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CHAPTER TEN

Reimagining the World

Why the Happiness of One Demands Justice for All

"The world is sick."[1]

It's my favorite line from "Populorum Progressio" ("On the Development of Peoples"), Pope Paul VI's 1967 social encyclical on justice and human development, because it doesn't dance around the point. The world is sick, and the disease eating away at it is the cancer of injustice. It is not that things are only slightly amiss—a weak flu that just a little rest can overcome. No, the cancer of injustice runs deep, so much so that without radical personal and social transformation the survival of the world is in question. Injustice is a terminal disease because each day it brings destitution and diminishment to millions—and death to thousands of others. Too, left untreated it creates a world characterized by fear, instability, and violence. Alarm, urgency, desperation, and even anger are the tone of "Populorum Progressio" because Paul is convinced that we cannot wait to undo the webs of injustice in which so many lives are painfully trapped. "We must make haste: too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others,"[2] the pope writes. When Paul looked around the world in 1967 he saw "situations whose injustice cries to heaven."[3] Is it really any different today? If justice is postponed, Paul warns, there is no hope for the future. The world is at a crisis point, and if individuals, communities, and nations do not work together on behalf of justice, the social order will crumble. As the Pope lamented in "Populorum Progressio," "Would that those in authority listened to our words before it is too late!"[4]

Injustice is a scandal, but one that we have learned to tolerate pretty well, especially if we profit from it. Justice means "we are all in this together," but the truth is we live as if we are not. As Patricia McAuliffe writes, "*Disorder, disharmony, and the already damaged humanum are not exceptions to the rule; they represent the rule.*"[5] Take a look around the world, and it is not hard to conclude that what we see would more accurately be described as a "rule of injustice" rather than of justice.[6] The hundreds of thousands of persons who face starvation, the millions of people without adequate shelter or health care, the never-ending litany of victims of war and violence: This is the world we have grown so accustomed to that it is hard for us to imagine it any other way. Injustice is the air we breathe, and for the privileged of the world it may seem to be clean, healthy air even if for millions of others it is toxic. But the fact is that not only are its victims sickened by injustice, but those who perpetrate and profit from it are too because they have lost the moral vision needed to recognize that something is horribly wrong.

Injustice is a failure of moral imagination. In order to move from injustice to justice, we must be able to reimagine the world. The conversion to justice demands that we be able to see, think, and imagine differently. But for those who may be profiting from injustice, it equally demands radical and unsettling changes in our attitudes and values, and especially in the ways we live. Something like a conversion to justice occurred for Pope Paul VI when he was drawn into the world of the poor. Near the beginning of "Populorum Progressio" he mentions trips he took that changed his life. A few years before he was elected pope he traveled first to Latin America and then to Africa, and wrote that those journeys brought him "into direct contact with the acute problems pressing on continents full of life and hope."[7] After his election as pope in 1963, Paul "made further journeys, to the Holy Land and India," and in both places was "able to see and virtually touch the very serious difficulties besetting peoples with long-standing civilizations who are at grips with the problem of development."[8] There are certain memories we do not want to leave behind, memories we want to continue to shape and guide our lives, because they brought us to a very different way of looking at and understanding the world. Pope Paul VI's travels to Latin America, Africa, India, and the Holy Land left him with such memories and explain why when he wrote "Populorum Progressio" he was looking at the world through the eyes of the poor. This is the moral and spiritual challenge for those who have never known the ravages of injustice firsthand.

In many respects, a book on Christian ethics should begin, not conclude, with a chapter on justice because at its core the Christian moral life is about responding to persons in need. "If we ask ourselves, Why be ethical; why ought we, why must we, be ethical?" Patricia McAuliffe writes, "it seems our response must be because there is need. Ethics is a response to need. And the overwhelming need in our world is that massive excessive deprivation, suffering, and oppression be alleviated."[9] Justice is not an afterthought to Christian morality because none of us can claim to be moral if we ignore or remain indifferent to the marginal, forgotten persons of the world. As Jesus' famous parable of the Last Judgment (Matt. 25:31–46) indicates, the final assessment of our lives will be made in terms of the justice we either extended to or withheld from those most in need. It is through justice and compassion that we gain entry to the kingdom of God, while it is through greed, selfishness, and indifference that we are excluded. If the Christian moral life is an ongoing training in the nature of happiness, we must discover not only that no true happiness can be gained through injustice, but also that our happiness cannot be had apart from the well-being of others. For Christians, happiness is a communal enterprise; it is something we share in together. Thus, any one person's happiness is lessened in the measure that any other person is shunned, ignored, or excluded. In the Christian moral life, justice is the linchpin to happiness because it opens our eyes to the persons we need to recognize and respond to in order for all of us to be complete. Put bluntly, if there is any group we need to make connections with in order "to get ahead in life," it is the poor and the oppressed, not the wealthy, for the Bible suggests they are the ones with the inside track to God. In this chapter, then, we will look at this core virtue in the Christian life by first exploring the meaning and foundations of justice, as well as the different types of justice. We will then consider a more explicitly Christian theology of justice, and conclude with some considerations of how a conversion to justice might occur. That last step is crucial because it is only when our hearts are turned to the poor that we discover, oddly enough, what happiness really is.

What Justice Is and Where It Begins

The virtue of human togetherness, justice governs our relations with others by ensuring that we respect their dignity as persons and give them their due. But it is important to note that justice does not create a bond between ourselves and others, but recognizes and honors a bond that is already there.[10] It is precisely because of the deep connections that exist between us and everything else that lives—the web of relations we are born into—that we need to learn to live in a way that respects and strengthens those bonds instead of ignoring, denying, or violating them. A just person is the man or woman who knows how to live in right relationship with God, with friends and family,

with coworkers or community members, with anyone he or she may come in contact with, and with the natural world. Such persons see the bonds that link all of life together and recognize the obligations and responsibilities those bonds create. They know we cannot be indifferent to the well-being of others who are connected to us and, therefore, family members. They know that every act of injustice is an attempt to deny what is irrefutably true: We are all members one of another. Justice is relevant to every relationship, to every situation and circumstance of life, because there is no setting in which we do not have to take into account our responsibilities to others. What justice requires will differ depending on the nature of those relationships, but it will always be pertinent and can never be dismissed without the fundamental fact of our moral existence being ignored. Viewed through the lens of justice, the principal moral question is always the same: What needs to be done here to honor a bond that always exists?

