

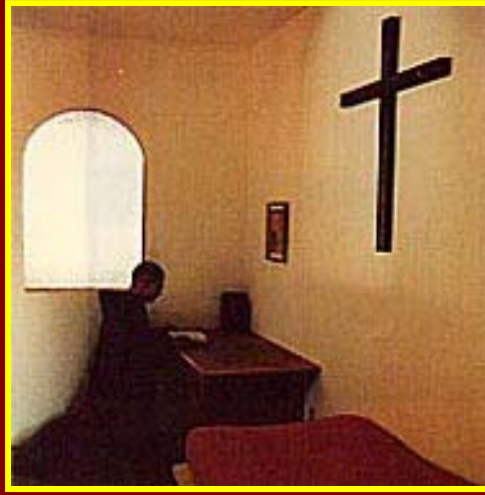
Educating Toward a Just and Compassionate World



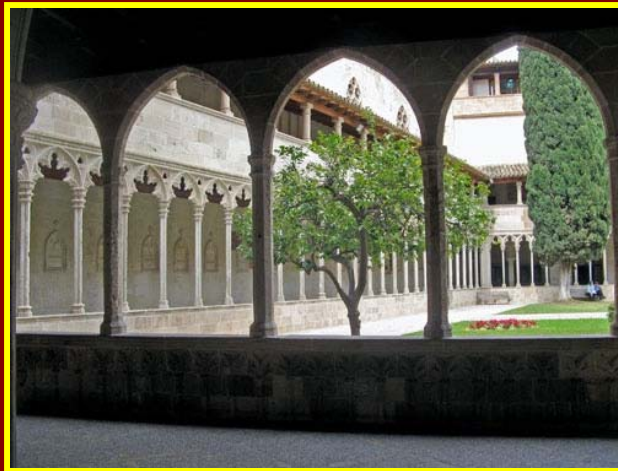
*10th Biennial Colloquium of
Dominican Colleges and Universities*



EDGEWOOD COLLEGE | MADISON, WI
JUNE 19 - 22, 2008

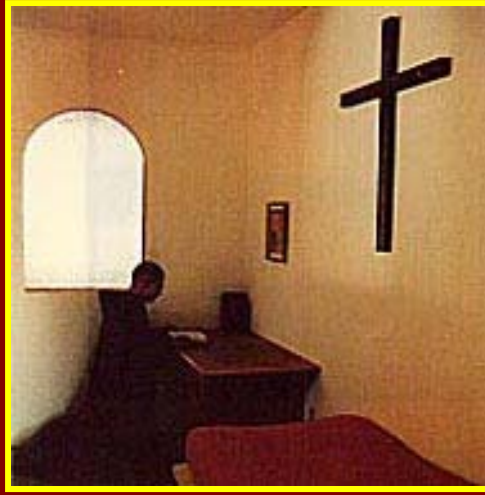


*“The World Is Their Cell and
the Sea Is Their Cloister.”*

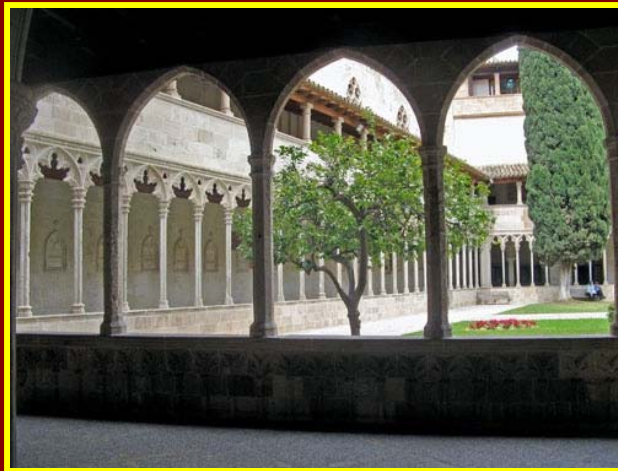


Overview

- *Our Worldwide Dominican Family:
Who? Where? Activities?*
- *Justice Legacy and Priorities:
Church and Dominican*
- *US and Dominican Worldviews*
- *The Challenge of Global Solidarity*



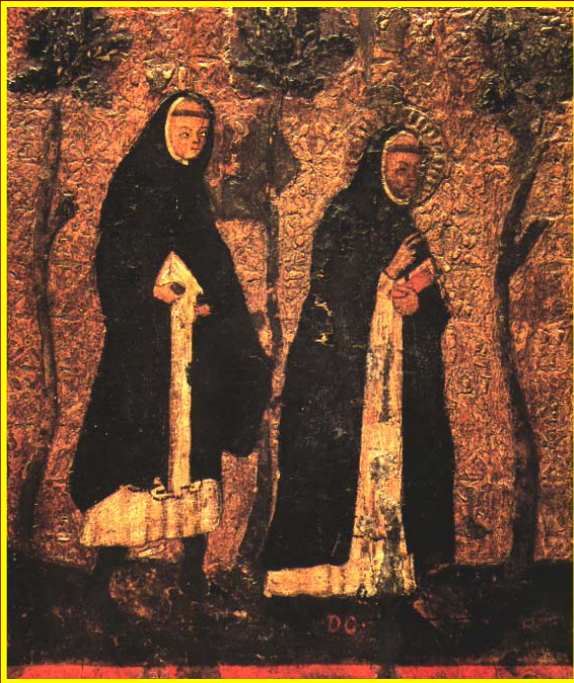
*“The World Is Their Cell and
the Sea Is Their Cloister.”*



To say that the world was the cell of the Dominicans -- cynically or not -- meant that the whole world was the subject of their study, prayer and contemplation. Likewise, the seas which carried them from one mission to the next replaced the former cloister, which had been the extent of a monk's journeying.



