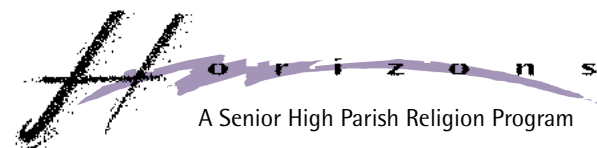


*Justice:  
Building God's Reign*



**Karen Emmerich**  
Marilyn Kielbasa, Editor  
Thomas Zanzig, General Editor



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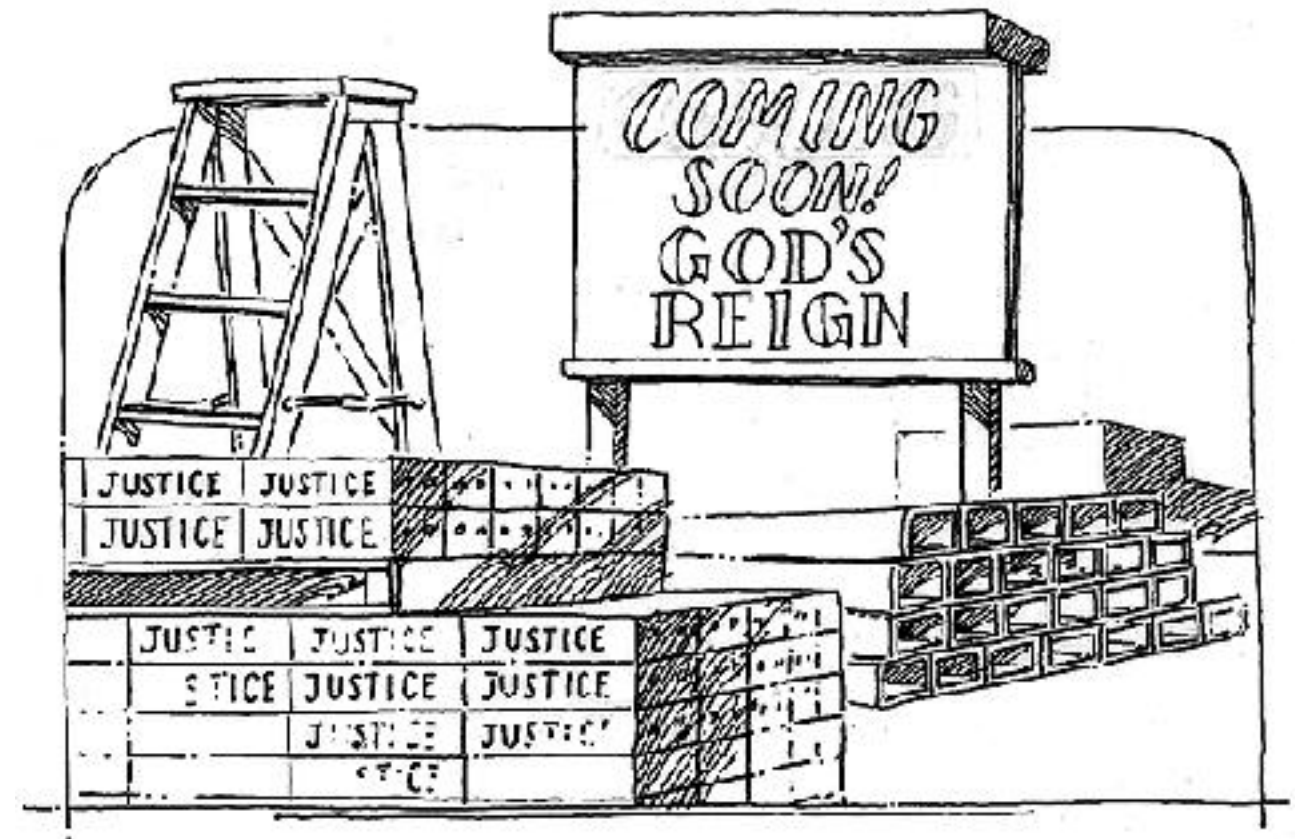
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# Introduction



## An Overview of This Course

At the beginning of his ministry Jesus proclaimed:

“The Spirit of the Lord is upon me,  
because I have been anointed by God  
to bring glad tidings to the poor.  
I have been sent to proclaim liberty to captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
and to proclaim a year acceptable to the Lord.”  
(Adapted from Luke 4:18–19)

Jesus’ ministry from the beginning was formed by the vision for justice contained in the Hebrew Scriptures. Those who call themselves Christian must also identify with Jesus’ vision for a just world. The

desire for justice is a central element of Christianity and a strong component of Catholic identity. Catholicism is not a me-and-God religion. Catholics believe that through Christ, the world has been redeemed. But there is more: people who are committed to Christ’s Gospel are obliged to cooperate with God’s grace and make the world a place that shows forth that redemption more fully. We believe that the Scriptures give us direction about the kinds of changes we need to make. Working for justice in the ways Jesus taught us is the response of the Christian disciple to the cry of poor, powerless, and oppressed people.

*Justice: Building God’s Reign* builds on the level 2 core course *Called to Live the Gospel* and the level 3 core course *The Challenge of Discipleship*. This mini-course presents to the young people some basic

components of Catholic social teaching, and it encourages them to engage in social action as part of their Christian commitment. Concern and action for justice arise when individuals ask moral questions of society and ask themselves, What would Jesus do? The course is designed to move the participants from dreaming about an ideal world to acting in a real world, from feeling powerless to feeling powerful. It does this by helping develop in the young people important skills for acting as adult Christians.

As with all minicourses in the Horizons Program, *Justice* is intended to be taught as three 2-hour sessions presented in consecutive weeks. Extended breaks between the sessions might interrupt the flow of the course. The activities are structured with a group of about ten participants in mind. If your group has considerably more or fewer members, you may have to make minor adjustments in the session plans. If you need assistance with this task, consult your program coordinator.

The first session leads the participants toward developing their personal vision of a just world and articulating their own definition of justice. If the young people are allowed to name their ideas about justice, they are more likely to accept them and adopt them as their own in the future. By leading them through a simulation activity, you also help them identify obstacles to justice. By the time you present the four components of justice in the second half of the session, the participants will have identified many examples for each component and obstacles to it.

The second session deals with the tools for building and protecting justice—rights and responsibilities. It helps the young people develop skills for analyzing unjust situations. An awareness activity that emphasizes the cumulative effect of many small efforts can help the participants feel empowered rather than overwhelmed when challenging situations of injustice.

The third session focuses on Jesus' commitment to justice and our responsibility to continue that commitment. It emphasizes that we have the personal and communal power to make significant change in the world. The participants present and discuss the portraits of famous and not-so-famous people who made personal commitments to justice and acted accordingly. In the closing prayer service, the young people are asked to follow the lead of the heroes for justice and commit to some action for social change. This commitment is important. The young people's involvement in one project or issue

is likely to raise their awareness about other issues and lead them to deeper reflection and exploration.

This course will not necessarily get the participants fired up about one particular issue, but it will help them develop the attitudes, skills, and habits that lead to lifelong commitment to social justice. The ultimate purpose is for them to believe that they, too, have been touched by the spirit of God and "anointed to bring glad tidings to the poor" (adapted from Luke 4:18).