St. Thomas Aquinas defined justice as "the habit whereby a person with a lasting and constant will renders to each his due."[11] Aquinas's definition suggests that justice comes second—it is a response to something more fundamental—because we would be under no obligation to give anything to anybody if there did not already exist a relationship that created obligations and responsibilities.[12] "To be just means, then, to owe something and to pay the debt,"[13] Josef Pieper notes. But we owe something to others (and they owe something to us) because our lives are always enmeshed in relationships that carry inescapable moral demands. This is why, as Aquinas noted, our willingness to respond to the claims of justice must be "lasting and constant," not occasional or haphazard. A person of justice is *habitually* disposed to take the needs and well-being of others into account because he or she recognizes there is never a moment in which the claims of others, including God and other species, do not impinge on us. This does not mean that the needs and rights of others are absolute, but it does mean that they always matter and cannot be casually ignored. Thus, justice is both an abiding quality of character and a principle of action. It is, more precisely, a virtue because a person of justice is habitually attuned to the needs of others and characteristically attentive to their good. In this respect, justice can be described as "*fidelity to the demands of a relationship*,"[14] including those relationships we did not choose, but which nonetheless exert claims on us.

A just person lives with others in mind. But that so much of the world is not in "right relationship" reveals that many persons do not live with others in mind. Ideally, justice bolsters connections that are already there by ensuring that the rights of all persons are honored. Ideally, justice holds relationships, communities, and societies together by insisting that each person or group is given its due and that no person or group takes more than its share. That's the way it ought to be; but unfortunately injustice may be more common than not because we live in a world where greed, egotism, selfishness, and indifference bust the connections justice is meant to preserve. If God created a world that was "originally just," a world where all things lived in harmony and right relationship, it didn't take long for human beings to throw things out of balance and to invest a lot of their ingenuity to keeping it that way. Thus, because "injustice is the prevalent condition"[15] of the world, justice typically aims to restore or renew connections that should never have been broken. More pointedly, if justice means to give another person or group what is its due, justice commonly takes the form of *restitution* exactly because so many persons and groups are regularly denied what they rightly deserve.

Injustice is thievery because it is to take what belongs to others, whether basic human rights, economic resources, respect for their dignity, or truthfulness. As an act of restitution, justice works to return to others what was rightly theirs in the first place. It sets things right by correcting a wrong, by restoring balance and equity, by making amends. This is true whether we are talking about a lie that violates a person's right to the truth, gossip that destroys one's right to a good reputation, or economic policies that unduly favor the rich over the poor. In each case something is "stolen" from another and needs to be returned. In each case, the right relationships achieved by justice are undermined and demand to be addressed and remedied. This is why justice regularly takes the form of recompense and restoration.[16] It is why justice is so often about repairing what is broken, whether that be ruptures in a relationship, ruptures in a church, or the abiding rupture between the rich and the poor. As Karen Lebacqz notes, "Because the world is permeated with injustice, justice is corrective or reparative—it is dominated by the principle of redress or setting things right."[17]

Three Types of Justice

Justice is the virtue that orders the various relationships of our lives. In general, justice moves between three fundamental sets of relationships. It guides our relationships with other individuals, the relationship between societies and their individual members, and the relationships of individuals to the larger society or community.[18] The justice that regulates our relationships with other persons is *commutative justice*. Commutative justice oversees contracts, transactions, agreements, or promises between individuals to ensure that each person is treated fairly or to address transgressions when they are not. Theft would be a violation of commutative justice because to take what

legitimately belongs to another upsets the order that ought to characterize relationships between persons in society. More broadly, lying violates commutative justice because it denies another person her right to know the truth and destroys the trust that is essential for good relationships. Anyone who has ever watched a friendship or marriage deteriorate because lying destroyed persons' trust in one another can testify to the importance of commutative justice. In the classroom, the dishonesty of plagiarism attacks commutative justice because it undermines the respect and honesty that ought to characterize students' relationships with their teachers, and with one another. To unfairly attack another person's reputation (the injustice of slander) is a clear transgression of commutative justice not only because it robs him of his right to a good reputation, but also because it negatively impacts how others will see him and relate to him.

The second type of justice, *distributive justice*, oversees the relationship between societies or communities and their individual members by ensuring that each person receives an equitable share of the common goods of a society. Distributive justice recognizes that all persons have a right to some share in the basic goods and services of a society, goods such as adequate food and housing, education, medical care, employment and a fair wage, and opportunities for advancement. And they have a right to these goods that are essential for human beings even if they are unable to directly contribute to them. For example, neither children nor the extremely infirm or elderly may be able to add anything to the economic goods of a society, but they nonetheless have a right to those goods because they are members of the community and share in the bond that connects all persons in a community and makes them responsible for one another.[19] More generally, distributive justice also maintains fairness and right order in society by ensuring that every person can participate in the political, cultural, religious, and social institutions of a society. The government is the primary agent of distributive justice because ordinarily it is best suited to guarantee a fair allocation of the goods, resources, and benefits of a society to all of its members.[20] As David Hollenbach summarizes, distributive justice "establishes the equal right of all to share in all those goods and opportunities that are necessary for genuine participation in the human community. It establishes a strict duty of society as a whole to guarantee these rights."[21]

But because not every member of society always has fair access to the fundamental goods that are necessary for life, the main task of distributive justice is often to *redistribute* those essential goods, benefits, and services so that the "disorder" wrought by their unjust allocation might be overcome. The purpose of distributive justice is to give every person his or her fair share of the common good. A fair share does not necessarily mean an equal share (although in some cases it might); but it does mean that it is unjust for certain persons or groups to have such disproportionate access to the goods and benefits of a society that others have little or none. When this is the case, distributive justice must work to protect the rights of those who are regularly shut out of the common good by limiting those who grab much more than their fair share of it. This is the corrective function of distributive justice. If any one person or group gains too much power and privilege at the expense of other persons and groups, distributive justice is violated. If this occurs, the policies and patterns that enable the unjust distribution of the community's goods must be changed. Practically, this means there are times when the needs and rights of the poor and powerless members of society have priority over the claims of the rich and privileged.[22] If patterns of privilege regularly deny persons and groups just access to the fundamental goods and opportunities of a society, then those patterns must be corrected. That the poor and the powerless are so regularly excluded from the common good is why David Hollenbach argues that distributive justice will be achieved only when societies adopt "three strategic moral priorities: (1) The needs of the poor take priority over the wants of the rich. (2) The freedom of the dominated takes priority over the liberty of the powerful. (3) The participation of marginalized groups takes priority over the preservation of an order that excludes them."[23]

Finally, the justice that guides the relationship between individuals and the larger society is *social justice*, sometimes called *contributive justice*, because it focuses on the obligation every member of society has to contribute to the common good of that society.[24] If distributive justice focuses on what we receive from the common good, the focus of social justice is on what we owe the common good; it is the debt we owe to society.[25] Creating and sustaining a just society depends on the commitment and investment of each of its members to the overall well-being of that society. Social justice is a "political virtue" because it underscores the obligation every citizen has to work for a social, political, and economic order in which the basic rights of every person are respected and the fundamental needs of every person are met.[26] We fulfill the obligations of social justice through paying taxes, by serving on juries, by being politically informed, and by voting. We fulfill them when we work on behalf of those regularly shut out of the common good, whether by protesting patterns of discrimination and exclusion, lobbying on behalf of more jobs, seeking better education and health care, or advocating fairer tax laws or more just economic policies.[27] Social justice reminds us that justice does not end when our personal rights are secured and our own good is

honored, but only when the good of all persons is secured. And it especially reminds us that just societies depend on just persons, persons who see beyond their own needs, security, and comfort to the welfare of all citizens of the world.

