Course Description

Biblical Global Justice explores the second petition of the Lord’s Prayer: “Thy kingdom come, Thy will be done on earth as it is in heaven.” The themes of this class (SE735) are Biblical justice, global injustice, global reconciliation, reform and transformation. The course requires rigorous reading, viewing of disturbing and challenging videos, small group discussions, and personal soul searching. It will not give you all the answers or a clear solution/strategy, but should deepen your heart and point you in the direction God has for you.

Course Objectives

(Fulfillment of objectives measured by class discussion, journals, quizzes and critical papers.)

1. To be able to preach and teach justice as God’s righteousness, justice as a vital part of the Gospel, social action as inextricably linked to evangelism—no evangelism without social concern, no social action apart from evangelism, as measured by class discussion and written assignments.

2. To become more committed to living justly and sharing your social concern as fulfilling the mandates of Jesus Christ, the OT prophets, our GCTS Mission Statement, and a universal longing for justice and peace through course readings, lectures and class participation. This goal is to be evaluated from discussions and written work.

3. To be able to think critically and feel emotionally about the exceedingly complex and divisive political, economics, and social issues of our times. To be able to express emotions of compassion, anger and hurt. To be able to dialogue and work together for Kingdom values and the Common Good with more conservative or more liberal Christians, those of other religions, as well as with secularists in pluralistic societies. To begin this process by being able to “agree to disagree” with other members of the class—trying both to appreciate and respect others’ stories and varied perspectives. All this will be evaluated from class discussions and written work, especially in Personal Journals.

4. To explore issues of distributive, retributive, and restorative justice, individual and corporate guilt, repentance and redemption, and to plumb the depths of forgiveness and reconciliation in a world bent on survival and revenge. To develop, in all this, a deeper sense of compassion through course readings, class videos, lectures and discussions. Videos will provide us with case studies in the application of justice to extreme situations in our world.
Required Texts
(The Texts below are placed in the order of suggested reading.
Begin by reading “Essays” from Sakai [or ask me for copies],
then peruse Justice issues in CYS...
In terms of readings and quizzes you’ll notice the course is front-end loaded.)

Selections: To begin the course you will be given four short essays (or selections). Joseph Barndt’s “The Happiness Machine,” a selection on “Theocapitalism” by McLaren, Vanity Fair’s “Of the 1%, by the 1%, for the 1%,” by economist Stiglitz, and a short explanation of Catholic Social Teaching and its approach to capitalism. (There will be a short-answer Quiz on this material. Additionally you are asked to respond in writing to these four readings in a couple of pages of clear, concise expository paragraphs.)

CYS: “Ethics,” “Justice,” “Racism” : Please familiarize yourself with these three topics in Culture and Youth Studies (http://cultureandyouth.org). Hopefully this website will be a continuing resource for the way you continue this course in the future. Your final project will be built around its format and content.

Chris Marshall (2005) The Little Book of Biblical Justice, Intercourse, PA: Good Books, 73pp. ISBN 1-56148-505-5. This is a great, simple and short introduction to this course. A very concise though thoughtful commentary on the biblical principles of justice. For a more thorough biblical study, one should complement this Little Book with studies in Nardoni’s Rise Up O Judge (see below, a basic text for this course until this year)

Pope Francis (2015) On Care of Our Common Home: Laudato Si, U.S. Conference of Roman Catholic Bishops, 128pp. ISBN 978-1-60137-502-5. This Encyclical applies general Catholic Social Teaching to the issue of the Environment, but much more as well. It is the “more” (i.e. global justice) that makes it a fitting text for our course. Feel free to critique this work as a Protestant Evangelical.

Eric Metaxas (2007) Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery, HarperOne, 304pp. ISBN 978-0061173004. This is our main case study of political reform from an Evangelical perspective. It describes one person’s persistent stand, one strategy for social change, one long struggle that helped change our world.

Mae Elise Cannon (2009) Social Justice Handbook: Small Steps for a Better World, IVPress, 302pp. Foreword by John Perkins. Here is our most practical book. Thoroughly conservative and Evangelical, and from biblical theory to practice, it presents a myriad of social justice issues and gives clear practical steps that churches and individuals can take in response. Issues such as abortion, AIDS, sex trafficking, domestic violence, living-wage initiatives, homelessness, environmental stewardship and much more—and how Christians and churches has approached these issues.
Highly Recommended Reading

(Starred are four “almost required” texts; I hope you will read or peruse at least two of them. Become familiar, at least, with Nardoni, a classic text; Mott gives a Reformed basis for this course. Cannon and Myers provide excellent applications to take with you.)

