

Dr. Sr. Teresa R. DAGDAG, MM

‘Justice in the World’ and Consecrated Life An Overview of Responses to the Questionnaire

Teresa DAGDAG is a Maryknoll Sister from the Philippines. She is an educator with ministry experiences with industrial women workers in Hong Kong; indigenous women, and parish youth peace education in the Philippines. In the 90s, she served on the Maryknoll Sisters Leadership Team in the United States. She also worked as Director of the Maryknoll Ecological Sanctuary in Baguio City and did animation work for MISMO (Miriam Identity, Spirituality and Mission Office) of the Miriam College community. Teresa has a Doctoral Degree in Anthropology from the University of the Philippines, and is currently Co-Secretary of the Commission for Justice, Peace, and Integrity of Creation in Rome.



I thank Donald Dorr for the sharp insights that he shared in his keynote address and Sr. Ann Beatrice Faye on her analysis of and strong hopes for the continent of Africa. I acknowledge the presence of the JPIC Commission, the two co-presidents and several members of the Commission who lend support through their presence; to JPIC promoters, members of different congregations who have come today. In a special way, I thank all those who have responded to the Questionnaire sent by the JPIC Commission. The aim of the Questionnaire was to elicit a reflection on the relationship between an event which happened 40 years ago, the ‘Justice in the World’ Synod, and Consecrated Life. This reflection has an anthropological slant and will focus on the Synod’s influence felt by women and men religious during the four decades. Let me first share a personal experience. My hope in doing this is to share how I became transformed through an experience of the workers’ world on the underside of history, an experience that gave me a view from the side of the poor.

Personal Experience from the underside of history

I am a woman religious from Asia, a vast continent where 60% of the world’s population live, most of them in a ‘sea (multitude) of poverty”, amidst multi-cultures and major non-Christian religions. I am from the Philippines, a small nation with 50% of the Catholics in this Asian world. The call to renewal in the Church through the Vatican II Council became known to me through classes in *Gaudium et Spes* and other documents in the novitiate. In preparing for this reflection, I realized that age is a plus factor in reflecting on the Synod especially because it has given me a first-hand experiences of the changes in the Church during that post-Vatican II period. Later, I would be assigned to one of our big schools in Hong Kong to teach teenage girls in English and to be an adviser to a Social Service Club which aimed to respond to the needs of poor people around us. After language study, I felt the need to shift to another ministry and discerned this with my community. The plan was approved by our Regional Governing Board. For six months, I worked in a doll factory from Monday to Saturday in the arms’ section where we measured dolls’ arms or glue parts of small toy cars. Daily, I ate, conversed, and worked with teenage workers and older women. It was an unexpected experience for a Math and Biblical Knowledge teacher in that society but it gave me a better understanding and a feel for the world from the underside of history. As I reflected on this experience later, it made me realize that it was the beginning of a personal transformation prompted by a four-fold inspiration from 1) the Maryknoll Sisters’ document, *Searching and Sharing*, which called us to be on the side of the Church of the poor and dehumanized; 2) *Gaudium et Spes* which identified the joys and anxieties of the people in the

world with the joys and anxieties of the followers of Christ; 3) the Justice in the World Synod and document; and 4) Federation of Asian Bishops Conferences' (FABC) statement all urging us to be on the side of the poor. "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of preaching of the Gospel" (JW, 6) meant that my ministry with the young workers was doing evangelization, not pre-evangelization.

The FABC's statement (1974) encouraged the Asian Churches and Christians to have a "dialogue with the poor, the different Asian religions, and Asian cultures." Fast forward to 40 years later after a number of grassroots experience with industrial, rural and indigenous women in Asia, I now find myself working with hundreds of religious in Rome who have become involved in Justice, Peace, and Integrity of Creation work, also called the JPIC ministry. Now, I am not only a Filipina member of the Maryknoll Sisters Congregation, but an adopted Teresiana (stj) Sister and gradually influenced by affiliation to my Franciscan colleague, and an Italian by *permesso di soggiorno*.

Why look to the past?