This is why a fundamental work of social justice is to create the structures, institutions, and policies necessary for a truly just society, one that respects and serves the common good not only in our local communities, but also throughout the world. There is a close connection between distributive justice and social justice because social justice makes distributive justice possible. And it does so through a concerted effort to create institutions, structures, and policies that give every member of society (including global society) equitable access to the goods, benefits, and services of that society. It is through social justice that the demands of distributive justice are met.[28] By contrast, if the political and economic institutions of society create (rather than remove) barriers between those who are able to participate in the life of society and those who are not, then social justice is lacking and those institutions need to be transformed. There is no social justice in any community where people are homeless, hungry, chronically unemployed, or simply deemed expendable, because pushed to the sidelines of society they cannot share in its goods. Injustice denies the poor access to the common good by creating impermeable barriers between them and the privileged. We see these barriers today not only in our local communities, but across the world, barriers that divide the insiders from the outsiders, one ethnic group from another ethnic group, democracies from tyrannies, and the wealthy countries of the world from the destitute ones. Social justice works to remove these barriers wherever they exist, whether they are in our communities, between our country and other countries, or stretched across the world.[29]

The Foundation of Justice

There are two principal foundations for justice. The first is the *value and dignity of persons*, and indeed the value and dignity of all of God's creation. Justice calls us out of ourselves on behalf of others because every person and every creature has a dignity and a value that demands our respect, and to which we must fittingly attend. Justice begins in, and is sustained by, the discovery of the value of other persons (and species) because we will never feel we owe anything to someone we judge to be without value. The virtue of justice is born from a moral vision that apprises every person and every creature as valuable and, therefore, worthy of our attention. It is easy to be unjust if we convince ourselves that another person, group, race, or society lacks worth and dignity. It is easy to be unconcerned about the plight of any persons or creatures if we believe they are without value and, therefore, expendable. Injustice thrives when we persuade ourselves that some persons have value and others do not, that some racial groups are clearly superior to other racial groups, or that some nations ought to prosper even if that means other nations must be deprived. Inequities abound when we divide the world between people who matter and people who do not, between people who are clearly human and people we decide can never be. As Daniel Maguire writes in *A New American Justice*, "Justice is thus founded upon a perception of the worth of persons. We show what we think persons are worth by what we ultimately concede is due to them."[30]

For Christians, human beings have intrinsic value and dignity because they are created in the image and likeness of God. For Christians, justice hinges upon being able (and willing) to discern the presence of God in another human being, and on being able to see traces of God's goodness in other species, and indeed in all of nature. But such an essential moral skill cannot be assumed and can be easily lost. It is something we have to work at, something we must commit ourselves to deepening and refining every day. Injustice takes hold when our vision becomes overly selective, when it is skewed by self-interest or twisted by prejudice. Or injustice takes hold whenever we tire of trying to find God in the persons and groups we would rather dismiss. One reason it is easy to overlook the plight of the poor is that we are not able (or perhaps refuse) to see the beauty of God in them. The same is true with any person or group we are convinced cannot be God's presence in the world. In this respect, injustice "defaces and obscures" the image of God in others to the point that we may believe it is not really there.[31]

This is one way to explain the absolute indifference of the rich man to the beggar Lazarus, the two characters recounted in Jesus' parable in the sixteenth chapter of the gospel of Luke. The rich man "dressed in purple garments and fine linen and dined sumptuously each day" (16:19), while ignoring the beggar Lazarus, who sat outside his door and "who would gladly have eaten his fill of the scraps that fell from the rich man's table" (16:21). The rich man had taught himself not to see the poor man right outside his door because as long as he did not see him, he did not have to care for him. It is hard to see God's image in everyone; in fact, like the rich man, it is much easier to obscure and deface that image lest in seeing it we are budged from our complacency. As Enda McDonagh writes, recognizing the image of God in others "constitutes a way of life . . . and is constantly in danger of being obscured by the false beauties of gods created in our own image."[32] God's presence in Lazarus was obscured by the idols of wealth and possessions in the rich man's life; in fact, the rich man's way of life was the antithesis of justice

because it prevented him from seeing the poor man at all. But it is also true that if the rich man had reached out to Lazarus, perhaps the poor beggar could have taught him to see. In the gospel story, Lazarus is not the only one in desperate straits. The rich man, who felt completely comfortable with himself, secure and unassailable in his wealth, was in a moral and spiritual crisis he could not recognize. He needed to be awakened from his blindness and his selfishness, but the person who could liberate him was the man he consistently ignored. That is why Jesus said the abyss the rich man had created between Lazarus and himself on Earth had become absolutely unbridgeable in the afterlife, the only difference being that then Lazarus is the one who is consoled and the rich man the one who is in desperate need (16:24–26). This is a disturbing parable because it suggests that the person most in peril is not Lazarus, the victim of injustice, but the rich man who thinks he has not a worry in the world.

The second foundation of justice is a *vision of interdependence and solidarity*. Solidarity means that all of humanity—and indeed the whole of creation—constitutes one body, a true fellowship of being. And interdependence suggests not only that we need and depend on one another, but also that the unity that exists between us is so penetrating and extensive that there is no way any one of us can exist apart from everyone else. In his 1961 encyclical on social justice, "Christianity and Social Progress" (*Mater et Magistra*), Pope John XXIII captured the essence of interdependence and solidarity when he wrote that we are all "members of one and the same household."[33] Instead of envisioning us as isolated and utterly disparate individuals who have little connection to each other besides the connections we choose or are willing to accept, John saw that human beings are morally and spiritually connected to one another and, therefore, responsible for one another. Solidarity makes justice both intelligible and imperative because it recognizes that human life, from first to last, is shared life; as Daniel Maguire wrote, "Everything about us is social."[34]

