

Cardinal Virtue

Justice



Descriptor

Seeking the good, meeting obligations to God and neighbour

The language of our story speaks of **justice**. The cardinal virtue of *Justice* is found in the character of persons who practice...

- seeking what is good in every situation, and
- living in right relationship with God and neighbour.

A just person fulfills their obligations to God in prayer and worship, and to neighbour in mercy and fairness. Justice is visible in our Catholic schools whenever we see people striving to meet their obligations to God and neighbour.

Scripture Quotes

What God Requires

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Micah 6: 8

Jesus in the Synagogue at Nazareth

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.' And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

Luke 4: 16-21

Beatitudes

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. 'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Matthew 5: 10-12

The Parable of the Good Samaritan

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.'

But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

Luke 10: 25-37

The Parable of the Prodigal Son and His Brother

Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate.

'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like

a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

Luke 15: 11-32

Concerning Anger

'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgement." But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool", you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

Matthew 5: 21-26

Concerning Retaliation and Love for Enemies

'You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

Matthew 5: 38-48

'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.

Matthew 5: 38-48

Concerning Treasure

'Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Matthew 6: 19-21

Golden Rule

'In everything do to others as you would have them do to you; for this is the law and the prophets.'

Matthew 7: 12

The Question About Paying Taxes

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard

EOCCC: Our Language, Our Story 1.0, 2009.

people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?’ But Jesus, aware of their malice, said, ‘Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.’ And they brought him a denarius. Then he said to them, ‘Whose head is this, and whose title?’ They answered, ‘The emperor’s.’ Then he said to them, ‘Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.’ When they heard this, they were amazed; and they left him and went away.

Matthew 22: 15-22

The Greatest Commandment

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. ‘Teacher, which commandment in the law is the greatest?’ He said to him, ‘ “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” On these two commandments hang all the law and the prophets.’

Matthew 22: 34-40

The Judgment of the Nations

‘When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

Matthew 25: 31-40

[Additional Scripture Quotes on Justice](#)

Connection to Ontario Catholic School Graduate Expectations

The Cardinal Virtue "Justice" relates to the following Ontario Catholic School Graduate Expectations:

1. A Discerning Believer Formed in the Catholic Faith Community who

CGE1a -illustrates a basic understanding of the **saving story** of our Christian faith;

CGE1b -participates in the **sacramental life** of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story;

CGE1c -actively reflects on **God’s Word** as communicated through the Hebrew and Christian scriptures;

CGE1d -develops attitudes and values founded on Catholic **social teaching** and acts to promote social responsibility, human solidarity and the common good;

CGE1e -speaks the **language of life**... “recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it.” (Witnesses to Faith)

CGE1f -seeks intimacy with God and celebrates **communion** with God, others and creation through prayer and worship;

CGE1g -understands that one’s purpose or **call in life** comes from God and strives to discern and live out this call throughout life’s journey;

- CGE1h** -respects the **faith traditions**, world religions and the life-journeys **of all people of good will**;
CGE1i -integrates faith with life;
CGE1j -recognizes that “sin, human weakness, conflict and forgiveness are part of the human journey” and that the cross, the ultimate sign of forgiveness is at the heart of **redemption**. (Witnesses to Faith)

2. An Effective Communicator who

- CGE2a** -listens actively and critically to understand and learn in light of gospel values;
CGE2b -reads, understands and uses written materials effectively;
CGE2c -presents information and ideas clearly and honestly and with sensitivity to others;
CGE2d -writes and speaks fluently one or both of Canada’s official languages;
CGE2e -uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

3. A Reflective and Creative Thinker who

- CGE3a** -recognizes there is more grace in our world than sin and that hope is essential in facing all challenges;
CGE3b -creates, adapts, evaluates new ideas in light of the common good;
CGE3c -thinks reflectively and creatively to evaluate situations and solve problems;
CGE3d -makes decisions in light of gospel values with an informed moral conscience;
CGE3e -adopts a holistic approach to life by integrating learning from various subject areas and experience;
CGE3f -examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

4. A Self-Directed, Responsible, Life Long Learner who

- CGE4a** -demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;
CGE4b -demonstrates flexibility and adaptability;
CGE4c -takes initiative and demonstrates Christian leadership;
CGE4d -responds to, manages and constructively influences change in a discerning manner;
CGE4e -sets appropriate goals and priorities in school, work and personal life;
CGE4f -applies effective communication, decision-making, problem-solving, time and resource management skills;
CGE4g -examines and reflects on one’s personal values, abilities and aspirations influencing life’s choices and opportunities;
CGE4h -participates in leisure and fitness activities for a balanced and healthy lifestyle.