We look to the past so that we could be inspired and enthused about the present and hopeful about the future. We commemorate the 40th year of the 'Justice in the World' synod to mine it anew as an event that continues to inspire and move us to action. The topic assigned to me this morning is "*If Justice in the World" synod did not happen, would consecrated Life be the same today?*" The answer to this question would be only a speculation at this point, because the Synod of Bishops actually took place and CL is very different from what it was 40 years ago. This reflection will focus on showing how CL has been different, using the **SEE-JUDGE-ACT** framework based on the response from religious on this topic.

A.SEE

The Context: The Angry Seventies

The context of the 'Justice in the World' Synod was described by the British economist, Barbara Ward-Jackson as the 'angry 70s' which is the title of a book published by the Pontifical Commission for Justice and Peace (1970). It was a call to the Catholic Church to address the suffering and anger on the part of poor people in poor nations of the Third World which were called 'under-developed', in contrast to those 'developed' ones who benefited from the economic development model in the West. World War II ended with Europe reeling from destruction and needing reconstruction, a situation that was addressed by the Marshall Plan conceived in Breton Woods, NH which sought to put in place a Development Plan for the Western countries for economic recovery. The 60s, declared by the UN as the First Development decade, resulted in a significant rich minority of about 1/5 of the world's population owning and benefiting from most of the world's wealth while majority of the poor populations in developing countries suffered in poverty and underdevelopment. 1960 was only a few decades after de-colonization which left colonies of European powers and the United States in Asia, African, and Latin America bereft of raw materials used as resources for the industrialized West.

Real life conditions of the people in Latin America, Asia and Africa, the so-called Third World countries precipitated the need for a genuine response from religious congregations. Pope Paul VI called on religious congregations to go to Latin America and be with the people there who were suffering from poverty and dehumanized conditions. In Asia, the Asian Bishops called on the local churches to engage in the triple dialogue with the people living in poverty, with the major religious and with the Asian cultures. The response from the religious to the questionnaire also included events that led to the influence.

EVENTS: that led to the Synod:

In Latin America, the Medellin Episcopal Conference(1968) had a huge impact on the creation of base communities not only in Latin America but across the world. Conferences such as Puebla (1979) led others to work in the organization of the indigenous world and the creation of regional areas of training and reflection at the Oblate Congregation level (CIAL). There were numerous Conference of Bishops and Religious in Brazil (OSC).

In Asia, there were many gatherings of religious organized to address the injustices in the Philippines; these were inspired by *Justice in the World* and *Evangelii Nuntiandi*.

In Africa, there were Congregational mission outreach to 5 countries in early 70s (AMACEA — Asamblea de las Conferencias Episcopales del Africa Oriental — East Africa).

In North America, there were workshops, joint-sponsored renewal programs on the Vatican II and Religious Life, **The Call to Action** in Detroit, 1976, the Women's Ordination Conferences, Conferences of the NGO Entraide Missionnaire in Montreal. The Jesuits working in the Center of Concern mobilized and conducted a vigorous education campaign with a Guide to the Justice in the World document working with the Sisters in LCWR in the United States and their counter-parts in Canada. Finally **in Europe**, there was a Conference of Religious in the Netherlands, relentless spread of motivation by Pedro Arrupe, SJ.

The Questionnaire and Responses – Some General Comments

There were 40 responses* received by the JPIC Commission: 31 valid responses to the questionnaire and the rest, essays, and other documents. The Questionnaire has 17 questions regarding areas of influence of the Synod on Consecrated Life, its relevance, impact, limitations, emerging issues, among other concerns. Most of the respondents knew about the synod; they saw the influence of the Synod on their congregations, explaining that it '*had a forceful impact*', '*its influence was immediate*', '*it influenced us in ways that showed clear involvement with the poor*'; '*it led to new orientations*', '*our congregation changed in radical ways*'. One referred to the Synod as a '**catalyst** that moved Consecrated life away from more monastic structures to a lifestyle and ministries more directly involved with the disadvantaged peoples of the world.' A few admitted that either they did not know about the document or that there were other documents besides JW that influenced their congregation; another wrote with skepticism, that '*a single event could not have affected history*.' Of the essays, a Sister wrote about the FMM Foundress' charism for justice; two others described the changes that happened at their Chapters.

