

Dreams & Visions

curated by
Genesis Bovas

JUSTICE

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The background of the slide features a large, colorful chevron shape pointing downwards, composed of multiple parallel bands of color: white, pink, light blue, brown, black, red, orange, yellow, green, blue, and magenta. Overlaid on this is the text 'What is JUSTICE' in white, bold, sans-serif font. The word 'What is' is smaller and positioned above the much larger word 'JUSTICE'.

What is **JUSTICE**

"A Vision of Hope"



Margaret Rodrigues (July 2021)

JUST RECOVERY FOR ALL

**A RESOURCE SHARED
BY JOY KENNEDY**

**WE'RE BUILDING A MOVEMENT
FOR A JUST RECOVERY**



**"We can't go back to business-as-usual
after the COVID-19 pandemic. That's why
we're building a movement for a
#JustRecoveryforAll that puts people
first."**

JUST RECOVERY FOR ALL

**A RESOURCE SHARED
BY JOY KENNEDY**

6 Principles for a Just Recovery



**Put people's
health and
wellbeing first.
No exceptions**

**Health is a
human right
and is
interdependent
with the health
and wellbeing
of ecological
systems.**

Recognizing this, ensure that all policies and programs address the social, economic and environmental determinants of health and are responsive to the climate emergency, which is, in itself, a health crisis. Learn from the pandemic: develop policies and make investments that keep communities and workplaces, particularly those on the frontlines, safe.

JUST RECOVERY FOR ALL

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6 Principles for a Just Recovery



**Strengthen the
social safety
net and
provide relief
directly to
people**

**Focus relief
efforts on
people –
particularly
those who are
structurally
oppressed by
existing
systems.**

Prioritize redistributive policies and social services that meet the immediate and long-term needs of all people and eliminate social, economic, and wealth inequalities. Rebuild a single-tier immigration system with permanent resident status for all.

JUST RECOVERY FOR ALL

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6 Principles for a Just Recovery



**Prioritize the
needs of workers
and communities**

**Support must be
distributed in a
manner consistent
with Indigenous
sovereignty, a
climate resilient
economy, and
worker rights,
including safe and
fair labour
standards and a
right to unionize.
Improved
conditions for
essential service
workers must be
maintained beyond
this crisis.**

**Bailout packages must not encourage
unqualified handouts, regulatory rollbacks,
or regressive subsidies that enrich
shareholders or CEOs, particularly those who
take advantage of tax havens. These
programs must support a just transition
away from fossil fuels that creates decent
work and leaves no one behind.**

JUST RECOVERY FOR ALL

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6 Principles for a Just Recovery



**Build resilience to
prevent future
crises**

**We cannot recover
from the current
crisis by
entrenching
systems that will
cause the next
crisis.**

Recovery plans should move us toward a diversified economy and systems that reduce social and economic inequity; that respect the limits of the planet; that protect land, water, and air; that uphold human rights and rights of Indigenous peoples; that support people who are not in the workforce to thrive; that create decent jobs; and that foster social, emotional, and cultural health and resiliency from infants to elders.

We must invest in sustainable infrastructure and build resiliency within communities, ensuring that people can access public essential services, meet their basic needs, and engage in cultural and artistic expression.X

JUST RECOVERY FOR ALL

**A RESOURCE SHARED
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6 Principles for a Just Recovery



**Build solidarity
and equity across
communities,
generations, and
borders**

**In a globalized
world, what
happens to one of
us matters to all of
us.**

Emergency expenditures and measures must not be used as an excuse to subvert or suspend human rights, to centralize or reduce checks and balances on power, or to revert to austerity, protectionism, xenophobia, racism, ableism or pre-pandemic systems that sustain structural inequalities.

A Just Recovery must be guided by the principles of equity, solidarity, and sustainability across domestic and international relations. Recovery plans must honour and expand human rights, including the rights of Indigenous peoples, and advance gender equity while opposing authoritarian regimes and oppressive systems.

Canada has the historical obligation and the resources to ensure that, both domestically and internationally, funding and resources are provided to enable individuals and communities to thrive, engage in democratic institutions, and assert their rights and live with dignity.

JUST RECOVERY FOR ALL

**A RESOURCE SHARED
BY JOY KENNEDY**

6 Principles for a Just Recovery



Uphold Indigenous Rights and work in partnership with Indigenous peoples

A Just Recovery must uphold Indigenous Rights and include the full and effective participation of Indigenous Peoples, in line with the standard of free, prior, and informed consent. all of us.

