

## Justice 2





## 8. Jesus of Nazareth: God's Promised Messiah (Christ)

‘They will name him Immanuel, which means:  
God is with us’ (Matthew 1:23).

‘You will know the truth,  
and the truth will set you free.’  
(John 8:32)

‘If the Son sets you free  
then you are truly free.’  
(John 8:36).





The New Testament makes it abundantly clear that justice was at the heart of Jesus' message, especially in relation to those who were least able to insist on it. Luke sets up Jesus' key agenda in the opening scene of Jesus' public ministry, when he has Jesus identify with the following text from Isaiah:

'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free' (Luke 4:18; Isaiah 61:1-2).



9. The Risen Jesus gives his Spirit to his disciples  
enabling us to continue his mission to the world

‘It is no longer I who live, but it is Christ who lives in me.  
The life I now live I live by the faith of the Son of God,  
loving me and giving himself for me’(Galatians 2:20).

‘Righteousness that comes through the faithfulness of Christ,  
the righteousness that is from God’(Philippians 3:9).

‘Seek first for the kingdom of God and God’s righteousness’(Matthew 6:33).



In Jesus we see God liberating the world. God is offering salvation. God's love is attracting the world out of sin. His gift of the Spirit makes the 'Exodus' possible.

The mission of the Church (the community of Jesus' disciples)

'I am with you always, to the end of the age' (Matthew 28:20).

## Paul's Mission

Paul saw his mission as an expression of YHWH's faithfulness

'It was not I, but the grace of God that is with me' (1 Corinthians 15:10).



10. God is faithful to his commitment, and it is for ALL

Romans 3:21-22, 26

‘God’s righteousness has been revealed through the faithfulness of Jesus, the Messiah, for **all** who believe ... God is righteous and he makes righteous **all** who have the faithfulness of Jesus.’

Romans 10:4

‘The fulfilment of the law is Christ, so that there may be righteousness for **everyone** who believes.’

John 7:37

‘If **anyone** is thirsty, come to me.’

John 8:12

‘**Anyone** who follows me will have the light of life.’



Ultimately our lives are judged by how open we have been to God's justice and compassion. Jesus' parable on the Last Judgment (Matthew 25:31-46) echoes Isaiah 58:6-9.



## Isaiah 58:6-9

‘Is not this the fast that I choose:

to loose the bonds of injustice,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?

Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover them,  
and not to hide yourself from your own kin?

Then your light shall break forth like the dawn,  
and your healing shall spring up quickly;  
your vindicator shall go before you,  
the glory of YHWH shall be your rear guard.

Then you shall call, and YHWH will answer;  
you shall cry for help, and he will say: Here I am.’



All are called to live justly

and

justice must be for all



- 1- A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.
- 2- Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.
- 3- So likewise a Levite, when he came to the place and saw him, passed by on the other side.
- 3+ But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them.
- 2+ Then he put him on his own animal, brought him to an inn, and took care of him.
- 1+ The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.'

Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise".



## Mark 1:40-45 (embracing the outsiders)

‘A leper came to him begging him, and kneeling he said to him, “If you want to, you can make me clean.”

Moved with compassion, Jesus stretched out his hand and touched him, and said to him, “Of course I want to. Be made clean!”

Immediately the leprosy left him, and he was made clean.

After sternly warning him he sent him away at once, saying to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country. People, however, came to him from every quarter.’



Mark 12:41-44

## The widow's mite

‘This poor widow has put in more than all who have contributed to the temple treasury, for they have put in what they had over, but she, from the little she has, has put in everything she possessed, all she had to live on.’



## II. Living justly: The Letter of James

James is faithful to his Jewish heritage and to Jesus when he includes in his definition of religion: ‘to care for orphans and widows in their distress’ (James 1:27).

He insists on action, not words: ‘If a brother or sister is naked and lacks daily food, and one of you says: “Go in peace, keep warm, and eat your fill,” without supplying their bodily needs, what is the good of that?’ (James 2:15-16).

He categorises neglecting the poor and ‘spending what you get on your pleasures’ as equivalent to adultery, for it is to break our part in our covenant with God (see James 4:3-4). ‘The wages of the labourers who mowed your fields, wages that you have kept back by fraud, cry out to God’ (James 5:4).



The early Christian writers had no doubt about the centrality of the demands of justice in living as disciples of Jesus. Examples abound.

The Letter of Barnabas (from the early second century) states: ‘relax all your iniquitous restrictions, loosen the shackles of your oppressive covenants, let your ruined debtors go free, and tear up all your unjust agreements. Break up your bread into portions for the starving; and if you see a man who is in want of clothing, fit him out yourself. Bring in the homeless under your own roof.’

