

- Church*, ed. Anne Mozley (London, 1891) Vol. 11. p. 287.
- 40 B. Pusey to Newman, 1829. *Letters and Correspondence of John Henry Newman during his life in the English Church*, ed. Anne Mozley (London, 1891) Vol. 1. p. 212.
- 41 *Letters and Correspondence of John Henry Newman during his life in the English Church*, ed. Anne Mozley (London, 1891) Vol. 11. p. 59.
- 42 *Letters and Correspondence of John Henry Newman during his life in the English Church*, ed. Anne Mozley (London, 1891) Vol. 11. p. 156.
- 43 *Apologia*, p. 23.
- 44 *Letters and Correspondence of John Henry Newman during his life in the English Church*, ed. Anne Mozley (London, 1891) Vol. 11. p. 127.
- 45 Newman never finished this work. It was interrupted by his conversion on Oct. 9, 1845.
- 46 A term of interest because of modern ecumenical talk of substantial agreement'.
- 47 Chapter 5, p. 1
- 48 Then developments might just be corruptions.

Authentic Relationships: Justice, Love, and Christian Spirituality

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The Letter of James reminds Christians that an authentic Christian faith cannot be completely separated from works:

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead (James 2:14-17 NRSV).

Similarly, a number of theologians have recently suggested that an authentic Christian spirituality cannot be separated from an active concern for and pursuit of justice.¹ These theologians argue that a Christian cannot truly strive to grow in a relationship with God without a real concern for the well-being of other persons. One cannot hope to

attain a transcendent union with God without a lived concern for the present circumstances of other men and women.

The present article attempts to offer further insight into the connection between justice and spirituality by focusing on the relational aspect of each and by viewing them in relationship to a contemporary understanding of Christian love. In short, it will be argued that justice, love, and Christian spirituality are all concerned with the establishment of authentic relationships with God, with other persons, and with the created order—ultimately as a transcendent hope but also as a task in present historical circumstances.

The article proceeds through the following steps: (1) Justice will be examined from a biblical perspective as the pursuit of 'right relationship', a perspective that is given greater specificity by the modern Roman Catholic tradition on justice. (2) A perspective on Christian love as the pursuit of mutuality will suggest a close link with justice understood as 'right relationship'. (3) It will be suggested that Christian spirituality aims precisely at a relationship of mutual love within the triune life of God but also with other persons in God. (4) The final major section will offer an explication of the relationship between justice and spirituality that follows from the foregoing discussion.

Justice as 'Right Relationship'

Contemporary Christian perspectives on justice are returning to a greater focus on biblical views of justice. While recognizing that there is no one understanding of justice that is entirely consistent throughout all of the books of the bible, John Donahue concludes that biblical justice is most basically concerned with 'fidelity to the demands of a relationship.'²² In the Bible, the various Hebrew and Greek words that can be translated into English as 'justice' are largely relational terms. Justice fundamentally concerns fidelity to relationships—first of all, God's fidelity to the relationships that God has freely entered with humanity and with the created order. Only after consideration of *divine* faithfulness does 'justice' concern *human* fidelity in relationships with God, with other persons, and with the earth.

Justice in the Bible, then, is first and foremost predicated of God: God is just in God's faithful ruling over all that God has created and in the divine fidelity to the covenant that God has graciously offered. God's justice focuses especially on those who are on the margins of the covenanted community that God has called together—such as widows, orphans, sojourners—because the possibility of their participation in the community is threatened precisely by their marginalization. Justice, then, most fundamentally 'deals with God's positive actions in creating and preserving community, particularly on behalf of those who are

marginal.’³

It is important to see that the biblical concept of justice is closely related to God’s steadfast love (*hesed*). God’s relationship with God’s people is not only faithful, but it is characterized at the same time by God’s gracious kindness and loving mercy (see Hos. 2:19; Is. 16:5; Ps. 38:4-5). God’s justice and God’s steadfast love are not contrasting realities but closely associated with one another.⁴ This is an important insight in regard to the discussion of justice and love which follows.