*Hoarded grain goes bad, but
if it is scattered, it brings
forth fruit.*



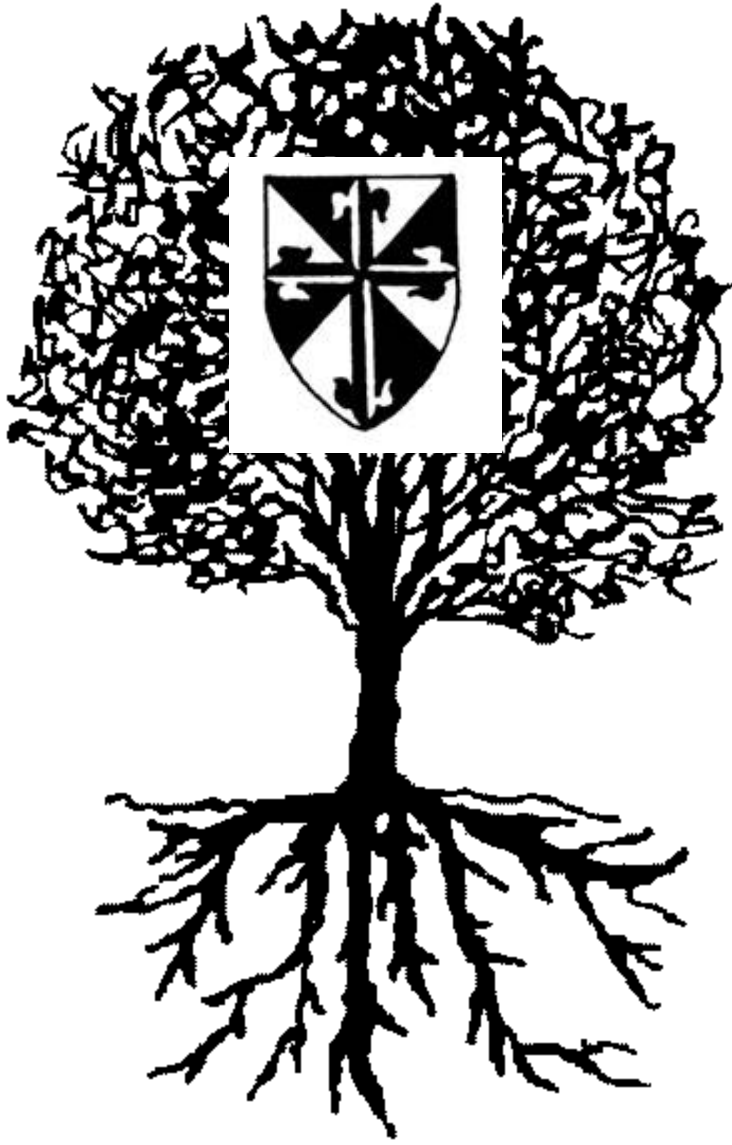
Universalization of the Order in Dominic's Day: 1216-21



- Spain,
- France,
- Italy,
- Austria,
- Germany,
- Scandinavia,
- England,
- Hungary,
- Poland,
- Greece,
- Morocco.

Universalization of the Order Today





When we become apart of any family, we may learn that our particular family has many far-flung relatives and interesting ancestors.



DOMINICAN FAMILY

⇒ 6,000 Friars

⇒ 3,500 Nuns

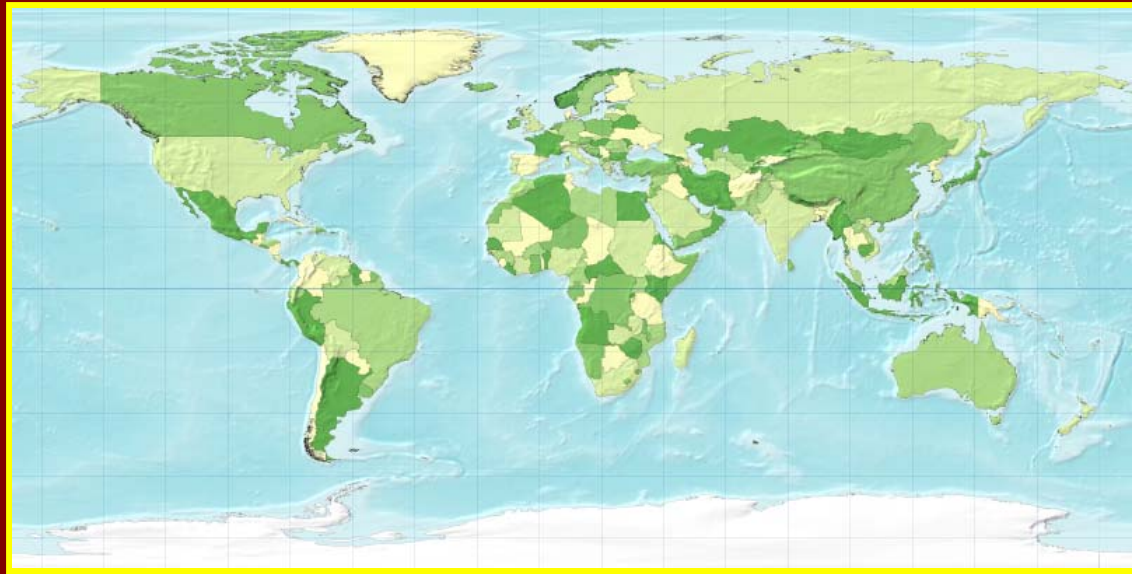
⇒ 26,500 Sisters

⇒ 140,000+ Laity

⇒ Associates,
Co-Workers,
Youth, Volunteers



6.6 Billion People



192 Member States

*“WE HAVE FAMILY”
in 110 of the world’s countries!*

Dominican Sisters in the world



DSI - www.dsiop.org

*Who are the Dominicans from
countries outside the USA
whom you know personally?
From which countries?*



For Dominic, the Gospel - and only the Gospel – was the standard against which everything else was to be measured.