The following, from the Pastoral Rule of Gregory the Great (end of the sixth century) is typical: ‘When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice’ (Pastoral Rule 3.21).



And today!

Vatican II G&S 29§2-3

‘Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, colour, social conditions, language or religion must be curbed and eradicated as incompatible with God’s design.’

‘Their equal dignity as persons demands that we strive for fairer and more humane conditions. Excessive economic and social disparity between individuals and peoples of the one human race is a source of scandal and militates against social justice, equity, human dignity, as well as social and international peace.’



## Paul VI Octogesima Adveniens 1971

“Let each one examine himself to see what he had done up to now, and what he ought to do. It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action. It is too easy to throw back on others responsibility for injustices, if at the same time one does not realise how each one shares in it personally, and how personal conversion is needed first ... The Christian’s hope comes primarily from the fact that we know that the Lord is working with us in the world, continuing in his Body, which is the Church - and, through the Church in the whole of mankind - the Redemption which was accomplished on the cross and which burst forth in victory on the morning of the Resurrection’(n. 48).



## John-Paul II Sollicitudo Rei Socialis, 1987

‘Side by side with the miseries of under-development, themselves unacceptable, we find ourselves up against a form of over-development, equally inadmissible, because like the former it is contrary to what is good and to true happiness. The over-development which consists in an excessive availability of every kind of material goods for the benefit of certain social groups, easily makes people slaves of “possession” and of immediate gratification, with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is the so-called civilisation of “consumption” or “consumerism”, which involves so much “throwing-away” and “waste”. An object already owned but now superseded by something better is discarded, with no thought of its possible lasting value in itself, nor of some other human being who is poorer’<sup>(n.28)</sup>.



## John-Paul II Sollicitudo Rei Socialis, 1987

“One of the characteristic themes and guidelines dealt with by the Magisterium in recent years is the option or love of preference for the poor. This is an option, or a special form of primacy in the exercise of Christian charity to which the whole tradition of the Church bears witness...It cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care, and, above all, those without hope of a better future. It is impossible not to take account of the existence of these realities. To ignore them would mean becoming like the rich man who pretended not to know the beggar Lazarus lying at his gate (Luke 16:19-31)”(n.42).



The Conference of the Latin American Bishops at Puebla spoke of  
'the faces of young children, struck down by poverty before  
they are born

the faces of young people who are disoriented because they  
cannot find their place in society, and who are frustrated by  
the lack of opportunity to find work

the faces of indigenous people living marginalised lives in  
inhuman situations

the faces of the unemployed and the under-employed subject  
to cold economic calculations

the faces of old people frequently marginalised in a progress-  
orientated society.'



## Martin Luther King (1963)

‘I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in the stride toward freedom is not the White Citizens Councillor or the Ku Klux Klanner but the white moderate who is more devoted to order than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, ‘I agree with you in the goal you seek, but I can’t agree with your methods of direct action’; who paternalistically feels that he can set the timetable for another man’s freedom; who lives by the myth of time; and who constantly advises the Negro to wait until a ‘more convenient season.’ Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.’



## 12. Living justly in a Catholic College

Each member of the staff is graced to have a role in creating an environment for learning, whether it be in face to face teaching or in the many other ministries that contribute to the life of a College.

This is a 'Catholic' College, committed to contribute to the all-embracing love of God.

It is this all-embracing, liberation, love of God that is expressed by the word 'Catholic', not a denominational brand.



By agreeing to be part of the mission of this college, each member of staff is committed to contribute the values of your tradition and your unique personal love to building up the college.

This especially means educating the student to believe in their unique gifts as they pick up the all-embracing love and mission of Jesus to their world.



## Vatican Council & Pope Paul VI

- January 1964 Paul VI met Patriarch Athenagoras in Jerusalem - Homily from Bethlehem.

‘The door of the fold is open. We wait, all of us, with sincere hearts. Our desire is strong and patient. There is room for all. Our affection anticipates the step to be taken; it can be taken with honour and mutual joy. We shall not call for gestures that are not the fruit of free conviction, that are not the fruit of the Spirit of the Lord, who blows when and where he wills.’

- November 21st 1964, promulgation of decree *Unitatis Redintegratio*

: The word "redintegratio"(instead of "return") was invented by Paul VI in 1962 for "convergence towards Christ".



Paul VI often spoke of our mission to built ‘a civilisation of love.’

