

**COMPENDIUM  
OF THE SOCIAL DOCTRINE  
OF THE CHURCH**

**SECOND PART**

**Chapter Nine: passages from the Document**

**THE INTERNATIONAL COMMUNITY**

<p><b>I. BIBLICAL ASPECTS</b></p> <p>a. <b>Unity of the human family</b></p>	<p>* <i>The biblical accounts of creation bring out the unity of the human family and teach that the God of Israel is the Lord of history and of the cosmos.</i> His action embraces the whole world and the entire human family, for whom his work of creation is destined. God's decision to make man in his image and likeness (cf. <i>Gen 1:26-27</i>) gives the human being a unique dignity that extends to all generations (cf. <i>Gen 5</i>) and throughout the entire earth (cf. <i>Gen 10</i>). <b><i>The Book of Genesis indicates moreover that the human being was not created in isolation</i></b> but within a context, an integral part of which are those living spaces that ensure his freedom (the garden), various possibilities for food (the trees of the garden), work (the command to cultivate) and above all community (the gift of someone who is like himself) (cf. <i>Gen 2:8-24</i>). Throughout the Old Testament, the conditions that ensure the fullness of human life are the object of a divine blessing. God wants to guarantee that man has what is necessary for his growth, his freedom of self-expression, success in his work, and a wealth of human relationships. (428)</p> <p>* Following the destruction wrought by the flood, God's covenant with Noah (cf. <i>Gen 9:1-17</i>), and in him with all of humanity, shows that <b>God wants to maintain for the human community the blessing of fertility</b>, the task of subduing creation and the absolute dignity and inviolability of human life that had characterized the first creation. This is God's desire despite the fact that, with sin, the decadence of violence and injustice, which was punished by the flood, had entered creation. <b>The Book of Genesis presents with admiration the diversity of peoples</b>, the result of God's creative activity (cf. <i>Gen 10:1-32</i>). At the same time, <b>it denounces man's refusal to accept his condition as creature</b> with the episode of the Tower of Babel (cf. <i>Gen 11,1-9</i>).</p>
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<p>b. Jesus Christ, prototype and foundation of the new humanity</p> <p>c. The universal vocation of Christianity</p>	<p>(429)</p> <p>* <i>The covenant that God established with Abraham, chosen to be “the father of a multitude of nations” (Gen 17:4), opens the way for the human family to make a return to its Creator.</i> The history of salvation leads the people of Israel to believe that God's action was restricted to their land. Little by little, however, <b>the conviction grows that God is at work also among other nations</b> (cf. <i>Is</i> 19:18-25). The Prophets would announce, for the eschatological times, a pilgrimage of the nations to the Lord's temple and an era of peace among the peoples (cf. <i>Is</i> 2:2-5, 66:18-23). Israel, scattered in exile, would become definitively aware of its role as a witness to the one God (cf. <i>Is</i> 44:6-8), the Lord of the world and of the history of the nations (cf. <i>Is</i> 44:24-28). (430)</p> <p>* <i>The Lord Jesus is the prototype and foundation of the new humanity. In him, the true “likeness of God” (2 Cor 4:4), man — who is created in the image of God — finds his fulfilment.</i> In the definitive witness of love that God has made manifest in the cross of Christ, all the barriers of enmity have already been torn down (cf. <i>Eph</i> 2:12-18), and for those who live a new life in Christ, racial and cultural differences are no longer causes of division (cf. <i>Rom</i> 10:12; <i>Gal</i> 3:26-28; <i>Col</i> 3:11). <i>Thanks to the Spirit, the Church is aware of the divine plan of unity that involves the entire human race</i> (cf. <i>Acts</i> 17:26), a plan <b>destined to reunite</b> in the mystery of salvation wrought under the saving Lordship of Christ (cf. <i>Eph</i> 1:8-10) <b>all of created reality, which is fragmented and scattered.</b> From the day of Pentecost, when the Resurrection is announced to diverse peoples, each of whom understand it in their own language (cf. <i>Acts</i> 2:6), the Church fulfils her mission of restoring and bearing witness to the unity lost at Babel. (431)</p> <p>* Christian message offers a universal vision of the life of men and peoples on earth that makes us realize the unity of the human family. This unity is the result of that “supreme model of unity, which is a reflection of the intimate life of God, one God in three Persons, ... what we Christians mean by the word ‘communion’”; it is an achievement of the moral and cultural force of freedom. The world community must be presented, over and over again and with ever increasing clarity, as the concrete figure of the unity willed by the Creator. “The unity of the human family has always existed, because its members are human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote, in sufficient measure, the universal common good, which is the common good of the entire human family”. (432)</p>
<p><b>II. THE FUNDAMENTAL RULES OF THE INTERNATIONAL COMMUNITY</b></p>	<p>* <i>The centrality of the human person and the natural inclination of persons and peoples to establish relationships among themselves are the fundamental elements for building a true international community, the ordering of which must aim at guaranteeing the effective universal common good.</i> Despite the widespread aspiration to</p>