**As we look around our world and
when we reflect seriously on the Gospel,
we cannot help but be challenged to work
to bring our reality into
closer conformity with Gospel demands.**

That challenge means working toward
the **elimination** of everything in our society
that does not respect and sustain
**the basic dignity,
fundamental rights,
and decent quality of life for all persons.**

**establishing equality
in our relationships with others**

**to do the good due one's neighbor,
community and God**

**avoid doing evil by inflicting no injury
on one's neighbor or community**

dimensions of basic justice

- commutative justice: fundamental fairness in all agreements and exchanges
- distributive justice: the benefits and the burdens of society are shared fairly
- social justice: all persons have an unmet debt to the common good

“right relationship:”
contemporary re-articulation
of the commitment
to do the good due God,
neighbor, one’s self,
and all of creation

*Social doctrine is rooted
in the Scriptures.*



**"Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?**

**Is it not to share your food with the hungry
and to provide the poor wanderer with
shelter—**

**when you see the naked, to clothe him,
and not to turn away from your own
flesh and blood?"**

(Isaiah)

**In the Gospel of Matthew,
Jesus himself proclaims:
“I tell you the truth,
whatever you did
for one of the least of these,
you did for me.”**

"You are not making a gift of your possessions to the poor person. You are handing over to him what is his.

For what has been given in common for the use of all, you have arrogated to yourself.

The world is given to all, and not only to the rich."

(Saint Ambrose)

JUSTICE AND PEACE - 1967

- The Second Vatican Council had proposed the creation of a body of the universal Church whose role would be "to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene" (*Gaudium et Spes*, 90). It was in reply to this request that Pope Paul VI established the Pontifical Commission "Justitia et Pax" by a *Motu Proprio* dated 6 January 1967 (*Catholicam Christi Ecclesiam*).



JUSTICE AND PEACE



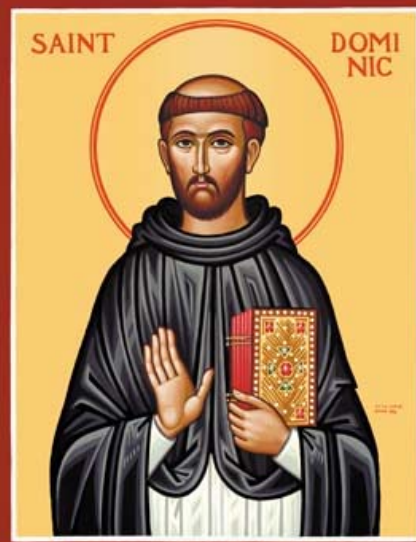
- Two months later, in *Populorum Progressio*, Paul VI succinctly stated of the new body that "its name, which is also its programme, is Justice and Peace" (5). *Gaudium et Spes* and this Encyclical, which "in a certain way... applies the teaching of the Council" (*Sollicitudo Rei Socialis*, 6), were the founding texts and points of reference for this new body.

6 What progress do people want to make? They want freedom from the depths of poverty. They want security, enough to eat, good health, a steady job, more say in how their lives are run and not so much oppression. They want to be treated like human beings. They want the chance of better education. *Populorum Progressio 1967*

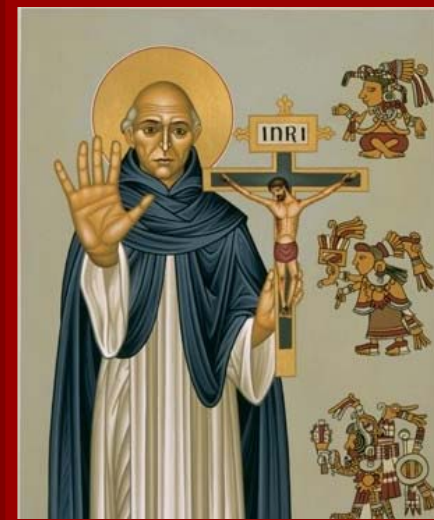
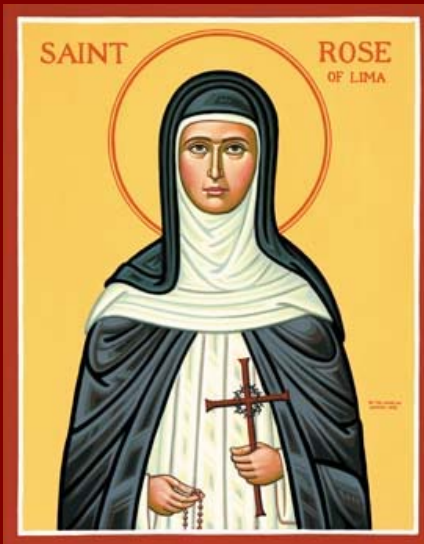
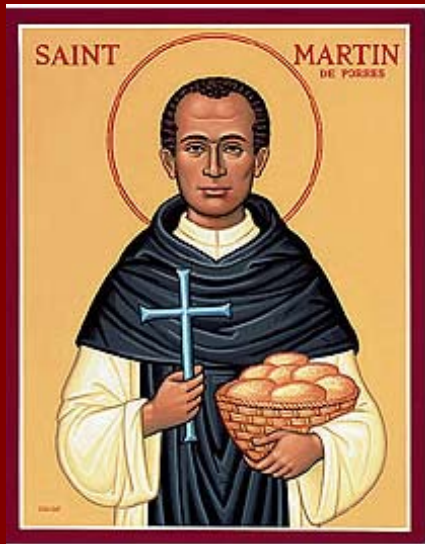
**"Action for justice and participation in the transformation of the world are constitutive dimensions of preaching the Gospel."
(Justice in the World, 1971)**



