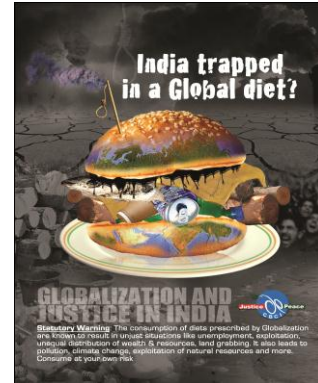


Justice Sunday 21 August 2011

Globalisation and Justice in India

Dear Brothers and Sisters in Christ Jesus,



Globalisation is fundamentally affecting the way that we operate and interact on a social level. Our nation is particularly affected by the introduction of MNCs and SEZs that deprive the local people access to their source of living, namely the land. We are living in a situation that is scarred by injustice. Increasing disparity in wealth, the systemic marginalisation of the poor, and rising social violence and the disintegration of communities and societies are matters of serious concern for all humans and especially to those who believe in Jesus.

Archbishop Oscar Romero wrote, “The church would betray its own love for God and its fidelity to the gospel if it stopped being ... a defender of the rights of the poor ... a humaniser of every legitimate struggle to achieve a more just society . . . that prepares the way for the true reign of God in history.” Hence the Church in India needs to become a defender of the voiceless poor and has the duty to challenge the sinful structures and practices and heal them and transform the society into a new society where justice, peace, freedom and equality will prevail. This prophetic task of the Church was best carried out by us in so many ways.

When we reject strategies based on winning through undercutting others and maintain our fight for dignity and justice nationally, we can inspire others abroad and create new spaces for their own struggles. In that way we internationalise the struggle for social justice. The hope for social justice lies in this kind of national-internationalism, not globalisation.

CBCI Office for Justice, Peace and Development believes that Justice Sunday celebrations will awaken in the People of God full awareness of their mission today and inspire and encourage them to emulate Jesus’ example. May God of the prophets make us prophets of justice and life to our nation!

Bishop Yvon Ambroise, Chairperson
Bishop Mathew Arackal, Member, **Bishop Gerald Almeida**, Member
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Globalisation and Justice in the Indian Context

The phenomenon of globalisation is hardly new for India specific, though in our Indian context one could say that we went all out for this liberalisation process from 1991. One could assume that this phenomenon that is affecting the whole world is going to stay with us for a long time. On a developing country like India it has wide repercussions. Hence the question: Is globalisation reconcilable with our Christian concept of social justice? Or whether globalisation in its present manifestation and people's experience deliver social justice especially to those in the lowest economic strata of the social pyramid who face the brunt of the globalisation process the most? So, one has to develop an informed perspective on the process of globalisation to see whether it can deliver social justice to the marginalised majority in India.

There is acceleration of economic globalisation. Since the opening of the economy worldwide, in this era of globalisation, the world economy has experienced a quantitative leap in the value and volume of international trade and financial transactions. Besides, there is a qualitative transformation in the manner people of various nation states interact with each other impacting one's culture and style of life. Today the process of globalisation is one of the most critical developments affecting the various countries of the world. There is, no doubt, a huge transnational and increased cross-border flow of capital, goods, labour, services, information, technology, and management know-how. Advocates of globalisation argue that the world economy is becoming increasingly integrated.

One cannot attribute all the injustices that plague Indian society for ages to globalisation. We acknowledge that globalisation is not the cause of all problems, all deprivations, destitution, corruptions, and all injustices that are prevalent in India today. We see the government, local politicians, the police, the bureaucrats, the development authorities, the money lenders, the landlords, unscrupulous land and resource mafias, so on and so forth as the source of their problems. We do not ignore the callousness and the responsibility of the rich and the powerful, the planners and the problem creators for many of the troubles that beset the peoples of this country that made a tryst with destiny sixty-four years ago. Not everything that happens under the umbrella of globalisation should be branded as evil or as a pernicious neo-imperialist plot of the international trade. Not every byte in this "globalisation file" is corrupt nor this "virus" of globalisation totally destructive.

One has to admit the fact that India has made substantial progress in the economic and other fronts after our independence. Wealth is on the increase. Growth is taking place. India is paraded in the media, especially in the international media today as a success story. Globalisation has brought in new opportunities to India: boost to Indian economy and growth, employment creation through "outsourcing," faster mode of communication, professionalism and competition, e-mail shopping, availability of luxury consumer goods, greater access to more markets and technology transfer. All these hold out promise of improved productivity and higher living standard.

