



Highlights

*From the General Promoters of Justice and Peace
to stimulate contacts, share spirituality and promote networking...*

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Young Migrants

The theme of the **World Day of Migrants and Refugees** invites us this year (*13 January 2008*) to reflect in particular on **young migrants**. As a matter of fact, the daily news often speaks about them. The vast globalization process underway around the world brings a need for mobility, which also induces many young people to emigrate and live far from their families and their countries. The result is that many times the young people endowed with the best intellectual resources leave their countries of origin, while in the countries that receive the migrants, laws are in force that make their actual insertion difficult. In fact, the phenomenon of emigration is becoming ever more widespread and includes a growing number of people from every social condition. Rightly, therefore, the public institutions, humanitarian organizations and also the Catholic Church are dedicating many of their resources to helping these people in difficulty.

For the young migrants, the problems of the so-called "difficulty of dual belonging" seem to be felt in a particular way: on the one hand, they feel a strong need to not lose their culture of origin, while on the other, the understandable desire emerges in them to be inserted organically into the

society that receives them, but without this implying a complete assimilation and the resulting loss of their ancestral traditions. Among the young people, there are also girls who fall victim more easily to exploitation, moral forms of blackmail, and even abuses of all kinds. What can we say, then, about the adolescents, the unaccompanied minors that make up a category at risk among those who ask for asylum? These boys and girls often end up on the street abandoned to themselves and prey to unscrupulous exploiters who often transform them into the object of physical, moral and sexual violence.

Next, looking more closely at the sector of forced migrants, refugees and the victims of human trafficking, we unhappily find many children and adolescents too. On this subject it is impossible to remain silent before the distressing images of the great refugee camps present in different parts of the world. How can we not think that these little beings have come into the world with the same legitimate expectations of happiness as the others? And, at the same time, how can we not remember that childhood and adolescence are fundamentally important stages for the development of a man and a woman that require stability,

serenity and security? These children and adolescents have only had as their life experience the permanent, compulsory “camps” where they are segregated, far from inhabited towns, with no possibility normally to attend school. How can they look to the future with confidence? While it is true that much is being done for them, even greater commitment is still needed to help them by creating suitable hospitality and formative structures.

Precisely from this perspective the question is raised of how to respond to the expectations of the young migrants? What can be done to help them? Of course, it is necessary to aim first of all at support for the family and schools. But how complex the situations are, and how numerous the difficulties these young people encounter in their family and school contexts! In families, the traditional roles that existed in the countries of origin have broken down, and a clash is often seen between parents still tied to their culture and children quickly acculturated in the new social contexts. Likewise, the difficulty should not be underestimated which the young people find in getting inserted into the educational course of study in force in the country where they are hosted. Therefore, the scholastic system itself should take their conditions into consideration and provide specific formative paths of integration for the immigrant boys and girls that are suited to their needs. The commitment will also be important to create a climate of mutual respect and dialogue among all the students in the classrooms based on the universal principles and values that are common to all cultures. Everyone’s commitment—teachers, families and students—will surely contribute to helping the young migrants to face in the best way possible the challenge of integration and offer them the possibility to acquire what can aid their human, cultural and professional formation. This holds even more for the young refugees for whom adequate programs will have to be prepared, both in the scholastic and the work contexts, in order to guarantee their preparation and provide the necessary bases for a correct insertion into the new social, cultural and professional world.

The Church looks with very particular attention at the world of migrants and asks those who have received a Christian formation in their countries of origin to make this heritage of faith and evangelical values bear fruit in order to offer a consistent witness in the different life contexts. Precisely in this regard, I invite the ecclesial host communities to welcome the young and very young people with their parents with sympathy, and to try to understand the vicissitudes of their lives and favor their insertion.

Then, among the migrants, as I wrote in last year’s Message, there is one category to consider in a special way: the students from other countries who because of their studies, are far from home. Their number is growing constantly: they are young people who need a specific pastoral care because they are not just students, like all the rest, but also temporary migrants. They often feel alone under the pressure of their studies and sometimes they are

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also constricted by economic difficulties. The Church, in her maternal concern, looks at them with affection and tries to put specific pastoral and social interventions into action that will take the great resources of their youth into consideration. It is necessary to help them find a way to open up to the dynamism of interculturality and be enriched in their contact with other students of different cultures and religions. For young Christians, this study and formation experience can be a useful area for the maturation of their faith, a stimulus to be open to the universalism that is a constitutive element of the Catholic Church.