- Pentecost 1966 Paul VI announced the establishment of the Vatican Secretariat for Non-Christians: ‘A catholic heart means a heart with universal dimensions: a heart that has overcome the basic narrowness that prevents us listening to our calling towards supreme love. It means a magnanimous heart, an ecumenical heart, a heart capable of embracing the whole world.’



- 1970 - Homily on occasion of canonisation of 40 English and Welsh martyrs. -Paragraph added by Paul in his own hand.

‘May the blood of these martyrs be able to heal the great wound inflicted on God's Church by reason of the separation of the Anglican Church from the Catholic Church ... Their devotion to their country gives us the assurance that on that day, when - God willing - the unity of faith and life is restored, no offence will be inflicted on the honour and integrity of a great country such as England. There will be no seeking to lessen the legitimate prestige and usage proper to the *Anglican Church* when the Roman Catholic Church - this humble "servant of the servants of God" - is able to embrace firmly her ever-beloved *sister* in the one authentic communion of the family of Christ: a communion of origin and faith, a communion of priesthood and rule, a communion of saints in the freedom and love of the spirit of Jesus.’



‘The joys and the hopes,  
the griefs and the anxieties  
of the men and women of this age,  
especially those who are in any way afflicted,  
these are the joys and hopes,  
the griefs and anxieties  
of the followers of Christ.

Indeed nothing genuinely human  
fails to raise an echo in their hearts,  
for theirs is a community composed of men and women.

United in Christ,  
they are led by the Holy Spirit in their journey  
to the kingdom of their Father  
and they have welcomed **the news of salvation**  
**which is meant for everyone**<sup>(n. 1)</sup>.



- The Church reverences and respects the unique mystery of each person's experience and the many ways in which people's experience is expressed culturally.
- The Church's mission is to share (with everyone who wants to listen) the Good News of what Jesus revealed about God  
and about the meaning of life  
and how we can best live to the full.



What, then, is the mission of your school?

As a school that is committed to be Catholic, we would want to welcome everyone's gift, everyone's experience, and share everyone's journey in an environment where the Good News of Jesus is lived in word and in lifestyle.

Our heart wants to be as large as the heart of Jesus and the heart of God.



As regards what we present in our school, the 1994 Catechism of the Catholic Church quotes with approval a statement from the Preface to the Roman Catechism published in 1566, just after the Council of Trent:

‘The whole concern of doctrine and its teaching must be directed to the love that never ends.

Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love.’



## MSC Constitutions n.13

‘The spirit of our Society  
is one of love and kindness,  
humility and simplicity;  
it is, above all,  
one of love for justice  
and concern for all,  
especially the very poor.’



‘The quality and effectiveness of religious education are dependent on how much individual freedom is respected’ (Crawford & Rossiter, page 47).

‘Create a respectful free ‘space’ around the young people’s faith. There is no principle more important than this in religious education’(C&R, page 48).

‘He was nine years old; he was a child; but he knew his own soul and treasured it, guarding it as the eyelid guards the eye’(Tolstoy Anna Karenina)





## Matthew 11:28-29

Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.

Make these sentiments my own in relation to the school community.







- Jesus came to his disciples and said to them, ‘Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, **I am with you always, to the end of the age**’(Matthew 28:18-20).



## Prayer of 5th Sunday of Lent

‘Father in heaven, the love of your Son  
led him to accept the suffering of the cross  
in order that his brothers and sisters might glory in new life.  
Change our selfishness into self-giving.  
Help us to embrace the world which you have given us,  
that we may transform the darkness of its pain  
into the life and joy of Easter.’

‘Do the truth in love’(Ephesians 4:15).





## Love changes everything

music: Andrew Lloyd Webber *Aspects of Love*  
lyric written by Charles Hart and Don Black 1991  
*Only Love: The very best of Nana Mouskouri*





Love, love changes everything:  
hands and faces, earth and sky.  
Love, love changes everything:  
how you live and how you die.  
Love can make the summer fly,  
or a night seem like a lifetime.  
Yes, love, love changes everything,  
now I tremble at your name.  
Nothing in the world will ever  
be the same.





Love, love changes everything:  
days are longer, words mean more.  
Love, love changes everything:  
pain is deeper than before.  
Love will turn your world around,  
and that world will last forever.  
Yes, love, love changes everything,  
brings you glory, brings you shame.  
Nothing in the world will ever  
be the same.





Off into the world we go,  
planning futures, shaping years.  
Love bursts in and suddenly  
all our wisdom disappears.  
Love makes fools of everyone:  
all the rules we make are broken.  
Yes, love, love changes everything:  
live or perish, in its flame.  
Love will never ever let you  
be the same.  
Love will never ever let you  
be the same!