In spite of all these and other achievements in various fronts, we are at a critical crossroads of our tryst with history today as far as Christian witnessing is concerned with respect to the impact of Globalisation on the society, looking at it from an angle of social justice. Some of these success stories may be the very problem. The type of decisions that we make, the actions that we pursue and the specific responses that we make to the challenges that we face will surely

determine the future of our destiny. The way globalisation is affecting the majority of the people of India, and the world at large, seems to be ugly and detrimental. How each one of us responds today to these will determine the India of tomorrow and the good life that each one of us desires for ourselves and for our country.

The Phenomenon of Globalisation

Someone has described Globalisation as ‘it is everything and its opposite.’ Thus it is a double-edged process, laden with both risks and possibilities of opportunity. It touches all aspects of humanity including socio-cultural, economic-political and environmental spheres. In the Indian context globalisation has taken a new face and intensity with the introduction of the New Economic Policy (NEP) in June 1991. The main goal of the economic reform was to improve efficiency and growth through free competition in an open market economy. When we look at our concrete experiences like the case of Honda Factory workers in Gurgaon, Haryana, the brutal beating up of the striking local people at Placimada, Kerala, the trouble at Singur and Posco, Nandigram and numerous other incidents like them, manifest another side of globalisation. These, among many others, would reveal, perhaps, the experience of the local people and the ugly face of globalisation.

As complex and ambiguous, it means many things to many people. The term is imprecise and even contested. It attempts a process of integration of the whole humanity into one market family. Thus it can refer to the economic incorporation and universal spread of the market. As an economic phenomenon it is increasing economic incorporation through **trade** (product and factor markets), **transfer of Capital** (direct investment of financial flows), **deregulation of market**, and **Liberalisation** of Trade and Capital movement, all done **through private actors** and in **market transactions**. Hence it can refer to the worldwide presence and activities of transnational corporations.

Thus globalisation has two dimensions: 1. Increasing cross-border flows of goods, services, financial resources (i.e. observable economic factors), and 2. Concerning policies (reducing government role and increasing the space of private actors). The various strategies are: **Liberalisation** (open the country as a market for all those who are actors in the global market), **Privatisation** (State withdrawal from industry, business and lives of the people), and **Deregulation** (state facilitates liberalisation of market by withdrawing its controls, and thus reducing or complete withdrawal of government regulation of economic activity) become the triangular characteristics of globalisation. To this could be added, especially in our Indian context, production for exports rather than for domestic market, and seeking short-term profitability at the expense of long term social well-being and environmental sustainability.

The outcome is the adherence to the dictates of unipolarity – decisions are made far away from the place of its implementation. It promises rapid economic growth through trade, competition and market efficiency. Thus one can attempt a general description of globalisation as: ‘**a process by which capital, goods, services, technologies, and sometimes labour cross national borders acquiring a transnational character, accompanied by the flow of related tastes, ideas, even cultures and values across boundaries, thus reshaping local political institutions, social relationships and cultural patterns, hoping to lead to a single global system and global unity. All this is undertaken for the sole purpose of enormous profit maximisation and increment of capital for further profit creation.**’

What is perhaps new is that today's global incorporation is qualitatively different for reasons of **scale, intensity** and **rapidity** of the process involved.

The following six strategies of globalisation could be identified:

1. Pursuing Economic growth as the top priority over all other social goods
2. Freeing up the mobility of Capital
3. Increasing privatisation
4. Reducing government regulation of economic activity
5. Producing for Exports rather than for domestic market
6. Seeking short-term profitability at the expense of long term social well-being and environmental sustainability.

Essentially, then, Globalisation is merely a new name, a sub-code for Capitalism that subsumes diverse Socio-political, economic and Cultural processes. **It is a new phase of Capitalistic Social Order.**