From a biblical perspective, human persons are ‘just’ to the extent that they are faithful to the demands of their relationship with God. Such fidelity includes worship and obedience toward God but also includes fidelity to other human persons within the context of covenant and even to those outside of covenant such as resident aliens and sojourners. And just as God’s concern focuses on the poor and marginalized, so too should the just nation and just persons focus on concern for the marginalized and threatened—not only in the sense of providing relief from serious want but also in the sense of assisting them in attaining relationships of true equality within the community. Justice is more than meeting needs; God’s people must be concerned with enabling the poor to enter into ‘right relationships’, to attain justice, because this is a demand of their relationship with God who is so concerned. The prophetic message calls the people back to the authentic demands of their relationship with God and with one another.⁵

The Gospel theme of the reign of God also highlights the establishment of ‘right relationships’ between human persons and God, and extending to the created order. The final realization of God’s reign will mean rightly ordered relationships according to God’s loving will as manifest in Jesus. The present realization of the reign of God involves the overturning of those aspects of the human condition which hinder the full personal and social development of human persons, whether because of individual sin or because of the oppression of persons through unjust structures. The reign of God aims at ‘right relationships.’⁶ Justice, then, involves the ‘making right’ of human relationships with God and with other persons in anticipation of the final realization of God’s reign at the *parousia*.

Biblical perspectives on justice have been profitably incorporated by contemporary liberation theologies. Latin American liberation theology seeks authentic liberation as the overcoming of structures that marginalize and oppress the poor and as the establishment of renewed ‘right relationships’ between oppressed and oppressors according to the will of a God of liberation. Ultimately the goal is the attainment of true reconciliation and peace between oppressor and oppressed but only as

the result of relationships 'made right.' A lasting order of peace is built on such justice. Similarly, feminist theology seeks right relationships based on equality and aiming ultimately at true mutuality in relationships. This is the positive goal which grounds the feminist critique of patriarchy as the perpetuation of skewed relationships between men and women.

Contemporary liberation theologies further the biblical view of justice by insisting that the establishment of right relationships in contemporary society requires the overturning of structures and institutions that perpetuate oppressive and marginalizing relationships. The maintenance of unjust, inauthentic relationships is not the result only—nor even primarily—of ill will and conscious malice but rather of structures that have been developed over time. In short, liberation theologies insist that the pursuit of justice, of right relationships, in the modern world requires the overcoming of social and structural sin.

A still broader aspect of viewing justice as right relationships is provided by contemporary reflections on ecological justice.⁷ Right relationships must be established not only with God and with other human persons but also with the entire created order, with the earth. Respect for the earth is an important aspect of respecting its Creator since the created order mediates God's presence. In this sense, the earth can be called sacramental. But respect for the earth is also an important aspect of respecting other persons for whom the earth was created and who likewise depend on its resources. Ecological concern seeks right relationships with the people with whom we now share the earth and its resources and with those who will come after us seeking a share in the earth's goods, its beauty, and its sacramental mediation of God. This is consistent with the concern for the land which marked the Hebrew scriptures and which characterized Israel's fidelity to its covenantal relationship with God and with one another.⁸

It is within the context of a biblical view of justice that we can reappropriate the long-standing Roman Catholic tradition on justice.⁹ Justice, according to this natural law tradition, requires rendering to each person his or her due (*suum cuique*). The actual demands of justice, the identification of what is actually due to each person, are derived largely from reflection on the nature of the human person in his or her multiple relationships. Attention to these multiple relationships yields the various types of justice: commutative (individual to individual), distributive (society to individual), and social (individual to society and to the common good).

The contemporary Roman Catholic understanding of justice, reflecting a broader understanding of the human person and the

recognition of contemporary obstacles to integral human development, has emphasized authentic participation as essential to the realization of justice.¹⁰ Justice is not met simply by meeting basic human needs but requires enabling people to participate actively in society. With liberation theologies, then, the contemporary Roman Catholic view of justice attends to structural obstacles to the realization of full human personhood, that is, to structures which oppress, marginalize, and deny authentic participation. The modern Roman Catholic understanding of justice, then, is implicitly concerned with the establishment of the conditions which make 'right relationships' possible.

In sum, the biblical and modern Roman Catholic views of justice can be seen to be mutually enriching. The explicitly biblical perspective on justice, for its part, provides the broader perspective which helps to clarify the goal and meaning of rendering to each one's due and of seeking authentic participation. On the other hand, however, the modern Roman Catholic tradition serves to provide greater specificity to justice understood as 'right relationship.' As Karen Lebacqz has pointed out, to define justice as 'right relationship' may be an accurate reflection of its biblical meaning but it does not provide much specificity to the shape of such relationships.¹¹ It can be suggested that the Roman Catholic view of justice with its attention to reciprocal rights and duties within the context of present historical relationships provides just such specificity. The biblical and the modern Roman Catholic views of justice, then, are not in opposition but are mutually enriching—the former providing the broader meaning of justice, the latter providing tools for identifying its more specific shape.