Solidarity was an even more prominent theme in the social encyclicals of Pope John Paul II, particularly his letter "On Social Concern" (*Sollicitudo Rei Socialis*). There John Paul described solidarity as "a *firm and persevering determination* to commit oneself to the *common good*; that is to say to the good of all and of each individual, because we are *all* really responsible *for all*."[35] The virtue of solidarity teaches us to think beyond our own individual good to the common good. It forms us into persons who commit themselves to watching after the good of others, particularly the poor. Moreover, as John Paul II realized, solidarity is a virtue that needs to be cultivated not only by individuals, but by communities and societies as well. The only way to create a just

social order is for societies to embrace a vision of solidarity and interdependence. Otherwise, social life easily degenerates to the survival of the fittest or, perhaps more accurately, the luckiest. Regarding solidarity, David Hollenbach writes that it is "not only a virtue to be enacted by individual persons one at a time. It must also be expressed in the economic, cultural, political, and religious institutions that shape society."[36]

These two foundations of justice are continually eroded by the excesses of individualism. At its worst, individualism teaches that we are beholden to no one and can pursue our interests and desires with little consideration of their impact on others. Viewed through the lens of individualism, justice is reduced to protecting individual rights and liberties. Obviously, that is an important component to justice, but it is hardly all that justice involves. Overlooked in such an understanding of justice are the ties that bind us to others and the responsibilities that derive from them. When guaranteeing individual rights and liberties is seen as the almost singular business of justice, injustice always results because there is no way the poor and powerless can claim their rights and liberties to the degree that the wealthy and privileged can. Without a strong foundation in the value and dignity of persons and the interdependence and solidarity of peoples, justice is impotent because it cannot do what justice should always do, namely, seek the common good by attending to the needs of all persons. As Russell Connors and Patrick McCormick stress,

> [W]e have slipped into this corrupted vision of justice because the blinders of individualism screen out the social ties that bind us to our neighbors, to the social structures required to create and sustain a just community, and to the special duties we have toward the weakest in our societies. As long as we think that we are, first and foremost, individuals, and that our social obligations are weak, secondary ties, then the heart of justice will always be about defending our personal freedoms and punishing those who harm us. But such a stripped down view of either ourselves or the concept of justice lacks an adequate grasp of the common good, the need for social justice and the importance of compassion and love. Such skeletal justice can define the minimal standards of individual behavior in exchanges between persons, but it cannot construct truly good communities. It pays insufficient attention to the social systems and structures required for a good community and ignores the social obligations we have to all our neighbors, particularly the weakest and poorest in society.[37]

Similarly, solidarity vanishes and the rights of the poor of the world are trampled when greed is no longer viewed as a vice, but instead is esteemed and celebrated. This is not just a modern phenomenon. In their essay

"Patristic Social Consciousness—the Church and the Poor," William J. Walsh and John P. Langan show that a consistent theme of the earliest Christian writings was the dangers of greed because greed destroys the moral sensitivity necessary for justice. For example, the author of the *Didache* argues that greed makes the wealthy callous and ruthless. The greedy are "bent only on their own advantage, without pity for the poor or feeling for the distressed."[38] Another early Christian writing, *The Shepherd of Hermas*, warns that wealth weakens the sympathy and imagination necessary to understand the plight of the poor, and thus leaves the rich "untouched by the excruciating sufferings of the poor."[39] Both writings suggest that greed cultivates indifference and hardness of heart. Likewise, in the fourth century Basil of Caesarea described greed as an enslaving addiction that weakens compassion because the greedy are so completely absorbed by wealth that they see and care for little else, especially those most in need.[40]

These early Christian writers were astute. They railed against greed not only because it was utterly incompatible with the teaching and example of Jesus, but also because they recognized that greed produced a social order that was glaringly inhumane. Injustice excludes—it is designed to exclude—but for many of the world's citizens that exclusion is fatal. The most excluded members of our global society are denied throughout the whole of their brief lifetimes what anyone needs to survive. Each day their existence is threatened because what injustice allows and justice could alleviate is ignored.[41] To allow such injustice to continue is viciously inhumane. At its extreme, injustice so thoroughly violates the dignity of persons that it makes them nonpersons. At its extreme, injustice says to the poor and the oppressed: We would be better off without you. In her analysis of the dehumanizing effects of injustice, Karen Lebacqz stresses that the "net result of the web of injustice is the humiliated human being."[42] Injustice victimizes persons, but it also degrades them because it tells them they are expendable, that their survival is not important, and that their premature deaths are no loss. As the U.S. Catholic bishops wrote in their 1986 letter "Economic Justice for All," "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were nonmembers of the human race. To treat people this way is effectively to say that they simply do not count as human beings."[43]

A Christian Theology of Justice

How then do we move from the "rule of injustice" to a "reign of justice"? If injustice is a failure of moral imagination, how do we need to reimagine the world? To begin to see, think, and act differently so that all persons can share in the world's goods?

A hopeful response to each of these questions may be found in a Christian theology of justice. What Christians think about justice comes not from theories about justice, but from a story. It is a story learned in a faith community called church.[44] Through the scriptures Christians not only hear, but are also formed in stories of a God who is passionate about justice, and especially passionate about justice to the poor and oppressed. The Bible abounds with passages about God's commitment to justice, about the importance of doing justice for those who claim to know God, and about the call to be instruments of God's compassionate justice in the world. The writer of Psalm 103 praises God, for "The LORD does righteous deeds, / brings justice to all the oppressed" (v. 6). The prophet Amos tells Israel that if they want to be pleasing to God they must "let justice surge like water, / and goodness like an unfailing stream" (5:24). Probably the most succinct summary of moral conduct given in the Old Testament is the oft quoted declaration of Micah 6:8: "You have been told, O man, what is good, / and what the LORD requires of you: / Only to do the right and to love goodness, / and to walk humbly with your God."

The Bible reveals God as a lover of justice and a doer of justice (Isa. 61:8), so much so that God is not only committed to justice, but defined by it.[45] In the Old Testament, justice is the chief attribute of God.[46] God is patient, God is faithful, God is compassionate, and God is merciful, but it is justice that most clearly expresses the very being of God, justice that most accurately *names* God.[47] The prominence of justice continues in the New Testament. Justice is the cornerstone of the reign of God, the central focus of Jesus' preaching. Jesus begins his Sermon on the Mount, the core of his moral teaching, with the memorable declaration that in the reign of God the prevailing order of the world will be turned upside down. In that new social order everything is reversed: The poor will be blessed, the lowly will inherit the land, the hungry will be filled, while those who laugh and prosper now "will grieve and weep" (Luke 6:25).

The paradigmatic event for confirming this understanding of God was God's deliverance of the Israelites while they were slaves in Egypt. Israel's decisive revelation about God came in God's response to the brutal suffering and affliction caused by the pharaoh's injustice. This was so pivotal for the Israelites that they interpreted their history, identity, and purpose in light of it, and certainly their thinking about God. The story begins in Exodus 3:7–8 where the oppression suffered by the Israelites rouses God to act on their behalf. Having "witnessed the affliction of my people in Egypt" and having "heard their cry of complaint against their slave drivers" (3:7), God enters into history to free them. What is striking about this story, Bernard Brady notes, is that God acts not because the Israelites were particularly religious

and not because they had necessarily done anything praiseworthy to merit God's intervention; rather, God acts because God is moved by human suffering and angered by injustice.[48] For Israel, this is who God is, a God who does not remain silent or indifferent in the face of human suffering, but responds to it in an act of liberation and deliverance.