Social Justice

The term and the concept of social justice generally refers to the idea of creating a society and social order that is based on the recognition of human dignity of every human person, and it acknowledges the principles of equality and relationality / solidarity, and, further, values human rights of every human being and community of persons. The dignity of the human person is the foundation of a moral vision for society. Persons are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. Coined by the Jesuit Luigi Taparelli in 1840, based on the teachings of St. Thomas Aquinas, the concept and the term got elaborated further by Antonio Rosmini-Serbati. The moral theologian, Mgr. John A. Ryan, added the concept of living wage to expand the meaning. As part of the Catholic Social Teaching it cannot be separated from the idea of common good, understood as good of each and good of all, and human rights. In the late twentieth century only it emerged as a secular concept, influenced by philosophers like John Rawls. It involves a greater degree of economic egalitarianism through income distribution, progressive taxation, and property redistribution. These economic measures are aiming at an equality of opportunity. Various Social Encyclicals over the years have emphasised on the necessity of Justice for peace and prosperity. The Constitution of the International Labour Organisation (ILO) affirms that "universal and lasting peace can be established only if it is based upon social justice." And the Vienna Declaration and Programme of Action treat social justice as a purpose of the human rights education.

The notion of **social justice** is invariably linked with the idea of common good and the exercise of authority. In the words of Pope John Paul II, "Social Justice can be obtained only in respecting the transcendent dignity of man (person). The person represents the ultimate end of society, which is ordered to him: What is at stake is the dignity of the human person, whose defence and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt."(John Paul II, *SRS*, 47). When people evade the constraints of the law and the prescriptions of societal obligations by fraud and other subterfuge, they are violating the requirements of Justice (Cf. *GS*, 30).

Direct redistribution struggles have taken a back seat today. A deeper understanding of social justice goes beyond the class conflict and competition model to a society that is based on cooperation and sharing. For instance Pope Leo XIII in his first Social Encyclical advocates that the function of the State is to promote social justice through the protection of rights; and the Church must speak out on social issues in order to teach correct social principles and ensure class harmony. Pope Pius XI, in his encyclical *Quadragesimo Anno* of 1931 encourages a living wage / family wage and the principle of subsidiarity and advocates that social justice is a personal virtue as well as an attribute of the social order. He further says that society can be just only if individuals and institutions are just. In his encyclical *Deus Caritas Est* (God is Love) of 2006, Pope Benedict XVI claims that justice is the defining concern of the state and the central concern of politics. He emphasises that the laity has the specific responsibility of pursuing social justice in civil society and that the church's active role in social justice should be to inform the debate, using reason and natural law, and also by providing moral and spiritual formation for those involved in politics.

A Realistic Look and Our Response

We have to take a realistic look at the issues and problems confronting the country and see how globalisation is affecting the marginalised majority. We have lost outright on the axis of economic distribution. The gains from globalisation have not percolated to the masses in India. In the ordinary parlance we say “the rich are getting richer, and the poor are becoming poorer.” This is true for India. There is a struggle for recognition and just share. Globalisation is a doubled-edged process, laden with both risks and possibilities. There is acceleration of economic globalisation. The enormous increment in the mining that is taking place especially in the tribal belt is an indication of this acceleration. There is preference of market over people. In this process a commodification of the personhood is taking place. There is a globalisation of western values, culture and tastes. A sort of ‘*Americanisation*’ Macdonalisation, of India seems to be going on.

The various challenges of Globalisation could be summarised as follows:

1. The shocking and scandalous extent of “abject poverty.”
2. The growing gap between rich and poor and “the deterioration in relations between the richer nations of the North and the poorer nations of the South.”
3. The deepening global debt crisis.
4. Growing unemployment and underemployment.
5. Growing conflict, war, and militarisation.
6. Growing fundamentalist tendencies.
7. Deteriorating environment.
8. Land as a mere economic commodity and reduced to a source of mere financial profit.
9. The differing role of men and women.
10. The hidden power of communications.
11. Responsibility for future generations.
12. An honest and realistic search for sustainable development beyond mere advocacy for growth.

It is here that **our faith** ought to enter into the discussion process. Taking seriously the mission that Jesus Christ has bequeathed to each one of us, and reflecting on the effect of Globalisation, in whatever way we describe it, phenomenon like Globalisation poses various challenges to Christian witnessing today. Besides, basing our mission, our social concern, in the Christ Event, and understanding that our authentic spirituality consists in **acting on God's behalf** and that our involvement and action in the social realms **gets a sacramental significance because of the life of Jesus**, we do our explorations. As bread-breaking and sharing companions, seeking the announcement and establishment of the Kingdom, especially in terms of freedom, fellowship, justice, equality, truth, love, reconciliation, forgiveness, harmony, common good and social

justice, we come together to reflect and act as the mystical body of Christ, in a globalised and globalising world, in a divided and broken world.