<p>a. <b>The international community and values</b></p>	<p>build an authentic international community, the unity of the human family is not yet becoming a reality. <b>This is due to obstacles originating in materialistic and nationalistic ideologies that contradict the values of the person integrally considered in all his various dimensions, material and spiritual, individual and community.</b> In particular, any theory or form whatsoever of racism and racial discrimination is morally unacceptable. <b>The coexistence among nations is based on the same values that should guide relations among human beings: truth, justice, active solidarity and freedom.</b> The Church's teaching, with regard to the constitutive principles of the international community, requires that relations among peoples and political communities be justly regulated according to the principles of reason, equity, law and negotiation, excluding recourse to violence and war, as well as to forms of discrimination, intimidation and deceit (433)</p> <p>* <i>International law becomes the guarantor of the international order, that is of coexistence among political communities that seek individually to promote the common good of their citizens and strive collectively to guarantee that of all peoples, aware that the common good of a nation cannot be separated from the good of the entire human family. The international community is a juridical community founded on the sovereignty of each member State, without bonds of subordination that deny or limit its independence.</i> Valuing these different identities helps to overcome various forms of division that tend to separate peoples and fill them with a self-centredness that has destabilizing effects. (434)</p> <p>* <b>Sovereignty represents the subjectivity of a nation, in the political, economic, social and even cultural sense.</b> The cultural dimension takes on particular importance as a source of strength in resisting acts of aggression or forms of domination that have repercussions on a country's freedom. Culture constitutes the guarantee for the preservation of the identity of a people and expresses and promotes its <i>spiritual sovereignty</i>. <b>National sovereignty is not, however, absolute.</b> Nations can freely renounce the exercise of some of their rights in view of a common goal, in the awareness that they form a “family of nations” where mutual trust, support and respect must prevail. In this perspective, special attention should be given to the fact that <b>there is still no international agreement that adequately addresses “the rights of nations”</b>, the preparation of which could profitably deal with questions concerning justice and freedom in today's world. (435)</p>
<p>b. <b>Relations based on harmony between the juridical and moral orders</b></p>	<p>* <i>To bring about and consolidate an international order that effectively guarantees peaceful mutual relations among peoples, the same moral law that governs the life of men must also regulate relations among States.</i> <b>The universal moral law, written on the human heart, must be considered effective and indelible as the living expression of the shared conscience of humanity, a “grammar”</b></p>

	<p>on which to build the future of the world. (436)</p> <p>* <i>Universal respect of the principles underlying “a legal structure in conformity with the moral order” is a necessary condition for the stability of international life.</i> The quest for such stability has led to the gradual elaboration of a “right of nations” (“<i>ius gentium</i>”), which can be considered as “the ancestor of international law”. <b>Juridical and theological reflection, firmly based on natural law, has formulated “universal principles which are prior to and superior to the internal law of States”,</b> such as the unity of the human race, the equal dignity of every people, the rejection of war as a means for resolving disputes, the obligation to cooperate for attaining the common good and the need to be faithful to agreements undertaken (<i>pacta sunt servanda</i>). This last principle should be especially emphasized in order to avoid “<b>temptation to appeal to the law of force rather than to the force of law</b>”. (437)</p> <p>* <i>To resolve the tensions that arise among different political communities and can compromise the stability of nations and international security, it is indispensable to make use of common rules in a commitment to negotiation and to reject definitively the idea that justice can be sought through recourse to war.</i> “If war can end without winners or losers in a suicide of humanity, then we must repudiate the logic which leads to it: the idea that the effort to destroy the enemy, confrontation and war itself are factors of progress and historical advancement”. <i>Not only does the Charter of the United Nations ban recourse to force, but it rejects even the threat to use force.</i> This provision arose from the tragic experience of the Second World War. During that conflict the Magisterium did not fail to identify <b>certain indispensable factors for building a renewed international order: the freedom and territorial integrity of each nation, defence of the rights of minorities, an equitable sharing of the earth's resources, the rejection of war and an effective plan of disarmament, fidelity to agreements undertaken and an end to religious persecution.</b> (438)</p> <p>* <b>In order to consolidate the primacy of law, the principle of mutual confidence is of the utmost importance.</b> In this perspective, normative instruments for the peaceful resolution of controversies must be reformulated so as to strengthen their scope and binding force. <b>Processes of negotiation, mediation, conciliation and arbitration that are provided for in international law</b> must be supported with the creation of “a totally effective juridical authority in a peaceful world”. Progress in this direction will allow the international community to be seen no longer as a simple aggregation of States in various moments of their existence, but as a structure in which conflicts can be peacefully resolved. (439)</p>
<p><b>III. THE ORGANIZATION</b></p>	<p>* <i>The Church is a companion on the journey towards an authentic international “community”, which has taken a specific direction with</i></p>