This story is the cornerstone in Israel's theology of God and indicates what set their God apart from other gods. A God who knows their suffering will not let pharaoh's tyranny prevail. Their God sides not with the rulers of the world, but with the oppressed and afflicted. Liberation from the bondage of injustice is what identifies Israel's God from other gods. Their knowledge of God began in the rescue of slaves, in the liberation of an oppressed and exploited people; that act, more than anything else, unlocked the mystery of God for them. As Karen Lebacqz writes, "The God known to the Israelites and the early Christians was a God who hears and responds to the suffering of the people. It was this that distinguished YHWH from other gods."[49]

From this key revelatory event in the history of Israel, certain conclusions can be made about a Christian theology of justice. First, like their Jewish ancestors, a Christian theology of justice is grounded in, shaped by, and depends on remembrance. What Christians believe about justice is rooted in a memory they cannot afford to forget or forsake, the memory not only of Israel's deliverance from slavery, but also of their own deliverance from sin by the death and resurrection of Jesus. Christians, like Jews, are a remembering people.[50] They know who they are and what they are called to do by continually remembering what God has done for them. It is by recalling God's saving deeds to them that Christians glean some understanding of the kind of people they are called to be and the mission entrusted to them. Like their Jewish sisters and brothers, Christians' justice in the world is done in memory of God's gracious justice toward them. It is justice shaped not through the lens of a philosophical theory, but from a memory that bequeaths gratitude. For Jews and Christians both, "Recollection is the root of justice."[51]

Second, if God sides with the poor and oppressed peoples of the world, Christians should "remember God" by doing the same. When trying to discern the demands of justice, Christians take a cue from the justice of God. If anything is demonstrably clear about God's justice, it is that God takes sides. God's justice is absolutely partial because God takes the side of the poor, God stands with the victims of the world, with the suffering and forgotten, and as followers of God Christians must do the same. As Daniel Maguire notes, if we popularly think of justice as blind and impartial, biblical justice is unabashedly "biased in favor of the poor and critical of the rich."[52] Therefore, if for Christians it is God's actions that determine the meaning and goal of justice, then "the poor become the litmus test of justice,"[53] not the powerful and the rich. Whether a community or society is just—as with any economic, political, or social order—must be measured by "the plight of the poor and oppressed."[54] As liberation theologians have rightly argued, a biblically informed understanding of justice will always privilege the poor because "they know better than the rich what justice requires, what it would take to have 'right relationship.'"[55] Practically, for Christians this means that conversations about justice and what justice requires must begin with the poor. To be faithful to the justice of God, they must be the first to speak.

Third, Israel was liberated from justice for the sake of justice. They who had known God's justice in their deliverance from slavery were to be agents of that justice to others. They were to show to others the same compassion and concern God had shown to them.[56] In other words, they understood who God called them to be and what God called them to do only by faithfully remembering their own rescue from slavery and oppression. Memory and vocation were intimately linked for Israel because it was their memory of God's intervention on their behalf that gave them the mission of being a people who sought liberation and justice for the oppressed in their midst. The same is true for Christians. Memory and vocation are intimately linked for them as well. The deliverance that gives Christians freedom and life in Christ also gives them a communal identity and an unmistakable responsibility. They are to be a sacrament of God's justice in the world, a people who vividly embody and practice God's special concern for the poor and forgotten. When churches fail to do so, when they turn in on themselves and become more concerned about their own status and security than they are about the needs of the poor, they betray the Christ who is their hope. For both Jews and Christians, faithfulness to God is measured in justice to the poor.

Fourth, if for Israel God was revealed through acts of justice on their behalf, then real knowledge of God comes only through lives spent doing justice for others.[57] Apart from doing justice, authentic knowledge of God is impossible. One knows God only when he or she lives justly and seeks justice for others (Jer. 22:16). It is not, then, that one first knows God and then does justice, but that one comes rightly to know God only in and through the practice of justice. As the prophets of the Old Testament declared, justice precedes knowledge of God and makes it possible; indeed, *justice is knowledge of God*. In this respect, justice is more important than worship if worship is not preceded by and followed by acts of justice on behalf of the poor. The Bible does not allow people to separate religion from their everyday lives, thus worshiping God one day a week and feeling comfortable with ignoring others the rest of the week. The prophets made it very clear that all sacrifices,

prayers, and worship were not only worthless, but scandalously offensive to God if they were not accompanied by justice on behalf of the poor.[58] Worship without social responsibility is a sham, an arrogant affront to a God who cares much more about the well-being of the poor and oppressed than about the chants and burnt offerings of a people gathered for worship (Amos 5:21–24; Mic. 6:6-8, Isa. 1:10–17). This is why people who meet their liturgical obligations but neglect justice are religious failures, not religious exemplars.[59]

It is no different with Jesus' mission in the New Testament. The central element of Jesus' preaching and ministry is the "reign of God" or "kingdom of God," language that envisions a reordering of the world according to the justice and peace of God. In his inaugural sermon in the synagogue at Nazareth, Jesus identifies himself with the poor, imprisoned, and forgotten members of society and announces that his ministry will be especially directed to them. He will "bring glad tidings to the poor," "liberty to captives," "recovery of sight to the blind," and release to prisoners (Luke 4:18). And Jesus brings the reign of God to life through his table fellowship with those who have no place in the community. By taking his place at table with the misbegotten of society—the sinners and the sick, the lawbreakers and the poor, the wayward and the needy—Jesus shows that the reign of God begins when justice is shown to these neglected and forgotten ones. Those who are regularly last in the eyes of the world shall be first in the new social order that is the reign of God. And those who enter the reign of God are only those who have fed the hungry, given drink to the thirsty, clothed the naked, welcomed the stranger, visited the imprisoned, and comforted the ill (Matt. 25:31–46). Everyone else is excluded. As the metaphors of the "reign of God" and the "kingdom of God" attest, for Jesus, salvation entails deliverance from sin, but it is also inherently social and political because at its core salvation is the restoration of the justice and peace of God. As Daniel Maguire states, "Beyond any doubt *justice* is the primary distinguishing theme and hallmark of the new order envisioned by the reign."[60]