Dear young migrants, prepare yourselves to build together your young peers a more just and fraternal society by fulfilling your duties scrupulously and seriously towards your families and the State. Be respectful of the laws and never let yourselves be carried away by hatred and violence. Try instead to be protagonists as of now of a world where understanding and solidarity, justice and peace will reign. To you, in particular, young believers, I ask you to profit from your period of studies to grow in knowledge and love of Christ. Jesus wants you to be his true friends, and for this it is necessary for you to cultivate a close relationship with Him constantly in prayer and docile listening to his Word. He wants you to be his witnesses, and for this it is necessary for you to be committed to living the Gospel courageously and expressing it in concrete acts of love of God and generous service to your brothers and sisters. The Church needs you too and is counting on your contribution. You can play a very providential role in the current context of evangelization. Coming from different cultures, but all united by belonging to the one Church of Christ, you can show that the Gospel is alive and suited to every situation; it is an old and ever new message. It is a word of hope and salvation for the people of all races and cultures, of all ages and eras.

To Mary, the Mother of all humanity, and to Joseph, her most chaste spouse, who were both refugees together with Jesus in Egypt, I entrust each one of you, your families, those who take care of the vast world of young migrants in various ways, the volunteers and pastoral workers that are by your side with their willingness and friendly support.

May the Lord always be close to you and your families so that together you can overcome the obstacles and the material and spiritual difficulties you encounter on your way. I accompany these wishes with a special Apostolic Blessing for each one of you and for those who are dear to you.

BENEDICTUS PP. XVI

Re-living the Memories of Pope Paul VI and his encyclical *Populorum Progressio*

40th anniversary of the encyclical

Address given to the Justice and Peace Commission of the Archdiocese of Durban,
28th July 2007 by Joseph Falkiner O.P. (*continuation*)

This encyclical caused the Church to be interested in Human Development

Development was much discussed in the 1960's at the time of Pope Paul VI, especially in the United Nations and related organisations like the World Bank. The years from 1960 to 1980 were called 'The Decades of Development'. Development was seen primarily as an economic issue, to be the business of economists.

This was also the time of the rise of the economic philosophy of neo-liberalism, which promoted ideas such as free trade and belief in market forces. The idea was, if we put it simply, that if money could be ploughed into Third World countries, trade would increase, and everyone would benefit. Even some of the benefits would 'trickle down' to the poor. Development could be measured in terms of the increase in gross national product. I am sure you recognize this, because we still hear it all the time on TV, and we read it all the time in the newspapers.

This was not Pope Paul's idea of development.

May I remind you of the old joke – how many economists does it take to change a light bulb? The answer is none, because if the light bulb really needed changing market forces would have caused it to happen!

Paul definitely wanted change, not to change the light bulb, but to change the world; to get rid of the poverty and the violence that was prevalent in so many countries. And he felt it could not be left just to economists. With his philosophy of true humanism, he wanted human development. This could include economic development, but it is something very much bigger.

When talking about humanism, Pope Paul had found it necessary to add an adjective, so it became 'true' humanism or 'integral' humanism. He did exactly the same thing with the word development, adding the adjective 'authentic'. POPULORUM PROGRESSIO is about 'Authentic Development'.

There was already some opposition in certain church circles to the kind of development that was beginning to take place. In South America, questions were being raised by priests who would soon be called proponents of Liberation Theology about the motives for North American investment in the economic development of South American countries. I want to read to you a quote from an article written by the Canadian theologian Gregory Baum. He said:

"At first, the Christian churches were ill at ease with the new idea of development. They had heard the protests of Christian and non-Christian groups in the

poorer parts of the world, denouncing the aggressive modernization of their regions. I will mention but two of their objections.

"One is from Latin American liberation theology. The theologians of this school, in dialogue with political economists, recognized that the industrialization of the South by Northern capital created patterns of dependency that prevented the countries of the South from creating their own future in accordance with their own culture. If industrialization was supported by northern capital, they argued, it would be guided by the North; it would produce goods for export to sell at high prices on the world market, not goods needed by the local population; it would use sophisticated technologies, not those appropriate to the skills of the people; it would exploit the simple workers, paying them in accordance with the law of supply and demand.

"More than that, these Christians opposed the globalization of Western culture, with its competitive spirit, ideals of personal autonomy, unrelenting work ethic, and impatience with celebration and contemplation. Liberation theologians replaced the notion of "development" with the concept of "liberation" (Gutierrez 1973). They advocated the creation of a regional low-scale economy, based to a large extent on local resources, relying mainly on local skills, and serving, for the most part, the needs of the local population". (From the book THE LAB, THE TEMPLE AND THE MARKET, ed. by Sharon Harper, published by IDRC in Canada, 2000).

