Educating Toward a
Just and Compassionate World

10th Biennial Colloquium of
Dominican Colleges and Universities

EDEGWOOD 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).
• 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.
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)
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.
“CALL FROM FANJEAUX”
(May 2006)

• Human Security
• Migration
• Economic Inequalities
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
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
...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
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.
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?”
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.
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

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.
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.”