Pope Francis (2015: Group Reading Guide prepared by Bill Huebsch) On Care for Our Common Home, Six small group sessions to read and discuss this important book.

Pope Francis (2013) Evangelii Gaudium: The Joy of the Gospel. Includes 6-session Study Guide. Integrates evangelism and social justice with important discussion of our “economy of exclusion... idolatry of money... financial system which rules rather than serves... inequality which spawns violence... challenges from urban cultures...” and more.

Lisa Sharon Harper & D.C. Innes (2012) Left, Right & Christ: Evangelical Faith in Politics, Boise, Idaho: Russell Media, 263pp. ISBN: 978-1-937498-99-3. This will be read (and quizzed on) along with your initial reading of Nardoni. Hopefully, unless you are totally spent on politics, this will be a helpful reading from both sides of the aisle. Dual Forewords and then Harper and Innes give you opinions from the right and left, a conversation between a Christian conservative and Christian liberal. This (and Heie below represent important examples of courteous political and theological dialogue across strong differences.


Harold Heie, ed. (2014) Evangelicals on Public Policy Issues: Sustaining a Respectful Political Conversation, Abilene Christian University Press, 208pp. An invigorating and encouraging opportunity to hear Evangelical Christians differing, with respect, on issues such as the budget deficit, immigration, Israel and Palestine, Syria and Iran, Poverty in the U.S., marriage, health care, gun control and more. Proves we can talk about politics across ideological barriers with profit.


*Stephen Mott (1982, 2nd ed. 2011) Biblical Ethics and Social Change, Oxford Univ. Press, 254pp. This has been and could be a basic text for this course. The author is a former professor of social ethics at GCTS. He uses biblical exegesis and conclusions from economic and political studies to integrate evangelism, revivalism, social protest and legislative reform.

*Enrique Nardoni (2001) *Rise Up, O Judge: A Study of Justice in the Biblical World*, BakerAcademic, 368pp. ISBN 978-0801047282. This is a vast study of pre-biblical justice, and justice throughout the Scriptures. You are not asked to read all of this book. Most important for this course may be: Foreword and Introduction, Chs. 1-6, and then just the “Conclusion” sections at end of Chs. 8-13, and all of the final Ch. 14, “Overall Conclusion.”


Donald W. Shriver (1998) *An Ethic for Enemies: Forgiveness in Politics*, Oxford Univ. Press, 368pp. A vision of reconciliation politics reaching back to Thucydides, the Hebrew and Christian Scriptures, Reformation and Enlightenment up through modern times, with analysis of cycles of violence and revenge—our human reluctance to offer forgiveness. Shows how our biblical faith can be expressed. It is a strong complement to Volf.


Miroslav Volf (2011) *A Public Faith: How Followers of Christ Should Serve the Common Good*, Brazos Press of Baker Pub. Group, 174pp. How are we to strive for justice in the public sphere with the pluralism of other faiths and secularists? How have Christians been dysfunctional in the world? How can we be true to our faith and serve the common good of society? This is a profound response to complicated questions from a notable Christian theologian.

**Course Format and Assignments**

This class will consist of lectures and class discussions about Biblical and secular conceptions of justice along with some case studies (U.S. politics, Wilberforce, the assassination Archbishop Oscar Romero, the Holocaust, and possibly reconciliation in Rwanda). It may cover topics such as economic justice, racial and gender justice, civil discourse, and finally and hopefully, reconciliation, relief and development as implications of social justice.

**I. Prompt Class Attendance and full-hearted participation**, without phone/computer multi-tasking, is very important for the subject matter of this class, and appreciation due your classmates. Your attention and reactions are important to me. I want to see you giving respect and patience to the expression of any viewpoint from your classmates.

[10% of grade]
II. **A Personal Journal** (in 2 parts) will help evaluate your comprehension and growth. Class meetings will assume careful interaction with the assigned texts (according to schedule in this Syllabus) and your in-class participation will be factored into the final grade.

Your Personal Journal will acknowledge your own internal questions, opinions, debates, struggles and possible blessings you receive from this course. It’s to be written before your Lord, and for my eyes only. I will respond to you as a professor, pastor and frank counselor—acknowledging that I can be way off the mark. There is no page specification here; each of the two chapters may be a couple of pages or longer. Your work will be judged on its authenticity and holistic quality.

