



2023 PARLIAMENT OF THE WORLD'S RELIGIONS

Catholic Teachings on Interreligious Dialogue

FREQUENTLY ASKED QUESTIONS ON INTERRELIGIOUS DIALOGUE

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**Catholic Association of
Diocesan Ecumenical and
Interreligious Officers**

**“INTERRELIGIOUS
DIALOGUE...a necessary
condition for peace,
...a duty for Christians.”**

– Pope Francis

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“Dialogue is essential if we are to know, understand and respect one another. But, as experience has shown, for such dialogue and encounter to be effective, it must be grounded in a full and forthright presentation of our respective convictions.”

– Pope Francis, Sri Lanka visit, January 13, 2015

1. WHAT IS INTERRELIGIOUS DIALOGUE?

“Dialogue and Proclamation”¹ defines dialogue as “all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment in obedience to truth and respect for freedom” (DP, 9). Interreligious Dialogue is not limited to a single mode of relations or encounter; it has many facets and faces. “Dialogue and Proclamation” enumerates four modes of dialogue in which we as Catholics are invited to participate actively: (1) Dialogue of Social Action, (2) Dialogue of Everyday Life, (3) Dialogue of Religious Experience, and (4) Dialogue of Theological Exchange. The following quotes explore the nature of Catholic interreligious dialogue. They represent years of scholarship, leadership, experience and prayer. Join us in the inquiry, “what is interreligious dialogue?”

“Interreligious dialogue, like all interpersonal communication or exchange, is an encounter between two or more persons that requires an authentic desire, broadly speaking, for the disclosure of truth, i.e., the truth, yes, about one another’s personal and corporate history and experience but also, and perhaps above all, about the source and goal of truth, namely, God and how God is manifested in all religious traditions. Dialogue requires, therefore, a certain environment that cultivates and honors specific virtues, such as a welcoming and listening disposition, a willingness to be present to the other, the sustained exercise of patience, the readiness to extend forgiveness and to provide a space of invitation that allows for, and receives with the utmost care, the vulnerability required in one’s commitment to speaking and/or witnessing to the truth. With these rudimentary goals or practices, interreligious dialogue is a powerful means, indeed a unique opportunity, to build trust, understanding, mutual esteem, and a culture of collaboration and love between persons of different religious backgrounds.”

– Anthony Cirelli, Ph.D

Associate Director - Ecumenical and Interreligious Affairs, United States Conference of Catholic Bishops

“For a long time we have found comfort and security by an exclusion-

¹ The Pontifical Council for Interreligious Dialogue, “Dialogue and Proclamation”, May 19, 1991 (reflecting on the 25th anniversary of *Nostra Aetate*, Vatican II’s groundbreaking declaration on the Church’s relationship with other religions and the importance of interreligious dialogue).

any approach to religion and personal identity. Dialogue is the beginning of authentic understanding, not eliminating distinction but removing barriers that prevent true relationship and the mutual striving of shared values and virtues. It is the conversation that introduces friends to friends.”

— *Fr. Don Rooney*

President, CADEIO (Catholic Association of Diocesan Ecumenical and Interreligious Officers); Pastor, Saint Bernadette Catholic Church, Springfield, VA

“Interreligious dialogue is a response to the yearning of the human heart to know and to serve God, an exchange among people of faith that draws them to a deeper understanding of God and God’s desires for humankind. Authentic dialogue requires a conversion of the heart enabled by the Holy Spirit. Its hallmarks are openness, truthfulness, vulnerability and a willingness to let go in order to see, affirm, and internalize what is true and holy in one another. Its fruits are understanding, empathy, friendship, spiritual growth and common action for the transformation of the world.”

— *Judith Longdin*

Retired Ecumenical and Interreligious Officer, Archdiocese of Milwaukee

“For me and in my grateful experience, interreligious dialogue is the gift of meeting, welcoming, and coming to know a person or persons of another religious faith without a particular purpose on either side’s part other than to explore, understand and respect each other’s rich, unique religious tradition, journey and story. It is characterized by mutual openness, a non-judgemental attitude, sharing with the intent of learning and growing together, celebrating God’s love for and manifestation to all of humanity through a variety of religious expressions, forms and encounters. It is truly a gift to treasure, value and revere as sisters and brothers of all that is good and holy.”