Love and Justice

Christian understanding of justice as right relationship is closely related to a contemporary understanding of Christian love, and the connection between them, as we shall see, highlights the relationship between justice and spirituality. The precise and quintessential meaning of Christian love has been a topic of a good deal of recent theological and ethical reflection. Gene Outka has provided a helpful analysis of three broad 'definitions' of Christian love as equal regard, as self-sacrifice and as mutuality.¹² The present article will take up an understanding of Christian love as a pursuit of true mutuality that can be manifest in different circumstances in the form of equal regard or of self-sacrifice. Obviously, our purpose in the present section cannot be to attain final resolution of disputed points in the understanding of Christian love. It is rather to suggest that love understood as the pursuit of mutuality can shed light on the meaning of both justice and spirituality and on their relationship with one another.

Human love is grounded in the inherent human drive for self-transcendence which characterizes the human person as embodied spirit created in the image of God. Authentic human development moves along a path of greater transcendence of merely selfish, egocentric interest. Any authentic human loving is therefore necessarily other-directed, other-regarding. Christian love is that love enabled by and modelled after the gift of God's gratuitous self-giving as manifest most perfectly in Jesus Christ. Christians seek to love as God has loved them, with a self-giving modelled on the self-giving of Christ in the event of the Cross.

As love modelled after and enabled by divine love, Christian love aims at *mutual* self-giving, at mutuality or communion, since this is the love which characterizes the relationships within the life of the Trinity. The Three Persons of the Trinity give and receive love relationship of perfect mutuality. It is precisely in the image of the triune God that humankind has been created and for participation in triune life that humankind has been redeemed. Love, therefore, at its fullest, is not only self-giving but aims at mutuality. This character of aiming at mutuality is implied by St. Thomas' assertion that charity is essentially friendship with God (*ST IIa-IIae*, 23.1) in which mutuality is made possible by God's gift in transforming the soul (*ST IIa-IIae*, 23.2).¹³ Christian love, then, aims at mutuality with other persons and ultimately with God.

It must be noted immediately that, in the present order, true mutual love is not fully attainable and self-giving love cannot be dependent on the actual promise or expectation of reciprocity from the other. It is for this reason that some prefer to define Christian love in present existence as equal regard. Still, equal regard does not seem adequately to encompass love's true goal of mutuality. The caution that mutuality is not fully attainable does, however, lead us to define Christian love in present historical circumstances as a *pursuit* of mutuality. Of course, even God's love for the sinner in the present order is a pursuit rather than a final realization of mutuality.

Enda McDonagh offers further insight into equal regard as an aspect of the pursuit of mutuality by cautioning that the emphasis on love as mutuality must not lose the sense of love's recognition of the other as other. Love requires a proper sense of differentiation—of 'otherness'—or, we might say, of equal regard. Love includes a real sense of 'letting the other be', not in a sense of uninterested *laissez-faire* but rather taking seriously the other as other and in willing both the other person and oneself to grow into one's own unique fullness.¹⁴ Equal regard, then, is an aspect of the pursuit of mutuality but is not itself the proper definition of Christian love. In fact, equal regard bears more directly on

justice as right relationship as a necessary foundation for the pursuit of true mutuality.

It is also true that when love-aiming-at-mutuality encounters the refusal of love (sin), it can take the form of self-sacrifice since love always retains its character of self-giving and other-regarding. Even such self-sacrifice, however, aims implicitly at a final mutuality with the other. This is certainly the case in the Cross where Jesus manifests a perfectly self-sacrificial form of love in the face of sin; but, at the same time, the divine love manifest in the Cross aims ultimately at mutuality since through it God seeks the reconciliation of humanity with God.