Furthermore, the gospels make clear that the reign of God is not a religious idea, a concept or a theory, but a new way of life and a new kind of community organized and guided by the justice of God. It is, as Stephen Charles Mott says, a "social reversal" that is meant to impact the institutions, structures, and practices of a community.[61] The temptation is to limit and reduce the reign of God either by identifying it exclusively with the eternal world of heaven or by restricting it to a purely private, interior, or spiritual state so that the kingdom of God lives within us, but nowhere else. But that is obviously not what Jesus had in mind. As Jesus' miracle of the multiplication of

the loaves and fishes suggests, the reign of God is a new social and economic order characterized not by greed and hoarding, but by sharing and generosity. It is a new social and political order marked by radically different attitudes toward wealth and possessions, radically different attitudes about revenge and retaliation, about power, and especially about our obligations to those most in need. We pervert the kingdom of God when we interpret it in overly spiritual ways. We honor it when we answer its challenge to reenvision and reconstruct the world so that God's *shalom* can be experienced by all. Jesus never envisioned the reign of God as an unreachable social utopia. No, Jesus declared that the reign of God was a call to a new community and a new way of life that was to begin in him and be carried forward by his followers. As John Donahue summarizes, "Jesus as the eschatological proclaimer of God's Kingdom and God's justice shows that this Kingdom is to have effect in the everyday events of life. The Kingdom is the power of God active in the world, transforming it and confronting the powers of the world."[62]

We see one effect of this understanding of Jesus' preaching of the reign of God in the early church's attitude to wealth, property, and possessions. A prominent theme in the writings of the early church, and one that should guide a Christian understanding of justice, is that God intended the goods of creation to be for all persons, not just the rich. As Ambrose, bishop of Milan and mentor of Augustine wrote, "God has ordered all things to be produced so that there should be food in common for all, and that the earth should be the common possession of all."[63] If the goods of the earth belong by right to all, one should see himself not as an "owner" of his wealth and possessions, but as a "steward" who is entrusted by God to use what he has to serve those most in need.[64] Beginning with the *Didache*, patristic literature lightens one's hold on property by asserting that "sharing material goods is to replace possessing them as a value for Christians."[65] While not denying the right to private property, these early Christian theologians consistently proclaimed that the right to private property must always yield "to the demands of one's fellow human beings" because "rich and poor are all of the same stock," all members of the one family of God.[66]

A Christian should be concerned not with amassing wealth and possessions, but with how best to share them. And since the resources of the earth are meant for all persons, if the wealthy and powerful grab more than their share they are thieves who take what rightly belongs to the poor. Similarly, when from their excess wealth they give to those in need, they are not practicing charity but restitution, because they are returning to the poor what was rightly theirs in the first place. Far from consoling the rich, Ambrose bluntly tells them: "You are not making a gift of your possessions to the poor person.

You are handing over to him what is his."[67] John Chrysostom puts it even more strongly: "'The rich are in possession of the goods of the poor, even if they have acquired them honestly or inherited them legally.' If they do not share, 'the wealthy are a species of bandit.'"[68]

How a Conversion to Justice Might Begin

It might seem hopelessly utopian to suggest that a Christian theology of justice requires returning to such an unnerving understanding of wealth and possessions. Can we really afford to heed the teachings of Ambrose, John Chrysostom, and the other church fathers on justice? But if we cannot, what then would it mean to conform our lives to what the God of Israel and Jesus reveals justice to be? Can everything go on as it always does? The German theologian Johann Baptist Metz says if we take the gospel as a guide, the change of heart necessary for justice must go "through people like a shock, reaching deep down into the direction their lives are taking, into their established system of needs, and so finally into the situations in society they have helped to create." Such a conversion, Metz says, "damages and disrupts one's own self-interests and aims at a fundamental revision of one's habitual way of life."[69] For Christians who enjoy wealth, prosperity, and security, converting to the justice of God demands "struggle and resistance against ourselves, against the ingrained ideals of always having more, of always having to increase our affluence."[70] It demands that "the bourgeois of the first world" be freed "not from their poverty but from their wealth; not from what they lack but from their form of total consumerism; not from their sufferings but from their apathy."[71] And it demands this, Metz says, not because of some socialist vision of the "abstract progress of humanity," but because of the Eucharist.[72]

For Christians, a conversion to justice begins at the Eucharist because there they gather to listen to and be transformed by the stories of God that come to us through Israel, Jesus, and the apostles. To be a Christian is to be part of a community that places its life in the center of a story it wants to make its own. It is the story of the God of Israel and Jesus, and Christians are not voyeuristic tourists who listen to these stories idly and impassively, paying attention to them only when they are entertaining, but then moving on. No, at Eucharist Christians are participants who enter into the biblical narratives in order to appropriate them, in order to be formed in their vision and virtues, and especially in order to discern through them what their being in the world involves. The biblical narratives that liturgy and worship reenact reveal the basic truths by which Christians structure their lives.[73] It is there

that they undergo the never-ending conversion to the justice and love of God, there that they enter again and again into the narratives that are normative for their lives. As George Lindbeck writes, the biblical narratives rehearsed at Eucharist supply "the interpretative framework within which believers seek to live their lives and understand reality."[74]

Most importantly, at worship Christians do not hear these stories as relics of a bygone past; rather, at worship these stories of God are released from the past and brought into the present precisely that Christians may become more fully part of them and carry them forward. "Every liturgical celebration recalls and re-presents the story of God's self-communication to humankind"[75] so that Christians can hear that story addressed to them now and choose to live by its light. Put more strongly, at Eucharist Christians not only remember the stories of a God of justice and love, but reenact those narratives in order to participate in them and re-present them to the world.[76] As Enda McDonagh notes, liturgical remembering "releases the past into the present"[77] so that the narratives outlining God's plan for the world and God's hope for all peoples can have practical relevance now.

What could this practically mean for how Christians understand and embody justice? For one, if the Eucharist commemorates and reenacts "the new covenant God established with all of humanity through the death and resurrection of Jesus," then celebrating it should deepen in Christians an awareness of the solidarity that exists among all persons.[78] Participating in the Eucharist should imbue Christians with a keen and penetrating vision of the interconnectedness of all humanity, but particularly of their solidarity with the poor and the obligations they have toward them. As the sacrament of unity, the Eucharist should form Christians in the moral imagination necessary for justice by continually challenging them to look beyond themselves so that they might see the poor and oppressed not as far-off strangers about whom they can be indifferent, but as sisters and brothers they cannot ignore.[79] Likewise, in contrast to the aggressive emphasis on wealth, property, and ownership that characterizes our consumerist economies today, the Eucharist reminds Christians that everything we have is a gift. The Eucharist is fundamentally about gift giving. Christians come to the altar with gifts, and the gifts they offer to God are met with God's gift of Jesus, who is present in the bread and wine. The "economy" of the Eucharist is not about earning and possessing and piling up wealth, but about receiving, giving, and sharing. The Eucharist is important for justice because it should form Christians in very different attitudes about property and possessions. As Timothy Gorringe writes, "If everything we have we have as gift from the Creator and Lover of all, we cannot hang on to it, fence it round, keep it from all others."[80]

In addition to the Eucharist, a conversion to justice can be aided by the experience of *conscientization*. A term rooted in the liberation theology of Latin America, "conscientization" occurs when social justice concerns "move from the edge to the center of our consciousness and our conscience."[81] "Conscientization" describes a fundamental change in awareness, and it is brought about by experiences that challenge the ways we customarily see the world. It can happen through experiences of "displacement and decentering" when we are drawn out of the comfortable security of our own world and into the world of the poor, the world of the victims and dispossessed, and challenged to see the world through their eyes. Such experiences not only call into question our ordinary attitudes and perspectives, but also reveal them as lacking. Perhaps we discover that a way of life we thought was harmless contributes to the impoverishment of others. Perhaps we learn that the comfort and security we take for granted are things most of the people of the world never enjoy.