<p><b>OF THE INTERNATIONAL COMMUNITY</b></p> <p><b>a. The value of international organizations</b></p>	<p><i>the founding of the United Nations Organization in 1945.</i> The United Nations “has made a notable contribution to the promotion of respect for human dignity, the freedom of peoples and the requirements of development, thus preparing the cultural and institutional soil for the building of peace”. <b>In general, the Church's social doctrine views positively the role of intergovernmental organizations, especially those operating in specific sectors. However, it has reservations when they address problems incorrectly.</b> The Magisterium recommends that the activity of international agencies respond to human needs in social life and in areas of particular importance for the peaceful and ordered coexistence of nations and peoples. (440)</p> <p>* Concern for an ordered and peaceful coexistence within the human family prompts the Magisterium to insist on the need to establish “some universal public authority acknowledged as such by all and endowed with effective power to safeguard, on the behalf of all, security, regard for justice, and respect for rights”. <i>Political authority exercised at the level of the international community must be regulated by law, ordered to the common good and respectful of the principle of subsidiarity.</i> <b>“The public authority of the world community is not intended to limit the sphere of action of the public authority of the individual political community, much less to take its place. On the contrary, its purpose is to create, on a world basis, an environment in which the public authorities of each political community, their citizens and intermediate associations can carry out their tasks, fulfil their duties and exercise their rights with greater security”.</b> (441)</p> <p>* <i>Because of the globalization of problems, it has become more urgent than ever to stimulate international political action that pursues the goals of peace and development through the adoption of coordinated measures.</i> <b>The Magisterium recognizes that the interdependence among men and nations takes on a moral dimension and is the determining factor for relations in the modern world in the economic, cultural, political and religious sense.</b> In this context it is hoped that there will be a revision of international organizations, a process that “presupposes the overcoming of political rivalries and the renouncing of all desire to manipulate these organizations, which exist solely for the <i>common good</i>”, for the purpose of achieving “<i>a greater degree of international ordering</i>”. <i>In particular, intergovernmental structures must effectively perform their functions of control and guidance in the economic field</i> because the attainment of the common good has become a goal that is beyond the reach of individual States, even if they are dominant in terms of power, wealth, and political strength. <b>International agencies must moreover guarantee the attainment of that equality which is the basis of the right of all to participate in the process of full development, duly respecting legitimate differences.</b> (442)</p> <p>* <i>The Magisterium positively evaluates the associations that have formed in civil society in order to shape public opinion in its awareness of the various aspects of international life, with particular</i></p>
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<p>b. The juridical personality of the Holy See</p>	<p>attention paid to <b>the respect of human rights</b>, as seen in “the number of recently established private associations, some worldwide in membership, almost all of them devoted to monitoring with great care and commendable objectivity what is happening internationally in this sensitive field”. Governments should feel encouraged by such commitments, which seek to put into practice the ideals underlying the international community. (443)</p> <p>* <i>The Holy See, or Apostolic See, enjoys full international subjectivity as a sovereign authority that performs acts which are juridically its own. It exercises an external sovereignty recognized within the context of the international community which reflects that exercised within the Church and is marked by <b>organizational unity and independence</b>. The international activity of the Holy See is manifested objectively under different aspects: the right to active and passive delegation; the exercise of <i>ius contrahendi</i> in stipulating treaties; participation in intergovernmental organizations, such as those under the auspices of the United Nations; and mediation initiatives in situations of conflict. <b>This activity aims at offering non-partisan service to the international community, since it seeks no advantage for itself but only the good of the entire human family.</b> In this context, the Holy See particularly avails itself of its own diplomatic personnel. (444)</i></p> <p>* <b>The diplomatic service of the Holy See, the product of an ancient and proven practice, is an instrument that works not only for the freedom of the Church (“<i>libertas Ecclesiae</i>”) but also for the defence and promotion of human dignity, as well as for a social order based on the values of justice, truth, freedom and love. It is of course true that the purposes of the Church and the State are of different orders, and that both are perfect societies, endowed therefore with their own means, and are autonomous in their respective spheres of activity. But it is also true that both the one and the other undertake to serve the good of the same common subject, man, called by God to eternal salvation and put on earth so that he might, with the help of grace attain unto salvation through his work, which brings him well-being in the peaceful setting of society. The good of people and human communities is served by a structured dialogue between the Church and civil authorities, which also finds expression in the stipulation of mutual agreements. (445)</b></p>
<p>IV. INTERNATIONAL COOPERATION FOR DEVELOPMENT</p> <p>a. Cooperation to guarantee the right to development</p>	<p>* <i>The solution to the problem of development requires cooperation among individual political communities. It may seem that underdevelopment is impossible to eliminate, as though it were a death sentence, especially considering the fact that it is not only the result of erroneous human choices but also the consequence of “economic, financial and social mechanisms” and “structures of sin” that prevent the full development of men and peoples. These difficulties must nonetheless be met with strong and resolute determination, because development is not only an aspiration but a</i></p>