Dominic



Catherine



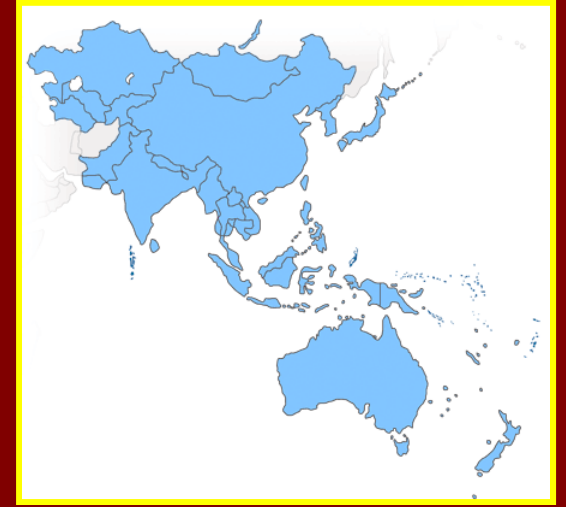
Martin

Rose

las Casas

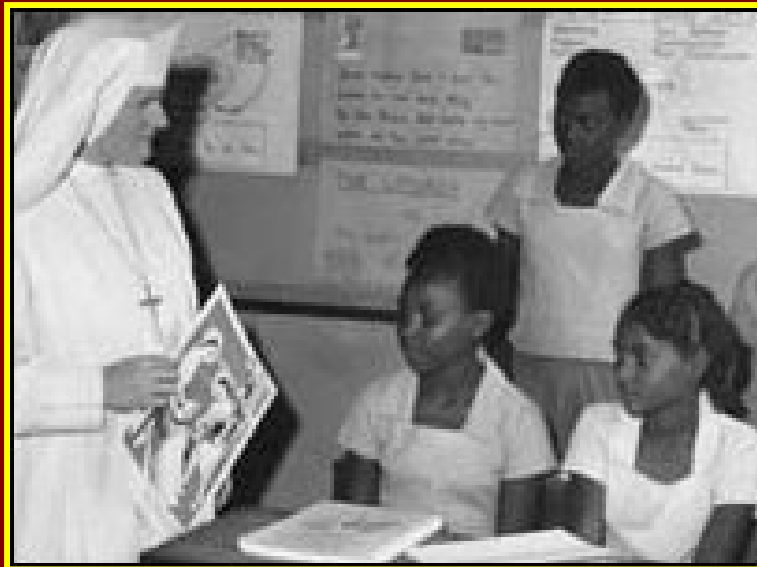
Asia-Pacific region:

- Dominican internment in camps



African region:

- Dominican resistance to apartheid

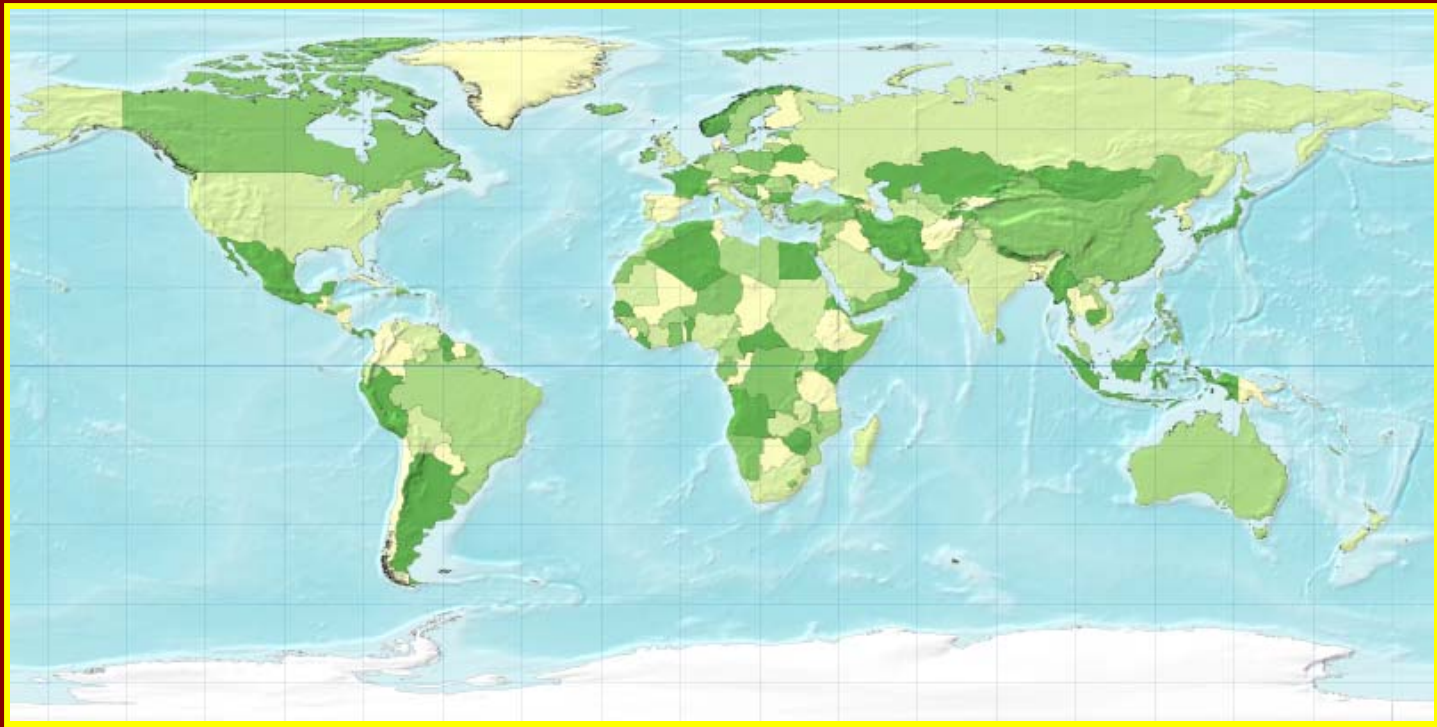




**1977 Quezon City
General Chapter:
Work for justice
is priority
for entire
Dominican Order.**

**The first Friar
-- Bernard Olivier --
was appointed
General Promoter
for Justice and Peace in 1981.**





1980's:

**Regional Justice and Peace Promoters
(Africa, Asia-Pacific, Europe,
Latin America, North America)**

appointed by the Master of the Order (Friars).

