose existence and lifestyle make God’s project for the world visible. Communities like this would become the place in which the Christian faith is lived as history in which we can always play a part, based on the conviction that God is acting among us today as he did at the time of Abraham. In 1968 the group changed its name to “Integrated community”, and in 1996 it was given its present name. It was approved in 1978 by the Archbishop of Paderborn and recognised that same year by the then Archbishop of Munich and Freising Cardinal Joseph Ratzinger.

IDENTITY

In a world estranged from God and where people no longer believe in his saving presence in history, KIG sets out to retrace the biblical experience of the covenant between God and his people and to recover the substance of the Catholic faith. Its members endeavour to make the Gospel present in all the dimensions of daily life in a way that enables even the most distant to find or rediscover access to the Church. The specific dimensions of the formative process for its members are the experience of the Christian message lived in unity; theological reflection on history, on the old and the new Testaments and the history of the Church, and the proclamation of the Gospel message in contemporary

society. Formation covers a period of six years, of which three are the catechumenate, in which members and associates play an active part in the life of the Community. The preferred spheres of action are the world of labour, education, politics, healthcare, art, crafts, and missionary commitment. KIG is subject to the authority of the local churches in whose parishes it operates. Individual Communities are erected at the diocesan level and taken together they constitute the Confederation of Catholic Integrated Communities. In the pursuit of its objectives, KIG co-operates with the Community of priests and the Community of unmarried women and unmarried men that place themselves at its service.

ORGANISATION

Membership of KIG is open to *members, co-workers, aspirants* and *friends*. Each Community elects a *Management Council* which coordinates and is responsible for the life and for the pursuit of the objectives of the Community. Each Community is under the spiritual direction of a diocesan priest who is a member of the Community of priests at the service of the Catholic Integration Communities, appointed by agreement with the local bishop.

MEMBERSHIP

KIG currently has about 1000 members in 7 countries as follows: Africa (1), Asia (1), Europe (4), and North America (1).

WORKS

Members or groups of members of KIG have taken the initiative under their own personal responsibility to set up Catholic schools, a small clinic and nursing activities. In 2003, KIG inaugurated The Academy for the Theology of the People of God at Villa Cavalletti (Grottaferrata, Rome).

PUBLICATIONS

Gemeinde Heute, a fortnightly publication, *Heute in Kirche und Welt*, a monthly online magazine.

WEB SITE

<http://www.kig-online.de>

HEADQUARTERS

Confederazione delle Comunità Cattoliche d'Integrazione
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Secretariat
Katholische Integrierte Gemeinde
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LOGO



OFFICIAL
NAME**CATHOLIC INTERNATIONAL EDUCATION OFFICE**

ACRONYM

OIEC (Office International de l'Enseignement Catholique)

ESTABLISHED

1952

HISTORY

OIEC was founded in Lucerne, Switzerland by a group of people who felt it appropriate to establish relations for cooperation in the field of teaching and education. In November 1950, Mgr Frans op de Coul, the head of the Netherlands Catholic Office for Teaching and Education at the time, convened the representatives of the Catholic teaching organisations from six countries in order to establish an operational and liaison Secretariat to strengthen the union between individuals and organisations responsible for Catholic education worldwide. The project took legal shape in 1952 and was recognised by the Holy See in 1956 as a Catholic International Organisation. OIEC is an NGO with consultative status at Ecosoc, UNICEF, the Council of Europe, and has cooperation relations with FAO and the ILO.

IDENTITY

OIEC participates in the mission of the Church by promoting a Catholic-inspired educational project, demonstrating within the community of nations the will of the Church to cooperate in every aspect of education; it encourages research into and the study of the specific contribution made by the Catholic school to education, and the ways in which it can meet the needs and the demands of different social and cultural environments; it defends the freedom of education, and it works to ensure that freedom is effectively exercised; it ensures that Catholic education is adequately represented on international bodies. In the pursuit of its objectives, OIEC cooperates with the agencies of the universal Church, the Bishops' Conferences and other Catholic International Organisations involved in education.

ORGANISATION

The supreme governing body of OIEC is the *General Assembly* which meets every three years, attended by the constituent and the associate members. It elects the *Council*, which is responsible for implementing the decisions of the Assembly. The permanent

executive body is the *General Secretariat*. At the international level its activities are co-ordinated by five *Regional Secretariats* for Africa, Asia, America, Europe, and the Near and Middle East. OIEC members are *constituent members*, which are organisations recognised as *de jure* and *de facto* representatives of Catholic education in different countries; *associate members*, which are international Religious Congregations engaged in teaching; *cooperating members*, which are Religious Congregations but without an international spread, and individuals wishing to actively cooperate with the OIEC; and *corresponding members*.

MEMBERSHIP

OIEC has *100 constituent members, 17 associate members, 10 cooperating members, and 7 corresponding members*, and is present in 103 countries as follows: Africa (37), Asia (11), Europe (23), Middle East (4), North America (13), Oceania (2), and South America (13).

WORKS

OIEC promotes and supports primary and secondary literacy projects to combat illiteracy and the dropping out of compulsory schooling, a problem which affects 100 million children in the world according to Unesco; family literacy projects; sharing and peace education programmes. At the present time it is engaged in a detailed survey of the state of Catholic schools throughout the world with the aim of renewal. This will demand the creativity of everyone involved (teachers, former pupils and students, parents).

PUBLICATIONS

De la réflexion à l'action series; *Cahiers O.I.E.C.*; *Newsletter*. All are published in French, English and Spanish.

WEB SITE

<http://www3.planalfa.es/oiec>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**CHEMIN NEUF COMMUNITY**

ACRONYM

CCN (Communauté "Chemin Neuf")

ESTABLISHED

1973

HISTORY

CCN was created in 1973 in Lyon, France, by a Charismatic Renewal prayer group, at the initiative of the Jesuit priest, Father Laurent Fabre. The Community was recognised that same year by the Archbishop of Lyon, who erected it in 1984 as an association of the faithful. In 1992 the Institut Religieux Clérical de Droit Diocésain was founded in Lyon to take in young people undergoing formation and priests from the Community.

IDENTITY

CCN is a Catholic community with an ecumenical vocation which is also open to the faithful from other Churches. It comprises married couples, families, consecrated women and men, priests, who have decided to bear witness together (Catholics, Protestants, Orthodox) to their faith in Jesus Christ, and to work for Christian Unity. The Community is also committed to the instruction of baptised Christians by organising and animating Cana meetings for married couples and families, spiritual retreats, weekend instruction meetings for young people, and training courses for lay people varying from three to 12 months. The spirituality of CCN is imbued with the teachings of St Ignatius Loyola and St Teresa of Avila, and is based on the experience of Charismatic Renewal.

ORGANISATION

The members of CCN live in *neighbourhood fraternities* (living in the same neighbourhood) and in *life fraternities* (living under the same roof). Most of them work in their professions or occupations, while others place themselves full-time at the service of the Church. The Community lives on its work to meet its daily needs and relies on Providence for everything that is needed in order to perform God's plan in the mission. After three years of discernment, the members opt either for a renewable three-year commitment or for a permanent commitment within the Community, which can only be done after renewing the three-year commitment twice more.

MEMBERSHIP

CCN has about a thousand members in 20 countries as follows: Africa (6), Europe (9), Middle East (2), North America (2), and South America (1). *Communion du Chemin Neuf* revolves around the Community, as an apostolic body comprising over 6,000 people who are committed to supporting the missions.

WORKS

CCN has set up hostels for students and young workers, a dispensary, outpatient units in Africa, and a religious bookshop. The Community has also been entrusted with numerous parishes (to which it sends priests, families, and consecrated people), and hospital chaplaincies.

PUBLICATIONS

Tychique, a two-monthly formation magazine for prayer groups.

WEB SITE

<http://www.chemin-neuf.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**CHRISTIAN LIFE COMMUNITY**

ACRONYM

CVX

ESTABLISHED

1952

HISTORY

The origins of CVX date back to the Marian Congregations created in 1563 by the Jesuit priest Jean Leunis and a group of students from the Roman College who wished to follow in the footsteps of the lay groups that had developed since 1540 in different parts of the world thanks to the work of St Ignatius Loyola and his companions. In 1584, Gregory XIII approved the first congregation in his Bull *Omnipotentis Dei*, and in 1587 Sixtus V issued his Bull *Superna dispositione* authorising the institution of other congregations affiliated to the original one and open to everyone. The serious crisis from which the Society of Jesus suffered in the 18th century, leading in 1773 to its suppression by Clement XIV, weakened the congregations which became a mass movement that was quite different from what the Founder had originally intended. It was not until 1948, following the publication of the Apostolic Constitution *Bis saeculari* in which Pope Pius XII laid down guidelines for the lay apostolate, that the need was felt to renew the Marian Congregations – or Sodalities as they are called in some countries – and to group them together into an international Federation. In 1952 the World Federation of the Marian Congregations was established, and after changing its name to the World Federation of the Christian Life Communities it was recognised by the Holy See in 1971 as a Catholic International Organisation. Its present name dates back to 1979. CVX is a member of the Conference of ICOs and as an NGO it has consultative status with Ecosoc and Unicef. On 3 December 1990, the Pontifical Council for the Laity decreed the Christian Life Community to be an international association of the faithful of Pontifical Right.

IDENTITY

CVX is made up of Christians – men and women, young people and adults of every social condition – who wish to follow Jesus

Christ and cooperate in building up the Kingdom, bearing witness to their faith in every area of life, committed to taking the teachings of the Church into the heart of human culture to build up a more just and more fraternal society. Membership of CVX comes as a response to a personal vocation, and is preceded by a period of formation and temporary commitment. Its educational method, centred on Christ and participation in the Paschal mystery, is based on Holy Scripture, the liturgy, study of the Magisterium of the Church, reading the will of God in the events of history and in the signs of the times. The source and the instrument of CVX spirituality are the Exercises of St Ignatius Loyola. A central position is given to our Lady in the life of the Community, for her cooperation in the work of Redemption is the supreme model for the members on which to base their own cooperation with Christ's mission.

ORGANISATION

CVX is governed by the *General Assembly*, made up of the *Executive Council* and the delegates of the national communities. *The Executive Council*, which is responsible for implementing the decisions and policies adopted by the *General Assembly*, comprises the President, the Vice President, the Secretary, the Treasurer, Ecclesiastical Assistant, the deputy Ecclesiastical Assistant and three Council members. Similar management bodies exist at the national level. Other associations of people wishing to share its lifestyle, without being full members, may also be affiliated to the CVX.

MEMBERSHIP

CVX has about 123,000 members in 52 countries as follows: Africa (9), Asia (12), Europe (16), North America (2), and South America (13).

WORKS

CVX, whose members take part in the activities promoted worldwide by the Society of Jesus, manages schools in Chile and Hong Kong, spiritual retreat houses in France and various kinds of institutions in the Philippines and in Chile.

PUBLICATIONS

Progressio, the half yearly magazine; *Projects*, a quarterly newsletter.

WEB SITE

<http://www.cvx-clc.net>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**CHRISTIAN LIFE MOVEMENT**

ACRONYM

CLM

ESTABLISHED

1985

HISTORY

CLM was founded in Lima, Peru, by Luis Fernando Figari, drawing on the initiatives and experiences during the 1970s of the members of the *Sodalitium Christianae Vitae*, which Figari founded, and which today are societies of apostolic life. Recognised by the Peruvian Bishops' Conference as a national association in 1990, the Movement gradually spread to other countries of Latin America. On 23 March 1994 the Pontifical Council for the Laity decreed recognition of the Movimiento de Vida Cristiana as an international association of the faithful of Pontifical Right.

IDENTITY

CLM aims to be a community forum for encountering the Lord Jesus Christ, which fosters an authentic Christian life by announcing and bearing witness to the faith and the comprehensive advancement of the human person in the light of the Gospel and the Magisterium of the Church. Its members, men and women of different states of life, place the pursuit of holiness, apostolic commitment and service to God and our fellow men and women, at the heart of their life experience. The priority areas for its work are evangelisation of young people; commitment to solidarity with the poor, the sick and the elderly and abandoned children; the evangelisation of culture; the protection of the family and the defence of life from conception to natural death; the mass media and the new communications technologies. The spirituality of CLM, which offers its members a personal and community-based process of ongoing formation, is characterised by devotion to the Immaculate Conception, an intense participation in liturgical life, meditation on the Word of God as the light to direct their lives and as the key to a critical reading of human projects.

ORGANISATION

The members of CLM commit themselves to its apostolic mission on a personal or community basis, creating communities, groups, institutions, associations and services of various kinds and with different purposes (including: University Coordination, Solidarity on the Way, The Family of Nazareth, Missionary Action, Cyber-apostolate, Siloé, Pro Vita). This work is headed by a *General Coordination Council* made up of the General Coordinator, the Spiritual Assistant and the Executive Secretary.

MEMBERSHIP

CLM has a membership of about 25,000 in 21 countries as follows: Asia (1), Europe (5), North America (6), and South America (9).

WORKS

CLM belongs to the *Sodalitium Christianae Vitae* family, which founded a publishing company, the *Life and Spirituality* Institute, the San Pablo de Arequipa University, a number of schools, a health care facility and a “life help” centre.

PUBLICATIONS

Nueva Alborada, an annual magazine; *Vida Cristiana*, a fortnightly newsletter; *Noticias eclesiales*, an online newsletter.

WEB SITE

<http://www.m-v-c.org>.

HEADQUARTERS

Movimiento de Vida Cristiana
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LOGO



OFFICIAL
NAME

CLAIRE AMITIÉ

ESTABLISHED

1946

HISTORY

Claire Amitié was established in France by Thérèse Cornille (1917-1989) a young woman trained in Catholic Action and Young Christian Workers, who at the age of 29 decided to devote her life to the service of girls and young women in difficulty or socially maladjusted, creating places where they could find a home and live as a family, coming face-to-face with the testimony of faith in Jesus Christ, finding new possibilities for growth, and learning to organise and manage their lives. Encouraged by Cardinal Achille Liénart, the Archbishop of Lille, in 1946 she opened the first hostel at Roubaix, which was followed over the years by others in France, and then in Africa, Asia and Latin America. The association was officially founded in 1975. On 13 May 1993, the Pontifical Council for the Laity issued a decree recognising Claire Amitié as an international association of the faithful of Pontifical Right.

IDENTITY

Claire Amitié retrieves girls and young women from troubled and marginalised backgrounds. Living in small communities of animators they receive all-round preparation which helps them to recover their personal equilibrium, and an education to enable them to fit into the working world. The “Clair Logis” Centres are normally opened in response to requests from the bishops. The young guests come from different cultural and religious traditions, and they have what is often their very first experience of family life and of the fraternal love given and received that alone makes it possible to move forward towards the one and triune God. In the course of carrying out their mission, the members of Claire Amitié have regular contact with the Church authorities and cooperate with the parish communities, movements and other groups present in the dioceses in which the homes are situated. The animators are trained for five years, with a six-month probation period. Because of their specific mission, they are also given ongoing training in the human, spiritual, doctrinal, missionary, educational and professional dimensions.

ORGANISATION

Claire Amitié is headed by a President and Director-General assisted by her *Council*. The association has *permanent members* and *associate members*. Permanent members are the lay animators who have been called by God to live a life of virginity in a community, to pray and to be at the service of the human, spiritual and Christian advancement of the most disadvantaged girls and young women. The associate members are married and unmarried men and women who share the spirit and the purposes of the association, its love for the poor, its ecclesial and universal dimension, and who contribute to the management of supporting associations, to the girls' education, and to life in the homes.

MEMBERSHIP

Claire Amitié has 277 permanent and associate members, in 7 countries as follows: Africa (4), Asia (1), Europe (1), and South America (1).

WORKS

Fifteen "Clair Logis" homes have been opened at the initiative of Claire Amitié, managed in conjunction with eight supporting associations.

PUBLICATIONS

Parfum d'ici et d'Ailleurs, a monthly bulletin.

HEADQUARTERS

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LOGO



OFFICIAL
NAME

COMMUNITY OF THE BEATITUDES

ESTABLISHED

1973

HISTORY

The Community of the Beatitudes was instituted in Montpellier, France, under the name of “The Lion of Judah and the Immolated Lamb” by the couple Gérard (Ephraïm) and Josette Croissant and a couple of friends, who felt called to a community life of prayer and sharing. In 1975 the Community transferred to Cordes. It was recognised as a Pious Union in 1979 and became an association of the faithful of diocesan right in 1985 with the approval of its statutes *ad experimentum* by the Archbishop of Albi. In 1991, in order to make more explicit the openness of the Community to the poor, the leaders decided to adopt the present name which was easier to take to the cultures in the various countries in the world in which the association was by then present. The association is a member of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships (see page 27). On 8 December 2002, the Pontifical Council for the Laity decreed recognition of the Communauté des Béatitudes as an international association of the faithful of Pontifical Right.

IDENTITY

The Community of the Beatitudes gathers faithful from all states of life (married or unmarried lay people, seminarians, priests, permanent deacons, men and women consecrated in celibacy) who wish to conform as closely as possible to the model of the early Christian community through the common life, the sharing of goods, voluntary poverty and an intense sacramental and liturgical life. The members of the Community, which has a contemplative vocation based on Carmelite spirituality, are actively engaged in the service of the poor and the proclamation of the Gospel. Formation begins with an introduction to community life and to the spirit and the rule of the Community, and comprises common doctrinal, spiritual, human and professional training during the period of the Postulancy and the temporary commitment, which is a period for discerning the vocation and strengthening the unity of the community; specific formation for every state of life, preced-

ing the principal stages marking the members' commitment within the community, and designed to help the members live their vocation to the full and across time; ongoing formation follows for all, including the study of the liturgy, iconography, Holy Scripture, Hebrew and the Jewish roots of Christianity, modern languages, and evangelisation methods.

ORGANISATION

The Community of the Beatitudes, headed by an elected General Moderator assisted by a *Council*, comprises *houses*, grouped into *provinces*. The Community is open to the faithful from all states of life who fully assume this vocation. They include married people with their children, single people, consecrated laypersons who live in chastity for the sake of the Kingdom, priests, and permanent deacons, single or married. Others who form part of the Community are the associates who live permanently in the Community house sharing in its life and forming an integral part of the "family" without taking on the whole of the community vocation; *Friends of the Lamb*, faithful of all states of life wishing to share the spirituality of the Community, living fully within the world and placing fidelity to the Gospel, prayer and service at the heart of their existence, and maintaining reference to a house of the Community with which they establish bonds of spiritual communion and fraternal assistance; members of the *Beatitudes of the Holy Family*, for families or unmarried people living near a house of the Community with which they establish close links and work with them in their apostolic activities, wishing to undertake a commitment in the spirit of the Community of the Beatitudes.

MEMBERSHIP

The Community of the Beatitudes has about 1500 members and is present in 29 countries as follows: Africa (6), Asia (4), Europe (11), Middle East (2), North America (3), South America (1), and Oceania (2).

WORKS

The Community of the Beatitudes has given rise to the *Alliance de la Charité*, a non-governmental organisation to help the churches in the developing countries and the missions; a hospital in Kabinda, Congo; orphanages in Congo and Gabon; *Mère de Miséricorde*, which works to defend life; the *Fraternités Saint Camille*, which are diocesan Cen-

tres that welcome people and lend a listening ear; a publishing house and radio station; *Oeuvre Saint Bernard*, to develop sacred art and Christian-inspired works of art; inter-diocesan seminaries in Côte d'Ivoire and Congo; rural education centres, and homes to recuperate street children in the Central African Republic; the *Soleil de Justice* Association, for African Christian politicians.

PUBLICATIONS

Feu et Lumière, a monthly magazine on the spiritual life; *Troas*, a quarterly missionary magazine; *Kaïré*, the monthly magazine of the Mère de Miséricorde Association.

WEB SITE

<http://www.beatitudes.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**“COMUNITÀ DOMENICO TARDINI” ASSOCIATION**

ESTABLISHED

1980

HISTORY

The Association was founded on the principles put forward by Cardinal Domenico Tardini. He felt called to devote himself to children – to whom Jesus attributed the highest dignity in the Kingdom of Heaven –, and to serve the material and moral needs of people, for our Lord felt compassion for them because they were “weary like sheep without a shepherd”. In 1946, Mgr Tardini created Villa Nazareth to take in the orphans and children of large and poor families and “with his subtle sensitivity identified the most outstanding gifts of the intellect and heart that God had given to each of them so generously. And he was anxious for these talents to be used in special vocations for the apostolate, at the service of the Church and for the good of society”. These were the words used by John XXIII in his motu proprio of 13 January 1963 to create the “Holy Family of Nazareth Foundation, to be known as Villa Nazareth”. Drawing on the example of Cardinal Tardini and their familiarity with him, the first generation that grew up in Villa Nazareth were inspired with genuine fellowship which, after 1969, developed into an experience of community life among these young people and a group of co-workers and friends of the Cardinal. In 1980, wishing to live the ideal of Villa Nazareth first-hand, they created the Association in order to offer other young people the same welcome and Christian life educational experience that they had been given. On 24 May 2004, the Pontifical Council for the Laity issued the decree recognising the “Comunità Domenico Tardini” Association as an association of the faithful of Pontifical Right.

IDENTITY

The Association is made up of lay people and clergy, who undertake to live the Christian meaning of their own existence. This consists of following the disciples on the road to Emmaus and gradually welcoming Jesus’ revelation of Himself, through the Word and the Eucharist; to be able to recognise him as the Way, the Truth and the Life; respect for freedom of the person created in

the image of God and redeemed in Christ; the value of culture to be able to serve others by promoting a close relationship between maturity in the faith and cultural maturity; to be able to offer assistance to young people and to those who are culturally deprived. The members of the Association are called to bear witness to these values in their own lives and in their professional work, endeavouring to identify needs in their home regions, and cooperating in the projects of their local churches.

ORGANISATION

The Association is governed by the *Assembly* which meets once a year and which lays down policies and general guidelines, elects the Vice President, the members of the Board and the Auditors; the President who represents the Association, chairs the Assembly and the meetings of the Board; the Vice President, who works with the President to implement resolutions; and the *Board* made up of the President, the Vice President and 10 board members, which manages the Association.

WORKS

The Association provides ideas and financial support for the educational work of *Villa Nazareth* which takes in students, male and female, in its university College which is recognised by the Italian government, through the *Fondazione Comunità Domenico Tardini Onlus*. The members of the Association are committed to sharing with the students the values of their professions and occupations, their social responsibility and their experience of Christian life. Some of them provide voluntary educational and organisational services for the College on both a permanent and a temporary basis.

HEADQUARTERS

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OFFICIAL
NAME**CONFERENCE OF INTERNATIONAL CATHOLIC ORGANISATIONS**

ACRONYM

CICO

ESTABLISHED

1927

HISTORY

CICO was established at Fribourg, Switzerland, as the Presidents' Conference, by a group of officials from a number of Catholic International Associations. After the end of the League of Nations, in 1951 the United Nations began to take shape and a new international scenario developed; the Conference was created as an association with legal personality, with its present name. The CICO was given official Holy See approval in 1953 on the occasion of the first General Assembly in Rome. In 1997 the Quito General Assembly officially adopted the Conference Charter setting out the nature and the purposes of the CICO, and membership eligibility requirements.

IDENTITY

CICO is a forum for reflection, dialogue and concerted action by the international organisations of the laity recognised by the Holy See, which are committed to making their own contribution to international initiatives to respond to the challenges presented by the contemporary political, economic, social, cultural and religious environment. Sharing the concern to live their faith in Jesus Christ to the full, the member organisations of the Conference are a Christian presence in the world that involves serving the comprehensive development of all humanity; interfaith listening and dialogue; giving priority, in the light of the Gospel, to commitment for and with the poorest, for peace, fellowship and justice, for the respect, defence and promotion of the rights and dignity of the human person, and the safeguarding of Creation.

ORGANISATION

The life of the Conference is driven by the *General Assembly* which is held every two years, and attended by the member organisations with voting rights, associate organisations and guest

organisations. In recent years the General Assemblies have been held in conjunction with workshops or colloquiums to examine specific issues. Every two years, the General Assembly elects the ICO which will serve as the *Presidency*, and every four years it elects the eight ICOs making up the *Coordination Committee*, and the Director. The Ecclesiastical Assistant attends the General Assembly and the Coordination Committee *ex officio* but in an advisory capacity. The Coordination Committee meets three times a year, and may elect an Executive Committee comprising the CICO President and one or two Vice Presidents chosen from among the membership, and the Ecclesiastical Assistant. The conference may also introduce other bodies to help with its work (working groups with specific remits and for a limited period, specialised commissions) or encourage the establishment of platforms of ICOs on an issue of common concern or a given objective. To guarantee continuity to the work of these groups, commissions and platforms, some members of the Coordination Committee work are appointed on a rotation basis. Both the Coordination Committee and any other bodies set up within the CICO can organise seminars or colloquiums on priority issues decided by the General Assembly.

MEMBERSHIP

CICO now has 37 member organisations, 4 associated organisations, and 3 invited organisations. International Catholic Organisations, with their local branches, are present in more than 150 countries covering every continent.

WEB SITE

<http://www.oic-ico.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**COOPERATORS OF *OPUS DEI***

IDENTITY

The Cooperators of *Opus Dei* are men and women who belong to an association inseparably linked to the *Opus Dei* Prelature, although they are not incorporated in the Prelature. The Cooperators, together with the faithful of the Prelature, cooperate through prayer, work and financial assistance, undertaking educational, welfare and cultural/social promotional work, thereby contributing to the common good of society. Cooperators of *Opus Dei* also include non-Catholics, non Christians and nonbelievers, who share the human and social development objectives of apostolic initiatives, that are open to all and are promoted by the faithful (laity and clergy) of the Prelature jointly with many other citizens. Cooperators benefit from the prayers of *Opus Dei* and, if they wish, they can also receive the formation provided by the Prelature to deepen the message of Jesus and their own spiritual lives, and to bear personal witness, without creating groups, consistently with their Christian vocation. This formation requires Catholic Cooperators to engage in prayer, partake of the sacraments, pray to our Lady, demonstrating by their deeds their love for the Church, the Successor of Peter and the bishops. One essential part of the spirit of *Opus Dei* which is present in formation, is the sanctification of professional life and family and social duties, in other words, identifying with Christ in ordinary daily life. Cooperators also cooperate personally with other apostolic initiatives in their own dioceses.

MEMBERSHIP

The Cooperators of *Opus Dei* are present, like the *Opus Dei* itself, in 63 countries as follows: Africa (7), Asia (8), Europe (22), Middle East (2), North America (11), Oceania (2) and South America (11).

WEB SITE

<http://www.opusdei.org>

HEADQUARTERS

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OFFICIAL
NAME

COUPLES FOR CHRIST

ACRONYM

CFC

ESTABLISHED

1981

HISTORY

The Couples for Christ Association was established in Manila, Philippines, by 16 married couples belonging to a Catholic Charismatic Renewal prayer group. It works for Christian couples wishing to deepen their faith by helping one another to revive their relationship with our Lord and to allow themselves to be renewed by the power of the Holy Spirit. Within a few years, the association was recognised by the Philippines Bishops' Conference, and its new approach to evangelisation spread in the parishes as a programme for the renewal of family life. On 11 March 2000 the Pontifical Council for the Laity decreed recognition of Couples for Christ as an international association of the faithful of Pontifical Right.

IDENTITY

CFC is made up of families who have taken up Christ's exhortation to be leaven and light in the world, and to spread the Good News of the liberation of humanity. Through their commitment to the Church's evangelising work, promoting peace and justice, defending the poor and the oppressed, and promoting the unity of Christians, they cooperate with the work of the Holy Spirit who gives life to a new humanity. Membership of CFC entails acceptance of the Christian Life Programme, of a programme of instruction designed to impart to all the members of the association the essentials of the faith, helping them to rediscover the sense of their vocation to marriage and to renew their faithfulness to God every day, to their vows which bind them as husband and wife, and to their commitment to support one another. CFC pursues its objectives through family pastoral programmes aimed at making the family a "domestic Church", and through pastoral programmes attentive to the needs of the poor.

ORGANISATION

CFC is governed by the *International Council*, with its headquarters at Manila, under which there are the *National Councils*. Under the National Councils can be *Regional Councils*, and under these the *sectors*, and under these the *chapters*, which are the grass roots units of CFC. Non-Catholic Christians may also become aggregate members of the association.

MEMBERSHIP

CFC has some 980,600 members, and is present in 76 countries as follows: Africa (16), Asia (18), Europe (24), North America (8), Oceania (6), and South America (4).

PUBLICATIONS

In His Steps, a quarterly publication of Biblical reflection; *Mothers*, a fortnightly magazine; *Ugnayan*, a fortnightly newsletter.

WEB SITE

<http://www.cfcglobal.org.ph>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

EMMANUEL COMMUNITY

ESTABLISHED

1972

HISTORY

The Emmanuel Community was founded in Paris, France, by Pierre Goursat (1914-1991) and Martine Laffitte-Catta based on the experience of a Charismatic Renewal prayer group. It was originally only for lay people, both single and married, but today its membership includes priests and consecrated lay persons who have matured their vocation through their experience within the Community. In 1975, the establishment of the Community at Paray-le-Monial, where the apparitions of the Sacred Heart took place, marked a major milestone in its history and the beginning of its spread worldwide. Since the 1990s an increasing number of bishops have been entrusting parish missions and parish animation to the Community, turning them into real centres of fraternal life and evangelisation. The association is a member of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships (see page 27). On December 1992 the Pontifical Council for the Laity issued a decree recognising the Communauté de l'Emmanuel as an international association of the faithful of Pontifical Right.

IDENTITY

The Emmanuel Community is named after the passage from Scripture, "Behold, a young woman shall conceive and bear a son, and shall call his name Emmanuel" (*Is* 7: 14; cf. *Mt* 1: 23), and its members are people who are called by God to live together to serve and proclaim Jesus Christ. The core of the Community is the *Jesus Fraternity*, which is made up of members who give themselves to the Lord in consecration and total devotion to the mission. The life of the Community and its members, who are worshippers living in the heart of the world, revolves around the Eucharist. This roots all their actions in contemplation and opens them up to the compassion of Christ and so leads them to place themselves at the service of the poor, the sick, the lonely and the marginalised; and at the service of evangelisation, to announce the risen Christ to all people who are suffering because they do not know God and do not know that they are loved by God. The preparation offered to the members of the

Community who are called to be missionaries, primarily in their own environment, gives priority to the spiritual dimension and formation for community life and evangelisation.

ORGANISATION

The Emmanuel Community is governed by a Moderator, assisted by an *International Council* whose members are elected for a three-year term, which may be renewed for a maximum of two consecutive terms, from among the members of the Community and the consecrated members of the *Jesus Fraternity*. Before a person enters the Community there is a probationary period (postulancy and noviciate) for about two years. Once these stages have been completed the members renew their commitment every year. The members of the *Jesus Fraternity* are consecrated for life. People supporting the Community with their prayers, cooperation and financial assistance are members of the *Emmanuel Family*.

MEMBERSHIP

The Emmanuel Community has about 6,000 members (including 130 priests, 180 consecrated sisters and 15 consecrated brothers) in 50 countries as follows: Africa (18), Asia (6), Europe (17), Middle East (1), North America (4), Oceania (1), and South America (3). 200,000 people regularly take part in its work.

WORKS

The Community also created the following: *Emmanuel Youth*, for the apostolate among young people; *Love and Truth*, for the apostolate among families, engaged couples and lone parents; *Presence and Witness*, for the apostolate among people committed in various spheres of social life; *Fidesco*, for the mission *ad gentes* and to support development projects; *Magnificat*, for the apostolate in the world of culture and the arts; *SOS Prayer* (a 24-hour telephone listening and prayer service); *Tiberiade*, to care for AIDS sufferers and their families; schools of evangelisation in France, Germany and Italy; the "Emmanuel" and "Merciful Jesus" Centres in Rwanda (retreats, adoration of the Blessed Sacrament, reconciliation, peace education); hostels for students; hostels in France, Germany and Portugal; prayer groups worldwide; the publisher, *Les Editions de l'Emmanuel*. The Community also runs pilgrimages to Paray-le-Monial and summer religious education sessions attended by 20,000 people every year.

PUBLICATIONS

He is Alive! – monthly magazine.

WEB SITE

<http://www.emmanuel-info.com>

HEADQUARTERS

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BP 104 – 92203 Neuilly-sur-Seine – France
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LOGO



OFFICIAL
NAME**ENCOUNTERS OF MARRIED COUPLES**

ALSO KNOWN AS

Dialogues

ESTABLISHED

1978

HISTORY

Dialogues was established in Poland by a married couple Irena and Jerzy Grzybowski together with Stanisław Boguszewski, a Polish national living in Canada through whom they learned about Worldwide Marriage Encounter (see page 297). He collaborated with them in organising the meeting which was held, as an experimental measure, at Laski (Warsaw) in 1977. The first community of the movement was set up at the second meeting at Pewel near Żywiec in January 1978. In the years that followed the experience spread, adapting to local conditions, to various other Central and Eastern European countries. In 1996 the Delegate of the Polish Bishops' Conference for Catholic movements, Monsignor Mieczysław Cisło, approved the first statutes of the movement. On 15 August 2004 the Pontifical Council for the Laity decreed recognition of Encounters of Married Couples to be an international association of the faithful of Pontifical Right.

IDENTITY

Dialogues set out to revive the unity of the couple and their relationship with God on the one hand, showing that the grace of the sacrament of marriage does not finish with its celebration but accompanies the couple throughout the whole of their lives, and on the other hand working to build up the family at all times as the domestic Church. The work of the movement takes the form of "grassroots retreats", lasting three days, led by three married couples and a priest. In the course of the retreats the couples are encouraged to adopt a fresh approach to dialogue with each other, based on the teaching of the Church which emphasises the dimension of the family as a community of persons animated by mutual love. Attending retreats, which are open to married couples of all ages, whether or not they are involved in the life of the Church, often heals critical situations and helps many to undertake or to

resume the path of faith. The movement not only organises retreats for married couples but also for divorcees, couples waiting to adopt babies, and engaged couples. Special programmes are also drawn up for priests, consecrated people and seminarians. The training of leader couples, who have a specific vocation to work in this field together with priests and experts in the psychology of interpersonal communication, is based on the study of the Magisterium of the Church regarding marriage and the family.

ORGANISATION

The movement is structured into *Diocesan Centres*, comprising at least three couples of married animators and a priest, each led by a *Council*. All the diocesan Centres of a given country constitute the *National Centre*, run by a *National Council*. The leader couples in all the countries meet every two years to pray together, update and exchange their experiences. At the international level, Dialogues is managed by an *International Council*, as the symbol of the movement's unity. Its members are elected at the international meetings of community leaders held every two years. The composition of the Councils, made up of 6/8 people including the President, the Vice-President and Treasurer, is identical at all levels.

MEMBERSHIP

The movement is present in seven countries in Eastern and Central Europe.

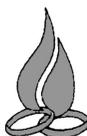
WEB SITE

<http://www.mateusz.pl/goscie/spotkaniamalzenskie>

HEADQUARTERS

Encounters of Married Couples
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LOGO



OFFICIAL
NAME**ENCOUNTERS OF YOUTH PROMOTION**

ACRONYM

EYP

ESTABLISHED

1968

HISTORY

EYP was established in Medellín, Colombia, by the Spanish priest, Father José Maria Pujadas Ferrer following an international course on the dynamics of apostolic youth groups organised in Bogota in 1967 by the Latin American Episcopal Council (CELAM) Vocations Centre, to give an impetus to vocations promotion among young people. In response to the appeal to follow young people with care and concern, launched by Paul VI in 1968 when he inaugurated the second Celam General Conference, the new movement drafted the so-called "Medellín Document" which is still considered to be the EYP Magna Charta. It spread beyond the borders of Colombia and within 30 years it was found in various other American and European countries. On 29 June 1996 the Pontifical Council for the Laity decreed the recognition of Encuentros de Promoción Juvenil as an international association of the faithful of Pontifical Right.

IDENTITY

EYP sets out to stimulate young people to live their vocation to the full in accordance with the charism of the movement, to encourage them to freely accept the faith and prepare them to take on leadership roles of Christian groups and communities and to play a front-line role in the work of building up the civilisation of love. The movement's educational approach emphasises human and spiritual development, group work and community prayer, attendance at Mass, times of reflection and the sharing of experiences. EYP places itself at the service of the pastoral ministry of youth through announcing and bearing witness to Christ, rallying young people around the fundamental values of Christianity and helping them to mature in the faith. The main activity of the movement is to organise meetings, which take the form of three-day community events for young people aged 18 years and above, at the time in which they have to make crucial choices for their lives, and therefore need guidance and direction.

ORGANISATION

EYP is governed by the *International Promotor Committee*, comprising the International Coordinator, The International Spiritual Assistant, the Deputy International Coordinator, the Deputy Spiritual Assistant, the Regional Spiritual Assistants and Coordinators, and the National Spiritual Assistants and Coordinators. The movement is organised by the *Standing Committee*, comprising the International coordinator, the International Spiritual Assistant, the Regional Coordinators and the Regional Spiritual Assistants.

MEMBERSHIP

EYP has a membership of about 3,500 present in 14 countries as follows: Europe (2), North America (8), and South America (4). The meetings organised by the movement are attended every year by over 7,000 young people.

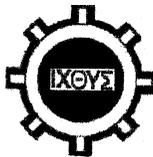
WEB SITE

<http://www.ilac.co.cr/EPJ>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**FONDACIO. CHRISTIANS FOR THE WORLD**

ALSO KNOWN AS

Fondacio

ESTABLISHED

1974

HISTORY

Fondacio was established in France under the name of Christian Formation Community, in the wake of Catholic Charismatic Renewal and at the initiative of Jean-Michel Rousseau, a young married layman. It was originally intended to provide Christian instruction for young adults, but from 1980, with the admission of people with social responsibilities and lay persons engaged in parish activities, it decided to broaden its sphere of activity and to become international in character. It was in those years that the new name was adopted, Foundations for a New World. In 1991, following a serious internal crisis, Rousseau and some of the membership quit the association. Many others were convinced that it was a work of God, and under the guidance of Gérard Testard they revived it with a more collegiate government. The Foundations were given recognition as an association of diocesan right by the Bishop of Versailles in 1995, the Archbishop of Santiago de Chile in 1996, and by the Archbishop of Brussels in 1998. Fondacio. Chrétiens pour le monde, the present name which it adopted in 2002, is a member of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships (see page 27).

IDENTITY

Fondacio is a Catholic association with an ecumenical dimension, bringing together members of the laity, married and unmarried, who are committed to a pathway of personal growth and conversion giving pride of place to their relationship with God, human and spiritual development, and community life. Its missionary work, which aims at evangelising men and women of our age, revolves around five focal points: young people, to whom the association offers the experience of God's unconditional love; couples and families, with guidance for deepening their faith in order to discover the presence of God at the centre of their lives; seniors and older people, whom it invites to share their experience

and their wisdom; people with social, political, entrepreneurial, and educational responsibilities, whom it helps to combine their professional commitments and their family, personal and spiritual life; forms of affective, psychological, spiritual and material poverty, with reference to the words of St James, “Faith without works is dead” (Jas 2: 26).

ORGANISATION

Fondacio is headed by a President elected by the *International Congress*, which convenes the delegates of the countries in which the association is present every four years, to lay down its guidelines for action. The decisions of the Congress are implemented by an *International Council*, which expresses the unity of all the component parts of Fondacio. The national branches are autonomous in the way they operate and in their missionary choices, and are each headed by a *Council* and by a *Pastoral Assembly*. There are *fellowship members* who wish to experience a living relationship with God and form small groups, through which they take part in the association’s missionary activities; *community members*, who wish to learn more about the faith and to strengthen their membership of the association, concluding a covenant with God and their fellows, and committing themselves to implementing specific missionary projects; *permanent members*, who respond to their calling to follow the school of Christ by placing all their energies and skills at the service of the mission for one or more years; *members committed for life*, who after a period of at least seven years’ membership of the association fully take on its spirituality, living a radical Gospel life in key areas of human existence.

MEMBERSHIP

Fondacio has about 3000 members in 20 countries, as follows: Africa (7), Asia, (4), Europe (5), Middle East (1), North America (1), and South America (2).

WORKS

Fondacio performs its specific vocation of announcing the Good News through evangelisation projects and initiatives to support development in parts of the world afflicted by poverty, where the association has created activities to restore more humane living conditions and the dignity of children of God to the poor: homes for reintegration into society, dispensaries, schools, and vocational

training centres. It has also established CIRFA (*Centre International de Recherche et de Formation Appliquées*), which has two departments: the *Faith and Commitment Institute*, which provides instruction for those who wish to place themselves at the service of the Church, and the *École Orientation Projet Engagement*, which prepares people to serve in the world and provides training for humanitarian project leaders; and *PNE (Partager Notre Espérance)*, an ecumenical group for parish evangelisation work.

WEB SITE

<http://www.fondacio.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**FOYERS DE CHARITÉ**

ESTABLISHED

1936

HISTORY

Foyers de Charité was instituted following a meeting between Marthe Robin (1902-1981) and Father Georges Finet, who was to become her spiritual director. Marthe Robin, who had been ill from the age of 16, offered herself to the will of God in total abandon, entrusting herself to Mary. From 1930 she prayed ceaselessly to have a Catholic school in her native town of Châteauneuf-de-Galaure, and this was followed in 1940-1948 by the foundation of the Foyer of Light, Charity and Love – a centre for spiritual retreats, open to all, and the first of the numerous Foyers de Charité that spread from France to all continents. On 1 November 1986 the Pontifical Council for the Laity decreed recognition of the Foyers de Charité as an international association of the faithful of Pontifical Right.

