

conscience with mission. It can be argued that in Newman's metaphor of voice we have a basis for understanding the judgment of conscience as a divine 'sending forth.' It is in this 'sending' and the consequent execution of the demands of moral truth unto public witness that the church transforms culture. Whether the situation calls for personal transformation or the promotion of political or institutional change, all moral conversion begins by rapt attention to this internal 'voice.'

Discussion following the presentations revolved around two themes. First, conference participants pursued with enthusiasm the subject of affectivity in Newman's life and theology, regarding it as an area of Newman studies that should be given greater attention. Second, participants probed the significance of Newman's understanding of conscience, focusing particularly on the formation and boundaries of conscience.

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#### CATHOLIC SOCIAL TEACHING

Topic: Catholic Social Teaching as *Missio ad Gentes*  
 Convener: Thomas J. Poundstone, St. Mary's College of California, Moraga  
 Moderator: Margaret R. Pfeil, St. Joseph's University, Philadelphia  
 Presenter: William P. George, Dominican University

William George invited the group to consider whether international law constitutes a neglected aspect of *Missio ad Gentes*. He began by situating the discussion against the background of the origins of modern international law. As European expansion into the "New World" unfolded, Francisco de Vitoria and other writers committed themselves to *theological* engagement of emerging questions in international law. By contrast, there is today quite a chasm separating theology and international law, witnessed by the fact that very few theologians pursue international law as an aspect of their research agendas.

George then provided an account of the "new world" of international law today, outlining six main categories. First, globalization is meeting localization in a process that might be understood as the universalization of the local. A second and related factor is that multicultural considerations present a challenge to the applicability and interpretation of international legal norms. Thirdly, the number of "subjects" of international law is gradually expanding beyond the sovereign state to include, by varying degrees, individuals, international organizations, business enterprises, and possibly even humankind as a whole. Fourthly, technology continues to spur development of international law in areas such as the environment and outer space; thus, theologians would be well advised to broaden their range of legal interest beyond simply human rights law. Fifthly,

international law has become so specialized that it seems to verge on fragmentation. Finally, the process of secularization, incipient in the international legal context of Vitoria's day, is virtually complete in our own time.

In order to give greater consideration to international law as an aspect of *Missio ad Gentes* today, George argued, theologians need to attend to certain dimensions of the mission. First, theologians require historical knowledge of the ways in which the *missio ad gentes* has engaged international law. Secondly, theological and philosophical inquiry can provide a fruitful perspective on the interrelationship of time, space, and transcendence that tends to be neglected in the rather pragmatic climate of contemporary international law. Thirdly, theologians will need to reach across various disciplines and learn their respective languages in order to take up issues of international law. Fourthly, George suggested certain principles of Catholic social teaching as helpful tools in engaging international law from a theological perspective. While many other principles could be explored, he focused particularly on human dignity, the common good, subsidiarity, and the limited right to private property.

George's paper provoked a lively and thoughtful discussion. Participants raised questions regarding the sources of international law as well as the mechanisms by which it is enforced. This line of inquiry led to further reflection on structures of power at play in treaty negotiations in the contemporary context, with the WTO and the Kyoto process serving as the main frame of reference. Can Catholic social teaching principles be applied to the formation of international law in a fluid, globalized context? To whom should such principles be addressed? George pointed to the thought of Niebuhr and Augustine as potentially helpful theological resources in exploring such questions, acknowledging that Catholic social teaching tends to present a rather harmonious vision of the ideal which cannot be fully realized.

The group concluded the meeting by inviting participants to offer suggestions for topics to be addressed in future sessions. We agreed to organize a panel discussion of globalization at the 2002 meeting.

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