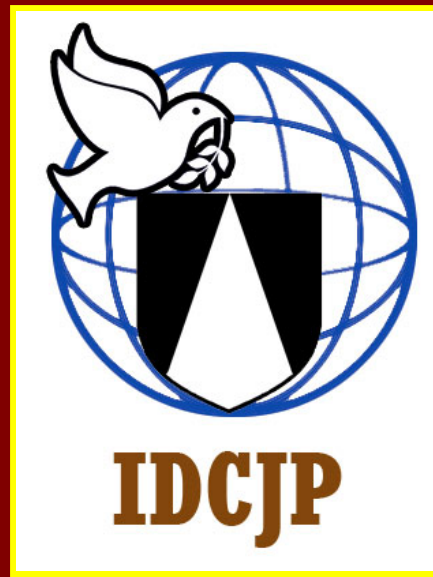
1988:

**Master of the
Order appointed
the first Sister
Co-Promoter for
a Regional area.**





1993:
Sister Regional Co-Promoters
for five continental areas of the
world



**General Promoter + Regional
Co-Promoters (Sisters and
Friars) = the International
Dominican Commission for
Justice and Peace (IDCJP)**

September 2002:



Sr. Marie-Therese Perdriault (Presentation) was appointed by the Coordinator of DSI, upon recommendation of the Coordinating Council, as the first Sister International Co-Promoter for Justice and Peace.



Over nearly thirty years since the Quezon City General Chapter, the network for Dominican justice and peace promotion has been growing and evolving.



IDCJP

International Dominican Commission for Justice and Peace

“CALL FROM FANJEAUX”

(May 2006)

- Human Security
- Migration
- Economic Inequalities



*DOMINICAN SISTERS
INTERNATIONAL ASSEMBLY '07*



Millennium
Development
Goals



MDGs

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality



5. Improve maternal health

6. Combat HIV/AIDS, malaria and other diseases



7. Ensure environmental sustainability

8. Develop a global partnership for development



DOMINICAN SISTERS

INTERNATIONAL ASSEMBLY '07

Millennium Development Goals (MDG's):

- Promote gender equality and empower **women**
- Reduce **child mortality**
- Achieve universal **primary education**
- Improve **maternal health**
- Ensure **environmental sustainability**
- Develop a **global partnership** for development

*GENERAL CHAPTER OF
BOGOTA 2008: MDG's*

...we exhort the brothers to unite themselves with the whole Church **to realize the Millennium Development Goals**, signed by all the governments of the UN in the year 2000, in order to **eliminate dehumanizing poverty** in the world and to **promote integral human development (#70)**.



AT THE HEART



As members of the Dominican Family, we reaffirm that the human person is at the heart of development. The MDGs cannot be reduced to mere statistics ; they contain a theological vision of the human person and the human communities that we are called to promote.

Scriptures . . .

Church Social Teaching . . .

Dominican Legacy . . .

*What do our Dominicans
sponsors have to say?*

- We Dominican Preachers of Adrian, impelled by the Gospel and outraged by the injustices of our day, seek truth; make peace; reverence life.



- As prophetic witnesses in collaboration with others, we will call ourselves, the Church and society to credibility. We will be responsible members of the universe. We will promote the dignity of marginalized persons. We will reject violence in ourselves and in society in order that all Generations will grow and cherish life. (Amityville)

- We believe that as women of compassion, we are called to use our power to help create an economic system in which the basic needs of all are met. We oppose **unjust systems**, which cause and sustain poverty, hunger and homelessness. (Blauvelt)



- We will hold the **promotion of Justice** as top priority in every area of our Congregation. (Caldwell Dominican Vision Statement)



- In a spirit of joyful hope, we strive for the fulfillment of God's reign of truth and life, of holiness and grace, of justice, love and peace. (Columbus)

- Within our means and relying on God's help, we prepare ourselves to engage in any role necessary to promote justice, to empower the powerless and oppressed, to teach the unknowing and to sustain the efforts of all who seek to live fully human lives. (Grand Rapids)

- Our developing spirituality of interdependence with all of creation challenges us to study and address local environmental issues and to work for systemic change. (Hope)



- In cities and university communities particularly, we manifest special concern for faith issues, justice, peace, and outreach to those not touched by the Church's common ministry. (Province of the Most Holy Name of Jesus – Mission Statement)

- In our search for truth, our mission is to hear and proclaim God's word, promote the dignity of persons and participate in the mission of the church through our call to teach, to heal, to serve, and to transform oppressive structures. (Kentucky)



- We draw on the wisdom of the ages and with a deep awareness of our identity as women religious we . . . live in fidelity to the gifts we have been given, understanding that we are bound by charity to lead others to know the truth and to love the good. (Nashville)



- As Dominican Friars we continue the work of St. Dominic today through an active and contemplative life. Our mission includes preaching, teaching, and promoting social justice in a variety of settings. (St. Albert Province – Ministry Statement)

- Preaching is not just about helping others "understand better." It is not enough just to communicate a message. We are called to preach the Person of Christ, not merely the message of Christ. The end of preaching is not that people "like the sermon" but that they "catch fire." (St. Joseph Province – Preaching Statement)

- With our lives thus centered in the Lord, we seek to extend His mission of truth and love in our ministry, bringing the Gospel to bear with depth and compassion on the critical issues of our times. (San Rafael)
- We are Catholic Sisters proclaiming the Gospel through preaching, teaching, and participating in building a holy and just society. (Sinsinawa)



- As Dominican Sisters of Sparkill, we commit ourselves to the goal of proclamation of the reign of God through a ministry for justice wherein we focus on enablement of the poor, of the powerless, of the oppressed and of the spiritually deprived people of our times.



*How does your own
work reflect these
themes and priorities?*

Dominican Sisters in the world



DSI - www.dsiop.org



AFRICA



Dominicans (Friars, Sisters, Nuns, Laity) live and minister in **30 countries** of the African continent, in five regions:

- NORTH (Arab world)

Algeria, Egypt, Morocco, Sudan

- WEST

Benin, Burkina Faso, Ivory Coast, Senegal

- CENTRAL

Angola, Burundi, Cameroon, Central African Republic, Chad, Congo-Brazzaville, Democratic Republic of Congo, Equatorial Guinea, Niger, Rwanda

- EAST

Ghana, Kenya, Nigeria, Tanzania, Uganda, Zambia, Zimbabwe

- SOUTH

Lesotho, Mozambique, Namibia, South Africa, Swaziland



AIDS and the Dominican Family

In January 2006 in South Africa, FEDOSA (Federation of Dominican men and women of South Africa), called a meeting with members of the Dominican Family who work with persons afflicted with HIV. The sisters have created a network of religious who work to eradicate this pandemic.