— *Fr. Robert Flannery*

Director, Ecumenical and Interreligious Affairs, Diocese of Belleville; Past President of CADEIO

“As an ideal, interreligious dialogue is a holistic, multi-dimensional way of encounter between and among individuals and communities of different faith traditions. Initiated by, and rooted in God’s loving dialogue of salvation with humanity through Christ Jesus and with the Holy Spirit, it strives for radical mutuality, personal transformation of all parties, and social justice for the sake of all creation.”

— *Scott Alexander, Ph.D*

Professor of Islamic Studies and Christian-Muslim Relations, Catholic Theological Union; Director of the Doctor of Ministry Program

“As I look at the last 15 years of my life, I have found that interreligious dialogue is about the shar-

ing of faith, hope, and vision. It is not about convincing or converting. It is about understanding so that misconceptions and demonization of the other may cease. It is about me working, walking, and living alongside other people of faith so as to experience the richness of my own faith and the reality of God in each other.”

— *Fr. Phil Latronico*

Interreligious Officer, Archdiocese of Newark; Secretary of CADEIO; Chaplain, Community of God’s Love

“Centers of circles

Forming a circumference;

One circle, one center?”

— *Joseph Loya, O.S.A., Ph.D*

Associate Professor, Historical Theology, Villanova University

“For me, dialogue is something that comes from the heart rather than just the head. With the heart, one can understand what a belief or practice really means to the life of the dialogue partner. It takes some years of study, prayer, and conversation to eventually connect to the deeper life experience of persons of other religions. Then one is ‘touched’ by the other and by the divine in the other, and dialogue reaches a new level of encounter of the divine in the other and oneself that transcends and yet enwraps both in unity.”

— *Donald Mitchell, Ph.D*

Professor Emeritus, Philosophy, Religious Studies, SIS - Purdue University

“Dialogue is primarily a personal encounter that enables a person to experience the spiritual depth of the religious other. In the Catholic tradition interreligious texts have their importance. But they remain lifeless without the personal encounter.”

— *John T. Pawlikowski, OSM, Ph.D*

Professor Emeritus of Social Ethics, Former Director of Catholic-Jewish Studies, Catholic Theological Union

“Interreligious dialogue is an expression of God’s love.”

— *Michael Terrien, Obl. OSB, St. Procopious Abbey*

“Interreligious dialogue should foster a deepened understanding of the other and oneself, and such understanding is often best achieved through long-lasting personal relationships with people of different faiths. Mere proximity to the other is not enough for such understanding to occur. Mere knowledge of the other is not enough, either. Only by sharing our lives and faith in an intentional way, only by calling the other “friend” or “sister” can true understanding and solidarity between people of faith, and ultimately between religions, begin and hopefully endure over time.”

— *Rita George-Tvrtković, Ph.D, Professor of Humanities, Benedictine University; Consultor, Pontifical Interreligious Commission*

2. HOW DID CATHOLICS BECOME INVOLVED IN THE PARLIAMENT OF WORLD RELIGIONS?

The first Parliament was convened in 1893 in connection with the World's Fair: Columbian Exposition in Chicago. It marked the first time that religious leaders from many religious traditions throughout the world gathered together for a common purpose of dialogue. Representatives of Asian religions came to the United States for the first time to attend the Parliament. The first Archbishop of Chicago, the Most Reverend Patrick Augustine Feehan, served as a member of the board of the Parliament. The Church's decision to participate in the first Chicago Parliament of Religions of 1893 was a bold attempt by some of the Church to adapt to the demands of American democracy. The Parliament provided Catholics an opportunity to encounter people of other religious and spiritual traditions, to experience their sacred rituals and to learn about their beliefs.

3. WHY SHOULD CATHOLICS PARTICIPATE IN INTERRELIGIOUS DIALOGUE?

"In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions." — Vatican Council II, *Nostra aetate*, 1

In 1965, in the final session of the Second Vatican Council, the assembled bishops approved by a wide majority a statement known as *Nostra aetate* ("In Our Time"). That document substantially changed the viewpoint of the Catholic Church about non-Christian religious communities. *Nostra aetate* focused in a special way on Catholicism's relationship with the Jewish people, but it also established a new template for the Catholic Church's relations with Islam and all other non-Christian religious traditions as well.

"The Church, therefore, exhorts her sons [and daughters] that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve, and promote the good things, spiritual and moral, as well as the socio-cultural values found among them." (NA, 2)

Nostra aetate argued that all religions have their ultimate roots in one God. Hence, Catholics can learn from other religious perspectives. Such learning can enhance our appreciation of the core values of the Catholic faith. Participation in the Parliament is not intended to challenge these core values. Rather, it aims to bring greater depth to Catholic core values through an encounter with people of other faiths.