*Chapter One* will contain a bit of your life background in regard to social issues, then your reasons for taking the course, your first impressions and feelings, particularly any difficulties you experienced (perhaps because of who you are and where you come from, your home, etc.), and further comments on your initial reading and class discussions. (Due 27Sept.)

*Chapter Two*. Be sure to include a page or two of review/responses to assigned and extra reading you have done and videos (in and out of class) you have watched. How have videos and other discussions, in and outside of class, helped you begin to be a witness for justice. Then, evaluate this course in terms of your own personal, emotional, intellectual, and spiritual growth. How will you integrate this course into your future personal, married/family, and secular life? How will it affect your ministry in the church? (Due 6Dec with final work) [Complete Journal: 20% of grade]

III. **Response to four Essays** (Sakai or Handout) Write an honest reaction, how you felt and what you thought about these writings. (critical paragraphs on each, due 20Sept.) [15%]

IV. **Quizzes**

Three Documents and explanation Catholic Social Teaching
Marshall’s *Little Book of Biblical Justice*
Pope Francis’ *On Care of Our Common Home*
Metaxas’ *Amazing Grace*
20Sept.
27Sept.
4Oct.

[Quizzes together: 20% of grade]

V. **Final Project for CYS**. Please submit a 2-3pp evaluation with helpful suggestions, criticisms and encouragements for volunteers who work on this site. You may receive extra credit for submitting a book or research review to be published under your name.

[Due Mar. 25th, 15% of grade]
V. Optional Field Trip  An addendum to your Journal 2 for extra, but important credit. You may make this visit alone or as a group of 2-3. Student evaluations have often asked that this class include field trips. A class field trip seems difficult to arrange and pull off. You are asked to visit a justice mission/project either in Boston (Google Justice Missions or Organizations) on local justice projects in your community. A page or two will briefly describe your visit, the organization, and your response and evaluation.

[With Journal 2, 6 Dec.]  

Further Bibliography

Shane Claiborne (2006) *The Irresistible Revolution: Living as an Ordinary Radical*, Zondervan, 368pp. This book has created buzz and a little controversy, but it is an important challenge.


Shane Claiborne (2006) *The Irresistible Revolution: Living as an Ordinary Radical*, Zondervan, 368pp. It should be obvious how important this book is for this course. Its born out of a growing spirit among your generation that gave rise to this class. It is contemporary prophecy and suggested life style (The Simple Way), run parallel to the student initiative that created Biblical, Global Justice here at GCTS. Our challenge may be more complicated than this message (see ironies, inconsistencies and extremes noted in Amazon reviews). Still, our motivation must be based on placing our culture under the scrutiny of biblical justice.

Chap Clark & Kara Powell (2008) *Deep Justice in a Broken World: Your Kids: Helping Your Kids Serve Others and Right the Wrongs Around Them*, Zondervan/Youth Specialties, 244pp. Where are we to really dig in if not with the rising generation? Here are some basic and practical ideas for all Christians.


Steve Corbett & Brian Fikkert (2012) *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor... and Yourself*, Moody Publishers, 274pp. With Meyers, *Walking with the Poor*, you will have a guide against paternalism and help that doesn't help... and can hurt. For those who want to work with the poor, equipping and empowering them.


Edward P. DeBerri et al. (4th rev./expanded version, 2007) *Catholic Social Teaching: Our Best Kept Secret*, Maryknoll, NY: Orbis Books, 238pp. Most agree that the Catholic Church has worked out a practical system of ethics and social justice more completely and practically than any other church. After general and historical background, this book provides a compendium of major Encyclicals and documents in a format for easy understanding and discussion. Study guides and bibliography aid further study. From economics and politics to discrimination and concern for the poor, readers will find this book of high value.


Charles Finney, *Lectures on Revivals of Religion*, “Revivals are hindered when ministers and churches take wrong ground in regard to any question involving human rights.”


Mark Hatfield, *Not So Simple* and *Between a Rock and a Hard Place*. Reflections from a Christian politician, the long-time, former Senator from Oregon. Here is the poignant and clear story of what carrying biblical justice and social concern into Washington politics looks like.