Despite the fact that Christian love can take the form of self-sacrifice after the model of the Cross, it is important to see, nonetheless, that Christian loving aiming at authentic mutuality is not self-sacrificial in every situation. There are situations in which the good of another person or even one's own good requires the upholding of rights and the overturning of structures that prevent others from attaining full human development and authentic human relationships. At times, the pursuit of authentically mutual relationships requires the refusal to sacrifice, since sacrifice may actually undermine the condition for the possibility of attaining true mutuality. In such circumstances, Christian love is not self-sacrificing but rather offers real opposition to injustice and sin and makes concrete demands leading to action—that is, Christian love seeks the realization of conditions necessary to attain right (just) relationships.¹⁵

Once Christian love has been understood to aim at mutuality, its relationship with justice understood as the effort to attain right relationship becomes clear.¹⁶ Precisely because it aims at mutuality, Christian love always seeks those conditions in which authentic mutuality can occur. For this reason, Christian love always seeks the establishment of right relationships and the overturning of structures and institutions that hinder a genuine mutuality. For the Christian who has come to believe in God's love and who strives to model his or her life after the divine love incarnate in Jesus, justice is the form that love takes in a world of limit and sin.

Christian love, therefore, always seeks justice; but Christian love is never content with the establishment of 'mere' justice, seeking rather the establishment of fully mutual relationships. Any attainment of justice always remains challenged by love to a further attainment. Love as self-giving aimed at mutuality seeks justice but is never exhausted by it. Right (just) relationships are a condition for the realization of fully mutual (loving) relationships but the latter are not exhausted by the former. As John Langan has argued:

Justice as transformed by charity must not be less than justice. Charity, however, also moves the agent to a good that transcends the good of right social order that justice aims at, and so a person who works for justice in a spirit of charity uses and interprets his work for justice as a stage to a more intimate and loving communion with other persons and with God.¹⁷

Christian love and its active pursuit of justice in present historical circumstances necessarily seeks the overturning of sin as alienation both from God and from other persons. As the early chapters of Genesis make clear, the rupture of authentic relationship with God is closely related to skewed relationships between and among human persons and between humanity and the earth. The sin of Adam and Eve leads to skewed relationships between men and women and alienation from the rest of creation (Gen. 3:16–20) and begins further manifestations of alienation: Cain's murder of his brother, Abel (Gen. 4:8–16); the exaggerated revenge of Lamech (Gen. 4:22–23); the confusion of languages and the separation of peoples after Babel (Gen. 11:1–9). Skewed relationships with God affect human relationships; and the effort to overcome ruptured relationships with God (sin) necessarily includes the effort to attain right (just) relationships with other human persons aiming ultimately at fully mutual (loving) relationships.

The effort to attain justice within the complexities of the modern world makes clear that the alienation that comes from sin requires structural transformation. Sin is not only personal but also social and structural. Justice as the effort to attain right relationships, empowered by love's effort to attain truly mutual relationships, necessarily opposes sin in its interpersonal as well as in its structural forms.

It is precisely in this context that we can see how, from a thomistic perspective, love is the 'form' of the virtue of justice (*ST* IIa-IIae, 23,8). Justice as the disposition to render to each what is due is re-directed and perfected by love to the attainment of friendship with God. The Christian who is striving to live an authentic Christian love aiming at mutuality with God and with other persons has new insight into and new reason to seek the foundation of right (just) relationships with other persons. Justice becomes the outward expression of charity, and the precepts of justice become the love's proper channels.¹⁸

Love and Christian Spirituality

Spirituality, like love, is grounded in the inherent human drive for self-transcendence. The human person as embodied spirit is so constituted that he or she inherently seeks to transcend self, ultimately to attain a relationship of mutuality with God. Our hearts are, as St. Augustine

said, restless until they rest in God. Spirituality manifests the fact that human persons were created for loving God, for friendship with God—that is, for a relationship of mutuality with and within the triune life of God.

Christian spirituality, flowing from Christian faith, is more particularly the effort to integrate one's entire life through self-transcendence aiming at communion with God. This life of self-transcending love is made possible by God's free self-giving in Christ and by the ongoing work of the Holy Spirit within the life of the Church.¹⁹ Christian spirituality, then, is the entire life of the Christian who seeks to integrate self into the attainment of a relationship of mutuality, communion, friendship with God. Christian spirituality is the life of Christian love which aims at participating fully in trinitarian loving.