IDENTITY

The members of the Foyers de Charité are lay men and women and priests who are called to live according to the spirit of the Beatitudes at the service of evangelisation, and work with the whole of the Church to reveal Christ, the light of the world, and his message of salvation. In the spirit of the Beatitudes they also place their material, intellectual and spiritual goods in common. The educational process of the members is designed to prepare them for the mission and to make them responsible for the unity and the dynamism of the association. Formation is provided within the community, with personal meetings with the leaders (priests and laity), community meetings, courses of study of Holy Scripture, theology, liturgy, catechesis and liturgical animation. Among the formation activities, spiritual retreats open to all play an important part, as a synthesis of Christian life and faith in fidelity to the Word of God and the Magisterium of the Church. Retreats, animated by the laity, are led by the priest responsible for the Foyer. At the Châteauneuf-de-Galaure Foyer a one-month formation course is held every year to enhance familiarity with the association, its charism and the way it operates.

ORGANISATION

The core of the association and focus of communion and cooperation between all the Foyers de Charité in the world, is the Foyer at

Châteauneuf-de-Galaure, Foyer Centre. The priest-in-charge is also responsible for all the Foyers worldwide. Every Foyer de Charité – life community – comprises a priest and lay members, living in communion with the universal Church incorporated into the diocesan Church. The members of all the Foyers meet every year in a family spirit to share their experiences and jointly draft projects for expanding the association. The *General Assembly* is convened every five years by the priest in charge of the Foyer-Centre, elects one half of the members of the *Central Council* and decides on the most important spiritual and apostolic guidelines of the association. The life of the Foyers de Charité is supported by a network of friends creating the so-called “Enlarged Foyer” made up of the members of the Foyers and those taking part in the spiritual retreats, which testify to the light, charity and love of Christ throughout the world.

MEMBERSHIP

The association has 75 Foyers and is present in 41 countries as follows: Africa (17), Asia (5), Europe (7), Middle East (1), North America (5), and South America (6).

WORKS

Foyers de Charité run homes to take in children in difficulty or with disabilities and for abandoned babies, schools, homes for the elderly, a diocesan spiritual centre, dispensaries, printing shop, local religious radio stations, and canteens for the poor.

PUBLICATIONS

L'alouette, a two-monthly magazine.

WEB SITE

<http://www.foyer-chateauneuf.com>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

FRATERNITY OF CHARLES DE FOUCAULD

ACRONYM

FCF

ESTABLISHED

1991

HISTORY

FCF was established at Bayonne, France, by a group of women of 20 nationalities who had shared a long experience of the Jesus Caritas Fraternity (today a Secular Institute). It is one of the branches of the spiritual Family that arose from the charism of Charles de Foucauld, centring on Jesus, his “beloved Brother”, and on three aspects of our Lord’s life: his hidden life in Nazareth, his stay in the wilderness, and his three-year ministry. Recognised at diocesan level in 1991, in 1992 FCF became a member of the General Association grouping together the Charles de Foucauld Fraternities which draw on his teachings in order to update them so that they meet the demands of the age, harmonising contemplative life with missionary activity extended to the poorest sections of society. On 1 December 1998 the Pontifical Council for the Laity decreed recognition of the Fraternité Charles de Foucauld as an international association of the faithful of Pontifical Right.

IDENTITY

FCF is an association of lay women wishing to live in virginity according to the charism of Charles de Foucauld, as a vocation and as a state of life taken on and offered. Incorporated into the local Church, they are committed to discerning God’s plan in events and in history, and to deepening God’s project in their lives; living in the world following the example of the Family of Nazareth; adopting a simple way of life in solidarity with the poor, and meditating assiduously on Holy Scripture, and in particular on the Gospel.

ORGANISATION

The fundamental cells of the FCF are the “*base fraternities*”, small groups of six and seven members. The base fraternities in one country or group of countries make up *regions* animated by *regional teams*. The *International Team* is elected by the interna-

tional General Assembly, and comprises the international “*Responsible*” and representatives of each continent. Its task is to safeguard fidelity to the charism of Charles de Foucauld, promote communion within the Fraternity, and to implement the guidelines laid down by the *International General Assembly*, the decision-making and supreme governing body of FCF composed of the outgoing International Team, the delegates elected by the grassroots, and the members of the new International Team.

MEMBERSHIP

FCF has about 360 members, in 25 countries as follows: Africa (2), Europe (12), North America (3) and South America (8).

PUBLICATIONS

Boletín de Enlace, published three times a year.

WEB SITE

<http://www.charlesdefoucauld.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**FRATERNITY OF COMMUNION AND LIBERATION**

ACRONYM

CL

ALSO KNOWN AS

Communion and Liberation

ESTABLISHED

1954

HISTORY

At the beginning of the 1950s, realising the need to rebuild the Christian presence in the student world, Father Luigi Giussani, a professor at the Theological Faculty at Venegono (Varese) dedicated himself to teaching religion in schools. The experience of a small group of students from the Berchet classical high school in Milan, which gathered around him, led to the establishment of Gioventù Studentesca (Student Youth). With the strong encouragement of the Archbishop of Milan, Giovanni Battista Montini, the future Pope Paul VI, Gioventù Studentesca spread to other Italian cities, and after 1968 it also began to involve undergraduates and adults. This led to the establishment of Communion and Liberation which, in 1980, was to be canonically recognised by the Ordinary Abbot of Montecassino, Mgr Martino Matronola. The first fraternity groups were set up in the latter half of the 1970s by CL graduates who, using a method based on communion, wished to strengthen their membership of the Church as adults, along with the responsibilities that this entails. It was through their spread to various countries that the Fraternity of Communion and Liberation came about. On 11 February 1982 the Pontifical Council for the Laity decreed recognition of the Fraternity of Communion and Liberation as an international association of the faithful of Pontifical Right.

IDENTITY

The essence of the CL charism is the proclamation that God became Man; in the affirmation that this man – Jesus of Nazareth, who died and rose again – is a present event, whose visible sign is communion, that is to say, the unity of a people led by a living person, the Bishop of Rome; in the awareness that it is only in God made man, and hence within the life of the Church, that man is more true and

humanity is truly more human. In the educational proposal made by CL, the free acceptance by the individual of the Christian message is determined by the discovery that the needs of the human heart are met by the annunciation of a message that fulfils them. It is the reasonableness of the faith which leads men and women who have been transformed by their encounter with Christ to commit themselves with Christian experience to affect the whole of society. This commitment strengthens their awareness of their own identity, enabling them to see their life as a vocation, and is supported by the experience of communion which makes the memory of Christ's coming a daily reality. The educational process, nurtured by proclamation and catechesis, attending retreats and spiritual exercises, and the celebration of the sacraments, gives pride of place to the dimensions of *cultural work* as a means of deepening and expressing their faith and as a condition for having a responsible presence in society; *charity work*, as education in service to be freely given to others and social commitment; and *the mission*, as education in the sense of the catholicity of the Church and as a vocational choice. Bearing witness to Christ in schools and universities, in factories and offices, and in the local neighbourhood and in the city, takes place above all through work, which is the specific way in which adults relate to reality.

ORGANISATION

The life of the Fraternity is lived through the free formation of groups of men and women of all conditions and states of life, whose friendship and communion are based upon their common commitment to move forward together towards holiness, which they acknowledge to be the genuine purpose of human existence. The association is guided by the President and by the *Central Diakonia*, of which all the international leaders are members, and the officials in all the various areas in which it is present, and representatives of the other entities that have emerged from the CL charism: the *Memores Domini* Lay Association (see page 197); the priestly Fraternity of the Missionaries of St Charles Borromeo; the Congregation of the Sisters of Charity of the Assumption. In the dioceses, the diocesan leader is assisted by a Diakonia and by a spiritual Assistant appointed by the local Bishop acting on a proposal by the Fraternity President. Since 1997, the *Communion and Liberation International Centre* has been operating in Rome, as the liaison centre linking all the parts of the movement worldwide.

MEMBERSHIP

The Fraternity has 47,994 members in 64 countries as follows: Africa (9), Asia (7), Europe (28), Middle East (3), North America (7), Oceania (1) and South America (9). Over 60,000 people share the CL experience.

WORKS

Individuals and groups belonging to the Fraternity have taken the responsibility to create cultural, charitable and entrepreneurial works linked together in the *Company of Works* which has offices in Italy and abroad. These include sheltered homes for the mentally ill, drug-dependants, the disabled, AIDS patients and the terminally ill; companies to provide employment for the disabled; NGOs (AVSI in Italy and CESAL in Spain) to provide assistance and foster the development of poor countries; foundations such as the *Food Bank*, which provides daily food to over one million poor people in Italy, and the *Pharmaceutical Bank*; solidarity Centres to assist the unemployed in seeking a job; welfare facilities in children's prisons in Africa and America; aid for needy families and finding homes for people in difficulty. The initiatives that have emerged in the field of culture have become a special place for ensuring that the pooling of different experiences is an opportunity for every individual to communicate their own *proprium* regarding the Christian event: cultural centres, schools (often created by parents' cooperatives), publishing houses, publishing and newspaper initiatives; foundations and academic institutions; international conferences, such as the *Meeting for Friendship among Peoples*. The *Sacred Heart Foundation* in Milan is directly dependent upon the Fraternity, as a non-profit entity which manages schools, and works for the promotion and protection of free education, consistent with the Christian tradition and the teaching of the Church.

PUBLICATIONS

Traces Litterae Communionis, a monthly magazine in Italian, French, English, Polish, Portuguese/Brazilian, Russian, German and Spanish; *Piccole Tracce*, a magazine for children published every two months.

WEB SITE

<http://www.comunioneliberazione.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**FRATERNITY OF ST THOMAS AQUINAS GROUPS**

ACRONYM

FASTA (Fraternidad de Agrupaciones Santo Tomás de Aquino)

ESTABLISHED

1962

HISTORY

FASTA was established in Leones, Argentina, by Fr Aníbal Ernesto Fosbery OP, in response to the prompting of Vatican II to promote the participation of the lay faithful in the life and mission of the Church and with the objective of imbuing society with Christian values. Originally called the “Lay Fraternity of the Dominican Order” and recognised as such by the Master General of the Order in 1971, it was first recognised at the diocesan level by the Archbishop of Buenos Aires in 1993. For over 40 years, the Fraternity has been performing its mission through events marked by Dominican spirituality, and through the commitment of families, adults and young people that find in it a place for personal and community salvation as well as a specific kind of apostolic action. On 29 May 1997, the Pontifical Council for the Laity decreed recognition of the Fraternidad de Agrupaciones Santo Tomás de Aquino as an international association of the faithful of Pontifical Right.

IDENTITY

FASTA sets out to build up the city of God amidst the cities of humankind, as a place where social, political, cultural and religious self-fulfilment is decided, by evangelising culture, the family and the younger generations. The Fraternity pursues these aims through systematic human and spiritual formation and the education of the individual in social living and the awareness of social duties. The path of learning provided to its members gives pride of place to the sacred dimension, to build up Christian communities in which to personally experience the mystery of God; the sapiential dimension, in order to develop a world vision rooted in Christian wisdom and enlightened by the Magisterium and the teachings of the doctors of the Church, and particularly St Thomas Aquinas; the apostolic dimension, to enable people to place themselves at the service of the Church and society, bearing witness to their faith in Christ; the organisational dimension, as a vital ele-

ment in the formation of leaders, prepared to work according to the principles of the Church's social teaching.

ORGANISATION

FASTA comprises a branch for the laity and a branch for priests. Responsibility for government and its work is vested in the laity, who may be *de jure members* or *de facto members*. The *de jure* members are those whose vocation leads them to undertake the apostolic commitment of the Fraternity, with their membership sanctioned by an official ceremony. The *de facto* members are those who do not have legal ties with the Fraternity but participate in its life and share its ideals and spirituality.

MEMBERSHIP

FASTA has a membership of about 10,000 families who share its charism, in 5 countries as follows: Europe (1), South America (4).

WORKS

FASTA has created a wide-ranging educational network, comprising two universities, numerous colleges and 40 youth training centres in Argentina, Spain, Peru, Brazil and Chile.

PUBLICATIONS

Cumbres, a six monthly periodical; *Buenas Nuevas*, published monthly.

HEADQUARTERS

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LOGO



OFFICIAL
NAME

HEART'S HOME

ESTABLISHED

1990

HISTORY

Heart's Home was founded in Paraná, Argentina, by Fr Thierry de Roucy, the Superior General of the Congregation of the Servants of Jesus and Mary at the time, to create small communities to take in neglected, abandoned or abused children. This experience, which involves young volunteers who wish to devote at least one year of their lives to their smaller poor brothers and sisters, rapidly spread to several other countries in Latin America, Europe, Asia, and Africa. A few years after the association was founded, in response to the wish of a number of young volunteers (men and women) to commit themselves permanently to the work both as consecrated lay people and priests, the *Molokai Fraternity* for "permanent" members, and the *Molokai Priestly Fraternity* were established. A lay branch of the Movement is the *Fraternity of St Maximilian Kolbe*, for sympathisers with the association who desire to live their baptismal vocation in the world according to the Heart's Home charism.

IDENTITY

Heart's Home offers its members the opportunity to live the charism of compassion and consolation, by offering a warm loving environment to children; by experiencing friendship with lonely or suffering people in the places where they live; building a bridge between the marginalised, the Church, and the local social structures. The pedagogy of the Association revolves around three main points: prayer life, community life, apostolic life. For young volunteers there is a period of discernment and meetings, lasting for a minimum of six months, three weekends of religious instruction, and a 15 day training period. During the voluntary service period, young people continue to receive guidance under the Visitor (person responsible) of each Heart's Home. The ongoing formation of the members of the Fraternity of St Maximilian Kolbe is given through monthly meetings (community school), quarterly meetings (reflection weekends) and annual meetings (spiritual vacations).

ORGANISATION

The highest authority of Heart's Home is the General Moderator, who governs the association with the assistance of a *Council* and *Committee*. The *Council* comprises the Founder, the Superior General of the Congregation of the Servants of Jesus and Mary, the Prioress General of the Association of the Servants of Jesus and Mary, the Moderator and the Assistant of the Molokaï Priestly Fraternity, Heads of the male and female branch of the Molokaï Fraternity, the representative of the Visitors, the Head of the St Maximilian Kolbe Fraternity. The *Committee* comprises the General Moderator, the Founder, and a member of the Council appointed by the General Moderator.

MEMBERSHIP

290 people form part of the Heart's Home experience, including 180 young volunteers on the mission, 60 members of the Molokaï Fraternity, 50 members of the St Maximilian Kolbe Fraternity. The association is present in 20 countries as follows: Africa (1), Asia (7), Europe (3), North America (1), and South America (8).

WORKS

The Charism of Heart's Home has inspired the *Fazenda do Natal* in Brazil, and the *Garden of Mercy* in India: two places where families, street children and suffering people can be reborn to a life of prayer, fraternal love and work; various communities for students and workers.

PUBLICATIONS

D'un Point-Coeur à l'Autre, published quarterly.

WEB SITE

<http://www.pointscoeur.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

HERALDS OF THE GOSPEL

ACRONYM

EP (from the Latin name of the association *Evangelii Praecones*)

ESTABLISHED

1999

HISTORY

EP dates back to the 1960s when a group of young Catholics from São Paulo, Brazil, led by João Scognamiglio Clá Dias, Pedro Paulo de Figueiredo and Carlos Alberto Soares Corrêa used to meet to discuss, reflect and pray together. This experience, which continued for several decades, and involved other people, gradually led them to the desire to strive for Christian perfection and to proclaim the Gospel. In response to John Paul II's appeal to the lay faithful to set out boldly along the path of the new evangelisation, they founded the Heralds of the Gospel Association which was canonically established in 1999 by the Bishop of Campo Limpo, and within a few years spread to several other countries. On 22 February 2001 the Pontifical Council for the Laity issued a decree recognising the Heralds of the Gospel as an international association of the faithful of Pontifical Right.

IDENTITY

The EPs strive to be instruments of holiness in the Church by encouraging close unity between faith and life, and working to evangelise temporal realities, particularly through art and culture. Their apostolate, which differs depending upon the environments in which they work, gives pride of place to parish animation, evangelising families, providing catechetical and cultural formation to young people, and disseminating religious literature. There is a particular focus on organising artistic events (music, drama) in churches, schools, hospitals, factories, offices and prisons. The educational efforts of the association focus on developing an interior life firmly rooted in the Eucharist, devotion to our Lady and fidelity to the Successor of Peter. The formation route taken by the members comprises the study of moral theology, exegesis, history, and a thorough training in the arts and modern languages.

ORGANISATION

The supreme authority of the EPs is the *General Assembly*, which elects the *General Council* to assist the *General President*, as the fount of unity of the association, in governing it. The association also includes *Companions*, who can be families or Religious who develop the charism of the association in their respective environments, and *Honorary Companions*. In each country they gather together in sodalities, made up of men and women, with their own government elected by the Assembly, coordinated by a *Regional Council*. The Heralds sharing the common life live in houses for brothers and for sisters.

MEMBERSHIP

At the present time there are 4,000 Heralds living in common in 50 countries as follows: Africa (8), Asia (6), Europe (13), North America (12), Oceania (1), and South America (10). There are about 40,000 families committed to the work of evangelisation. Altogether, more than one million men and women are connected with the EPs.

WORKS

The EPs promote cultural associations, family welfare associations, youth centres and evangelisation campaigns.

PUBLICATIONS

Arautos do Evangelho, published monthly in Portuguese and Spanish.

WEB SITE

<http://www.arautos.org.br>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

HOLY FAMILY ASSOCIATION

ESTABLISHED

1892

HISTORY

The Holy Family Association took up the legacy of the Pious Association of Christian Families, established in 1892 by Leo XIII with his Brief *Neminem Fugit* to bring together all the different movements and associations that had emerged throughout the world around the Holy Family. It was based on the model of the Association of Christian Families Consecrated to the Holy Family founded in Lyon, France, by the Jesuit Francisco Felipe Francoz in 1861 and with the blessing of Pius IX spread rapidly throughout numerous European and American dioceses. The Association's Statutes and Regulations were revised in 1928, 1936 and 1980. On 25 November 1987 the Pontifical Council for the Laity issued the decree recognising the Holy Family Association to be an international association of the faithful of Pontifical Right.

IDENTITY

The specific purpose of the Association is to promote the imitation and the worship of the Holy Family, helping Christian families to shape themselves in its image and to become communities of disciples, witnesses and apostles of the Family of Nazareth. The members of the Association wishing to deepen their commitment can find inspiration and guidance in the various institutes dedicated to the Holy Family, establishing a particular bond with one of these religious families and becoming part of them. The Association offers member families a graded plan of doctrinal, spiritual and moral formation in appropriate institutions, as well as a spiritual life guidance programme to support and nurture their faith, witness and apostolic work. The members of the Association find a special bond of communion in the *Home Visit* at which families gather in prayer around an image of the Holy Family.

ORGANISATION

The Holy Family Association is organised at the parish, diocesan and national level. At each level there is a *Council* made up of married couples assisted by a priest. The *World Council*, under the Presidency of the Superior General of the Sons of the Holy

Family, and comprising three married couples and a priest of the Institute, performing the function of General Secretary of the Association, coordinates the work of the *National Councils* and promotes the purposes of the Association worldwide.

MEMBERSHIP

The Holy Family Association is present, particularly through the *Home Visit*, in 18 countries as follows: Africa (1), Europe (8), North America (1), and South America (8).

WORKS

The Association manages the Holy Family Documentation and Research Centre, *Nazarenum*, and promotes the organisation of international congresses on the Holy Family every two years in the Centro de Espiritualidad José Manyanet in Barcelona, Spain, and at the Casa Sacra Famiglia in Rome.

PUBLICATIONS

The Holy Family Magazine, published every two months in Spanish, English and Italian.

WEB SITE

<http://www.manyanet.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**IMMACULATE HEART OF MARY, MOTHER OF
MERCY ASSOCIATION or TUUS TOTUS**

ACRONYM

CIM (Coeur Immaculé de Marie)

ALSO KNOWN AS

Tuus Totus

ESTABLISHED

1963

HISTORY

Tuus Totus was established in 1963 in Rouen in France by Mgr Jehan Dahyot-Dolivet, Proto-notary Apostolic and Canon of the Patriarchal Basilica of St Mary Major. The founding and animation of prayer groups was a missionary activity from the beginning, starting with children and gradually involving the parents, neighbours and friends. It was approved by the Archbishop of Rouen in 1984 and spread among young people and adults, evangelising in neighbourhoods, parishes and deprived environments, and in the mission lands. On 8 December 1992, the Pontifical Council for the Laity issued a decree recognising the Association Coeur Immaculé de Marie – *Tuus Totus* as an international association of the faithful of Pontifical Right.

IDENTITY

The purpose of *Tuus Totus* is to spread devotion to our Lady as the means of reaching Jesus Christ and that union with our Lord which is the perfection of Christian life. This aim is pursued by leading people to rediscover prayer to our Lady and to increase familiarity with the Gospel by reciting the Holy Rosary and meditating on the Mysteries. The members of the Association – lay, religious men and women, and priests – are driven by a missionary spirit and by the desire to work in the Church according to the teachings of the second Vatican Council and the spirituality of St Louis Marie Grignon de Montfort. The formation process, centred around devotion to our Lady, Mother of Mercy and our Mother, by renewing baptismal vows leads the members to give themselves to our Lord through Mary, consecrating to him the value of all we do. Each one therefore reaches the merciful love of God to the extent that they are

transformed from within according to the spirit of a similar love towards their neighbour. In addition to providing formation to undertake pastoral and mission responsibilities, the specific areas of action of the Association are the evangelisation of families and environments in which the proclamation of the Gospel and the presence of the Church are lacking or missing.

ORGANISATION

Tuus Totus is headed by a General President and a General Vice-President, and members can be either *affiliated* or *united members*. Affiliated members are associations, religious Congregations, or church works and individuals who play a full part in *Tuus Totus* and practise its spirituality according to the spiritual Directory. United members are associations, movements, Church works or religious Congregations in communion with *Tuus Totus* in which some of their members practise the specific spirituality of the Association while others have made their act of consecration to the Blessed Virgin Mary. In both instances, to safeguard the freedom of everyone, it is essential for every individual to make a personal act of membership. As the missionary intention of the Association aims to bring the essentials of Christian life within the reach of all, in particular the least and the poorest, there are prayer groups of children, young people and adults that work in contact with numerous ecclesial movements, new communities, Marian movements and spirituality Centres.

MEMBERSHIP

Tuus Totus has a total affiliated and united membership of 137,000 and is present in 37 countries as follows: Africa (14), Asia (6), Europe (8), North America (4), Oceania(1) and South America (4).

PUBLICATIONS

Rosaire, monthly magazine.

HEADQUARTERS

Association du Coeur Immaculé de Marie (*Tuus Totus*)
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LOGO



tuus
totus

OFFICIAL
NAME**INSTITUTE FOR WORLD EVANGELISATION**

ALSO KNOWN AS

ICPE Mission

ESTABLISHED

1985

HISTORY

ICPE Mission was founded in Malta by Mario and Anna Cappello, supported by the leaders and members of the Glory of God International Covenant Community, a Catholic Charismatic Renewal community, of which it aims to be the missionary outreach. After receiving canonical recognition from the Archbishop of Malta in 1992, across the years the Institute has set up community centres in various countries, made up of missionaries of varying nationalities who have given up their own professional commitments and, by trusting themselves to Providence, dedicate themselves to a life of prayer and evangelisation. On 19 May 2002, the Pontifical Council for the Laity decreed recognition of the Institute for World Evangelisation-ICPE Mission to be an international association of the faithful of Pontifical Right.

IDENTITY

ICPE Mission groups together communities that are committed to promoting and supporting missionary vocations among members of the laity, by providing training in evangelisation and by developing missions in various parts of the world. The heart of their spirituality is the baptismal covenant of love for God, and the core of their apostolate is the commitment to prepare lay men and women dedicated to the mission, and capable of responding to the call to holiness. The formation process of the members takes place, in docility to the Holy Spirit, through daily prayer, the sacraments, the study of Scripture and service. In the pursuit of its purposes, ICPE Mission seeks to read the signs of the times, in order to present the Christian message as a prophetic response to the specific situations in contemporary life, using methods, concepts and terminology which are suitable for handing on the Gospel of Christ to the men and women of today.

ORGANISATION

ICPE Mission is governed by the *Executive Council*, made up of elected and co-opted members, including the President, the Vice President, the Secretary, the Treasurer and the Director. The Executive Council is flanked by a consultative structure made up of national Directors and pastoral services Directors, promoted by the Institute at the international level. The association has lay members, married and single, diocesan priests, and consecrated men and women.

MEMBERSHIP

ICPE Mission is coordinated internationally by regional centres in 10 countries, as follows: Africa (1), Asia (4), Europe (4), and Oceania (1).

WORKS

ICPE Mission has instituted projects and initiatives for catechetical training and evangelisation, such as *Missio ad gentes*, HopeX-change, Woman to Woman, Millennium Films International, Creative Communications Ministry and Abundant Life Ministries.

PUBLICATIONS

Mission Tracks; Jesus Magazine, 'Q' Magazine.

WEB SITE

<http://www.icpe.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**INTERCONTINENTAL CHRISTIAN FRATERNITY
OF THE CHRONIC SICK AND PHYSICALLY DISABLED**

ACRONYM

FCIPMH (Fraternité Chrétienne Intercontinentale des Personnes Malades Chroniques et Handicapées Physiques)

ALSO KNOWN AS

Frater

ESTABLISHED

1945

HISTORY

Frater was established in Verdun by Fr Henry François. Recognised in 1957 by the Assembly of Cardinals and Archbishops of France, it spread rapidly to other countries in Europe, Africa, Latin America and Asia. On 11 February 1995, the Pontifical Council for the Laity decreed recognition of the Fraternité Chrétienne Intercontinentale des Personnes Malades Chroniques et Handicapées Physiques as an international association of the faithful of Pontifical Right.

IDENTITY

Frater was created at the very heart of sickness and physical limitations, and the desire to overcome them. Its main objective is to evangelise the sick and disabled through personal and community relations (group life) and commitment to building up a new society based on respect for human dignity. The Fraternity pursues these aims by involving the sick and disabled people themselves, making the most of their talents and encouraging them to overcome the limitations imposed upon them by their condition, to become the craftsmen of their own lives by becoming aware of the role which is rightly theirs in society and in the Church. The pedagogy used by the Association is based on the restoration of self-esteem, growth in the exercise of citizenship (rights and duties); learning to live in community and to live the Gospel in an ecumenical spirit (accepting differences). The actions that are typical of Frater include visits to the sick and disabled by other sick and disabled people, holding meetings, retreats, courses, study days and assemblies.

ORGANISATION

Frater – which is made up of the chronic sick and physically disabled and those who wish to share their aspirations with them – is governed by the *Intercontinental Committee*, a permanent representative body responsible for the whole Fraternity, made up of members of the International Team, a representative of each affiliated country, a representative of each non-affiliated country, the officials of the Continental Teams, the Intercontinental Councillor and Deputy Councillor; *the Intercontinental Council*, which is responsible for assisting the Intercontinental Committee and is composed of the Intercontinental Team, two delegates of each Continental Team, one delegate for each country which does not have a continental assembly, and guests invited by the Intercontinental Team; *the Intercontinental Team*, with executive functions, made up of the Intercontinental Coordinator, two other chronic sick or disabled members, the Intercontinental Councillor; and the *Continental Assemblies*, which research and study specific issues relating to the continent in question.

MEMBERSHIP

Frater has 51 member associations in 51 different countries, as follows: Africa (12), Asia (7), Europe (12), North America (10) and South America (10).

WORKS

Frater manages homes and rehabilitation centres in France, Belgium, Brazil and Spain.

PUBLICATIONS

Carta às nações, six monthly. The member associations also have their own publications at the national level.

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL ALLIANCE OF CATHOLIC KNIGHTS**

ACRONYM

IACK

ESTABLISHED

1979

HISTORY

IACK was founded in the United Kingdom by the Orders of Catholic Knights from Britain, the United States, Ireland, Australia, South Africa and New Zealand. It was approved by the Holy See in 1981 as a Catholic International Organisation, and is an associate member of the Conference of International Catholic Organisations. As an NGO, it is represented at the United Nations. On 14 April 1992, the Pontifical Council for the Laity issued a decree recognising the International Alliance of Catholic Knights as an international association of the faithful of Pontifical Right.

IDENTITY

The purpose of IACK is to bring the message of Christ to all people; to support the Pope and the bishops, priests and religious throughout the world; to nurture the faith of its members and of Catholics in general, encouraging them to play a generous part in the life and mission of the Church; to foster the unity of its members through prayer, and to promote the establishment of Orders of Catholic Knights where they do not yet exist. It is strongly committed to defending the dignity of life in every phase, promoting social justice, and calling for vigilance in relation to genetic engineering, cloning and their unpredictable consequences. In its evangelising work, IACK gives ample scope to cooperating with other Catholic International Organisations.

ORGANISATION

IACK is governed by the *International Council* comprising the Supreme Knights of all the member Orders, International President, the Deputy President, the Secretary General and the International Ecclesiastical Assistant. The *International Council* elects its officers and lays down policy and decides on the association's activities.

MEMBERSHIP

IACK has a membership of 15 Orders of Catholic Knights in 20 countries in the following continents: Africa (7), Asia (3), Europe (4), North America (4), and Oceania (2).

PUBLICATIONS

Newschannel, published eight times a year.

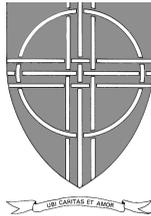
WEB SITE

<http://www.kykofc.com/iack.htm>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

INTERNATIONAL ASSOCIATION OF “CATERINATI”

ESTABLISHED

1970

HISTORY

The International Association of followers of Saint Catherine of Siena was founded in Siena by Archbishop Mario Ismaele Castellano OP on the same day that Pope Paul VI proclaimed St Catherine of Siena a Doctor of the Church. It is the continuation of the Company or Confraternity of Saint Catherine in Fontebranda, which was founded in Siena in 1462, and in reference also to the spiritual Family of the Saint, whose members had been known since the 15th century as “Caterinati”. On 15 August 1992, the Pontifical Council for the Laity officially recognised the International Association of “Caterinati” as an international association of the faithful of Pontifical Right.

IDENTITY

The Association aspires to invite all Christians to a greater deepening of their spiritual life and growth in the love of Christ, of the Church and of the Pope, in accordance with the teachings of St. Catherine of Siena; to propagate the richness of Catholic mysticism; to deepen and to realize the concept of the “Mystical apostolate”, according to John Paul II’s definition of Saint Catherine; to contribute to the rebuilding of the spiritual unity of Europe in order to bring Europe back to its Christian roots, and to enhance the dignity and responsibility of Christian women in the Church and in civil society. The Association is committed to disseminating the Works of Saint Catherine and research on her, in order to highlight the influence she had on the life of the Church and the Papacy in her age. It also organises liturgical prayer meetings animated by Catherinian spirituality, as well as cultural events (lectures, readings, conferences). It is also committed to performing individual acts of charity for the benefit of the poor and the disabled.

ORGANISATION

The Association is governed by the *General Council*, chaired by the Prior General and the *Executive Board*, also chaired by the Prior General, comprising the Ecclesiastical Assistant, the Prior of

the Dominican Fathers of Siena, two members representing the Italian Caterinati groups, and a number of Caterinati living in Siena. The President of the Association is the Archbishop of Siena *pro tempore*.

MEMBERSHIP

The Association has 3000 members in 4 countries: Europe (3) and North America (1).

PUBLICATIONS

Quaderni Cateriniani, published three times a year.

WEB SITE

<http://www.caterinati.org>

HEADQUARTERS

Associazione Internazionale dei Caterinati
Santuario Casa di Santa Caterina da Siena
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Email: associazione_caterinati@virgilio.it

LOGO



OFFICIAL
NAME**INTERNATIONAL ASSOCIATION OF CHARITIES**

ACRONYM

AIC (Association Internationale des Charités)

ESTABLISHED

1971

HISTORY

The AIC dates back to 1617, the year in which St Vincent de Paul gathered together a group of women at Châtillon-les-Dombes, France, creating the first attempts to provide assistance to the needy families in the parish. It was from this experience that a number of different groups were created, and rapidly spread throughout Europe and beyond. In order to encourage the unity of these groups called “Confraternities of the Ladies of Charity”, later to be known as “Charities”, the Founder laid down common rules based on the imitation of Jesus Christ, boundless Gospel-based love, organising activities, creativity, all designed to find ever new means of assisting the poor. Even though the Charities work completely independently in their respective countries, they are very closely linked by the common heritage of the Vincentian spirit. It was precisely this bond that led them to enthusiastically welcome the proposal to set up a federation to gather together the national movements: this was done in 1971 with the founding of the International Association of Charities. It was recognised by the Holy See as a Catholic International Organisation, and is a member of the Conference of ICOs. In its capacity as an NGO, it has consultative status with Ecosoc and the Council of Europe, and has working relations with UNESCO.

IDENTITY

AIC is concerned with different forms of poverty and marginalisation, and its work is based on the social teaching of the Church, under the motto “combat poverty working together”. The operational guidelines of the Association are set out in a basic document agreed internationally, committing it to be present in three dimensions of charity: through individual work, collective action, and action on structures. The interper-

sonal dimension of charity, community action and political action are therefore experienced in the light of the Gospel. The basic and specific feature of the Vincentian “style” is the personal meeting with the poor in their own homes and environments, which demands serious and continuing formation, based on and nurtured by a relationship with Christ and witness of life. The AIC volunteers do not merely meet the physical needs of the poor, for they also accompany them spiritually and help them to recover their dignity, hope, self-confidence, and to be re-incorporated into society.

ORGANISATION

The AIC is governed by the *Assembly of Delegates* which meets every two years with decision-making powers on major issues such as the election of officers; the *Executive Council*, whose composition reflects the geographic distribution of the member associations and which is convened by the President and the General Secretary; the *Standing Committee*, made up of the President, four Vice-presidents, the General Secretary and the Treasurer. AIC has *full members*, which are associations or federations of associations from the same country with deliberative vote at the Assembly of Delegates; and *associate members*, which are local associations or groups of local associations that are not organised at the national level, with a consultative vote at the Assembly; and *groups under formation*. Contacts between the member associations are maintained by the regional animators.

MEMBERSHIP

AIC has 47 member associations and 10 groups under formation, and is present in 51 countries as follows: Africa (6), Asia (6), Europe (14), Middle East (2), North America (13), and South America (10).

WORKS

The AIC member associations run homes for the elderly, vocational training schools, and food cooperatives; they organise literacy courses; they finance the construction of schools; they support projects to give disadvantaged and deprived groups access to work, and they work in the field of educating and training marginalised women.

PUBLICATIONS

AIC Infos, published half-yearly.

WEB SITE

<http://www.aic-international.org>

HEADQUARTERS

Association Internationale des Charités
23, Rampe des Ardennais
1348 Louvain-la-Neuve – Belgium
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Email: contact@aic-international.org

LOGO



OFFICIAL
NAME**INTERNATIONAL ASSOCIATION OF FAITH AND LIGHT**

ALSO KNOWN AS

Faith and Light International

ESTABLISHED

1971

HISTORY

Faith and Light International came into being following a pilgrimage to Lourdes, France, in 1971 organised by Jean Vanier and Marie Hélène Mathieu in response to a request from two mentally disabled children, Taddée and Loïc, and their parents. This request became a project for the Founders: to help the mentally disabled and their families to find their rightful place in the Church and in society. The condition that the organisers laid down for joining the pilgrimage was that they should set up communities made up of people suffering from mental disabilities, and their relatives and friends, especially the young. At Easter 1971, 12,000 people arrived at the Lourdes Grotto from 15 different countries, including 4,000 disabled people. Their experience at Lourdes strengthened relations between the existing communities and helped to bring into being numerous others throughout the world. To foster the growth of the Association, it became essential to enshrine its spirit and the purposes in a Charter and a Constitution that were adopted at the General Assembly held at Wetherby, England, in 1982.

IDENTITY

Faith and Light is a community movement whose essential purpose is to create bonds of trust and affection between the members which are based on, and fulfilled in, Jesus. In a world where it is increasingly considered normal to eliminate disabled people before and after birth, the Faith and Light communities set out to enable mentally disabled people to recognise and to exercise their own gifts in the joy of friendship; to offer parents support in times of trial, helping them not to focus on their child's disabilities, but to discover in them their special vocation so that the child can grow, and so that they in turn can support other parents undergoing suffering and daily difficulties; to enable the brothers, sisters

and friends of the disabled to realise that there exists another world beyond the world of competition, money, materialism: a universe of gentleness, of faithfulness, listening to others, a world of faith which the weak and the defenceless ask to have around them. Faith and Light came into being in Catholicism, but today it is rooted in different Christian traditions. Normally, the communities comprise members belonging to the same church, incorporated into the parish and the diocese. In the case of inter-denominational communities the members are encouraged to deepen their faith and their love for Jesus within their own Church. The Association pursues its aims in close cooperation with the International Federation of L'Arche Communities (see page 149) and with the Office Chrétien des Personnes Handicapées, founded by Marie Hélène Mathieu.

ORGANISATION

Faith and Light is subdivided into *zones*. It is managed by an *Executive Council* made up of continental Coordinators and by an Executive Committee or *International Council* which, in addition to the Founders, comprises a Coordinator, a Vice Coordinator and a Spiritual Assistant. The *General Assembly* is composed of the Coordinators and the National Spiritual Assistants, the Zone Coordinators and the International Council. The life of the Association hinges around the communities. Their recognition as members of Faith and Light International, after a trial period of at least one year, depends upon compliance with the requisites set out in the Constitution.

MEMBERSHIP

Faith and Light comprises 1452 communities in 78 countries as follows: Africa (20), Asia (11), Europe (28), Middle East (5), North America (7), Oceania (3), and South America (4).

PUBLICATIONS

Ombres et Lumière, quarterly magazine in French and Italian.

WEB SITE

<http://www.foietlumiere.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAMEINTERNATIONAL ASSOCIATION OF MISSIONARIES
OF POLITICAL CHARITY

ESTABLISHED

1976

HISTORY

The International Association of Missionaries of Political Charity was originally founded in Milan by Alfredo Luciani as European Christian Social Action, a movement dedicated to the Christian instruction of citizens most engaged in social and political activities. Over the years, the realisation that it is in charity that a response is to be found to the challenges presented by the new scenarios in social and political life, led the Association to re-examine, first and foremost, the need for a Christian presence in the practice of politics. It changed its name to the present one in 1993 and obtained canonical recognition from the Bishop of Rieti in 1994. On 27 September 1996 the Pontifical Council for the Laity recognised it as an international association of the faithful of Pontifical Right.

IDENTITY

The Association seeks to foster justice and love in each country and in relations between countries; to stimulate dialogue between different religions' activities (peace education, respect for the environment, solidarity with the suffering); to apply the social teaching of the Church in order to contribute to making politics a transparent workshop of ideas, proposals and projects consistent with the dignity and the fundamental rights of the person and of the peoples, and their deep-seated and lawful aspirations; to involve the largest possible number of citizens in political activity and in the choices that have to be made, according to the criteria of participatory democracy, so that every community takes responsibility for its own development and can be self-managed according to the methodology of freedom and co-responsibility.

ORGANISATION

The Association is governed by a central body made up of the President and the *Bureau* elected by the "effective members". These are lay persons from all states of life called by our Lord to serve others by undertaking commitments in every area and institution of the civil community as well as in posts of power and in grassroots structures. In addition to the "effective members", the

Association also has *honorary members* who are distinguished personalities who cooperate with initiatives; *sympathisers* who contribute to the development of the Association through personal cooperation and financial contributions, and *supporters* who are individuals or legal entities who contribute to the development and work of the Association by providing contributions that are consistent with its constitutional purposes. The Association also uses the services of spiritual Assistants from various religious congregations to provide consultancy services and cooperation.

WORKS

Domus Carità Politica and *Istituto Superiore Carità Politica*, which organise meetings and workshops for Members of the Diplomatic Corps accredited to the Holy See, the International Week on the Church's social teaching, and the celebration of Political Charity Day on Ash Wednesday, to guarantee appropriate spiritual and cultural instruction to those wishing to devote themselves to social and political action, acting as the forum for drafting guidelines for their practical operational choices in the light of the Church's teaching.

PUBLICATIONS

Già e non ancora, a magazine published three times a year.

HEADQUARTERS

Associazione Internazionale Missionari della Carità Politica
Viale delle Milizie, 140 – 00192 Roma – Italy
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Email: carpol@tin.it

LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC CENTRE FOR COOPERATION
WITH UNESCO**

ACRONYM

**CCIC (Centre Catholique International de Coopération avec
l'UNESCO)**

ESTABLISHED

1947

HISTORY

CCIC was established in the same year as UNESCO, to guarantee a Catholic presence in this new United Nations agency which had been instituted to help the member states to find responses, in a changing world, to the key issues arising in the fields of education, science, culture, communications and their related problems. CCIC was established at the initiative of the Archbishop of Paris and the Rector of the Institut Catholique, with the support of the Apostolic Nuncio to Paris at the time, Monsignor Angelo Roncalli, the future Pope John XXIII.