Gregory Baum then goes on to speak of POPULORUM PROGRESSIO and Pope Paul. He claimed that Paul was well aware of the debate regarding development that was going on in South America and elsewhere. Moreover Paul felt that it was right and necessary that wealthy nations contribute financially to the

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development of poorer nations. So Paul wanted to issue a document that would take account of the objections of liberation theologians but at the same time keep the development aid running.

It is no wonder then that Paul turned to someone who already had made a study of human development. This was a French Dominican priest, Louis-Joseph Lebret, the founder of the Institute of Economy and Humanism. Paul appointed Lebret to be his economic advisor, and gave him a huge hand when preparing the text of POPULORUM PROGRESSIO. I will read to you paragraph 14 of the encyclical:

“The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question has rightly said: “We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man – each individual man, each human group, and humanity as a whole.” (Lebret: Dynamique concrete du developpement, Paris, Edition Ouvrieres, 1961).

The eminent specialist that the Pope was referring to in that paragraph was Lebret.

I think that a bit about Lebret will help us to understand the encyclical. During the depression years of the late 1920's, Lebret was based in a fishing village in the north-west of France, and discovered that the big fishing companies had succeeded in forcing the small fishermen out of business. With their financial resources, big companies had developed modern fishing methods and had gained control of the fishing grounds. Lebret spent hours talking to wives and children of fishermen, visiting them in their homes, to find out the effects of this development on ordinary people. He then extended his investigation to cover the entire coastline of Europe, from the Baltic to the Mediterranean.

Lebret was not against economic development, but he saw that it had to be accompanied by other forms of development, to the benefit of those who were losing their livelihoods. He gave the model of a spiral staircase, which goes round and round. Before one step is directly and vertically above another step, there are a whole number of steps going round in a circle, not directly above each other, and covering “*all spheres of life – economic, political, cultural, personal and spiritual*”. (Goulet, A New Discipline: Development Ethics, Working Paper no.231, Kellogg Institute, Notre Dame, p.9). These other development steps have to be there, if human beings are not to suffer. From this idea, Lebret established his Institute for Economy and Humanism. It drew together experts in many fields, not just theologians and economists, but also sociologists, psychologists, educators and so on.

Lebret extended his studies to include what was happening in Brazil, in Vietnam, and in West Africa in the country of Senegal. The famous Brazilian Archbishop Dom

Helder Camara took Lebret with him to the 2nd Vatican Council to be one of his advisers, a ‘peritus’ and it was after this that he cooperated with the Pope in the writing of POPULORUM PROGRESSIO.

What is said in the encyclical is very different from the World Bank’s concept of development. At this stage in world history, the World Bank had existed already for twenty years, and was seen by many to be the arbiter of development all over the world. What Paul VI had in mind was something different from what the World Bank was doing, although he supported it. It was not just any kind of development that he was proposing, but a particular type of development, ‘human development’. In the encyclical, the word ‘development’ occurs 50 times, and the word ‘human’ 71 times.

It is the type of development that is described in the encyclical that has motivated so many church development agencies.

Earlier this year I attended the World Forum of Theology and Liberation which preceded the World Social Forum in Nairobi. There I attended a seminar run by the English Catholic funding agency entitled The Catholic Agency for Overseas Development, CAFOD. CAFOD, by the way, has helped financially many projects in South Africa. What I learnt at this seminar in Nairobi was that CAFOD bases its work throughout the underdeveloped world totally on the encyclical that we are talking about today. I had not previously realised that. Presumably all the other big Catholic funding agencies would say something similar.

Father Peter Henriot, a Jesuit who lives in Zambia and is a prominent worker for Justice and Peace in Africa gave a talk on POPULORUM PROGRESSIO to an assembly of European Catholic funding agencies last year in the Netherlands. At the end of his talk he spoke about the implications of POPULORUM PROGRESSIO for the Church today, and I would like now to share with you one of these implications. He spoke of the distinction that some funding agencies often made between two kinds of development work namely “*the more ‘sacred’ missionary ministries (sacramental preparation, building of churches for example), and more ‘secular’ development ministries (health care, agricultural training, for example).*” He then went on to say:

“It seems to me that the strong emphasis that POPULORUM PROGRESSIO puts on a Gospel-based foundation for development work makes the distinction a bit strained and should be our challenge and our guide. One example: there is a call (in paragraph 81 of the encyclical) for lay people to strive resolutely to permeate the ‘mentality, customs, laws and structures of the community in which they live’ with the spirit of the Gospel. I believe (says Henriot) that this relates directly to the much needed spirituality of justice that we talk about these days.

to be continued...