Hence our engagement in socio-economic issues like poverty, marginalisation, high profit creation etc., is not just a physical or temporal activity, but a theological and spiritual engagement oriented to action and transformation. Such transformation attains a sacramental significance in and through the life of Jesus. Remaining in the presence of God we look at our double commitment to faith (God) and to the contemporary situation. These two commitments are inseparable, though distinct. It is loving God through the love of the neighbour. **So acting on God's behalf we manifest our authentic spirituality.**

Three most important areas of the Church's ministry in India are: Education, Healthcare and Development. Precisely it is in these areas that the negative effects of globalisation are affecting adversely the most. We need a discerning presence in India today. **Like an octopus it has taken hold of the entire humanity.** Though in the intentional level it wants the process of uniting, in fact, it is rupturing and dividing the world in fundamental aspects. As a process and project it has a chain effect with wide repercussions especially for us in India and for other developing countries all over the world. Its main entry points are economics and culture; and in turn, it is supported by politics.

The flow of capital is into powerful pockets of the elite few, and there is systemic neglect of those who are on the margins. Earlier the existence of the poor people is taken for granted; now the mind-set is that they are dispensable. They don't even matter. The slum clearance in big cities is a clear example. Instead of removing poverty the poor are being removed even physically from the cities. Their marginalisation is even considered the unavoidable social cost of development. What is alarming here is that this new ideology has removed even the moral guilt from the extreme disparity of income and made an alliance of the rich elite the world over to the detriment of the poor and their further marginalisation. This does not even prick the conscience of the majority of the people.

Besides, some of the lopsided state policies subtly undermine the commitments enshrined in the Constitution for fundamental values of equality, freedom and fellowship. Equality of opportunity for all, especially the powerless poor and minorities, is continuously denied in the struggle of the survival of the fittest and the fastest. When we have the fourth highest number of dollar-billionaires in the world we are 126th in human development. It seems appalling that we can clear an SEZ (Special Economic Zone) in six months, but we cannot do land reforms even after celebrating our 64th birthday.

Thus we see that globalisation is not just a mere economic reality, but rather a global condition that touches on politics, culture, the environment, science, medicine, law, and even religion. A shift has already taken place in the way people think and interact with one another. People started living the way they are thinking; and think the way they live. We can see that the youngsters are already thinking differently from their elders.

Will all those who are marginalised by Globalisation in India say that the Church is on their side? Can the Church become a sign and ray of hope? **What is our response?**

Justice Sunday Liturgy

Globalisation and Justice in India

Introduction

Dear sisters and brothers, today we celebrate ‘**Justice Sunday**’ and reflect and pray upon the theme ‘**Globalisation and Justice in India.**’ Many people are happy with the advancements of science and technology and claim that life is exciting and wonderful in our so-called ‘global village’. Undoubtedly, while many of us enjoy the benefits of globalisation in terms of advanced means of communication and greater power to buy and consume more, there are millions of people in India for whom life is virtual hell and who struggle to make both ends meet.

Jesus announced that he came “to proclaim good news to the poor” (Lk 4:18). Because of his special love for the poor and the needy, he had to face opposition, threats and even a cruel death. This Eucharist that we celebrate is a commemoration of Jesus’ life offered up for the cause of peace, justice and love. Like Jesus, may we also pledge to stand against injustice and oppression of various forms!

Penitential Rite

Celebrant: Lord Jesus, you said, “I desire mercy, not sacrifice;” for our lack of compassion towards the poor and our failure to live out the true meaning of the Eucharist, **Lord, have mercy!**

Celebrant: Christ Jesus, you said, “Whatever you did to the least of my brethren, you did unto me;” for our blindness to recognize your presence in our needy brethren and our unwillingness to reach out to them in love, **Christ have mercy!**

Celebrant: Lord Jesus, you proclaimed, “I have come that you may have life, and have it in abundance;” for our failure to live life fully and to promote peace, love and justice, **Lord have mercy!**

Opening Prayer

God of justice and mercy, you created us in your own image and likeness and gifted us the wonders of creation so that we might build a Global Family, the Kingdom of God, where justice and peace prevail. Acknowledging our failure in fostering Your Reign, may we listen to your holy word and orient our life towards your holy will. We make this prayer through Our Lord Jesus Christ, your Son, who lives, and reigns with you and the Holy Spirit, one God for ever and ever, Amen.