Furthermore, *Nostra aetate* recognizes the richness of the practices of other religious traditions and their doctrines, moral precepts and sacred rites, and em-

phatically affirms "the Catholic Church rejects nothing of what is true and holy in these religions." (NA, 2) While affirming our duty as Catholics to proclaim Jesus Christ, we are invited to enter with a spirit of "prudence and charity into discussion and collaboration with members of other religions." (NA, 2)

4. WHAT ARE THE IMPLICATIONS OF NOSTRA AETATE?

We are nearing sixty years after the promulgation of *Nostra aetate* (1965). That document has allowed us to open up further the doors to interreligious dialogue. It also gave rise to several institutions, further documents, and other reactions that are referenced in the following outline. All documents that are publicly available are shown with links for further exploration:

Live links may be found in the digital version of this document on our website,
www.cadeio.org

INSTITUTIONS

[The Dicastery for Interreligious Dialogue](#) (1965)

[Message of Pope Francis on the Occasion of the 50th Anniversary of the Foundation of the Pontifical Council for Interreligious Dialogue](#) (2014)

POST-CONCILIAR DOCUMENTS

[Dialogue and Mission](#) (1984)

[Dialogue and Proclamation](#) (1991)

[We Remember: A Reflection on the Shoah](#) (1998)

[The Jewish People and their Sacred Scriptures in the Christian Bible](#) (2001)

[A Document on Human Fraternity for World Peace and Living Together](#) (2019)

[Fratelli Tutti: on Fraternity and Social Friendship](#) (2020)

COMMON DECLARATIONS

["You Are Our Elder Brothers" – Pope John Paul II's Speech at Rome Synagogue](#) (1986)

[A Common Word Between Us and You](#) (2009)

[Pope Benedict XVI's Speech at Rome Synagogue](#) (2010)

5. IS INTERRELIGIOUS DIALOGUE CONTRARY TO MISSION? HOW DO EVANGELIZATION AND DIALOGUE RELATE TO ONE ANOTHER?

Religious pluralism is an inevitable fact of modern society. We can no longer ignore or pretend that we can live without engaging with people of other religions. In today's world, we constantly encounter people from a multitude of religious traditions. Even within our own neighborhoods, circles of friends and families, we are invited to open our hearts to the interreligious reality that is present before us.

However, as Catholics, the Lord's mandate to "go and baptize, in the name of the Father, and of the Son, and of the Holy Spirit" echoes in our ears, minds, and hearts. Catholics often ask the question: Is Interreligious Dialogue contrary to our baptismal call to mission and evangelization?

"Interreligious Dialogue is a part of the Church's evangelizing mission. The Church sees no conflict between proclaiming Christ and engaging in Interreligious Dialogue" (RM, 55-57). In this description from Pope John Paul II's 1990 encyclical *Redemptoris missio*, the Church is telling her faithful children that Dialogue and Mission are not in opposition to each other. While dialogue and proclamation differ in scope, they are both part of the mission of the Church. "Principal elements of mission are presence and witness; commitment to social development and human liberation; liturgical life, prayer and contemplation; interreligious dialogue; and finally, proclamation and catechesis" (RM, 2). Ultimately, the need to understand a world in which dialogue and proclamation exist side by side will require further reflection and discernment.

"Thus dialogue does not serve as a means to a further end. Neither on one side nor on the other does it tend to the 'conversion' of one's partners to one's own religious tradition. Rather it tends toward a deeper shared conversion to God."² "Dialogue is not an option to evangelization. It is not as others perceived it to be, as a prelude to proselytization." It is, however, "one of the integral elements of the Church's evangelizing mission" (RM, 9).

"Those engaged in this dialogue must be consistent with their own religious traditions and convictions, and be open to understanding those of the other party without pretense or close-mindedness, but with truth, humility and frankness, knowing that dialogue can enrich each side. There must be no abandonment of the principles nor false irenicism, but instead a witness given and received for mutual advancement on the road to religious inquiry and experience, and at the same time for the elimination of prejudice, intolerance, and misunderstandings" (RM, 56).

"All Christians are called to be personally involved in these two ways of carrying out the one mission of the Church, namely proclamation and dialogue" (DP, 82).

Active participation in the Parliament of World Religions contributes to the fulfillment of the mandate for mission and evangelization.