ASIA



Dominicans are present in **22 countries** in this area:

- Australia,
- Bangladesh,
- Cambodia,
- China,
- South Korea,
- Philippines,
- Japan,
- India,
- Indonesia,
- Iraq,*
- Solomon Islands,
- Marianas Islands,
- Israel, *
- Lebanon,*
- Nepal,
- New Zealand,
- Pakistan,
- Sri Lanka,
- Thailand,
- Taiwan,
- East Timor,
- Vietnam.

Mission in Muslim Countries Continues

Living in mission as a minority in a Muslim world is experienced by many of our sisters in different countries. In some countries, the relationships are open, in others they are in conflict. Sr. Cecille Espenialla says that her congregation has been in Jolo and Sulu in the Philippines for about 48 years. The population is 85% Muslim. Though living in a very dangerous area, the sisters administer a school. During religious instruction hour, Sr. Cecille notes, “the Muslim children go to their Iman, the Catholics to the sisters and the other Christians go to their respective teachers. This is an example of peaceful dialogue among religions there.”

LATIN AMERICA & CARIBBEAN



Dominicans are present in **27 countries**, sub-divided into four zones:

- Southern Cone: Argentina, Brazil, Chile, Paraguay, Uruguay
- Bolivarian Area: Bolivia, Colombia, Ecuador, Peru, Venezuela
- Mexico and Central America: Costa Rica, Mexico, El Salvador, Guatemala, Honduras, Nicaragua, Panama
- Caribbean: Aruba, Barbados, Cuba, Guadalupe, Haiti, Martinique, Puerto Rico, Dominican Republic, Santa Lucia, Trinidad&Tobago

Earth and Migration

Earth and Migration is the theme chosen by the Dominican promoters of peace and justice, Noemi Zambrano and Miguel Concha Malo, for the various meetings organized for the members of the Dominican Family. The meetings took place in 2004 in Paraguay, Southern Cone Zone with 70 participants; in 2005 in Quito, Ecuador, for the Bolivarian Zone with 30 participants; in 2005 in San Salvador, El Salvador, for the Mexican and Central American Zones with 70 participants.

EUROPE



Dominicans are present in **29 countries**.

There are six linguistic groups: English, French, Italian, Spanish, German and Eastern European.

- Ireland,
- England,
- Holland,
- Belgium,
- France,
- Spain,
- Italy,
- Malta,
- Albania,
- Hungary,
- Rumania,
- Czech Republic,
- Slovakia,
- Ukraine,
- Russia,
- Norway,
- Sweden,
- Switzerland,
- Germany,
- Austria,
- Poland,
- Belarus,
- Portugal,
- Slovenia,
- Monaco,
- Lithuania,
- Croatia,
- Scotland.

Life as an Interconnected Totality

In September 2005, Germany hosted the meeting on “Life as an Interconnected Totality.” Eighteen sisters from 5 different countries participated. A core group was created to continue reflecting in a concrete way on “What is Earth Asking of Us?” This group met in January 2007 in Germany to affirm their objective to support each other for greater in-depth growth in the area of ecology. They will meet once a year and host workshops for the Dominican Family.

NORTH AMERICA

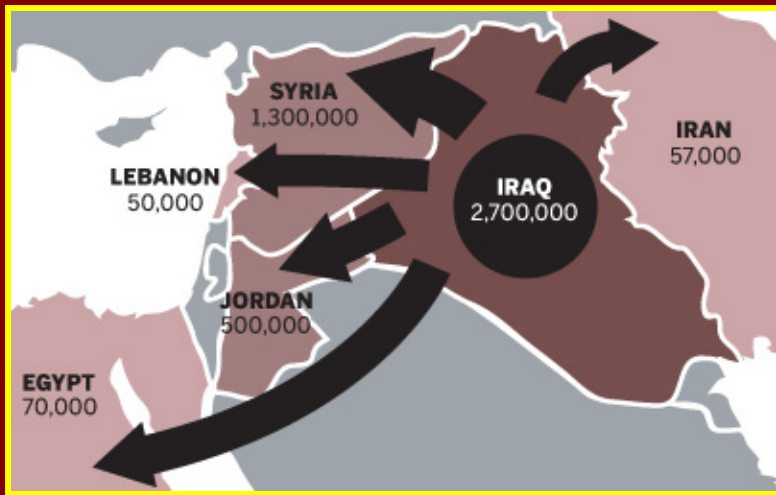
- USA
- CANADA



IRAQ Coordinating Committee



At the time of the first Gulf War in 1998, many Dominicans became aware of their Family members in Iraq: Sisters, Friars, Laity. The ICC has organized solidarity delegations to Iraq, educated and protested. Recently, the ICC has been advocating on behalf of more than 4 million displaced Iraqis.