Liturgy of the Word

The First Reading: Deuteronomy 10:12-21 **or** Isaiah 1:10-17

Second Reading: Romans 12:9-21 **or** Gal 5:13-25

Gospel Reading: Matthew 12:15-21 **or** Lk 11:37-44

Points and Reflections for Homily

* The foundational premise for building up God’s Global Family is the fact that all human beings are created “in the image and likeness of God” (Gen 1:26-27) and gifted with all of creation to

satisfy basic human needs like food, shelter and clothing: “Be fruitful and multiply, and till the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air” (Gen 1:28-31). Thus, there is no question of high or low, rich or poor. Any injustice and inequality is an affront to our Creator-God of Love.

* God revealed in the OT is a Provident Parent who preferentially opts for the *anawim* – specifically, widows, orphans and aliens because they lack their spouses, parents and family-friends, respectively (see first reading). Yahweh very specially protects these ‘less privileged’ ones and provides for their basic needs. Consequently, God’s wrath is unleashed upon anyone or any group that exploits the weaker ones of society.

* At the heart of any discourse of justice, peace, equality, love, sharing, etc., is also the fact of the Covenant – “I shall be your God and you shall be my people”. More than just being a cause for rejoicing and asserting privileges, God’s Covenant requires that the people of Israel be “a light to all the nations” and a “contrast community” characterized by family feelings of love, togetherness, sharing, peace, equality, justice and truth.

* The prophets effectively express the ‘wrath of God’ whenever and wherever the demands of justice are not met. This is very clear in the alternative first readings (especially prophet Isaiah) Empty rituals without justice are an abomination to God and must be stopped. God is not pleased with rigid ritualism and loveless legalism. Jesus reiterates the message of the OT prophets: “I desire mercy, not sacrifice” (Mt 9:13).

* Jesus is God’s chosen servant (Gospel reading) in the image of the ‘Suffering Servant’ of Isaiah. He is filled with the Holy Spirit and announces that he has come “to bring good news to the poor; to set prisoners free, etc. (Lk 4:16-19). This he does not only by his words but also by his works and the witness of his life. He says ‘woe to you, rich!’ and condemns the rich who do not share their wealth with the poor and who serve Mammon, not God.

* While ‘the poor’ is certainly an economic category, it also refers to those who are morally poor (the sinners), those who are physically handicapped in any way (the sick, crippled, lepers, etc.), those who are discriminated against on account of their birth (gender, caste, colour, race, etc.) and the politically poor (powerless, minorities, etc.)

* Jesus proclaims: “I have come that you may have life; and have it in abundance” (Jn 10:10). Thus, to those who live a diminished humanity and who struggle on the margins of society, Jesus becomes the hope of a New Family called the ‘Kingdom of God’ where God is Father-Mother (*Abba-Amma*) and all men and women are brothers and sisters. Just like there is equality, love, sharing and happiness in any human family, these values must about in God’s Global Family (the Kingdom)..... But, what do we see around us?

* The write up on globalisation by Fr. John Chathanatt will provide you with alarming facts and figures about the evils of globalisation. Although there have been some benefits especially in terms of improved means of communication (satellites, computers, internet, web links, etc.), the gap between the haves and the have-nots has widened considerably. One can think of the suicides of farmers in India, the destruction of *jal-jungle-jamin*, the nuclear plants and the SEZs, the disregard for all rules and regulations – national and international – by the rich and the powerful MNCs, the rampant corruption, etc.

* For a concerted fight against the evils of globalisation, there is need to seek inspiration and strength from God, *Abba* (The Creator), Jesus, God’s Son (The Saviour), and the Holy Spirit

(The Sanctifier) who is always with us in our little efforts to be co-creators, co-saviours, and co-sanctifiers of all peoples and of the whole cosmos. [2nd reading speaks about “genuine love”] The fight against the evils of globalisation must always be an ecumenical, inter-religious venture in collaboration with all those who dare to believe that “Another World is Possible”: the “new heaven and new earth” vision of Rev. 21:1, 5.

Prayers of the Faithful

Celebrant: Our loving God, whom we call *Abba*, Father, has created us in the divine image and likeness and has entrusted to us the wonders of creation so that we might live as members of God’s Family. Unfortunately, we have failed to be stewards of creation and have been the cause of division and strife, inequality and injustice. Mindful of our own weaknesses and sinfulness, we come with deep faith and confidence, praying that we might be co-creators with the Triune God for building up a new world.....