<p>b. The fight against poverty</p>	<p><i>right] that, like every right, implies a duty.</i> “Collaboration in the development of the whole person and of every human being is in fact a duty of <i>all towards all</i>, and must be shared by the four parts of the world: East and West, North and South”. As the Magisterium sees it, <b>the right to development is based on the following principles: unity of origin and a shared destiny of the human family; equality between every person and between every community based on human dignity; the universal destination of the goods of the earth; the notion of development in its entirety; and the centrality of the human person and solidarity.</b> (446)</p> <p>* <i>The Church's social doctrine encourages forms of cooperation that are capable of facilitating access to the international market on the part of countries suffering from poverty and underdevelopment. Among the causes that greatly contribute to underdevelopment and poverty, in addition to the impossibility of acceding to the international market,[931] mention must be made of illiteracy, lack of food security, the absence of structures and services, inadequate measures for guaranteeing basic health care, the lack of safe drinking water and sanitation, corruption, instability of institutions and of political life itself.</i> There is a connection between poverty and, in many countries, the lack of liberty, possibilities for economic initiative and a national administration capable of setting up an adequate system of education and information. (447)</p> <p>* <i>The spirit of international cooperation requires that, beyond the strict market mentality, there should be an awareness of the duty to solidarity, justice and universal charity. In fact, there exists “something which is due to man because he is man, by reason of his lofty dignity”.</i> Cooperation is the path to which the entire international community should be committed, “according to an adequate notion of the common good in relation to the whole human family”. Many positive results flow from this; for example, an increase of confidence in the potential of poor people and therefore of poor countries and an equitable distribution of goods. (448)</p> <p>* <i>At the beginning of the New Millennium, the poverty of billions of men and women is “the one issue that most challenges our human and Christian consciences”.</i> Poverty poses a dramatic problem of justice; in its various forms and with its various effects, it is characterized by an unequal growth that does not recognize the “equal right of all people to take their seat ‘at the table of the common banquet’ “. <b>Such poverty makes it impossible to bring about that full humanism</b> which the Church hopes for and pursues so that persons and peoples may “be more” and live in conditions that are more human. <b>The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor.</b> In the whole of her social teaching <b>the Church never tires of emphasizing certain fundamental principles of this teaching, first and foremost, the universal destination of goods.</b> Constantly reaffirming <b>the principle of solidarity</b>, the Church's social doctrine demands action to promote “the</p>
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<p>c. Foreign debt</p>	<p>good of all and of each individual, because we are <i>all</i> really responsible for <i>all</i>". <b>The principle of solidarity, even in the fight against poverty, must always be appropriately accompanied by that of <i>subsidiarity</i></b>, thanks to which it is possible to foster the spirit of initiative, the fundamental basis of all social and economic development in poor countries. The poor should be seen "not as a problem, but as people who can become the principal builders of a new and more human future for everyone". (449)</p> <p>* <i>The right to development must be taken into account when considering questions related to the debt crisis of many poor countries.</i> Complex causes of various types lie at the origin of the debt crisis. The greatest sufferings, which can be traced back both to structural questions as well as personal behaviour, strike the people of poor and indebted countries who are not responsible for this situation. The international community cannot ignore this fact; while reaffirming the principle that debts must be repaid, <b>ways must be found that do not compromise the "fundamental right of peoples to subsistence and progress"</b>. (450)</p>
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## **1. The Role of women**