Dominicans at the United Nations



- **The Dominican Family is represented at the United Nations.**
 - **Dominican NGOs:**
 - New York, (Eileen Gannon OP)**
 - Geneva, (Olivier Poquillon OP)**
- **HIV/Aids, Poverty, Trafficking of Human Persons, Iraq, Israel/Palestine, Immigration, Land and Poverty**



DOMINICANS AT THE UN

SEND
HUMAN
RIGHTS
TESTIMONY
TO OP'S
AT UN

CONTACT@UN.OP.ORG



TROUBLED PLACES:

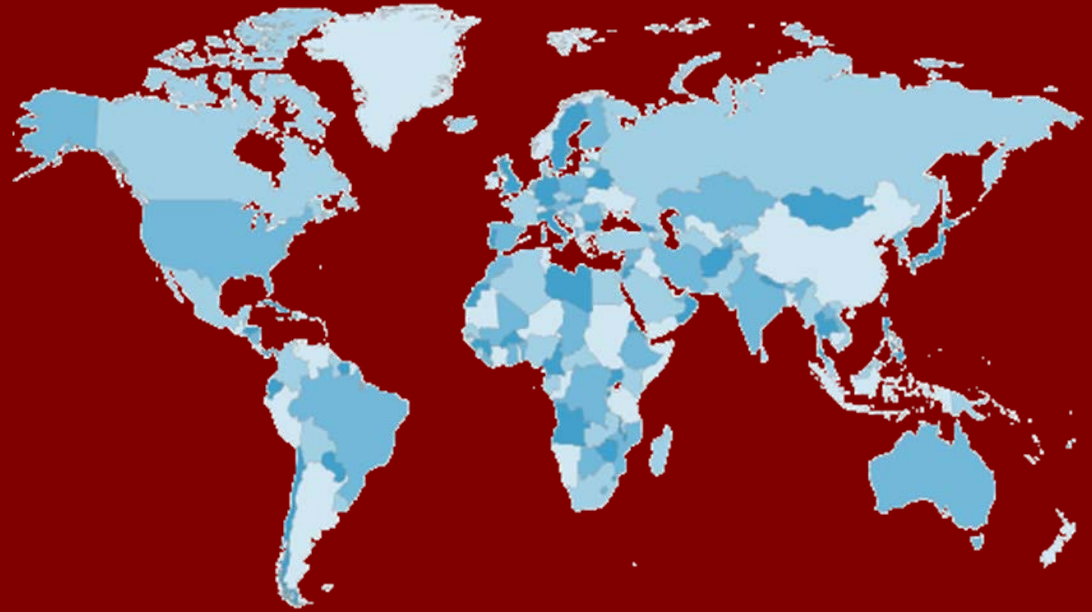
Of the 35 countries in the world where more than 80% of the population lives on less than \$2 dollars/day, we find Dominicans in 21 of them, including:

- Zambia
- Haiti
- Bangladesh



Among the 75 countries recently identified as **ACTUAL OR POTENTIAL CONFLICT SITUATIONS**, 33 are countries where Dominicans live and minister.

- Iraq,
- Pakistan,
- Thailand,
- East Timor,
- Uganda,
- Zimbabwe
- and a multitude of other broken places.



- “Why didn’t the Order denounce what was happening during the war here?”
 - “Why are you talking about “justice” here?”
- “Why aren’t you talking to those people in the US whose corporations are exploiting our resources?”



Friars and students in DR Congo-Kinshasa

Emmanuel Emmanuel Ntakarutimana OP (Brundi):

- Africa offers attractive market in **weapons trafficking**; many Dominicans in the countries whose governments and corporations supply weapons to the various parties in conflict in Africa.
- Dominicans “on the ground” in Africa may be working very hard to address serious, local, human problems, the causes of those problems may have their origins in economic, social and political **systems operating far beyond** the African continent.
- **Social analysis** as well as a **deepening of theology** are necessary--- if the truth of our world reality is going to be seriously considered.

*How do
cultural values and attitudes
in the USA
contribute to systems
that structure injustice
in our world?*

USA VALUES and WORLD VIEW

Balance —————> Extreme

- Individual freedom; self-reliance —————> individualism; lack of concern for the Common Good
- Healthy competition —————> dominance (government; corporations)
- Material success (sufficient food, clothing, shelter) —————> materialism; consumerism; (gap between rich and poor)

USA VALUES and WORLD VIEW

Balance → Extreme

- Love of country → nationalism
("security" at any cost)
- Civil rights → neglect of socio-economic rights
- World leader → empire builder; bully

CONSEQUENCES OF EXTREMISM

- Lack of solidarity
- Exploitation of resources
- Concentration of wealth
 - lifestyle of excess
- “Country of Immigrants” hates immigrants
- Do-what-we-say-style “democracy”
- Pre-emptive strikes; military solutions

DOMINICAN VALUES and WORLD VIEW: an Alternative?

- Dominic and first Friars developed a Constitution creating a democracy that gave security to everyone in a shared vulnerability. “What is lived by all must be decided by all.” Making decisions together for the Common Good; elected leaders as first among equals; interdependence;
- Dominic sold his books to feed the poor. During the decade of the Dominican Jubilee 1205-1216, let us set-out on a pilgrimage of the spirit and of the heart to increase our understanding of the Millennium Development Goals (MDG) and their implications for each continent.

DOMINICAN VALUES and WORLD VIEW: an Alternative?

- Dominic invited members of the Order to itinerancy and sent them to proclaim salvation. How might this voluntary itinerancy inform our empathy for victims of forced “itinerancy”: refugees, trafficked persons, migrants? How do we welcome the stranger who is our neighbor ?
- Tradition tells us that Dominic sat-up all night in conversation with a heretic innkeeper. Dominicans should be able to discuss any issue. We are called – not to fear, avoid or exclude but -- to engage the “Other.”

DOMINICAN VALUES and WORLD VIEW: an Alternative?

- “*Contemplata allis tradere*”: seeing beyond appearances; sharing the vision of that seeing; social analysis and deeper theology; “new heaven and a new earth”
- “*Veritas and Caritas*”: Study, scholarship, bring us to insight about the realities of our world. Our Gospel commitment demands a compassionate response.
- “The world is their cell.” Our spirituality embraces our global Dominican Family and various continental realities. Our personal and communal prayer reflects this awareness.

