

The background features a dynamic, abstract composition of vibrant, multi-colored light rays (including shades of blue, yellow, orange, and purple) radiating from the bottom right towards the top left. In the center-left, there is a stylized globe with a grid of latitude and longitude lines, partially obscured by the light rays.

# FORMED BY THE SPIRIT

CATHOLIC SOCIAL JUSTICE AND PEACE INITIATIVES  
IN THE SPIRITAN TRADITION

SPIRITAN CAMPUS MINISTRY · DUQUESNE UNIVERSITY



**SPIRITANS**  
ONE HEART. ONE SPIRIT

## A SPECIAL BLESSING

All you have to do is keep yourself docile and pliable in the hands of the Spirit of life,  
whom our Lord has placed in your soul to be your all.

He must be the principle and unique source of all your affections,  
all your desires and all the movements of your soul;  
he must be the driving-power of your mind and the guide of your soul  
through the movements he implants there.

It pertains to God alone to give you any impetus or impression whatsoever,  
and it pertains to God also to get you to put that impetus or impression into practice...

— *Venerable Francis Libermann (L.S., I, 366) 1837*

# SPIRITAN CAMPUS MINISTRY JUSTICE & PEACE INITIATIVES

## OVERVIEW

Encouraged by our Spiritan tradition that is dedicated to the ministry of the marginalized and liberation from the chains that bind, Spiritan Campus Ministry promotes the Spiritan idea of Justice, Peace and Integrity of Creation (JPIC) in our engagement with the local and global community. Rooted firmly in Catholic social teaching and inspired by our Spiritan charism, our vision for community engagement is not to be seen as separate from our liturgical life. JPIC is, in fact,



*Student helps to repair house of a flood victim in Baileysville, WV.*

intrinsically tied to our identity as a Eucharistic people. It is in the experience of the Eucharist that commissions us out into the world, filled with God's love to act in imitation of Christ. Our communal

worship experiences and call to justice are not two separate parts of a whole, but one continuous cycle. Our relationship with God is reciprocal, in that we know God through our love, humility and acts of justice (Micah 6:8) and God knows us through our actions. Through the experience of communion and by virtue of our baptismal call, we are sent out to serve our brothers and sisters by working for justice, building peace and being stewards of creation.

## METHODOLOGY

We seek to nurture the fullest expression of the Gospel call to justice in a way that goes beyond charity or single charitable actions. Using the see, judge, act model we promote a holistic and systematic approach to peace and justice on campus and beyond the campus borders. The see, judge, act process requires contextualized engagement and outreach within a community. In the footsteps of our Spiritan founders and Blessed Laval, ministry and justice begin with relationship

building and education on the culture and history of a particular community or group of people one is entering. Maintaining relationships ensures that our actions with (i.e. solidarity, subsidiary) the community are sustained over time. Sustainable relationships foster conditions that often lead to systemic social change and not single charitable acts.



*Community members and students paint mural at the Spiritan Mission in the Dominican Republic.*

## FORMATION AND ADVOCACY

By promoting the Spiritan concept of JPIC and the see, judge, act model, students gain a holistic Catholic, Spiritan approach to justice work. Through engagement with the local and global community, metanoia, a transformation of the heart is possible. Our vision for social engagement nurtures transformation and formation for the whole person and the transformation of unjust structures as illustrated in the following pages.



*Prayers offered for Peace for Sudan.*

# THEMES OF CATHOLIC SOCIAL TEACHING

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

## **LIFE AND DIGNITY OF THE HUMAN PERSON**

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

## **CALL TO FAMILY, COMMUNITY AND PARTICIPATION**

The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

## **RIGHTS AND RESPONSIBILITIES**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—

to one another, to our families and to the larger society.

## **OPTION FOR THE POOR AND VULNERABLE**

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

## **THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS**

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

## **SOLIDARITY**

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

## **CARE FOR GOD'S CREATION**

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. For a copy of the complete text of *Sharing Catholic Social Teaching: Challenges and Directions* (No. 5-281) and other social teaching documents, call 800.235.8722.

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Text is drawn from *Sharing Catholic Social Teaching: Challenges and Directions* (Washington, DC: USCCB, 1998) and *Faithful Citizenship: A Catholic Call to Political Responsibility* (Washington, DC: USCCB, 2003).

# CROSS-CULTURAL MISSION EXPERIENCES (CCMEs)

CCMEs are an opportunity for students to immerse themselves in a situation for a short time to better understand the problems as well as the positive aspects of a specific demographic, location and culture. By exploring these cultures and the residents' stories, they look not only at geography, race and ethnicity, but also at sociology, economics and the history of a people. Through hands on service, educational opportunities, discussions, prayer and reflections (See, Judge, Act) framed by Catholic social teaching and our Spiritan tradition, participants encounter a holistic approach to justice in relation to their lived faith experience. While this understanding of justice is rooted in our Catholic tradition, we invite students of all faiths to participate, recognizing that there is a similar call in other religious traditions to serve the poor and disadvantaged.

