

**BUILDING/STRENGTHENING THE GLOBAL CATHOLIC 'VOICE' ON PROTECTION**

**TABLE A**

First, need to map other Catholic actors and what they are doing, especially those with capacity at international level, to bring in broader community. Need to map not only actors but also how protection issues (including planning/prevention/disaster mitigation) get handled right now: who communicates a warning to whom? What is done with that warning? Who makes the decision, and do they see these issues and actions as important? Also, who has institutional capacity and interest to cast wider net... i.e. to Good Shepherd Sisters, St Vincent de Paul societies? We will do this for stronger advocacy and better ability to get assistance to where it needs to go, as well as help to address protection gaps

Other thoughts:

**Coordination**

- Need to coordinate more in advance of events as to what Catholic actors should be saying
- Caritas Sweden is leader of Annual Tripartite Commission at UNHCR – can we make use of that Catholic agency in a key role?
- Facilitate Bishop discussions across regions (are doing this with American migration flow); however this does not always get down to operational level
- Consider joint statements of principles from conferences of Bishops around the world, etc – moral statements to remind people about their roles and duties as Catholic individuals

**Education and advocacy**

- Read Encyclical more closely for “why now” opportunity to raise protection issues (at a minimum, references to human dignity)
- Need to educate our constituencies and public about what Church is already doing/our mandate, especially working with all faiths, particularly at parish level. This will build our credibility, let others know to turn to us for capacity, enable us to have more impact; most people have no idea what the Church does in terms of refugees and migration and how large the scope of activities is, domestically or internationally, Catholic as well as of other faiths (recognizing most of the work is done at the parish level – when things go bad, people run to the Church, and St Vincent de Paul societies)
- Use process of revising existing manuals to foster understanding of protection (such as CI peacebuilding manual)

**Build local capacities**

- Educate local partners and parishes on possible responses and resources, and how to map this. This important where there is not much state capacity: this has early warning aspect, if local parishes know what to look for and are able to indicate it to someone (in their country, in US, in Geneva) who may be able to advocate
- Choose 2-3 priority areas of protection (risk reduction, local referrals, etc ) to focus on where we think Church can engage more effectively. If it is too broad, it will not be advanced. In setting priorities, to look at what Vatican says, as well as representatives in NY or Geneva

CI is a route for much of this, as is ICMC;

- CI has a migration person but mostly focused on economic and trafficking, not humanitarian and legal
- CI could modify SOA format to include protection
- Need to build knowledge about what is being done re: protection in CI, the Church in general –first targeting people in Catholic Church, including bishops conferences, but also more broadly
- Is protection initiative within CI (Paul and Daisy part of this), doing survey about current understandings of protection and examples of work

## TABLE B

- Seems what is needed is consensus amongst Catholic network, common policy informed by Catholic social teaching.
- Is interference as a concept a problem?
- Issue is that consensus often results in least common denominator, watering down.
- We see natural links between sacramental aspect to safety, security, human dignity aspect of protection, human rights. What are those rights? (Ex. Catholic church success on unity around economic justice, livelihoods, welfare reform).
- Having an ecumenical stance (Catholic & other faith groups) on protection would be hugely powerful and influential. Example of how coordination was done around how 'church' treats women globally. Issue a Catholic statement, ex. on protection of women, victims of rape are not guilty, children of rape are children of God.
- Catholics reaching out to Muslim counterparts? Leaders in violence against women. Perhaps focus on protection of women, protection of children.
- Strength would also be religious presence in community, counteract anti-women treatment. The church stays. Capitalize on those networks, early warning systems from religious community. Differentiate the church voice in order to shield local church presence (let it fall on US bishops etc).
- Issue of "vulture" aspects of humanitarian community, searching for contracts/programs. Perhaps the Catholic voice could be helpful? But how do this? Use church structures for messaging rather than, say, CRS staff. Perhaps recommendation should be to build structure, devote resources, to how to "vacuum up" that info so that it does influence/get used in church messaging.
- ICJP (Int'l Com. Justice & Peace) in the Congo, a good example of how this was working, foreign actors can take the voice/fall, info from local networks. One of the most phenomenal local resources we had as a humanitarian community. Yet I was surprised to see that ICJP was really under-resourced. Why?
- EAPPI, Ecumenical Assistance Program for Palestine & Israel, on the ground accompanying communities. Christian overarching voice, we have to protect all despite religion. Their role is also to go back to their home countries and inform national audience as well. (Good example of organization).
- Resources: suggestions for energizing resource base, CRS could suggest that greater resources be dedicated to justice & peace initiatives. However, I think people would be reluctant to get involved in what they perceive as political. Need to link to sacramental language. To what extent are these "justice" institutions considered as something at arm's length, or a piece of the church? Pick where you're likely to succeed (country-wise) and use those as pilot areas, "easy wins," maybe not just where biggest need is. We could start with birth registration, family documentation.
- Caritas, when HIV/AIDS identified as main issue, had members go around and talk with bishops about this, to talk with congregations.
- People in the face of threats to their security & dignity often turn to the church for assistance (US sanctuary movement example).
- Use of sister parishes, reinforcing this.
- How re-energize, get the "justice" part of scriptures preached in parishes/to congregations? Have been examples of bishops traveling around to do this.
- Keep people at the center, not "victims" but active in their own lives, images of people empowered vs. images of people with flies in their noses.
- Catholics should be commended for really strictly forbidden to proselytize; can be fired. This is something that should really be emphasized for all faith groups. Also commend CRS for efforts to serve everyone in need regardless of religion/etc.