## Background for This Course

### The Adolescent and This Course

A Gallup survey revealed that about two-thirds of U.S. youth think that helping people in their communities and working for world peace are very important. Less than 10 percent of those surveyed said that these activities were not important. The survey reflects adolescents' idealism and eagerness to make a mark on the world. This course, with its emphasis on helping young people find ways to take action for social change, appeals to this idealism and eagerness.

It is not an accident that this course appears in the third year of the program. Younger adolescents may be ready for involvement in service activities, but their ability to reason is not yet up to the demands of responsible social action without significant guidance from adults. By later adolescence, most young people have developed the necessary critical thinking skills to assess situations and plan appropriate courses of action. They are also ready to consider Catholic social teaching, with all the challenges that it holds for our culture, and adopt it into their lifestyle and choices.

Many adolescents are resistant to messages that are lectured to them. For this reason, the activities in this course are designed to help the participants articulate their own values and principles for a just society. Often they will find that their values and principles match those that the church holds.

Still, Catholic social teaching may sometimes challenge the values your young people are adopting and the choices they are making for their future. Even though most of your participants have chosen to take this minicourse, they may at times find it more challenging than is comfortable. As a representative of the broader church, your patience,

gentleness, and honesty in the face of their struggle can help them deal with their moral challenges. The participants need to know they have the prayers and support of a community of believers who struggle as they do.

## The Theology of This Course

Justice is the outward focus of morality. That is, action for justice is necessary for individuals who are committed to living morally. The social-justice teaching of the Catholic church is based on Jesus' command to "love your neighbour as yourself" (Matt. 19:19, NJB). The scriptural admonitions to care for the widowed and the orphaned, to feed the hungry, to clothe the naked, and to visit the sick and imprisoned all arise from this teaching. They were Jesus' concerns, and as Christians, they must be our concerns too. If we say that we are followers of Jesus, we are accepting the responsibility to love all our brothers and sisters, including those who seem the least significant or those who make us uncomfortable.

Paragraphs 2052 to 2557 of the *Catechism of the Catholic Church* address the Ten Commandments. The discussion includes the implications of each commandment for our social organizations and our care for others. The social sin that each commandment addresses sometimes seems removed from daily life. It is tempting to ask, How am I responsible for starvation in a Third World country? or What do the working conditions in an Asian factory have to do with me?

Social problems have become more complicated. And the more complicated the problem, the more powerless we feel. But to be aware of another's poverty or pain and to do nothing is a sin. As the Gospels say, "Whenever you did this to the least of mine, you did this to me" (adapted from Matt. 25:40).

## Modern Catholic Social Teaching

Modern Catholic social teaching developed late in the nineteenth century in response to the growing complexity of social organizations and social problems. The church responded to both socialism and capitalism, naming the dangers inherent in both. More recently, it has addressed the growing disparity between those who are rich in material possessions and those who are not, a divide that is

continually growing between the First World and the Third World.

Catholic social teaching is built on the belief that people have some basic rights and responsibilities as children of God. Our responsibility as Christians is to see that these rights are protected for everyone, even the smallest, the poorest, and the least powerful. James McGinnis of the Peace and Justice Institute has organized these rights and responsibilities into the following categories:

### Economic Rights: Sufficient Life Goods

Each person has a right to basic elements without which life would be impossible, namely food, clothing, and shelter. Health care, skills development, and work also fall into the category of economic rights. The first chapter of Genesis makes clear that the earth and its fruits are for the good of all. The notion of stewardship arose in Christian teaching to protect these rights and make sure that each person has enough to live a fully human life.

### Cultural Rights: Dignity and Esteem

Every human being, simply because he or she is a creation of God, has the right to a sense of dignity. Everyone has God-given gifts and is entrusted with the task of contributing to her or his own well-being and making a difference in the life of other people. This component is about calling forth the value and uniqueness of each person and each group of people. No one is expendable. Justice is not present when we do for others what they can do for themselves.

### Political Rights: Participation

Each individual person and every group of people have a right to shape their own destiny. People have a right to exercise their personal and collective power to better their situation. Anything that takes away a person's ability to shape the future violates this component of justice.

### Responsibility: Global Solidarity

As members of the human family, we share the responsibility of protecting our own and one another's rights as individuals and as a society. We are each accountable for seeing to it that basic rights are

respected globally. When we carry out works of justice and mercy and make changes in our lifestyle to live more simply and responsibly, we take a step toward solidarity with the world's people as equal partners in the work and the wealth of creation. Solidarity is both caring for victims and working with people to change the systems that victimize them.

## This Course and Evangelization

In *The Challenge of Catholic Youth Evangelization*, evangelization is described as “the initial effort by the faith community as a whole to proclaim through word and witness the Good News of the Gospel to those who have not yet heard or seen it, and then to invite those persons into a relationship with Jesus Christ and the community of believers” (National Federation for Catholic Youth Ministry, p. 3). Evangelization is also the ongoing witness of the community of believers and, as such, the basis and energizing core of all the ministries in the church.

The Horizons Program is grounded in a commitment to evangelize young people effectively. Each course reflects that commitment in both content and methodology. All the courses, even those on topics that do not appear overtly “religious,” explore the connection between the lived experience of the young person and Jesus’ proclamation of the Good News. All the courses employ strategies that actively engage the whole person, demonstrating that religious education can be not only informative but life-giving and even fun! In other words the Horizons Program tries to *be* “good news,” not just proclaim the Good News.

Justice is a central part of the Good News. Jesus’ law of love challenges us to be concerned with the quality of everyone’s life—not just the quality of our own life or that of the people who are close to us. By caring about what happens to other people who may live a half a world away and by working with and for them to improve the quality of their life, we proclaim the Good News in our actions and take a step toward building the Reign of God.

## Teaching This Course

### A Video Resource for Teachers

The information presented in this section identifies the elements requiring special consideration when leading *Justice: Building God's Reign*. The creators of Horizons developed an informative video to prepare teachers to lead any of the courses in the program. The video is accompanied by a guide that summarizes the content of the tape, offers additional tips for teaching adolescents, and invites the teacher to track her or his experience with the program.

Both the video for teachers and its companion guide are included in the resources developed for coordinators of the Horizons Program. Contact the program coordinator in your parish for further information.

### Preparing the Learning Environment

The effectiveness of a course such as *Justice* depends, in part, on the physical surroundings and the community climate among the members of the group. High school students are likely to respond more positively if the space is comfortable and different from a typical school setting and the atmosphere is conducive to sharing. Here are two suggestions for creating that type of environment:

**Create a good physical atmosphere.** You will need a physically comfortable space with sufficient room for the participants to move around. Some sessions require the participants to spend reflection time alone. It will be easier for them to resist the temptation to visit with other participants if they have enough room to separate from one another. Comfortable furniture and living-room lighting will help create a homey feeling. A flip chart or an easel with a pad of newsprint will be helpful for many of the activities. The traditional classroom is the least desirable situation. If such a room is your only option, try using music, candles, icons, or other sensory devices to create a more inviting environment.

**Clarify expectations.** At the beginning of the course, establish among the participants an atmosphere of mutual respect. Stress the importance of listening to one another and of refraining from hurtful remarks or put-downs. When necessary remind the participants of these rules.

Given the content of this course, it is particularly important that you establish clear and fair rules regarding discussion and group norms. Some of the content may challenge the participants in ways that are new and uncomfortable for them. Out of their personal discomfort, some young people may find it difficult to express themselves in appropriate ways. You can help them by providing clear and fair guidelines for discussion at the very beginning and by modeling respectful behavior in your listening and responding to them.