6. WHAT ARE THE DIFFERENT FORMS OF INTERRELIGIOUS DIALOGUE?

Below is a list of examples of interreligious dialogues in which Catholics can engage with the followers of other religions.³

A. DIALOGUE OF SOCIAL ACTION (DP, 42)

- **Responding to Climate Change.** "Human-induced climate change is a scientific reality, and its decisive mitigation is a moral and religious imperative for humanity; In this core moral space, the world's religions play a very vital role. These traditions affirm the inherent dignity of every individual linked to the common good of all humanity. They affirm the beauty, wonder, and inherent goodness of the natural world, and appreciate that it is a precious gift entrusted to our common care, making it our moral duty to respect rather than ravage the garden that is our home; The poor and excluded face dire threats from climate disruptions, including the increased frequency of droughts, extreme storms, heat waves, and rising sea levels; All sectors and stakeholders must do their part [to eradicate climate change]."⁴

- **Combating Poverty.** Poverty cuts across all religious traditions. We as Catholics can participate in numerous programs to combat poverty. We can volunteer at a soup kitchen and help distribute food to the less fortunate. If we are in a community in which Catholics are the majority, we can suggest programs to help the financially challenged members of other religious traditions. We can also extend some of the Church's ministries to respond to the needs of all those who need help and support.⁵

- **Fighting Corruption and Injustice.** As Catholics, we are called to stand, hand in hand, with those of other religious traditions to show that we do not accept corruption and injustice. There are many programs in the local, national, and international arenas through which we can actively participate in the universal struggle against corruption and injustice.

B. DIALOGUE OF EVERYDAY LIFE (DP, 42)

- **Family.** Modern families cross religious boundaries that were deemed to be impenetrable fifty or a hundred years ago. Interreligious marriages that previously were not accepted by families are becoming more common. This is a powerful form of witnessing to dialogue. Regular conversations with family members of other religions allow us to witness to our Catholic values, traditions and faith and to deepen our understanding of other faiths.

- **School.** Our children at school or at play are exposed to different religious traditions. For example, a Jewish classmate may be having his/her Bar or

² Jacques Dupuis, *Toward a Christian Theology of Religious Pluralism* (Maryknoll, NY: Orbis Books, 1997), 383.

³ Pontifical Council for Inter-Religious Dialogue, "Dialogue and Proclamation", 42.

⁴ "Protect the Earth, Dignify Humanity: The Moral Dimensions of Climate Change and Sustainable Humanity" organized by the Pontifical Academy of Sciences, the Pontifical Academy of Social Sciences, SDSN and Religions for Peace. April 28, 2015.

⁵ 6 Pope Francis, "*Laudato Si'*" ("Praise Be to You"), "On Care for Our Common Home," 14. May 24, 2015.

Bat Mitzvah. Alternately, a Muslim may be fasting during the month of Ramadan. As parents, we are called on to answer the many questions that our children may have about different faiths and traditions. Answering those questions allows our children to relate with children from other religious traditions.

- **Work.** As Catholics, we are enjoined to be sensitive to the food prohibitions of our Jewish and Muslim co-workers. When we offer food to them, it is best if we are familiar with the kosher laws of Judaism and the halal laws of Islam. This is our way of showing respect for these faiths and their respective traditions. During Ramadan, it is respectful to be sensitive to the Muslims around us who are fasting by not eating or drinking in front of them.

C. DIALOGUE OF RELIGIOUS EXPERIENCE (DP, 42)

- **Wedding Ceremonies.** We can gracefully attend, when invited, wedding ceremonies that are different from our Catholic tradition or those of other Christian churches. Our presence at these special occasions is a witness to the Church's desire to reach out to those of other religious traditions and build deep and lasting relationships with them. We are called upon to appreciate the richness of the celebrations and ceremonies and to avoid comparing the celebrations unfavorably with our own tradition.

- **Holiday Celebrations like Passover and Eid al-Fitr.**

These are only two of the many holidays that other religions hold sacred and central to their traditions. We can greet our Jewish and Muslim family members, friends, classmates, and office workers with good wishes for their holidays. We can also research holiday celebrations from other traditions so that we can better understand them and express our solidarity with those who observe those traditions.

- **Funeral Services.** During these times of mourning and sadness, we can join our friends and neighbors from other religious traditions for their funeral services. To be sensitive to their traditions, we need to ask in advance which parts of the services we are invited to participate in. Sensitivity to tradition is very important during this most difficult time for the family and the community.