IDENTITY

Membership of CCIC is open to individuals and institutions (Catholic International Organisations, Bishops' Conferences, dioceses, religious Congregations, foundations) interested in the work that UNESCO performs throughout the world. The Centre, whose role is mainly to provide information, documentation, and to liaise with UNESCO, alerts the Catholic world to the issues addressed by UNESCO, and seeks to ensure that the teachings of the Church are taken on board in its work; it provides assistance to enable Catholics to play an effective part in the debates taking place in UNESCO; it informs about 6000 entities worldwide (dioceses, universities, schools, embassies, national commissions, development agencies) of the opportunities created by UNESCO's work, to which they would not otherwise have direct access. CCIC cooperates with numerous Catholic universities and Catholic cultural institutions, Apostolic Nunciatures in every continent, the national officers of the Pontifical Mission Aid Societies and the Holy Childhood Association, national Catholic education officials, the members of the Conference of ICOs, ecumenical organisations, departments of the Roman Curia, and the pontifical academies.

ORGANISATION

The members of the CCIC may be individuals or juridical persons, and are either *active members*, who share and support the aims of the Association, take part in promoting and developing the Centre and its activities, with a deliberative vote at the *General Assembly*; or, *associate members* who, while endorsing the objectives of the Association do not take on the responsibilities of the active members but may attend the General Assembly with a consultative vote; or *sympathisers*, to support the objectives of the Association by making financial donations or other forms of support. CCIC is headed by a Director, and managed by a *Board of Directors* comprising a President, two Vice Presidents, a Secretary, a Treasurer and an Ecclesiastical Assistant.

MEMBERSHIP

The CCIC has 291 members and is present in 37 countries, as follows: Africa (8), Asia (3), Europe (10), Middle East (3), North America (3), Oceania (1), and South America (9).

PUBLICATIONS

Le mois à l'UNESCO, a quarterly publication in French, English, Spanish and Arabic; *Education Informations/News* and *CCIC Informations/Information*, a quarterly in French and English.

WEB SITE

<http://www.ccic-unesco.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC CENTRE OF GENEVA**

ACRONYM

ICCG

ESTABLISHED

1950

HISTORY

ICCG was instituted in the 1950s in Geneva, Switzerland, at the initiative of the World Union of Catholic Women's Organisations (see page 295) with the support of officials of other organisations active in international life and members of the Conference of ICOs (at that time the Conference of Presidents of the ICOs), with which it is linked by convention.

IDENTITY

ICCG was set up by a group of people engaged in working in international life to heighten public opinion's awareness as to the needs of international institutions, and publicise their work; improve the quality of the presence of non-governmental organisations, particularly of International Catholic Organisations, within the United Nations agencies; to contribute to the debate on issues of crucial relevance to our age. The Centre pursues its objectives by organising seminars to introduce the public to international life, and through conferences on the United Nations programmes; promoting colloquiums and working groups to study such issues as human rights, the role of associations and development; disseminating information and publishing monographs on major contemporary issues.

ORGANISATION

ICCG is governed by its statutes, a *General Assembly* and a *Steering Committee*, with a President elected by the members.

MEMBERSHIP

ICCG does not have representatives throughout the world. The scope of its work depends on the participation of its members in training sessions and on study groups, in addition to its publications which are sent out to several hundred readers.

PUBLICATIONS

Informations Internationales, a monthly publication in French, English and Spanish.

WEB SITE

<http://www.ccig-iccg.org>

HEADQUARTERS

Centre Catholique International de Genève
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OFFICIAL
NAME**INTERNATIONAL CATHOLIC CHARISMATIC RENEWAL SERVICES**

ACRONYM

ICCRS

ESTABLISHED

1978

HISTORY

The origins of ICCRS go back to 1970 when an International Communications Office (ICO) began operating at Ann Arbor (Michigan) at Notre Dame University, to keep contact between the various prayer groups that had emerged from the personal experience of Pentecost, known as the “new outpouring of the Spirit” or the “baptism of the Spirit”, and to provide information on the nascent movement. In 1973, ICO began the annual publication of the Directory of Catholic Prayer Groups, giving the addresses of all the existing prayer groups. In 1977 a consultation was held for 110 people representing 60 countries, at which it was decided to set up an international Committee to supervise the work performed by the Office. In 1978, ICCRO (International Catholic Charismatic Renewal Offices) was founded, headquartered in Brussels, Belgium. There were nine members from Europe, Asia, North America, South America and Oceania, together with the Archbishop of Malines-Brussels, Cardinal Leo Suenens, as the spiritual assistant. In order to develop relations with the Holy See, in 1980 ICCRO moved its offices to Rome. Having adopted its present name, on 14 September 1993 International Catholic Charismatic Renewal Services was recognised by the Pontifical Council for the Laity as an association of Pontifical Right, for the purpose of promoting Catholic Charismatic Renewal which is present in 220 countries.

IDENTITY

ICCRS is the main coordination and service structure of Catholic Charismatic Renewal. It performs its mission of promoting Renewal in the world by nurturing in its members their commitment to be faithful to the Catholic Church at both personal and group level; acting as a centre of unity, communication and collaboration between the prayer groups and the communities pres-

ent in every continent; financially supporting the Renewal centres in the developing countries and local initiatives and national and international youth meetings; and organising world congresses and conferences for Renewal leaders.

ORGANISATION

ICCRS is governed by the *Council*, which comprises the President, a Vice President and 12 Councillors representing different areas of Catholic Charismatic Renewal and the geographic areas in which it has been established. In the performance of its functions, the Council is accompanied by a bishop as its spiritual assistant (Episcopal Adviser). The decisions adopted by the Council are implemented by an *Office*, headed by an Executive Director, responsible for administration, working under the supervision of the President, and according to the instructions issued.

MEMBERSHIP

ICCRS is in contact with charismatic groups in 165 countries as follows: Africa (44), Asia (27), Europe (42), North America (27), Oceania (11) and South America (14).

PUBLICATIONS

ICCRS Newsletter published bimonthly in Italian, French, English, Portuguese, Spanish and German.

WEB SITE

<http://www.iccrs.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC CHILD BUREAU**

ACRONYM

BICE (Bureau International Catholique de l'Enfance)

ESTABLISHED

1948

HISTORY

BICE was founded in Paris as a tool to serve those who, in the Catholic world, are working to establish the rights of children and to ensure their comprehensive growth. It made a decisive contribution to the drafting of the 1989 United Nations Convention on the Rights of the Child. Some of the activities of BICE that have had an impact at worldwide level include the launching of the first international programme for the children of inmates, innovative initiatives in the field of relations between humanitarian principles and state sovereignty, and the promotion of the International Year of the Child. Recognised by the Holy See as a Catholic International Organisation, BICE is a member of the Conference of ICOs. As an NGO it has consultative status with Unicef, Ecosoc, the Council of Europe, and operational relations with UNESCO.

IDENTITY

Taking a Christian anthropological approach, BICE promotes the rights of the child in unconditional respect for the child as a person with their culture, community and religion. Particular care is devoted to deprived and disabled children, street children, child drug victims, war victims, child prostitutes and exploited child labourers. Its work on behalf of children gives special attention to the psychosocial and spiritual needs of the child: education, a family environment, a sense of responsibility, self-confidence, spiritual growth, and outreach to the intercultural dimension. In order to fulfil its mission, BICE drafts pilot projects and medium- and long-term research and action programmes, and it mobilises civil society, seeking to influence social policies.

ORGANISATION

BICE is managed by the *General Assembly*, made up of the members of the association, which meets once a year and elects the Board of Directors; the *Board of Directors*, with 15 members,

which lays down the programme of activities for BICE according to the guidelines issued by the General Assembly; the *Executive Committee*, comprising the President, the Vice President, the Secretary General, the Treasurer and the Ecclesiastical Assistant. There are *Regional Delegations* for Africa, Latin America, Asia, Europe and East and Central Europe.

MEMBERSHIP

BICE has 174 *full* and *corresponding member associations*, and is present in 35 countries as follows: Africa (6), Asia (4), Europe (14), North America (1), and South America (10).

PUBLICATIONS

Annual Report, published in French, English and Spanish; *Enfants de partout*, published quarterly in French.

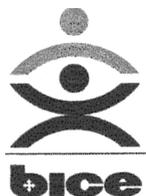
WEB SITE

<http://www.bice.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC COMMITTEE FOR GYPSIES**

ACRONYM

CCIT (Comité Catholique International pour les Tsiganes)

ESTABLISHED

1976

HISTORY

CCIT was created following a number of informal meetings organised in Paris, France, at the beginning of the 1970s by the French priest Youschka Bartolémy and a Belgian couple, Elisa and Léon Tambour, in response to the need for an international debate on the gypsy communities and their human and spiritual welfare. From the outset, the Committee has worked in conjunction with the Church and has special relations with the Pontifical Council for the Pastoral Care of Migrants and Itinerant People (two members of the management Group are “structurally” responsible for relations with this department of the Roman Curia). CCIT remains in constant contact with the national chaplaincies for Gypsies and Travellers.

IDENTITY

The members of CCIT are people working for the human and spiritual advancement of Gypsies, endeavouring to prompt them to act in the spirit of Christ, so that Gypsies and non-Gypsies are able to live the Gospel together in all its dimensions; it sets out to alert the churches and the Christian communities to the condition of the Gypsies, so that they can be recognised, accepted and loved; it seeks practical cooperation with the members of other churches who are willing to open up to Gypsies; it is involved in carrying out a survey in every country in order to set up an international network that will encourage the churches to take account of the Gypsies’ world. In its work priority is given to organising annual international meetings in a different country each time, providing an opportunity for all those working in this sphere to reflect together on specific issues; it is a forum for comparing different experiences, and for establishing new bonds of friendship and cooperation.

ORGANISATION

CCIT is a *de facto* association. To become members it is necessary to adhere to its *Charter* and to have attended at least three of its international meetings. Every four years an *Animation Council* of eight members is elected, and they in turn elect a *Management Group* comprising the President, the Vice-President, two officials responsible for relations with the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and an official responsible for publications. Every year, the *Animation Council* lays down the guidelines for the work of the CCIT, which is implemented, together with the ordinary management of the Committee, by the *Management Group* assisted by the *Secretariat*.

MEMBERSHIP

CCIT has 46 members in 14 European countries. The annual international meetings normally attract about a hundred people from 20 European countries.

PUBLICATIONS

Nevy Yag (New Fire), a six monthly bulletin published in French and German.

HEADQUARTERS

Comité Catholique International pour les Tsiganes
c/o Elisa et Léon Tambour
Pallietterstraat 9 – 2170 Merksem – Belgium
Tel. and Fax [+32]3.6452579
Email: leon.tambour1@yucom.be

LOGO



OFFICIAL
NAME

**INTERNATIONAL CATHOLIC COMMITTEE
OF NURSES AND MEDICAL SOCIAL ASSISTANTS**

ACRONYM

CICIAMS (Comité International Catholique des Infirmières et Assistantes Médico-Sociales)

ESTABLISHED

1933

HISTORY

CICIAMS came into being in Lourdes, France, under the name “International Study Committee for Catholic Nurses’ Associations” following a meeting of delegates of Catholic nurses’ associations from different countries held in Basel, Switzerland, in 1928. As the number of members increased including not only nurses but other professionals in the medical and social fields, the Committee took its present name in 1946. It is recognised by the Holy See as an International Catholic Organisation, and is a member of the Conference of ICOs. As an NGO it has consultative status with the WHO, ILO, Unicef and the Council of Europe.

IDENTITY

CICIAMS encourages the establishment and development of Catholic professional associations in every country to provide nurses and medical/social workers with spiritual and moral support, and updated specialised training; it coordinates the initiatives that Catholic professional associations launch in order to deepen and advocate Christian thinking in the nursing and medical/social professions; it promotes health care and social work in accordance with scientific progress and in harmony with the principles of a Christian order which guarantees every human being the well-being and health that is their birthright, and always with respect for their religious convictions. CICIAMS pursues its objectives by organising international meetings and study seminars, drawing up ethical guidelines, and with a solidarity Fund to support the establishment and work of Catholic nurses’ associations in the developing countries.

ORGANISATION

The supreme governing body of CICIAMS is the *General Council*, made up of the Presidents or the official delegates of the *member associations*, which meets once every two years. The General Council lays down the general guidelines for the work of the Committee and elects the *Executive Bureau* comprising the President, Vice Presidents, the General Secretary, the General Treasurer, and the International Ecclesiastical Assistant. The *members* of CICIAMS have deliberative voting rights. It also has *corresponding members*.

MEMBERSHIP

CICIAMS has 75 *member and corresponding member associations* in 56 countries as follows: Africa (18), Asia (16), Europe (12), North America (6), Oceania (2), and South America (2).

PUBLICATIONS

CICIAMS Nouvelles, published three times a year in French, English, Spanish and German.

WEB SITE

<http://www.ciciams.org>

HEADQUARTERS

Comité International Catholique
des Infirmières et Assistantes Médico-Sociales
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LOGO



OFFICIAL
NAME

INTERNATIONAL CATHOLIC CONFERENCE OF GUIDING

ACRONYM

ICCG

ESTABLISHED

1965

HISTORY

ICCG was originally established by some 20 organisations belonging to the World Association of Girl Guides and Girl Scouts. The first meetings of Catholic Guide leaders from different countries began in 1948, and were held every three years; in 1953 the Secretariat was established to guarantee contacts and exchanges between one meeting and the next. As the initiative developed, the idea emerged to set up a permanent structured organisation. In 1977, at the World Council in Rome, the ICCG adopted the *Catholic Guides Charter* which laid down the principles for its work. Recognised by the Holy See as an International Catholic Organisation, the ICCG is a member of the Conference of ICOs.

IDENTITY

ICCG brings together the national Catholic guides associations, national inter-denominational guiding organisations with a Catholic majority, and national groups of Catholic guides. Its purpose is to help the member organisations to transform guiding into a real instrument for education in the faith, and to publicise its educational value, activities and its experience with interdenominational/interfaith cooperation.

ORGANISATION

The ICCG is governed by the *Council* which has decision-making powers and meets every three years, comprising the members of the Secretariat, two representatives of every member organisation and their Ecclesiastical Assistants; the *Secretariat*, which has executive functions, is composed of the General Secretary, who represents the Conference, the General Ecclesiastical Assistant, the Deputy Assistant, and 4/6 members elected by the Council.

MEMBERSHIP

ICCG has 37 *Member Associations* and 12 *Corresponding Associations* in 49 countries as follows: Africa (12), Europe (19), Middle East (2), North America (7), and South America (9). Its activities involve about 2 million Catholic Guides.

WEB SITE

<http://www.cicg-iccg.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC CONFERENCE OF SCOUTING**

ACRONYM

ICCS

ESTABLISHED

1948

HISTORY

ICCS started out as the International Office of Catholic Scouts, which was created in 1920 at the first World Jamboree, by the French Jesuit Jacques Sevin (Scouts de France), Count Mario di Carpegna (Associazione Scout Cattolici Italiani) and Professor Jean Corbisier (Baden Powell Belgian Boy Scouts). The initiative was blessed by Benedict XV in July 1922 and a Statute was adopted by Argentina, Austria, Belgium, Chile, Ecuador, France, Italy, Luxembourg, Poland, Spain and Hungary. Between 1946 and 1947 the officials of the Catholic Scout Associations reestablished contacts that had been broken off during the Second World War, and decided to meet every year. In June 1962 the Holy See approved the Statutes and Charter of the Association which was renamed the International Catholic Scouting Conference (ICSC), and later the International Catholic Conference of Scouting (ICCS). As an International Catholic Organisation, ICCS is a member of the Conference of ICOs, and has consultative status on the World Scout Committee.

IDENTITY

As a forum for Scout leaders and educators, enabling them to share their educational experiences, ICCS offers an opportunity for all its members to receive instruction and information. Its particular purpose is to contribute to the comprehensive education of young people through the Scouting educational method enlightened by the Catholic faith; to guarantee the active presence of Catholic Scouts in the Church; to encourage dialogue between the Catholic Church and the World Scout Movement. Its twin linkage with the Catholic Church and the Scout Movement requires ICCS to relate to a variety of national and international institutions in which it is committed to fostering the development of programmes for education in the faith and to protect respect for the choice and expression of faith. ICCS pursues its aims by organising seminars and debates on the spiritual dimension of Scouting education, education in the faith, the relationship

between belonging to the Church and membership in the Scout Movement, and interfaith dialogue in Scouting. ICCS plays a part in the international activities of the Catholic Church (World Youth Days, forums, seminars) and the Scout Movement (World and Regional Conferences, Jamborees). It bases its work on the *Constitution of the World Organisation of the Scout Movement*, and the *Scouts' Catholic Charter* approved by the Holy See in 1977.

ORGANISATION

The supreme governing body of the ICCS is the World Council, which meets every three years, attended by the officials of the member organisations. The World Council elects the *Secretary General* who coordinates the work of the Conference worldwide, assisted by a General Secretariat and the members of the four *Regional Secretariats* for Africa, Asia-Pacific, the Americas and Europe-Mediterranean. Catholic Scouting associations, and Catholic Councils and Committees of multi-faith Scouting Associations are members of ICCS.

MEMBERSHIP

ICCS has 53 member associations in 50 countries as follows: Africa (12), Asia (6), Europe (17), Middle East (2), North America (4), Oceania (1) and South America (8).

PUBLICATIONS

Info, a bulletin published every 2 months; *Signes*, published 3 times a year; *Cahiers*, six-monthly reflection and animation journals. All three are published in French, English and Spanish.

WEB SITE

<http://www.cics.org>

HEADQUARTERS

Conférence Internationale Catholique du Scoutisme
Piazza Pasquale Paoli, 18
00186 Roma – Italy
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Email: cics-iccs@cics.org

LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC MIGRATION COMMISSION**

ACRONYM

ICMC

ESTABLISHED

1951

HISTORY

ICMC was established in order to deal with the massive movement of refugees following the upheavals caused by the Second World War, and also in order to restore to millions of people the hope that they would be able to begin a new life. The initiative was the work of Monsignor Luigi Ligutti and the German Johannes Schauff, who submitted a proposal to Pope Pius XII to set up an international body to coordinate the work performed by Catholics in the field of migration. It was set up with the encouragement and support of Monsignor Giovanni Battista Montini, the future Paul VI, and from the beginning it coordinated the work of Catholic national groups working with migrants and providing technical assistance to groups and organisations at their request. It is recognised by the Holy See as an International Catholic Organisation and is a member of the Conference of ICOS. As an NGO it has consultative status with Ecosoc, Unicef, ILO, the Council of Europe and the Office of the United Nations High Commissioner for Refugees.

IDENTITY

ICMC provides a service to refugees and all who are displaced within their own country or have to expatriate because of war, natural disasters or poverty, helping and assisting above all the most vulnerable and marginalised of these human groups. Through its work it sets out to save human life; to restore hope to individuals and groups that have been uprooted and have lost everything, helping them to rebuild their lives, and to reunite families after years of separation. In its educational work and defending the cause of migrants and their dignity, at both the national and international levels, ICMC fosters the adoption and implementation of Christian principles in the framing of policies to encourage sustainable solutions to the problems of refugees such as their return home and their social reintegration, or their integration in the countries where they settle. The programmes of the

Commission include assisting migrants in emergency situations, assisting and protecting women and girl victims of people trafficking, providing legal assistance, helping children to overcome the trauma of migration and to resume a normal life again, providing vocational training and subsidies to set up businesses, looking after the elderly, providing social services for the disabled, and education in solidarity and tolerance.

ORGANISATION

The management bodies of ICMC are the *Council* which has a decision-making role, and comprises representatives appointed by the Bishops' Conferences of countries particularly affected by migration flows and by the refugee problem, individuals co-opted on account of their particular skills, and honorary members; the *Management Committee*, made up of the President of the Commission, and members of the Council elected for four years, which implements the decisions adopted by the Council and appoints the General Secretary who is responsible for the management, publications and contacts with international bodies and authorities and with member associations.

MEMBERSHIP

ICMC has 172 *full members* and *affiliated members* in 65 countries with operational bases in some 20 countries.

PUBLICATIONS

Annual report, published in French, English, and Spanish; *Informations*, a newsletter.

WEB SITE

<http://www.icmc.net>

HEADQUARTERS

Commission Internationale Catholique pour les Migrations
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Case Postale 96 – 1211 Geneva 20 – Switzerland
Tel. [+41]229191020 – Fax 229191048
Email: secretariat@icmc.dpn.ch

LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC MOVEMENT
FOR INTELLECTUAL AND CULTURAL AFFAIRS**

ACRONYM

ICMICA-Pax Romana

ESTABLISHED

1947

HISTORY

Officially founded in Rome, Pax Romana-ICMICA was established historically and sociologically by the members of the International Movement of Catholic Students (see page 171). As they completed their studies to join the working world, they were anxious to perpetuate their apostolic ideals into their adult lives. They envisaged creating a Catholic movement for not only graduates but for culture in general. ICMICA, with the support of UNESCO, organised the first international interfaith meeting in the last century. It took place from Christmas to New Year in 1959-1960 in Manila, Philippines. It was attended by intellectuals with allegiances to different religions who debated in a personal capacity on the issue, "The influence of the great religions on the present life of nations in the East and in the West". Various members of ICMICA attended the deliberations of Vatican II as lay auditors or experts. Recognised by the Holy See as an International Catholic Organisation, Pax Romana-ICMICA is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc, UNESCO and the Council of Europe.

IDENTITY

ICMICA is an international network of Catholic professionals and intellectuals, as individuals or groups and associations, who are working to establish dialogue between faith and culture for the evangelisation of cultures and for the inculturation of the Gospel in the world of labour, the family and society. Redesigning their own life projects in terms of this mission, and placing their expertise at its service, ICMICA members pursue these purposes by discerning and critically analysing dominant thinking and ideologies, in the light of the faith; committing themselves to the Church's work of evangelisation by bearing

witness to, and practising, the Gospel values; fostering and defending the rights of individuals and peoples in a spirit of solidarity with the poor and with minorities; engaging in interfaith dialogue, to promote not only religious freedom but also mutual understanding and respect; to study human, social and ethical issues specific to the artistic, literary and scientific professions in the light of Catholic morals. ICMICA offers the international community its intellectual and moral resources to build and uphold peace founded on justice and on the love of Christ.

ORGANISATION

The supreme governing body of ICMICA is the *Plenary Assembly*, made up of representatives of the *constituent member* associations, and is convened every four years to elect the President, Vice Presidents, the members of the *International Council*, and the Secretary General nominated by the latter. The President, the Secretary-General, the Treasurer and the Ecclesiastical Assistant make up the *International Team*, as the executive and coordination organ. At the Continental and regional levels, activities are coordinated by the regional Vice Presidents and Coordinators. The structure of ICMICA also includes the *Specialised Secretariats* which comprise Christians committed in specific environments. There are presently five of them: International Secretariat of Christian Artists (SIAC), International Secretariat of Catholic Secondary School Teachers (SIESC), International Movement/Secretariat of Catholic Jurists (MIJC/SIJC), International Secretariat for Scientific Questions (SIQS), and the International Secretariat for Catholic Engineers, Agronomists and Industry Officials (SIIAEC). The *Working Groups* on Human Rights, Economy and Human Development and Ecology assist the International Council in implementing the decisions adopted by the Plenary Assembly. Membership of ICMICA is open to *constituent members* (Catholic professional organisations recognised by the Church hierarchy), *corresponding members* and *individual members*.

MEMBERSHIP

ICMICA has over 58,000 members in organisations present in 51 countries as follows: Africa (10), Asia (8), Europe (23), North America (2), and South America (8).

PUBLICATIONS

Pax Romana E-Update, a monthly online newsletter; *Convergence*, published six-monthly.

WEB SITE

<http://www.paxromana.org>

HEADQUARTERS

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15, Rue du Grand-Bureau – 1211 Genève 24 – Switzerland
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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC RURAL ASSOCIATION**

ACRONYM

ICRA

ESTABLISHED

1962

HISTORY

ICRA was founded in Rome following an international Meeting of Catholics on rural life, in which the idea was broached of setting up a body to liaise with Catholic research establishments, entities, foundations, associations and movements working in the agricultural and rural sectors. It was recognised by the Holy See in 1965 as an International Catholic Organisation, and is an associate member of the ICO Conference. As an NGO it has consultative status with FAO and cooperates with FAO and with UNESCO.

IDENTITY

Faithful to the Gospel, ICRA works to spread the principles of the Church's social teaching and the spirit of solidarity in the farming world, so that rural folk, and particularly the poorest among them, can live a dignified life, become protagonists of their own human, spiritual and social growth and cooperate for the common good. ICRA sets out to foster, strengthen and support agricultural and rural movements of various kinds and with different functions, and is committed to enabling its members to become better acquainted and to cooperate with one another through meetings, exchanges and research to make their commitment in different countries more homogeneous. One concrete form that this work has taken is the "Agrimissio" Service to finance rural development micro-projects in the poorest countries.

ORGANISATION

ICRA is governed by the *General Assembly* made up of representatives of the member associations, which takes decisions and elects the President, the General Secretary and the General Council; the *General Council* implements the programmes adopted by the General Assembly and comprises the President, a Vice-President for each continental area, the General Secretary, the Ecclesiastical Assistant, the Youth Coordination Officer, and representatives of the member associations.

MEMBERSHIP

ICRA has 62 member associations, representing some 7 million rural workers, and is present in 54 countries as follows: Africa (6), Asia (16), Europe (15), North America (6), and South America (11).

PUBLICATIONS

ICRA-Information, a two-monthly newsletter in English, French and Italian.

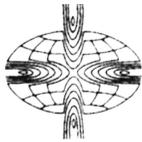
WEB SITE

<http://www.icra-agrimissio.org>

HEADQUARTERS

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Email: info@icra-agrimissio.org

LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC SOCIETY FOR GIRLS**

ACRONYM

ACISJF (Association Catholique Internationale de Services pour la Jeunesse Féminine)

ESTABLISHED

1897

HISTORY

ACISJF was the first Catholic international association for girls, founded in Friburg in Switzerland in 1897 by Louise de Reynold to meet the needs of young girls who, because of social changes, had to live away from their own families. At that time it was called the “International Catholic Association of Organizations for the Protection of Girls”, and within a year it had extended its network from Russia to the United States of America. In 1910 it made a major contribution to the establishment of the World Union of Catholic Women’s Organisations (see page 295). After the Second World War, while there was loss of contact with Central-Eastern Europe, which only resumed in 1991, it expanded in Latin America and in Africa. Between 1951 and 1953 the Association played a part in establishing the Conference of International Catholic Organisations. The present name was adopted in 1964. Recognised by the Holy See as an International Catholic Organisation, ACISJF is a member of the Conference of International Catholic Organisations (CICO). As an NGO, it has consultative status with the Council of Europe, UNESCO and Ecosoc.

IDENTITY

ACISJF groups together national, local and regional Catholic associations and institutions working on behalf of girls and young women. The Association’s purpose is to be an educational community, implementing tailor-made projects to help girls develop in areas where their life situations have prevented them from developing properly. Respecting their cultural and religious differences, the Association takes in girls in difficulty, helping them to integrate into society; it encourages the creation of associations to help girls throughout the world; it provides services run by professionals and volunteers trained to deal with the specific needs of each country.

The powerful sense of service that drives ACISJF enables it to meet girls' new needs offering them a flexible welcome and addressing all contingencies.

ORGANISATION

The official governing bodies of the ACISJF are the *General Assembly*, which meets once every four years, the *International Council*, which meets once a year and comprises the General President of ACISJF, the General President of WUCWO, the Ecclesiastical Assistant and two members of the Regional Commissions set up for Europe, Latin America and the Caribbean. ACISJF is open to *full membership*, or *associate membership* if the member cannot undertake all the obligations of full membership and wishes to cooperate to achieve the objectives of the Association; there are also *corresponding members* who work in the same field and exchange services and information with ACISJF.

MEMBERSHIP

ACISJF comprises 35 national member associations, in 33 countries as follows: Africa (13), Asia (1), Europe (12), North America (3) and South America (4).

WORKS

ACISJF has created numerous social services to meet the specific needs of different countries, managed locally by national associations: homes for single mothers; schools for nursing assistants and social workers; language and computer schools; cooperatives; literacy and school support centres; sports centres; cultural and religious, vocational and agricultural training courses; job centres, and hospitality desks at railways stations.

PUBLICATIONS

Contacts, twice-yearly bulletin in French, Spanish and German.

WEB SITE

<http://www.acisjf-int.org>

HEADQUARTERS

Association Catholique Internationale de Services pour la Jeunesse
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LOGO



OFFICIAL
NAME**INTERNATIONAL CATHOLIC UNION OF THE PRESS**

ACRONYM

UCIP (Union Catholique Internationale de la Presse)

ESTABLISHED

1936

HISTORY

UCIP's origins date back to 1927 when a group of French, German, Austrian and Swiss journalists set up the International Office of Catholic Journalists to promote journalism based on solid values. In 1930, the first World Catholic Press Congress was called in Brussels, Belgium, and in 1936 the International Union of the Catholic Press was founded in Rome. After the difficult years of the Second World War the association relaunched its activities at the World Congress held in Rome in 1950. After 1966, when it took its present name, UCIP opened up to all Catholic professionals working in the secular and religious information media, and in 1987 it founded the International Network of Young Journalists to which thousands of journalists aged under 35 in over 100 countries belong today. Recognised by the Holy See as an International Catholic Organisation, UCIP is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc and UNESCO.

IDENTITY

UCIP promotes, coordinates and internationally represents the work of Catholics and the Catholic federations or associations in the field of the press and information media; it encourages and supports the presence and commitment of Catholics in various areas of the press and information in all its forms; it fosters the development of Catholic journalism in every country; it defends the right to information and freedom of opinion; it encourages deontological research; it represents Catholic journalism at international governmental and non-governmental organisations. In the pursuit of its objectives, UCIP strives primarily to remain true to the magisterium of the Church and to cooperate with other international organisations of journalists, whether denominational or nondenominational.

ORGANISATION

UCIP is governed by the *General Assembly*, which meets every three years attended by representatives of the Federations and regional or continental member Units; the *Council*, composed of

the members of the UCIP Executive Committee and the Executive Committees of the federations and regional or continental member Units; the *Executive Committee*, made up of the President, Vice President, the Secretary General, Treasurer and the Presidents of the Federations and the regional or continental member Units. In the matter of doctrine, UCIP is assisted by an Ecclesiastical Adviser. The members of UCIP are the *Federations* (International associations of Catholic journalists, such as the International Federation of Catholic Dailies, the International Federation of Catholic Periodicals, the International Federation of Catholic Journalists, the International Federation of Catholic Press Agencies, the International Catholic Association of Teachers and Researchers of Information Science and Technologies, The International Federation of Publishers), and the *regional or continental Units* which reflect the structure of the UCIP in Asia, Africa and Latin America.

MEMBERSHIP

UCIP comprises 8 federations and 8 regional units whose members are present in 138 countries as follows: Africa (39), Asia (22), Europe (32), Middle East (7), North America (11), Oceania (7), and South America (20).

PUBLICATIONS

UCIP Informations, a quarterly newsletter in French, English and Spanish.

WEB SITE

<http://www.ucip.ch>

HEADQUARTERS

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Email: helo@ucip.ch

LOGO



OFFICIAL
NAME**INTERNATIONAL CHRISTIAN UNION OF BUSINESS EXECUTIVES**

ACRONYM

UNIAPAC (after the original name of the Association: *Union Internationale des Associations Patronales Catholiques*)

ESTABLISHED

1931

HISTORY

UNIAPAC began as the International Conference of Associations of Catholic Employers, made up of the associations of the Netherlands, Belgium and France (with observers from Italy, Germany and Czechoslovakia) on the 40th anniversary of *Rerum Novarum*, in order to bring together employers and managers who drew their inspiration for their work and professional duties from Christian social teaching. After the Second World War, UNIAPAC spread to other European countries and Latin America. In the 1970s, the Union became an ecumenical association, and took its present name, taking in among its members associations from Asia and Africa. In 1975, it inaugurated the so-called “Church-Transnational Corporations Dialogues”, set against the background of an increased awareness of the role that business has to play in society. UNIAPAC has relations with all the international governmental and non-governmental organisations working in the field of economics and business management, and with the Holy See and the World Council of Churches. It is an invited member of the Conference of ICOs, and as an NGO has consultative status with Unctad, UNESCO, ILO and the Economic Commission for Latin America.

IDENTITY

UNIAPAC is an international forum for debate between entrepreneurs and business executives belonging to different cultures and social economic and professional environments, to help its members to combine Christian faith, business dynamism and economic requirements; to make the Christian spirit one of the key elements in the practical work of business executives and managers; to form business executives to adopt a philosophy for action based on Christian social teaching, so that being sensitive to the needs of the common good, they can both produce wealth and promote social and human development; to foster initiatives to help to attain these objectives. The Union pursues its purposes through publications, studies, seminars, colloquiums and congresses. UNIAPAC has played an active part in

the debate on Third World debt and the political and economic restructuring of Third World countries. At the present time it is dealing with the situation in the countries of Eastern Europe – which are undergoing a process of economic/social reconstruction and transition towards the market economy – and with the challenges of the economic and financial globalisation of the world in general, and the Mediterranean area in particular.

ORGANISATION

UNIAPAC has *active members*, which are associations that refer explicitly to the Christian spirit and *associate members*, which are individuals and corporate persons that support its work. UNIAPAC is governed by an *Executive Office* with decision-making and directive functions, made up of the President, the Vice Presidents, the General Secretary, the Treasurer, the Presidents of the member associations, past Presidents of the Union, and four Ecclesiastical Assistants (Spiritual Advisers); the *General Secretariat*, headed by a General Secretary appointed by the Board and proposed by the President; the *General Assembly* which comprises the active members with voting rights, and the associated members of the Union; and the *Programming Committee*, which is a think tank.

MEMBERSHIP

UNIAPAC has 31 member associations in 25 countries as follows: Africa (1), Asia (1), Europe (13), North America (1), and South America (9).

PUBLICATIONS

Uniapac News, periodical newsletter published in English, French and Spanish; *Les Cahiers Socio-Économiques de l'UNIAPAC*, a series of studies and documents on economic ethics and policy, published in various languages.

WEB SITE

<http://www.uniapac.org>

HEADQUARTERS

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LOGO


Uniapac

OFFICIAL
NAME

INTERNATIONAL CONFEDERATION OF PROFESSIONAL ASSOCIATIONS OF DOMESTIC WORKERS

ACRONYM

IAG (Internationale Arbeitsgemeinschaft der Berufsverbände Christlicher Arbeitnehmerinnen in der Hauswirtschaft)

ESTABLISHED

1959

HISTORY

The first moves were made to found the IAG at the beginning of the 1950s by the President of the German Association, Marianna Wilke and by Katharina Neumayer, President of the Austrian Association for 45 years. In 1957 Father Sebastiano Plutino, President of the Italian association "Tra Noi", and the officials of the Swiss Association were also involved in the initiative. At a meeting in Rome, the first agreements were concluded to found an international Union, and the foundations were laid for drafting the first Statutes of the IAG, that were ratified in Vienna in 1959 coinciding with the 50th anniversary of the Austrian professional association. In 1980 the Union adopted the present name, and updated the Statutes, amending them to make them more consonant with the times and needs of the member countries. On 26 January 1991 the Pontifical Council for the Laity issued the decree recognising the International Confederation of Professional Associations of Domestic Workers as an international association of the faithful of Pontifical Right.

IDENTITY

IAG is a confederation of independent national associations of Christian domestic workers. Basing its work on the teachings of Vatican II and the social teaching of the Church, its purpose is to improve the standards of living and working conditions of domestic workers; it encourages their religious instruction, fosters cooperation between its member associations, and organises congresses and debates on issues relating to vocational training.

ORGANISATION

IAG is governed by the *Management Committee*, which is the national association which rotates every four years at the head of the Confederation; the *ordinary Conference* which is convened every year by the Management Committee; the *ordinary Congress*, which meets every four years.

MEMBERSHIP

IAG has 6 member associations in 6 countries: Europe (5), South America (1).

WORKS

The IAG member associations have created vocational training schools in Italy and Portugal; and hostels in Austria, Germany, Italy, and Portugal.

PUBLICATIONS

The member associations have their own national publications.

HEADQUARTERS

IAG
Centro de Promoción San José para Empleadas de Hogar
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API-COLF
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LOGO



OFFICIAL
NAME**INTERNATIONAL CONFEDERATION OF THE VOLUNTEERS
OF SUFFERING CENTERS**

ALSO KNOWN AS

International Confederation CVS (Centri Volontari della Sofferenza)

ESTABLISHED

1943

HISTORY

International Confederation CVS was created in Rome by Monsignor Luigi Novarese (1914-1984). It was after a personal experience of sickness that he felt the need to create an apostolic movement of priests and lay people affirming the total baptismal commitment of the suffering Christian, not only as an object of care but as the active player in a specific apostolate to be performed for the benefit of the Church and society. Within the movement, which was founded jointly with Sister Elvira Myriam Psorulla, the Silent Workers of the Cross (see page 249) emerged later: this was a group of people with the task of guaranteeing the continuity of the movement, taking managerial roles and radically practising devotion to the apostolate by professing the Evangelical Counsels and through consecration to Our Lady of the Immaculate Conception. It was the need to manifest the unity of spirit shared by the Silent Workers of the Cross and the Volunteers of Suffering centers, also at the institutional level, that led to the creation of International Confederation CVS. On 21 January 2004 the Pontifical Council for the Laity issued a decree recognising the Confederazione Internazionale dei Centri Volontari della Sofferenza as an international association of the faithful of Pontifical Right.

IDENTITY

International Confederation CVS is a confederation of associations of the faithful devoted to the apostolate of those who suffer. Its purpose is to promote, foster and practise the charismatic insight of Mgr Novarese, who saw suffering to be a sharing in Christ's Paschal Mystery where the one who suffers is an apostle and hence a prophetic witness to the value of all forms of suffering in human life. All of this is in a spirit of wholehearted response to the request for prayer and repentance specific to the spirituality of our Lady of Lourdes and of Fatima, which the Confederation considers to be the places of their spiritual foundation. In the pursuit of its purposes, International Confederation CVS systematically coor-

dinates and promotes its member associations by running educational schemes and other activities to increase and spread individual associations and the Confederation itself; it publishes aids and other materials, promotes retreat days, courses and study conferences, meetings and pilgrimages, and organises training courses to qualify trainees to undertake rehabilitation, social-cultural, sports and recreational activities.

ORGANISATION

International Confederation CVS is governed by the *General Assembly* which represents the participation of all the member associations and their common apostolic project; the *Bureau*, which is responsible for coordinating the work of the Centres, headed by the Official responsible for the Apostolate of the Silent Workers of the Cross.

MEMBERSHIP

International Confederation CVS comprises about a hundred confederated associations with a membership of about 10,000, and is present in 12 countries, as follows: Africa (2), Asia (1), Europe (6), North America (1) and South America (2).

PUBLICATIONS

L’Ancora, a monthly information and educational journal; *L’Ancora nell’unità di salute*, a two-monthly scientific research and discussion journal.

WEB SITE

<http://www.sodcvsv.org>

HEADQUARTERS

Confederazione Internazionale dei Centri Volontari della Sofferenza
Via Monte del Gallo, 105/111 – 00165 Roma – Italy
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Email: direzionegenerale@sodcvsv.org or apostolato@sodcvsv.org

LOGO



OFFICIAL
NAME**INTERNATIONAL COORDINATION OF YOUNG
CHRISTIAN WORKERS**

ACRONYM

ICYCW

ESTABLISHED

1987

HISTORY

The Young Christian Workers (YCW) was founded in Belgium in 1925 at the initiative of Cardinal Joseph Cardijn who was then a young priest. The experience of this group of young working men and women led by him rapidly spread to many other countries in all five continents, and in 1957 International Young Christian Workers was officially established. YCW is a learn-by-doing movement, based on the “see, judge, act” method, and works to protect the dignity, due to all sons and daughters of God, of young workers and unemployed men and women, living in situations of exclusion, exploitation and repression. Following a radical internal crisis which sadly split the movement, in 1987 at the World Council of national YCW movements held at Frascati (Rome), the ICYCW was founded. The purpose of this new structure is to coordinate and support the work of the national movements in their evangelisation of young workers, faithful to the thinking of Joseph Cardijn. Recognised by the Holy See in 1989 as an International Catholic Organisation, the ICYCW is also a member of the Conference of ICOs.

IDENTITY

The identity of ICYCW is defined by the aims shared by all the YCW movements: showing young people that genuine freedom and happiness are to be found in the truth of the life, death and resurrection of Jesus Christ, and the gift of the Holy Spirit, and to urge them to work for true liberation by bearing witness to the presence of God in the labour world. The YCW serves young manual and office workers, student workers, the unemployed or precariously employed, of both sexes. According to Cardijn’s intuition of a movement “of young people, by young people and for young people”, all the organisational aspects are handled by the young members themselves. It provides a continuing learning process in which they reflect and organise specific actions designed to bring about change. The experience in educating and giving responsibilities to its membership provided by the YCW through the “revision of life” covers every dimension of human existence, aimed ultimately at leading young people to commit themselves actively as workers and believers.