To me, the responses were good and honest. 40 years is about 3 generations and the respondents actually depended, to a large extent, on their personal experience and knowledge of what was going on at the time. Others suggested that they needed archival materials to show the influence of the JW on their congregations.

Influence of “Justice in the World” on Consecrated Life

In general, the respondents affirmed the influence of the JW Synod on their congregations. This influence is seen in several areas, four of which I will highlight specific changes which made a difference for Consecrated Life today: 1) Behavior and Lifestyle; 2) Chapter and other documents;3) Structures; 4) Spirituality.

1.Behavior and Lifestyle: Areas of change

Personal and Communal changes in Lifestyle:

Change happened when religious women and men decided to live among the poor and made more deliberate choices to live simply, to create strong community spirit and solidarity with people

especially those struggling for justice. They came back and shared what they saw and encouraged one another “to live in spirit of enough-ness”. These experiences affected lifestyle of the religious: how they dressed in simpler clothing, lived in less spacious and shared shelter, and had simpler food needs, learning to live like the poor did.

A Flowering of Ministries emerged as religious continued to be in solidarity with the poor. One major change was **moving out of school into other ministries** or working in schools sponsored by others. Congregations saw a flowering of creative ministries, e.g. on justice and women, for environment-related issues related to recycling/re-using/reducing materials for Earth care. What mattered was that justice was the dimension brought to the various ministries. Education for justice was a focus that many took on, in formal and non-formal settings. Religious moved into new geographical locations to work among the youth, the poor, in poor parishes, for refugees, prisoners, in university for *campesinos*, some heeding Pope Paul VI to go to Latin America to respond to situations of poverty.

Participation in Action

As the poor people became more organized, religious participated in different actions organized by the JP network and popular movements, as well as taking a strong lead in campaigning for JP. In the US, some congregations got involved in anti-segregation movement in Georgia, paying attention to immigrants, welcoming them to their house; cancellation of debts of young nations, making socially responsible investments/fair trade. The action and changes were not all outward-bound for as the religious men and women got inserted into the situations of poverty, they, too became more culturally sensitive and the changes affected their relationships within the communities and the way they governed themselves.

Change in Quality of Relationships within and outside the Congregation resulted. Respondents shared expressions of **collegial responsibility** within the Congregation, on the General and Provincial Council levels as well as solidarity with provinces in financial difficulty, participative approach in community, and a re-examination of justice within the Institute, a direction towards an institutional lifestyle that is more austere or poor. There was awareness to implement justice for and in relation to employees and those who work for religious, equity in salaries and social security. The quality of relationships has improved as a result of these changes: “more desire for more positive approach to other cultures”, “a growing openness to people from different cultures and backgrounds”; “more awareness and consciousness of one’s colonial and dominant attitudes and practices.”

PRAYER SERVICE DESIGNS were made available on International Days dedicated to specific social issues, for example, on UN International Women’s Day; Eradication of Poverty; UN International Day of Non-Violence, and other themes. These were in many different languages, some as many as 19, and have been used in various situations by different groups.

2. CHAPTER DOCUMENTS: Experiences with the poor got better accepted and new directions in ministry based on the values of JPIC got institutionalized. Members who came back from new experiences of working with the poor wanted to sustain them. Documents came out of Chapter to affirm and approve new directions in ministry. Acts of General Chapters are indicators of congregation-wide acceptance of particular issues, direction, or vision. A religious congregation used ‘justice’ as a criterion for new and ongoing ministries (MM). Constitutions, Mission statements, Rule of Life, and other important communications show evidence of being influenced by the JW synod affirming the centrality of JPIC work in the Congregations. Through the years, there was a steady flow of Chapter documents – enactments, decisions, Vision, acts, circulars, bulletins on the General and provincial levels after the Synod.