- **Prayer.** Prayer together is an invitation to friendship and a sign of the unity of humanity. The opportunities are increasingly occasioned by national holidays, school assemblies, and religious festivals as well as in communal responses to events, such as war and peace, tragedies or natural disasters. The possibilities can take different forms: Simple

presence/attendance at the formal prayer ritual of another faith community. Or multi-religious prayer in which prayers of different faith communities are juxtaposed or presented in serial fashion. Or integrative religious prayer, when people actually pray together, such as Jews, Christians, and Muslims praying together a Psalm of thanksgiving and praise from the Hebrew Scriptures.⁶ Or contemplative prayer, when people come together in shared, intentional silence. Such times foster an encounter of wordless fellowship with the other, realizing that much of what we share and honor in one another is mystery.

D. DIALOGUE OF THEOLOGICAL EXCHANGE (DP, 42)

Although the dialogue of theological exchange mostly happens amongst leaders, scholars and experts of the different religious traditions, we also are often called upon to speak about the core beliefs and practices of our Catholic faith. The authorities of the different religious traditions are usually the most active members of this encounter, but any conversation with someone from another religious tradition may be an instance of deeper insight through primarily listening to what our dialogue partner has to say, and then responding to any questions. Similarities and differences in belief will always be present and may be opportunities to see how God is acting in the "truth and holiness" (NA, 2) that other religions express.

7. THE DIALOGUE DECALOGUE® (Summary)⁷

One of the most practical and helpful introductions to Interreligious Dialogue was conceived by Dr. Leonard Swidler. It highlights ten "commandments" to follow when engaging in dialogue that emphasize respect for one's dialogue partner, including his or her religious tradition. This list is reprinted below. If dialogue at times appears to be difficult, many times it is because one or more of these recommendations has not been followed in the course of dialogue.

1. Listen first
2. Speak for yourself and allow others to do the same
3. Try to see the best in others
4. Talk about your faith as it is, not as it should ideally be
5. Know that dialogue is not a debate
6. Meet people on terms you can both agree on
7. Admit what you do not know
8. Accept that you might change your understanding somewhat in the process
9. Dialogue is strongest when it is both between inter-religious and intra-religious
10. Involve the head, heart, and the whole body

⁶ Thomas Ryan, CSP, *Interreligious Prayer: A Christian Guide* (Mahwah, NJ: Paulist Press, 2008).

⁷ Summary derived from "Ground Rules for Interreligious Dialogue," Copyright © Dr. Leonard Swidler, *Journal of Ecumenical Studies* 15, no. 3 (Summer 1978). Copyright permission was granted by Dr. Leonard Swidler to CADEIO for publication in Catholic Teachings on Interreligious Dialogue, for the 2015 Parliament of the World's Religions and formation thereafter.



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CATHOLIC DOCUMENTS

- [The Dicastery for Interreligious Dialogue](#) (1964)
- [Nostra aetate: Declaration on the Relationship of the Church to Non-Christian Religions](#) (1965)
- [Commission of the Holy See for Relations with the Jews](#) (1973)
- [Dialogue and Mission](#) (1984)
- [Dialogue and Proclamation](#) (1991)
- [We Remember: A Reflection on the Shoah](#) (1998)
- [Message of Pope Francis on the Occasion of the 50th Anniversary of the Foundation of the Pontifical Council for Interreligious Dialogue](#) (2014)
- [The Jewish People and their Sacred Scriptures in the Christian Bible](#) (2001)
- [A Document on Human Fraternity for World Peace and Living Together](#) (2019)
- [Fratelli Tutti: on Fraternity and Social Friendship](#) (2020)

COMMON DECLARATIONS

- Commission for Religious Relations with the Jews Guidelines for Implementing Nostra Aetate** (1974)
- On the Occasion of the Colloquium of the Conciliar Declaration Nostra Aetate** (1985)
- [“You Are Our Elder Brothers” – Pope John Paul II’s Speech at Rome Synagogue](#) (1986)
- [God’s Mercy Endures Forever](#) Guidelines for Catholic preaching (1988)
- [Statement on Israeli-Palestinian Violence](#) (2002)
- [Break the Cycle of Violence in the Holy Land, USCCB](#) (2006)
- [A Common Word Between Us and You](#) (2009)
- [Pope Benedict XVI’s Speech at Rome Synagogue](#) (2010)