**Magdalene's apostolic involvement** provoked a rethinking of the role of women within the Church. Her witness proved that consecrated women's contribution is not limited to prayer in the withdrawn life of the monastery, but is also found in effective involvement in pastoral activities and charitable endeavours, immersed with the laity in the problems of the world.

**Magdalene was one of the few women who founded a male Congregation and a female Congregation**, attesting to the capacity of a woman to initiate, organize, lead and collaborate within the Church and society.

Magdalene offered to all the most precious gift of **knowing Jesus**, the origin of spiritual convictions that shape one's decisions and actions. Her own experience enabled her to understand that conversion springs from the deepest motivation and meaning of life, namely, one's relationships with God: It is also the source of interior peace that makes one just. Thus, her ministerial projects became real vehicles for the transformation of culture and morals so necessary at her time.

## **2. Life in the Family**

All the members of the **Canossian Family**, who work in the ministries, find encouragement and support in their association, which is characterized by **union and mutual charity in imitation of Jesus Crucified** "who breathes nothing but charity". **It is in relationships within the association that we anticipate the fruit of our charity towards our neighbour.**

**Magdalene placed a high value on the peace that comes about through mutual love and equal treatment of all.** For her, if one's temperaments does not contribute to this peace, and efforts to rectify the situation are futile, that one should be separated from the group. **The witness of peace through the practice of justice perfected by charity within the community and the ministry is important to make the story of God's love credible.**

**Magdalene showed that love for the poor is not only through service but also through her solidarity with them.** She insisted on a perfect common life and to use things that the poor use both in community and in the ministries of charity. Like the poor, she wanted her companions to be grateful and uncomplaining for whatever they receive. She also admonished them not to have anything superfluous for true poverty is when one lacks what is necessary. However, because they have to work hard, their personal and apostolic needs must be met.

**With her style of life she encouraged avoiding waste and to take care of the use of material things**, to conserve, to make repairs, to be tidy and clean. She procured things in season when they were available in abundance. In her letters she often taught her Daughters how to grow crops by following particular farming procedures and advised to use the natural medicine. Although it was not her explicit intention, we can see that these practices contribute to **a sustainable use of created goods in a way that cares for the satisfaction of the needs of others, even of future generations.**

In relation to **workers**, she recommended **justice in their salaries**, treatment worthy of their dignity **and rights as human beings, and trust in Providence particularly in finding jobs that do not offend God.**

**To Superiors and their Assistants** she advised that everything **must be administered as if they were using things belong to the poor.** Following this logic, she invested the dowries, inheritances and donations in saving banks, in fruitful properties and in lending to others according to justice, civil and Church laws. Her administration was transparent, having everything carefully recorded and properly endorsed to her procurators and heirs. Accounting and inventory were part of the practice of **administration of goods** that helped the Superior or decision-maker to understand clearly how resources were spent and whether there would be surplus for eventual needs and the **needs of the poor.** How she used and **administered the material goods of the Institute showed her deep commitment to her beloved poor.** Her sense of justice was such that she recommended that Sisters who entered the Institute without a dowry and would later leave must be given a means to support themselves until they could become economically stable.

### **Her justice was indeed perfected by her charity.**

Magdalene experienced joy in her unselfish dedication to her neighbours as fruit of her love for God. But she experienced too the sacrifice inherent to this kind of discipleship. Hence, she reminded her followers to embrace the slow martyrdom connected with the day-to-day works of charity. What is more, she warned them that one's life could also be exposed to danger in imitation of the Crucified.