ORGANISATION

As a coordination structure ICYCW respects the organisational and operational autonomy of the national member movements committed to meeting the specific needs and operating in the particular living and working situations of young workers in their countries. The national movements, created by the federations, dioceses or zones which comprise the grassroots groups living in parishes and neighbourhoods, hold periodic meetings where necessary and possible, giving rise to *continental or regional Coordinations*. The decision-making body of the ICYCW is the *International Council* which convenes every four years, and to which all the member movements, associations or partners are invited. The *International Secretariat* serves the national movements, and comprises four officials elected by them, accompanied by an Ecclesiastical Assistant. The Secretariat facilitates exchange of information, teaching aids, staff and experience between the movements; it helps to provide training for officials and accompanying persons; it works to spread the YCW worldwide; it supports and coordinates development activities; it speaks out on behalf of the life, experience and problems of young workers at the international level.

MEMBERSHIP

ICYCW comprises 61 member, associate and partner movements in 61 countries as follows: Africa (27), Asia (8), Europe (11), Middle East (4), and South America (11).

PUBLICATIONS

Nouvelles, a six-month information bulletin; *Jeunesse sans Frontières*, published three times a year; *Aumôniers*, a six monthly magazine which is also used for teaching purposes.

WEB SITE

<http://www.cijoc.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

INTERNATIONAL COUNCIL OF CATHOLIC MEN

ACRONYM

FIHC-Unum Omnes (Fédération Internationale des Hommes Catholiques)

ESTABLISHED

1948

HISTORY

Unum Omnes started out as the International Federation of Men's Associations of Catholic Action, created by the Italian Catholic Action Men's Union. The constituent assembly in Lourdes in France was attended by delegates from 20 countries from Europe, North America and South America. In 1950 at the first General Assembly, at the request of Pius XII who had approved the plan to set up the Federation and wished to open it up to organisations that were not members of Catholic Action, its name was changed to the "International Council of Catholic Men-*Unum Omnes*". It is recognised by the Holy See as an International Catholic Organisation and is a member of the Conference of ICOs.

IDENTITY

Unum Omnes brings together national organisations of Catholic men committed to the apostolate and dissemination of the Church's teachings; it fosters contacts between the member associations in order to encourage mutual familiarity and assistance, and to cooperate in the work of evangelisation; it encourages the establishment of new Catholic men's organisations; it creates and maintains relations with international organisations sharing the same objectives; it speaks out to public opinion and international organisations on the thinking of Catholic men regarding matters of general interest and concern.

ORGANISATION

The official bodies of Unum Omnes are the *General Assembly*, which has total authority regarding the management, discipline and control of the Federation; the *Council*, as the management body comprising the President, Vice President, the General Secretary, the Treasurer and Ecclesiastical Assistant; the *Executive Com-*

mittee, which is responsible for decision-taking and initiatives between General Assemblies, which have to subsequently ratify them. *Membership* of Unum Omnes is open to national organisations of Catholic men, recognised by the Church authorities, or national associations of men and women, while diocesan Catholic men's organisations can become *associate members*.

MEMBERSHIP

Unum Omnes comprises 36 member associations in 36 different countries as follows: Africa (10), Asia (3), Europe (19), North America (1), and South America (3).

PUBLICATIONS

Newsletter, published three times a year.

WEB SITE

<http://www.unum-omnes.com>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**INTERNATIONAL FEDERATION OF CATHOLIC
ASSOCIATIONS OF THE BLIND**

ACRONYM

FIDACA (Fédération Internationale des Associations Catholiques d'Aveugles)

ESTABLISHED

1981

HISTORY

FIDACA was founded in the 1980s in Landschlacht, Switzerland, by Catholic national associations of the Blind in Austria, Belgium, France, Germany, Italy and Switzerland. It was recognised by the Holy See as an International Catholic Organisation in 1988, and is a member of the Conference of ICOs, and the World Blind Union.

IDENTITY

FIDACA, comprises national associations of the Blind, for blind and seriously visually impaired people, and promotes the human, spiritual, cultural and social advancement of blind people; it promotes the participation of the Blind in the life and mission of the Church by testimony and the propagation of the Gospel; it creates and develops organisations for the Blind in conjunction with diocesan and national chaplaincies in different countries; it provides education in mutual aid between blind people in the developing countries. FIDACA pursues its purposes through meetings, congresses, pilgrimages, publications and work in areas connected with its specific field of action.

ORGANISATION

The organs of FIDACA are the *General Assembly*, which meets every four years, and is attended by delegates of the national associations; the *Executive Board*, made up exclusively of delegates of the member associations, which meet every two years; the *Executive Committee*, made up of the President, three Vice Presidents, the Secretary and Treasurer appointed by the Board, who make up the *Executive Committee* together with the Ecclesiastical Assistant. Membership of FIDACA is

open to national associations of and for the Blind, which adopt the objectives of the Federation and are recognised by the Bishops' Conference of their own country. Upon recommendation of the local bishop or the Bishops' Conference having jurisdiction, groups living in countries where no national associations exist may also join FIDACA.

MEMBERSHIP

FIDACA has 17 member associations in 15 countries, as follows: Africa (4), Europe (9), and South America (2).

WEB SITE

<http://www.fidaca.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**INTERNATIONAL FEDERATION OF CATHOLIC
MEDICAL ASSOCIATIONS**

ACRONYM

FIAMC (Fédération Internationale des Associations Médicales Catholiques)

ESTABLISHED

1966

HISTORY

The first association of Catholic physicians was founded in France in 1884 in response to the appeal by Leo XIII to Christians in his encyclical *Humanum genus*. In 1924, at the prompting of Pius XI, an international Secretariat of national Catholic medical associations was created to coordinate the work of medical associations which had also been created in other countries by that time, and to attend to the creation of new groupings. The meetings promoted by the Secretariat among existing associations led, in 1935, to the convening in Brussels of the first of the World Congresses of the Association. A second Secretariat, independent of the Paris-based one, was created in Rome in 1949. In 1951, at the fifth World Congress, it was decided to unify the two Secretariats, and to institute The International Federation of Catholic Medical Associations. In 1966, at the 11th World Congress in Manila, Philippines, the General Assembly adopted the official statutes and bylaws of the Federation. It is recognised by the Holy See as an International Catholic Organisation, and is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc.

IDENTITY

The specific purpose of FIAMC is to foster medical and social care consistent with the teachings of the Catholic Church, and to provide its membership with moral and spiritual support, so that they can affirm their faith in the exercise of the medical profession and bring the principles of Christian ethics to bear on scientific research. The Federation pursues its objectives by organising world and regional congresses from time to time that deal with issues linked to ethical matters and the protection of human life; by directing initiatives that the member organisations implement with its help in different countries; and by drawing up models for pastoral action and healthcare cooperation projects in the developing countries.

ORGANISATION

FIAMC is managed by the *General Assembly*, made up of the delegates of the regular and associated member associations; the *Executive Committee*, made up of the President, Vice President, General Secretary, Treasurer and Ecclesiastical Assistant, together with regional representatives and former presidents without voting rights. FIAMC has *regular members*, which are legally incorporated associations; *associate members*, which are associations currently in the formation phase, and *affiliate members*, which are individual physicians or groups of physicians living in countries whose political system does not allow them to create Catholic associations.

MEMBERSHIP

FIAMC has 53 national member associations in 66 countries, as follows: Africa (9), Asia (13), Europe (25), North America (8), Oceania (2) and South America (9).

WORKS

FIAMC has also cooperated to create a pharmaceuticals laboratory in Saint Marie de la Bouenza, Congo; a nursing school in Tirana, Albania; a medical consulting unit, with an annexed staff training facility in Lichinga, Mozambique; a biomedical Centre in Bombay, India to study biomedical issues, and a hospital in Taunggyi, Myanmar.

PUBLICATIONS

Decisions, a quarterly newsletter.

WEB SITE

<http://www.fiamc.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**INTERNATIONAL FEDERATION OF CATHOLIC
PAROCHIAL YOUTH MOVEMENTS**

ACRONYM

FIMCAP (Fédération Internationale des Mouvements Catholiques d'Action Paroissiale)

ESTABLISHED

1962

HISTORY

The origins of FIMCAP date back to the 1950s when the leaders of Catholic youth movements from France, Belgium and the Netherlands, drew up a project in 1959 in Lucerne, Switzerland, to form an international organisation. The first conference of delegates of the General Parish Youth Communities was held in Munich, Germany, in the course of the 1960 Eucharistic Congress. In October 1961, 11 youth associations created FIMCAP, and its institution was formalised at Easter, 1962. In the 1970s the structure of the Federation emerged more clearly, and the first activities began and working programmes were planned for cooperation between the member associations in the form of a partnership. This was to strengthen the solidarity uniting them, and to open them up to the world dimension. Recognised by the Holy See as an International Catholic Organisation, FIMCAP is a member of the Conference of ICOs.

IDENTITY

FIMCAP is made up of Catholic parish and nonparish organisations for young people. The member associations draft and implement projects to animate groups of young people and children, and provide them with spiritual direction based on the principles and values of the Gospel. The formation pathway offered aims at educating young people and children to share and work together, and to nurture their awareness of belonging to a world community. FIMCAP pursues its objectives by organising conferences, meetings, holiday camps, and promoting forms of twinning and exchange schemes between the affiliated associations.

ORGANISATION

FIMCAP is managed by the *General Assembly*, made up of the leaders from all the affiliated associations which meets every three years with decision-making powers; the *Intercontinental*

Praesidium, to which the President, Ecclesiastical Assistant and the General Secretary belong; the *Intercontinental Council*, which comprises the Intercontinental Praesidium, the European Praesidium and the African Praesidium; the *Euroconference*, which groups together the leaders of the European associations and decides on the activities of the European branch, which the *Euro-council* is responsible for implementing; the *Afroconference*, which groups together the leaders of the African associations and decides on the activities of the African branch, which the *Afro-council* is responsible for implementing. FIMCAP has *full members*, *associate members* (non-Catholic Christian associations working with young people), *observers* and *invited members*.

MEMBERSHIP

FIMCAP has 35 member associations in 33 countries as follows: Africa (10), Asia (3), Europe (14), North America (2), and South America (4).

PUBLICATIONS

Link, a bimonthly newsletter in French and English

WEB SITE

<http://www.fimcap.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL FEDERATION OF CATHOLIC PHARMACISTS**

ACRONYM

FIPC (Fédération Internationale des Pharmaciens Catholiques)

ESTABLISHED

1950

HISTORY

The first steps towards establishing the FIPC were taken in the 1930s by associations of Catholic pharmacists in Belgium and France. The Federation was officially created at the Congress that was held in Rome, in 1950, attended by over 500 Catholic pharmacists belonging to various national associations, often called at the time the “SS Cosmos and Damien Society”, “St Albert the Great Society” (patron saints of pharmacists). Recognised by the Holy See as an International Catholic Organisation, FIPC is a member of the Conference of ICOs and its “Health” Commission. As an NGO it has consultative status with the WHO, and it works with UNICEF, the Council of Europe and the European Union. FIPC also has contacts with the International Pharmaceutical Federation, and works in coordination with Catholic physicians belonging to FIAMC (see page 139) and with Catholic nurses belonging to CICIAMS (see page 109).

IDENTITY

As a forum for debate and action, FIPC endeavours to address all the issues relating to the pharmacist’s profession in the light of the Christian faith; it supports the creation of associations of Catholic pharmacists in countries where they do not already exist; it represents these associations before ecclesiastical authorities and international health agencies or entities operating in the field of health care, economics and medical ethics, and the training of pharmacists; in respect for the dignity of the human person and with the help and consultancy of constantly updated professionals, it strives to ensure that medicines are within the reach of everyone everywhere. FIPC has a Bioethics Committee, and develops programmes for providing access to life-saving drugs; it encourages the ethical training of pharmacists; it works to alert authorities to the need for Schools to provide pharmaceutical training and practice. It holds interna-

tional congresses and study days at the national level to provide important training opportunities for the members of the member associations.

ORGANISATION

The supreme organ of the FIPC is the *International Council*, composed of the full members and the corresponding members. It constitutes the association's *General Assembly* which lays down the programmes. The *Executive Committee* is responsible for implementing the decisions taken by the International Council; it comprises the President, one or more Vice Presidents, the General Secretary, Treasurer, and Ecclesiastical Assistant. The so-called *FIPC Ambassadors* (normally the Presidents of national associations) are designated as such, in order to spread the Federation more broadly in Africa, Latin America, and Eastern Europe. The FIPC has *titular members, corresponding members, and benefactor members*.

MEMBERSHIP

The FIPC has 50 *titular and corresponding members*, in 36 countries, as follows: Africa (8), Asia (3), Europe (16), Middle East (1), North America (4), Oceania (1) and South America (3).

WORKS

FIPC does not manage works of its own. It is the affiliated national associations that promote specific initiatives to meet the demands of the neediest sections of the populations of their own countries, study the bioethics issues in conjunction with institutes of higher education, and cooperate with Third World assistance organisations. The most important of these are *Orbi-Pharma*, which was set up by the Belgian association to provide essential drugs and medicines to the developing countries; the *Cameroon Bioethics Society*, Africa's first bioethics society, set up by the Cameroonian Association.

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Ap. Ann Janssens

Secretary General of FIPC

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LOGO



OFFICIAL
NAME

INTERNATIONAL FEDERATION OF CATHOLIC UNIVERSITIES

ACRONYM

IFCU

ESTABLISHED

1948

HISTORY

The first moves to create a federation of Catholic universities were made in 1924, thanks to the work of the Catholic Universities of Milan (Italy) and Nijmegen (Netherlands). In 1925, 14 universities were represented at the meeting held at the Catholic University of Paris, France, and in 1927 the first Directory of Catholic universities was published. What was then called the *Foederatio Universitatum Catholicarum* was formally established in 1948 by decree of the Holy See, and approved the following year by Pius XII. It took the present name in 1965. Recognised by the Holy See as an International Catholic Organisation, the IFCU is a member of the Conference of ICOs. As an NGO, it has consultative status with UNESCO and the Council of Europe.

IDENTITY

IFCU aims to contribute to the advancement of knowledge and the construction of a more just and more humane world in the light of the Christian faith and thanks to the leaven of the Gospel. The Federation pursues this by promoting joint reflection on the mission of universities, and through active cooperation between Catholic higher education and research establishments; it represents Catholic universities in dealings with international organisations and institutions; it contributes to the development of higher studies with a Catholic approach; it aims above all to guarantee a high quality of university work and to have an adequate distribution of Catholic academic institutions in different parts of the world.

ORGANISATION

The IFCU organs are the *General Assembly*, made up of delegates of the member universities and associate universities and institutions, with decision-making powers, which meets every three

years and elects the members of the Executive Board; the *Executive Board* made up of the President, three Vice Presidents, the General Secretary and 12 Board members; the *Secretariat*, which is responsible for implementing the decisions of the General Assembly; the *Centre for Coordination of Research*, which offers members of the Federation guidelines for coordinated research, information, and access to a world network of experts and considerable scope for debate (colloquiums, congresses) and dissemination (publications). An integral part of the structure of IFCU are the *Sectoral Groups* and the *Regional Groups*. The sectoral groups, made up of faculties, departments, institutes or schools of the member universities sharing common scientific disciplines or areas of study, teaching and research, are led by theologians, philosophers, economists, political scientists, agriculturalists, specialists in medical sciences, communications, the family, and the environment; they work both to consolidate, develop and disseminate their knowledge and to strive to attain the academic, ethical and spiritual values of the Federation within the IFCU member institutions. The Regional Groups are made up of universities in the same geographical area. Examples of these are the Federation of European Catholic Universities (FUCE), the Association of Catholic Universities and Institutes of Africa and Madagascar (ACUIAM), the Association of Southeast and East Asian Catholic Colleges and Universities (ASEACCU), the Organisation of Catholic Universities in Latin America (ODUCAL), the Association of Catholic Colleges and Universities (ACCU) in North America, and the Xavier Board of Higher Education in India. Their purpose is to meet the specific and immediate interests of their own particular regions, according to the rationale of the Federation's aims.

MEMBERSHIP

IFCU has a membership of 192 academic institutions, as follows: Africa (6), Asia (56), Europe (44), North America (40), Oceania (2) and South America (44).

PUBLICATIONS

Idem Aliter, the newsletter in French, English and Spanish, also available online on the IFCU web site.

WEB SITE

<http://www.fiuc.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL FEDERATION OF L'ARCHE COMMUNITIES**

ALSO KNOWN AS

L'Arche International

ESTABLISHED

1964

HISTORY

L'Arche was founded as a result of a chance encounter. In 1963, Jean Vanier, then a philosophy teacher in Canada, went to visit Father Thomas Philippe OP, his former professor who had become the chaplain of the home for the mentally disabled in Trosly-Breuil, a village in northern France. He saw the pain suffered by those men due to their disability and the dependency that it created, but due above all to the rudeness, rejection and humiliation to which they were subjected because of it, and in their pain he heard God calling him to leave his country and to give up teaching to go and live with them. He returned to Trosly-Breuil in 1964 with Raphaël and Philippe, two mentally disabled men who had been rejected by their family, to create a small community that he called L'Arche: "The Ark". His house rapidly attracted people of all different backgrounds who wished to share that experience, and in 1969 this experience began to spread nationwide and internationally. In the first part of the 1970s, the need to guarantee liaison and unity between the communities scattered throughout the world led to the constitution of an international Council, which marked the birth of the Fédération Internationale des Communautés de l'Arche. In 1999 the eighth International Meeting was attended, for the first time, by over 200 mentally disabled people.

IDENTITY

The L'Arche Communities, each of which comprises one or more houses, and sometimes a workshop where the disabled can work at various tasks, are designed to restore their dignity, based on the conviction that a society can never be truly human unless its weakest members are permitted to find their own place in it. Unlike contemporary society, which is marked by relations of power and competitiveness, these Communities

are based on human relationships marked by unity, drawing strength from the weakness, the fragility, and the intelligence of the hearts of people with mental or physical disabilities, who, according to the Founder are “among the most oppressed and the poorest of this world”. L’Arche Communities are made up of married and single men and women, from different countries, Christian backgrounds, faiths and cultures, sharing their lives with the disabled, who are also from different origins and of different faiths. By welcoming Jesus in them, they give to these “the least” a family, with stable loving relationships. The ecumenical and interfaith character of L’Arche International is seen as an opportunity to deepen one’s own faith in respect for other religious traditions. Faced with human suffering and the strife that is splitting the world apart and challenging humanity, the L’Arche Communities are prophetic signs of the communion in God shared by all humanity. The commitment of the assistants, initially for a fixed period of time, is the object of a long-term vocational discernment, at personal and community level. They are assisted by professionals who provide their own skills to help the disabled to move forward and recover their potential capabilities. The communities work together whenever possible with the families of the disabled, and always with the social services and other structures working in that field, and are happy to welcome the contribution of any volunteers who wish to share the experience for a period of their lives. L’Arche International pursues its objectives in close cooperation with Faith and Light International (see page 94).

ORGANISATION

L’Arche International is headed by the *International Council*. The communities are privately funded autonomous legal entities, and in some countries they receive government subsidies. Membership of the Federation is ratified by the International Council which admits the communities as a “project”, a “community on trial” or as an “approved community”.

MEMBERSHIP

The Federation is divided into *zones*, and has 121 communities in 30 countries, as follows: Africa (4), Asia (3), Europe (13), Middle East (1), North America (6), Oceania (2), and South America (1).

WORKS

Les Lettres de l'Arche, a quarterly magazine; *Lettre de Jean Vanier*, and *Nouvelles internationales*, newsletters.

WEB SITE

<http://www.larche.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAMEINTERNATIONAL FEDERATION OF *PUERI CANTORES*

ACRONYM

FIPC (Foederatio Internationalis Pueri Cantores)

ESTABLISHED

1907

HISTORY

FIPC began as the *Schola cantorum* of the Petits Chanteurs à la Croix de Bois, founded in Paris, France, by two music students, Paul Berthier and Pierre Martin, following the publication of St Pius X's *Motu proprio Tra le sollecitudini* (1903), on the renewal of Sacred music in the service of worship. In it the Pope offered the Church instructions regarding the liturgy "almost as a legal code of Sacred music". In 1921, the *Schola* joined up with the Belleville choir. 1931 was the year in which the choir began to travel to spread the ideals of the Petits Chanteurs à la Croix de Bois throughout the world. In 1944, the first federation of the *Pueri Cantores* was created, which, in 1947 was officially recognised as a movement of Catholic Action by the Assembly of French cardinals and archbishops. In 1951, following the third International Congress in Rome, the Holy See approved the first statutes of the Federation. On 31 January 1996, the Pontifical Council for the Laity decreed recognition of *Foederatio Internationalis Pueri Cantores* as an international association of the faithful of Pontifical Right.

IDENTITY

FIPC promotes liturgical singing, from Gregorian chant to classical and modern polyphonic music, and contemporary music, composed according to the ecclesiastical instructions in each country; the spiritual, intellectual, musical and aesthetic training of choirmasters and child choristers; understanding, friendship and mutual assistance between the members. In the pursuit of its purposes, FIPC, by enabling children to experience the joy of serving God through liturgical singing, offers them a pathway of education in the faith and in the practice of human virtues. Every four years, an international congress is organised in Rome to enable all young choristers to meet the Pope at least once in their lives.

ORGANISATION

The official bodies of FIPC are the *General Assembly*, composed of the Presidents or delegates of the national federations; the *Executive Board*, elected by the General Assembly and comprising the President, two Vice Presidents, the Ecclesiastical Assistants, the Treasurer and the Secretary; the *Executive Committee*, composed of the President, Secretary and Treasurer. National federations which do not meet the eligibility requirements under the statutes may join FIPC as *corresponding federations*.

MEMBERSHIP

FIPC comprises 32 federations, of which 11 are *corresponding federations*, in 24 countries, as follows: Africa (4), Asia (1), Europe (15), North America (2), Middle East (1), and South America (1).

PUBLICATIONS

Forum, annual newsletter.

WEB SITE

<http://www.puericantores.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

**INTERNATIONAL FEDERATION OF RURAL
ADULT CATHOLIC MOVEMENTS**

ACRONYM

FIMARC (Fédération Internationale des Mouvements Adultes Ruraux Catholiques)

ESTABLISHED

1964

HISTORY

FIMARC was established in Fatima, Portugal by rural adult Catholic movements from various European countries who wished to discuss their thinking and action. The vocation of universality which has characterised the Federation from the outset brought it within a few years to take in movements from Africa, Asia and Latin America. Recognised by the Holy See as an International Catholic Organisation, FIMARC is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc, UNESCO, FAO and the Council of Europe.

IDENTITY

In response to the Gospel appeal to show a preferential love for the poor, FIMARC works for the genuine evangelisation of rural areas and for the comprehensive advancement of the world's rural people, the vast majority of whom are deprived of everything that is needed for a dignified human existence. The movements making up the Federation are committed to make their own contribution towards building up a society based on solidarity in which men and women can meet the needs of their families and communities with their own free and creative work; in which there is freedom of speech, association, and participation in public life; in which individuals and communities are respected in terms of everything that defines them: their sex, race, culture and religious faith.

ORGANISATION

FIMARC is managed by the *General Assembly*, made up of delegates of the member movements and associated organisations, which meets every four years, sets down the Federation's guidelines and activity programmes, and elects the members of the Executive Committee; the *Executive Committee*, which implements the decisions adopted by the General Assembly, and is

composed of three regional coordinators per continent, and one for the Middle East; the *Bureau*, elected by the Executive Committee and made up of a President, a Vice President, General Secretary, Treasurer and the Ecclesiastical Assistant. Membership of FIMARC is composed of *member movements*, *associated organisations*, and *corresponding institutions*.

MEMBERSHIP

FIMARC comprises 60 member or associated movements, accounting for about 1,512,000 people, in 57 countries as follows: Africa (16), Asia (10), Europe (8), Middle East (2), and South America (21). The Federation also has over one million supporters worldwide.

PUBLICATIONS

Voix du monde rural, *Lettre aux coordinateurs*, *Lettre aux mouvements*, published quarterly in French, English and Spanish.

WEB SITE

<http://www.fimarc.org>

HEADQUARTERS

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LOGO

**fimarc**

OFFICIAL
NAME

INTERNATIONAL FORUM OF CATHOLIC ACTION

ACRONYM

IFCA

ESTABLISHED

1991

HISTORY

IFCA was established by the Catholic Action movements of Argentina, Spain, Austria, Malta, Mexico and Italy, following the 1987 Synod on the vocation and mission of the laity in the Church and in the world, and the publication of the Postsynodal Apostolic Exhortation *Christifideles Laici*. They felt the need to create a structure to enable associations and movements belonging to Catholic Action to meet, exchange and show solidarity, in terms of the new evangelisation. The IFCA constituent assembly was held in Rome in 1991. Between 1994 and 2000, the Forum promoted continental meetings, study weeks for young people and seminars. On 29 June 1995 the Pontifical Council for the Laity decreed recognition of the International Forum of Catholic Action as an international organisation of Pontifical Right.

IDENTITY

IFCA sets out to enable associations and federations of Catholic Action movements in different countries to get to know each other; to promote initiatives to support and develop the specific service that they are called to provide consistently with their identity, with all the variety of different forms they take due to their cultural, social and ecclesial contexts; to deepen the study of issues affecting the life and the mission of the Church at the universal, continental or regional levels; to establish forms of dialogue and cooperation with all the lay apostolate organisations at the international level; to represent the associations and federations of Catholic Action movements belonging to the Forum before the Holy See and civil international organisations.

ORGANISATION

IFCA is governed by the *Assembly*; the *General Secretariat*, made up of five lay members, normally national presidents, appointed

by different countries and elected every three years by the ordinary Assembly; the *Secretariat Coordinator*. It is also planned to introduce a *Youth Coordinator*.

MEMBERSHIP

IFCA has 16 member countries, 10 observer countries and 4 countries in contact with it, distributed as follows: Africa (6), Asia (1), Europe (12), North America (3), and South America (8).

PUBLICATIONS

Newsletter, in Italian, French, English and Spanish.

WEB SITE

<http://www.fiacifca.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL INDEPENDENT CHRISTIAN YOUTH**

ACRONYM

JICI (Jeunesse Indépendente Chrétienne Internationale)

ESTABLISHED

1931

HISTORY

Independent Christian Youth was established in France in the 1930s by a number of young people from middle-class and aristocratic families. They were prompted by the teachings of Vatican II and the socio-economic situation in the 1960s to open up to the international dimension and to establish forms of cooperation with similar movements in Spain, the Netherlands, Belgium and Switzerland. In 1964, a meeting was held in Rome in order to take stock of the contacts that had been established with other countries and continents, and this provided an opportunity for the leaders of European movements to speak of their experience as associations to a number of the Vatican Council Fathers from Africa and Madagascar. The international conference that was convened the following year at San Sebastian in Spain was attended not only by European movements but also representatives of movements in America and Africa. Recognised by the Holy See as an International Catholic Organisation, JICI is a member of the Conference of ICOs.

IDENTITY

JICI brings together young people who are preparing to take up, or already hold office in, posts of responsibility in different spheres of public, social, economic, political and cultural life. The movement sets out to guarantee a constant linkage between faith and life, and to provide instruction for young people, opening them up to the international dimension, so that they can responsibly take on the mission entrusted by Christ to his disciples to proclaim the Good News which makes all people free, and to build up a more just world based on solidarity. The educational method used by the Association encourages “review of life” in the light of the Gospel as a means of helping its members to challenge their own lives and give a Christian sense to the whole of existence.

ORGANISATION

JICI is governed by a General Assembly which meets every four years, with an apostolic and administrative function, and made up of the delegates of all the member movements; the *International Committee*, elected by the General Assembly, with a President, Secretary, Treasurer, and International Ecclesiastical Assistant, with executive powers; and the *General Secretariat*.

MEMBERSHIP

JICI has eight member movements in 8 different countries as follows: Africa (1), Europe (3), Oceania (2), and South America (2). Its work involves about 6,000 people.

PUBLICATIONS

La Ficelle, a quarterly newsletter in French, English and Spanish.

HEADQUARTERS

Jeunesse Indépendente Chrétienne Internationale
Mission Catholique Bamako
BP 298
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LOGO



OFFICIAL
NAME**INTERNATIONAL KOLPING SOCIETY**

ACRONYM

IKS

ALSO KNOWN AS

Kolping International

ESTABLISHED

1849

HISTORY

IKS was founded in Cologne, Germany, by a young priest, Adolph Kolping, to contribute to seeking solutions to the urgent social problems that had been created by the industrial Revolution, including the plight of young tradesmen and apprentices, who had no social recognition or moral guidance. The Society began as a Catholic Association of Trade Apprentices, and in the early days it was mainly committed to integrating tradesmen into society through self-help initiatives and by creating solidarity structures. Kolping's insight was completely consistent with the teaching of Leo XIII's *Rerum Novarum*. After 1968, taking up the invitation which Paul VI extended to all Christians through *Populorum Progressio* to participate in co-ordinated action for the comprehensive development of man and development in solidarity of all humanity, IKS launched development programmes and established self-help organisations worldwide. On 27 October 1991, Adolph Kolping was beatified by John Paul II.

IDENTITY

IKS, whose work is imbued with the person and message of Jesus Christ, the social teaching of the Church and the ideals and work of Adolph Kolping, sets out to enable its members to prove themselves as Christians in the workplace, in marriage and the family, in the Church, society and political life; to promote solidarity and the common good in a Christian spirit, and in outreach to international cooperation; to work constantly to build up a more humane society. Consistent with the principle of subsidiarity, all the efforts of the society are designed to help those who need training and formation to be able to use their resources and become architects of their own growth.

ORGANISATION

The official organs of IKS are the *International Convention* which decides on the programmes and the composition of the international management bodies; the *Board of Directors*, on which all the national Kolping Societies having at least 1000 members are represented. It elects the *Executive Board*, made up of seven members including the *General Praeses*, a priest succeeding Kolping, the Executive Director, and the Secretary General. Similar bodies exist at every level of the association. The basic structure of IKS are the so-called "Kolping Families" which normally work in parishes, and which taken together form the diocesan Kolping Societies. In order to create a Kolping Society, there must be at least 10 Kolping Families in one and the same country.

MEMBERSHIP

IKS has 5,000 Families, with a membership of about 450,000 people, in 54 countries, as follows: Africa (11), Asia (6), Europe (22), North America (5), and South America (10).

PUBLICATIONS

International Kolping News, monthly newsletter; *Dialogue*, published twice a year.

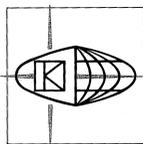
WEB SITE

<http://www.kolping.de>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL MILITARY APOSTOLATE**

ACRONYM

AMI (Apostolat Militaire International)

ESTABLISHED

1965

HISTORY

AMI was founded in Santiago de Compostela in Spain, by Catholic military personnel of 10 countries. They felt the need for a means of disseminating and putting into practice the ideals of Catholic military personnel both in the armed forces and in public life, encouraging all those devoted to serving their homeland and doing their duty in a manner that will truly help to bring peace. It is officially recognised by the Holy See as a Catholic International Organisation and is a member of the Conference of ICOs.

IDENTITY

AMI strives to promote the establishment of the Christian view of military life and its values; to foster international understanding and cooperation as a means of building up world peace; in the light of the Gospel and the teaching of the Church to address spiritual, ethical, moral and social issues of specific relevance to military life. AMI pursues these aims by organising international meetings and events, such as congresses and pilgrimages, by constantly circulating ideas and experiences among the member associations, and by cooperating with other institutions working in the cause of peace.

ORGANISATION

AMI is governed by the General Assembly of delegates made up of the Executive Committee and the delegates of the member associations, which meets once a year; the Executive Committee is elected by the General Assembly that is made up of the President, the Secretary General and Ecclesiastical Assistant, to manage day-to-day affairs and relations with other international organisations and with the Holy See. AMI has both *affiliated members* and *associate members*.

MEMBERSHIP

AMI has 29 *affiliated member* and *associate member associations* in 29 different countries as follows: Africa (4), Asia (3), Europe (12), North America (3), and South America (7).

PUBLICATIONS

AMI to..., published quarterly.

HEADQUARTERS

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Email: ondilo-GKS-AMI@t-online.de

LOGO



OFFICIAL
NAME

INTERNATIONAL MOVEMENT ATD FOURTH WORLD

ALSO KNOWN AS

ATD FOURTH WORLD

ESTABLISHED

1957

HISTORY

The Movement was founded by Fr Joseph Wresinski (1917-1988) in an emergency housing camp for the homeless in Noisy-Le-Grand on the outskirts of Paris. He had also been born in dire poverty, and he devoted his life to bringing the poor back into the Church and to reintroducing them into society. Fr Wresinski exposed the so-called Fourth World: exiled families in every continent, people beyond the poverty threshold in which the destitute are no longer able to undertake any responsibilities or to exercise the rights enjoyed by those around them. Others must come along to help restore their self-confidence and their trust in humanity and in God. The Movement has thousands of supporters from every ethnic, social, cultural and spiritual background who are present to the very poor. At the centre there is an inter-denominational and international corps of volunteers who share their lives with them in totally deprived areas. The Movement cooperates with the Church authorities at the local and international levels, and has regular contacts with the various departments of the Roman Curia and with the permanent missions of the Holy See to the governmental international organisations. As an NGO, ATD Fourth World has consultative status with the United Nations, UNICEF, UNESCO, ILO and the Council of Europe.

IDENTITY

ATD Fourth World is based on the following basic principles: *every person has an inalienable fundamental value* and is called to contribute to the good of all; *poverty is not inevitable*, and humanity can reject it; *protecting the family* is the first means of resisting poverty; *giving priority to the most deprived* is the guarantee that all human beings will truly have their dignity respected. The work of the Movement is performed in the field using programmes for infants, cultural initiatives (street libraries, courses for all trades, cultural circles, art and poetry centres, "shared future"

weeks), continuing education and training programmes for adults (people's universities); in society, through information, campaigns, publications and public events; with the large religious families, with reflection groups and activities in common; with the national authorities and intergovernmental agencies, through relations and cooperation of all kinds, proposing legislation, obtaining funds and subsidies.

ORGANISATION

ATD Fourth World is a federation of national sections created throughout the world along the lines of the French mother section. The establishing of these sections requires that certain conditions be met. It is preceded by the establishment of associations of Friends of the Movement. Admission to the federation is preceded by an appropriate trial period.

MEMBERSHIP

There are about 250,000 families, permanent volunteers, supporters and friends connected with the life and work of ATD Fourth World, in 26 countries as follows: Africa (6), Asia (3), Europe (10), North America (5), and South America (2).

WORKS

The Movement has created the following: *Tapori*, a movement for children throughout the world, rich and poor, who undertake to build together a poverty-free world; *Fourth World Youth*, bringing together young people from every social background wishing to join forces to share knowledge and wipe out poverty; *Permanent Forum on Extreme Poverty in the World*, for individuals and small associations friendly with the poorest; the *Institute for Research and Training*, to support the study and training activities; the *Joseph Wresinski Foundation*, which was created after the death of the Founder, to preserve and disseminate his intellectual, spiritual and philosophical legacy throughout the world. Special mention should be made of the celebration of World Day for Overcoming Extreme Poverty on 17 October each year. This was the idea of Fr Wresinski in 1987, with the inauguration of the commemorative stone in honour of the victims of poverty at Trocadero, Paris, and it was officially proclaimed by the United Nations in 1992 as the International Day for the Eradication of Poverty. The stone bears the words: "where people are condemned to live in poverty,

human rights are being violated. Joining forces to have them respected is a sacred duty” which is also inscribed on the reproduction stone inaugurated in 2000 in front of the Rome Basilica of Saint John Lateran, and completed with the words of John Paul II: “No more discrimination, exclusion, oppression and contempt for the poor and the least”.

PUBLICATIONS

Feuille de route: monthly; *Quart Monde*, published quarterly by the Institute for research and training; *Lettres aux Amis du Monde*, published three times a year for corresponding members of the Permanent Forum.

WEB SITE

<http://www.atd-quartmonde.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL MOVEMENT OF APOSTOLATE
IN THE INDEPENDENT SOCIAL MILIEUS**

ACRONYM

MIAMSI (Mouvement International d'Apostolat des Milieux
Sociaux Indépendants)

ESTABLISHED

1963

HISTORY

At the beginning of the 1940s, in the wake of the activity being encouraged by Pius XI, movements were established in Europe for the evangelisation of middle-class adults, the bourgeoisie and the aristocracy, people whose educational background and professional capabilities could have a decisive bearing on national and international life. Former members of Independent Christian Youth (see page 158) initiated the experience in France and Italy, and it soon spread to other countries in Europe and North America. Encouraged by John XXIII, the movements belonging to MIAMSI adopted a common Charter and in 1963 a set of statutes. Recognised by the Holy See as an International Catholic Organisation, MIAMSI is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc and the Council of Europe.

IDENTITY

MIAMSI forms part of the specialised Catholic Action tradition. It has adopted the "review of life" approach. It comprises movements of people with professional, economic, social, political and cultural responsibilities, working to change mentalities and social structures according to the values of the Gospel, and to make the Church present in the community of nations. Its members are committed to give priority to proclaiming Jesus Christ, promoting and protecting the dignity and the rights of the human person, and to fostering peace, solidarity and justice. The course of study and development followed by the Movement is nurtured by meditation on Scripture in order to guarantee the link between faith and life, and it is specifically based on the "see, judge, act" method, applied to annual themes for reflection and action in different countries.

ORGANISATION

MIAMSI is governed by the *General Assembly*, made up of the delegates of the member movements, which meets every four years with an apostolic and administrative function; the *International Team*, elected by the General Assembly, comprising the International President, three Vice Presidents, one each for Africa, Latin America and Asia, a Secretary, Treasurer and the Ecclesiastical Assistant.

MEMBERSHIP

MIAMSI has a membership of 25,000, and is present in 35 countries as follows: Africa (9), Asia (3), Europe (7), Middle East (2), North America (4), and South America (10).

PUBLICATIONS

Echo, a six-monthly magazine in French, English and Spanish.

WEB SITE

<http://www.miamsi.com>

HEADQUARTERS

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des Milieux Sociaux Indépendants
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Email: miamsi.rome@flashnet.it – miamsi.roma@flashnet.it

LOGO



OFFICIAL
NAME**INTERNATIONAL MOVEMENT OF CATHOLIC
AGRICULTURAL AND RURAL YOUTH**

ACRONYM

MIJARC (Mouvement International de la Jeunesse Agricole et Rurale Catholique)

ESTABLISHED

1954

HISTORY

MIJARC was established in Brussels, Belgium, by a number of national Catholic agricultural youth movements. They were driven by a preferential option for the poor and a desire to work to build up an authentically fraternal world in which all individuals can live and enjoy their inalienable human rights and be the architects of their own future. In 1960, the International Congress organised in Lourdes on “Hunger in the world” was attended by over 26,000 people from 58 countries in four continents. Recognised by the Holy See as an International Catholic Organisation, MIJARC is a member of the Conference of ICOs. As an NGO, it has consultative status with Ecosoc, UNESCO, FAO and the ILO.

IDENTITY

MIJARC is part of the specialised Catholic Action tradition, and its membership is made up of Catholic organisations of rural youths and other associations pursuing the same ideals, in the spirit of Gospel fellowship, stimulating them to work together in full respect for their autonomy; it promotes the development and comprehensive education of rural youth with the “review of life” approach using the “see, judge, act” method; it heightens awareness to the need for a fair distribution of resources that respects the environment and the lives of future generations; it works to develop the culture of peace; it speaks out on behalf of Catholic agricultural and rural youth to bring their issues to the attention of public opinion and the international organisations.

ORGANISATION

The official management bodies of MIJARC are the *World Assembly* which meets every four years, and is made up of representatives of the member associations and the members of the World

Coordination; the *World Coordination*, which meets once a year, and comprises the President, Secretary General, Treasurer, and Ecclesiastical Assistant. Similar structures exist in the “regional action zones” or regions (Africa, America, Asia, Europe). MIJARC members are either *full members* or *associate members*.

MEMBERSHIP

MIJARC has 65 member associations in 35 countries, as follows: Africa (13), Asia (4), Europe (7), and South America (11).

PUBLICATIONS

MIJARC News, published three times a year in French, English and Spanish; *MIJARC Info*, monthly newsletter.

WEB SITE

<http://www.mijarc.org>

HEADQUARTERS

Mouvement International de la Jeunesse
Agricole et Rurale Catholique
53, rue J. Coosemans – 1030 Brussels – Belgium
Tel. [+32]2.7349211 – Fax 2.7349225
Email: world@mijarc.org

LOGO



OFFICIAL
NAME**INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS**

ACRONYM

IMCS-Pax Romana

ESTABLISHED

1921

HISTORY

IMCS-Pax Romana was established at Fribourg, Switzerland, as “Pax Romana”, at the service of the University world in that period of history in which Pius XI’s idea of Catholic Action had not yet developed in every country, and before the existence of the model of specialised Catholic Action. Originally designed as a Catholic Confederation of students throughout the world, the purpose of the movement was to evangelise the University world, giving students a critical vision of reality and training them to become committed to transforming their own social environment. In 1947 Pax Romana was created as two movements: IMCS as the undergraduates’ branch, and ICMICA (see page 117) as the professionals’ branch. It was in the 1960s that IMCS and International Young Catholic Students (see page 182) began working very closely together, which led to the establishment of the IYCS-IMCS International Coordination, and the drafting of a joint Pastoral Project. Recognised by the Holy See as an International Catholic Organisation, IMCS is a member of the Conference of ICOs. As an NGO, it has consultative status with Ecosoc and UNESCO.