3. STRUCTURES: Although structures were in place for religious groups to implement a JPIC focus in community before the Synod, e.g. the Jesuits, there was a more deliberate move to create certain structures on the local/regional and international levels to safeguard the sustainability of work for JPIC in the post-Synod period. There were intentional efforts to put in significant structures from 1970s to the present, e.g. structures that express collegiality were favored hierarchical model; titles from Mother or Superior General changed to Leadership Team of equals (ICM). In the 70s, the OP Sisters set up an Office for Corporate Responsibility and a fund to support projects set up by people in poverty. Sisters became involved in diocesan peace and justice groups. In 1974, the Sisters set up the Social Concerns Office and the Fathers and Brothers, the JP Office (MM). “By the 80s, sisters were named as coordinators of Peace and Justice but remained the domain of a few. Now it is becoming fundamental to our entire lifestyle and mission.” (MFIC) For some congregations, although the issue of JPIC structure was addressed for the first time in their Chapters in the 70s, the specific structure was actually put in place in 1980s. The SSMs developed Social Concerns Committees Commissions in the 80s, in the Interfaith Center for Corporate Responsibility (ICCR) issues. International JPIC Coordinator in Rome with 4 zonal coordinators (Europe, Asia/Pacific, Americas, Africa/Madagascar) where every province has a coordinator and a number of provinces have a JPIC Commission (SVD). Other congregations have established a justice advocate at the General Chapter, a decision to set up a Secretariat in 2000 (Montfort); The DPs decided to re-affirm the commitment to JP in their 53rd Chapter.

4. SPIRITUALITY: JPIC ministry is the work of the Spirit and only a JPIC spirituality that balances contemplation and action can ensure a healthy spiritual and an actively engaged life that works towards establishing the Reign of God. Respondents say that ‘there is no valuable action in the field of Justice and peace without a strong spirituality’; ‘there is no genuine passion for humanity without passion for God’. Spiritualities mentioned are: ‘incarnational spirituality’, Spirituality of the *Magnificat*; ‘a strengthening of our spirituality of following Jesus in his way/path of incarnation, his lifestyle, prayer, humanization of evangelical proclamation and denunciation;’ ‘a spirituality to make common cause with the marginalized of the world to act against new forms of slavery so that people may have life and have it to the fullest.’ Other responses are: the ‘spirituality of justice, peace, and compassion’; ‘spirituality of non-violence, of eco-spirituality, creation spirituality’; ‘spirituality of communion’, and ‘spirituality of mission.’

B. JUDGE: Relevance

The Synod on “Justice in the World” was seen as very relevant by religious congregations for “basic to our constitution and life in mission is the realization that we are sent in the power of the Spirit to continue Christ’s mission to proclaim him to be transformed and to transform our world, being all for which Jesus Christ was sent.” (SSND); JW “has educated us to look at all the Christian communities as essential partners in building a new world where each and every person is of equal value and each brings gifts to the table.” (MCCJ); “together, we make present the Reign of God.”(MM). Respondents saw JW’s relevance through their own experience of working with religious congregations through coalition efforts at the UN, through projects like the Jubilee Movement for debt cancellation, in coordination with NETWORK, the 8th Day Center, Center of Concern, AFJN, Intercommunity Centers of Justice in different regions in the US. organizations such as NETWORK, Center of Concern, the 8th Day Center, AFJN, and intercommunity Centers of Justice in several different regions of the US.

Impact

Respondents believe that JW had a tremendous impact on religious congregations. ‘Justice in the World’ provides an important clarity, insight and impetus to the life of all Christian in particular apostolic religious who are called to be deeply inserted in the world (SSND). It created a

framework in which actions for JPIC could be analyzed and put into practice by religious persons. The creation of the JPIC Commission granted legal and civic protection and supported or coordinated advocacy and actions. They allowed networking at higher levels. (MCCJ); it has helped give a sense of global connectedness (SHCJ).

On Limitations of JW

Some limitations are as follows: 'Spiritual underpinnings were not picked until recently.' (MFIC); Indigenous Theology (Latin America) /spirituality (OMI); probably racism which is truly the US original sin (OP); respect for - and communion with – the local Church hierarchy: the guarantee of the people's protagonist in holding actions for JPIC and in making socio-political choices." (MCCJ). There is a need to become less institutionalized, the need to better encourage the participation and involvement of lay people. (Montfort).