### Preparing the Material

Before each session read through the session plan and try to picture the processes happening in your group. You may need to make some adjustments based on your knowledge of the participants and the physical setting. Some of the activities require preparation. This could range from copying a simple list onto newsprint to creating game pieces or finding pictures. Allow yourself adequate time to get ready.

All the sessions for this course include brief periods of teacher input. Some of these presentations are informational, but most are intended to bring closure to a part of the session so that the participants might understand the connections between life and faith, between themselves and God. The session plans offer guidelines for these brief talks. Spend time putting these presentations together so that they are clear and hold the attention of the participants. Where it is helpful and appropriate, do not be afraid to share parts of your own story with the young people.

### Sharing Your Own Story

Every course in Horizons connects elements of the Christian faith with the life experiences of young people. As an adult you have much to share from your own life, such as your awareness of injustices, that will be of value to the young people. Your willingness to share your experiences will enrich this course. It will also send the message that telling one’s personal story in the group is okay. When you share your experiences with the young people, you show that you trust them enough to speak from your heart. And without saying it, you also invite them to do the same.

Some commonsense guidelines can help you share your story in a way that adds to the under-

standing of the participants but does not distract them from their own life story:

- Be brief and to the point. Remember, the young people are there to reflect on their own life story, not yours. They want to wrestle with their own thoughts about a life commitment to justice, not simply hear about your struggles.
- Talk about your experiences as a teenager without preaching or moving into the fatal “When I was your age . . .” mode.
- Share only the things that adolescents are emotionally prepared to handle.
- Be realistic. Talk about your struggles, triumphs, and growth over the years. This will let the participants know that self-knowledge is indeed a process. A commitment to working for justice is not easy to live and must be made frequently, even daily. Do not mislead them into thinking that adults have all the answers or that answering the big questions of life is easy. It is also unfair to suggest or imply that adolescents have no answers.
- Be honest and sincere. The young people will see through you if you are not, and your effectiveness as a teacher will be diminished.

### Service Component

You may want to consider including a group service project as part of this course. The content of this course can be reinforced when the participants are involved in ongoing justice and service work that stretches them and moves them out of their comfort zone. Involvement in service raises young people’s awareness about issues of injustice and often motivates them to take action for social change. For example, serving a meal at a soup kitchen raises issues and questions for many young people that they may never have considered before. In making plans for a service project, you will need to consider your local community and the experiences of your young people. It would be most effective if it were scheduled to be done shortly before the start of the course or in the middle of the course. Some projects that the young people could do include the following:

- cleaning a homeless shelter
- working on a Habitat for Humanity house
- stocking shelves at a food pantry
- volunteering at a Catholic Worker facility
- conducting a weekend day camp for children who live in poor urban or rural areas

- planning a parishwide baby shower and giving the gifts to a crisis pregnancy center or a women's shelter

Another option is for the group to adopt a cause, research it, and, based on their findings, take action. Some positive steps that the young people could take in the area of social action are starting letter-writing campaigns, sharing information with other young people at school, or simply raising awareness in the parish. Some possible topics for this type of involvement include the following:

- child labor practices in Third World countries and the ties to products that are popular among young people, such as athletic shoes or clothing
- exploitation of immigrant workers, such as migrant farmworkers, garment workers, or household help
- sexual harassment incidents at school or in the community
- violence that is aimed at or affects young children

### Using Music

Some of the activities in *Justice: Building God's Reign* suggest using music. No activities in this course require music or suggest specific pieces of music, because cultural preferences and individual tastes differ and specific tapes, CDs, or needed equipment may not be available. But music is a central part of the world of most adolescents, and you are thus encouraged to use it in the suggested places as well as in other activities where you think that it might be appropriate. Circumstances in which music can be used effectively include the following:

**Popular music for prayer.** Depending on the character of the group, the community environment, or even the area of the country, different types of music will be popular among young people. If you are not certain about what might work in activities for your group, ask a few young people for their advice; ask them well in advance of the session, so that they can listen for songs that will be useful. Besides helping you, this experience can be affirming for young people, who are generally thought of as learners and are not usually consulted for their expertise.

You might even consider forming a music advisory group of participants, whose job is to listen to popular music and point out some things that pertain to the topic of justice. Each week this group of young people can suggest to the rest of the participants selections that can be used for prayer—and also for reflection or as a starting point for journal writing.

**Background music for reflection.** Some groups are easily distracted by the sounds around them. If your group has a hard time concentrating in silence, consider using background music to help the participants focus. Even for those who do not have trouble concentrating, music can alter the mood and contribute to a sense of peace and inner silence. For background music use slow, soothing instrumental selections, preferably something that is unrecognizable to the group. Labels such as Windham Hill and Narada, which are known for their alternative adult-contemporary recordings, are particularly useful for this purpose. Some classical music can also help to create the type of environment you need. Or use recordings of natural sounds, such as those produced by ocean surf, rain forests, or running streams.

**Contemporary Christian music for discussion starter or prayer.** Contemporary Christian music is produced by Christian artists and comes in styles for all tastes: rock, hard rock, country, alternative, rap, and easy listening. By using contemporary Christian music, you expose young people to an inspirational spiritual message in a form to which they may easily relate.

If you are familiar with contemporary Christian music, you probably can think of songs to introduce a discussion or to enhance a prayer service. If you are not familiar with contemporary Christian music, ask the young people in your group to help choose appropriate songs. Or visit a Christian bookstore. Many of them have an extensive music collection and a previewing area. Often their sales staff can point you in the right direction if you tell them what you are looking for.

### Using This Course as a Retreat

Many of the courses in the Horizons Program can be recast as retreats or days of reflection. This minicourse may be suitable for adaptation as a retreat or as part of a mission trip, depending on the parish program, the timing, the leaders, the purpose, and above all, the young people themselves. If you want to consider using *Justice: Building God's Reign* as a retreat, consult your program coordinator and together weigh the following advantages and disadvantages:

#### Advantages

- A retreat would allow enough time to incorporate some of the many excellent films that depict the lives of individuals and groups who have struggled for justice.
- Parish or community members who are active in justice work could be part of the retreat team and share their experiences. The connections between adults and young people on such a retreat could be easily developed into mentoring relationships as they work together on justice issues.
- The daily events of a mission trip or service retreat will enhance the discussion and prayer in the minicourse. The content of the minicourse will give the participants a context in which to place their experiences and help them gain insight into those experiences.
- The exercise in session three that involves looking at famous and ordinary people who have made a difference could get creative. You could bring in additional resources and encourage more research. Small groups could develop short dramas depicting the life and work of these individuals, and so on.

#### Disadvantages

- The only real disadvantage to doing this course as a retreat is that the content is heavy. The success of the retreat will depend on the maturity level of the young people in the group. The intensity of a retreat format could leave them feeling bored, depressed, and powerless if they are not ready for it. Or it could galvanize the group for action.