And perhaps, too, the comfort and security deaden our moral sensitivity, making us less mindful of others and our obligations toward them. This is why we can often break through to a more morally sensitive and mature conscience only by first suffering a "bad" conscience. Our conversion of conscience and consciousness frequently begins when we feel the tug of a bad conscience, one that tells us all is not well with ourselves and our world. But such pricks of conscience are good because they signal growth in moral awareness and compassion. A bad conscience is a troubled and disturbed conscience, and this can be a very good thing to have because it signals that we are becoming increasingly attuned to the fact of injustice, our complicity in it, and what we can and must do to address it. To feel the tug of a bad conscience indicates that we are moving out of apathy and into compassion, away from denial and indifference and toward repentance and responsibility. Justice is possible only when we have the courage of a bad conscience, when instead of silencing the voice of a disturbed conscience, we listen to it, feel its sting, and allow it to lead us to a more just way of being in the world. As Metz says, when instead of being talked out of a bad conscience we listen to it, "many things begin to happen."[82]

This conversion of conscience can happen on service trips, in serving and working with the poor, through prayer and contemplation, or by reading the stories of the poor and oppressed and imagining what it must be like to be them. Sometimes it happens when we are confronted with our own complicity in injustice, even something as simple as trying to arrange things so

that everything always works out to our own best advantage. No matter how it occurs, "conscientization" teaches us to see the world more truthfully—no longer so bent to our own interests and needs—and therefore to live more justly. Such a conversion of consciousness and conscience is a moment of enlightenment, a kind of waking up from our slumbers, because when it happens we are awakened to the injustice inflicted on people and commit ourselves to do what we can to change it.[83]

Finally, conversions to justice are more likely to occur when we are willing to hear the stories of the victims of the world, the stories of the poor, the destitute, and the seemingly disposable. They have much to teach us about the meaning of justice and what justice demands. But they can also vividly describe the expansive reality of injustice and the litany of suffering and diminishment that accompanies it. If the Lord hears the cries of the poor, we must too, because it is only when we allow those cries to penetrate our hearts that we will really begin to live differently. We need "counternarratives," narratives that not only challenge us to look at the world from the perspective of the poor, but that also help us imagine different possibilities. Too many of our dominant cultural narratives blind us to injustice because they teach us to put ourselves first, to be obsessively focused on our own comfort, pleasure, and security. Too many of our dominant cultural narratives teach us *not to see* lest our eyes be opened to the injustice around us. We need counternarratives, whether they come in the form of gospel parables, biographies, novels, music, poems, or other works of art. Any narrative that fosters the compassionate moral imagination necessary for justice should be heeded and embraced.

Conclusion

Even a letter can be a counternarrative, and it may be good to end with one. In August 1990 I had the privilege to travel to Africa. The trip took our group from Chicago to Rome, from Rome to Zimbabwe, and finally to South Africa. As we made our way, the first Gulf War broke out when Iraq invaded Kuwait, and with the United States's intervention not far behind. It was an unsettling and uncertain time in South Africa. Although Nelson Mandela had been released from prison, apartheid still reigned in South Africa, and the threat of violence was great. Tensions were so high that many of us who made the trip were convinced that change would not come to South Africa without violence and bloodshed. I remember thinking that if you were to strike a match, the whole country would go up in flames.

I spent my last weekend in South Africa as a guest of Mr. and Mrs. Zwane, a couple who lived in Soweto, the huge township outside Johannesburg that was home to several million black South Africans. They welcomed me, a stranger, into their home and introduced me to a world I had never known. They were good, gracious, generous people who did not hesitate to claim me as their brother even though thousands of miles separated us, and I, a white man, wore the face of the oppressor more than of a friend. But to Mr. and Mrs. Zwane what mattered was not the color of my skin, but the fact that the three of us were Christians. Our baptisms had joined us together in Christ and forged a connection between us that nothing could destroy.

After leaving South Africa I wrote to thank them for their hospitality, but also because I worried they might not be alive. Violence had erupted in South Africa, and people were being killed. Below is the letter I received from them in response, and it, better than anything, illustrates why we cannot separate our happiness from the happiness of others. Mr. and Mrs. Zwane remind us that we are all in this together and we grow in the goodness and happiness of God together. If the Christian moral life is training in happiness, then one indispensable lesson all of us must learn is that we cannot gain our own happiness by turning our backs on any of the beloved of God. If we are to make our way to the goodness and happiness of God, it can only be arm in arm with those, like the Zwanes, who know firsthand the suffering injustice brings. This was their gift to me, a letter that taught me to see the world differently and reminded me that our most powerful summons to justice can come from the people gratitude compels us to remember. Even more, perhaps justice is most likely, whether in our personal lives or across the world if, as Mr. and Mrs. Zwane said, whenever we pray, we do not forget one another. Regardless, this is the letter I turn to when I am trying to understand what happiness means.

> Beloved Paul,
>
> How are you, brother? We greet you in the name of our Savior Jesus Christ. We have been worried about you in the time of the Gulf War, but we are relieved as we got your letter. Things have gone from bad to worse in South Africa. Again in Soweto we live in fear. We don't sleep freely as people are being attacked every moment; especially at night there's shooting, hacking, we are in a big worry. Anywhere you are you are not safe. In the trains we are attacked, if you go to work in the morning you are not sure whether you'll be back to see all the family alive again. Please whenever you pray, do not forget us. Keep in touch with us always so you can know if we are still alive. God bless you,
>
> Mr. & Mrs. Zwane

Some Questions for Reflection and Discussion

1. How do you experience the demands of justice in your everyday life? What are some common injustices you encounter or observe in your everyday life?
2. How would you explain the three types of justice? How is each related to the others?
3. Why is a vision of interdependence and solidarity important for sustaining justice? What today might weaken our sense of solidarity?
4. How does the early church's understanding of the "right" of private property challenge us today? Does it seem too extreme to you? Could it be liberating?
5. What does it mean to describe justice as a failure of moral imagination?
6. Have you ever had an experience of *conscientization*?