2007 Bogota Chapter on JP

An excerpt from an article written by Sr. Marie-Thérèse Perdriault OP, former International Dominican Co-Promoter for Justice and Peace. She was present at the Bogota Chapter.

We did not speak much about Justice and Peace as such during the Chapter, and this is not necessarily negative: “Justice and Peace” will have achieved its goal when there is no longer any need to talk about it!

1. The general promoters of Justice and Peace had sent a report to the General Chapter.

2. In n° 28 of the Master of the Order’s report, the following is mentioned: **“One of the tasks the general promoters have especially proposed to do is that of formation, getting the new generations of Dominican – men and women - interested in the challenges of Justice and Peace, as a sphere which is proper to Dominican preaching since its foundation”.**

3. One of the last days of the Chapter, an optional session was held, about the different promoters of the Order, and I was able to briefly talk about the work of Justice and Peace and what it seeks to achieve. Unfortunately there was not enough time and a Chamber Music concert was held in the dining room simultaneously. Only about twenty people attended our meeting.

4. In the text of the Acts of the Chapter on Apostolic life, here is what we read:

48) *«The preacher is sent on mission to love the world, following Christ whose presence he intends to reveal. In many respects, the world in which we live today generates anxiety: conflicts, violence against humanity, exclusions, suffering caused by migrations, the insecurity of many, new religious movements preaching exclusivity, the perverse effects of globalization, risks of ecological disasters, risks for the human family from the national security policies. Of all that the Dominican family can attest that is always the poor who are the first victims. At the same time we witness, and at time join, the immense hope with which many people work to make the world today livable for all. this is what the World Social forum supports, and it is good that the Dominican family participate in it.*

We can see some positive aspects of globalization, such as the richness of our intercultural cities, the improvements coming from science and technology, the efforts toward more equality between men and women, and progress in the realm of communication. It is a

contrasting world which we have to love. We have hope for his future, even in the midst of the incertitude created by these mutations which are going right through ourselves.

69) Conscious that the thematic “Justice and Peace” sometimes raises contradictory debates in some Provinces, we ask the friars, beyond these contradictions, to consider the challenge which they constitute for the preaching of the Gospel. This is why we reaffirm the importance of the function of Justice and Peace general co-promoters, regional, and provincial promoters, insisting on the fact that the appointment of a provincial and regional promoter should be accompanied by a mission statement, with specific objectives adapted to the context of the Country and Province, and by a budget.

70) Echoing a message sent by the members of the international commissions of the Order which met in Fanjeaux in May 2006, we exhort the friars to join the body of the Church to implement the objectives of the “Millennium” signed by all the members of the United Nations in 2000, to eliminate dehumanizing poverty in the world and to promote integral human development.

71) We consider as very important the presence of the Order in the United Nations: in New York by the Dominican leadership Conference, and in Geneva by the Non Governmental Organization «Dominicans for Justice and Peace ». We thank especially fr. Philippe Leblanc for the work he has done. This NGO has allowed and will allow us to present before international instances serious situations of which the Dominican family members are witnesses...

72) Touched by the sufferings of innocent victims of hate and violence in Iraq, and in special solidarity with our Dominican brothers and sisters, we ask that each member of the Dominican family not only be conscious of the situation but pray for the suffering people of Iraq, and for a future of reconciliation and peace.

It is clear, therefore, that the spirit of Justice and Peace was truly present at the Chapter, even though, as in the whole Church, and in the whole religious life, much work still needs to be done.

RABINAL:

Resistance and Martyrs

The week of November 11-16, 2007, North American Dominican Co-Promoters of Justice and Peace, Chuck Dahm, OP and Durstynne Farnan, OP, attended a very emotional and educational seminar in Guatemala at the invitation the Dominican Justice and Peace Promoters of Latin America.

All members of the Dominican Family were represented, laity, youth, religious, friars and members of a Dominican secular institute. We came from Mexico, Costa Rica, El Salvador, Honduras, Peru, Argentina, Panama, Guatemala and U.S.A.

We gathered in Guatemala City for a day and then traveled to the villages of Chichupac and Plan de Sanchez in the municipality of Rabinal in the Guatemalan highlands in order to recover memories of a terrible massacre there 25 years ago. Our Dominicans are walking and working with the surviving members of this genocide.