### Special Preparation Needs

- In preparation for this course, read paragraphs 2052–2557 of the *Catechism of the Catholic Church*.
- If you are not familiar with Catholic social teaching, you may also wish to read *A Century of Social Teaching*, from the National Conference of Catholic Bishops, and *Catholic Social Teaching: Our Best Kept Secret*, by Peter Henriot, Edward DeBerri, and Michael Schultheis. Complete information on these resources can be found in the list of suggested resources at the end of this introduction.
- If you intend to use the service project option, make plans for it. If need be, contact the organization you will be working with and begin to make the necessary preparations.
- During the closing prayer in session 3, you will need to distribute a handout that lists service opportunities in your local community. Prepare this list well in advance of the session. Such a list might include phone numbers for local shelters, agencies that provide tutoring, and services for older people. United Way offices often have lists of organizations that need volunteers. Also include on the list information for getting involved in organizations concerned with justice and human rights, such as Pax Christi and Amnesty International. Contact your parish office or the local library for addresses of the national offices and local chapters of these organizations. And finally, include the names and addresses of your state and national elected representatives.
- Reflect on your own attitudes toward the justice issues the world faces. Think about the following questions:
  - What are you actively doing to bring about change?
  - What injustices are you aware of in your community? your parish? this country?
  - When was the last time you moved out of your comfort zone and committed yourself to some action for justice? How did it feel?

## This Course and Total Youth Ministry

### Additional Youth Ministry Program Suggestions

The Horizons Program includes a manual entitled *Youth Ministry Strategies: Creative Activities to Complement the Horizons Curriculum*. It contains a variety of activities and strategies organized into thematic categories and cross-referenced according to the courses in the curriculum. It includes suggestions for shortened and extended programs, off-site events, intergenerational gatherings, parish involvement, and prayer and liturgical celebrations.

This valuable resource can enhance the young people's experience of the Horizons Program and help your parish fulfill a commitment to total youth ministry. Contact your program coordinator about the availability of the manual.

### Parish Program Connections

A religious education curriculum is, ideally, just one component of a total parish program in which all those responsible for the formation of young people work together with the entire parish to meet the holistic needs of its youth. *Justice: Building God's Reign* can be a springboard for connections with other youth ministry experiences. You might develop these connections by doing the following:

- At the end of the course, have the participants identify a service project or social-action project, such as a food drive or letter-writing campaign, to organize for the rest of the parish.
- Ask representatives of the parish social-action committee, Saint Vincent de Paul Society, or other justice-oriented organization to attend the last session and invite the young people to get involved in their organization.
- Use this course as the basis for planning youth involvement in justice projects for the entire year. Some options to consider might be ongoing involvement in Habitat for Humanity or adoption of a homeless shelter or a shelter for battered women and their children. The young people's commitment could include a promise to provide some regular service, certain supplies, and money received through fund-raising events.

- Invite the course participants to organize and conduct service projects or justice work for younger children in the religious education program. For example, the young people could tell the children about people their age in other countries who must work long hours for low pay, then help them write simple letters to corporations and government agencies that can help bring about change.
- Invite someone who has committed himself or herself to voluntary simplicity in the service of justice to talk about what led him or her to that decision and what it means for him or her in daily life.
- Plan a Dr. Seuss night. Have some young people research Dr. Seuss's background. Have others plan to tell some of his stories that have social-justice themes—*The Lorax*, *The Butter Battle Book*, *The Sneetches*, *How the Grinch Stole Christmas*, and *Horton Hears a Who!* Build activities around the theme of each book.
- Organize an urban or rural plunge for the young people that gives them a weekend or weeklong experience with a different lifestyle.
- Invite someone who has done work in a foreign mission, the peace corps, or a similar organization to talk about her or his experience and why she or he made the decision to pursue that type of justice work.

### Family Connections

Parents are interested in knowing what their children are learning. They are entitled to know what is going on in the program and how they can be involved if they choose to be. In addition to the suggestions below, each session in this course includes activities for families in the Alternative Approaches section. Also, the preceding section, Parish Program Connections, offers many suggestions that might involve parents.

- Before the start of the course, put together a packet that includes the following information:
  - an outline of the course, including the session titles, the content of each session, and the goals and objectives
  - an invitation to attend any session, as long as their son or daughter is aware of the visit and approves of it

- a copy of *A Century of Social Teaching*, by the National Conference of Catholic Bishops (see Suggested Resources at the end of this introduction)
  - a request to keep you and all the young people in prayer
- Send this packet home with the participants.
- Organize a parent discussion group that focuses on helping parents connect with their children on justice issues. Some possible topics include dealing with ethical issues in the workplace, making conscious family choices to live simply, and shopping with conscience.

## Goals and Objectives in This Course

### Why Use Goals and Objectives?

Curriculums take on greater clarity, direction, and purpose if they are described in terms of their goals and objectives. This observation is based on a commonsense principle: We have a difficult time getting somewhere if we do not know where we are going. Educators who design learning experiences must identify their destination as a first step in determining how to get there. The statement of goals and objectives is a practical way to identify the desired outcomes for a program.

In the Horizons Program, goals and objectives are used in the following ways:

**Goals.** Goals are broad statements of what we wish to accomplish—learning outcomes we hope to achieve. The coordinator's manual for the Horizons Program provides the goals for the entire curriculum. Each course within the total program also includes a statement of its goals. The goals often have an idealistic quality, inviting the teacher to reflect on how the course relates to the personal and faith development of the young people. At the same time, the course goals are realistic, measurable, and attainable. As a teacher, at the end of the course, you should be able to look back and determine if you have in fact achieved the course goals.

**Objectives.** Objectives are statements that define how to get to the goals. They name the specific tasks that must be accomplished if the goals are to be achieved. Each course supplies a clear statement of objectives for each session in the course.

## The Goals and Objectives of Justice: Building God's Reign

### Goals

The five goals for this course are as follows:

- That young people develop a personal understanding of justice that is rooted in faith
- That they understand that justice requires their thoughtful action
- That they feel they have the power to make a difference for justice in the world
- That they value the Scriptures and prayer as sources of power and inspiration for social action
- That they are aware of and appreciative of Catholic social teaching as a guide for social action

### Objectives

Each session has its own objectives, which will help realize the five course goals:

#### Session 1: "What Is Justice?"

- To help the young people imagine the Reign of God
- To make them aware of some of the obstacles to the fullness of God's Reign on earth
- To explore justice themes in the Scriptures
- To present to the young people four components of justice
- To give them an opportunity to formulate their own description of Christian justice

#### Session 2: "Balancing Rights and Responsibilities"

- To further the young people's understanding of the connection between rights and responsibilities
- To introduce them to foundational elements of Catholic social teaching
- To challenge them to responsible action

#### Session 3: "Making a Difference"

- To help the young people discover their own power to act for justice
- To help them discover the value of working cooperatively
- To encourage them to become involved in efforts for positive social change
- To bring the course to a prayerful close



## Suggested Resources

The following resources may provide helpful background and teaching materials:

- Ahlers, Julia, and Michael Wilt. *Christian Justice: Sharing God's Goodness*. Winona, MN: Saint Mary's Press, 1995.
- Henriot, Peter J., Edward P. DeBerri, and Michael J. Schultheis. *Catholic Social Teaching: Our Best Kept Secret*. Maryknoll, NY: Orbis Books, 1993.
- LaNave, Kevin. *Teaching Manual for Christian Justice: Sharing God's Goodness*. Winona, MN: Saint Mary's Press, 1995.
- Roberto, John, ed. *Access Guide to Youth Ministry: Justice*. New Rochelle, NY: Don Bosco Multimedia, 1990.
- Walsh, Michael, and Brian Davies, eds. *Proclaiming Justice and Peace: Papal Documents from Rerum Novarum Through Centesimus Annus*. Rev. ed. Mystic, CT: Twenty-Third Publications, 1991.