IDENTITY

The aim of IMCS is to develop a learning experience which helps students to become more deeply aware of their own faith in Jesus Christ as an experience to which they bear witness through their commitment to build up a more just society; to promote the apostolate of students among students; to cooperate with all those who are working to build up a more equitable social order at the national, continental and international levels. The association, which represents Catholic students at international level in universities and higher education, pursues its objectives by trying to spread Catholic student movements throughout the world; by providing students and ecclesiastical assistants of the member movements with the chance to meet in order to reflect on issues relating

to the specific situation in each continent and on matters relating to international life; by giving guidance for the member movements to act jointly, cooperating with other international organisations.

ORGANISATION

IMCS is managed by the *International Committee*, comprising delegates of the movements in every continent; the *Regional Teams*, the members of the outgoing International Team, and the candidates for the new International Team as observers. The executive body of the movement is the *International Team* comprising the President, the General Secretary, and the general Ecclesiastical Assistant. Membership of IMCS is open to *full members* (associations of Catholic students in universities and higher education establishments), *ecumenical members* (national associations with a substantial number of Catholic student members) and *corresponding members*.

MEMBERSHIP

IMCS has 74 member associations in 64 countries as follows: Africa (25), Asia (11), Europe (15), Middle East (1), North America (5), Oceania (2), and South America (5).

PUBLICATIONS

Newsletter International, a quarterly newsletter in French, English and Spanish.

WEB SITE

<http://www.imcs-miec.org>

HEADQUARTERS

Mouvement International des Étudiants Catholiques
171, Rue de Rennes – 75006 Paris – France
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Email: miec-imcs@wanadoo.fr

LOGO



OFFICIAL
NAME**INTERNATIONAL MOVEMENT OF THE APOSTOLATE
FOR CHILDREN**

ACRONYM

MIDADE (Mouvement International d’Apostolat des Enfants)

ESTABLISHED

1966

HISTORY

The origins of MIDADE date back to 1936 when Fr Gaston Courtois instituted the Coeurs vaillants et Âmes vaillantes movement in France, for boys and girls aged between 8 and 15. In 1956 it changed its name to Action Catholique de l’Enfance (ACE). When the movement spread beyond France, an International Commission was established in 1958, and in 1962 ACE held its first international meeting. MIDADE was founded in 1966 at the second international meeting of the Movement held in Rome. Recognised by the Holy See in 1973 as an International Catholic Organisation, MIDADE is a member of the Conference of ICOs. As an NGO, it has consultative status with Ecosoc, Unicef and the ILO.

IDENTITY

MIDADE is an evangelisation and grassroots education movement, working for the human and Christian growth of children in order to prepare them to undertake an apostolic commitment as youths and adults. The MIDADE educational approach is based on the conviction that children are already fully persons, capable of transforming the world around them. It provides an educational pathway characterised by the “see, judge, act, celebrate” method, which helps small children to overcome difficulties, respect diversity, and act to build up the Kingdom of God. The Movement is addressed to children of every race, culture and creed, offering them a personal and community education which gives pride of place to play as the first medium for learning.

ORGANISATION

MIDADE is headed by the *General Assembly*, made up of delegates from the member movements, which meets every four years and elects the members of the *International Team*. This Team is responsible for implementing the programmes decided on at the

Assembly, and comprises the President, three Vice Presidents, two Secretaries General, and the Ecclesiastical Assistant. The Movement also has a *General Secretariat*, to which the President, the Ecclesiastical Assistant and the Secretaries General belong. It is possible to join MIDADE as *member* movements, *observer* movements, and *partner* movements.

MEMBERSHIP

MIDADE caters for about 2 million children and is present in 53 countries as follows: Africa (18), Asia (6), Europe (8), Middle East (4), North America (4), Oceania (5), and South America (8).

PUBLICATIONS

Enfants en mouvement, a six monthly magazine in French, English and Spanish.

HEADQUARTERS

Mouvement International d'Apostolat des Enfants
24, Rue Paul Rivet – 92350 Le Plessis-Robinson – France
Tel. [+33]1.46306868 – Fax 1.46307250
Email: sgmidade@club-internet.fr

LOGO



OFFICIAL
NAME

INTERNATIONAL UNION OF CATHOLIC ESPERANTISTS

ACRONYM

IKUE (Internacia Katolika Unuiĝo Esperantista)

ALSO KNOWN AS

Catholic Esperantists

ESTABLISHED

1910

HISTORY

IKUE was instituted at the Institut Catholique in Paris, France, by a group of Catholic Esperantists that had been set up in connection with the magazine *Espero Katolika*, founded in 1903. They included Fr Austin Richardson, Claudius Colas and Gustave Gautherot. Over the years the Union, of which many bishops and priests are members, has received numerous acknowledgements from the Church authorities and substantial support from distinguished members of the Catholic community. Since 1977 Vatican Radio has given airspace to IKUE to broadcast in Esperanto. In 1994 The Congregation for Divine Worship and the Discipline of the Sacraments approved the Missal and the Lectionary in Esperanto for Sundays and holy days. On 11 February 1992 the Pontifical Council for the Laity decreed recognition of the International Union of Catholic Esperantists as an international association of the faithful of Pontifical Right.

IDENTITY

Taking its inspiration from the teaching of Christ, “go into all the world and preach the gospel to the whole creation” (Mk 16:15), IKUE promotes the use of Esperanto in the field of evangelisation and ecumenism and as a means of fostering understanding, brotherhood and peace among men and women. IKUE pursues its purposes locally and internationally by organising such activities as the annual International Congress which becomes “ecumenical” on alternate years by being organised in conjunction with the Protestant League of Christian Esperantists; publishing an Esperanto version of the texts of the Magisterium; promoting conferences and prayer meetings and many different forms of Christian presence and witness in other non-religious Esperantist associations and events.

ORGANISATION

IKUE is governed by the *Management Council* made up of the President, two Vice Presidents, Secretary, the Treasurer and two Councillors; the *Executive Committee*, composed of representatives of the main national sections. The associates are organised into national sections in different countries, as Catholic Esperantist associations belonging to the International Union. Membership of IKUE is open to *ordinary associates*, *supporter associates*, and *life associates*.

MEMBERSHIP

IKUE has about 1,530 members in 40 countries as follows: Africa (5), Asia (3), Europe (24), Middle East (1), North America (3), Oceania (1), and South America (3).

PUBLICATIONS

Espero Katolika, published bimonthly.

WEB SITE

<http://www.ikue.org>

HEADQUARTERS

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Email: ikue@ikue.org

LOGO



OFFICIAL
NAME**INTERNATIONAL UNION OF CATHOLIC JURISTS**

ACRONYM

UIJC (Union Internationale des Juristes Catholiques)

ESTABLISHED

1986

HISTORY

The UIJC has its origins in associations of Catholic lawyers in different countries, beginning in the 1940s. Following the Second World War, Catholic lawyers found a forum in the International Catholic Movement for Intellectual and Cultural Affairs (see page 117), but they did not have their own organisation to support their apostolate in contemporary society. The first attempt to create one was made in 1979 at an international congress organised in Manila, Philippines, chaired by Cardinal Opilio Rossi, then the President of the Pontifical Council for the Laity. After various other meetings in Rome, the constituent General Assembly was convened in Paris in 1986, which marked the foundation of UIJC, giving it its first statutes. In order to strengthen ties between the national associations forming part of the Union, in 1991 a Colloquium was organised in Rome attended by Catholic lawyers from 17 countries in three continents. On 17 October 2002, the Pontifical Council for the Laity decreed recognition of the Union Internationale des Juristes Catholiques as an international association of the faithful of Pontifical Right.

IDENTITY

The purpose of UIJC is to contribute towards upholding or reintroducing Christian principles into the philosophy and science of law, and legislative, judicial and administrative activities, teaching and research and public and professional life. The Union, which is open to the general and local problems of the contemporary world and seeks solutions that are faithful to the Gospel, the tradition of the Church and the true Magisterium, strives for recognition of and respect for natural and Christian law in a spirit of justice and charity; to protect human life from conception to natural death; to affirm the dignity of the human person and the rights and duties that stem therefrom; to defend and promote the Christian conception of the family; to disseminate and implement the social teaching of the Church, particularly in the legal field.

ORGANISATION

UIJC is governed by the *Assembly of Delegates*, made up of the President of the Union and the Presidents of the national associations, which decides on the four-year management of the Executive Board and on all matters put to it by the Board; the *Executive Board*, which is responsible for managing and animating the Union composed of the President, the Vice Presidents, the Secretary General, the Treasurer and the Ecclesiastical Assistant; the *President*, who is elected by the Assembly of Delegates, and is the legal representative of the Association.

MEMBERSHIP

UIJC has 14 member associations in 14 different countries, as follows: Asia (2), Europe (7), North America (1), Oceania (1) and South America (3).

PUBLICATIONS

Juristes du monde entier, an annual review.

WEB SITE

<http://www.cathojuris.org>

HEADQUARTERS

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OFFICIAL
NAME

**INTERNATIONAL UNION OF EUROPEAN GUIDES AND SCOUTS-
EUROPEAN SCOUTING FEDERATION**

ACRONYM

UIGSE-FSE (Union Internationale des Guides et Scouts d'Europe –
Fédération du Scoutisme Européen)

ALSO KNOWN AS

CES – Confederation of European Scouts

ESTABLISHED

1956

HISTORY

UIGSE-FSE was founded in Cologne, Germany, by young German and French scout leaders as an international association with the purpose of practising scouting within the framework of a European ideal whose roots lie in Christianity. Governed by a *Federal Statute* and a *Constitution* which still form the basis of agreement and cooperation among Christians of different denominations within the same Federation, the Union developed throughout Europe between 1962 and 1968 under the leadership of a French couple, Perig and Liziz Géraud-Keraod. It was in those years that the Constitution was revised, incorporating much of the *Scouts' Catholic Charter* which was approved by the Holy See in 1962; the drafting of the *Charter of the Natural and Christian Principles of European Scouting* signed by the Federated associations; the drafting of a new *Federal Statute* which adopted the present name, reaffirming its belonging to the Catholic Church. As an NGO, the association has consultative status with the Council of Europe. On 26 August 2003 the Pontifical Council for the Laity decreed recognition of the Union Internationale des Guides et Scouts d'Europe – Fédération du Scoutisme Européen as an international association of the faithful of Pontifical Right.

IDENTITY

The purpose of UIGSE-FSE is to bring together in the same community of faith, prayer and action, the national associations that strive to prepare and educate young people through the practice of the traditional Scouting of Baden-Powell, on the Christian bases which form the foundations of European civilisation. It views

Scouting as a means of performing the apostolate in the Church, and therefore as a tool for providing Christian instruction for men and women practising the Gospel values in their service to the world. The member associations faithfully adhere to the legacy of the Founders of Catholic Scouting, which comprises the *Scout Law, Promise* and *Ceremonial*. Guides and Scouts, which constitute distinct and separate units, constitute a single movement within the life of the Union/Confederation in its spirit and management. The educational basis of Scouting using the “troop system” is used by all the member associations, which work on the basis of the guidelines laid down in the *Charter of the Natural and Christian Principles of European Scouting*.

ORGANISATION

UIGSE-FSE is managed by a *Federal Council*, a *Federal Bureau* and a *Federal Commissioner*. The *Federal Council* which comprises representatives of the member associations, meets every year to lay down the programmes and the guidelines for the Union’s work, deciding on the admission or exclusion of associations, adopting the Federal budget, and electing members to the Federal Bureau and other working groups or committees. The *Federal Bureau* deals with the day-to-day management of the Federation and comprises the Federal Commissioner, the President, the Vice President, and the Secretary of the Federal Council. The Spiritual Adviser (Ecclesiastical Assistant) and the Federal Commissioner’s co-workers attend the meetings of the Bureau with a consultative vote. Consistent with the principles of the Catholic Church on ecumenism, UIGSE-FSE accepts associations belonging to other churches and ecclesial communities as associate members.

MEMBERSHIP

UIGSE-FSE has a membership of about 52,000, and 19 member associations (including one Lutheran, one Orthodox, one Calvinist and one Evangelical) in 15 countries as follows: Europe (14), and North America (1).

PUBLICATIONS

Nouvelles de notre Fraternité, a quarterly newsletter; *Lettre aux Commissaires généraux*, a quarterly liaison newsletter. The member associations also have their own national publications.

WEB SITE

<http://www.scouts-europe.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**INTERNATIONAL YOUNG CATHOLIC STUDENTS**

ACRONYM

IYCS

ESTABLISHED

1946

HISTORY

Young Catholic Students was created in Europe as part of the Catholic Action movements that began to spread in the 1920s. Progress was interrupted by the Second World War, but its expansion began again with the constitution of the International Documentation and Information Centre in Freiburg, Switzerland, which in 1954 took the name International Young Catholic Students. From the original definition of IYCS as part of the specialised Catholic Action tradition, the features of an educational and apostolic movement for evangelising secondary schools and higher education establishments emerged; the importance of the basic team as the cell of the student community; militant commitment to transforming the world. It was in the 1970s that close cooperation with the International Movement of Catholic Students (see page 171) led to the creation of the IYCS-IMCS International Coordination, and the drafting of a joint pastoral Project. Recognised by the Holy See as an International Catholic Organisation, the IYCS is a member of the Conference of ICOs. As an NGO, it has consultative status with Ecosoc and UNESCO.

IDENTITY

IYCS sets out to guide students to become architects and agents of social change, following in the footsteps of Jesus Christ, the Lord of history, and bearing witness to the Gospel values. The pedagogy used by the movement, based on “revision of life”, enables students to become aware of situations, to analyse them critically in the light of the Gospel and the faith, to undertake a commitment to the pursuit of justice and peace, for the comprehensive growth of individuals and for sustainable development. IYCS performs its tasks by cooperating with other organisations in the same field, supporting the establishment of student movements pursuing the same goals, and fostering dialogue, exchange of experiences and mutual assistance between the member movements.

ORGANISATION

The supreme governing body of the IYCS is the *World Council*, which meets every four years chaired by a *Praesidium*, comprising the Secretary General and three delegates of the member or cooperating national movements. The World Council is assisted by the *General Secretariat*, composed of a permanent team made up of the Secretary General, the Ecclesiastical Assistant, and by a number of other members according to the decision taken by the World Council. The *Continental Secretariats* operate in Africa, Asia, Europe, Oceania and South America. Members of IYCS can be *member movements* (associations of Catholic students recognised by their bishops' conferences) and *cooperating movements* (associations of Catholic students at the national level, or representing a major ethnic community in a particular country).

MEMBERSHIP

90 affiliated movements in 104 countries belong to IYCS, as follows: Africa (39), Asia (18), Europe (19), Middle East (5), North America (2), Oceania (1), and South America (20).

PUBLICATIONS

Newsletter, published quarterly in English, French and Spanish.

WEB SITE

<http://www.jeci-miec.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**LAY CLARETIAN MOVEMENT**

ACRONYM

MSC (Movimiento de Seglares Claretianos)

ALSO KNOWN AS

Lay Claretians

ESTABLISHED

1983

HISTORY

MSC was founded at Villa de Leiva, in Colombia, by the Missionary Sons of the Immaculate Heart of Mary (Claretians). They decided during the course of their 19th General Chapter in 1979 to help the lay apostolate associations that they had promoted in the past as their own work to organise themselves autonomously as members of the Claretian Family. On 20 April 1988, the Pontifical Council for the Laity decreed recognition of the Movimiento de Seglares Claretianos as an international association of the faithful of Pontifical Right.

IDENTITY

The members of MSC set out to adopt the mission of Jesus in the world as their own, to live the demands of the Kingdom and provide a service of evangelisation to the Church, according to the charism and the spirit of St Anthony Mary Claret. Admission to the Movement is preceded by a period of instruction to provide a basic Christian education to candidates (in ecclesiology, Christology, theology, the Lay vocation and vocations in the Church) and to spread knowledge of the life and charism of the Founder of the Claretians. The ongoing formation of the members of MSC prepares them for the work of evangelisation and includes study of the Claretian identity and spirituality, study of the socio-economic situation of different countries, and professional training. The members of the Movement perform their mission both by Christian animation and by seeking to transform temporal realities (the family, work, economy, politics, trade unions, Art) and by cooperating in building up the local Church as a community of faith, hope and charity (missions, catechesis, biblical and theological education, participation on parish and diocesan pastoral councils).

ORGANISATION

MSC is organised at the local, regional and international levels. Membership of the movement takes place through admission to one of the *local groups*. All the groups of a given regional area constitute the *region*. The regions are coordinated by the *Regional Assembly* and by the *Regional Council*. The international coordination of the Movement is the responsibility of the *General Assembly* – to which the members of the *General Council* belong, together with the representatives of the Regional Councils and the delegates of the local groups – and the *General Council*, made up of the Ecclesiastical Assistant and members elected by the General Assembly.

MEMBERSHIP

MSC has 135 groups and is present in 23 countries as follows: Africa (3), Asia (2), Europe (2), North America (6) and South America (10).

PUBLICATIONS

Revista Seglares Claretianos, published quarterly.

WEB SITE

<http://seglaresclaretianos.claret.org>

HEADQUARTERS

Movimento dei Laici Claretiani
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LOGO



OFFICIAL
NAME

LEGION OF MARY

ESTABLISHED

1921

HISTORY

The Legion of Mary was founded in Dublin, Ireland, by a group of 15 people under the guidance of Frank Duff, a young civil servant with the Department of Finance, as a new form of apostolate, paying visits to the sick and needy in twos, like the Disciples. Prayer in common, apostolic work and the weekly meeting which all the members are required to attend, have been typical features of the Legion from the beginning. Throughout its history, the Legion of Mary has always been viewed with favour and supported by the ecclesiastical authorities in the dioceses where it has developed.

IDENTITY

Rooted in Marian spirituality and commitment to the Holy Spirit, the life of the Legion of Mary is based on Faith in the joint action of the Spirit and our Lady in the work of Redemption, and the spread of the Kingdom of God throughout the world. The priority objectives of the Association are the sanctification of its members through participating in the mission of evangelisation by direct apostolate, particularly among those who are far from the Church; home visits to the sick, inmates, and needy families; teaching catechism in the parishes; religious instruction for young people; literacy courses for immigrants; supporting drug dependents and prostitutes; celebrating the liturgy of the Word and organising prayer meetings in places without priests. In addition to the weekly study meetings, the members – encouraged to consecrate themselves to Mary following the spirituality of St Louis de Monfort – take part in annual spiritual retreats and undertake to recite every day the “Catena Legionis”, the prayer to our Lady which is their bond of union.

ORGANISATION

The highly structured organisation of the Legion of Mary is based upon that of the Roman army, whose terminology it has adopted. The highest authority of the Legion of Mary is the *Concilium Legionis*, in Dublin. The basic unit of the Legion of Mary is the *praesidium*, a group of people who work in the parishes following the instructions of the bishops and the parish officials. All of the *praesidia* in a parish

or several parishes in the same area constitute the *curia*. The work of the *curiae* and the *praesidia* is coordinated by the *Comitium*. The *Regia* and the *Senatus* cover territories of large dimensions and whole countries, respectively. People may join the Legion of Mary as *active members*, who attend the weekly meetings and devote two hours a week to apostolic work; as *praetorian members* who undertake the same obligations as the active members, attend daily Mass and receive Holy Communion, and recite the prayers of the Legion daily; as *auxiliary members*, who support the active members in the apostolic work with their prayers, and spread familiarity with the Legion of Mary and devotion to our Lady; as *adjutorian members*, who undertake not only the commitments of the auxiliaries, but also undertake to attend daily Mass and the Eucharist.

MEMBERSHIP

The Legion of Mary is present in a large number of countries in every continent, and more recently has also spread to Lithuania, Latvia, Belarus, Estonia, Ukraine, Siberia and Kazakhstan.

PUBLICATIONS

Maria Legionis, published quarterly in English.

WEB SITE

<http://www.legion-of-mary.ie>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**LIFE ASCENDING INTERNATIONAL**

ACRONYM

VMI (Vie Montante Internationale)

ESTABLISHED

1985

HISTORY

The Vie Montante (Life Ascending) experience began in Paris in the 1950s when groups of elderly Christians began to meet with André d'Humières. It was founded as an association in 1962 thanks to the support of Monsignor Stanislas Courbe, the auxiliary Bishop of Paris and the first Secretary General of French Catholic Action. It soon spread from France to Belgium, Switzerland, Canada and a number of African countries. In 1985, under the advocacy of René Tardy and the encouragement of the then President of the Pontifical Council for the Laity, Cardinal Eduardo Francisco Pironio, "Vie Montante Internationale" was founded in Rome, to expand the association to every continent. VMI has the support of the Latin American Episcopal Council, with which it coordinates its work in South America. It is recognised by the Holy See as a Catholic International Organisation and as an NGO has consultative status with Ecosoc. On 25 March 1996, the Pontifical Council for the Laity decreed recognition of Vie Montante Internationale as an international association of the faithful of Pontifical Right.

IDENTITY

VMI is made up of national associations of pensioners and elderly people, who promote the pastoral care of the third age, in accordance with the teaching of the Church, the Magisterium of John Paul II, and the guidelines of the Pontifical Council for the Laity (cf. *Dignity and Mission of Older People in the Church and in the World*, Vatican City, 1998).

ORGANISATION

VMI is governed by the *General Assembly*, that meets every four years in a different continent and lays down guidelines for action to be followed by the Association; the *International Management*

Committee, which implements the decisions of the General Assembly, comprising the President and the Treasurer elected by the General Assembly, and the continental leaders, from among whom is elected the Vice President and the Ecclesiastical Assistant; the *Permanent Secretariat*, whose members – all Europeans – are appointed by the President whom they assist. In recent years, in order to meet the new needs of the Association, the post of General Secretary has been instituted.

MEMBERSHIP

VMI has a membership of about 250,000 people in 44 countries as follows: Africa (14), Asia (3), Europe (9), North America (8) and South America (10).

PUBLICATIONS

Vie Montante Internationale, a newsletter published twice a year in French, English, Portuguese and Spanish.

HEADQUARTERS

Vie Montante Internationale,
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LOGO



OFFICIAL
NAME**LIGHT-LIFE MOVEMENT**

ACRONYM

RSŹ (Ruch Światło-Życie)

ALSO KNOWN AS

Light and Life

ESTABLISHED

1954

HISTORY

The beginnings of Light and Life go back to the 1950s when, under the guidance of Fr Franciszek Blachnicki (1921-1987) the experience of the so-called *Oases* was started in the dioceses of Katowice, in Poland, as 15-day spiritual retreats for teenagers. Between 1963 and 1973, when Light and Life worked mainly in the field of the religious instruction of young people, the Movement further clarified its character by making its specific field of action the implementation of the renewal brought about by Vatican II. Founded on the Word of God and on the liturgy, the key ideas of *Light-Life, new person, new community, new culture* emerged. After the 1970s, in addition to teenagers, the movement began to organise retreats for students, workers, priests, religious, seminarians and in particular families, who, set up as a community, were to take the name of “domestic Church”. On 11 July 1973 the Archbishop of Krakow at the time, Karol Wojtyła, the future Pope John Paul II, consecrated the Light-Life Movement to the Immaculate Conception of our Lady, Mother of the Church, which marked its official foundation.

IDENTITY

Light and Life sets out to foster growth in the faith of its members; to build up *communio* through evangelisation and religious instruction; to develop works to transform the world according to the spirit of the Gospel; to build up the parish as a “community of communities”. The purposes, programme and pedagogical method of the Movement are expressed and defined in terms of the unity between the light shed by God, and action: namely, the unity of known truths, and as such, recognised, declared and

acted upon. The formation process of the members (*deuterocatechumenate*) is a gradual one, beginning with an individual evangelisation retreat or a basic retreat, to lead the person to welcome Jesus Christ as their Lord and Saviour (*New Life Oasis, level I*), and to enter the group of Christ's disciples. The first stage of the deuterocatechumenate is based on 10 points, which are called the "Indicators of the New Person", and prepares them for participation in the *New Life Oasis, level II*. Liturgical initiation that begins during these retreats continues in the second stage of the course, which is significantly characterised by participation in the Easter Triduum and by the renewal of the baptismal covenant. The third stage – mystagogy – (*New Life Oasis, level III*) focuses on deepening the meaning of belonging to the people of God, helping them to discover their own place in the Church, and to place themselves at the service of the various diakonie. The course also includes systematic daily work (self education), weekly meetings in small groups led by an animator, and attending Communion Days. The course for married couples, the purpose of which is mutual sanctification and matrimonial unity to implement a catechumenate within the family, is underpinned by the spirituality of the Teams of Our Lady (see page 259).

ORGANISATION

The Members of Light and Life form small groups, creating communities within the parishes. The head of the movement is the *General Moderator*. There is also a Moderator at the national, diocesan and parish levels. Moderators perform their service with the assistance of a *diakonia* made up of both members of the laity and religious. Responsibility of the family branch is entrusted, at every level, to a Moderator together with a married couple. The officials of Light and Life meet once a year for the *National Consultation of Leaders*, which is a major opportunity for praying and reflecting on the tasks of the movement, in the light of the Magisterium of the Church and the signs of the times.

MEMBERSHIP

There are no exact figures on the number of members of the Movement. In Poland, there are reckoned to be about 100,000. Light and Life is present in 17 countries as follows: Europe (12), North America (2), and South America (3).

WORKS

Light and Life gave rise to the *Crusade for the Liberation of Man*, which is a social movement to combat alcoholism and other forms of modern slavery. The *Diakonia of liberation* is particularly committed to serving alcoholics and their families, for whom it organises evangelisation retreats, and runs the Prevention-Training Centre at Katowice. In recent years there has also been a service to help persons with problems of homosexuality. Another important initiative is the commitment to protecting unborn children, which involves above all the *Diakonia of Life*, which organises retreats on this subject for youth and adults.

PUBLICATIONS

Oaza, published every two months; *Eleuteria* and *Domowy Kościół*, published quarterly.

WEB SITE

<http://www.oaza.pl>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

"LIVING IN" SPIRITUALITY MOVEMENT

ESTABLISHED

1958

HISTORY

The "Living In" Spirituality Movement was founded by Father Nicola Giordano after he was inspired by the place where the apostle Paul was martyred near the Tre Fontane in Rome. It spread rapidly to various Italian cities and was canonically approved by the Archbishop of Trani in 1968. It has now spread to other countries in the world. On 8 December 2001, the Pontifical Council for the Laity decreed recognition of the Movimento di Spiritualità "Vivere In" as an international association of the faithful of Pontifical Right.

IDENTITY

The Movement promotes and animates Christian culture in every area of human life, fostering the genuine humanism that is inspired at all times by the only "new man", who is Christ. All its work revolves around the two dimensions of man as the *imago Dei*, and of human society as the *corpus Christi*. The spiritual formation of the members, underpinned by a human preparation based on justice, truth and honesty, lasts for three years and sets out to seek total configuration with Christ through the loving study of the Word of God, knowledge of Tradition, and the study of the Fathers and the Magisterium of the Church. Participation in the life of the Movement requires apostolic commitment to bear witness to Gospel truths. The specific areas of activity are the family, the school, politics and society.

ORGANISATION

The structure of the Movement is pyramidal, with Christ as the base and the peak, and comprises different groups, each with their own educational and apostolic programmes: children, teenagers, young adults, adults, families and the sick. Membership of the Movement is open to *friends*, *sympathisers* and *members*. Friends are kept briefed on all the activities, but do not undertake any particular obligations, and perform specific and co-ordinated tasks on a voluntary basis. Sympathisers are introduced for an initiation period of three years, during which they deepen their understand-

ing of Holy Scripture, patristics and Christian sociology, before being sent out on the apostolate of animation of their respective life environments. Members undertake specific Christian life commitments and forms of participation in the life and the apostolate of the Movement. Different groups meet together in *Cenacles*, which can be created or be incorporated into existing ecclesial structures.

MEMBERSHIP

The Movement has 15,000 members in 16 countries as follows: Africa (3), Europe (3), North America (9), and South America (1).

WORKS

The Movement, which is linked to the Secular Institute *Jesus Victima* and the Priests' Association "Gesù Nostro Signore", collaborates in managing spirituality centres and a retirement home in Italy, a Christian animation and formation centre in San José, Costa Rica, and a youth animation centre in Panama City.

PUBLICATIONS

"*Vivere In*", a spirituality and cultural review published every two months; the "*In Luce*" newsletter.

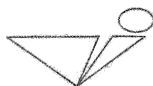
WEB SITE

<http://www.viverein.it>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

MARIANIST LAY COMMUNITIES

ACRONYM

MLC

ESTABLISHED

1993

HISTORY

The MLC have emerged from the Marian Congregations that were brought into being by Blessed William Joseph Chaminade (1761-1850) in Bordeaux, France, in 1800 to guide the lay faithful in serious personal spirituality, love for our Lady Immaculate and practical apostolic commitment within society, de-Christianised by the Revolution. In 1808 the Marian Congregations were also joined by members of the women's youth association founded in Agen by the venerable Mother Adele de Batz de Trenquelléon. The experience rapidly spread beyond France's borders. A few years later, when a number of Congregations declared their readiness to embrace the life of total consecration to God under the guidance and protection of Mary, Father Chaminade founded the Daughters of Mary Immaculate (1816) and the Society of Mary (1817), his two Religious Congregations. The Marianists Family was born, made up of laity, male and female religious, priests, united in the single mission of spreading knowledge and love for Mary, and in particular educating the younger generations in the faith. In 1993 the lay branch of the Family, whose communities scattered throughout the world met for the first time in Santiago de Chile, adopted their own international government structure. In 1996 The World Council of the Marianists Family was established, comprising the MLCs' International Team, the representative of the Alliance Mariale and the General Councils of the Daughters of Mary Immaculate and the Marianists. On 25 March 2000, the Pontifical Council for the Laity decreed recognition of the Comunidades Laicas Marianistas as an international association of the faithful of Pontifical Right.

IDENTITY

The MLC are communities of lay Christians who place themselves at the service of the Church's mission in the world according to the charism of the Founders. Their members strive to be strong in the faith and persevering in hope; to accept Mary as their Mother, model and teacher, for she accepted the presence of the Spirit in

her life in order to give God-with-us to the world, and she invites us to put into practice the words of our Lord so that we can respond to the needs of all people; to live the faith in small communities, following the example of the early Christians; to be messengers of the Gospel, watchful of the signs of the times, working to spread the Kingdom of God and to build up a world of peace and justice, with a preferential option for the poor.

ORGANISATION

The MLC are structured into local, national, and regional groups. Every community at each level is headed by a person or by a team. All the national groups make up the *Regions*, coordinated by Regional Representatives. The international coordination of the association is performed by the *Assembly* – which meets every four years attended by the members of the International Team, officials from the national communities and their spiritual advisers – and the *International Team*, which represents the association and is responsible for implementing the decisions taken by the Assembly.

MEMBERSHIP

The MLC are present in 28 countries as follows: Africa (7), Asia (3), Europe (6), North America (5), Oceania (1), and South America (6).

PUBLICATIONS

The MLCs produce national publications

WEB SITE

<http://www.marianist.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**MEMORES DOMINI LAY ASSOCIATION**

ALSO KNOWN AS

***Memores Domini* or Adult Group**

ESTABLISHED

1964

HISTORY

The *Memores Domini* were established in Milan under the guidance of Fr Luigi Giussani by a number of lay people who had previously been members of Gioventù Studentesca (Student Youth – see page 68). Following 1968 the members of *Memores Domini* felt the need to practise the common life and set themselves up in Families. The Association spread through Italy and abroad, and in 1981 received canonical recognition from the Bishop of Piacenza, Mgr Enrico Manfredini. On 8 December 1988, the Pontifical Council for the Laity recognised the *Memores Domini* Lay Association as an international association of the faithful of Pontifical Right.

IDENTITY

The *Memores Domini* Association is for people belonging to the Fraternity of Communion and Liberation, who follow a vocation of total devotion to God by living in the world and practising the Evangelical counsels with personal and private commitment as their purpose. There are two main factors in their spiritual project: contemplation, in the sense of living in the continuing memory of Christ, and the mission, as the passionate desire to bring the Christian message into the lives of men and women, meeting them above all in their work places, which is the normal field in which they bear witness. The *Memores Domini* practise the common life living in *houses* for men and for women, respectively, where they live according to a rule of silence, personal and community prayer, poverty, obedience and fraternal love. The purpose of these houses is to enable mutual edification in the memory of Christ, in terms of the mission. The professed members attend four spiritual retreats a year together, and once a year a course of spiritual exercises. The aspirants join a *house* after the first year of probation, and throughout the period of their novitiate which lasts at least five years, they attend instruction and specially planned days of recollection every month.

ORGANISATION

The *house* is the fundamental unit of the structure of the Association. In exceptional cases, individual members may continue to live in their own homes while taking part in the life of their *house* as their benchmark. The general oversight of the *Memores Domini* is exercised by a Board of Directors (*Direttivo*).

MEMBERSHIP

There are about 1600 *Memores Domini*, and 400 aspirants. The Association is present in 32 countries as follows: Africa (4), Asia (3), Europe (13), Middle East (1), North America (4), and South America (7).

WEB SITE

<http://www.comunioneliberazione.org>

HEADQUARTERS

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Secretariat:

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OFFICIAL
NAME**MILITIA CHRISTI**

ACRONYM

MJC (Militia of Jesus Christ)

ESTABLISHED

1209

HISTORY

MJC was founded in 1209, influenced by St Dominic and the Dominican friars. Encouraged across the centuries by numerous popes, it developed as an order of chivalry whose members, courageous faithful members of the laity, placed themselves at the service of the Church to defend the faith. In 1870, the chivalrous Order of the Militia of Jesus Christ was reorganised in Rome around a group of papal officials assisted by the Master General of the Dominicans, and with the encouragement of Pius IX, to relaunch the spirit of the ancient institution directing its members towards creating the Kingdom of God in society. During the period of reform between 1959 and 1973, the Order was transformed into an association of the faithful and its purposes were geared to meeting the needs of the lay apostolate according to the teachings of Vatican II. On 21 November 1981, the Pontifical Council for the Laity decreed recognition of the Milice de Jésus-Christ as an international association of the faithful of Pontifical Right.

IDENTITY

MJC is open to membership by lay men and women from all backgrounds and states of life, who wish to commit themselves individually and as an association to fostering the spirit of faith and Christian values in the world. Its members live the Evangelical counsels according to their specific state of life and in a renewed spirit of chivalry, practising works of doctrinal and ecumenical education, Marian piety and social justice. In order to support these three areas of action, MJC has three departments, each led by a Director: the *Department of Truth*, which guarantees the formation of its members based on Thomist philosophy and theology, by teaching and guidance towards reliable sources; the *Department of the Rosary*, which corresponds to the Marian vocation of the association and fuels the interior life and the piety of the indi-

vidual members, through spiritual retreats, prayer vigils and moments of meditation; the *Department of Hospitality*, which not only guarantees mutual assistance among the members and organises hospitality for them at meetings and chapters, but more particularly to support and promote works of solidarity and charity which are inseparable from evangelisation.

ORGANISATION

MJC is governed by the Master General elected for nine years and who may serve more than one term, assisted by an Assistant General, and who has responsibility for taking decisions on the life of the association. The Assistant General is assisted by the *Magistral Council* comprising the General Secretary, the Provincial leaders, the departmental Directors, and members appointed *pro-tempore*. The ecclesiastical ordinary is the Archbishop of Sens (France). Membership of MJC is divided into *affiliated members*, *committed members*, and *consecrated members*. The affiliated members are persons who live the spirituality of the association without being bound to it; committed members bind themselves in a sequence of stages to the spirit of service and militancy specific to the chivalrous vocation and Dominican spirituality; consecrated members vow to live the Evangelical counsels of poverty and chastity in a special way according to their specific state of life, or the demands of special obedience to the Pope and to defend our Lady, taking one or more temporary vows and subsequently final vows. The members are grouped together in *houses* headed by local Delegates. Houses in the same country constitute a *Province*, which is entrusted to the *Provincial Delegate*.

MEMBERSHIP

MJC has 506 members in 9 countries as follows: Africa (2), Europe (4), Middle East (1), North America (1), and South America (1).

WORKS

The association manages the *Opere Militia Christi* for solidarity between the Provinces and for the support of charitable projects; the *Parrains pour le Liban* initiative to provide aid for young Lebanese students from poor families; the *Marie porte du Ciel* initiative working in Brazil for evangelisation, the construction of a shrine, and the provision of palliative care.

PUBLICATIONS

Militia Christi, published in French three times a year.

WEB SITE

<http://www.militia-christi.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**MILITIA OF THE IMMACULATA**

ACRONYM

M.I. (Militia Immaculatae)

ESTABLISHED

1917

HISTORY

M.I. was founded in Rome at the International College of the Conventual Franciscans – which at that time was the “St Bonaventure” Pontifical Theological Faculty –, by Father Maximilian Kolbe (1894-1941), a Conventual Franciscan and martyr of charity at Auschwitz who was beatified by Paul VI and canonised by John Paul II. Erected as a Pious Union on 2 January 1922 by the Vicariate of Rome through Cardinal Basilio Pompilj, M.I. was given special attention and care by the Popes in the course of its history. In a Brief issued on 18 December 1926, Pius XI granted it indulgences and privileges, and on 23 April 1927 it was elevated to the rank of a Primary Pious Union with the brief *Die XVIII mensis Decembris*. Under the *altius moderamen* of the Minister General of the Order of the Conventual Franciscan Friars Minor, and consistent with the Magisterium of the Church, the association grew and spread to different countries. On 16 October 1997 the Pontifical Council for the Laity decreed the Milizia dell’Immacolata to be an international association of the faithful of Pontifical Right.

IDENTITY

Father Kolbe presented M.I. as a “global vision of Catholic life in a new form, consisting of the link with our Lady of the Immaculate Conception, universal mediatrix with Jesus”. The association sets out to promote the expansion of the Kingdom of God throughout the world through the work of our Lady of the Immaculate Conception, stimulating all to place themselves at her service in her mission as Mother of the Church. The focus of the spirituality and formation in M.I. is the consecration to Mary, which Father Kolbe intended as “transformation into her”: a style of Christian life which achieves the extreme consequences of love. There are three key ideas: Mary Immaculate, love, and the mission, to provide formation which commits Christians to grow in an existential dimension (the primacy of the vocation to holiness), an ecclesial

dimension (love for the Church and bearing witness to the Catholic faith), a missionary vocation (Christian formation of consciences and the new evangelisation), and a cultural dimension (promoting life by serving people in the Franciscan manner of fraternity, joy, simplicity and hospitality). The specific areas of unity of M.I. are catechesis, town and city missions, religious instruction courses, updating, Marian culture, publishing, radio broadcasting and Informatics.

ORGANISATION

By its nature, M.I. is a unitary association. The organisation comprises the *Young Knights*, the *Youth Movement*, and *Adults*. It is structured into three levels: M.I./1 is the movement, with no strict organisational structure where the members mostly act individually and spontaneously, according to the Founder's *original Project*; M.I./2 is the movement broken down into groups, whose members work according to the official programmes of the movement; M.I./3 is the movement at its highest level, at which the *Knights* choose to fully and unconditionally give themselves to Mary Immaculate, devoted solely to her cause: in the missionary apostolate, in parish service, alone or in active or contemplative life communities, using all legitimate means. This rank is specific to the *City of the Immaculate*, the *Executive Centres*, and the *Institutes* inspired by Fr Kolbe. A significant presence of the association are those who suffer from sickness, poverty, marginalisation and disabilities. They form the *M.I. under the Cross*. So much suffering, offered as a gesture of consecration to Mary Immaculate enables the whole association to participate in the mystery of Christ's redemption and renews the missionary effort. Although legally autonomous, at the pastoral level, all the institutes (secular and religious) inspired by Kolbe share the same aims and apostolic commitment: the Franciscan Sisters of the M.I., the Sisters Minor of Mary Immaculata, the Franciscan Sisters of the Militia of the Immaculata, the Franciscan Brothers of the Immaculata, the Missionaries-M.I., the Missionary Sister Crusaders of the Immaculata, the Kolbe Missionary Sisters of the Immaculata, the Kolbe Teaching Missionaries.

MEMBERSHIP

M.I. has over 3 million members in 48 countries as follows: Africa (7), Asia (5), Europe (25), North America (3), Oceania (1), and South America (7).

WORKS

M.I. does not have any institutionalised works of its own. When necessary it provides voluntary services to meet specific environmental and social needs. For example, the social recovery of alcoholics and drug-addicts, and assisting AIDS sufferers, providing medical and nursing care in poor districts, humanitarian care for young needy mothers, literacy courses for adults, after-school activities, and parish catechesis. It systematically conducts evangelisation through the *Rede Mariana de Rádio e Televisao* at Santo André (São Paulo, Brazil), the printing shop and publishing centre *Jardim da Imaculada* at Cidade Ocidental (Brazil), the Marytown training and dissemination centre at Libertyville, Illinois (USA).

PUBLICATIONS

Miles Immaculatae, a six monthly magazine of Marian culture and Kolbian formation. Founded by St Maximilian Kolbe, specifically for priests and pastoral workers, it is now the official organ of the International Centre. There are over 30 periodicals being published to support the apostolate of M.I. in different countries, the majority of which bear the name “Knight of the Immaculata”, as an act of homage to the first one founded by Fr Kolbe in Poland (*Rycerz Niepokalanej*) and subsequently in Japan (*Seibo no Kishi*).

