

“Let's work for Justice.”

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Peace is a very simple and universal concept. Why, then, is it so difficult to achieve, both in our personal lives, our families, our communities and in the world?

Peace is the absence of violence, but it also goes much further. St. Augustine called it “the tranquility of order,” which is certainly an important aspect of peace.

When we enjoy peace, we are not burdened by anxiety; our homes are not filled with loud disputes and discord; our communities are safe, well organized, non-threatening or chaotic; and nations, races and peoples live together in harmony and with mutual respect without suffering the horrors of prejudice, enmity or war.

True peace goes far beyond simple good order or civility. The gospel teaches us that peace is the work of justice and that it emanates from charity. Peace is much more than the absence of war or the coexistence of nations; It is a gift from God, the sum total of many divine gifts that help us live fully with hearts overflowing with justice and love.

Justice means granting each human being the reverence and respect that is due to every human being and all creation; and this happens when you act in accordance with God's plan.

Therefore, as people of God, we have the divine duty to Practice justice. How Micah says it; practice justice by loving mercy and walking humbly with God (Micah 6:8). God calls us to practice justice and love mercy.

God formed us and wants us to be a sign of his alliance with the people, a light for the whole world (Isaiah 42:6).

“I, the Lord, have called you in righteousness;
I will take hold of your hand.
I will keep you and will make you

to be a covenant for the people
and a light for the Gentiles”

The gospel of Mark tells us, "But it should not be like this among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For not even the Son of the "A man came not to be served, but to serve and to give his life as a ransom for many" (10:43, 44). Mark teaches us that the Isaiah passage is more than a pretty prophecy. Rather, it serves as an instruction so that we learn to serve. If we are servants of God, we must bring justice to the nations (Isaiah 42:1).

What kind of servants should we be, according to Isaiah? What kind of justice will we carry out? Who will we take it to? God calls us to bring justice to the sick, the needy, the orphans, the widows, those who are rejected by society, those who have no voice, those who have no shelter (42:7; 58:6, 7, 10) .

We all know that, in this society, the rich define and control what we call justice. But the powerful do not control God's justice. God's justice comes to the masses, to the needy and the weak. Through whom will he bring justice? We, the servants of God, his people.

Let us continue listening to the words of the prophet Isaiah;

“Here is my servant, whom I uphold, my chosen one in whom I delight;
I will put my Spirit on him, and he will bring justice to the nations.
He will not shout or cry out, or raise his voice in the streets.
A bruised reed he will not break, and a smoldering wick he will not snuff out.
In faithfulness he will bring forth justice; he will not falter or be discouraged
till he establishes justice on earth. In his teaching the islands will put their hope.”

This is how it is my brothers, to the ends of the earth, all nations, and I will put emphasis on ALL. God will bring justice and hope from him and, consequently: peace.

Certainly we do not have a monopoly on justice, but it is true that we do have the responsibility to be part of those who fight to announce and establish God's justice throughout the earth.

True peace, that which lasts, occurs when we act in pursuit of justice; It is the product of the hard work of civilization, the rule of law and the correct order of social structures. Peace requires fairness, respect for human dignity, and refusing to take advantage of the weaknesses of others. If we want peace, we must work for justice, here and around the world.

Lasting peace, that which is more than a temporary ceasefire or a periodic break between hostile activities, is the effect of charity. True peace does not exist without forgiveness and without the willingness to sacrifice our own interests, both individual and collective, for the sake of genuine harmony. If we desire peace, we must abandon our desire for revenge and must be willing to let old wounds heal through the saving grace of God's love.

Peace is an option for us because Christ has reconciled us with God and with ourselves through the blood he shed on the cross. They have forgiven us so that we can forgive others; They have shown us mercy so that we can give up our desire for revenge against those who have wronged us and surrender it to a higher form of justice that is composed of love.

Peace comes when we abandon our resentments and accept God. When that day comes, nations will be united in a world order that respects fundamental human rights and the true cultural diversity of nations and peoples. Neighbors will help and respect each other; Families will live together and with joy; and every man and woman on the face of the earth will be calm, carefree and at peace.

When that day comes, Christ will come again and his peace will reign in all creation.

In the meantime, let us continue our search for peace by renewing our commitment to work for justice and to love God and our neighbors selflessly, just as Christ loves us.

May the peace of Christ be with you, and not the peace that the world understands, but the peace that is the product of justice, the true Shalom.