Stanley Hauerwas and William H. Willimon (1989) *Resident Aliens: A provocative Christian assessment of culture and ministry for people who know something is wrong*, Abingdon Press, 175pp. Rather than an Activist Church, more concerned about building a better society than reforming the church, or a Conversionist Church, forgetting social structures to work only for inward change, the Confessing Church is a radical alternative whose main task is worshiping Christ in a way that counters and challenges culture.


Carl F.H. Henry (1947, 2003) *The Uneasy Conscience of Modern Fundamentalism*, Eerdmans, 89pp. This was the first public rebuke of Fundamentalists (or early conservative Evangelicals, leading to the term, Neo-Evangelicals) for the Fundamentalist disregard of biblical justice and neglect of social action. This concern of Carl Henry and Harold Ockenga was largely theoretical and very slowly came to any real fruition.


Ron Highfield (2013) *God, Freedom & Human Dignity” Embracing a God-Centered Identity in a Me-Centered Culture*, IVP, 228pp. Here is a psycho-social and theological examination of today’s secular malaise (infecting the church) which calls for courses such as this one.


Marijke Hoek, et al. *Carnival Kingdom: Biblical Justice for Global Communities*, Wide Margin Academical, 249pp. The first Christians practiced an “upside down Kingdom.” What does that look like to the many varieties of today’s Christians around the globe?
Robert Hughes (1993) *Culture of Complaint: The Fraying of America*, NY: Oxford Univ. Press, 210pp. This book does more than call us to civil discourse; it “is a call for the reknitting of a fragmented and over-tribalized America.” The author affirms Vaclav Havel’s vision of politics “not as the art of the useful, but politics as practical morality, as service to the truth.”
John Paul Lederach (2003) *The Little Book of Conflict Transformation*, Good Books, 74pp. You've been introduced to *the Little Book of Biblical Justice*, this can be seen as a follow-up to an important aspect of doing justice. “Clear articulation of the guiding principles by a pioneer in the field.”

Robert C. Linthicum (2006) *Empowering the Poor: Community Organizing Among the City’s "Rag, Tag, and Bobtail*, Authentic and World Vision, 348pp. Defining “power” as the capacity, ability and willingness to act, this book explains how local churches can use power to transform their cities. Provides specific power strategies in the spirit of Jesus.


Joseph Maryat (1816) *Thoughts on the Abolition of the Slave Trade, and the Civilization of Africa with Remarks on the African Institution, and the Examination of the Report of... Slaves in the British West Indies Islands*, Cornell University Library, 242pp. This book should be of great interest in showing how ideas of that time regarding slavery and Africa were so different from our contemporary perspectives.

Charles Marsh & John Perkins (2009) *Welcoming Justice: God’s Movement Toward Beloved Community*, IVPress, 140pp. Focusing on the Civil Rights Movement, the authors show that this was an important episode in a larger movement toward justice and a reconciled community. The authors’ experiences enable them to provide tangible illustrations of reconciled, integrated communities.


Martin E. Marty (1997) *The One and the Many: America’s Struggle for the Common Good*, Cambridge, MA: Harvard Univ. Press, 244pp. The pastor and scholar has contributed much to the fields of current American history and sociology of religion. Here he intends to help us find unity amidst pluralism. The book’s last sentence: “The advice for every citizen who wishes to participate in American life and its necessary arguments: start associating, telling, hearing, and keep talking.”


William McDonough and Michael Braungart (2002) *Cradle to Cradle: Remaking the Way We Make Things*, NY: North Point Press. Proposes the need for a new industrial revolution. Rather than natural resource to product to use and then landfill (cradle to grave), science should be able to give us a more sustainable pattern of recycling.


Eric Metaxas (2007) *Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery*, HarperOne, 297pp. So much better than the movie all exclaim. This is an amazing story of one person’s spiritual journey to maturity and significant contribution—with the help of a group of faithful friends. For much of the forty some years of political effort, the goal to end slavery in the British Empire seemed doomed to failure for economic, social and political reasons. Days before his death, slavery was abolished. A discussion guide is included.


Stephen Charles Mott (1993) *A Christian Perspective on Political Thought*, Oxford Univ. Press, 352pp. A well-researched, scholarly consideration and critique of contending political views. Though most Americans want to make political choices on the basis of right and wrong, they lack a sound sense of biblical justice in taking their political stands.


Reinhold Niebuhr (1932) *Moral Man and Immoral Society*, NY: Charles Scribner’s Sons, 284pp. It is very important to take some principle ideas from this classic and to recognize Niebuhr’s perspective and manner of thinking.