5. A Collaborative Contributor who

- CGE5a** -works effectively as an interdependent team member;
CGE5b -thinks critically about the meaning and purpose of work;
CGE5c -develops one’s God-given potential and makes a meaningful contribution to society;
CGE5d -finds meaning, dignity, fulfillment and vocation in work which contributes to the common good;
CGE5e -respects the rights, responsibilities and contributions of self and others;
CGE5f -exercises Christian leadership in the achievement of individual and group goals;
CGE5g -achieves excellence, originality, and integrity in one’s own work and supports these qualities in the work of others;
CGE5h -applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

6. A Caring Family Member who

- CGE6a** -relates to family members in a loving, compassionate and respectful manner;
CGE6b -recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended;
CGE6c -values and honours the important role of the family in society;
CGE6d -values and nurtures opportunities for family prayer;

CGE6e -ministers to the family, school, parish, and wider community through service.

7. A Responsible Citizen who

CGE7a -acts morally and legally as a person formed in Catholic traditions;

CGE7b -accepts accountability for one's own actions;

CGE7c -seeks and grants forgiveness;

CGE7d -promotes the sacredness of life;

CGE7e -witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society;

CGE7f -respects and affirms the diversity and interdependence of the world's peoples and cultures;

CGE7g -respects and understands the history, cultural heritage and pluralism of today's contemporary society;

CGE7h -exercises the rights and responsibilities of Canadian citizenship;

CGE7i -respects the environment and uses resources wisely;

CGE7j -contributes to the common good.

Related Concepts

AUTHORITY	FRIENDSHIP/UNDERSTANDING	PREFERENTIAL OPTION FOR
AUTONOMY	GLOBALIZATION	THE POOR
BIAS	GLOBAL COMMUNITY	PRODUCTIVITY
COEXISTENCE	HOPE	PROFIT MOTIVE
COLLABORATION	HUMAN FAMILY	PROTEST
COMMON GOOD	HUMAN RIGHTS	QUALITY OF LIFE
COMMUTATIVE JUSTICE	INCLUSIVITY	RACISM
CONFLICT RESOLUTION	INTERDEPENDENCE	RELATIONSHIP
CONTEXT	LEADERSHIP	RESOLUTION
COOPERATION	LIBERATION	RESTORATIVE JUSTICE
DEMOCRACY	LOVE OF NEIGHBOUR	RIGHTEOUSNESS
DEMONSTRATION	MARGINALIZATION	SERVICE
DIALOGUE	MUTUALITY	SEXISM
DIGNITY OF THE HUMAN PERSON	NEGOTIATION/CONSENSUS	SHARING
DIGNITY OF WORK AND SERVICE	NONVIOLENCE	SOCIAL CHARITY
DISENFRANCHISEMENT	OPPRESSION	SOCIAL SIN
DISTRIBUTIVE JUSTICE	PEACE	SOCIAL JUSTICE
EMPOWERMENT	POLICY	SOLIDARITY
EQUALITY/EQUITY	POWER	SUBSIDIARITY
EXPLOITATION	POWERLESSNESS	TRADE
FREEDOM		UNITY

Links to Online Resources

The Vatican

<http://www.vatican.va/>

The official web site of the Vatican contains an impressive collection of materials with a useful internal search engine.

See especially:

Second Vatican Council -

[*Gaudium et Spes \(Vatican II's Pastoral Constitution on the Church in the Modern World\)*](#)

Papal Encyclicals -

[*Rerum Novarum \(On Capital and Labour\)*](#) Pope Leo XII, 1891.

[*Quadragesimo Anno \(On Reconstruction of the Social Order\)*](#) Pope Pius XI, 1931.

[*Mater et Magistra \(On Christianity and Social Progress\)*](#) Pope John XXIII, 1961

[*Pacem in Terris \(On Establishing Universal Peace in Truth, Justice, Charity and Liberty\)*](#) Pope John

XXIII, 1963

[*Populorum Progressio \(On the Development of Peoples\)*](#) Pope Paul VI, 1967.

[*Sollicitudo Rei Socialis \(On Concern for the Social Order\)*](#) Pope John Paul II, 1987.

[*Centesimus Annus \(On the Hundredth Anniversary of Rerum Novarum\)*](#) Pope John Paul II, 1991

Apostolic Letters -

[*Octogesima Adveniens \(Apostolic Letter Call to Action/On the Eightieth Anniversary of Rerum Novarum\)*](#) Pope Paul VI, 1971.

Apostolic Exhortations -

[*Evangelii Nuntiandi \(On Evangelization in the Modern World\)*](#) Pope Paul VI, 1975

The Canadian Conference of Catholic Bishops

<http://www.cccb.ca/Home.htm?NL=1>

The official web site of the CCCB contains extensive documentation, including recent media releases and publications, with a wide variety of useful links to other Church and Catholic organizations' web sites.