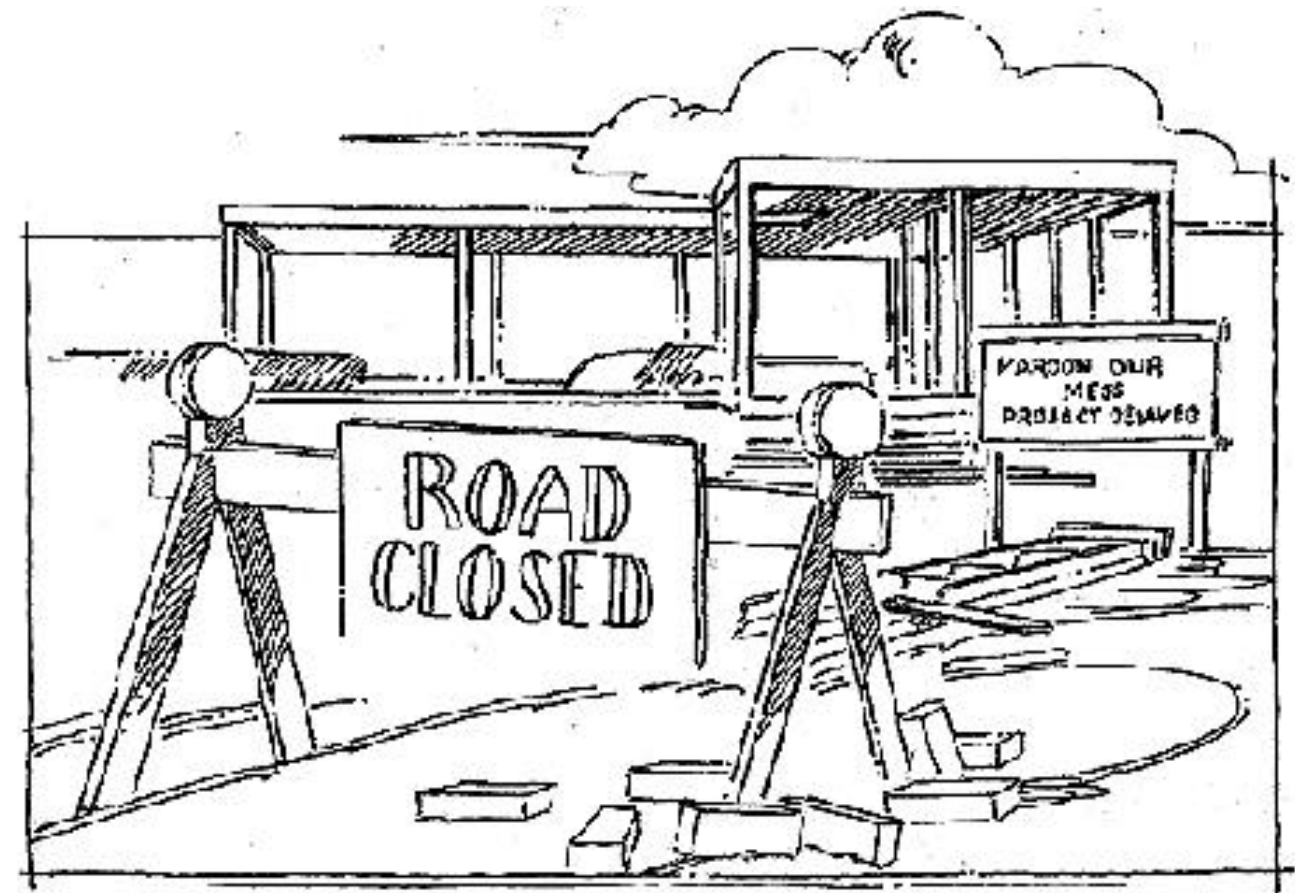
## Church Documents

- John Paul II. *The Gospel of Life (Evangelium Vitae)*. Reprinted in *Origins*, 6 April 1995.
- Libreria Editrice Vaticana. *Catechism of the Catholic Church*. Trans. by the United States Catholic Conference (USCC). Washington, DC: USCC, 1994.
- National Conference of Catholic Bishops (NCCB). *A Century of Social Teaching: A Common Heritage, a Continuing Challenge*. Washington, DC: USCC, 1990.
- . *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy*. Washington DC: USCC, 1986.
- Vatican Council II. *The Church in the Modern World (Gaudium et Spes)*, 7 December 1965. In Austin Flannery, ed. *Vatican Council II: The Conciliar and Post Conciliar Documents*. Northport, NY: Costello, 1975.



## SESSION 1

# What Is Justice?



### Objectives

- To help the young people imagine the Reign of God
- To make them aware of some of the obstacles to the fullness of God's Reign on earth
- To explore justice themes in the Scriptures
- To present to the young people four components of justice
- To give them an opportunity to formulate their own description of Christian justice

### Session Steps

- A. a welcome and introductions (5 minutes)
- B. a reflection exercise on the Reign of God (15 minutes)
- C. a simulation exercise to identify obstacles to the Reign of God (40 minutes)
- D. a break (10 minutes)
- E. a discussion exercise on the components of justice (15 minutes)
- F. a scriptural reflection exercise (20 minutes)
- G. a closing prayer (15 minutes)

## Background for the Teacher

This session presents the idea that a greater flowering of the Reign of God is a possibility for our world. It also invites the participants to wrestle with the meaning of justice and identify the obstacles that stand in the way of justice and the fullness of God's Reign.

The first activity encourages the participants to imagine what the Reign of God could look like on earth. It prepares them for a simulation exercise that introduces some of the realities of human life that stand in the way of justice and the Reign of God. During the simulation exercise, the participants work in small groups to create posters that describe their visions for the Reign of God. Some groups are given abundant resources with which to create their poster, but most groups are given limited resources. They experience an injustice in the imbalance of power and resources. They will be able to observe their reactions to injustice in both their behavior during the simulation and in the posters they create. A period of discussion then helps the young people make connections between their experience and the realities that get in the way of a just world and the fullness of God's Reign.

In the second half of the session, the participants brainstorm some examples of roadblocks to justice before hearing about the four components of justice. These four components are rooted in the Scriptures and in the social teaching of the Catholic church. This brief presentation provides a foundation for the presentation on Catholic social teaching in session 2.

To conclude session 1, the participants reflect on scriptural passages on the theme of justice and the Reign of God. They are invited to wrestle with their own concept of justice. The young people's reflections on justice culminate in their writing a personal definition of the term and a brief prayer. Their prayers are incorporated into the closing prayer.

## Preparation

### Materials Needed

- 3-by-5-inch index cards, one for each person and one for each small group
- pens or pencils
- play money
- plain envelopes, one for each small group
- several sheets of poster board
- markers
- plain white paper
- several sheets of colored construction paper
- several bottles of glue
- several scissors
- magazines with pictures
- a bag of cookies or candy
- newsprint
- four sheets of stickers, each a different color, or four different-colored markers
- copies of handout 1-A, "What Is Justice?" one for each participant
- a tape or CD player, and a recording of reflective music (optional)
- copies of resource 1-A, "The Lord's Prayer"
- a basket
- a small table
- a candle and matches
- a Bible

### Other Necessary Preparations

Prepare to lead this session by doing the following things and checking them off as you accomplish them:

- For step C.* Gather and prepare the materials for the simulation exercise as directed in step C.
- For step E.* Prepare a list of the four components of justice as directed in step E.
- For step E.* Prepare a presentation on the four components of justice.
- For step G.* Make copies of resource 1-A and prepare the prayer slips as directed in step G.
- Determine if you wish to change this session by using one or more of the alternative approaches described at the end of this session plan.