WEB SITE

<http://www.mi-international.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**MISSIONARY COMMUNITY OF VILLAREGIA**

ACRONYM

CMV

ESTABLISHED

1981

HISTORY

CMV was founded following a meeting in Cagliari at the beginning of 1975 between Father Luigi Prandin and Maria Luigia Corona, who discovered they had a common specific vocation to communion and mission, while pursuing different paths towards it. A group of young people gathered around them who wished to give themselves to God in order to create a life of communion and relationship receptive to the mission. The first Community was set up in 1981 at Quartu Sant'Elena with the blessing of the Archbishop of Cagliari, Mgr Giuseppe Bonfiglioli. After beginning its work in Sardinia, the missionaries arrived in Veneto where Mgr Sennen Corrà, the Bishop of Chioggia at the time, erected it as a pious institution in 1984, giving it canonical recognition. On 26 May 2002 the Pontifical Council for the Laity decreed the Comunità Missionaria di Villaregia to be an international association of the faithful of Pontifical Right.

IDENTITY

CMV sets out to create a life of intense communion, with the Holy Trinity as its source and model; it is totally dedicated to the mission *ad gentes*, and lives in confident abandonment to Providence. The formation of the members, which attends to the comprehensive development of the individual person, is provided in Community, and is designed to enable the members to assimilate the charism; formation for the missionaries includes theological studies; it is completed in the apostolate and in relations with the people of God. Every CMV centre provides an organic route for human and Christian growth as well as experiences of prayer and meeting with the Word of God, evangelisation, missionary service and cooperation, community and Christian friendship. The task of evangelisation is car-

ried out in the older Christian countries and in the younger churches where CMV takes on responsibility for parishes and apostolic work, in terms of its own specificity; in the old Christian countries, it works to revive and nurture an ecclesiology of communion, with outreach to the universal mission of the Church, through days and weeks of community and missionary animation, or broader evangelisation projects; in schools or with groups of various kinds, in order to cooperate in providing education in universality, conviviality and solidarity.

ORGANISATION

CMV has full members and affiliated members. The *full members*, who make up the core group, are people united by the vocation to live in community for the mission *ad gentes*, the communion of material and spiritual goods, and sharing a common apostolic Ministry. They give themselves to God with private vows of poverty, chastity and obedience (in the case of the men and women missionaries) commitment to live their married life in poverty and obedience in the case of married couples. The fourth vow of living in community for the mission *ad gentes* unites all in their striving to place communion before all things, and to spread it to the ends of the earth. The full members are divided into four groups: *missionaries* (priests and consecrated men), consecrated missionary women *missionaries in the world*, and *missionary couples*. Among the first and second groups the dimension of prayer and proximity to the poorest are particularly keenly felt and tangibly practised through the ministry performed by some of the brothers and sisters who are called to dedicate themselves to intercession and praise (*the fraternity of the contemplative life*), or proclamation and compassion (*the fraternity of mercy*). The affiliated members are people who find within the Community the possibility of growth and commitment, using and cooperating with the service that the Community offers, participating in its charism, cooperating to achieve its purposes. The affiliated members are also divided into four groups: *volunteers*, *members of the Missionary Commitment Groups*, *missionary animators*, and *friends of the mission*.

MEMBERSHIP

CMV has 450 full members and 8000 affiliated members, and is present in 6 countries as follows: Africa (1), Europe (1), and South America (4).

WORKS

Seeing human promotion as a fundamental dimension of evangelisation, CMV has set up development structures both in Africa and South America such as drop-in centres for street children, cultural centres to provide young people in financial difficulties with a place to make friends and to grow; literacy schools; medical centres to provide health care to individuals who have no opportunity to be treated in hospitals, and to educate them in food and hygiene standards to combat children's diseases; running pharmacies and soup kitchens/canteens. Thanks to the commitment of the Community, over the past 15 years in these geographic areas, two churches have also been built together with 15 chapels with premises for the catechumenate and catechesis.

PUBLICATIONS

Comunità Missionaria di Villaregia, published every four months.

WEB SITE

<http://www.cmv.it>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**MISSIONARY CONTEMPLATIVE MOVEMENT "P. DE FOUCAULD"**

ALSO KNOWN AS

Centro Misionario "P. de Foucauld"

ESTABLISHED

1951

HISTORY

The Movement has its origins in a community to help street children founded in Cuneo as "Boys' Town" by Fr Andrea Gasparino in the 1950s. The diocesan authorities issued their first approval in 1983. On 14 June 1990 the Pontifical Council for the Laity issued a decree recognising the Movimento Contemplativo Missionario "P. de Foucauld" as an international association of the faithful of Pontifical Right.

IDENTITY

The purpose of the Movement is contemplation in serving the poor, and is made up of fraternities whose members, men and women, live the contemplative dimension in the form of small monastic communities among the poor, with whom they share their lives, to be a sign of God's love among them, and to bring the love of Christ and the gift of prayer to them. The brothers and sisters receive their formation through a trial period lasting two years preparing them for their vows. Before they are sent to missions in the Third World, the consecrated members undergo a further six-year formation period.

ORGANISATION

The Movement is governed by an *Executive Council* made up of two Brothers and three Sisters. In addition to the *consecrated* members, there are also the *Fraternity of families*, friends and sympathisers.

MEMBERSHIP

The Movement comprises 40 fraternities and is present in 11 countries as follows: Africa (3), Asia (3), Europe (4) and South America (1).

WORKS

The Movement manages canteens for the poor in Madagascar, Ethiopia, Kenya and Bangladesh; a workshop to train people to produce jute articles in Bangladesh; people's schools and sewing schools.

PUBLICATIONS

Lettere dalle missioni, published every two months.

WEB SITE

<http://www.centromissionario.org>

HEADQUARTERS

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LOGO

JESUS
+
♥
CARITAS

OFFICIAL
NAME

OASIS MOVEMENT

ESTABLISHED

1950

HISTORY

The Oasis Movement was founded in Rome on 1 November 1950, the day of the promulgation of the dogma of the Assumption of our Lady, by a group of students who took up the proposal made by Fr Virginio Rotondi S.J. to commit their youth to the pursuit of the ideal of holiness. Subjected to discernment by the Congregation for the Doctrine of the Faith (in those days the Holy Office) it was officially recognised in 1952. That same year, Pius XII received its members in a special audience at Castel Gandolfo, and delivered a policy address to them which still remains to this day the Magna Charta of the Movement. Since Pius XII, subsequent Popes have also expressed their gratitude and given encouragement to the pastoral work of the Movement. The Movement is incorporated into the life of the Church at the universal, national, diocesan and parish levels. In June 1992, it was also welcomed into the Ukrainian Orthodox Church.

IDENTITY

The specific spirituality of the Oasis Movement is to view one's own life as a service of love. This service is summarised under *five points* or commitments that help young people in particular to grow humanly and to mature spiritually: "knowing how to serve", "being interested in the world", "taking on the attitude of a servant", "delivering oneself to Christ", and "delivering oneself to our brothers and sisters". Its specific charism is vocational in the modern and ecclesial sense of that term: to lead people to see themselves as an *affirmative response* to the universal vocation to holiness; to any call of God, the Church and our brothers and sisters; to the quest for God's will, to be done at all times in one's own social, professional, political or ecclesial state of life. The Movement emphasises the pastoral ministry of vocations for young people and families, and sets out to bear witness to a spirit of total devotion, generosity and total fidelity to the Pope, the Church and her Magisterium. The *formation pathway* of the members, which is performed through a series of courses – the outline

of which is based on the words of Fr Rotondi that “our life is perfected to the extent that it is geared to and harmonised with the will of God” – has four levels, each of which has a particular form of commitment: service, promise, consecration, animation.

ORGANISATION

Because of the spread of the Movement to different countries, it became necessary to establish an *International Secretariat* to support the work of the animators throughout the world. After the death of the Founder on 13 April 1990, an *International Team* was put in place, made up of the national Oasis Animators and the International Secretariat, which is responsible for preserving and developing the Oasis concept, faithful to the teachings of Fr Rotondi.

MEMBERSHIP

Since it is not a structured association, it is difficult to put a figure on the number of members of the Movement. Over 50 years it has helped to form hundreds of thousands of people in the spirituality of “serving for love”, actively committed in many different apostolic ecclesial movements, associations or organisations. The Oasis movement is now present in 8 countries as follows: Asia (1), Europe (4), North America (1), and South America (2).

WORKS

Villaggio Nuova Speranza at São Matesu in the state of Espírito Santo in Brazil: this is a social work which looks after about 500 children every day from the nearby “favelas” in the kindergarten and five elementary school classes. The school syllabuses, which are also designed for the human development of the children, integrate farming activities, and notions of handicraft and hygiene. The children are given food every day. The aim is to influence families through the children.

PUBLICATIONS

Crescere, published monthly.

WEB SITE

<http://www.movimento-oasi.it>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**“POPE JOHN XXIII COMMUNITY” ASSOCIATION**

ALSO KNOWS AS

Pope John XXIII Community

ESTABLISHED

1968

HISTORY

At the end of the 1950s, convinced of the importance of being present with the young people to whom he was teaching religion, Father Oreste Benzi (a priest of the Rimini diocese) carried out a number of activities to encourage “a friendly meeting with Christ”. This was to involve teenagers, most of whom were accustomed to having decisive meetings with everyone – except Christ. His plan also included building a house in the mountains. Thousands of teenagers who had drifted away from the Church and were at risk of becoming offenders, could come here – and still do – to undergo a liberating experience and choose Christian values to make them part and parcel of their own lives. In 1968, Father Benzi created the “Pope John XXIII Community” Association with a group of youngsters who were prepared to animate the mountain holidays, and with a few other priests. The meeting with people who “would never have managed to make it in life on their own” (the disabled, marginalised, excluded, forgotten) and the willingness of a number of youngsters to work with him full-time, enabled him to open the first family hostel in 1972. On 7 October 1998 the Pontifical Council for the Laity issued the decree recognising the Associazione “Comunità Papa Giovanni XXIII” as an international association of the faithful of Pontifical Right.

IDENTITY

The vocation of the members of the Community is to shape their lives in the image of Christ who constantly does the will of the Father. Prompted by the spirit to follow Jesus in his poverty and service, they undertake to share the lives of the least of their brothers and sisters by sharing their experiences and helping them to bear their plight. They place their shoulders under the Cross borne by others. Love for their poor brothers and sisters must urge them to try to eliminate the causes of need, and lead the Community to

make a commitment to build up a more just world, and to speak out for those without a voice. This vocation requires space for prayer and contemplation, living the life of the poor, being led by obedience, and practising fellowship according to the Gospel.

ORGANISATION

The Community is governed by a central leader elected by the members. The Association is divided into *zones* headed by a leader elected by the zone members. The central leader and zonal leaders constitute the *Governing Council*. The members are grouped into *units* covering the whole territory in which the Association is present. Each unit, headed by a unit Leader, exists for sanctification, and it is here that members help one another to live their vocation. The general services that exist in the Association are headed by animators elected by the Governing Council. Each zone has a zonal service animator elected by the members of the zone. The Community has *full members*, who recognise that they have a life vocation and have been confirmed in it by the Governing Council; then there are other members testing their vocation for a period of time, playing a full part and fully experiencing the life of the Community, and taking part in the assemblies, without voting rights. This trial period must last for at least a year. Other people, who are not Community members, such as conscientious objectors and volunteers, also take part in the life and work of the Association.

MEMBERSHIP

There are 1,287 full members and 215 members testing their vocation in 18 countries as follows: Africa (4), Asia (3), Europe (6) and South America (5).

WORKS

The Community's work in the vast world of marginalisation has led to the establishment of: numerous family hostels where individuals or married couples act as temporary or permanent fathers, mothers, brothers and sisters of disabled people, children in difficulties, former drug addicts, alcoholics, and mentally disturbed people; detoxing centres for addicts; houses of prayer; facilities for street children; centres for teenagers and young adults; social cooperatives providing educational services and businesses providing work for the disadvantaged; facilities for shared holidays;

general reception centres; hostels for girls freed from prostitution; fellowship houses, and SOS Centres. There are also numerous initiatives for those who wish to work with the Association, even for a given period of their lives. These include voluntary service, civilian service, "Operation Dove" (for a non-violent presence in war zone frontlines), missionary work to promote multisectoral projects for the self-sustaining development of the poor countries.

PUBLICATIONS

Sempre, monthly.

WEB SITE

<http://www.apg23.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**PRAYER AND LIFE WORKSHOPS**

ACRONYM

TOV (Talleres de Oración y Vida)

ESTABLISHED

1984

HISTORY

TOV was founded in Santiago de Chile by Fr Ignacio Larrañaga, a Basque Capuchin Franciscan, who saw the lack of a methodological approach to prayer in various ecclesial communities and felt the need to lead the faithful towards a personal relationship with God. His experience with the first group of lay people in Santiago prompted the Founder to devote himself to the training of leaders (guides) of different nationalities, to set in motion “prayer workshops” in different countries. In 1987, the first international Congress adopted a “Prayer and Life Manual” that had been drafted by the guides from 15 countries. TOV spread rapidly and in 1993, 32 “consolidation weeks” were held in the places in which it was present, to deepen the charism of the Association. In 1994, at the second International Congress the final version of the Manual was presented and a new international governance structure was adopted. On 4 October 1997, the Pontifical Council for the Laity decreed recognition of Talleres de Oración y Vida as an international association of the faithful of Pontifical Right.

IDENTITY

TOVs provide a service to the Church by supplying a practical method for learning to pray in an orderly, varied and gradual manner, from the first steps to the depths of contemplation. The members are introduced to the prayer life, and helped to combine prayer with engagement in ordinary temporal activities; to revive their awareness of their status and dignity as baptised Christians, and their responsibilities towards the mission of the Church in the world; to become hothouses of lay vocations to the apostolate and service of the Church in the dioceses and parishes. The initial formation of the members lasts for a year, and is designed to introduce them to the history, charism and life of the Association, and to learn different forms of prayer. After the members have been

sent out on mission, updating is provided in monthly meetings to deepen the Word of God, the significance of the sacramental life and the Magisterium of the Church.

ORGANISATION

The TOV's organs of government are the *International Coordination*, *Zonal Coordinations* (covering several countries), *National Coordinations*, and *Local Coordinations* (covering several towns in the same country). Every Coordination comprises a Coordinator, a Secretary and a Treasurer assisted, in the case of the national and local Coordinations, by a Formator and a Coordinator for young people. The Prayer and Life Workshops are each headed by one or two *Guides*.

MEMBERSHIP

TOV has 15,025 active members, and is present in 36 countries as follows: Africa (5), Asia (1), Europe (7), North America (12), Oceania (1), and South America (10). Over 2,500 people have links with it.

PUBLICATIONS

Espíritu y Vida, six-monthly magazine.

WEB SITE

<http://www.tovpil.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**“PRO DEO ET FRATRIBUS – FAMIGLIA DI MARIA” ASSOCIATION**

ACRONYM

PDF-FM

ESTABLISHED

1968

HISTORY

PDF-FM was founded in 1968 at Sessa Aurunca (Caserta) by Bishop Pavel Hnilica SJ, to generate support for the persecuted Church in Eastern Europe. It was originally known as the Pious Union “Pro Fratribus” until 1993 when it took its present name after receiving canonical recognition by the Roznava diocese in Slovakia. On 25 March 1995 the Pontifical Council for the Laity decreed recognition of “*Pro Deo et Fratribus – Famiglia di Maria*” as an international association of the faithful of Pontifical Right.

IDENTITY

PDF-FM is a spiritual family made up of people of different ages, vocations and states of life who, in the light of the message of Fatima and in a spirit of reparation devote themselves to Our Lady of the Immaculate Conception by practising Evangelical witness and charity. The charism of the Association is Marian, priestly, missionary and ecumenical and finds the centre of its unity in love for and fidelity to the Pope. Formation focuses essentially on deepening the spiritual life (through prayer and the sacraments), studying the Magisterium of the Church, with particular attention to the teaching of the Popes and the instructions issued by the local churches within which the Association works, and providing pastoral training (thanks to its experiences in the missionary field, by agreement with the dioceses and parishes). The specific areas of activity of PDF-FM are the new evangelisation (missionary commitment of the members, particularly in the regions of the former Soviet Union), the “ecumenism of charity” (pastoral and charity work), prayer for Christian Unity, and heightening people’s awareness to new evangelisation.

ORGANISATION

The membership of PDF-FM comprises *dedicated members* and *ordinary members*. The dedicated members lead a life of Christian perfection, embracing the Evangelical counsels undertaken

through a personal and private commitment in the form of consecration to the Immaculate Heart of Mary, and as far as possible practising the common life in communities of men or women. The ordinary members take part in the activities of the Association and are committed to pursuing its specific purposes.

MEMBERSHIP

PDF-FM has about 200 dedicated members and 500 ordinary members, and is present in 15 countries as follows: Africa (1), Asia (2), Europe (9), North America (1), Oceania (1), and South America (1).

WORKS

PDF-FM promotes above all works of charity on behalf of the poorest churches in the territories of the former Soviet Union.

PUBLICATIONS

"Trionfo del Cuore", a monthly bulletin published in Italian, French, English, Dutch, Slovak and German.

HEADQUARTERS

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LOGO



OFFICIAL
NAME**PROMOTING GROUP OF THE MOVEMENT
FOR A BETTER WORLD**

ACRONYM

PG of the MBW

ALSO KNOWN AS

Service of Community Animation

ESTABLISHED

1952

HISTORY

The Movement for a Better World was established in Rome in response to the appeal for renewal launched by Pius XII to the Church in his radio message, known as the “Proclamation for a Better World”. The preaching of Fr Riccardo Lombardi S.J. led to the dissemination of the “Exercises for a Better World” from 1943 to 1956 and the opening at Rocca di Papa (Rome) of the Pius XII International Centre which was donated by that Pope for the training of community leaders. Between 1956 and 1965 the Promoting Group gathered around Father Lombardi, renewing methods and action strategies. Between 1965 and 1975, the Movement developed courses of study on change, dialogue, secularisation, the Church as the people of God, and the world; it launched the “New image of the parish” project; it decided to decentralise, going beyond the Pius XII Centre. From 1975 to 1989, it broadened its study courses to the concepts of participation and justice; pastoral projects were drawn up for young people, families, ministries and religious Institutes; the diocesan renewal-evangelisation Project was launched. In the decade following the death of Father Lombardi, in 1979, the Group reorganised itself into local, regional and national teams; it focused on the renewal of the local church or diocese; it developed study courses on the signs of the times, spirituality of communion, and solidarity; it added to its traditional name the words “Service of Community Animation”. On 14 December 1988 the Pontifical Council for the Laity decreed recognition of the Gruppo Promotore del Movimento per un Mondo Migliore as an international association of the faithful of Pontifical Right.

IDENTITY

The PG of the MBW is an intervocational group at the service of the renewal-conversion of the Church and society, in universal unity, for the salvation of the world. The purpose of the Group is to promote a movement for a better world: “movement” in the sense of being the spirit or the historical dynamism which is grafted onto, and *is lost in*, the more global dynamism of the Church and the world. It is a group of animators. It begins with a reading of the signs of the times, and by calling *human groupings* to conversion, it opens up ever broader horizons to them. It promotes the spirituality of communion through renewal-evangelisation projects for religious Institutes, parishes and dioceses. It is characterised by its community view. Loving God, loving one’s neighbour and desiring the common good implies building up everyone together as a People of God, making them aware of methods which make it possible to reach community holiness. Members continue to belong to their own community of origin which they represent as they place themselves at the service of the whole project, and to which they return at the end of their term or period of service.

ORGANISATION

Every *local Group* has a Directorate, comprising local, regional and national *teams*, which promote the renewal-conversion projects through sensitisation, study and operational commitment. The local Groups are organised internationally into *geographic areas*, to experience communion and cooperation through action and apprenticeship in apostolic work, in terms of their respective plans. Every area has a Coordinator and a Coordination Team. The Coordinators, together with the General Directorate, form the *International Animation Group*, which meets every year. The culminating moment in the life and mission of the association is the *General Assembly* or *Pastoral Cenacle*, which meets every four years, and at which the five-person *General Directorate* is elected. The study and research work is coordinated by the *International Reflection Team*. Every four years, the PG of the MBW conducts research, using the scientific investigation method, in order to become more fully conscious of the state of the Church and the world, and to update its own patrimony and instruments of service.

MEMBERSHIP

The PG of the MBW has about 600 members, and is present in 37 countries as follows: Africa (8), Asia (3), Europe (13), North America (4), Oceania (2), and South America (7).

HEADQUARTERS

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LOGO



OFFICIAL
NAME**REGNUM CHRISTI APOSTOLIC MOVEMENT**

ESTABLISHED

1959

HISTORY

Regnum Christi was founded in Mexico by Fr Marcial Maciel, the founder of the Congregation of the Legionaries of Christ, sharing its spirituality focused on a personal love for Jesus Christ.

IDENTITY

Regnum Christi is a movement of lay Christians, men and women, of all ages, who, out of fidelity to the Successor of Peter and motivated by love of God and their neighbour, wish to make the Gospel a reality in their own lives and in society, responding to the universal call to holiness and to the apostolate. The Movement aims at reviving its members' awareness of their baptismal vocation, offering them the means to help them live the Gospel in the daily circumstances of their personal, family and professional lives; guiding them and organising them so they will live and bring about the civilisation of love and justice in themselves and in society; helping them to see the apostolic mission as participating in the redeeming mission of Jesus Christ. Under the spiritual guidance of the Legionaries of Christ who offer their sacramental attention and moral guidance through Christian and apostolic formation courses (schools of faith) the members of *Regnum Christi* become apostles ready to devote part or all of their time to announcing and spreading the Kingdom of God, realising the vital need for them to be incorporated into the universal Church and the local Church to which they belong. In order to persevere in an authentic Christian life, the lay members of *Regnum Christi*, who nurture a filial devotion to the Virgin Mary as the paramount example of a new humanity, undertake to pray daily, to participate frequently in the sacraments, to read the Bible in groups every week, and to periodically review progress with their apostolic work. In cooperation with the Legionaries of Christ, the members of the Movement work above all in the following areas of the apostolate: missions, the human and Christian promotion of the socially more needy groups, the spread of Catholic doctrine, the education of young people and educational and teaching institutions, the advancement of the family, the mass media, and cooperation with diocesan priests.

MEMBERSHIP

Regnum Christi has over 47,000 members in 34 countries as follows: Africa (1), Asia (1), Europe (14), Middle East (1), North America (7), Oceania (3), and South America (7).

WEB SITE

<http://www.regnumchristi.org>

HEADQUARTERS

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OFFICIAL
NAME**SALESIAN COOPERATORS ASSOCIATION**

ACRONYM

ACS (Associazione Cooperatori Salesiani)

ALSO KNOWN AS

Salesian Cooperators

ESTABLISHED

1841

HISTORY

The Salesian Cooperators date back to the origins of Don Bosco's apostolic project to help poor, abandoned boys: the Oratories. From the early days in Turin, he engaged men and women of different backgrounds and places to help him, within the bounds of their possibilities. As he expanded his work he realised not only that he was increasingly in need of cooperators (including priests, but above all lay people) linked to the Salesian mission, but also to form an association for them in order to give greater power to their work. Initially, he wanted them to be "extern" members of the Congregation of St Francis de Sales, with a specific legal status in the Congregation's Constitutions. But the Holy See rejected this proposal, and he decided to organise them in the "Pious Union of Salesian Cooperators" (today's ACS), with its own Regulations which were approved by Pius IX in 1876. The membership grew rapidly, and with their active help, the Cooperators made it possible to create and develop workshops for arts and crafts, mutual aid societies, farm projects, printing shops, day and evening schools, oratories, homes and shelters, missions and orphanages. In 1895 the first International Congress of Cooperators empowered them to contribute to resolving the great social issues created by the advent of industrialisation. This work, based on the very ideals of freedom, justice and fellowship which are themselves Christian values, to this day continues in the business world, schools, social work, politics and the media.

IDENTITY

The Regulations of Apostolic Life were drawn up in 1986. Faithful to the ideas of the Founder, they followed the Magisterium of the second Vatican Council and set out the identity of Cooperators as

humanly mature people; convinced practising Christians; laity aware of their vocation as baptised Christians called to take part in the mission of the Church in the world; authentic Salesians striving for holiness, sharing and bringing their concern for education everywhere, a key element in Don Bosco's apostolic project. The founding element of their experience of faith and the way they live and conduct themselves is "being Salesians", namely, possessing that heritage of spiritual and educational values bequeathed by Don Bosco and by Mother Maria Domenica Mazzarello (co-foundress with Don Bosco of the Institute of the Daughters of Mary Help of Christians) which leads them to give pride of place to the following areas of action: *the family*, to foster its growth as a community of persons founded on love and educational relations; *the school and educational institutions*, to provide a comprehensive education to young people through a pedagogy imbued with the Salesian spirit; *youth centres*, to promote the healthy and creative use of free time, receptive to such values as friendship, solidarity, and commitment to others; the *parish* and the *oratory*, to cooperate in animating youth groups, combining education with evangelisation; *social communication*, which creates culture and disseminates models of living among the people so as to bring the love for truth, concern for education, and preference for positive messages into the world of the mass media; *politics, social services, voluntary service*, to make the institutions more attentive to the common good, to young people, to the idea of prevention in order to solve problems; *the world of labour*, to bear witness and promote an ethic of service, solidarity with the weakest and concern for the needs of the unemployed, moving beyond the rationale of pure economic efficiency.

ORGANISATION

The basic unit of the ACS is the *Centre*, which groups together the Cooperators working in a given territory, forming the living cell of the Association, and the place for formative and operational exchange. The life and work of the centre are governed and animated by the *local council*. Centres are grouped by Province, and are accountable to the Salesians' Inspectorate ("Province"), and animated by the Inspectorate Council. The *Country or Region* which ensures contact and communion between the various Inspectorates is created as a National Conference in countries with a large number of Cooperators (Italy, Spain, Poland and

Argentina), and as a Regional Conference in countries like India and Brazil. The *World Convention*, made up of one member elected for each Region of the Salesian Congregation, and five members appointed by the Rector Major, is responsible for animating the whole Association and coordinating the educational and apostolic activities under the guidance of the Rector Major.

MEMBERSHIP

ACS has a membership of about 30,000, and is present in 58 countries as follows: Africa (6), Asia (8), Europe (18), North America (13), Oceania (2), and South America (11).

WORKS

Salesian Cooperators generally place themselves at the service of the works of the Salesians of Don Bosco (SDB), sometimes holding posts of responsibility. In some situations, particularly in the Third World, they manage oratories, schools and family hostels.

PUBLICATIONS

Salesiani Cooperatores, published every two months in four languages.

WEB SITE

<http://www.sdb.org>.

HEADQUARTERS

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LOGO



OFFICIAL
NAME**SALESIAN YOUTH MOVEMENT**

ACRONYM

SYM

ESTABLISHED

1988

HISTORY

SYM was founded on the centenary of the death of Don Bosco, the founder and father of the Salesian family. Don Bosco's passion for education notwithstanding, he could never have imagined a movement and spirituality for youth in the modern sense of these terms. However, his educational ideas gave rise to the experience of the Oratory, as a meeting place for creating friendship, and fertile ground for stimulating the commitment and activism of young people. Evidence of this comes from the different forms of youth associations that arose out of his original idea: those "companies" – as he used to call them – to be considered as the "work of the young people themselves", and which were to develop worldwide until the 1960s. Following Vatican II, the Salesians and the Daughters of Mary Help of Christians relaunched Don Bosco's "preventive system", seeking new forms of expressing this educational practice based on the Gospel and on reason. It could become a model for all those working in the field of youth education and wishing to use the "memory" of an experience that could be tailored to suit the new conditions in which young people were living. The subsequent establishment of groups and associations prepared the ground for the possibility of a "movement" in the early 1980s, based on the Salesian spirituality of young people, in communion with the Church and at the service of youth.

IDENTITY

SYM comprises groups and associations which accept the Salesian spirituality and pedagogy. While remaining autonomous in organisational and operational terms, they guarantee a high quality educational presence in the new forms of socialisation of young people, animating them to have a meaningful experience of Church life. As a movement "of young people for young people", defined by *reference to a common spirituality and communication between groups* that guarantees the circulation of messages and

values, SYM brings together young people from every kind of background, from those who are far from the Church and for whom spirituality is barely a seed, to those who explicitly and consciously take upon themselves the Salesian proposal and apostolic commitment. One particular purpose of the Movement is to form good Christians and honest citizens, apostles of young people, according to the possibilities of each individual, at the school of Don Bosco and Mother Mazzarello.

ORGANISATION

SYM has the minimum basic structure to guarantee and coordinate the circulation of the values of Salesian youth spirituality. Each group in the Movement is therefore urged to find the most appropriate ways of performing this coordination, bearing in mind the following criteria: incorporation into the local churches, increasing the active participation of young people, analysing the sociopolitical and cultural environment in which they are working.

MEMBERSHIP

SYM is present in every country in which there are activities of the Salesians of Don Bosco, Daughters of Mary Help of Christians, and laity who have been educated by them.

HEADQUARTERS

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Movimento Giovanile Salesiano
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LOGO



OFFICIAL
NAME**SANGUIS CHRISTI UNION**

ACRONYM

USC (*Unione Sanguis Christi*)

ESTABLISHED

1808

HISTORY

The USC was founded in Rome, at the Basilica of San Nicola in Carcere, by Canon Francesco Albertini, who called it the “Pious Association in Honour of The Most Precious Blood”. Its primary purpose was to promote religious culture, the sacramental life and works of mercy among the lay faithful. It was erected as an Archconfraternity by Pius VII, and very shortly it was extended to take in religious and priest members. St Gaspare del Bufalo, who considered it to be a sound means of renewing Christian life, became its most fervent promoter, and when he founded the Congregation of the Missionaries of the Precious Blood, in 1815, he considered it to be spiritually united to the Archconfraternity. In 1851 Pope Pius IX constituted the Pious Union of the Most Precious Blood. It moved from San Nicola in Carcere and was placed under the Moderator General of the Missionaries with its headquarters in the head church of the Congregation. In 1951, Pope Pius XII reconfirmed its organisation and approved the new Statutes, which were once again updated following the second Vatican Council. On 24 May 1988, the Pontifical Council for the Laity decreed recognition of the *Sanguis Christi Union* as an international association of the faithful of Pontifical Right.

IDENTITY

USC, a spiritual family which grew up around the work of St Gaspare del Bufalo, strives to spread the spirituality of the blood of Christ according to the rule of life which is summed up in the words of the Gospel, “Greater love has no man than this, that a man lay down his life for his friends” (Jn 15:13). In order to respond to this ideal of holiness, the members, who are admitted to the Union after an appropriate period of formation, dedicate themselves to listening to the Word of God; they mature baptismal grace through frequent participation in the sacraments of the Eucharist and Reconciliation, and by participating in the public worship of the Church through the celebration of the Liturgy of the Hours, which prepares and extends the praise,

thanksgiving and memory of the mysteries of salvation to different hours of the day; cooperating in building up the Church and working for Church unity and the spread of the Kingdom of God in the world. The members of USC undertake to help create a social order based on justice and peace among peoples, within the bounds of their possibilities, and individually or in groups they co-operate with every initiative of the Church and civil society to improve the life and foster the dignity of the human person.

ORGANISATION

USC comprises *individual* members (laity, religious, priests) and *associates* (religious congregations, associations, confraternities) and is organised at the international, regional and local levels. The central director of the Union is the Moderator General of the Missionaries of the Precious Blood who, with the *Council*, is responsible for animating the association, disseminating the spirituality of the blood of Christ, and encouraging communication of experiences between the various regional units. At the regional and local levels, the work of the Union is coordinated by regional and local Directors, men and women.

MEMBERSHIP

USC has 10,800 members in 5 countries, as follows: Europe (2), North America (1), and South America (2).

WEB SITE

<http://www.sangasparedelbufalo.pcn.net>

HEADQUARTERS

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OFFICIAL
NAME**SANT'EGIDIO COMMUNITY**

ALSO KNOWN AS

Sant'Egidio

ESTABLISHED

1968

HISTORY

The Community of Sant'Egidio was established in Rome by Andrea Riccardi. In the climate of renewal created by Vatican II, he began to gather together a group of high school students, of which he was one, to listen to the Gospel and put it into practice. Within a few years, the experience spread to other groups of students, and they began to work on behalf of the marginalised. In the working-class districts on the outskirts of Rome they began their work of evangelisation which led to the creation of communities of adults. In 1973 the first church of the Community was opened in the Trastevere district of Rome. In the church of Sant'Egidio, it became the custom to hold evening community prayer, and this has accompanied the life of all the communities throughout the world ever since. In the latter half of the 1970s, the community also began to be established in other Italian towns, and in the 1980s it spread in Europe, and to Africa, America and Asia. From the outset, specific features of the Community have been service to the very poor and defence of human dignity and human rights, together with prayer and the communication of the Gospel. It has created ways of helping and extending friendship where there is poverty, both in its old and new forms (elderly people living alone and unable to cope, immigrants, homeless people, terminally ill and AIDS sufferers, children at risk of delinquency and social out-casting, itinerants and physically and mentally disabled people, drug addicts, war victims, inmates and people under sentence of death). The poor are the daily companions of life and of the work of the members of the Community, as their friends and part of their family. It is precisely this friendship that has given Sant'Egidio a clearer understanding of the way that war is the mother of all forms of poverty, and hence their explicit commitment to working for peace. On 18 May 1986, the Pontifical Council for the Laity decreed the *Comunità di Sant'Egidio* to be an international association of the faithful of Pontifical Right.

IDENTITY

The Community of Sant'Egidio is a community family rooted in different local churches. The term "community" reflects, among other things, a need for fellowship which is particularly deeply felt because the members of the community live fully within the world, in the anonymous life of the large modern cities. Friendship is therefore the distinctive feature of Sant'Egidio, both among themselves, and as an attitude of friendship and interest in the world and other ecclesial experiences. The spiritual benchmarks of the Community have always been the first Christian community in the Acts of the Apostles, the Church's preferential love for the poor, and the primacy of prayer. A pronounced sense of God's mercy for the sick and for sinners, Jesus' compassion for the crowds, his invitation to proclaim the Gospel of the Kingdom and to heal all manner of disease and sickness – this all nurtures the life and personal spirituality of the members as they listen daily to the Word of God and persevere in personal and community prayer. Its lay character and the fact that the communities are in the large towns and cities has led to the development of a specifically "urban" spirituality, which brings together the people who are scattered by their daily lives and responsibilities (family, professional, civil) around the primacy of evangelisation and service. One essential part of this "recomposition" is the community evening prayer which is open to anyone wishing to attend.

ORGANISATION

The Community is governed by the President, assisted by a *Council*, and an Ecclesiastical Assistant. The President and the Council are elected every five years by the General Assembly of the representatives of all the Community groups (in countries where there are several communities, if deemed useful, a national President can be appointed).

MEMBERSHIP

The Community of Sant'Egidio comprises a network of small fraternal life communities, with about 50,000 members in 72 countries as follows: Africa (29), Asia (7), Europe (23), North America (8), and South America (5).

WORKS

The Community of Sant'Egidio has created various forms of assistance to the poor. In addition to canteens, it runs language courses

for immigrants, centres that distribute aid, afternoon schools for children, centres for the disabled, centres for the elderly, outpatient units, and centres for the mentally disturbed; the Community runs an art school for the disabled, homes for children and teenagers, hostels for the chronically sick and the homeless, homes for non self-reliant elderly people, and sheltered houses for partially self-reliant elderly people. Sant'Egidio has also set up a hospital in Guinea-Bissau for TB patients, and a national centre to prevent and treat AIDS in Mozambique. In the 1990s the Community also created *Il Paese dell'Arcobaleno (Rainbow Land* – a movement for children and youngsters), *Scuole del Vangelo* for adults and families, *Viva gli Anziani*, for the third age, *Gli Amici*, for the disabled and sick, and *Genti di pace*, for immigrants. A number of non-governmental organisations are also linked to Sant'Egidio, working in the field of development cooperation and solidarity, for example in Kosovo, Albania, El Salvador and Guatemala.

WEB SITE

<http://www.santegidio.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

SCHOENSTATT WOMEN'S APOSTOLIC UNION

ESTABLISHED

1920

HISTORY

The Schoenstatt Women's Apostolic Union has its roots in the Schoenstatt Apostolic Movement, founded by Fr Josef Kentenich (see page 22) and in the Apostolic Union, and was the first association generated by the Movement, for the formation of Catholic apostolate leaders. Following the admission of the first women into the Union, Gertraud von Bullion and Maria Christmann sealed the covenant of love with the *Mater ter admirabilis* – the act of consecration to our Lady taken by all the members of the Schoenstatt Apostolic Movement – and started the Women's Apostolic Union (Schoenstatt-Frauenbund). Legally independent of the Movement, the Union gave shape to the ideal of the imitation of Christ in a life lived according to the Evangelical counsels of virginity, poverty and obedience, without vows but in freedom and as an interior bond. On 15 September 1996, the Pontifical Council for the Laity decreed recognition of the Schoenstatt-Frauenbund as an international association of the faithful of Pontifical Right.

IDENTITY

The Union sets out to provide formation for Christian women who responsibly perform the mission modelled on Mary. It is made up of unmarried lay women who live a life of virginity within the world, animating temporal realities through the free giving of self, generous readiness and detachment from worldly goods. The association participates in the apostolate of the Church by cooperating with other Schoenstatt communities and other apostolic forces, and requires its members, after receiving sufficient formation, to perform permanent apostolic activities according to the needs of the place, time and nation. The formation pathway preceding final incorporation into the Union lasts for nine years, with a *Precandidature* and a *Candidature* period. Great importance is given in the life of the members to caring for the spirit by observing a rule, respecting community uses and customs, setting up groups to deepen specific dimensions (for example, adoration groups).

ORGANISATION

Ultimate responsibility for the Union is vested in the *International Directorate* elected by the *Chapter*, which is the assembly of the delegates of the Union, chaired by a Director assisted by a Spiritual Adviser. The Union is structured into *official communities* (regions) and into *free communities* (courses). The regions are made up of members belonging to one or more dioceses, divided into groups and under the guidance of a Regional Director. Members of the Union belong not only to their respective regions but also to the so-called “courses”, an essential element in the structure of the association, made up of people who have begun the period of candidature together, and remain united throughout the whole of their lives. They are defined as “free communities” because they are free in terms of both the choice of the ideal that will be cultivated and developed by each member individually and as a community throughout their lives, and of the election of the leader, the Mother of the course. As places for the formation of the members’ personality, the courses aim to combine external freedom with an interior bond. In the Union the leaders do not have any right to order the members, who practise obedience by sharing responsibility for the service they perform. Leaders exercise their own moral authority in the manner of a family, aiming above all to guide the community and its members to the highest possible level of interior freedom and generosity.

MEMBERSHIP

The Union has about 350 members and is present in 10 countries as follows: Europe (7), North America (1) and South America (2).

PUBLICATIONS

Informaciones del Segretariado Gertaud von Bullion, magazine published every two months.

HEADQUARTERS

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LOGO



OFFICIAL
NAME**SCHOOL OF THE CROSS**

ESTABLISHED

1965

HISTORY

School of the Cross was founded in the rural parish of St Isidro Labrador, in the diocese of Villarhermosa, Mexico, by Fr Francisco Javier Asencio Dávalos, a professed brother of the Congregation of the Missionaries of the Holy Spirit. After spreading to about a thousand parishes and virtually all the dioceses of Mexico, in 1987 it was established by the Church authorities as a national association of the faithful, and within a few years it reached the United States of America. On 22 May 1994 the Pontifical Council for the Laity decreed Escuela de la Cruz to be an international association of the faithful of Pontifical Right.

IDENTITY

School of the Cross participates in the Church's mission by creating communities of apostles to bear witness to the spirituality of the Cross in the spiritual order and the temporal order. The members of the association undertake to live in intimate union with the crucified heart of Jesus Christ, Priest-Victim-Altar, to "be priests with their priest", and in particular to support their own parish priest in the performance of his ministry. They are united by the realisation that they are sons of God, chosen by Jesus to take part in his mission by helping one another to live the Gospel and the spirituality of the Cross, to the heroism of love.

ORGANISATION

Only men may join School of the Cross, both laymen (indigenous, small farmers and workers living in the most deprived parishes) and priests, responsible for the pastoral care of a parish. The association is structured into small groups of 5-9 people.

MEMBERSHIP

School of the Cross has about 200,000 lay members and almost 200 parish priests, and is present in two North American countries.

HEADQUARTERS

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OFFICIAL
NAME**SECULAR MISSIONARY CARMEL**

ACRONYM

CMS (Carmelo Misionero Seglar)

ESTABLISHED

1988

HISTORY

The CMS was founded by Marelia Suárez, a young lay Catholic, attracted to Carmelite spirituality and the missionary dynamism of Fr Francisco Palau. In 1987 she put a proposal to the Medellín Province of the Carmelite nuns of the Sacred Heart, Colombia, to set up a lay association to share their charism. The 16th General Chapter of the Order agreed to this proposal and invited the Congregation to respond to the promptings of the Synod of Bishops regarding the vocation and mission of the laity in the Church, devoting particular attention to the comprehensive formation of the lay faithful, and encouraging the constitution of the CMS in every country where the Congregation was present. On 20 March 1996, the Pontifical Council for the Laity issued a decree recognising Carmelo Misionero Seglar as an international association of the faithful of Pontifical Right.