Response: God of Life, may we be your instruments of justice and peace.

1. Loving Father, all through human history you specially cared for widows, orphans and strangers with fatherly providence and motherly love. We pray for the poorest of poor peoples and nations who are victimized by the forces of globalisation and who are forced to bear the burdens of our greed. Be their strength and bend the hearts of all people to hear the cries of the poor and respond to their needs.

Response: God of Life, may we be your instruments of justice and peace.

2. God of creation, you created us in your own image and likeness and set us over the whole world as co-creators with You and co-workers with your Son, Jesus. We pray for all those in positions of power, worldwide, and especially for the leaders of the G-8 nations who make and execute global policies. May they be aware of their responsibility towards Mother Nature and responsive to the needs of the poor and the powerless.

Response: God of Life, may we be your instruments of justice and peace.

3. God of love, your Son, Jesus, was the embodiment of compassion and announced the inauguration of Your Reign, where all people can call you *Abba* and share the produce of the earth as sisters and brothers of Jesus. We pray for all those who are involved in peoples’ movements, who stand in solidarity with the oppressed, who resist and protest all forms of exploitation. May the Holy Spirit strengthen their efforts and inspire many more people to come forward to help the poor.

Response: God of Life, may we be your instruments of justice and peace.

4. God of liberation, your Son Jesus came to set us free from everything that hinders our growth in being your faithful children. May we become aware the you have called us to build up a Global Family of equality, justice and peace, and may we cooperate with your Spirit in breaking the shackles of corruption, untruth and injustice that prevents us from being your children.

Response: God of Life, may we be your instruments of justice and peace

5. *Abba*, Father, your Son Jesus desired that the Body of his followers, the Church, be the sign, seed and sacrament of salvation. We pray for each and every member of the Church, our Pope Benedict, our bishops, all priests, deacons, religious, catechists, teachers,

parents, and children. May each of us be mindful that you are Mother and Father of us all, and we are sisters and brothers of Jesus. May we be prophetic and fearless in fighting against the cancers of globalisation and may we build up networks that foster the cause of justice, peace and the integrity of creation.

Response: God of Life, may we be your instruments of justice and peace.

(Let us pray for our personal intentions)

Celebrant: O God, Our Loving Father, you are aware of our needs even before we ask you and you are especially protective and provident for those who are oppressed and treated unjustly. Listen to the prayers of our hearts and the cries of those who labour and are heavily burdened. We ask you to answer our prayers in your own way and in your own time, we make all these prayers through Jesus Christ, Our Lord. Amen.

Offertory Prayer

Loving Lord, we your children, offer up to you our simple gifts of bread and wine – which are the fruit of your bounty and result of our human labour. Together with these gifts, we offer up all those who work upon our land and whose toil goes unrewarded. Accept our gifts; and as you touch and transform them into the body and blood of your Son, Jesus, transform our lives that we might be more sensitive to the demands of justice and labour for the cause of your Kingdom, we make this prayer through Jesus Christ, our Lord, Amen.

Thanksgiving (Post-Communion) Prayer

God of Life, we praise and thank you for the many gifts and blessings you so generously shower upon us. Celebrating Justice Sunday, we praise and thank you for Jesus, your Son, who gave up his life to make us members of your Global Family. May your Spirit guide us into the ways of peace and may this commemoration lead us to be prophetic voices for the building up of a new heaven and a new earth – we make this prayer through the same Jesus Christ, our Lord, Amen.

Final Blessing

Celebrant: Bow your heads and pray for God's blessings

May the God of Love fill you with Divine Love and enable you to spread this selfless love among all peoples. **All:** Amen

May the God of Life, give you abundant Life promised by Jesus and empower you to promote Life in all its fullness. **All:** Amen.

May the God of Liberation, free you from everything that is enslaving and energize you with his Spirit of true freedom. **All:** Amen.

And, may the blessings of Almighty God – the Father, the Son, and the Holy Spirit, descend upon you and remain with you forever! **All:** Amen.

Celebrant: Go, in the power of God's Spirit to be active agents in the cause of justice and peace!
All: Amen.

Note: CBCI Office for Justice, Peace and Development is grateful to Fr. John Chathanatt, SJ, Research Director, ISI, Delhi and Fr. Francis Gonsalves, SJ, Principal, Vidyajyoti College of Theology in Delhi for their valuable contribution to Justice Sunday Message and Liturgy respectively.