'A Failure of Nerve': Expressing a judgment on the limitation in the implementation of JW, a respondent stated: "The document was more catchy and energetic in a few sentences than it was comprehensive and programmatic. The Bishops who themselves published this document had guts and conviction. The failure of church leaders then is that the latter –day bishops began to back away from the lead given in their latter-day practice. It seems now that the religious are the key advocates of justice issues against restriction-imposing latter-day bishops. I see this as a failure of nerve in the central bishop-appointing congregation of the Vatican. "(OSC)

C. ACT:

How do we go about moving this document forward? The effects are far-reaching and need to be realized as the problems do not seem to disappear but are present in even more compelling manner. In the meantime, globalization makes it easier perhaps to address global problems as a global community and who might do this better than the religious communities who have an international presence in the world today? What are the emerging issues? The new directions? Here are some responses:

Collaboration: The responses identified new emerging issues and directions for ministry where there are opportunities for collaboration. We need 'to work together, collaborate more as members of religious congregations present in different continents'; to build 'ever widening circles of communion' that is key to personal and social transformation (MFIC), 'to think of ways to respond to the call of the Church (Synod) and the reality of the poor who are increasing every time,' (DP) and to 'work collaboratively on issues of JPIC has given them a sense of global connectedness.' In Wisconsin, 7-10 congregations work collaborative and sponsor social justice activities on an ongoing basis so that they can speak with one voice on specific justice issues, such as death penalty. (SSM) VIVAT International which joins 10 congregations and have a presence at the UN. The impact is very visible in the appointment of international and national coordinators for JPIC in many congregations. In Rome, the USG/UISG created the JPIC Commission which is considered as one of their best working commissions. (SVD)

Political Participation: Globalization requires meaningful political participation through lobby practices, etc. Effective, structural, change coupled with an abiding compassionate presence with the poor and oppressed of the world today is another way. Significantly, one Sister said: "I believe in the need and importance of consolidating the Consecrated Life as an alternative political power in the world. We need to learn to articulate our commitment (dream) that could reach more people in the world." (MMB)

New Issues: Among others, the following are 4 issues mentioned in the responses: 1) Women's rights, a special concern for women's and gender issues (OSC); dialogue and equality where patriarchy still looms as a huge source of injustice (FMIC); women's rights (Montfort); 2) Ecological Sustainability: 'here is need to move Care of the Earth issues to a deeper level of integration with

the spirituality of our charism (active/contemplative dimensions, Franciscan Spirituality) (SSM); ecological sustainability, simple lifestyle and anti-consumerism are two issues today (OP); environmental issues (Montfort) are new as well as care for creation (FCMJ); issues of mining and environmental conflicts as well as the development and respect for indigenous people (OMI).

Need for New Structures, Systems, and Institutions: 'Justice in the World' (and its issues) was a gift for its time. There are new issues to address in our time: religion and science complement one another; our present-day understanding of evolution is very minimal. How can the Church join the scientific community to help us move in harmony with all of creation? How do we move moment by moment toward the Omega point? Humankind has to evolve to appreciate the wonder that now we knowingly participate in the next stages of evolution, either as co-creators with God or we alone become agents of destruction or ourselves and of all creation; the new age of technology and communications that we have can control us or enable us, how do we use these new realities? We need new structures, systems and institutions to move well and creatively into the future. (MM)

Hope to Move Forward: For a respondent, "it has always been a reference of the Church that has motivated and encouraged us to move forward, attentive to the present day to respond to current needs. (HA) In some congregations, this awareness is slow or even perhaps not yet perfect one. The situations of JPIC are so complex and difficult to address in light of leadership and structures, etc. (ICM).

D. The Way Ahead: Concluding Reflections

Finally, I want to close this presentation with a few of my reflections.

The Synod, our heritage: The Synod 'Justice in the World' is our heritage from the Church that strengthens our JPIC ministry today. It offers a continuity with the Scriptures, the Vatican II documents that show a living God acting in history. It also clarifies a paradigm shift that the Church is not an end in itself but is in mission to bring about the Reign of God, the Kingdom of justice, peace, and integrity of creation. It points to us that it is in being in solidarity with the poor that we "know" God. (Elizabeth Johnson, *Quest for the Living God*, 2007:87). God's reign characterized by justice, peace, and love.