**We average over 100 applications for 85 spots each year for the experiences.**

In keeping with the Spiritan ideal of ministry to those on the margins, SCM uses the CCMEs as an opportunity to introduce students to other cultures and the Spiritan way of life. One tool the Spiritans use in justice work is Justice, Peace and Integrity of Creation (JPIC). There are four main components:

- **COMPASSION** – We directly interact with the poor and marginalized in each experience. We feel an inherent connection to each of them as human beings and not as something distant that we cannot touch.



Students work with teens in the community to run camp for children at the Spiritan Mission in the Dominican Republic.

- **STRUCTURAL EXAMINATION** – Learning about the structures in place that effect the people with whom we are interacting. Understanding that the structures play a role in situations and lives of the people we are working with, and should be paid attention to and examined to see if changes can be implemented.
- **HUMILITY** – The people that we encounter on these experiences will and can help themselves. We are not going to “fix” their problems, rather assist in their ability to bring themselves out of the situation.
- **SOLIDARITY** – Getting past the “we and them” mentality. In these experiences we are walking WITH the members of the community and are not acting for them.

Along with the JPIC approach, we also use the “See, Judge, Act” method drawn from Catholic social teaching for the CCMEs.

- **SEE** – Become aware of injustices in our local and global community.
- **JUDGE** – Educate yourself on all sides of the issue and prayerfully reflect on what you have learned.
- **ACT** – Take part in a responsible action that will positively affect the situation.

*“So that the Christian witness may become integrated in the culture, reach people from within and become a force for liberation in their contemporary history, we strive in every way we can for a fruitful coming together of local cultural and religious traditions with the gospel of Christ.”*

— Spiritan Rule of Life 16.1

# ENCOUNTER WITH OTHER CULTURES

## CROSS CULTURAL MISSION EXPERIENCES

Participants in each experience are mandated to attend four educational pre-experience meetings. The purpose of this requirement is for the students to understand the issues of the area to which they will be traveling as well as our approach to justice, rooted in Catholic social teaching and the Spiritan model for ministry to the marginalized.

### APPALACHIAN EXPERIENCE

**Baileysville, WV**

**5 days, 18 students**

- Done in collaboration with the Southern West Virginia Conference of St. Vincent de Paul.

Baileysville is located in the Southern Coalfields Region of Appalachia. Coal mining and logging are still very big industries in this area although it suffered great economic loss with the fall of the coal industry in the 1960s. Wyoming County where Baileysville is located has 25 percent unemployment rate with a very high level of substandard housing and food insecurity.

- Participants spend time working to improve housing conditions in and around the Appalachian community of Baileysville, WV and learn more about the people, the local economy and environmental conditions. Examples of activities include home repair and serving brunch to a local church community while sharing conversations.



*Students build at a Habitat for Humanity site.*

### PITTSBURGH PLUNGE

**Pittsburgh, PA**

**5 days, 18 students**

- Participants spend each day in a different Pittsburgh neighborhood or focus on a specific issue such as hunger or homelessness. An emphasis is put on looking at the root causes of problems in the city and the systemic changes needed to change them.
- Group does hands-on work with community development and social service organizations to learn the history and culture of each individual neighborhood from those working and living in them.
- Experiences include several conversations with residents of each neighborhood in order to get a sense of it. Work includes serving in homeless shelters, afterschool programs and park rehabilitation projects.

*“I feel I benefited greatly on a spiritual level from two things on the experience: first, the value of work as prayer. I went into the experience hoping to learn more about that and I think that I did, both in a recognition of the value and dignity of work, from an external spiritual perspective, and letting it be an avenue towards deepening my humility, from an internal spiritual perspective.”*

*— Student Reflection from CCME*

## MIGRANT FARMWORKER EXPERIENCE

**Immokalee, FL**

**7 days, 18 students**

- Participants work hand in hand with the Coalition of Immokalee Workers (CIW), Interfaith Action and the Student Farmworker Alliance (SFA) in the agricultural hub of Immokalee, FL.
- Students are educated on the injustices that face migrant farmworkers including unjust wages and deplorable working conditions. They can then take part in advocacy actions that the CIW/SFA are organizing regionally and nationally.
- The group serves in various social service agencies in the area including Guadalupe Social Services that houses a soup kitchen, language training classes and tax return preparation as well as Habitat for Humanity. In the past groups have also worked on community gardens in neighborhoods allowing the students to work alongside children of farmworkers to develop a community asset.