Christian spirituality clearly encompasses such traditional elements as prayer, meditation, and contemplation as these aim at a deeper relationship with God. But to see communion with the triune God as the goal of Christian spirituality is already to imply that spirituality is precisely social and communal.²⁰ Participation in the divine life will not be 'me-and-God' but 'us-and-God', 'us-in-God'. The mutuality to be attained in triune life is not only between human persons and God but also between and among humans. Christian spirituality, then, is fundamentally relational in seeking authentic relationships not only with God but also with other human persons. A number of New Testament texts and themes make abundantly clear the intimate connection between seeking authentic relationship with God and with other persons. The double command of love (Mk. 12:29–31; Mt. 22:37–40; Lk. 10:27)—to love God and neighbour—implies the important interconnection between the love of God and love of human persons. The First Letter of John makes the essential relationship between the two loves more explicit:

Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The command we have from him is this: those who love God must love their brothers and sisters also (1 Jn. 4:20–21 NRSV).

There is no authentic love for God without love of neighbour. There is no authentic search for relationship with God—no authentic Christian spirituality—without search for authentic relationship with other human persons.

In fact, the Christian effort to love God is grounded in the grateful acknowledgement of God's gratuitous love—God's free offer of

relationship. Christian love of neighbour is one aspect of the Christian's overflowing gratitude for the love that God has offered:

'In this is love, not that we have loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another'. (1 Jn. 4:10–11 NRSV).

The Christian can only respond to God fully by gratefully loving brother or sister, and a spirituality that aims at loving union with God is essentially focused on loving other persons as well.

Similarly the judgment scene in the Gospel of Matthew (25:31–46) makes clear that the Christian's relationship with Christ is necessarily mediated in relationships with other persons, most especially those in need. One cannot seek some 'transcendent' relationship with Christ separate from attention to one's neighbour. Final and ultimate communion with God is unattainable for one who does not seek right (just) relationships with other persons.

Finally, the New Testament image of the reign of God implies a Christian spirituality that seeks not only authentic relationship with God but also with other persons. The symbol of God's reign suggests that the ultimate destiny of humanity is social and communal, implying not only authentic relationship with God but also with other human persons. It is for this reason that the Church, the community of disciples, seeks to manifest the reign of God by witnessing to authentic, 'right', relationships within the Christian community itself. Further, the 'present but not yet' nature of God's reign suggests that any authentic Christian spirituality that seeks to conform the Christian life to its ultimate destiny cannot by-pass real concern for the quality of actual relationships in the present.

Christian spirituality which aims at a relationship of mutual love with God and in God—and with other persons in the context of triune life—necessarily aims at loving relationship with other persons in the present. In fact, authentic relationships with other persons is the mark of an authentic relationship with God and thus of a genuinely Christian spirituality. This connection is made clear in the Gospel of Matthew:

'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 (Mt. 5:23–24 NRSV)'.

And to see that Christian spirituality aims at authentic relationships with God and with other human persons is to say that it is opposed to sin as that which refuses such relationships, violates them, or permits

conditions which make such relationships impossible to attain.

Contemporary ecological spirituality further broadens the relational understanding of Christian spirituality. The Christian loves the Creator in caring for the creation that mediates the divine presence. The Christian loves the neighbour in cherishing the earth upon which all persons, present and future, depend for sustenance. Christian spirituality, therefore, attends to the created order as an integral part of the hoped for future of union with God.

Spirituality and Justice

As the present study has attempted to demonstrate, there is no authentic Christian spirituality without active concern for justice. one cannot authentically seek loving union with God without seeking right (just) relationships with other persons as the essential foundation and anticipation of the fully mutual relationships to be realized in the divine life. Active concern for justice provides the necessary foundation for Christian spirituality. Concern for justice then does not simply derive from Christian spirituality but is essential to it. Prayer and action for justice, contemplation and action, are essential to the Christian life, to Christian spirituality.

The justice that Christian spirituality seeks, moreover, is especially focused in its concern for the poor, because the Christian seeks a relationship with a God who has consistently revealed a particular concern for those who are denied right relationships with other persons. Christian spirituality seeks justice for the marginalized because its God is a God of justice, a God of the poor. Spirituality, as Christian, is linked with justice for the poor because Jesus identified himself with the marginalized, with the poor, with victims of injustice. Seeking authentic relationships with God and with other men and women, Christians seek out those whose participation in such relationships is most threatened—those marginalized by oppression and by sin. Living the Christian life aiming at loving union with God gives new power to the pursuit of justice. The movement of self-transcendence in love which characterizes the Christian 'spiritual life' gradually frees the Christian from the selfish desires and attachments that are at the root of injustice and of blindness to it. More particularly, prayer and contemplation give new perspectives on and new freedom from the accepted patterns of relationships, freeing the person of prayer to be a critical observer of accepted and currently acceptable patterns of human existence. As Terry Tastard states:

Contemplative love of God pulls people out of their comfortable rut. It makes them reject formulas which explain away the plight of the poor or which dismiss the clouds of war. God's

uncompromising love shows up human compromises, it illuminates and throws into sharp relief the standards we judge by, and this is true both for those who have previously been committed to social justice and those who have not. This, I think, is why Merton says that the more we love God the more we will become disturbing people.²¹

Perhaps one of the best examples of the power of prayer and contemplation to give critical vision is Thomas Merton himself, who was both a contemplative monk and an astute social critic.²²

But if Christian spirituality provides new power to active concern for justice, it is no less true that pursuit of justice provides an ongoing challenge for Christian spirituality. While biblical faith has given Latin American, feminist, and ecological theologians perspectives from which to pursue the realization of justice, it is also true that their pursuit of justice has given them perspectives from which to criticize inauthentic elements of and developments in Christian spirituality. Those who whole-heartedly seek right (just) relationships with other people possess important insights into the foundation of any relationship that seeks to be truly mutual, genuinely loving—just as those who whole-heartedly seek authentic loving relationships with God and others strive more earnestly for the attainment of justice.

Each Christian, therefore, in striving to live an authentic Christian life must seek both a holistic spiritual growth and the attainment of justice. The integration of these aspects of the Christian life will be realized differently in each Christian's actual life depending on circumstances and vocation, but no Christian is exempt from the pursuit of both. There is no authentic Christian spirituality without active concern for justice; the pursuit of justice, on the other hand, is denied its fullest meaning and purpose without Christian spirituality.

Conclusion

As a number of different theologians have pointed out, one biblical text perhaps best captures the relationship of justice, love, and spirituality:

. . . 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 NRSV).²³

Walter Brueggemann has described this verse as 'a focal summary of prophetic faith, prophetic hope and prophetic challenge',²⁴ and he goes on to demonstrate that all three 'requirements' are intimately and essentially interrelated with one another: justice, love, and walking with God.²⁵ All three provisions are ultimately relational, and together they point to the intimate connection of love, justice, and relationship with

God.

What the Lord requires is that we do justice, love kindness, and walk humbly with our God. To seek justice without love would result in a sterile and minimalistic realization of justice. To strive to love without an active pursuit of justice would reduce love to little more than a sentiment. To seek either or both without striving to grow in an authentic relationship with God emaciates both by depriving them of their ultimate meaning, goal, and source of power.

A holistic Christian spirituality, the whole Christian life, aims at attaining authentic relationship with God, with other persons and with the whole created order. Christian spirituality, then, requires justice even as it aims at a full mutuality in love. Love, justice, and Christian spirituality are distinct but inseparable aspects of the Christian response to God who has first invited humanity into relationship with and within God's own triune life.

- 1 See, for example, Robert McAfee Brown, *Spirituality and Liberation: Overcoming the Great Fallacy* (Louisville, KY: Westminster, 1988) and Donal Dorr, *Spirituality and Justice* (Maryknoll, NY: Orbis, 1984). The connection between spirituality and justice is also made explicit by Latin American liberation spirituality. See, for example, Segundo Galilea, *The Way of Living Faith: A Spirituality of Liberation* (San Francisco: Harper and Row, 1988) Gustavo Gutierrez, *We Drink from Our Own Wells: The Spiritual Journey of A People* (Maryknoll, NY: Orbis, 1984) Jon Sobrino, *Spirituality of Liberation: Toward Political Holiness* (Maryknoll, NY: Orbis, 1988).
- 2 John R. Donahue, 'Biblical Perspectives on Justice', in *The Faith That Does Justice: Examining the Christian Sources for Social Change*, ed. John C. Haughey (New York: Paulist, 1977) p. 68112. For other discussions of the relational basis of biblical views of justice, see: Stephen Charles Mott, 'Egalitarian Aspects of the Biblical Theory of Justice', *American Society of Christian Ethics: Selected Papers* (1978) pp. 8–26; Mott, *Biblical Ethics and Social Change* (New York: Oxford University Press, 1982) pp. 59–81; Jose Miranda, *Marx and the Bible: A Critique of the Philosophy of Oppression* (Maryknoll, NY: Orbis, 1974) Leslie Hoppe, 'Community and Justice: A Biblical Perspective', in *Economic Justice: CTU's Pastoral Commentary on the Bishops' Letter on the Economy*, ed. John Pawlikowski and Donald Senior (Washington, DC: Pastoral Press, 1988) pp. 11–17.
- 3 Mott, 'Egalitarian Aspects', p. 12.
- 4 Mott, *Biblical Ethics*, p. 63.
- 5 James Luther Mays, 'Justice: Perspectives from the Prophetic Tradition', *Interpretation* 37 (January 1983) pp. 5–17.
- 6 Michael H. Crosby, *House of Disciples: Church Economics, and Justice in Matthew* (Maryknoll, NY: Orbis, 1988) pp. 216–28.
- 7 John F. Haught, *The Promise of Nature: Ecology and Cosmic Promise* (New York: Paulist, 1993).
- 8 Mays, pp. 10–11.
- 9 Daniel C. Maguire, 'The Primacy of Justice in Moral Theology', *Horizons* 10 (Spring 1983) pp. 72–85.
- 10 David Hollenbach, 'Modern Catholic Teachings Concerning Justice', in *Justice, Peace, and Human Rights: American Catholic Social Ethics in a Pluralistic Context* (New York: Crossroad, 1988) pp. 16–33.