The religious saw, judged, and acted. They have seen, judged, and have acted. They will see, judge and will act; they will read the 'signs of the times.' We see present-day problems bordering on economic crisis in Europe and the United States. Colonization, de-colonization and newer forms of colonialism show a continuity of structural injustice and mis-development in the world today. The present economic crisis shows the weaknesses of the system and the need for alternative approaches to address the global problems that recur in subtler and more insidious forms.

Social Analysis of historical development

We will continue to discern the developments on the global scene as well as on different continents and countries. We will judge the signs in history in light of the Gospel and the Catholic Social Teachings before taking steps to address injustice in the world today. We need important skills to work for JPIC: social analytical skills, gender analytical skills, and a faith/spirituality that sustains our passion for justice. Social analysis takes us to the root causes of these problems so that we can act astutely to address the causes rather than the symptoms of global injustice and mis-development that continue to persist in our present day. There is need for economic justice, an alternative economic system that is based on a sustainable use of the Earth's resources, using renewable sources of energy. There is a need to prevent the cultural scene from becoming dominated by a globalized mono-culture. We need to develop ways to encourage the flowering of multi-cultures, of cultural diversity just as we need to ensure bio-diversity. We need to create discontinuities to the present economic, social, and cultural systems.

Spirituality

An important challenge for us is to articulate what sustains us in the struggle for justice, peace, and integrity of creation. What spirituality does this for us? A spirituality of struggle? A spirituality of hope? A women's spirituality/spiritualities? We need to discover constantly and appropriate the elements for a life-giving commitment to justice and peace. Faith and justice need to be together.

Gender analytical Lens

Forty years ago, the Synod 'Justice in the World' urged that "women should have their own share of responsibility and participation in the community life of society and likewise of the Church." (JW 42). I suggest that a gender-based analysis of the JW document points to a framework of relationships that counters a heavily hierarchical structure and the lack of participation on the part of women in the society and the Church today. Women have not been included in important deliberations and if they are, they seem to be only token symbols of equality. Majority of those who go to church are women but they stay in the pews and if they are asked to take part, their participation is limited to a reading or two. They are not even allowed to share their reflections during the homily because only priests have that authority. Time constraint won't allow us to go deeper into this problem today but we need to address this lack of women's participation in the church soon.

The process at the Synod which was based on participation and recognition of the gifts of both men and women, though limited through Barbara Ward, and other women present at that monumental meeting gives us hope that we could dream to see a better tomorrow. Collegiality, partnership, collaboration, and participation have become increasingly the basis for governance structures in congregations. We need to foster a climate of trust that would encourage Church structures to be open to the contribution of women religious in areas of ecclesiastical authority, of communal celebrations in the Church, and other areas of responsibility. There have been Yvonne Gebaras, Elizabeth Johnsons, and Leslie Ann Knights who beckon to us to continue the struggle so that women may be counted as equal partners in the Church today.

To address this structural injustice, 40 years ago, the Synod proposed "that this matter be subjected to a serious study employing adequate means, for instance, a mixed commission of men and women, religious and lay people of differing situations and competence." (JW 43) To date, 40 years later, this commission has not been convened.

Friends, **WE HAVE WORK TO DO, not singly but together.** With hope and God's promise to liberate God's people, let us continue to work with one another to bring about justice, peace, and integrity of creation. Let us work to bring about justice through women's participation in the Church today. Let us offer in-depth analysis and share examples of courageous ways to address this lack of women's participation in the church and society today. This way, we can also claim that being with the women who are poor, exploited, and lacking voice, like the Earth, is "knowing" God and transforming history into God's reign of justice, peace, and integrity of creation. Let me end this presentation with this quote from her book, New Wineskins: "Our activity is not so much an earning our way but as a cooperating with the Creator God in transforming history into God's reign of justice and love." (Schneiders:186)

I invite you to sing 'Companions on the Journey' to give us strength for the journey:

***We are companions on the journey, breaking bread and sharing life,
And in the love we share and the hope we bear,
For we believe in the love of our God. (2x)
We have been gifted with each other, and we are called by the WORD of the Lord***

To love with justice, to love tenderly, and to walk humbly with our God, (2x).