See especially:

THE RIGHT TO LIFE: A QUESTION OF JUSTICE - MARCH FOR LIFE 2007. Message of the Catholic Organization for Life and Family on the occasion of the National March for Life Ottawa - May 10, 2007 at:

<http://www.cccb.ca/site/content/view/2468/1063/lang.eng/>

The Struggle Against Poverty: A Sign of Hope in our World at:

<http://www.cccb.ca/site/content/view/769/996/lang.eng/>

Living, Suffering and Dying... What For? Statement from Catholic Office for Life and Family on care for the sick and dying for World day of the Sick, February 11, 2007 at:

http://www.colf.ca/mamboshop/index.php?option=com_content&task=view&id=144&Itemid=209&lang=enc

Ontario Conference of Catholic Bishops

<http://www.occb.on.ca/>

The official web site of the OCCB contains extensive resources from the Catholic Bishops of Ontario as well as useful links to other Church and Catholic organizations' web sites. The Conference's jurisdiction over Ontario Catholic schools makes this site particularly relevant.

See Ontario Bishops' document *Celebrating Education for Justice and Peace* at:

<http://www.occb.on.ca/english/documents.php?f=celebrating.html> This document is addressed to high school students. It challenges them to work together in Christian hope to bring about significant positive change in the world.

Canadian Catholic Organization for Development and Peace

<http://www.devp.org>

Development and Peace is the Canadian Conference of Catholic Bishops' international development agency. Catholic school involvement in D&P's education, Fall Action, Share Lent and ongoing relief campaigns can unite a Catholic school community in justice-based activities for positive change in our world. Their efforts can make a tremendous difference to the lives of persons in the global community who are most in need of help.

See also D&P's Just Youth section at:

<http://youth.devp.org/aframes.html>

AmericanCatholic.org

<http://www.americancatholic.org>

The website for St. Anthony Messenger Press. An extremely useful site containing articles and reader friendly summaries of Church teaching on a wide variety of topics; well-stocked with online faith-development resources. Also contains a helpful search engine for finding articles and information on current and historical faith-related topics.

Amnesty International

<http://www.amnesty.org>

Amnesty International is a worldwide movement of people who campaign for protecting human rights for all. Their particular focus is the release of prisoners of conscience, and fair and prompt trials for all political prisoners.

Canadian Coalition to end Global Poverty

<http://www.ccic.ca/>

EOCCC: Our Language, Our Story 1.0, 2009.

The Council is a coalition of Canadian voluntary sector organizations working globally to achieve sustainable human development. The Canadian Council for International Co-operation seeks to end global poverty, and to promote social justice and human dignity for all.

Catholic Culture Homepage

<http://www.catholicculture.org/index.cfm>

Hosts a wide variety of article on current events, issues and statements within the Catholic Church and by Catholic writers.

Canadian Ecumenical Justice Initiatives Homepage

<http://www.kairoscanada.org>

Contains news, links and resources from Canada's 10 Christian inter-church social justice coalitions. A good source of information on Canadian ecumenical social justice initiatives, with regular announcements and updates on campaigns.

Canadian Catholic Bioethics Institute

<http://www.utoronto.ca/stmikes/bioethics/>

A helpful site for articles and information on bioethical issues from a Catholic Church perspective. Provides important information in matters pertaining to justice for the most vulnerable members of the human family - the human person in the embryonic stage.

Catholic Association of Religious and Family Life Educators of Ontario (CARFLEO) Links Page

<http://www.ycdsb.edu.on.ca/schools/crec/links.htm> An excellent source of links to information related to documents and resources for related documents and resources for Catholic educators.

Catholic Canada Website

<http://catholiccanada.com/web/index.php>

A comprehensive listing of Catholic faith-resources, sponsored by the Hamilton (ON) diocese.

Faith Doing Justice Homepage

<http://www.faithdoingjustice.ca/>

Hosted by Canadian Jesuit Fathers Jack Costello, Bill Ryan, Jim Prophet and Canadian journalist Bernard Daly. Website's purpose is to "to prompt discussion about how Christian faith relates to social actions' the things people do or fail to do in their social relations: economic, ecological, political, cultural, domestic, etc." Contains a wide cross section of Church documents and articles, online discussion forum on Catholic Social Teaching and links to faith-based social justice initiatives and related websites throughout the world.

Free the Children

<http://www.freethechildren.com/>

International child rights activist Craig Kielburger started this program to speak out against child labour. There is something for every age or grade level as practical suggestions and ideas to create global understanding for social justice.

Internet Padre Home Page

<http://www.internetpadre.com/>

Hosts a huge inventory of news, articles and links to Catholic resources on a wide variety of faith-related issues.

New Advent

<http://www.newadvent.org/>

Provides a wealth of information on any topic related to the Catholic Church. It is basically an on-line Catholic Encyclopaedia.