In 1993, the UN Truth Commission concluded that genocide was committed against the local Maya-Achi population there. In 1996, the people filed a case of war crimes and crimes against humanity at the Inter-American Court of Human Rights in Costa Rica. On April 24, 2004 the Court found the Guatemalan government responsible for these crimes. 317 families were to receive \$25,000 each in reparations; however, nothing has yet been distributed.

The seminar began with a presentation on the significance of memory. The massacres happened from 1981-1984 and the Mayan's have been relatively silent until now. They say that "The death of the people still bleeds."

The road between truth and peace is a difficult one. None of the perpetrators have asked for forgiveness for the deaths in Plan de Sanchez, a small town outside Rabinal where 184 people were massacred. Their names are inscribed in the chapel built in their memory. Rabinal itself is sometimes described as a clandestine cemetery.

A series of exhumations

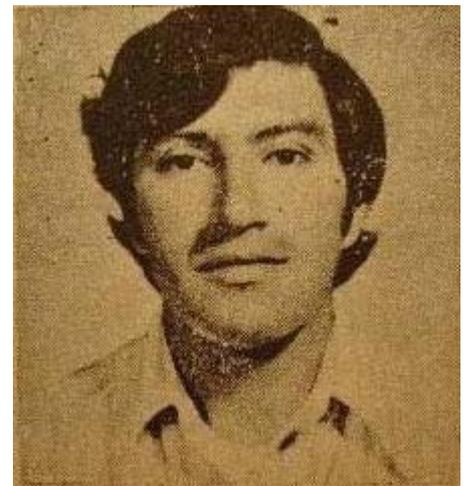


have taken place and a proper burial made for the people. No one can silence the shouts of those exhumed. The friars say all the stories of the people are in their homes. They talk with their dead, dream with the dead, and interact with the dead. The dead go to Mass with them as the communion of saints is read. At every Mass there is a prayer for the dead and disappeared. Once a month a special Mass for those

massacred lasts more than three hours as all names of the dead are read in the form of a litany.

The people's story is one of resistance and martyrdom. The Cross takes on new meaning: a power that transforms victims to martyrs.

Other topics pursued over the week focused on the political and economic history and present reality of Guatemala, the feminization of violence, the role of the Dominican family now and during the m a s s a c r e , especially the assassination of



Carlos Morales Lopez, OP

Carlos Morales Lopez, OP, as well as a reflection on the life and death of Bishop Gerardi, the founder of the Archdiocesan Human Rights Office and the force behind its investigation and report on the massacres that brought about his assassination by military officers on April 26, 1998. (For a moving account of his work, assassination and trial of his assassins, read Francesco Goodman, *The Art of Political Murder*, 2007)

Let us continue to pray for our Dominican brothers and sisters as they guide their people through the healing of memories. They live! Never again! Presente. Nunca mas.

- Chuck Dahm, OP, North American Dominican Co-Promoter of Justice and Peace



2nd World “Justice and Peace” Congress in Rome

From November 22 to 27, 2007, the second world congress of church organizations working for justice took place in Rome. Invited by the Pontifical Council of “Justice and Peace,” more than 300 delegates from more than eighty countries assembled. Among them were represented *Justice and Peace France* as well as *Justice and Peace Europe*.

The first world congress of “Justice and Peace” was held in 2004, when the *Compendium of the Social Doctrine of the Church* was published. The reason for this second world congress was the 40th anniversary of the encyclical *Populorum progressio* (On the Development of Peoples) of Pope Paul VI. This pioneer encyclical had already, in 1967, treated numerous subjects concerning development, themes which are obvious today, but which, at that time, were innovative. The most famous sentence of this encyclical – “Development is the new name of peace.” – still retains its freshness and its validity for work for peace. That Muhammad Yunus, the founder of the Grameen Bank in Bangladesh, was the laureate of the Nobel Peace Prize in 2006, is confirmation of this fact.

That there is still interest today in reading and studying the encyclical *Populorum progressio* was underlined in Rome by the conferences given at the congress. Among others: “1967-2007: Forty Years of Historic Events” by the founder of Sant’Egidio, Professor Andrea Riccardi (Italy); “The Challenge of Pluralism and Cultural Differences: What Kind of Dialogue?” by Doctor Pius Suratman Kartasasmita (Indonesia); “The Challenge of Globalization: What Kind of ‘Governance’?” by Professor Louis Sabourin (Canada); and “Interdependent Development Today” by Professor Evariste Mabi Mulumba (Congo-Kinshasa).