Thank you.



***Congregations that participated in the Questionnaire:**

1. SSND School Sisters of Notre Dame
2. MMB Mercedarian Missioners of Berriz
3. SCMJ Sisters of Franciscan Sisters/Daughters of Sacred Hearts of Jesus and Mary
4. SHCJ Society of the Holy Child Jesus
5. RJM Congregación de las Religiosas de Jesus-Maria (Religious of Jesus and Mary)
6. MFIC Missionary Franciscan Sisters of the Immaculate Conception
7. HA Hermanitas de la Asuncion
8. SSM Sisters of the Sorrowful Mother
9. DP Dominicans de la Presentación
10. FMA Instituto Hijas de Maria Auxiliadora o Salesianas de Don Bosco (Daughters of Mary Help of Christians)
11. OP Adrian Dominicans
12. ICM Missionary Sisters of the Immaculate Heart of Mary - Haiti
13. ICM Missionary Sisters of the Immaculate Heart of Mary – the Philippines
14. ICM Missionary Sisters of the Immaculate Heart of Mary - India
15. MM Maryknoll Sisters of St. Dominic
16. MM Maryknoll Sisters of St. Dominic
17. ASC Adorers of the Blood of Christ
18. OLA Our Lady of Apostles
19. DW Daughters of Wisdom
20. OMI Missionary Oblates of Mary Immaculate — JPIC Director, Rome.
21. OMI Missionary Oblates of Mary Immaculate - Gen Councillor, Rome
22. OMI Missionary Oblates of Mary Immaculate -
23. MC Misioneros de la Consolata
24. MCCJ Comboni Missionaries of the Heart of Jesus
25. MCCJ Comboni Missionaries of the Heart of Jesus
26. OSA Orden de San Agustin
27. OSC Order of the Holy Cross

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| 28. | Montfort | Montfort Brothers of Sr. Gabriel |
| 29. | SVD | Missionaries of Divine Word |
| 30. | MM | Maryknoll Fathers and Brothers |
| 31. | FSC | Brothers of Christian Schools |

Other Useful Documents in relation to the Questionnaire on JW 2011:

Title Congregation

1. Papers from Maryknoll Archives on Chapter, ministries – 1978, 82, 84, etc. Maryknoll Sisters Preaching Justice through Ministries, Bernice Kita, OP MM, 2008 Maryknoll Sisters Preaching Justice thru Martyrdom, Bernice Kita Maryknoll Sisters
2. "Justice in the World", interview of Pete Henriot, SJ (Fran O'C) May 19, 2011 Society of Jesus Article in America Magazine, by Peter Henriot, SJ Nov. 2011 Society of Jesus
3. A *Periti's* Take on JW and CL by Bill Ryan, SJ, October 2011 Society of Jesus Donum Series (1984) on CRC (Canadian Religious Conference) Bill Ryan, SJ. Society of Jesus
4. Encyclical Letter – OFM (1974) Most Rev. Constantine Koser Order of Franciscan Minor
5. Guidelines for 4-year Plan, 1979 c/o Judith Marie Beck, SSM. Sisters of the Sorrowful Mother Volunteer Ministry, 2004 c/o Judith Marie Beck SSM Sisters of the Sorrowful Mother
6. *Teresianas* and JPIC by Giselle Gomez, stj 2011 Society of St. Teresa de Jesus
7. Mary of the Passion and the Commitment to Justice, Nzenzili MBOMA, FMM Franciscan Missionaries of Mary
8. Essay on LSA involvement for Justice, Franca SESSA, LSA. Little Sisters of the Assumption
9. Response from Margaret Ryan, SMSM. Society of Marist Missionary Sisters

Article forwarded by Sister Teresa Dag-Dag, MM, Co-Secretary of USG/UISG JPIC in November 2011.