IDENTITY

CMS brings together lay faithful of all ages and sets out to promote the identity and the mission of the lay person in the Church through a commitment to discover the greatness of the Christian vocation in the mystery of ecclesial communion; to practise a prayer life as a sign of friendship with God and as an experience of the universality of the Church, in the light of the Word and of history; to cultivate listening, reflecting, and contemplating; to adopt an attitude of service towards one's neighbour, paying particular attention to the urgent needs of the Church and society; to contemplate Mary as a model, Mother and companion in a constant search for communion with God and with our fellows; to live a simple, joyful and hard-working style of life; to work for the construction of a more just and solidarity-based society. Formation and guidance for members of CMS focuses on the unity of life of the lay faithful, and gives pride of place to the human, Christian

and missionary dimension according to the spirituality of Francisco Palau, a Discalced Carmelite, preacher, spiritual director and catechist. The members of CMS perform their apostolate in groups and individually, bearing witness through their lives to Gospel values; they strive to help the marginalised; and they seek to respond in practical ways to the needs of their environment and of the Church.

ORGANISATION

CMS is organised into autonomous groups whose work is coordinated by a *Management Board* made up of a Coordinator, a Secretary, Treasurer, and one or two members appointed by the groups. At the national level, communion and cooperation between the groups are guaranteed by an *Animation Committee*. The ultimate guarantor of the Association at the international level is the Superior General of the Missionary Carmelite Sisters.

MEMBERSHIP

CMS has about 500 members and is present in 12 countries as follows: Africa (2), Asia (3), Europe (1), North America (3), and South America (3).

WEB SITE

<http://www.carmelmis.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**“SEGUIMI” LAY GROUP OF HUMAN-CHRISTIAN PROMOTION**

ALSO KNOWN AS

“Seguimi”

ESTABLISHED

1965

HISTORY

The pre-foundation phase of “Seguimi” dates back to the 1960s, and occurred in two cities: Modena and Rome. In Modena, a large group of young people and adults felt the desire to live radical Christianity in dialogue in the manner and according to the needs of the modern age. In Rome, after a meeting between Paola Majocchi, the present President, and Father Anastasio Gutiérrez, a Claretian Father and jurist (1911-1998) the idea took shape of a new Lay Association, in harmony with the thinking of Vatican II. Mgr Abele Conigli, Bishop of Sansepolcro (Arezzo) gave “Seguimi” canonical approbation as a Pious Union. Faithful to its structure and charism, “Seguimi” moves forward keeping pace with the times in the process of deepening its identity. Following 1967, it spread to other Italian dioceses and then gradually spread worldwide. On 19 March 1984 the Pontifical Council for the Laity decreed recognition of “Seguimi” Gruppo Laico di Promozione Umano-Cristiana as an international association of the faithful of Pontifical Right.

IDENTITY

“Seguimi” is a lay association based on the following of Christ, with the intention of achieving the full human and Christian self fulfilment of the individual person by providing an adequate formation and through the search for each person’s own place in the construction of the Kingdom, based on the potential of each one, and in response to the needs of the world, to be able to live here and now the full happiness of being the children of God. In the pursuit of these objectives, emphasis is given to the life of faith, with personal and community daily prayer; mature interpersonal relations in Christ, in a family climate; the Christian Lay presence in every professional and social sphere; providing formation in responsible freedom; cooperation with works focusing around

the human person. The formation itinerary proposed to the members is designed to lead people to full maturity in Christ, both in their professional and in their community lives, using Holy Scripture and theology for the spiritual and apostolic life. “Seguimi” excludes no area of service whatsoever. At the present time, it is concerned with human and Christian development, assisting the elderly and disabled, supporting families, welcoming in unmarried mothers, and international cooperation.

ORGANISATION

“Seguimi” has four types of membership: *committed members*, who live in celibacy, organised into male and female communities, which make up the *Animation Centre*; *affiliated members*, who live a celibate life individually; *aggregated members*, as individuals and families; *voluntary members*, who share its spirit and take part in its work. Without prejudice to its lay character, “Seguimi” also admits priests, some of whom are responsible for providing doctrinal and ecclesial orientation to the association, and to provide religious instruction for the laity according to the wish of the Second Vatican Council. Fidelity to the Gospel and the Evangelical counsels is based on personal commitment, without any vows, but based solely on an informed and radical choice of Christ, which matures in the concrete reality of daily life. In a climate of self responsibility and the promotion of the individual person which is characteristic of “Seguimi”, authority plays a subsidiary and coordinating role. The *Central Council* encourages and appraises any personal initiatives, adopting them and unifying them in a more universal vision. The government is assisted by the *Statutory Guarantees Superior Council*, the *Economic Affairs Council*, and the *Education and Culture Council*.

MEMBERSHIP

“Seguimi” has about 800 members in 11 countries as follows: Africa (3), Europe (3), North America (1), and South America (4).

WORKS

In Italy, “Seguimi” has set up a sheltered home and a cultural centre for the elderly; a farm; *Orizzonti Nuovi* and *Solidart* Centres (handicraft workshops, exhibitions and fairs for fundraising, organising work and training camps on universalism); the PAD centre (remote adoption of development initiatives in three African coun-

tries); a youth centre; drop-in centres; the *Family and Life* Centre for the formation of family workers and parents, education in sexuality, supporting nuclear families in difficulty; a spirituality and conference Centre. "Seguimi" has also given rise to the Association for International cooperation and voluntary service education, *Granito de Paz* in Spain; and medical, nutritional and care centre for future mothers and an agricultural development project in the Democratic Republic of Congo; a home for children in difficulties in Cameroon; a care centre in the war refugee camps in Burundi.

PUBLICATIONS

SI VIS, published every two months; *Seguimi News*, published every four months.

WEB SITE

http://www-utenti.lycos.it/SEGUIMI_GRUPPO_LAICO

HEADQUARTERS

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LOGO



OFFICIAL
NAME**SERMIG**

ESTABLISHED

1964

HISTORY

Sermig (Servizio Missionario Giovani - Missionary service of young people) was founded by Ernesto Olivero with his wife and some young people at the Turin Diocesan Missionary Office as a missionary support group, to eliminate the scourge of hunger in the world "which could feed 30 or 40 billion people, instead of allowing 30,000 to starve to death every day". In the heated years of the student protest movement in the 1960s the group did not allow themselves to be overwhelmed by angry political denunciations. They developed the conviction that Jesus Christ is enough, and that the Gospel does not need to beg from ideologies to find the vital seeds for changing the world. With the encouragement of Cardinal Michele Pellegrino, then the Archbishop of Turin, and Giorgio La Pira, a key figure in its history, Sermig began to change from being merely a working group to become a community of life, basing its commitment on the meeting with God through prayer, dialogue with his Word, and "giving back" to our poor brethren our surplus time, professionalism, cultural, material and spiritual goods, for their development and to safeguard their dignity. In 1983, Sermig was given the Turin military Arsenal, a decommissioned weapons factory, restructured with the help of thousands of people (professionals, engineers, architects, building companies), which is now called the Arsenal of Peace and House of Hope for the disinherited. In 1997, the commitment of the members of Sermig to be peace and hope-builders was sealed by the twinning with the Sacred Convent of St Francis in Assisi, emphasising the desire to share the spiritual legacy of St Francis.

IDENTITY

Sermig came into being as a group of young people wishing to help the poor, and aims to provide education for young people in the values of solidarity, justice and peace, giving particular attention to early childhood and to abandoned youths. The heart of Sermig is the Fraternity, structured into small communities of men

and women, married and single, living in contact with the problems of the people, and whose spirituality is rooted in the Word of God as the foundation, in prayer as the vital life blood, in hope as the Charism, and in “restitution” as the gift of self in deep communion with the Church. Some of them feel a particular call to abandon everything, and after a period of preparation make unconditional pledges to live according to a “rule” or “proposal of life” inspired by Mary’s *fiat*; they live celibacy in fraternity; they live in the Arsenals of Peace and become officials of the Association, also in legal terms. Sermig pursues its purposes by setting up structures for specific purposes, conducting peace missions, and organising week-long courses.

ORGANISATION

Sermig’s organisational chart comprises the *Assembly of Members*, which meets once a year and decides on the work of the Fraternity, and appoints the Council; the *Fraternity Council*, which has the function of governing, and is made up of between five and seven members, including the President, the Vice President, the Treasurer, and the Secretary; the Ecclesiastical Adviser; the *Board of Elders*, and *Board of Auditors*. Membership of the Association is open to *Full members*, who are persons that have undergone formation with a formal commitment, and *Associate members*.

MEMBERSHIP

Sermig, which has 52 full members and 176 associate members, is present in 3 countries as follows: Europe (1), Middle East (1) and South America (1). Some 6000 volunteers also support its activities.

WORKS

In addition to the Arsenal of Peace in Turin, Sermig also manages the Arsenal of Hope in São Paulo in Brazil, and the Arsenal of Encounter in Amman, Jordan; it promotes development and emergency relief activities in Italy and abroad, entrusted to the CIS (International Development Cooperative) and the *RE.TE* (Technological Restitution) *Group*; it has created the *Centri come noi* as night shelters for the deprived, residential homes for people in difficulty who wish to change their lives, medical centres for people who are unable to use the National Health Service. Its educational work for young people includes the *Sound Laboratory* and the *School for Restorers*.

PUBLICATIONS

Nuovo Progetto, monthly.

WEB SITE

<http://www.sermig.org>

HEADQUARTERS

SERMIG

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LOGO



OFFICIAL
NAME

SHALOM CATHOLIC COMMUNITY

ESTABLISHED

1982

HISTORY

The Shalom Catholic Community was created at the initiative of a group of undergraduates headed by Moysés Louro de Azevedo Filho. With the encouragement of the Archbishop of Fortaleza (Brazil), they opened a sandwich bar and an annexed bookshop to welcome and evangelise young people. This was the first Shalom Centre. Very soon the movement spread to families, children, and people from all social-cultural backgrounds. In 1985 the first group of young people formed themselves into *life communities* and in 1986 the first *covenant community* was established, made up of young people and adults. In 1998 the Community received canonical recognition from the Archbishop of Fortaleza. The association is a member of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships (see page 27).

IDENTITY

The Shalom Catholic Community is made up of married couples, consecrated men and women, young people and adults seeking their vocation, priests, all united by the call to live the charism of Shalom. Its distinctive features are contemplation, unity and evangelisation. The Community's commitment to evangelisation and Christian instruction gives emphasis to the world of education, culture and the arts, scientific environments, the media, and human development. The formation of its members, based on a personal encounter with Jesus Christ, is nurtured by the study of the Word of God and the Magisterium of the Church, prayer, participation in the liturgy and the sacraments, fraternal and missionary life, filial love for our Lady, union with our Lord according to the model of life shown by St Francis of Assisi and the model of prayer shown by St Teresa of Avila.

ORGANISATION

Membership of the Shalom Catholic Community is through the *life communities*, which are cells made up of consecrated men and women following a radical calling to give up their own human plans (cf Lk 14: 25-37) to follow the Lord Jesus Christ unconditionally by devoting themselves totally to the Community; and the *covenant communities*, made up of people who live fully within

the world and live this same vocation in their professions and in family life. The Community also comprises those who play an active part in its work by belonging to groups under its guidance.

MEMBERSHIP

The Shalom Catholic Community has some 2,300 members and is present in 8 countries as follows: Europe (4), Middle East (1), North America (1), South America (2). About 30,000 people have connections with the Community.

WORKS

In addition to numerous prayer groups, evangelisation and catechetical instruction centres for young people, families and children have also sprung up at the initiative of the Shalom Catholic Community. There are spiritual retreat houses, art centres in which music, dance, drama and fine art are placed at the service of evangelisation, a school, a human development association which manages kindergartens, homes for the elderly and services for the sick and inmates; projects to recuperate drug addicts, to rescue street children, for the prevention of abortion, and to take in the homeless and help restore their dignity. The Community has also created 4 radio stations, a publishing house and the *Gaudium et Spes* Institute which provides training for social and political commitment according to the principles of the Church's social teachings.

PUBLICATIONS

Shalom Maná, monthly magazine.

WEB SITE

<http://www.comunidadeshalom.org.br>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**SILENT WORKERS OF THE CROSS ASSOCIATION**

ACRONYM

SODC

ALSO KNOWN AS

Silenziosi Operai della Croce

ESTABLISHED

1950

HISTORY

SODC was established in order to direct and coordinate and guarantee continuity to the Apostolate of the Suffering (see page 131) which had been founded in the 1940s by Mgr Luigi Novarese (1914-1984) in cooperation with Sister Elvira Myriam Psorulla. In 1952 Mgr Novarese led the spiritual exercises for the first SODC group, and it was decided to build houses for the sick and disabled wishing to repeat the experience every year. The first house was dedicated to the Immaculate Heart of Mary. In 1957 the first SODC community entered what was to become the Mother House of the Association near the Shrine of Vallelungo in the diocese of Ariano Irpino (Avellino). In 1960 SODC was given canonical approbation by the diocesan bishop, Mgr Pasquale Venezia. The development of the work of the Association led Mgr Novarese to make plans to expand SODC beyond Italy's borders in order to create what he defined as the "world union of the sick". On 17 May 2001 the Pontifical Council for the Laity issued a decree recognising the Associazione Silenziosi Operai della Croce as an international association of the faithful of Pontifical Right.

IDENTITY

The members of the SODC set out to imitate Christ who was called and sent by the Father to do his will to bring life and salvation to the world (cf. Heb 10: 5-8). Consecrating themselves to our Lord through Mary, they live their total self-giving through the practice of the Evangelical counsels. In the wide and varied world of suffering, the SODC members set out to share with everyone else a path of growth and maturity in the faith, so that the light of

Easter can enable all men and women to discover that they are called to find the meaning of their own suffering and to proclaim the joy of salvation. This spirituality of communion with the crucified and risen Christ is pursued through an organic pastoral ministry, and an apostolate that values the worth of each one who suffers without distinction.

ORGANISATION

SODC is divided into a male branch and a female branch, each headed by their respective leaders. The Association is governed by a *Council*, chaired by a Moderator who implements the resolutions adopted by the *General Assembly*. The members of the SODC take part in the life of the Association in two ways: either practising the common life, or living alone or with their own families. Whichever they choose, this state of life is considered to be permanent and is permitted whatever the physical state of health. The members have the same rights and the same duties, respecting the differences and peculiarities of their own particular state of life, the form of participation they have chosen, and the branch to which they belong. The *clerical associates* perform their ministry for the purposes of the Association on the basis of agreements between their bishop and the members of the SODC. The bishops who wish to live the spirit of the Association and support its apostolate are known as *aggregate members*.

MEMBERSHIP

There are presently 150 members of the Association in five countries: Europe (4), and Middle East (1).

WORKS

SODC members work in the field of social welfare and rehabilitation through different types of structures depending upon the services performed: they manage spirituality and accommodation houses in Jerusalem, Fatima (Portugal), Glogow (Poland); they organise courses of spiritual exercises for the sick and the able-bodied who are members of associations linked to SODC.

PUBLICATIONS

L'Ancora, a monthly information and educational magazine; *L'Ancora nell'unità di salute*, a six monthly scientific research and discussion magazine.

WEB SITE

<http://www.sodcvcs.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**SOCIETY OF ST VINCENT DE PAUL**

ACRONYM

SSVP

ESTABLISHED

1833

HISTORY

The SSVP was founded in Paris as a result of a Conference on Law and History organised by the journalist Emmanuel Bailly for university undergraduates at a time when Catholic student welfare associations were being closed down. The intellectual purpose of these meetings did not, however, meet with the spiritual aspirations and the desire for social commitment felt by a group of students led by Frédéric Ozanam (beatified in 1997). Convinced of the need to put words into practice in order to demonstrate the vitality of their faith, they decided to change them into Conferences of Charity, which were to be essentially lay in character, obedient to the authority of the Church, designed to sanctify their members and the poor people they served. They were to be marked by simplicity, friendship and fellowship in relations between the members, with decisions taken on a collegial basis, practising charity not as an individual activity but through group solidarity. In 1835, after drawing up their first rule, the Conferences of Charity took the name of the Society of St Vincent de Paul, after the Saint chosen as their patron, and in 1845 they obtained Holy See recognition in a brief issued by Gregory XVI. As an International Catholic Organisation, SSVP is a member of the Conference of ICOs, and as an NGO it has consultative status with UNESCO.

IDENTITY

The SSVP charism is expressed and authenticated among the poor and the marginalised, and in the contribution it makes to the advancement of our suffering brethren in the light of the Gospel message and the twin heritage of St Vincent de Paul and Frédéric Ozanam. The association takes part in the Church's charitable work, emphasising a personal relationship when serving the neediest people. It encourages the laity's sense of

responsibility, encouraging cooperation between all the members of the ecclesial community. It draws its inspiration from the teachings of the Second Vatican Council and the social encyclicals, incorporated into different countries, by performing actions for the benefit of the poor in respect for their traditions and cultures. In a world in which poverty not only means “not possessing” but also “not existing”, it strives to make the poor the protagonists of their own human and spiritual self-fulfilment: It contributes to the new evangelisation by bearing witness to Christ through living charity on behalf of the lowliest, the voiceless, the unloved.

ORGANISATION

SSVP has a *Rule*, which sets out its vocation, organisation and mission. The official management bodies of the Association, whose grassroots groups have retained the original name of “conferences”, are the *General Council*, made up of the President General and the Presidents of the *National Councils* which meets in an *International General Assembly* every six years; the *regional* or *interregional Councils*; the *Executive Committee* appointed by the President General, and made up of the Secretary-General, the Treasurer General, the General Vice President and the Territorial Vice Presidents; the *Permanent Section*, comprising the Executive Committee and the mission delegates; and the *International Coordination Committee*.

MEMBERSHIP

SSVP has a membership of some 47,000 Conferences, comprising on average 15-20 members each, and is present in 130 countries.

WORKS

SSVP is committed to supporting training, education and development projects, and manages medical facilities, social service facilities and homes/hostels; institutes for children; centres for young people; schools; vocational training centres; hospices; centres for unmarried mothers or women in difficulty, and for the rehabilitation of former inmates; institutes for the physically and mentally disabled; helping victims of violence, disasters and war; caring for and supporting the terminally ill, alcoholics and drug-dependents; programmes for disadvantaged families.

PUBLICATIONS

Vincenpaul, a quarterly newsletter.

WEB SITE

<http://www.ozanet.org>

HEADQUARTERS

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OFFICIAL
NAME**ST BENEDICT PATRON OF EUROPE ASSOCIATION**

ACRONYM

ASBPE (Associatio Sanctus Benedictus Patronus Europae)

ESTABLISHED

1967

HISTORY

ASBPE was founded after the proclamation of St Benedict as the Patron of Europe in 1964 by Paul VI in his Apostolic Letter *Pacis Nuntius*. Considering the impetus that St Benedict gave to all the peoples of Europe and to the Christian European order and its spiritual unity, the main purpose of the Association is to promote and disseminate Christian culture in a spiritually united Europe. Its purposes were further confirmed in John Paul II's Apostolic Letter *Sanctorum Altrix* on the topical relevance of the Benedictine Rule and the Christian identity of European culture, calling attention to a new evangelisation fuelled by the lifeblood that has permeated the peoples of Europe and the formation of the European nations. On 11 July 1988 the Pontifical Council for the Laity issued a decree recognising the Associazione San Benedetto Patrono d'Europa as an international association of the faithful of Pontifical Right.

IDENTITY

In compliance with the Rule of St Benedict, the members of ASBPE aspire to put nothing before Christ and unconditionally to obey the commandments of God the Creator. They nurture their personal prayer life by assiduous reading of the Holy Scripture, they draw lessons to guide their lives from the traditions of the Western and Eastern Fathers, they are faithfully devoted to the Church and defend its rights and cultivate its traditions. They play an active part in the sacramental and liturgical life of their own local Church, and undertake to help it meet its needs. Guided by the Church hierarchy they help to pave the way for the unity of Christians in the Catholic Church, undertake to take to heart the principles of the Church's social teaching, advocate and tenaciously defend the sanctity of the family, concern themselves with the development and subsistence of the Catholic school as an effective means of disseminating Christian culture. Lastly, they promote

the use of the Latin language, which was once the common language of the whole of Europe and an excellent medium of communication, culture, science and education.

ORGANISATION

The members of the ASBPE, religious and lay, are co-opted to membership after giving a written undertaking to live and act according to the principles of the Association. ASBPE is governed collegially by a *Steering Committee* composed of 12 members. The Association is headed by a President, assisted by two Vice-Presidents and a General Secretary, which among other tasks organises the annual International Congresses in conjunction with Benedictine abbeys on issues relating to the Christian life in Europe. The President, the two Vice-Presidents and the General Secretary are elected by the *Steering Committee*. The members of ASBPE living in the same city or region meet in local groups. As far as possible, all the members frequent Benedictine or Cistercian monasteries with which they establish spiritual relations.

MEMBERSHIP

ASBPE has over 500 members in 14 countries as follows: Europe (13), North America (1).

HEADQUARTERS

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LOGO



OFFICIAL
NAME**ST FRANCIS DE SALES ASSOCIATION**

ALSO KNOWN AS

Lay branch of the Society of the Daughters of St Francis de Sales

ESTABLISHED

1872

HISTORY

The origins of the Association date back to 1872 when Abbé Henri Chaumont and Caroline Colchen Carré de Malberg set up a group in Paris for members of the laity living in the world, called the Missionary Catechists of Mary Immaculate, which was canonically established in the Archdiocese of Paris in 1891. In 1911 the Holy See approved the Society of the Daughters of St Francis de Sales. In 1954 the Catechists adopted the name of Salesian Missionaries of Mary Immaculate, and in 1968 they were recognised as a religious congregation within the Society of the Daughters of St Francis de Sales and united with the Lay branch (the St Francis de Sales Association) by a common body, the Superior Council. On 22 May 1994 the Pontifical Council for the Laity issued a decree recognising the Association Saint François de Sales as an international association of the faithful of Pontifical Right.

IDENTITY

The Association is a spiritual family created to pursue the personal holiness of its members, called to evangelise their own environments according to the spirituality of St Francis de Sales and with a particular devotion to the Holy Spirit and our Lady. The formation programme followed by the associates, which is based on the methodology of a probationary period, lasts for two years and ends with consecration without vows, the renewal of the baptismal promises and pledging allegiance to the Most Holy Trinity and to Mary. Each associate is left free to undertake other ecclesial commitments.

ORGANISATION

The Association is headed by a *General Council* headed by a *General Director*, and is divided into *regions* corresponding to geographic zones, which themselves are subdivided into *groups*. The

regions and groups are headed by *Regional Directors* and *Group Directors*. In its evangelisation work, the Association is assisted by sensitisation and reflection groups such as “St Francis de Sales Meetings”, gatherings approved by the Bishop of Versailles, and “Salesian Thought Groups” headed by consecrated members, and “Salesian Friendships” for single people. After the admission of men in 1968, on an experimental basis, an autonomous male branch was created.

MEMBERSHIP

The Association has 3,029 members in 19 countries as follows: Africa (5), Asia (1), Europe (7), North America (3), and South America (3). There are 105 male associates.

PUBLICATIONS

Le lien salésien is published every two months in French, English, Polish and German; *Ecos* is published quarterly in Spanish.

WEB SITE

<http://www.desalesassociation.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**TEAMS OF OUR LADY**

ACRONYM

END (Équipes Notre-Dame)

ESTABLISHED

1947

HISTORY

The Teams of Our Lady movement came into being in France at the end of the 1930s through a number of married couples who began to meet every month in each other's houses under the guidance of Fr Henri Caffarel. Their purpose was to explore the significance of the sacrament of marriage in depth, to hold it up against their own experiences, and then to try to work together to live coherently within society as Christian families and couples. As more couples sought to join them, the movement was formally established with the promulgation, on 8 December 1947, of the Équipes Notre-Dame Charter. The movement was created to meet a need felt by couples who realised that married life is a vocational pathway to salvation which is more than procreation; the Teams seek to enhance their experience in the light of the Word of God by reading the signs of the times, and by reflecting constantly on ways and means of implementing the founding charism in different circumstances of history. On 19 April 1992, the Pontifical Council for the Laity decreed recognition of the Équipes Notre-Dame as an international association of the faithful of Pontifical Right.

IDENTITY

As a movement of spirituality for married couples, the Teams comprise groups of married couples who wish to achieve holiness in and through marriage, gathered around Christ to help one another to progress in the love of God, to build themselves up in Christ and to place their love at the service of the Kingdom. The members follow a course of study that includes Scripture, the truths of the faith, and "apprenticeship in prayer". This pathway, which is a means of verifying their fidelity to the Lord, requires them to take a dynamic view of Christian life, and introduces them into a dimension of ongoing conversion

through mutual spiritual assistance, group sharing, frequent attendance at Mass, family prayers, the Christian education of their children, the spirit of outreach and welcome, and giving testimony to the love of Christ. The Teams method is based on the *rule of life*, which accompanies the path of ongoing conversion through a sequence of specific goals to be achieved; the two-day annual *spiritual retreat* which the married couples make to ask for the help of the Spirit to discern and draw up new life projects; the *duty to 'sit down'* once a month, to enable the couple to speak to one another "before God", as a special vocation to view each other through the eyes of the Father, and to allow themselves to be converted by what the Lord is asking of them through their spouse. The members of the Teams are actively committed to family apostolate pastoral programmes in the local Church, where they also cooperate with other ecclesial movements.

ORGANISATION

The Teams of our Lady are structured on a collegial basis. The *International Team* has overall responsibility for the movement, and comprises married couples from different countries assisted by a Spiritual Counsellor. Each of the member Teams is composed of between five and seven couples and a Spiritual Counsellor, and they remain in contact with one another through a *liaison couple*. Teams in the same town (or geographical area) make up one or more *sectors*, and the sectors make up *regions*. The life of the movement depends entirely upon the voluntary offering of time, effort and resources by the couples themselves. They work to develop the Teams movement particularly in the geographical areas where large distances and low incomes are likely to cause a serious obstacle.

MEMBERSHIP

Throughout the world there are some 8,600 Teams in 48 countries as follows: Africa (13), Asia (2), Europe (14), Middle East (2), North America (7), Oceania (2) and South America (8).

PUBLICATIONS

Lettre des Équipes Notre-Dame, a periodical publication in French, English, Italian, Portuguese, Spanish, German and Arabic.

WEB SITE

<http://www.equipes-notre-dame.com>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**TERESIAN APOSTOLIC MOVEMENT**

ACRONYM

TAM

ESTABLISHED

1977

HISTORY

TAM has its origins in the Archconfraternity of the Daughters of Mary Immaculate and Teresa of Jesus founded in 1873 by St Henry de Ossó in Tortosa, Spain, for young women wishing to fully live their faith and bear witness to Christ in a changing society, besieged by the seeds of atheism and secularisation sown by the changes in the 19th century. TAM was created in Rome at the initiative of the Company of St Teresa of Jesus of which it forms part and together with which it makes up the Teresian Family. On 12 July 1977 the Pontifical Council for the Laity officially recognised the Movimiento Teresiano de Apostolado as an international association of the faithful of Pontifical Right.

IDENTITY

TAM's charism comprises three dimensions: interiority, apostolic action and community. Animated by the spirituality of St Teresa of Jesus, the Movement sets out to stimulate its members to know and love Jesus and to make him known and loved. The essential means of formation are daily prayer, spiritual retreats and community prayer; participation in the Church's liturgical life and in particular the Eucharist; meditation on the Word of God; devotion to Mary as Mother and model of virtue; reading the writings of St Teresa of Jesus. The formation pathway proposed by TAM, which is strongly rooted in the Magisterium of the Church, emphasises initiation in the knowledge and love of Jesus, for children; the practice of Christian virtues and the apostolate, for youths; and for adults, doctrinal studies and apostolic commitment. The specific fields of the apostolate for the members of the Movement are family, professional, social and political life, education, the parish and welfare works.

ORGANISATION

TAM comprises three branches: *Friends of Jesus* for boys and girls; *Youths* for teenagers and young people of both sexes; *Communities*, for adults. The Movement, animated by sisters from the Company of St Teresa of Jesus, is governed by collegiate bodies and individuals who work at the general, provincial and local levels, under the guidance of their Company Superiors, who normally entrust this responsibility to sisters delegated by TAM.

MEMBERSHIP

TAM has about 37,600 members, including children, youths and adults, in 21 countries as follows: Africa (3), Asia (1), Europe (3), North America (6), and South America (8).

WEB SITE

<http://www.teresians.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

TERESIAN ASSOCIATION

ACRONYM

T.A.

ESTABLISHED

1911

HISTORY

The T.A. originated in Oviedo in Spain where it was started by Fr Pedro Poveda Castroverde, who was canonised by John Paul II in 2003. In view of the prevailing mentality that held that faith and culture are incompatible, he felt the urgent need to demonstrate that the advancement of humankind and the transformation of society are only possible when people receive a cultural education rooted in the Gospel. The challenge was how to educate people to live fully as baptised Christians and to be a transforming presence in society. In 1913 Father Poveda met Josefa Segovia who was to work closely with him and become the first President of the Teresian Association. It was she who presented it to Pius XI, and he approved it as a Primary Pious Union in 1924. She went on to extend the Association on the death of the Founder. On 21 November 1990 the Pontifical Council for the Laity decreed recognition of the Institución Teresiana as an international association of the faithful of Pontifical Right.

IDENTITY

The T.A. promotes the relationship between faith and culture as a means of human growth and the transformation of society. It is committed to the building up of a just society that shows solidarity and is animated by the values of the Gospel. Its members pursue these aims through their work, by being present in the world as leaven, salt and light, proclaiming the Gospel as the Word that cannot be silenced. The preparation of members of the T.A. is based on providing the cultural and professional training to meet the needs of their vocation and mission, as well as study in theology and the human sciences. Specific areas of activity are education in schools, university, the family, the mass media and teacher training. The association has consultative status with Ecosoc and it collaborates in programmes promoted by UNESCO.

ORGANISATION

The T.A. is an association of members joined by vocation who have different forms of commitment. At the heart of the T.A. is the *Primary Association* made up of women who are totally dedicated to performing their mission through promises to that end laid down by the Founder. The primary Association is assisted by the *Cooperating Associations of the Teresian Association (ACIT)*, which are local, regional, national and international, made up of men and women committed to cooperating with the T.A. mission of which they form an integral part.

MEMBERSHIP

The T.A. has about 4,100 members and is present in 32 countries as follows: Africa (3), Asia (4), Europe (9), Middle East (3), North America (5), and South America (8).

WORKS

The T.A. runs schools, university residences, social-cultural centres, teacher-training centres, youth organisations, international cooperation programmes in Africa, America and Asia, an international volunteer programme, periodicals, publishing house, schools for families.

PUBLICATIONS

Crítica a Spanish monthly magazine dealing with current themes from an interdisciplinary perspective. *Novamérica* a bilingual journal in Spanish and Portuguese published three times a year with monographic themes by writers from different countries.

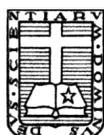
WEB SITE

<http://www.institucionteresiana.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**UNION OF CATHOLIC APOSTOLATE**

ACRONYM

UAC (Unione dell'Apostolato Cattolico)

ESTABLISHED

1835

HISTORY

UAC was founded by St Vincenzo Pallotti (1795-1850) a Roman priest. After Holy Mass one day, he was inspired by the Lord to establish "a Pious Union to remain perpetually in the Church of Jesus Christ like a Gospel Bugle, summoning all, awakening the zeal and the charity of all the faithful of whatever state, degree or condition, so that all, in all times, may cooperate to enhance, defend and propagate charity and the Catholic faith". That same year, UAC received "every blessing" from the then Cardinal Vicar, Carlo Odescalchi and "a thousand blessings" from Gregory XVI. On 28 October 2003, the Pontifical Council for the Laity decreed recognition of the Unione dell'Apostolato Cattolico to be an international association of the faithful of Pontifical Right.

IDENTITY

UAC is a communion of the faithful which fosters in all baptised Christians the awareness of their apostolic calling and co-responsibility. The pedagogy of the association, whose fundamental objectives are set out by the General Coordination Council, are designed to instruct the faithful in every state of life, in respect for every vocation, to live the charisms according to the mystery of the Church as communion, and to direct them to apostolic cooperation. Following the example of the Founder, the members set out to enter into the dynamism of the infinite and merciful love of the Trinity in order to discover and live the image and likeness of infinite Charity, which is impressed on us at the beginning of creation, and to enable all baptised Christians to give that love which renews all things. The means used are those of every age: meditation on Holy Scripture, the Eucharistic celebration, prayer, sharing the faith, reconciliation and following Christ with the acceptance of the Cross in every situation in life.

ORGANISATION

The governing bodies of UAC are: The *General Coordination Council* made up of the President, the *ex officio* members and the elected members, which is responsible for guaranteeing the internal unity of the Union, enhancing its apostolic effectiveness and recognising the national structures; the *National Coordination Councils*, which have authority over the territory of the corresponding Bishops' Conference, encouraging the opportunities and the instruments for instruction, at the service of the various parts of the Union, formally admitting the members and managing the financial resources; the *Local Coordination Councils*, whose purpose is to unite the members to perform the mission of the Union, to be cenacles receptive to the signs of the times, to attend to training and to help the local Church; the *Secretariat* and the Secretary General, the *General Assembly* and the *General Congress*. The Ecclesiastical Assistant of the Union is the Rector General of the Society of Catholic Apostolate. Individuals may join UAC, as may members belonging to one of the *de jure* communities, as co-workers.

MEMBERSHIP

UAC has some 9,500 members in 42 countries as follows: Africa (9), Asia (3), Europe (18), North America (4), Oceania (2), and South America (6).

WORKS

UAC manages cultural, spiritual and charitable works, such as university institutes in Brazil, Cameroon, Germany, India and Poland; publishing houses and printing houses; catechesis centres; youth and pastoral care centres; retreat houses; spirituality and animation centres; hospitals; and leprosy hospital in India; hospices for the terminally ill in Poland; therapeutic communities and centres for the disabled; orphanages and family hostels; a social Secretariat for life, in Rome.

PUBLICATIONS

Acta Societatis Apostolatus Catholici, published yearly; *UAC Newsletter*, published every two months; periodical publications at the national level.

WEB SITE

<http://www.pallotti.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORK OF MARY**

ALSO KNOWN AS

Focolare Movement

ESTABLISHED

1943

HISTORY

At the beginning of the 1940s, in the climate of hatred and violence of the Second World War, Chiara Lubich – a young elementary school teacher in Trent, her native city, whose thirst for truth had led her to enrol at the Philosophy Faculty of Venice University – discovered God is the only ideal which endures when everything else is falling down. With her first companions, in the shelters during air raids, she only took the Gospels with her. She was to write later that “those words seemed to be enlightened with a new light”. God is love. In the commandment to love one another, they discovered the heart of the Gospel; in the testament of Jesus “that they all may be one”, the divine plan for universal unity and the purpose of their life; in the crucified Jesus who called out that his Father had abandoned him, the secret for the building of unity everywhere. From their experience of the Gospel lived in daily life, a specific communitarian spirituality emerged, which gave rise to the Focolare Movement. In 1948, Chiara met Iginio Giordani, member of Parliament, a writer, journalist and pioneer of ecumenism. Recognised as the co-founder thanks to the contribution that he made to the embodiment of the spirituality of unity in the social environment, he was to be the first married Focolarino. Fr Pasquale Foresi is also recognised as co-founder, and is the first Focolarino priest, who made a major contribution to the introduction of theological studies into the Movement, founding the Città Nuova publishing house and the Cittadella at Loppiano. On 29 June 1990, the Pontifical Council for the Laity decreed recognition of the Work of Mary (The Focolare Movement) as an international association of the faithful of Pontifical Right.

IDENTITY

The Work of Mary was given this name because of its particular link with the Blessed Virgin Mary, the Mother of Christ and of all men and women, of whom it wishes to be a reflection on earth, as far as possible. The Marian nature of the Movement is institutionally expressed in terms of its Presidency, which is lay and female. The variety of peo-

ple that belong to it, its worldwide spread, its purposes and the works that it undertakes, all to a certain extent reflect the universality of the Church. Its specific feature is the pursuit of the ideal of *unity* which gives it its spirit, its aims, its structure and its government. This is why it is committed to working for ever greater unity between the faithful of the Catholic Church; to establish communion and a common testimony with other Christian brothers and sisters in order to restore full unity; to achieve, through dialogue and common activities together with people of other religions, union in God among all believers, as the way of enabling them to come to know Christ; to engage in dialogue with people of goodwill and to work together with them for common purposes, to strengthen universal brotherhood throughout the whole world and to open up their hearts to Christ.

ORGANISATION

The Movement is governed by the *General Assembly*, and the *Centro dell'Opera*, comprising the President, co-President and Vicar, and the General Councillors. The Movement is divided into *zones*, with their own management bodies which answer to the Centro dell'Opera. At the heart of the Focolare Movement are "focolare centres" for men and women who live life in common or married life. An integral part of the Movement are the *branches* for diocesan priests and deacons, volunteers, and *gens* (children and young people), and *gen's* (young men with a vocation to the priesthood), religious, and bishops who are friends of the Movement, and also the following *movements* (branches working in many different ecclesial and civil fields): New Families, New Humanity, Young People for a United World, Youths for Unity, the Parish Movement.

MEMBERSHIP

The Work of Mary has 140,440 members in over 180 countries. The countries where Centers of common life ("Focolare") are present are 89 as follows: Africa (17), Asia (14), Europe (31), Middle East (6), North America (8), Oceania (3), and South America (10). There are about 4.5 million other people who are involved more broadly in the Movement, including 47,000 from other churches; 30,000 co-workers and sympathisers belonging to other faiths, and 70,000 co-workers and sympathisers without religious convictions.

WORKS

The Work of Mary has created a large number of Mariapolis Centres, which are places for spiritual and social formation and ecumenical

and interfaith meetings; Cittadelle, which are places where members of the Movement can stay and socialise, with training schools, craft activities and farms; non-governmental organisations for international cooperation, such as AMU and New Humanity; publishing houses; audiovisual Centres; international musical groups; artistic production centres; the “Economy of Communion” project implemented in the management of 761 companies; a residential middle school and higher secondary school in Cameroon; social schools for education in ecumenical and interfaith dialogue; courses for family mediators; vocational training schools.

PUBLICATIONS

Città Nuova, published fortnightly (25 languages, 40 editions); *Nuova Umanità*, a cultural journal published every two months, with synopsis translated into five languages; *Gen's*, a journal for priests and seminarians published every two months in five languages; *Unità e Carismi*, published every two months for religious in seven languages; *Gen2*, a monthly magazine for young people in six languages; *Gen3*, a magazine published every two months for teenagers in eight languages; *Gen4*, a magazine published every two months for children in seven languages; *Parola di Vita* (commentary on words of Scripture), published monthly in 80 languages and 16 local dialects; *Economia di Comunione*, published twice a year in six editions and six languages.

WEB SITE

<http://www.focolare.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORK OF NAZARETH**

ACRONYM

ODN (Opera di Nàzaret)

ALSO KNOWN AS

Movimento di Compagnia (Compagnia)

ESTABLISHED

1964

HISTORY

ODN was founded in Reggio Emilia as a de facto association with a group of young people in the early 1960s who gathered around Professor Giovanni Riva. As adults, they felt the need for formation and a mission which was more consistent with their new state of life. While keeping their identity as a 'Compagnia' in 1976 they took the name of Opera di Nàzaret. Since then the Movement which has developed around ODN has also attracted married couples. It received canonical recognition by the Archbishop of Mexico City in 1989, which marked the beginning of its international spread. On 15 August 1999, the Pontifical Council for the Laity decreed its recognition as an international association of the faithful of Pontifical Right.

IDENTITY

ODN sees its identity in the realisation that without Jesus Christ man must consider himself to be less human. Its primary purpose is therefore to ensure that everyone is able to find the face of Christ today, as mediator to the Father and never dissociated from his love for humanity's destiny of happiness, in everyday life in the family, society, the workplace and day-to-day concerns, professions and environments. ODN also encourages people to develop the experience of practical charity so that, by contributing to new social initiatives, they can meet the material and spiritual needs of people, places and times, following the paths of the One who "emptied himself, taking the form of a servant" (Phil 2:7). The spiritual plan of ODN includes prayer, formation and apostolic, charitable and missionary work. The formation process, steered through regular meetings, is designed to study in depth the Magisterium of the Church, addressing issues with a sociocultural impact, and to develop a comprehensive Christian education.

ORGANISATION

Individual members of ODN take part in the single universal experience, which is guaranteed by the *Centre* around the President. The geographical areas (*regions* – groups of nations – and within the regions – diocesan level *groups*) are not federated, but function both through catechesis and central instructions, and through the local promotion of the Christian community. Wherever necessary, a group may also have *subgroups*. ODN is open to membership by adults of all nationalities. Individuals normally live the experience of their region or their group, even though the Centre may exceptionally make it possible for them to have a different reference point. There is one particular form for individuals committed radically to the spirit of ODN who live according to the Evangelical counsels.

MEMBERSHIP

ODN has 500 members and is present in 17 countries as follows: Asia (2), Europe (6), North America (6), and South America (3). In various ways, about 5,000 people take part in its apostolate.

WORKS

The members of the association, as individuals or jointly, or in cooperation with others, without involving ODN as such, promote civil initiatives and work to meet people's needs, striving towards social peace, through such things as charitable or solidarity foundations, voluntary works, schools at all levels up to university, cultural and publishing activities. ODN provides their officers with the support of its study Centre, to mobilise them to take on broader responsibilities in society, to urge them to undertake free and appropriate forms of coordination, and assist them to establish synergies with companies working in a communion economy, and to offer them ongoing formation. Directly connected to ODN are "The Great Company", an association of educators, "The Others", an association of undergraduates, and "Le Domus", an association of families managing youth residences.