DOCUMENTS RELATED TO THE DIALOGUE OF SOCIAL ACTION

CARE FOR GOD’S CREATION

- **The Ecological Crisis: A Common Responsibility** (1990)
- **Renewing The Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching**, (1991)
- **Catholic Framework for Economic Life**, (1996)
- **Global Climate Change A Plea For Dialogue Prudence And The Common Good: A Statement of the United States Conference of Catholic Bishops**, (2001)
- **Federation of Asian Bishop Conference: Climate Change, Asian Impacts and Response**, (1990)

- **The Pontifical Academy of Sciences, “Global Climate Change and Biodiversity,”** (2014)
- **Pontifical Academy of Sciences “Proceedings of the Joint Workshop on Sustainable Humanity, Sustainable Nature, Our Responsibility,”** (1990)
- **Climate Change and Environmental Stewardship; Reflection** By Archbishop Thomas G. Wenski (2014)
- **Declaration of Religious Leaders, Political Leaders, Business Leaders, Scientists and Development Practitioners** (2014)
- **Laudato Si** (Care for our Common Home), (2015)
- **Catholic Social Teaching and Environmental Ethics**, US Conference of Catholic Bishops

EMBRACING NON-VIOLENCE

- **Optatissima Pax** (On Public Prayers for Peace), prescribes public prayers for social and world peace, discusses nations, wealth, the masses, strife, and children (1947)
- **Summi Maeroris** (On Public Prayers for Peace), discusses war, weapons, morals, calls for public prayers for peace (1950)
- **Ad Petri Cathedram**, (On Truth, Unity, and Peace), Pope John XXIII’s first encyclical discusses how these are achieved in charity (1959)
- **Pacem in Terris**, (Peace on Earth) (1963)
- **Handgun Violence: A Threat to Life**, (1975)
- **Brothers and Sisters to Us**, (racism and violence) (1997)
- **When I Call For Help: A Pastoral Response To Domestic Violence Against Women**, (1992)
- **Confronting A Culture Of Violence: A Catholic Framework For Action**, (1994)
- **The Future of a People Can Never be Founded on Violence**, angelus reflection (1996)
- **Responsibility, Rehabilitation, And Restoration: A Catholic Perspective On Crime And Criminal Justice**, (2000)
- **“Dwell in My Love,”** pastoral letter of Cardinal Francis George (2001)
- **The Church and Racism: Towards a more Fraternal Society**, Pontifical Council for Justice and Peace (2001)
- **USCCB Committees Call For Action In Response to Newtown Tragedy**, (2012)
- **Proposals to Reduce Gun Violence: Protecting Our Communities While Respecting the Second Amendment**, (Peace on Earth) (2013)
- **Pacem in terris**, (Peace on Earth) (1963)

ADDRESSING POVERTY & THE GAP BETWEEN RICH & POOR

- **Populorum progressio**, Progress of Peoples (1967)
- **Economic Justice For All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy** (1986)

- **Called to Global Solidarity**, (2015)
- **A Place at the Table:** pastoral Reflection of the U.S. Catholic Bishops, (2002)
- **For I Was Hungry and You Gave Me Food: Catholic Reflections on Food, Farmers, and Farmworkers**, (2003)
- **“Fighting Poverty to Build Peace”** (2009)
- **Aparecida** – CELAM Concluding Documents - Latin American Bishops (2007)
- **Evangelii Gaudium** (Joy of the Gospel), (2013)

OVERARCHING

- **Compendium of the Social Doctrine of the Church**
- **Pontifical Council of Justice and Peace Catalogue**

CATHOLIC AGENCIES PUTTING WORDS INTO ACTION

GLOBAL

- Caritas International
- Catholic Relief Services
- Focolare
- Jesuit Refugee Service
- Pax Christi
- Pontifical Council for Interreligious Dialogue
- Pontifical Council for Justice and Peace
- Society of St. Vincent de Paul

IN THE UNITED STATES

- Catholic Campaign for Human Development
- Catholic Charities, USA
- Catholic Climate Covenant
- Catholics Confront Global Poverty
- Catholic Health Association
- Catholic Legal Immigration Network, Inc.
- Catholic Mobilizing Network
- Roundtable; Diocesan Social Action Directors
- Catholic Rural Life
- Center of Concern
- Coalition of Catholic Organizations Against Human Trafficking
- Conference of Major Superiors of Men
- Franciscan Action Network
- Ignatian Solidarity Network
- JustFaith Ministries
- Leadership Conference of Women Religious
- National Council of Catholic Women
- Network
- Pax Christi USA
- Society of St. Vincent de Paul, USA
- USCCB Justice, Peace and Human Development
- USCCB Migration and Refugee Service

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