

CATECHESIS 10

25 *JAR*  
ANNIVERSARY

Recollects Augustinian Youth



agustinos  
recoletos

# RAY YOUNGSTERS PROPHETS OF THE KINGDOM

## CATECHESIS 10

*Justice: “The victory is given by the Lord” (Prov. 21, 31)  
«Many times the one who does nothing commits injustice,  
Not just the one who does something »  
Marco Aurelio. Meditations.*

### OPENING PRAYER

*Lord of justice and mercy,  
May they always be the support for my daily practice.  
That I know how to give each one what they deserve,  
May injustice never spring from my actions,*

*Lord, may I help each one to live with dignity.  
May justice remedy the wounds of our deficiencies.  
That the personal, community and social encounter,  
Create social justice, which includes everyone.*

*Lord, may your righteousness make us upright,  
Practitioners of law and truth.  
May they help us to pursue happiness,  
To be fair to you and merciful to others.*

*(Nicholas Vigo).*

### BIBLICAL ILLUMINATION (Proverbs 21,21-31)

*«Whoever goes after justice and love will find life, justice and honor. The wise man climbs the city of the strong, and demolishes the fortress in which they trust. He who guards his mouth and his tongue guards his soul from trouble. The insolent and haughty is called “arrogant”; he acts on the excess of his insolence. The desire of the lazy leads him to death, because his hands refuse to work. All day the greedy bad guy is there; but the righteous give without ever refusing. The sacrifice of the wicked is abominable, especially if it is offered with malicious intent. The false witness will perish, the man who listens will be able to speak forever. The bad man is daring, the upright man strengthens his way. There is no wisdom, no prudence, and no counsel before Yahweh. The horse is prepared for the day of combat, but the victory belongs to Yahve ».*

## **AUGUSTINIAN ILLUMINATION (Cf. City of God XIX)**

“A world that yearns, that wants, that groans for all that is God that is Light, which is Order that is Love, that is Justice and that is peace”.

## **MAGISTERIUM ENLIGHTENMENT**

«Then there is here another way to do justice that the Bible presents us as a master path to follow. It is a procedure that avoids resorting to a court and analyzing whether the victim addresses the offender directly to invite him to conversion, helping him to understand that he is doing wrong, appealing to his conscience. In this mode, finally repentant and acknowledging his own mistake, he can open up to the forgiveness that the aggrieved party is offering him. And this is beautiful: persuasion; this is wrong, this is like... The heart opens to the forgiveness that is offered. This is the way to resolve the contrasts within families, in relationships between a married couple or between parents and children, where the offended person loves the offender and wishes to save the relationship that unites him to the other. Don't cut this relationship, this link.

True, this is a difficult road. It requires that whoever has suffered be ready to forgive and desire the salvation and good of the one who has offended him. But only in this way can justice triumph, because, if the guilty party recognizes the mistake done and stops doing it, it is there that evil no longer exists, and he who was unjust becomes just, because he is forgiven and helped to find the way of good. And here is precisely forgiveness, mercy. This is how God acts in relation to us sinners. The Lord continually offers us his forgiveness and helps us to welcome him and to become aware of our evil in order to free ourselves. Because God does not want our condemnation, but he wants our salvation. God does not want the condemnation of any, of none! » (*Catechesis of Pope Francis of February 3, 2016 on justice*).

## **DEVELOPMENT OF THE TOPIC**

The term justice is a word that sounds familiar to us. And it sounds great to us. It is Latin: “*justus*”; that is to say, «*ius*», which means right; from there derive the words we use daily: adjusted, justify. We can say that it is just the man who grants others what belongs to them: their right.

We all have rights. Every person must be treated as such, because we all have dignity and our rights, we were all born with them, they are unalterable and inviolable. Also, when we are born we have everything. God, along with his dignity, has also given us many gifts; for this reason, it is fair that we develop all our capacities and potentialities. I repeat it is fair. And it would be unfair if we didn't. In other words, justice has to do with oneself and with others.

*Justice is exercised in social and community life*

We cannot live alone. We are relational, social and community beings; therefore, an Augustinian Recollect must know how to live in community. You must develop your community being, adjusting your behavior to the values of the community in which you live.

And if we look at how justice appears in the book of Proverbs, we will realize that the human being to be fully happy (to achieve life, justice and honor) must first seek justice and love. The text says: "Whoever goes after justice and love will find life, justice and honor." They are who will give us a full, happy and reconciled life.