*Student with farmworker at CIW action.*

## HURRICANE REBUILDING WORK

**New Orleans, LA**

**7 days, 18 students**

- Reconstruction efforts are still in great demand from the damage of Hurricane Katrina in 2006.  
Participants spend the week building homes with Habitat for Humanity, learning about the conditions of many of the areas in and around New Orleans before and after Katrina and discussing the root causes of the issues that allow these conditions to persist.
- Students are able to get firsthand accounts of the devastation that followed Katrina and the devastation that followed the oil spill by hearing the stories of long time residents and business owners.

## CHILDREN'S CAMP AT A SPIRITAN MISSION

**San Juan de la Maguana, Dominican Republic**

**7 days, 10 students**

- Participants run a camp for small children at a Spiritan Mission in San Juan de La Maguana. Participants make preliminary plans while still at Duquesne, but the majority of the planning is done the first day of the experience with the teens of the community that work alongside the Duquesne students to run the camp.
- The camp serves approximately 90 children and has gained such popularity in the community that last year families began lining up at 5 a.m. for the 9 a.m. start of registration. The camp was filled before the official registration time began.
- Through their work with the teens, participants are also able to learn about Dominican culture in this part of the country.
- Setting this experience apart from the others, students are able to see the Spiritan charism lived out by the Spiritans working at the mission where the main focus in the barrios is work with the children and teens.



*Children make crafts at the camp in the Dominican Republic.*

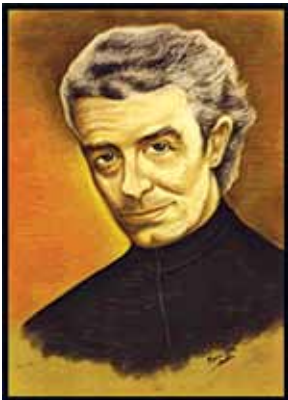
*“The cross-cultural mission experience has inspired me to search for more opportunities to branch out from what I am comfortable with and help others. I know that I will continue to support the CIW and be involved with the fair food movement in our country. It is surprising how few people notice this problem in their own country, and I plan to make an effort to educate those around me.”*

*— Student Reflection from CCME*

# ENCOUNTER WITH OUR LOCAL COMMUNITY

## THE LAVAL PROJECT

The Laval Project is named after famed Spiritan, Blessed Jacques Laval C.S.Sp., for the way he entered into community with the people of Mauritius. Fr. Laval was a white French cleric and doctor arriving in Mauritius, a British colony whose people were recently emancipated. Fr. Laval knew people would not listen to him merely because he was a priest, but rather he would have to get to know the people, learn their language and build relationships. For the next twenty-three years he worked with the people of Mauritius and over forty thousand people of various faith traditions attended his funeral.



*Jacques Laval C.S.Sp.  
1803-1864*

The Laval Project is a unique opportunity for students to learn about the process of non-violent social change in the context of one of our local neighborhoods, the Hill District. Students learn the history of the Hill, where it is now and how the community sees its future from longstanding community residents. The Laval Project also looks at the concepts behind the process of justice work including; the See, Judge, Act model, some history of non-violent social change, Catholic social teaching principals that guide our work in justice and our Spiritan charism that motivates our engagement in social justice work.

The Laval Project helps students understand the process of entering into a community as exemplified by Laval and affecting positive change through education, reflection and responsible action. The process lasts one semester with an event or meeting twice a month.

### Sample of events students participate in:

- Tour of the Hill from Terri Baltimore, Vice President of Neighborhood Development for the Hill House. Students are able to learn some of the Hill's rich cultural and ethnic history as a multiethnic immigrant community and as a jazz center second only to Harlem in the 40's and 50's.
- A dinner conversation with two or three elders in the community that have watched the changes in their community over the last 60, 70 or 80 years.
- A community project (most current one was a park rehabilitation at Cliffside Park) working alongside community members to help restore a community asset.
- Conversation and educational sessions exploring the history and guiding principals of Catholic social teaching, see, judge and act model, Justice, Peace and Integrity of Creation (JPIC), understanding systems of power and historical examples of nonviolent social change (e.g. Gandhi, Civil rights movement, the Gospels).



*Students learn about the Ujamaa Collective in the Hill District.*



## ONGOING CLEAN AND GREEN DAYS

Throughout the year, several clean and green days occur in the Greater Hill District neighborhood led by Evergreen under the auspices of Spiritan Campus Ministry. Days are advertised to the community at large in the hopes that each one will include students working side by side with community residents. In addition to litter pick up days, we have also made a commitment to work collaboratively with The Hill House and Pittsburgh Parks Conservancy on a three year rehabilitation of Cliffside Park in the Hill District. A long time community asset, Cliffside Park has become overgrown and fallen into disrepair. Our students are currently working to remove dumpsite material such as scrap metal and tires as well as invasive plants to reclaim the former beauty and views of Cliffside Park. Clean and green days are typically carried out as a collaboration of Evergreen and at least one other student organization on campus.