Indigenous Peoples require sustained resources and investments that stimulate Indigenous economies, create healthy communities, and protect the lands and waters. Indigenous communities need investment in infrastructure, along with social and health services.

In recognizing Indigenous sovereignty, communities must have control over their housing, water, food, and energy. A Just Recovery must include robust renewable energy policy that ensures Indigenous ownership and equitable partnership of renewable energy projects in Indigenous homelands.

Indigenous laws, values, customs, and traditions must be recognized and upheld, including the need for the implementation of the United Nations Declaration on the Rights of Indigenous Peoples in all jurisdictions.

DIVINE AGENTS OF CHANGE

A SERMON BY GENESIS BOVAS

Do we as Christians have a tendency to absolve ourselves before the work of justice is done?

Let me repeat that once again, do we as Christians have a tendency to absolve ourselves before the work of justice is done?

That will be the guiding question as I speak to you this morning. If you have a moment, I would encourage you to write it down and ponder it as you prepare your submissions for Dreams and Visions and as you prepare for your week.

Here are some more questions for you: What is justice? What does justice look like in the context of our times?

In relation to justice, we then must also think of redemption. What is the holy redemption that only God can perform? That only God can bring about?

In Paul's letter to the Church in Ephesus, the author writes that "in Christ we have redemption through Christ's blood, the forgiveness of our trespasses, according to the riches of Christ's grace that is lavished on us."

Through Jesus, who freely bestows on us God's grace, we are able to move, through the Spirit, into a place of penance that allows us to humble ourselves and do the work of Christ in this world.

DIVINE AGENTS OF CHANGE

A SERMON BY GENESIS BOVAS

Through stories in the bible of Jesus' contemporaries, like John the Baptist, we see the way in which through the Spirit of God, we too can be emboldened to speak and do the work of justice in this world; the work of justice as envisioned through divine inspiration and sung joyfully and boldly by Mary, Jesus' mother, one that foretells the turning about of our world as we know it so that the most vulnerable and exploited are centred and uplifted, while those that exploit and ravage our most vulnerable freely will no longer be able to do so.

In our gospel reading today, we see the way Jesus and John the Baptist as contemporaries of their time were conflated because of the way the Spirit of God worked through both of them. Though, John the baptist was just human in comparison to Jesus, who embodied and is both human and divine, John acted as a predecessor to Jesus' ministry and even had the privilege and honor to baptize Jesus himself, thereby announcing and blessing Jesus' debut as a prophet, teacher, and healer to the various communities present around them.

As relatives, John, I imagine, must have had a pivotal role and influence in Jesus' own ministry. Even at birth, in his mother's womb, when his bold and Spirit-filled mother, Elizabeth, proclaimed to Jesus' mother, Mary, "Blessed are you among women, and blessed is the child you will bear!" John leapt with joy. From birth, from even within the womb, John had always encouraged and affirmed Jesus' ministry. After John's execution, Jesus hears the news and attempts to withdraw himself multiple times from both his disciples and the crowd in order to mourn his cousin's death through prayer and solitude.

DIVINE AGENTS OF CHANGE

A SERMON BY GENESIS BOVAS

John the Baptist's execution is horrific. He is beheaded by Herod, the ruler of Judea, who under oath to his wife's daughter, sent the order to execute him and bring his head on a platter. Such a spectacle of torture and the desecration of the prophet's body mirrors and foreshadows Jesus' own coming death on the cross. To be a prophet was dangerous. To be a prophet was clearly a death sentence.

Jesus and his cousin, John, were both punished under tyrannical rule for speaking the holy truths of the Spirit. They rose and prepared the spiritual consciousness of the people for a holy revolution that would see those in power brought to justice and those who languish under the rule of the powerful to be redeemed and restored as heirs to God's righteous kingdom. These prophets were also in other words, revolutionaries. And their mothers, on that fateful day Mary went to visit her cousin Elizabeth, not only blessed them both in the womb with their sacred proclamations and divinely inspired words, but gave them the heavenly blueprint that would influence and inspire their respective ministries. As Mary's song proclaims, the vision of God's kingdom on earth and in heaven is one that "has brought down rulers from their thrones, but has lifted up the humble," or in other words, abusive rulers like Herod and the institutions of empire that support their evil will be brought down and made humble, while the most vulnerable that both Jesus and John served will be uplifted, restored, and redeemed in God's kingdom.

DIVINE AGENTS OF CHANGE

**A SERMON
BY GENESIS BOVAS**

In our contemporary times, we see the need for the world we know to drastically change for any form of redemption, restoration, and justice to occur. What is our role here at St. John's as agents of God's change? How has God called you to speak and act upon Jesus' message of hope for all?