PUBLICATIONS

Compagnia, a newsletter in Italian and Japanese.

WEB SITE

<http://www.operadinazaret.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

WORK OF SAINT JOHN OF AVILA

ESTABLISHED

1919

HISTORY

The Work of Saint John of Avila was founded in Valencia, Spain, by Fr José Soto Chuliá (1887-1975) who, as a parish priest, realised the need to create groups of faithful within the parishes living according to their baptismal promises and bearing witness to revive the Christian conscience of others. Under his direction, various young unmarried women who saw this as their particular vocation to a spiritual motherhood, placed themselves at the service of the Church and devoted themselves to setting up apostolic groups. The experience spread gradually to other Spanish dioceses, and in 1962, in Valencia, the Pía Unión Obra del Beato Juan de Ávila was canonically erected, and within 30 years had spread beyond the borders of Spain and Europe. On 12 March 1994, the Pontifical Council for the Laity decreed recognition of the Obra de San Juan de Avila as an international association of the faithful of Pontifical Right.

IDENTITY

The Work of Saint John of Avila aims at the Christian perfection of its members and the formation of apostolic groups made up of young men and women and married couples wishing to live their baptismal promises in their own states of life and professions. Its spirituality is characterised by the constant exercise of virtue through grace, participation in the sacraments and personal commitment; an intense interior life, to strengthen union with Christ. The formation of the members is based on the study of Holy Scripture, the teachings of Vatican II, the pontifical Magisterium, the writings of the saints and the catechism of the Catholic Church.

ORGANISATION

The Work of Saint John of Avila is headed by the Director-General, assisted by a *General Council* made up of the Deputy Director, the Secretary, the Treasurer and two members acting as Deputy Secretary and Deputy Treasurer. The association comprises *associates* (with a definitive commitment, renewable temporary commit-

ment, and aspirants), and members of apostolic groups which participate in the charism of the Movement even though they are not legally bound to it.

MEMBERSHIP

The Movement has 102 associates in 11 countries as follows: Europe (1) and South America (10). There are 10,000 members of apostolic groups.

HEADQUARTERS

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LOGO



OFFICIAL
NAME

WORK OF SAINT TERESA

ESTABLISHED

1938

HISTORY

The Work of Saint Teresa was founded at Málaga, Spain, by Fr José Soto Chuliá (1887-1975). Driven by a great zeal for priests and wishing to help them in every way possible, he began to think of the possibility of training lay women who, for love of Christ, would devote themselves with an undivided heart to serve the Church represented by the priests and by looking after parish houses. Father Chuliá shared his idea with some of his spiritual daughters, and they saw it as their own vocation. The experience spread gradually to the whole country, and in 1960 it was canonically erected as a Pious Union in the diocese of Valencia. On 2 February 1996, the Pontifical Council for the Laity decreed recognition of *Obra de Santa Teresa* as an international association of the faithful of Pontifical Right.

IDENTITY

The Work of Saint Teresa is a movement for women who live their baptismal vocation by placing themselves at the service of priests. Knowing the Christian life is lived through the sacraments and the practice of virtues, they strive to cultivate a deep interior life, nurtured by prayer and by daily Communion, and to acquire an authentic spirit of devotion to the Church taking the hidden life of the Virgin Mary at Nazareth as their model. Their formation is based on the Word of God, the teachings of Vatican II, the pontifical Magisterium and the writings of the Saints. The members perform their mission in parish houses, priests' residences and seminaries.

ORGANISATION

The Work of Saint Teresa is governed by a *General Council* made up of the Director, Deputy Director, Secretary, Treasurer and members appointed by them. Women can join the association as *aspirants*, as *associates* with temporary ties, or as *full associates*.

MEMBERSHIP

The Movement has 62 members in 6 countries as follows: Europe (1), South America (5).

HEADQUARTERS

Obra de Santa Teresa
Calle Carlet, 2
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LOGO



OFFICIAL
NAME**WORLD CATHOLIC ASSOCIATION FOR COMMUNICATION**

ALSO KNOWN AS

SIGNIS

ESTABLISHED

2001

HISTORY

SIGNIS was founded by merging two organisations that had existed since 1928: OCIC, the International Catholic Organisation for Cinema, and UNDA, the International Catholic Association for Radio and Television. It is recognised by the Holy See as an International Catholic Organisation, and is a member of the Conference of ICOs, and as an NGO it has consultative status with UNESCO, Ecosoc and the Council of Europe.

IDENTITY

SIGNIS is a worldwide network of associations, institutions and individuals working in the mass media, with the aim of alerting Christians to the importance of human communication in every culture, and encouraging them to speak out in this important sector. The Association, which represents Catholic media in all the governmental and non-governmental organisations and institutions, is committed to lobbying for policies to encourage communications that respect Christian values, justice and human rights; to involving media professionals in the dialogue on questions of professional ethics, and to fostering ecumenical and interfaith cooperation in the media sector. The projects implemented by SIGNIS are extremely varied, ranging from the promotion of television programmes and films by setting up juries to take part in film and television Festivals (such as Cannes, Berlin, Venice, Monte Carlo, Prix Italia), setting up radio broadcasting studios, producing and distributing videos, supporting the development of communication infrastructure (satellite telephony, Internet, Intranet). One of the priorities of SIGNIS is to guarantee everyone quality access to the media by providing them with information including learning how to interpret and view critically, and to acquire new communication techniques and technologies.

ORGANISATION

SIGNIS is governed by the *General Assembly*, the *Assembly of Delegates*, the *Board of Management*, which comprises the President, Vice

President, General Secretary and Ecclesiastical Assistant, the Treasurer, a representative of the Pontifical Council for Social Communications (of which the President and the General Secretary of the Association are a member and a consultor, respectively), representatives of Africa, Asia, Europe, North America, Latin America and Oceania, and one representative of the international organisations in contact with the Association. National Catholic associations of institutions and individuals working in the audiovisual media or Catholic International Media Organisations pursuing the same goals, may become *Members* of SIGNIS, and institutions or individuals working locally in the media, but in contact with their national associations, may become *Associates*.

MEMBERSHIP

SIGNIS has 150 *Member associations* and 76 *Associate associations* in 122 countries, as follows: Africa (39), Asia (16), Europe (27), Middle East (3), North America (7), Oceania (19) and South America (11).

WORKS

SIGNIS is a founder member of CIFEJ (International Centre of Films for Children and Young People).

PUBLICATIONS

Signis Media, a two-monthly magazine, *Signis Info*, a two-monthly newsletter, *Signis Web News*, a fortnightly online newsletter.

WEB SITE

<http://www.signis.net>

HEADQUARTERS

SIGNIS

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LOGO



OFFICIAL
NAME

**WORLD CONFEDERATION OF THE PAST PUPILS
OF MARY HELP OF CHRISTIANS**

ALSO KNOWN AS

Past Pupils of the FMA (Figlie di Maria Ausiliatrice)

ESTABLISHED

1908

HISTORY

Early in the 20th century, a group of former Oratorian pupils from Turin, under the guidance of Fr Filippo Rinaldi and Sister Caterina Arrighi, organised themselves into an association in order to share and disseminate in their own environments the values received from their education in the schools of the Daughters of Mary Help of Christians (FMA). It was Father Rinaldi himself who gave the inspiration for creating an international Confederation which would be able to hand on from generation to generation the educational legacy of Don Bosco and Mother Maria Domenica Mazzarello, who was canonised in 1951. Those women showed incredible enterprise in inventing forms of tangible solidarity and education to get through to young people, children, mothers, women workers, teachers and rural people. They set up evening schools for housewives and for Italian migrant women, free vocational schools for the working classes, mutual aid/friendly societies, and a Savings Bank, a secretariat for providing information, travelling libraries, and drama groups. In 1911, the first general Conference was convened in Turin after which the association began to grow not only in numbers but also in quality. In 1921 the first issue of *Unione* was published, as the information bulletin which to this day establishes a link between the former pupils, men and women, of the Salesians. In 1988, for the centenary of the death of Don Bosco, the Rector Major of the Salesians gave official recognition to the World Confederation of the past pupils of Mary Help of Christians as a Group within the Salesian Family.

IDENTITY

The Confederation is for men and women who received their education in the schools of the FMA, regardless of their religious, cultural, social and ethnic backgrounds. Its purpose is the sharing, deeper understanding of and witness to the human and religious values into which the former FMA pupils were educated according to the “preventive system” (see page 228), which sums up the whole edu-

cational experience of Don Bosco. It also fosters the comprehensive Christian preparation of Catholic ex-pupils in the light of the Gospel, by using both the spiritual aids available to all the baptised, and those specific to Salesian education, encouraging them to be committed and to bear witness to the faith and to participate in the Church's mission. The Association also endeavours to ensure that non-Christian ex-pupils can draw on elements of their Salesian education to become more appreciative of the human and religious values of their own cultures. The FMA past pupils undertake to nurture solid ties among themselves in the ideal of using their own lives to offer others the authentic values which make men and women worthy of that name; to cooperate with civic institutions and voluntary associations by mobilising actions of solidarity to meet the emerging needs in the world; to foster a new self awareness among women and a culture which sees being a woman as a resource and not a problem; to launch, encourage and support initiatives to assist young people in difficulties; and to use the mass media as instruments for communicating values.

ORGANISATION

The basic group is the *Union*; all the Unions make up the *Federation*; all the federations make up the *World Confederation*. At every level, the governance bodies are the *Assembly*, a *Council*, and an *Executive Board* made up of lay people. At the central level is the "*Collegio dei Provirii*" and a *Board of Auditors*. The FMA Institute, through the *Consulta* has the task of providing Christian instruction and spiritual direction. The *Consulta* may attend all the meetings of the Council and the Board and intervene in every stage of the life of the Association.

MEMBERSHIP

The Confederation has a membership of over 40,000 in Italy alone, and millions worldwide, including non Christians, and is present in 49 countries as follows: Africa (4), Asia (7), Europe (11), Middle East (4), North America (13) and South America (10).

WORKS

The Confederation does not directly manage any works of its own. But the FMA past pupils are engaged in charitable, human development, literacy, catechetical work and running youth centres by cooperating in the Salesian lay style in implementing the apostolic project of the FMA Institute.

PUBLICATIONS

Unione, a monthly magazine in Italian, Spanish and Portuguese.

WEB SITE

<http://www.exallievfma.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

WORLD FEDERATION OF NOCTURNAL ADORATION SOCIETIES

ESTABLISHED

1962

HISTORY

The Federation was established at a meeting of representatives of National Nocturnal Adoration Societies, organised in Rome by the Venerable Archconfraternity of the Nocturnal Adoration of the Blessed Sacrament, of which they are all members, enjoying the privileges and benefits granted to the Archconfraternity by Pius X in 1906. In 2000, the national nocturnal adoration associations in eight countries in different continents decided to broaden the horizons of the Federation, opening it up to membership by groups which encourage Eucharistic movements. On 6 December 2003 the Pontifical Council for the Laity decreed the *Federación Mundial de Adoración Nocturna a Jesus Sacramentado y otras Obras Eucarísticas* to be an international association of the faithful of Pontifical Right.

IDENTITY

Comprising national associations whose principal purpose is the adoration of the Blessed Sacrament during the night, and by other territorial groupings which promote Eucharistic works in various ways, the Federation coordinates their activities to foster, enliven and disseminate the worship of the Blessed Sacrament and devotion to our Lady: attending international Eucharistic congresses, organising pilgrimages to Marian shrines, and performing missions entrusted to them by the bishops.

ORGANISATION

The Federation is governed by the *General Assembly* which convenes every four years, coinciding with the International Eucharistic Congresses, with the participation of the delegates of the member associations; the *Executive Board*, comprising the President, the Vice President, three Directors including a canon lawyer, a Secretary-Treasurer, a Deputy Secretary and the Ecclesiastical Assistant.

MEMBERSHIP

The Federation has 39 member associations, with a total membership of about 2 million, and is present in 36 countries as follows: Africa (12), Asia (2), Europe (8), North America (9), and South America (5).

HEADQUARTERS

Federación Mundial de Adoración Nocturna a Jesús Sacramentado
y otras Obras Eucarísticas
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LOGO



OFFICIAL
NAME**WORLD MOVEMENT OF CHRISTIAN WORKERS**

ACRONYM

WMCW

ESTABLISHED

1966

HISTORY

WMCW was created by the workers' associations of Austria, Belgium, France, Germany, Switzerland and the Netherlands in the 1950s, when they decided to join forces to create an international structure to encourage exchanges and knowledge between individuals and different situations; to stimulate solidarity between workers' movements; to foster the spread of Christian workers' movements in the world; to develop the apostolate in the labour world, offering a forum where workers, whether Catholics or members of other religious denominations, could meet; and to ensure contact with the Church and civil authorities at worldwide level. Founded officially in Rome to coincide with the 75th anniversary of *Rerum Novarum*, and recognised by the Holy See as an International Catholic Organisation, WMCW is a member of the Conference of ICOs. As an NGO it has consultative status with Ecosoc, ILO and UNESCO.

IDENTITY

As an educational and evangelisation Movement, WMCW bases its commitment on faith in Jesus Christ, the Gospel and the social teaching of the Church. It is intended for men and women workers, the unemployed, temporarily employed, pensioners and housewives who are ready to take up the challenges of the age and commit themselves together with others – regardless of race, culture or creed – to improve their living conditions and build up a society without exclusions. The approach used by the movement is based on the “revision of life” and “see-judge-act” method. WMCW strives to achieve recognition and support by the Church and the political authorities of civil society for the life and work of the weakest, so that workers may take on professional, cultural and civic responsibilities by cooperating with all men and women of goodwill.

ORGANISATION

The supreme organ of WMCW is the *General Assembly* which meets every four years, attended by delegates of the affiliated associations, to draw up the priorities of action for the Movement and to elect the officials: the Executive Council, the Bureau and the General Secretariat. The *Executive Council*, comprising members representing different continents, implements the four-year programme (international plan of work) decided on by the General Assembly, and is responsible for animating and coordinating the member movements. The *Bureau* – whose members must be of different nationalities and include at least two women – comprises the President, the Vice President, the Secretary General, the Deputy Secretary General, and the Treasurer and is responsible for implementing the decisions of the Executive Council in conjunction with the General Secretariat. The *General Secretariat* comprising two Secretaries General and General Ecclesiastical Assistant, ensures contacts between the affiliated movements and has a representative role. All educational and apostolic movements of adult workers who organise their work for the benefit of all workers can become full members of WMCW, provided that they are managed at all levels by the workers themselves, and are recognised by the Church in their own countries.

MEMBERSHIP

WMCW comprises 46 *full member* movements and 8 *corresponding member* movements which, together with a further 19 contact groups, gives it a presence in 79 countries as follows: Africa (27), Asia (13), Europe (17), Middle East (2), North America (9), and South America (11).

WORKS

WMCW does not run works of its own, but the national movements affiliated to it are often engaged in implementing development programmes and animating training centres.

PUBLICATIONS

INFOR, published every two months in French, English, Portuguese, Spanish and German.

WEB SITE

<http://www.mmtc-wmcw-wbca.be>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORLD ORGANISATION OF FORMER PUPILS
OF CATHOLIC EDUCATION**

ACRONYM

OMAEC (Organisation Mondiale des Anciens et Anciennes Élèves de l'Enseignement Catholique)

ESTABLISHED

1967

HISTORY

The idea of setting up associations of former pupils of Catholic schools – some of which date back to the end of the 19th century – came about in 1960 at the Eucharistic Congress in Munich, Germany, presided over by Cardinal Agostino Bea, who encouraged the delegates of the European former pupils of Jesuit schools to organise themselves in order to give a more institutional form to their witnessing to Christ. The representatives of the existing groups created a Commission of International Understanding and Study which, in 1967, led to the foundation of the world Organisation of former Pupils and Teachers of Catholic Education. Recognised by the Holy See as an International Catholic Organisation, OMAEC is a member of the Conference of ICOs. It is linked by a protocol of understanding with the Catholic International Education Office (see page 33). In its capacity as an NGO, OMAEC has consultative status with Ecosoc, UNICEF, the ILO, FAO, and operational status with UNESCO.

IDENTITY

The priority objectives of OMAEC are to support the Catholic school in its commitment to providing a comprehensive education for the human person and the dissemination of a culture inspired by Christian principles. The former pupils, which OMAEC represents at the international organisations, are called to cooperate in the pursuit of its purposes by service to the Church, which means a social commitment imbued with the principles that inspired the education they have received.

ORGANISATION

OMAEC is officially governed by the *General Assembly*, which meets every three years, coinciding with a *Congress* convened to study specific issues; the *Executive Committee*, and the *Executive*

Council, made up of the delegates of the member organisations, whose meetings are attended by a representative of the Youth Commission created by the organisation in 1987. The member organisations can also create *continental Unions* (there are two at the present time: Unaec for Europe, and Ulaec for Latin America and the Caribbean).

MEMBERSHIP

OMAEC comprises 11 international organisations, 12 national organisations, and 2 continental Unions, to which about 150 million people refer worldwide, some from other denominations, who have received their education at Catholic schools.

PUBLICATIONS

Nouvelles OMAAEEC, a half-yearly newsletter. The member organisations have their own publications (for example *Confederex*, published by the Italian Association, and *Cofaec*, published by the French Association).

WEB SITE

<http://www.omaeeec.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME

WORLD ORGANISATION OF THE CURSILLO MOVEMENT

ACRONYM

OMCC (Organismo Mundial de Cursosillos de Cristiandad)

ESTABLISHED

1980

HISTORY

OMCC was established as an organisation to coordinate the Cursosillos de Cristiandad Movement that was founded in Majorca, Spain, at the end of the 1940s by a small group of laymen and priests. They felt the need to provide religious instruction for people to enable them to restore a Christian impetus to a life that had ceased to be Christian. Based on the conviction that, through the strength of the sacraments of baptism and confirmation, the lay faithful have a specific role to play in the mission of evangelisation, the Movement strives to set up groups of baptised Christians to act as leaven for the evangelisation of the places in which they live and work. The aims of the Cursosillos, which make themselves available to serve the Bishops as an instrument for their pastoral work, are achieved in three phases: the *pre-cursillo*, to identify the environments that are in greatest need of evangelisation, and within them, the leaders, meaning the individuals that can “lead” others to the good news; the *cursillo*, which is a short spiritual experience of great intensity, during which a team of priests and lay persons present the selected people with the fundamental truths of Christianity accompanied by their own personal testimony of life. During the three days of the “short course”, many people both within and outside the Movement offer our Lord their *intentions*, that is to say, their prayers and sacrifices to pray for the conversion of the participants in the cursillo; the *post-cursillo*, to guarantee perseverance in the life of grace, by assiduously frequenting the sacraments, prayer and the weekly meeting of the cursillo members (*Ultreya*), at which they share their experiences, reflect on them in the light of the Word of God, and then programme their apostolic actions and the formation of evangelisation groups.

IDENTITY

Officially recognised on 31 May 2004 by the Pontifical Council for the Laity as a structure to coordinate, promote, and disseminate the experience of Cursosillos de Cristiandad, the OMCC is at the service of

the dynamic unity of the Movement worldwide, and is responsible for coordinating its initiatives and its policy and organisational directives. It exercises its authority over the international Groups, the national Secretariats and the diocesan Secretariats of the Cursillos, in order to support the Movement's fidelity to the Church and the Magisterium; to preserve identity and unity in fidelity to the original Charism; to promote unity and cooperation between the international Groups, coordinating their activities; and to spread the Movement to countries where it is not yet present.

ORGANISATION

OMCC comprises its own *Executive Committee* and the *Executive Committees* of the Cursillos International Groups. The Executive Committee is made up of the President, representing the Movement which is all the international Groups; the Vice President; the Ecclesiastical Assistant; the Secretary and the Bursar.

MEMBERSHIP

OMCC is at the service of Cursillos de Cristiandad which are present in 63 countries as follows: Africa (5), Asia (17), Europe (18), North America (3), and South America (20).

PUBLICATIONS

Bollettino OMCC, published half-yearly.

WEB SITE

<http://www.cursillo.de>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORLD UNION OF CATHOLIC TEACHERS**

ACRONYM

WUCT

ESTABLISHED

1951

HISTORY

WUCT dates back to 1908 when the Presidents of the Catholic teachers' associations of Austria, the Netherlands, Switzerland and Germany launched the idea, at a meeting organised to deal with problems in education, of creating an international association of Catholic teachers. The project took shape in 1912 with the foundation of the Weltverband katolischer Pädagogen (World Association of Catholic Teachers). Its work was interrupted by the two world wars, but began again in 1951 with the foundation, in Rome, by the leaders of national associations of 17 countries, of the World Union of Catholic Teachers. Recognised by the Holy See as an International Catholic Organisation, WUCT is a member of the Conference of ICOs. As an NGO, it has consultative status with the Council of Europe, Ecosoc, UNESCO and Unicef.

IDENTITY

WUCT is at the service of the national Catholic teachers' associations. It brings them together, coordinating their study and research work designed to bring the teachings of the Church into the world of education and the school; it fosters and supports the establishment of Catholic teachers' associations throughout the world; it disseminates knowledge about initiatives and experiences with the religious, moral and vocational training of teachers, and in the field of the apostolate among teachers; it defends and advocates respect for the rights and the educational freedom of Catholic teachers. Its priorities are to create an educational system which involves parents, teachers and students, in order to give everyone proper responsibility within the educational community; to draft a "Teachers' Charter" for every country, setting out the legal, social and service conditions of teachers, their rights and duties, their cultural and teaching autonomy, and the level of training required to exercise the profession.

ORGANISATION

WUCT is governed by the *General Assembly*, made up of the delegates of the member associations, which meets every four years; the *Council*, which is elected by the General Assembly and comprises the President, the Secretary General, the Treasurer, the Ecclesiastical Assistant and seven members representing WUCT worldwide, which meets once a year; the *Executive Committee*, made up of the President, the Secretary General and the Treasurer, which meets twice a year, and is responsible for ensuring that the decisions of the General Assembly are implemented. Membership of WUCT is open to *full members*, which are national or regional organisations of Catholic teachers; *corresponding members*, who are teachers working to create new teachers' associations, and *honorary members*.

MEMBERSHIP

WUCT has a membership of 26 associations and is present in 28 countries as follows: Asia (4), Europe (18), North America (1), and South America (3).

PUBLICATIONS

Nouvelles UMEC, a newsletter published three times a year in French, English and Spanish.

WEB SITE

<http://www.wuct-umec.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORLD UNION OF CATHOLIC WOMEN'S ORGANISATIONS**

ACRONYM

WUCWO

ESTABLISHED

1910

HISTORY

In 1910, a group of European and Latin American women, with the support of the International Catholic Society for Girls (see page 122) created the International Union of Catholic Women's Leagues to defend the faith, protect religious freedom and organise social action based on the principles of the Magisterium of the Church. In 1913, the year in which Pius X approved the Statutes of the Union, it already had a membership of 27 organisations in 17 countries. The work of the Association, which suffered seriously from the two world wars, resumed vigorously in the wake of the Second World War when it relaunched its commitment to guaranteeing recognition of the role women play in developing and establishing the right of Catholics to take part in international life. In 1952, the Union adopted the present name. Recognised by the Holy See as an International Catholic Organisation, WUCWO is a member of the Conference of ICOs, in whose foundation it played an important part. As an NGO, it has consultative status with Ecosoc, FAO, ILO, UNESCO, Unicef, and the Council of Europe.

IDENTITY

WUCWO sets out to promote the participation and joint responsibility of women in society and in the life of the Church, thereby fostering its evangelising mission and commitment to human development. The Union pursues this aim by encouraging the education of women, to enable them to address the challenges of the contemporary world; heightening their awareness to respect for cultural diversity; encouraging its member organisations to reach out to the international dimension; cooperating with other international organisations working to ensure respect for the rights of the human person and above all the rights of women; encouraging dialogue in an ecumenical and interfaith environment.

ORGANISATION

The supreme governing body of WUCWO is the *General Assembly*, which meets every four or five years. The supreme executive body of the association is the *Board*, made up of the members of the Executive Committee and the members elected by the delegates of the organisations affiliated to the Union, meeting once a year with the participation of representatives of WUCWO at the United Nations and the Council of Europe. The *Executive Committee*, which comprises the President General, the Vice President General, the Treasurer General, the Secretary General, the Regional Vice Presidents and the Ecclesiastical Assistant, meets twice a year. The association also has *Permanent Committees* and *Working Groups*.

MEMBERSHIP

WUCWO has 100 member associations in 60 countries, as follows: Africa (19), Asia (8), Europe (20), North America (4), Oceania (5), and South America (4).

PUBLICATIONS

Newsletter and *Voix des Femmes*, periodical newsletters.

WEB SITE

<http://www.wucwo.org>

HEADQUARTERS

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LOGO



OFFICIAL
NAME**WORLDWIDE MARRIAGE ENCOUNTER**

ACRONYM

WWME

ESTABLISHED

1965

HISTORY

Worldwide Marriage Encounter was established in Spain by the Jesuit priest Manuel Calvo whose work with young people made him realise how important it is for the growth and upbringing of children for parents to live in harmony. He designed an instrument that would facilitate and deepen dialogue between the husband and wife to strengthen the “I will” that they bear in their hearts. After a few years, it reached the United States of America from where it spread rapidly to countries in other continents thanks to the work of Fr Chuck Gallagher, another Jesuit, together with a number of married couples who enriched the movement by beginning to organise “marriage encounter weekends” for married couples and priests.

IDENTITY

The movement exists to help married couples live their relationship responsibly, through authentic dialogue, reference to a support community and attendance at weekend marriage encounters organised for couples who wish to learn to know one another more deeply and to galvanise their married life and their relationship with our Lord. The meetings are animated by the testimony of three married couples and a priest dealing with various aspects of daily living. This experience is also provided for priests and religious who wish to authentically live their own vocation, and to couples of nonbelievers. The movement fosters the integration of married couples and families into the parishes, encourages them to cooperate with the parish priests in catechetical work for engaged and married couples, and motivates them to place themselves at the service of the Church by devoting themselves to the sick, the elderly living alone, and the poor.

ORGANISATION

WWME is governed at every level (local, diocesan, regional, national) by *Ecclesial Teams* made up of one priest and a married couple. At the worldwide level, the movement is coordinated by

the *International Coordination Team*, assisted by seven Ecclesial Teams which represent the existing Secretariats for Africa, Asia, the United States, Europe, Canada, Latin America and Oceania.

MEMBERSHIP

WWME is present in 82 countries as follows: Africa (11), Asia (10), Europe (23), North America (21), Oceania (5), and South America (12).

PUBLICATIONS

Monthly, two-monthly or quarterly publications at the national level.

WEB SITE

<http://www.wwme.org>

HEADQUARTERS

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LOGO



LOVE ONE ANOTHER

INDEX

A.Cs (Amigonian Cooperators)	20
ACISJF (Association Catholique Internationale de Services pour la Jeunesse Féminine)	122
ACS (Salesian Cooperators Association).	225
Adsis Communities	18
Agricultural and Rural Youth, International Movement of Catholic .	169
AIC (Association Internationale des Charités).	91
AMI (Apostolat Militaire International)	162
Amigonian Cooperators.	20
Apostolat Militaire International	162
Apostolic Movement of Schoenstatt	22
Arautos do Evangelho.	76
ASBPE (Associatio Sanctus Benedictus Patronus Europae)	255
ATD Fourth World	164
Beatitudes, Community of the	44
BICE (Bureau International Catholique de l'Enfance)	105
Blind, International Federation of Catholic Associations of the . . .	137
Bread of Life Community	25
Business Executives, International Christian Union of.	127
"Caterinati", International Association of	89
Catholic Action, International Forum of	156
Catholic Apostolate, Union of	266
Catholic Associations of the Blind, International Federation of . . .	137
Catholic Education, World Organisation of Former Pupils of	289
Catholic Esperantists	175
Catholic Fraternity of Charismatic Covenant Communities and Fellowships	27
Catholic Integrated Community.	30

Catholic International Education Office.	33
Catholic Medical Associations, International Federation of	139
Catholic Men, International Council of	135
Catholic Pharmacists, International Federation of.	143
Catholic Universities, International Federation of	146
Catholic Women’s Organisations, World Union of	295
CC.AA (Cooperadores Amigonianos)	20
CCIC (Centre Catholique International de Coopération avec l’Unesco).	99
CCIT (Comité Catholique International pour les Tsiganes)	107
CCN (Communauté “Chemin Neuf”)	35
Centre Catholique International de Genève.	101
Centro Misionario “P. de Foucauld”	208
CES - Confederation of European Scouts	179
CFC (Couples for Christ)	52
Charismatic Covenant Communities and Fellowships, Catholic Fraternity of.	27
Charismatic Renewal Services, International Catholic	103
Charities, International Association of	91
Charles de Foucauld, Fraternity of	66
“Chemin Neuf” Community	35
Child Bureau, International Catholic	105
Children, International Movement of the Apostolate for	173
Christian Fraternity of the Chronic Sick and Physically Disabled, Intercontinental	85
Christian Life Community.	37
Christian Life Movement	40
CICIAMS (Comité International Catholique des Infirmières et Assistantes Médico-Sociales)	109
CICO (Conference of International Catholic Organisations)	49
CIJOC-ICYCW (International Coordination of Young Christian Workers)	133

CIM (Coeur Immaculée de Marie)	80
CL (Communion and Liberation)	68
Claire Amitié	42
Claretians, Lay	184
CLM (Christian Life Movement).	40
CMS (Carmelo Misionero Seglar)	239
CMV (Comunità Missionaria di Villaregia)	205
Communication, World Catholic Association for	279
Communion and Liberation.	68
Community of the Beatitudes	44
Compagnia, Movimento di	272
“Comunità Domenico Tardini” Association	47
“Comunità Papa Giovanni XXIII”, Associazione	213
Conference of International Catholic Organisations	49
Cooperadores Amigonianos.	20
Cooperators of <i>Opus Dei</i>	51
Couples for Christ.	52
Cursillo Movement, World Organisation of the	291
CVS, International Confederation	131
CVX (Christian Life Community)	37
Dialogues.	57
Education Office, Catholic International	33
Emmanuel Community	54
Encounters of Married Couples	57
Encounters of Youth Promotion	59
Encuentros de Promoción Juvenil.	59
END (Équipes Notre-Dame).	259
Escuela de la Cruz	237
Esperantists, International Union of Catholic	175
Evangelii Praecones.	76
EYP (Encounters of Youth Promotion)	59

Faith and Light International	94
Famiglia di Maria Association, <i>Pro Deo et Fratribus</i> –	218
FASTA (Fraternidad de Agrupaciones Santo Tomás de Aquino)	72
FCF (Fraternity of Charles de Foucauld).	66
FCIPMH (Fraternité Chrétienne Intercontinentale des Personnes Malades Chroniques et Handicapées Physiques)	85
FIAMC (Fédération Internationale des Associations Médicales Catholiques)	139
FIDACA (Fédération Internationale des Associations Catholiques d’Aveugles).	137
FIHC- <i>Unum Omnes</i> (Fédération Internationale des Hommes Catholiques)	135
FIMARC (Fédération Internationale des Mouvements Adultes Ruraux Catholiques)	154
FIMCAP (Fédération Internationale des Mouvements Catholiques d’Action Paroissiale)	141
FIPC (Fédération Internationale des Pharmaciens Catholiques)	143
FIPC (Foederatio Internationalis Pueri Cantores)	152
FMA Past pupils.	281
Focolare Movement	269
Foi et Lumière, Association Internationale	94
Fondacio. Christians for the World	61
Foyers de Charité	64
Frater	85
Fraternity of Charles de Foucauld	66
Fraternity of Communion and Liberation	68
Fraternity of St Thomas Aquinas groups.	72
Girls, International Catholic Society for.	122
Guides and Scouts of Europe	179
Guiding, International Catholic Conference of	111
Gypsies, International Catholic Committee for	107
Heart’s Home.	74

Heralds of the Gospel	76
Holy Family Association	78
IACK (International Alliance of Catholic Knights)	87
IAG (Internationale Arbeitsgemeinschaft der Berufsverbände Christlicher Arbeitnehmerinnen in der Hauswirtschaft) . . .	129
ICCG (International Catholic Centre of Geneva)	101
ICCG (International Catholic Conference of Guiding)	111
ICCRS (International Catholic Charismatic Renewal Services) . . .	103
ICCS (International Catholic Conference of Scouting).	113
ICMC (International Catholic Migration Commission)	115
ICMICA-Pax Romana	117
ICOs (International Catholic Organisations)	49
ICPE Mission	83
ICRA (International Catholic Rural Association).	120
ICYCW (International Coordination of Young Christian Workers) . .	133
IFCA (International Forum of Catholic Action)	156
IFCU (International Federation of Catholic Universities)	146
IKS (International Kolping Society)	160
IKUE (Internacia Katolika Unuigo Esperantista)	175
IMCS-Pax Romana	171
Immaculate Heart of Mary, Mother of Mercy Association or <i>Tuus Totus</i>	80
Institución Teresiana	264
Institute for World Evangelisation	83
Intercontinental Christian Fraternity of the Chronic Sick and Physically Disabled	85
International Alliance of Catholic Knights	87
International Association of “Caterinati”	89
International Association of Charities	91
International Association of Faith and Light.	94
International Association of Missionaries of Political Charity	97

International Catholic Centre for Cooperation with UNESCO	99
International Catholic Centre of Geneva	101
International Catholic Charismatic Renewal Services	103
International Catholic Child Bureau	105
International Catholic Committee for Gypsies	107
International Catholic Committee of Nurses and Medical Social Assistants.	109
International Catholic Conference of Guiding	111
International Catholic Conference of Scouting	113
International Catholic Migration Commission	115
International Catholic Movement for Intellectual and Cultural Affairs	117
International Catholic Organisations, Conference of	49
International Catholic Rural Association	120
International Catholic Society for Girls	122
International Catholic Union of the Press.	125
International Christian Union of Business Executives	127
International Confederation of Professional Associations of Domestic Workers.	129
International Confederation of the Volunteers of suffering	131
International Coordination of Young Christian Workers.	133
International Council of Catholic Men	135
International Federation of Catholic Associations of the Blind	137
International Federation of Catholic Medical Associations	139
International Federation of Catholic Parochial Youth Movements.	141
International Federation of Catholic Pharmacists	143
International Federation of Catholic Universities	146
International Federation of L'Arche Communities.	149
International Federation of <i>Pueri Cantores</i>	152
International Federation of Rural Adult Catholic Movements	154
International Forum of Catholic Action	156
International Independent Christian Youth	158

International Kolping Society	160
International Military Apostolate	162
International Movement ATD Fourth World	164
International Movement of Apostolate in the Independent Social Milieus.	167
International Movement of Catholic Agricultural and Rural Youth .	169
International Movement of Catholic Students.	171
International Movement of the Apostolate for Children.	173
International Union of Catholic Esperantists	175
International Union of Catholic Jurists	177
International Union of European Guides and Scouts-European Scouting Federation	179
IYCS (International Young Catholic Students)	182
JICI (Jeunesse Indépendente Chrétienne Internationale).	158
Jurists, International Union of Catholic	177
KIG - (Katholische Integrierte Gemeinde).	30
Knights, International Alliance of Catholic	87
Kolping International	160
L'Arche International	149
Lay branch of the Society of the Daughters of St Francis de Sales .	257
Lay Claretian Movement	184
Legion of Mary	186
Life Ascending International	188
Light-Life Movement	190
“Living In” Spirituality Movement.	193
M.I. (Militia Immaculatae)	202
Marianist Lay Communities.	195
Marriage Encounter, Worldwide	297
Married Couples, Encounters of	57
Medical Associations, International Federation of Catholic	139
<i>Memores Domini</i> Lay Association	197

MIAMSI (Mouvement International d’Apostolat des Milieux Sociaux Indépendants)	167
MIDADE (Mouvement international d’Apostolat des Enfants)	173
MIEC, IMCS	171
Migration Commission, International Catholic	115
MIJARC (Mouvement International de la Jeunesse Agricole et Rurale Catholique)	169
Milice de Jésus-Christ.	199
Militia Christi	199
Militia of the Immaculata	202
Missionari della Carità Politica, Associazione Internazionale	97
Missionary Community of Villaregia	205
Missionary Contemplative Movement “P. de Foucauld”	208
Missionary service of young people (Sermig)	244
MJC (Militia of Jesus Christ).	199
MLC (Marianist Lay Communities)	195
Movimiento de Vida Cristiana	40
MSC (Movimiento de Seglares Claretianos).	184
MTA (Movimiento Teresiano de Apostolado)	262
Nocturnal Adoration Societies, World Federation of	284
Nurses and Medical Social Assistants, International Catholic Committee of	109
Oasis Movement	210
Obra de San Juan de Ávila	275
Obra de Santa Teresa	277
ODN (Opera di Nàzaret)	272
Oeuvre Points-Coeur	74
OIEC (Office International de l’Enseignement Catholique)	33
OMAEC (Organisation Mondiale des Anciens et Anciennes Élèves de l’Enseignement Catholique)	289

OMCC (Organismo Mundial de Cursillos de Cristiandad)	291
Opera di Maria	269
Opera di Nàzaret	272
<i>Opus Dei</i> , Cooperators of	51
“P. de Foucauld”, Missionary Contemplative Movement	208
Pain de Vie, Communauté du.	25
Parochial Youth Movements, International Federation of Catholic	141
Past Pupils of Mary Help of Christians	281
Pax Romana MIIC/ICMICA	117
PDF-FM (“ <i>Pro Deo et Fratibus</i> – Famiglia di Maria” Association)	218
PG of the MBW (Promoting Group of the Movement for a Better World)	220
Pharmacists, International Federation of Catholic.	143
Political Charity, International Association of Missionaries of	97
“Pope John XXIII Community” Association	213
Prayer and Life Workshops	216
Press, International Catholic Union of the	125
<i>Pro Deo et Fratibus</i> – Famiglia di Maria” Association	218
Professional Associations of Domestic Workers, International Confederation of	129
Promoting Group of the Movement for a Better World	220
<i>Pueri Cantores</i> International	152
Quart Monde, Mouvement International ATD	164
<i>Regnum Christi</i> Apostolic Movement	223
Rśź (Ruch Światło-Życie)	190
Rural Adult Catholic Movements, International Federation of	154
Rural Association, International Catholic	120
Rural Youth, International Movement of Catholic Agricultural and	169
Sacra Famiglia, Associazione della	78
Salesian Cooperators Association	225
Salesian Youth Movement	228

<i>Sanguis Christi</i> Union	230
San Juan de Ávila, Obra de	275
Sant'Egidio Community	232
Santa Teresa, Obra de	277
Schoenstatt Movement	22
Schoenstatt Women's Apostolic Union	235
School of the Cross	237
Scouting, International Catholic Conference of	113
Scouts, Federation of European	179
Secular Missionary Carmel	239
"Seguimi" Lay Group of Human-Christian Promotion	241
Sermig (Missionary service of young people)	244
Service of Community Animation	220
Shalom Catholic Community	247
Signis	279
Silent Workers of the Cross Association	249
Society of St Vincent de Paul	252
SODC (Silenziosi Operai della Croce)	249
SSVP (Society of St Vincent de Paul)	252
St Benedict Patron of Europe Association	255
St Catherine of Siena, International Association of the Followers of	89
St Francis de Sales Association	257
St Thomas Aquinas groups, Fraternity of	72
Students, International Young Catholic	182
SYM (Salesian Youth Movement)	228
T.A. (Teresian Association)	264
Talleres de Oración y Vida	216
TAM (Teresian Apostolic Movement)	262
Tardini, Domenico	47
Teachers, World Union of Catholic	293
Teams of Our Lady	259

Teresian Apostolic Movement.	262
Teresian Association	264
TOV (Talleres de Oración y Vida).	216
<i>Tuus Totus</i>	80
UAC (Unione dell’Apostolato Cattolico)	266
UCIP (Union Catholique Internationale de la Presse)	125
UIGSE-FSE (l’Union Internationale des Guides et Scouts d’Europe Fédération du Scoutisme Européen)	179
UIJC (Union Internationale des Juristes Catholiques)	177
UNESCO, International Catholic Centre for Cooperation with	99
UNIAPAC (<i>Union Internationale des Associations Patronales Catholiques</i>)	127
Union of Catholic Apostolate.	266
Union of the Blood of Christ	230
Universities, International Federation of Catholic.	146
<i>Unum Omnes</i> (International Council of Catholic Men).	135
USC (Unio Sanguis Christi)	230
Vie Montante Internationale	188
Villaregia Missionary Community.	205
“Vivere In” Spirituality Movement	193
VMI (Vie Montante Internationale)	188
WMCW (World Movement of Christian Workers).	286
Work of Mary (Focolare Movement)	269
Work of Nazareth.	272
Work of Saint John of Avila	275
Work of Saint Teresa	277
World Catholic Association for Communication	279
World Confederation of the Past Pupils of Mary Help of Christians	281
World Federation of Nocturnal Adoration Societies.	284

World Movement of Christian Workers	286
World Organisation of Former Pupils of Catholic Education	289
World Organisation of the Cursillo Movement	291
World Union of Catholic Teachers	293
World Union of Catholic Women’s Organisations	295
Worldwide Marriage Encounter.	297
WUCT (World Union of Catholic Teachers)	293
WUCWO (World Union of Catholic Women’s Organisations)	295
WWME (Worldwide Marriage Encounter).	297
Youth, International Independent Christian	158