## SPRING CLEAN-UP

Spring Clean-Up is an annual event that in 2011 celebrated its 22nd year. The event has grown to become the culmination of clean ups and community events throughout the academic year that involves students working alongside community residents and organizations that we have built relationships with throughout the years.

**The event includes collaborations with community partners including:**

- Macedonia Church Development (*Hill District*)
- Wesley Charities (*Hill District*)
- The Hill House (*Hill District*)
- Dinwiddie Street Alliance (*Hill District*)
- Crawford Roberts Housing Association (*Hill District*)
- Carnegie Library of Pittsburgh (*Hill District*)
- Martin Luther King Reading Center (*Hill District*)
- Pennsylvania Resources Council (*South Side*)
- South Side Local Development Company (*South Side*)

The event typically draws approximately 350 students and 150 community members. Working together we pick up and dispose of over 1000 bags of trash and 200 bags of recyclables. We also work on park rehabilitation and green space care in the Hill District including a large green lot in Uptown and Cliffside Park which is a long time community asset in the Hill District.

## EMAIL RECEIVED FROM COMMUNITY PARTNER

*Good morning,*

*I must say last year's clean up was great. This year it was kicked up a notch. The volunteers dug in the corners and pulled out stuff that the average person walking by would not have seen. Things I did not know were there. It was amazing the things they rolled out of the weeds. This was old fashion house cleaning not surface cleaning. The ladies took the lead and the men followed. The flowers look pretty and are dancing nicely in the rain. WE LOVE IT!*

*Maybe next year you can set up the tents on MLK's grounds, we will start praying for nice weather now. We have restrooms and water to wash our hands before we eat, for the students and staff. It is the least we can do to offer some comfort for all of your hard work. Something to consider if we are not too far out of the way.*

**Thank you to everyone** who came out, got dirty and wet working in the wonderful weather we had on Saturday. We appreciate a job **WELL DONE** over and above the call of duty!!!

*Mrs. Carrie Henderson*

*MLK Reading/Cultural Coordinator*



*Spring Clean-Up*



## FROM ENCOUNTER INTO ACTION

As students journey through the encounter and reflection experience, they move forward in contextualized advocacy and outreach in the campus and local community in various ways.

### FAIR TRADE WEEK

- Week aimed at educating students, faculty and staff on the issue of Fair Trade.
- Fair Trade Goods Sale includes 10 fair trade vendors from around the region.
- Fair Trade Coffee and Chocolate Tastings that serve as an awareness raising event.
- Fair Trade Fashion Show that highlights up and coming fair trade clothing vendors as well as spotlighted fair food in a reception following the event.
- Speakers at events throughout the week from organizations such as Catholic Relief Services and the Coalition of Immokalee Workers.
- Formation of Duquesne University Students for Fair Trade in 2010. The group serves to educate the Duquesne community on Fair Trade and the issues that surround it as well as work to incorporate more fair trade practices on campus.



*Fair Trade Week*

### CRS STUDENT AMBASSADORS

- Working with Catholic Relief Services for their Peace in Sudan campaign, students worked as Sudan Ambassadors educating the campus on the 2011 Sudan Referendum and calling for prayers for peace in that country.
- Events included a "teach in" with the former U.S. Ambassador to the Sudan, prayers for peace being offered in a novena and at the Advent Midnight Mass, and social justice theater during which silent movement pieces were performed depicting the discrimination that exists in the Sudan as well as informative table tents placed in all the dining facilities.



*Students, faculty and staff advocating for Peace in Sudan.*

## A BRANCH TO STAND ON

- Created by former participants Dominican Republic CCME, this group works each year to educate the campus on the work of the mission and raise funds to further that work.

## ST. VINCENT DE PAUL

- Student led organization under the auspices of Spiritan Campus Ministry that serves the homeless people of Downtown Pittsburgh.
- Group organizes students every Sunday to take food and toiletries down to the homeless. Throughout the year they also organize clothing and toiletry drives.



*Solidarity banner made by the university community for Sudan.*



*Students with members of the Coalition of Immokalee Workers at an action in Tampa, FL.*

## ADVOCACY FOR MIGRANT FARMWORKERS

- Through partnerships with the Student Farmworker Alliance, Coalition of Immokalee Workers and Interfaith Action, students have been able to work for the injustices suffered by migrant farmworkers in the U.S.
- Students have participated in letter writing campaigns and walks for farmworkers' rights as well as educated the campus on these issues through documentary screenings and speakers. Students are working for systemic change for farmworkers in the agricultural business of southern Florida.



*Spring Clean Up*

*“Act justly, love tenderly and walk humbly with your God.”*

— Micah 6:8



102 Administration Building • 600 Forbes Avenue • Pittsburgh, PA 15282  
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