The current challenges of development were illustrated by five reports from five continents followed by deepening conversation in work groups. Ideas were clarified in those sessions. We share everywhere in the world, in suffering and in needs, in spite of our differences. Professor Manuela Silva, president of *Justice and Peace Portugal*, showed in her

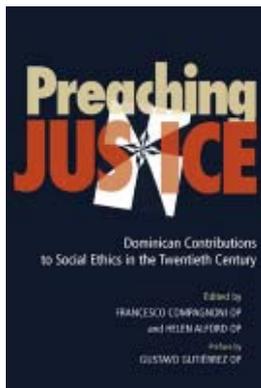
report on Europe that “The Strategy of Lisbon” of the European Union cannot have any success unless human development has – for the least – the same priority as the development of economic life (another thought found in *Populorum progressio*). We understood, therefore, that development is not only a necessity for the countries of the South, but a permanent necessity and a challenge for all nations – including rich states.

It belongs to the Church and its organizations to contribute constructively, but also with a critical regard, to the development of human beings because it often happens that people create for themselves obstacles to their own development. In the same way political life and economic life can equally block human flourishing. In this task of the promotion of human beings the *Compendium of the Social Doctrine of the Church* can serve as a useful tool.

This time the delegates of the world congress did not have a chance to meet the pope. He was involved in the consistory of cardinals meeting those same days in Rome. He did, however, certainly greet the congress by the intermediary of the Cardinal Secretary of State Tarcisio Bertone who opened it. On the other hand, new and numerous contacts were made among the delegates. These relationships are an encouragement and an invitation to continue our participation in the work of the concrete construction of the Reign of God in this world. Finally, these encounters outside of the congress itself are perhaps its greatest success.

- Fr Henrik Alberius
Provincial Promoter of Justice and Peace (France)

NEW BOOK !!!



Preaching Justice: Dominican Contributions to Social Ethics in the Twentieth Century

Edited by **Helen Alford OP**
and **Francesco Compagnoni OP**
Preface by **Gustavo Gutiérrez OP**

You can order *Preaching Justice* directly from the website of Dominican Publications
www.DominicanPublications.com

Dominican Women's Contributions to Social Ethics:

A Brief Rationale for Volume II

Ruth Caspar OP and Toni Harris OP

“. . . I could well have supplied each of you with all your needs, both spiritual and material. But I wanted to make you dependent on one another so that each of you would be my minister, dispensing the graces and gifts you have received from me. So whether you will it or not, you cannot escape the exercise of charity!" (*Dialogue*, #7)

These words of her Divine Lord as revealed in the *Dialogue of Catherine of Siena*, certainly suggest ethics for interdependent relationships in the human community. I made a brief reference to this Sister of ours, Catherine, in the conclusion of the chapter that I contributed to the book that we celebrate today. I pointed out that Kevin O'Rourke OP and Benedict Ashley OP, like Catherine of Siena, have positioned themselves *in medio ecclesiae*, encouraging others to fidelity to the Church's moral teaching.

However, in this "Roundtable Response," I have been asked to do more than refer briefly to one of our Dominican Sisters. Sister Toni Harris OP, the current International Dominican Co-Promoter for Justice and Peace for the Dominican Order, and I collaborated on the response that I

share today concerning the world of contributions that Dominican women have made in the area of social ethics.

The title of the publication that we "launch" today – *Preaching Justice: Dominican Contributions to Social Ethics* – does not imply that it includes absolutely every single Dominican contribution. In fact, in his "Introduction," Father Compagnoni points out that a very significant group of contributions are not included in this volume:

One of the difficult decisions we had to make regarding this book was whether to include the contributions of Dominican sisters. In the end, we decided that the involvement of the sisters in social ethics should merit another book, one that we hope to produce in the future. Their commitment to social justice has been, if anything, more intense than that of the friars, especially since the Council, but it has often been expressed in different ways from those used by the Friars. To try to add this other dimension of diversity, and to do justice to it, in a book already full of highly diverse experiences, seemed to us to be just a little too ambitious.

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International Dominican Commission for Justice and Peace
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Convento Santa Sabina – Aventino, Piazza Pietro d'Iliria, 1 - 00153 Rome - Italy

Tel. 39 6 57940656 - Fax 39 6 5750675

<http://jp.op.org> - jp@curia.op.org

N.B. Any JP news, articles, events or happenings plus feed back will be deeply appreciated