H. Richard Niebuhr (1951) *Christ and Culture*, Harper&Row, 259pp. A classic historic sketch and diagram of five Christian approaches to secular (or pagan) society. Critically important for considering the Christian, justice and social change. For a quick summary of the book, see Ch. 4 of my *When Kumbaya Is Not Enough*.

Henri Nouwen (1998, 2008) *Compassion*, Darton, Longman & Todd, Ltd. 160pp. As Stephen Mott and others have demonstrated the basis of justice in love, Nouwen sees compassion as the antidote for competition in a world dominated by principles of egocentric power and destructive control.


Marvin Olasky (1992) *The Tragedy of American Compassion*, Washington, DC: Regnery Pub. 299pp. Reviewing 300 years of America’s help for the poor, Olasky criticizes neither our giving too much or too little to the poor, but failing to be with them and understand the help they really need. Recommended by Newt Gingrich, Charles Colson, Anthony Evans, and Cal Thomas.

Peter J. Paris (1985) *Social Teaching of the Black Churches*, Fortress Press, 162pp. We know that Black Churches have been much more faithful to biblical gospel of justice than white churches in general. This book describes the “historical development of its black ethic and highlighting its fundamental principle, which enabled a people to survive, address the difficult moral dilemmas, and strive for freedom and justice as Christians in America.”


Ruby K. Payne (2006) *Bridges Out of Poverty: Strategies for Professionals and Communities*, aha! Process, 293pp. I’d like to see you use this after/with Myers’ *Walking with the Poor*. It brings his principles back to our urban and rural situations, explaining why middle class attempts to help the poor fail or are marginalized. It also has its Workbook which will help in using Payne’s valuable insights in training. This is a hopeful book suggesting effective strategies and outcomes.


Ross Channing Reed (2013) *A Philosopher Reports to Planet Earth, Volume One*, OzarkMountainWritersGuild, 203pp. This is definitely a book of ethics and justice; it is also definitely a different kind of book... like nothing you’ve ever read. It’s brilliant and disjunctive thoughts on current, relevant and vital cultural issues.

Beth E. Richie (2012) *Arrested Justice: Black Women, Violence, and America’s Prison Nation*, NYU Press, 244pp. Few of us have taken time to understand the marginalization of those who are Black (minorities), women and poor... living in impoverished ghettos. This book examines “the extent of physical, sexual and other forms of violence in the lives of Black women...” along with the systemic contexts, including prisons, in which such takes place.

Wilbert Rideau (2010) *In the Place of Justice: A Story of Punishment and Deliverance*, Knopf, 384pp. An amazing and powerful story, an example of restorative justice through the most adverse circumstances. The book also uncovers the way racism (personal and systemic) permeates social systems (like the criminal justice system) of the U.S. Here is a ray of hope.


Michael J. Sandel (2009) *Justice: What’s the Right Thing To Do?* New York: Farrar, Straus and Giroux, 308pp. One of the most popular and noted secular professors of justice deals with the biggest and most vexing issues of political and personal social life, including the place of religion in American life.


Shriver, Donald W. Jr. (1995) *An Ethic For Enemies: Forgiveness in Politics*, Oxford Univ. Press, 283pp. Shriver argues passionately and effectively that forgiveness is not just an inter-personal issue, but is a necessity in global diplomacy. He, in fact, proves this for most in examples of U.S. and Germany relationship after WWII—where forbearance followed revenge. Similarly Japanese/U.S. relations after WWII are detailed—and the relative non-violent and successful civil rights movement in the U.S. Before such examples, Chs. 103 lay down a compelling historic and theological foundation. The final chapter is a challenge to all. The contemporary version of ancient African practice of *palaver* to *ubuntu* must inform our political and diplomatic life. “This democratic dynamic is basic to forgiveness in politics. People who take the trouble to listen to each other are vulnerable to empathy, and the path to empathy lies through forbearance.”


Stephen Sizer: *Christian Zionism: Road-map to Armageddon?* Has Evangelical justice for Israelis led to injustice for Palestinians?


Glen Stassen, ed. (1998) *Just Peacemaking: Ten Practices for Abolishing War*, Cleveland OH: The Pilgrim Press, 209pp. Scholars from Fuller Theological Seminary and elsewhere took serious time to bring together thinking, not only on “just war” but on how we can reduce global conflicts.