Papal and Episcopal Documents Related to Catholic Social Justice Teaching

<http://www.justpeace.org/docu.htm>

Contains an extensive assortment of links to statements on Catholic social justice by popes, church

councils, national bishops' conferences, and individual bishops.

Resources for Catholic Educators

<http://www.silk.net/RelEd/>

There are lesson plans, work sheets, social justice activities and links to other information and web pages.

Social Justice Resources Links from Algonquin & Lakeshore CDSB

http://www.alcdsb.on.ca/social_justice/

Social Justice Links and Resources from Renfrew County CDSB

<http://www.rccdsb.edu.on.ca/religious%5Fed/Social%20Justice%20Resources.htm>

United States Conference of Catholic Bishops Homepage

<http://www.nccbuscc.org/>

Contains statements from American Bishops, faith-related resources for individual and parish group use, along with links to statements from wider universal Church.

Justice

Additional Scripture Quotes

Parable of the Unforgiving Servant

'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." But he refused; then he went and threw him into prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow-slave, as I had mercy on you?" And in anger his lord handed him over to be tortured until he should pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

Matthew 18: 23-35

The Labourers in the Vineyard

'For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the market-place; and he said to them, "You also go into the vineyard, and I will pay you whatever is right." So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, "Why are you standing here idle all day?" They said to him, "Because no one has hired us." He said to them, "You also go into the vineyard." When evening came, the owner of the vineyard said to his manager, "Call the labourers and give them their pay, beginning with the last and then going to the first." When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more;

but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.” But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” So the last will be first, and the first will be last.’

Matthew 20: 1-16

Jesus Cleanses the Temple

Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. He said to them, ‘It is written, “My house shall be called a house of prayer”; but you are making it a den of robbers.’

The blind and the lame came to him in the temple, and he cured them. But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, ‘Hosanna to the Son of David’, they became angry and said to him, ‘Do you hear what these are saying?’ Jesus said to them, ‘Yes; have you never read, “ Out of the mouths of infants and nursing babies you have prepared praise for yourself”?’

Matthew 21: 12-16

The Rich Man

As he was setting out on a journey, a man ran up and knelt before him, and asked him, ‘Good Teacher, what must I do to inherit eternal life?’ Jesus said to him, ‘Why do you call me good? No one is good but God alone. You know the commandments: “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and mother.” ’ He said to him, ‘Teacher, I have kept all these since my youth.’ Jesus, looking at him, loved him and said, ‘You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.’ When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, ‘How hard it will be for those who have wealth to enter the kingdom of God!’ And the disciples were perplexed at these words. But Jesus said to them again, ‘Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.’ They were greatly astounded and said to one another, ‘Then who can be saved?’ Jesus looked at them and said, ‘For mortals it is impossible, but not for God; for God all things are possible.’

Mark 10:17-27

The New Commandment

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.’

John 13: 34-35

Judging Others

‘Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.’

He also told them a parable: ‘Can a blind person guide a blind person? Will not both fall into a pit? A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. Why do you see the speck in your neighbour’s eye, but do not notice the log in your own eye? Or how can you say to your neighbour, “Friend, let me take out the speck in your eye”, when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye.

Luke 6: 37-42

A Sinful Woman Forgiven

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee’s house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, ‘If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.’ Jesus spoke up and said to him, ‘Simon, I have something to say to you.’ ‘Teacher,’ he replied, ‘speak.’ ‘A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?’ Simon answered, ‘I suppose the one for whom he cancelled the greater debt.’ And Jesus said to him, ‘You have judged rightly.’ Then turning towards the woman, he said to Simon, ‘Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.’ Then he said to her, ‘Your sins are forgiven.’ But those who were at the table with him began to say among themselves, ‘Who is this who even forgives sins?’ And he said to the woman, ‘Your faith has saved you; go in peace.’

Luke 7: 36-50

Humility and Hospitality

When he noticed how the guests chose the places of honour, he told them a parable. ‘When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, “Give this person your place”, and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, “Friend, move up higher”; then you will be honoured in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.’

He said also to the one who had invited him, ‘When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.’

Luke 14: 7-14

The Rich Man and Lazarus

‘There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw

Abraham far away with Lazarus by his side. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us." He said, "Then, father, I beg you to send him to my father's house— for I have five brothers— that he may warn them, so that they will not also come into this place of torment." Abraham replied, "They have Moses and the prophets; they should listen to them." He said, "No, father Abraham; but if someone goes to them from the dead, they will repent." He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."'

Luke 16:19-31

Jesus and Zacchaeus

He entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax-collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today.' So he hurried down and was happy to welcome him. All who saw it began to grumble and said, 'He has gone to be the guest of one who is a sinner.' Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.' Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.'

Luke 19: 1-10

Love for One Another

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

Romans 13: 8-10