"Justice"

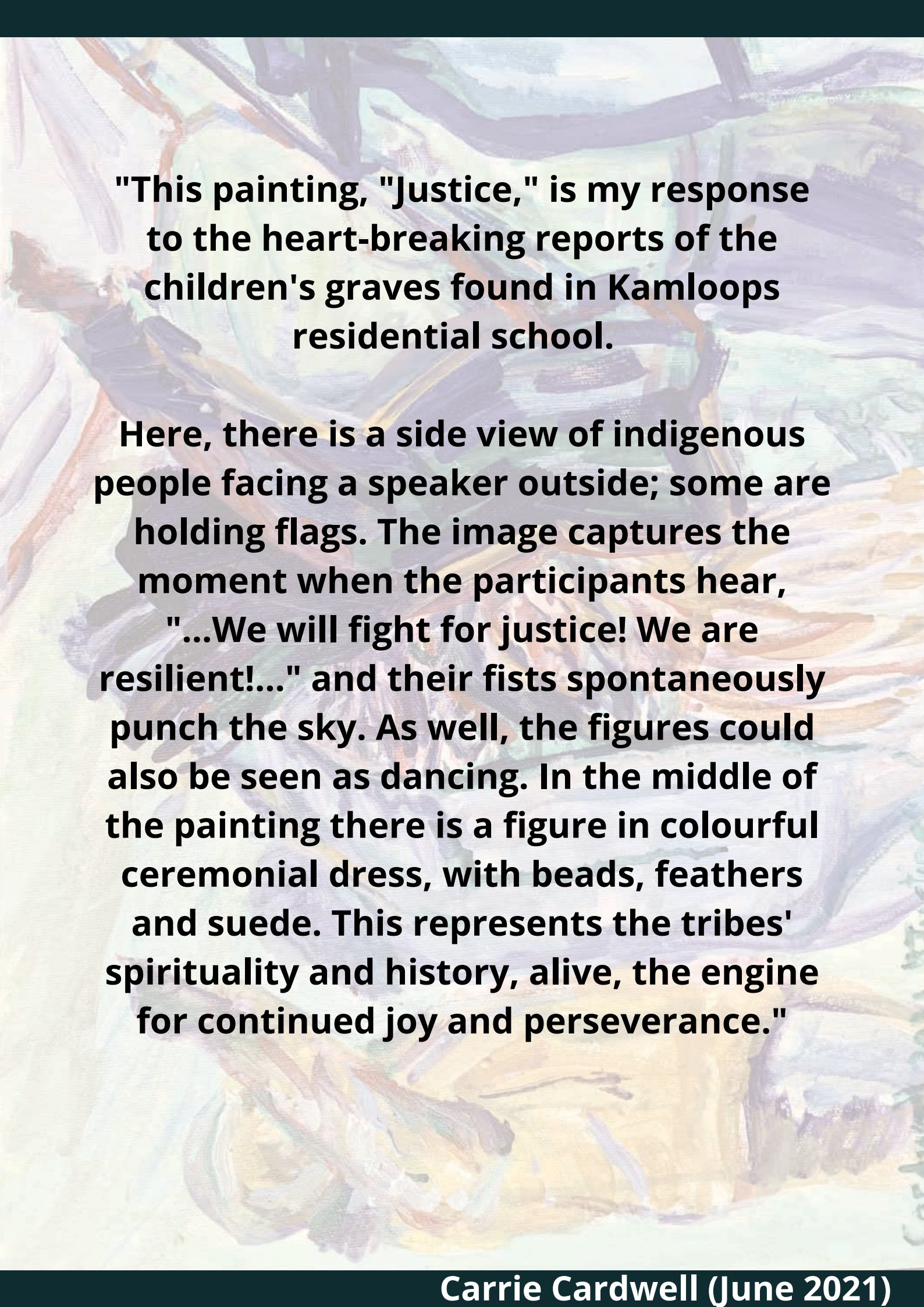


Carrie Cardwell (June 2021)

"Justice"



Carrie Cardwell (June 2021)



"This painting, "Justice," is my response to the heart-breaking reports of the children's graves found in Kamloops residential school.

Here, there is a side view of indigenous people facing a speaker outside; some are holding flags. The image captures the moment when the participants hear, "...We will fight for justice! We are resilient!..." and their fists spontaneously punch the sky. As well, the figures could also be seen as dancing. In the middle of the painting there is a figure in colourful ceremonial dress, with beads, feathers and suede. This represents the tribes' spirituality and history, alive, the engine for continued joy and perseverance."