## Opening Teacher Prayer

Take a few moments to reflect on your service as a catechist whose ministry can create in young people an openness to the work of the Holy Spirit by helping them to remove roadblocks to faith and obstacles to the Reign of God.

### *Scriptural reading*

We avoid putting obstacles in anyone's way, so that no blame may attach to our work of service; but in everything we prove ourselves authentic servants of God; by resolute perseverance in times of hardships, difficulties and distress; when we are flogged or sent to prison or mobbed; labouring, sleepless, starving; in purity, in knowledge, in patience, in kindness; in the Holy Spirit, in a love free of affectation; in the word of truth and in the power of God. (2 Cor. 6:3-7, NJB)

*Reflection.* Consider the following questions and bring them to God in prayer. If you keep a journal, you may want to spend some time writing your answers.

- What obstacles to God's love do you experience?
- What do you find most challenging about this Scripture passage? most comforting?
- Consider the young people who will be participating in the minicourse. What are some of the roadblocks that might be standing in the way of their openness to the Gospel message of justice?

### *Prayer*

Gracious God, look upon me in my efforts to love my neighbor. Strengthen me when I am unsure of myself and my love of you. Sustain me in my efforts to love you in my neighbor. Make my love concrete and active. Reveal to me the mystery of your presence in my actions for those who I am called to serve. (Allaire and Broughton, *Praying with Dorothy Day*, p. 85)

## Procedure

### Welcome and Introductions (5 minutes)

1. Welcome the young people to the first session of *Justice: Building God's Reign*. If some of the participants do not know you, briefly introduce yourself. You may want to describe your family, your work, and why you chose to become involved in the Horizons Program.

If the young people do not know one another, have them introduce themselves to the rest of the group. If different high schools are represented in your group, ask the participants to tell what school they go to. You might also suggest that they share information about hobbies, cocurricular activities, part-time jobs, and so forth.

2. Even though the participants will probably be familiar with basic rules that have been established in other courses in the Horizons Program, you might want to review some of those rules, as well as rules that may be particularly applicable to your style of teaching.

3. Introduce the course by making the following comments in your own words:

- Tell the young people that the course does not focus on particular issues. Instead, it offers some basic principles and skills that they can apply to any situation of injustice that they encounter. Express the hope that at the end of the course they will feel equipped to explore and combat the issues of injustice that demand their attention.
- Also tell the participants that they may find some of the ideas presented in the course challenging and uncomfortable. At times, they may find themselves in disagreement with you or with other participants. Note that at such times it will be especially important to listen to one another with respect.

## **B** Reflection Exercise: The Ideal World (15 minutes)

1. Introduce the exercise by summarizing the following points in your own words:

- Tell the participants that this course will start with the end rather than the beginning. Explain that justice helps us to achieve God's dream for the world. Note that the first activity is an exercise in which they will imagine what that dream, the Reign of God, looks like in its fullness on earth.
- Remind the young people that they have probably heard about the Reign of God in many different situations, including liturgy, scriptural readings, and other religious education classes. In particular, if they took the Horizons core course on morality, they explored the concept of the Reign of God. Note that they will develop ideas from that course further in this one because justice and morality are related.
- Explain that morality is concerned with personal life choices. Christian morality is concerned with living out Jesus' law of love. Jesus offered some guidelines for living out this law of love. In the Gospels Jesus' concern was for those who were poor, hungry, sorrowful, or hated and excluded. He told his followers to do good to those who hurt them and to love those who hated them. He told them to forgive rather than judge.
- Read the young people the following quote:

Christian love of neighbour and justice cannot be separated. For love implies an absolute demand for justice, namely a recognition of the dignity and rights of one's neighbour. Justice attains its inner fullness only in love. Because every [person] is truly a visible image of the invisible God and a brother [or sister] of Christ, the Christian finds in every [person] God . . . and God's absolute demand for justice and love. (*Justice in the World*, no. 34, as quoted in Gremillion, *The Gospel of Peace and Justice*, p. 520)

- Point out that justice is concerned with organizing the world so that every person is able to experience God's love without the handicaps of poverty, hunger, and hate. It is also concerned with caring for all of creation so that it can continue to communicate God's presence and love to us. Personal morality without concern for social justice is incomplete. Until everything and everyone lives by Jesus' law of love, the Reign of

God cannot be completely realized. (See the *Catechism of the Catholic Church*, no. 671.)

2. Distribute one 3-by-5-inch index card to each person. Ask the participants to write their name in one corner of the card. Invite the young people to quiet themselves and be alone with their thoughts for a few minutes. When they are quiet, lead them through the following brief reflection on visualizing the Reign of God:

- Imagine what the world would be like if everyone lived their life according to Jesus' law of love. . . . What if everyone's first concern was for the poor, the hungry, the sorrowful, and the outcast? . . . What if everyone chose to forgive rather than seek revenge? . . . What if everyone made a choice to possess only as much as they truly needed to survive comfortably? . . . What if every person decided to live more simply? . . . What if no one turned their back on the victims of acts of injustice, but rather worked for change? . . . What does the Reign of God look like? . . .

3. Tell the participants to write on their index card some of the significant words, phrases, or images that came to mind during the reflection. Encourage the participants to be specific. For example, someone might write "peace," "no hunger," "enough of everything for everyone," or "no war." Ask them to include some thoughts on what might be different in their own life, in their community, and in the world if everyone lived the law of love. Allow 3 or 4 minutes for writing.

4. Divide the participants into at least three small groups with three or four people in each group. If your group is smaller than nine, consider having the participants work in pairs. Give each small group another index card and tell the young people to appoint someone to act as a recorder and reporter for the group. Then instruct them to share with the other members of their group the items on their individual index card. After everyone has shared, tell them to note which elements they all agree are part of the Reign of God. Tell them that the recorder should write these items on the group index card.

Tell the young people that they will need their individual card at several different points in the session, so they should keep it nearby. Also let them know that you will collect the cards at the end of the session for use in session 2.

## **C** Simulation Exercise: From Dream to Reality (40 minutes)

*Before the session.* Prepare for the simulation exercise by completing the following tasks:

- Using play money—homemade or store-bought—in denominations of \$5, \$10, \$20, and \$50, prepare an envelope for each small group as follows: one envelope containing \$100, the remaining envelopes containing \$20 each.
- Gather the following art supplies and prepare a poster listing the prices for the various items. Arrange all the supplies on a table or on the floor. This is the "store."
  - poster board, \$20 a piece
  - plain white paper, \$5 a sheet
  - colored construction paper, \$20 a sheet
  - glue, \$25 a bottle
  - pencils, \$10 each
  - markers, \$20 each color
  - scissors, \$25 each
  - magazines with pictures, \$50 each
 Do not post this list until instructed to do so in the session plan.
- Prepare another poster listing the following rules:
  - Groups have 20 minutes to complete the poster.
  - Each group must complete its own poster.
  - Only items purchased at the store can be used in creating the poster.
  - Items cannot be exchanged or returned to the store.
 Hang the rules poster where it is easily seen.
- Tape onto a bag of cookies or candy a label that says, "Prize cannot be claimed unless it is shared with everyone."