### **3. Participation and Subsidiarity in Political Life**

**Participation in decision-making** is the best way to respect the dignity and liberty of people, and provides the most appropriate and fundamental solutions to poverty and other social problems.

**Subsidiarity means that responsibilities and decisions** should be taken at the most local levels of communities and institutions. Larger structures play an important role when greater social coordination and regulation are necessary for the common good. A central test of political, legal, and economic institutions is not only what they do to and for people, but also how people participate in them.

### **4. Promotion of the Common Good**

**The common good** is the sum total of all these conditions of social living, economic, political, cultural, which make it possible for individuals and groups of women and men to **readily and fully achieve the perfection of their humanity.** Individual rights are always experienced within the context of promotion of the common good in any group.

*JPIC, Canossian Basic Guidelines*

*Let us trust the Lord,  
so that He may grant us the grace to see Himself  
served and glorify.*

Magdalene of Canossa

# CELEBRATION

## INTRODUCTION

Many people consider faith to be a private matter, almost irrelevant to social and political problems. Christian faith is, instead, the source of values for social and political life, and of commitment inspired by the commandment of love, always at the service of the common good. Every person is a child of God and God interact with the human person in history.

### **From the Prophet Isaiah**

**“Hanging your head like a reed, lying down on sackcloth and ashes. Is that what you call fasting, a day acceptable to Yahweh? Is not this the sort of fast that pleases me, it is the Lord Yahweh who speaks ... to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free, and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the man you see to be naked and not turn from your own kin? So will your light shine like the dawn and your wound be quickly healed over. Your integrity will go before you and the glory of Yahweh behind you. Cry, and Yahweh will answer; call, and he will say: “I am here.”**

*Isaiah 58, 5-9*

## Personal Reflection

**L.** From the Letter of St. James (Jm 2:24)

“You see now that it is by doing something good, and not only by believing, that man is justified.”

**G.** O God, who gives your Gospel as a germ of new life: make us Christians, faithful to our Baptismal call, committed to render the world more welcoming and just. May we bring the spirit of truth to earthly realities and make the world a better place by building your Kingdom of Love.

**T.** Amen

**G.** Holy Father, give us the unending strength of Your grace so that we, your people, may know how to commit ourselves to build a more just world, bringing the evangelical message and making present the sanctifying Spirit of Christ your Son.

**T.** Amen

## Personal and Group Reflection

1. **Read with attention and care** the First Chapter of the Compendium of the Social Doctrine of the Church or the above passages of the same Document.

2. **Reflect personally and with your Group of the Lay Canossians**, underlining the main interesting points.

3. The Book of Genesis presents, with admiration, the variety of peoples and at the same time stigmatizes the refusal, on man's part, of his condition as a creature, through the episode of the Tower of Babel.

**Two Questions:** does this danger still exist today? Which are the situations in which man affirms his self-sufficiency, forgetting his condition as a son and as a brother in respect to other people?

4. Communion among Nations is based on the same values which must orientate human beings: truth, justice, solidarity and freedom.

**Three Questions:** at what point are we in respect to the guarantee of these values in our own country and the world? As Lay Canossians, what are we doing and what more can we do? Is the universal moral law really considered binding and imperative by different Governments?

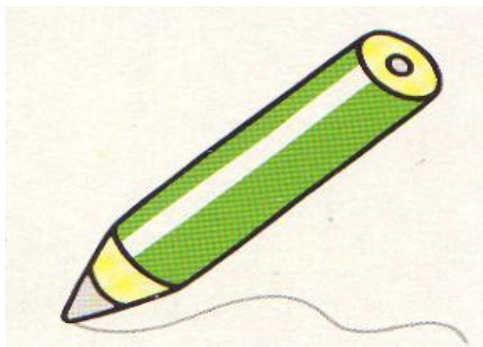
5. Are International Organizations recognised by the Lay Canossians? Is the principle of solidarity lived in our national and international communities? In what measure?

6. Which modalities of cooperation, at national and international level, are possible and feasible so as to guarantee the right of development?

7. **Try to enter your innerself**, to discover your deepest aspirations, your social responsibilities.

**Meet with Jesus Christ:** the Son in Whom you are the son, a brother/sister for others.

7. **Please, send** your reflections to the Lay Canossian International Coordinating Team so that help to improve our actions. We will share them with all our Lay Canossians for greater commitment and solidarity towards a civilization of love.



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