In the same way, let us look at some details: the just opposes the gossip, arrogant, insolent, lazy and haughty. Why? For a simple reason: because he goes further, rather, he embodies wisdom, which is linked with prudence and good sense.

Therefore, we can say that the wise is not problematic or complicated. On the contrary, he is open, generous: "the just gives without ever refusing." And something very important: he receives justice from God and practices it with his neighbor in his daily life. Therefore, the struggles that are made with justice and love belong to God. And he will finally give victory to the righteous.

*Justice demands forgiveness*

Pope Francis says that in order to exercise good justice it is necessary, first, to ask for forgiveness and forgive: "But only in this way can justice triumph, because if the guilty party recognizes the mistake done and stops doing it." What does this mean? That, if we ask for forgiveness in a routine, monotonous or fallacious way, that forgiveness that we grant ourselves does not work. What's more: it is unfair. We must not forget that in order to compensate and receive a just forgiveness, sincere and consistent repentance is necessary; otherwise, if we skip the heartfelt "mea culpa," we are committing an even greater injustice. Our guilt grows and the damage increases.

That is why it is necessary for justice to permeate our daily actions, in such a way that it, accompanied by mercy and the right, give us the key to living safely, in peace and reconciled with ourselves and with others. Only then will we taste love.

*Justice and Compassion***Holly Thursday: voices of experience by William Blake**

Is this a holy thing to see,  
In a rich and fruitful land,  
Babes reduced to misery,  
Fed with cold and usurious hand?

Is that trembling cry a song?  
Can it be a song of joy?  
And so many children poor?

It is a land of poverty!

And their sun does never shine.  
 And their fields are bleak & bare.  
 And their ways are fill'd with thorns.  
 It is eternal winter there.

For where-e'er the sun does shine,  
 And where-e'er the rain does fall:  
 Babe can never hunger there,  
 Nor poverty the mind appall..

Blake denounces in his poetry the injustice that society suffers, because as we have said, lines above, justice has to do with society: justice or injustice becomes social. She contains unity and solidarity. Unjust attitudes violate justice and have consequences for others. We see it in the lines that Blake writes, the injustice practiced mutilates the lives of children. They undeservedly are unjust victims.

In addition, justice illuminates solidarity and equity. A righteous person will be generous, in love with the truth, and a lover of others. It will be fair in its dealings with others, equal to all and a promoter of justice in all its interpersonal relationships.

Therefore, we can conclude, in the words of Saint Augustine. "Where there is no charity there can be no justice." because, as we have commented, in the book of Proverbs: «Whoever goes after justice and love will find life, justice and honor».

### **QUESTIONS TO WORK IN GROUP**

1. State what you understand by justice?
2. How does the book of Proverbs explain the benefits of those who seek justice and love?
3. Why does justice need forgiveness?
4. According to Blake, why does injustice have consequences?

### **SPECIFIC SOCIAL ACTION**

Make a gathering in which justice is discussed by putting practical cases that help to apply it in the personal and social life of the community.

Identify disadvantaged groups that are victims of injustice in the world. And do some social work with them.

**FINAL PRAYER**

*Of a beautiful Virgin  
the sun is jealous,  
because he saw in his arms  
another major sun.*

*When from the East  
the golden sun came out,  
and another frozen sun  
looked so hot,  
removed from forehead  
the beautiful crown,  
and at the foot of the star  
his fire adored,  
because he saw in his arms  
another major sun.*

*«Beautiful Mary,  
says the defeated sun,  
from you was born  
the sun that could  
give the world the day  
you have wanted.  
This he said humiliated  
to Mary the sun,  
because he saw in his arms  
another major sun.*

*(Lope de Vega)*

**TESTIMONY OF A YOUNG RAY**

RAY means family to me, in every sense of the word. that family that is capable of changing your life. It is about a different kinship, which helps you grow as a person and strengthen your faith.

RAY has not only helped me be better at everything. In this space I learned to see the world differently. You are no longer the same since you know this movement. I can safely say that my life is different.



In the community, faith is strengthened and human growth and the development of capacities are provoked, we lean towards the good, the valuable the positive; what makes you love others. Life in community is an enrichment that makes us better people and good Christians, in the style of Saint Augustine.

*Christian Edquén (JAR de Chota)*