1. Explain to the participants that each group will have the opportunity to use the notes on their group index card to create a poster that communicates to the rest of the participants the group's vision of the Reign of God. Announce that the group with the most creative and attractive poster will win a prize. Give each group a piece of paper and a pencil and let them have 5 minutes to plan their poster.

2. After the planning session, point out the art supplies that you have displayed and distribute the envelopes of play money. Inform the participants that they must use the supplies displayed and they must use the money in the envelopes to buy the supplies for making their poster. Explain the rules on the poster. Then post above the art supplies the price list that you created before the session. Tell the young people that they have 20 minutes to complete their poster.

Participants might ask you if donations can be made to other groups, if items can be shared between groups, if individuals can earn income by working for other groups, if they can beg for or borrow items, and so forth. These strategies are permissible, but are unwritten and should not be mentioned. If these questions are raised, repeat only the original rules or point out the poster. Allow the participants to assess the situation on their own and make their own responses. Take note of their strategies for the discussion at the end of the activity.

3. When you are sure that everyone understands the task and the rules, let them go to work. As the participants work on the posters, serve as storekeeper and observer. Try to notice how individuals work together in their group. Also, pay attention to the interaction among the groups. The process of creating the posters is as important as the posters themselves.

4. After 20 minutes invite each group to display and explain its poster. Award the prize to the most creative and attractive poster.

Use the following questions to stimulate discussion (encourage members from several groups to respond to each question):

- What happened during the activity?
- Did the process change the message you were trying to communicate? Did some elements from your group's vision of God's Reign become more important? less important?
- How did you individually or as a group respond to the rules?
- How do these responses compare to people's real-life responses in trying to live their life as God intended?

(This activity was adapted from an activity designed by Judith Dunlap.)

## **D** Break (10 minutes)

Ask the prizewinners to share their prize with the entire group. Recruit a volunteer to read Luke 6:20–36 during the closing prayer service.

## **E** Discussion Exercise: The Components of Justice (15 minutes)

*Before the session.* Write the following phrases on a sheet of newsprint:

- Sufficient life goods
- Dignity and esteem
- Participation
- Solidarity

Prepare to give a talk on the components of justice based on the points outlined in part 2 of this step.

1. Note that it is easy for someone to become discouraged about injustice in the world—especially when people are faced with the kinds of problems that the poster activity before the break made us aware of. However, knowing some basic principles about justice can help to clear up some of the problems. But the principles only make sense if we understand the obstacles that stand in the way of the ideal world, or the Reign of God.

Across the top of a sheet of newsprint, write the words “Obstacles to the dream.” Ask the young people to brainstorm some of the attitudes or behaviors that might come under that heading and record their responses on the newsprint. Some obstacles that they might initially identify include war, racism, or fear. Encourage them to be more specific by providing examples like cheating on taxes, making fun of someone with a disability, or going on a shopping spree and buying things that are not necessary for survival or even for comfort.

2. Display the newsprint list that you created before the session. Give someone four sheets of stickers, each a different color, or four different-colored markers. Tell that person that you will let him or her know what to do during the process. Summarize the following ideas in your own words:

- Comment that to achieve a just society, four components are necessary. Note that three of the components are related to specific types of rights that are universally held by all people. We have rights because we are created in the image and likeness of God. But rights cannot exist without responsibilities. Therefore, the final component is related to the responsibilities that we all share for protecting these rights.
- To illustrate this point, note that every person has the right to life and the means to support life. Then cite the example of Nazi Germany, where some people argued that mentally ill people were a burden on society and therefore did not have the right to live. Those who protested were not heard by the people in power and were considered to be troublemakers themselves. Eventually other groups such as Jews, Gypsies, and older people were also deemed useless and lost their life because of it.

Emphasize that the message of the Gospel is that every human being inherently has the right to life, simply because they were created by God. Our duty as Christians is to protect and defend the right to life of all of humanity.

Tell the participants that you will explain each of the components of justice separately. Emphasize that when any of the rights or responsibilities on this list are missing in a community or society, the Reign of God cannot be present there.

- *Sufficient life goods.* Tell the young people that justice cannot exist if some people do not have enough food, clothing, or shelter. Justice cannot exist if some people do not have adequate health care, an opportunity to develop their skills, and work that sustains them financially. Christians believe that the earth belongs to God and it is for everyone. People are stewards of the earth and have a responsibility to see that its resources are used in a way that ensures everyone has what they need to survive. These rights are also called *economic rights*.

Ask the participants to identify the items on their list of obstacles to the dream that are related to this component. Tell the person to whom you gave the colored stickers or markers to use one color to highlight the items that are named by the group. Make a note of what color is used for “sufficient life goods.”

- *Dignity and esteem.* Explain that justice cannot exist in a society if any of its members are not given the respect they deserve as people made in the image and likeness of God. People have the right to be recognized and affirmed as unique and valuable. When someone is valued less because of racial, religious, or physical differences, that person is denied the right to dignity and esteem.

Ask the participants to identify the items on their list of obstacles that are related to this component. Direct the person with the stickers or markers to mark these items with a second color. Some items may be named under more than one category. In that case, it should be marked with the appropriate colors. Make note of the color used for “dignity and esteem.”

- *Participation.* Tell the participants that justice cannot exist in a society if anyone is left out of the society's decision-making processes. Christians believe that each person is called by Jesus to help build God's Reign in the world. People have the right to influence their own destiny. These are political rights. For example, in the first presidential election in the United States, only white male landowners could vote. Most people had no say in who would make the decisions about the country's future and their own future. Over time, the voting process in the United States has become much more inclusive. When people are denied the right to vote or the right to free speech, their political rights are violated.

Ask the participants to identify the items on their list of obstacles that are related to the component of participation. The person with the stickers or markers should mark these components with a third color. Make note of the color used for “participation.”

- *Solidarity.* Read aloud Paul's message in his Letter to the Romans, “We do not live to ourselves, and we do not die to ourselves” (14:7, NRSV). If one person suffers, all of us suffer. We are people who live in community with other people. We have the responsibility to promote and protect rights with and for others. Justice cannot exist in a culture if its people do not look out for each other's needs and take responsibility for the first three components of justice.

Ask the participants to identify the items on the obstacle list that they can do something about—something they can do to make a difference. Tell the person responsible for marking the obstacles to use the fourth color of sticker or marker to mark the solidarity items. Make a note of the color used for “solidarity.”

Conclude the presentation by telling the participants that in the next two sessions they will look at ways to remove the obstacles to God's Reign and build the components of justice. Before they can do that, however, they need to describe what justice is for them.

(The information about the four components of justice is based on an essay by James McGinnis in Bright and Roberto, eds., *Access Guide to Justice*, pp. 14–19.)

## **F** Reflection Exercise: What Is Justice? (20 minutes)

1. Tell the young people that they will need their index card for the next activity. Recall for them that so far in this session they have spent time imagining what a just world would look like and they have looked at some components of justice. The next thing they will do is write a description of justice that means something to them personally. Tell them that they will need this definition in the next two sessions to help them make decisions about what is just and unjust in the world around them and about how to respond to injustice. Ask,

- If you do not know what justice is, how can you recognize injustice and work to correct it?

Divide the participants into pairs and give everyone a copy of handout 1–A, “What Is Justice?” Direct them to silently read the Scripture passages on the handout. Encourage the young people to enter into their reading with a prayerful spirit. You may wish to play some quiet instrumental music in the background to help create a prayerful mood. Allow the participants about 5 minutes for reflection.