- 11 Karen Lebacqz, *Justice in an Unjust World: Foundations for a Christian Approach to Justice* (Minneapolis: Augsburg, 1987) p. 176, fn. 61.
- 12 Gene Outka, *Agape: An Ethical Analysis* (New Haven CT: Yale University Press, 1972).
- 13 Jean Porter, 'De Ordine Caritatis: Charity, Friendship, and Justice in Thomas Aquinas' *Summa Theologiae*, *Thomist* 53 (April 1989) pp. 197–213.
- 14 Enda McDonagh, 'Love, Power, and Justice', in *The Making of Disciples: Tasks of Moral Theology* (Wilmington: Michael Glazier, 1982) pp. 112–27.
- 15 Outka (24–34) analyzes the difficulties that arise for an understanding of justice when love is understood as self-sacrifice. See also Karen Lebacqz, *Six Theories of Justice: Perspectives from Philosophical and Theological Ethics* (Minneapolis, MN: Augsburg, 1986) pp. 83–99.
- 16 Hollenbach (18–22) argues that the modern Catholic tradition on justice has emphasized the relational nature of justice and its connection with mutuality, reciprocity, and love.
- 17 John P. Langan, 'What Jerusalem Says to Athens', in *The Faith That Does Justice; Examining the Christian Sources for Social Change*, ed. John C. Haughey (New York: Paulist, 1977) pp. 152–80.
- 18 Stephen J. Pope, 'Aquinas on Almsgiving, Justice, and Charity: An Interpretation and Reassessment', *Heythrop Journal* (1991) 170.
- 19 My understanding of spirituality is dependent on definitions of spirituality and of Christian spirituality offered by Sandra Schneiders in 'Theology and Spirituality: Strangers, Rivals, or Partners?' *Horizons* 13 (Fall 1986) p. 266.
- 20 Francis X. Meehan, *A Contemporary Social Spirituality* (Maryknoll, NY: Orbis, 1982).
- 21 Terry Tastard, *The Spark in the Soul: Four Mystics on Justice* (Mahwah, NJ: Paulist, 1989) p. 113.
- 22 Tastard, pp. 95–115.
- 23 For discussion of the implication of this text for Christian spirituality, see Donal Dorr, *Spirituality and Justice*, pp. 8–18; Brown, pp. 67–72.
- 24 Walter Brueggemann, 'Voices of the Night—Against Justice', in *To Act Justly, Love Tenderly, Walk Humbly: An Agenda for Ministers* by Walter Brueggemann, Sharon Parks, and Thomas H. Groome (Mahwah, NJ: Paulist 1986) p. 2.
- 25 Brueggemann, pp. 14–17.

Under the Starry Night

Denis J. Billy C.SS.R.

I once had the opportunity to travel to St.-Rémy-de-Provence and to celebrate Mass in the chapel of the convalescent home where Vincent Van Gogh (1853-1890) spent two years of his life painting some of his most striking canvases (e.g., *Cypress Trees*, *The Sower*, *Starry Night*). An epileptic who suffered from erratic bouts of depression, Van Gogh