Notes

1. Pope Paul VI, "Populorum Progressio: On the Development of Peoples," in *Catholic Social Thought: The Documentary Heritage*, ed. David J. O'Brien and Thomas A. Shannon (Maryknoll, NY: Orbis Books, 1992), #66.
2. Paul VI, "Populorum Progressio," #29.
3. Paul VI, "Populorum Progressio," #30.
4. Paul VI, "Populorum Progressio," #53.
5. Patricia McAuliffe, *Fundamental Ethics: A Liberationist Approach* (Washington, DC: Georgetown University Press, 1993), 66.
6. Karen Lebacqz, *Justice in an Unjust World: Foundations for a Christian Approach to Justice* (Minneapolis: Augsburg Publishing House, 1987), 11.
7. Paul VI, "Populorum Progressio," #4.
8. Paul VI, "Populorum Progressio," #4.
9. McAuliffe, *Fundamental Ethics*, 2.
10. Bernard V. Brady, *The Moral Bond of Community: Justice and Discourse in Christian Morality* (Washington, DC: Georgetown University Press, 1998), 101.
11. Thomas Aquinas, *Summa Theologiae* (New York: McGraw-Hill, 1966), II-II, 58,1.
12. Josef Pieper, *The Four Cardinal Virtues* (Notre Dame, IN: University of Notre Dame Press, 1966), 45.
13. Pieper, *The Four Cardinal Virtues*, 57.
14. John R. Donahue, SJ, "Biblical Perspectives on Justice," in *The Faith That Does Justice: Examining the Christian Sources for Social Change*, ed. John C. Haughey (New York: Paulist Press, 1977), 69.
15. Pieper, *The Four Cardinal Virtues*, 79.
16. Pieper, *The Four Cardinal Virtues*, 78.

17. Karen Lebacqz, "Justice," in *Christian Ethics: An Introduction*, ed. Bernard Hoose (Collegeville, MN: The Liturgical Press, 1998), 167.
18. Daniel C. Maguire and A. Nicholas Fargnoli, *On Moral Grounds: The Art/Science of Ethics* (New York: The Crossroad Publishing Co., 1991), 31.
19. David Hollenbach, *Justice, Peace, and Human Rights: American Catholic Social Ethics in a Pluralistic Context* (New York: The Crossroad Publishing Co., 1988), 26.
20. Brady, *The Moral Bond of Community*, 114.
21. Hollenbach, *Justice, Peace, and Human Rights*, 27.
22. David Hollenbach, *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition* (New York: Paulist Press, 1979), 151.
23. Hollenbach, *Claims in Conflict*, 204.
24. David Hollenbach, *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002), 195.
25. Maguire and Fargnoli, *On Moral Grounds*, 30.
26. Hollenbach, *Justice, Peace, and Human Rights*, 27.
27. Hollenbach, *The Common Good and Christian Ethics*, 196.
28. Hollenbach, *Claims in Conflict*, 152. "Social justice is a measure or ordering principle which seeks to bring into existence those social relationships which will guarantee the possibility of realizing the demands of distributive justice. This means that it calls for the creation of those social, economic and political conditions which are necessary to assure that the minimum human needs of all will be met and which will make possible social and political participation for all."
29. Hollenbach, *The Common Good and Christian Ethics*, 202–3.
30. Daniel C. Maguire, *A New American Justice* (Minneapolis: Winston Press, 1980), 58.
31. Enda McDonagh, *The Making of Disciples: Tasks of Moral Theology* (Wilmington, DE: Michael Glazier, 1982), 128.
32. McDonagh, *The Making of Disciples*, 130.
33. John XXIII, "Mater et Magistra: Christianity and Social Progress," in *Catholic Social Thought: The Documentary Heritage*, ed. David J. O'Brien and Thomas A. Shannon (Maryknoll, NY: Orbis Books, 1992), #157.
34. Maguire, *A New American Justice*, 77.
35. John Paul II, "Sollicitudo Rei Socialis: On Social Concern," in *Catholic Social Thought: The Documentary Heritage*, ed. David J. O'Brien and Thomas A. Shannon (Maryknoll, NY: Orbis Books, 1992), #38.
36. Hollenbach, *The Common Good and Christian Ethics*, 189.
37. Russell B. Connors, Jr. and Patrick T. McCormick, *Character, Choices and Community: The Three Faces of Christian Ethics* (New York: Paulist Press, 1998), 67.
38. William J. Walsh, SJ, and John P. Langan, SJ, "Patristic Social Consciousness—the Church and the Poor," in *The Faith That Does Justice: Examining the Christian Sources for Social Change*, ed. John C. Haughey (New York: Paulist Press, 1977), 119.
39. Walsh and Langan, "Patristic Social Consciousness," 119.
40. Walsh and Langan, "Patristic Social Consciousness," 124. In a scathing passage, Basil of Caesarea says about the greedy: "The bright gleam of gold delights you. . . . Everything is gold to your eyes and fancy; gold is your dream at night and your waking care. As a raving madman does not see things themselves but imagines things in his diseased fancy, so your greed-possessed soul sees gold and silver everywhere. Sight of gold is dearer to you than sight of the sun. Your prayer is that everything may be changed to gold, and your schemes are set on bringing it about" (Homily on Luke 12:18).

41. McAuliffe, *Fundamental Ethics*, 56.
42. Lebacqz, *Justice in an Unjust World*, 35.
43. U.S. Catholic Bishops, "Economic Justice for All," in *Catholic Social Thought: The Documentary Heritage*, ed. David J. O'Brien and Thomas A. Shannon (Maryknoll, NY: Orbis Books, 1992), #77.
44. Lebacqz, "Justice," 170.
45. Daniel C. Maguire, *The Moral Core of Judaism and Christianity: Reclaiming the Revolution* (Minneapolis: Fortress Press, 1993), 128.
46. Stephen Charles Mott, *Biblical Ethics and Social Change* (New York: Oxford University Press, 1982), 60.
47. Lebacqz, *Justice in an Unjust World*, 72.
48. Brady, *The Moral Bond of Community*, 25.
49. Lebacqz, *Justice in an Unjust World*, 71.
50. Charles R. Pinches, *A Gathering of Memories: Family, Nation, and Church in a Forgetful World* (Grand Rapids, MI: Brazos Press, 2006), 123–38.
51. Lebacqz, *Justice in an Unjust World*, 63.
52. Maguire, *The Moral Core of Judaism and Christianity*, 131.
53. Lebacqz, "Justice," 168.
54. Lebacqz, "Justice," 168.
55. Lebacqz, "Justice," 168.
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