Once they have read the passages, have them share with their partner the quotation that they found most meaningful and the one that they found most challenging. They should also talk about their reasons for choosing the passages that they did. Allow no more than 10 minutes for discussion.

2. When everyone has had a chance to discuss their choices, ask the young people to work with their partner to write a statement about what they believe to be a description of Christian justice. Tell them to write their description on the back of the index card that they used for the first activity of the session. Both people should write their joint description on the back of their index card for use later in the course. But let the participants know that only one person from each pair will read his or her description to the large group.

## **G** Closing Prayer (15 minutes)

*Before the session.* Make enough copies of resource 1-A, “The Lord’s Prayer,” to have one slip of paper for every two participants and one whole copy for yourself. Cut all but one copy as scored and place the strips in a basket.

1. When the participants finish writing their description of justice, pass around the basket of paper slips, directing each pair to draw out one slip of paper. Explain that each slip has a phrase of the Lord’s Prayer on it and that their job is to write a prayer about justice, in their own words, as it relates to the phrase on their slip of paper. For example, the pair that draws “Give us this day our daily bread” might write a prayer about those who are physically or spiritually hungry. The pair that draws “Amen” might try to come up with a list of words or phrases that mean *amen*, for example, So be it, Yes! and That’s the way it is. Direct them to write their prayer on the back of the slip. Let them know that these prayers will be read as part of the closing service.

Allow a couple minutes for the pairs to work on their prayer. When they finish writing, tell them to decide which person in the pair will read the description of justice (on their index card) and which will read the prayer (on the slip of paper).

While the young people are writing their prayer, prepare a small table to serve as a focal point for the prayer service. Place a Bible, a candle, and the basket on the table.

2. Gather the young people around the prayer table. Begin the prayer service with this prayer or improvise another opening prayer:

- Lord, be with us now as we pray. Support us and guide us as we try to make your love the most important reality in our world and live as you taught us to.

Invite the volunteer you recruited during the break to read Luke 6:20–36. After the reading allow a few moments of silence before inviting someone to begin sharing their description of justice. When everyone’s card is in the basket, make the following comments in your own words:

- Our vision of a just world might seem like too much to ask for. Remember, however, that Jesus said, “Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you” (Luke 11:9, NJB). Work for justice and at the same time, bring your concerns to God in prayer. With action and prayer comes the well-founded hope that dreams can become reality.

Invite the young people to join together in praying the prayer that Jesus taught us. Begin with the first phrase of the Lord’s Prayer. Indicate to the pair or pairs who wrote a prayer for that phrase that one of them should read it now. Then invite everyone to join you in repeating the phrase. Continue with the rest of the prayer in the same way.

Thank the young people for their efforts and their thoughts during the session. Collect all the index cards and save them for use in subsequent sessions.

## Alternative Approaches

After reading through the session plan, you may choose to do some things differently or to make additions to an activity. Consider your time limitations first and then these alternative approaches:

**For step C.** If you have a large group, you may want to tell each small group to designate one person to shop.

**For step C.** If you have a small group, you may want to have the young people work on the posters individually so that the disparity between those who have money and those who do not will be more obvious.



## Family Connections

- Send home a copy of handout 1-A, “What Is Justice?” Encourage the parents to use these passages for prayer with their family.
- Suggest that family members have a conversation about rights and responsibilities in the home. They could discuss the rights of the younger children in the family, the adolescents, and the parents. Following that discussion could be one on the responsibilities of each group in the family to see to it that everyone’s rights are protected.

## Closing Prayer and Evaluation

Before doing the closing teacher prayer, you may want to complete the evaluation at the end of this session.



## Closing Teacher Prayer

Gather your thoughts in silence for a few minutes and then offer this prayer of thanksgiving:

My God, I thank you for the gift of life today, for your creation, your life within me, and the people who have given me life. I am grateful for your gifts, past and present. I thank you in advance for your care of me and ask your grace to overcome any sufferings that I may encounter. (Allaire and Broughton, *Praying with Dorothy Day*, p. 110)



## Evaluation

Take a few moments after the session to evaluate how it went. Think about the following questions and, for future reference, write your thoughts in the spaces provided.

1. What worked well in this session?
2. What would make this session better next time?
3. How well did the session meet the objective of helping the young people imagine the Reign of God? If possible, give a concrete example to support your assessment.
4. How well did the session meet the objective of helping the young people experience obstacles to the fullness of the Reign of God? If possible, give a concrete example to support your assessment.
5. How well did the session help the young people to develop their understanding of the term *justice*? If possible, give a concrete example to support your assessment.
6. Did you recognize any particular needs of the young people that you would like to bring to God?

# WHAT IS JUSTICE?

These Scripture passages all have something to say about justice. Use them to help you write your own definition of justice.

You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children orphans. If you lend money to my people, to the poor among you, you shall not deal with them as a creditor; you shall not exact interest from them. If you take your neighbor's cloak in pawn, you shall restore it before the sun goes down; for it may be your neighbor's only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate. (Exodus 22:21–27, NRSV)

Happy are those whose help is the God of Jacob,  
whose hope is in the LORD, their God,  
who made heaven and earth,  
the sea, and all that is in them;  
who keeps faith forever;  
who executes justice for the oppressed;  
who gives food to the hungry.

The LORD sets the prisoners free;  
the LORD opens the eyes of the blind.  
The LORD lifts up those who are bowed down;  
the LORD loves the righteous.  
The LORD watches over the strangers;  
[and] upholds the orphan and the widow,  
but the way of the wicked [God] brings to ruin.

The LORD will reign forever,  
your God, O Zion, for all generations.  
Praise the LORD!

(Psalm 146:5–10, NRSV)

JUSTICE inside JUSTICE

JUSTICE inside JUSTICE

**JUSTICE**

May [God] judge your people with righteousness,  
and your poor with justice.  
May the mountains yield prosperity for the people,  
and the hills, in righteousness.  
May [God] defend the cause of the poor of the people,  
give deliverance to the needy,  
and crush the oppressor.  
(Psalm 72:2–4, NRSV)

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The spirit of the Lord GOD is upon me,  
because the LORD has anointed me;  
[God] has sent me to bring good news to the oppressed,  
to bind up the brokenhearted,  
to proclaim liberty to the captives,  
and release to the prisoners;  
to proclaim the year of the LORD’s favor,  
and the day of vengeance of our God;  
to comfort all who mourn.  
(Isaiah 61:1–2, NRSV)

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Yes, I know how many are your crimes,  
how grievous your sins:  
Oppressing the just, accepting bribes,  
repelling the needy at the gate!  
(Amos 5:12, NAB)

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“You have already been told what is right,  
and what Yahweh wants of you.  
Only this, to do what is right,  
to love loyalty  
and to walk humbly with your God.”  
(Micah 6:8, NJB)

**JUSTICE**

# The Lord’s Prayer

Make as many copies of this handout as necessary so that each pair of participants has one section and so that you have a whole, uncut handout. Cut apart the copies for the young people as scored.

**Our Father** who is in heaven,  
holy is your name.

**Your Kingdom** come, your will be done  
on earth as it is in heaven.

**Give** us this day our daily bread.

**And forgive** us our sins  
as we forgive those who sin against us.

**Lead** us not into temptation,  
but deliver us from evil.

**Amen.**