**Working for justice
is not optional,
nor is it simply a *dimension*
of our lives.**

**Rather, it is a *dynamic perspective*
that informs both
our being and our doing.**

**This perspective shapes
our spirituality, our relationships,
our work, our attitudes, our choices,
our actions and our life in society.**

CHARITY

Direct Service

helping people survive their present crisis in poverty

- Volunteer time or money to...
food pantries, food basket collections,
clothing centers,
shelters for the homeless,
"crack baby" hospitals / centers,
drop-in centers for the abused,
overseas relief agencies
- Visit the economically poor, including the elderly, shut-ins, prisoners and AIDS patients
- Support pregnant teens
- Provide quality education for the poor
 - Transport elderly to church, grocery shopping, doctors, etc.
 - Sponsor an immigrant family
- Provide services for poor single mothers
- Rehab apartments/homes for the homeless
 - Provide job training for the disadvantaged
 - Tutor poor youth and adults
 - Teach ESL to immigrants

TWO FEET

Social Change

removing the causes of the social problems by changing structures

- Educate toward critical thinking that leads to action to eliminate the root causes of social problems
- Raise awareness of conditions and causes of poverty
- Support & join networks that address social problems
- Work with and promote groups committed to positive structural change
 - Start a co-op or credit union
 - Monitor government agencies
 - Change corporate policies that hurt the poor through boycotts and letter writing
- Write letters to newspapers about issues of poverty
 - Join political protests
- Support people's efforts at self-determination
 - Help with voter registration
 - Support political candidates willing to change economic priorities
 - Write and speak to legislators on behalf of the poor, the marginalized, and the environment.

SOULS

*How do we stand in
solidarity with our
global Dominican
family?*

SOLIDARITY:

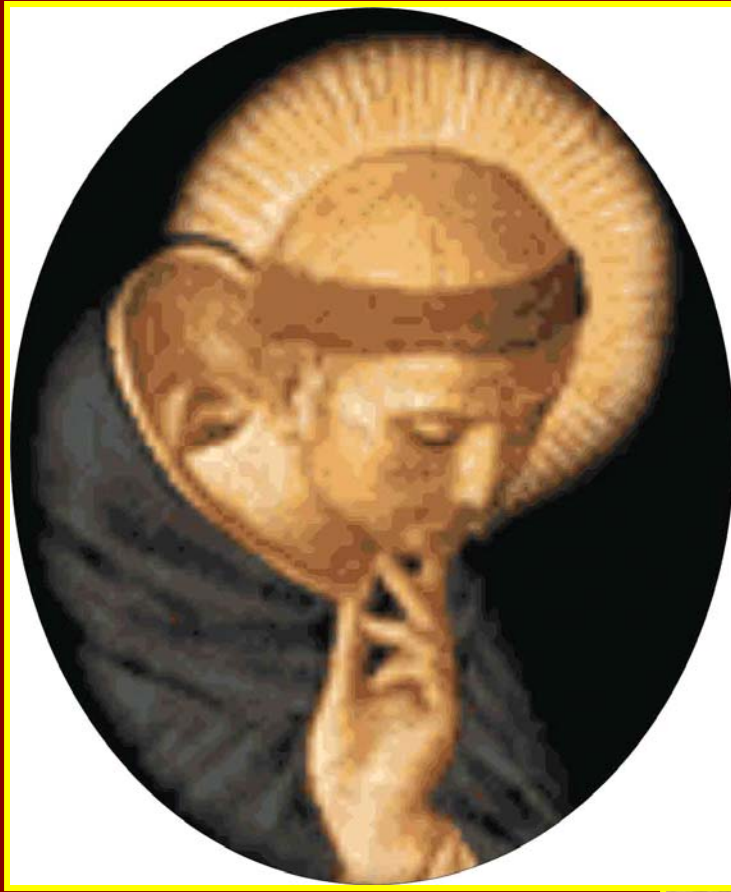
Dominican Higher Education

- ?? Strengthen and develop relationships with international Dominican educational institutions ??
- ?? International Dominican Colloquium ??
- ?? Exchange programs and scholarship programs with faculty and students from international Dominican educational institutions ??
- ?? Continue to educate young Dominicans from “developing countries” ??
- ?? Participate in the “Iraqi Student Assistance” Program ??

??????????

**Commitment to justice is at
the heart of being a
Dominican.**







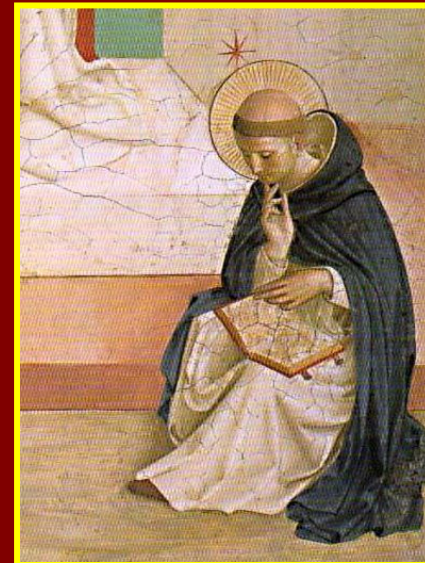








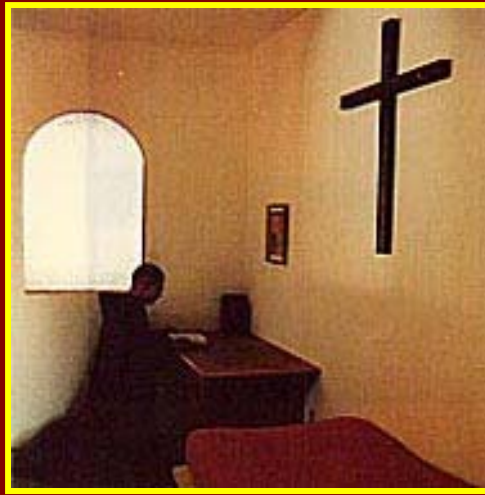
**WHO IN
OUR WORLD TODAY
IS HELD IN CONTEMPT,
TORTURED, AND
ABUSED?**



How will Dominican college and university communities continue to make the whole world the context for their study, prayer and contemplation?

Likewise, how will these communities travel the new “seas” of communication and transportation to bring expressions of Gospel solidarity to the wider human family?





*“The world is their classroom
and they use every means possible
to build global solidarity.”*