Charles J. Sykes (1992) *A Nation of Victims: The Decay of the American Character*, NY: St. Martin’s Press, 289pp. Witty, provocative and persuasive, this is another look at a “culture of complaint, litigation and excessive entitlement that are ignoring the public, common good for personal advantage. Some examples in here will offend you, regardless of your perspective.
Stanley W. Carlson-Thies & James S. Skillen (1996) *Welfare in America: Christian Perspectives on a Policy in Crisis*, Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 582pp. “Should welfare be abolished because it fosters dependency, or should it be expanded to offer more effective help? Are people poor due to their own irresponsibility or as a result of injustice? Is the key welfare problem non-work or illegitimacy? Should government help the poor, or is aid a job for the church?” If you’re going to discuss welfare, and you should, you need to look into the discussion of these questions in this book by Christian scholars who have made justice and public policy their focused research.

Paul Tillich (1954) *Love, Power, and Justice*, London: Oxford Univ. Press. Explores the relationship among love, power and justice arguing against the notion that love can be divorced from justice. “... constructive social ethics presuppose that one is aware of the element of love in structures of power and of the element of power without which love becomes chaotic surrender.” (p.12)

Desmond Tutu (2000) *No Future Without Forgiveness*, Image, 304pp. This powerful personal memoir of the Archbishop’s experience as Chairman of South Africa’s Truth and Reconciliation Commission is an important complement to Shriver’s *Ethic for Enemies* and Volf’s *Exclusion and Embrace*.

Desmond Tutu (1994) *The Rainbow People of God*, NY: Bantam Doubleday Dell, 281pp. “At home in South Africa I have sometimes said in big meetings where you have black and white together: ‘Raise your hands!... Move your hands!... Look at your hands—different colors representing... the rainbow people of God.... The rainbow in the Bible is the sign of peace....’” This book includes powerful, poignant, and helpful documents from the struggle against apartheid.


Jim Wallis (2016) *America’s Original Sin: Racism, White Privilege, and the Bridge to a New America*, Brazos Press, 272pp. For most of you who will not take SE632, “Ethnic Identity and Reconciliation,” you must acknowledge racial (tribal, etc.) hostility to be a current top issue of social justice in our nation and world. For unconsciously “color-blind individualists,” and for most of us this systemic investigation and prophetic message is essential reading. Look again at its date of publishing.


William J. Webb (2001) *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis*, InterVarsity Press, 301pp. This is another of under-considered justice issues of our course. This conservative approach is a deep biblical investigation. Balance it off with readings from a more progressive perspective.


Bruce Wright (1987) *Black Robes, White Justice*, Lyle Stuart Inc. Truly startling in its time, this declaration by a true reformer and long term New York State Supreme Court Judge, reveals what needed to be changed in our criminal justice system then... and still now. (Only $3 for paperback from Amazon)


Muhamad Yunus (2nd ed. 2003) *Banker to the Poor: Micro-Lending and the Battle Against World Poverty*, PublicAffairs, 312pp. A powerful memoir explaining the birth of micro-credit and the Grameen Bank... how $27 to a poor Bangladesh woman spread to 42 women making stools from bamboo, and then others with only 2% defaulted loans.

**Organizational Resources**

World Vision (helped establish this course, [www.worldvision.org](http://www.worldvision.org)) One of the best known and respected global relief and development organization—turn to this site for articles, podcasts, blog, and Email updates (use at least one of these Email services for this course).

Center for Public Justice (CPJ, [www.cpjustice.org](http://www.cpjustice.org)) An independent organization for policy research and civic education whose mission is to equip citizens, develop leaders, and shape policy.

Sojourners faith, politics, culture ([www.sojo.net](http://www.sojo.net)) Mission: to articulate the biblical call to social justice, inspiring hope and building a movement to transform individuals, communities, the church and the world.
Christianity Today (www.christianitytoday.com) free Email of relevant articles and more.
Mennonite Central Committee (MCC, www.mcc.org) Seeks to demonstrate God's love by working among people suffering from poverty, conflict, oppression and natural disasters... addresses peace and justice issues.
International Social Justice Commission of the Salvation Army (Google its name or find under www.salvationarmy.org) Mission: to advocate and advise on social, economic and political issues giving rise to the perpetuation of social injustice in the world.
Christian Community Development Association (CCDA, www.ccda.org) Mission: to inspire and train Christians who seek to bear witness to the Kingdom of God by reclaiming and restoring under-resourced communities.
Boston Faith & Justice Network (www.bostonfaithjustice.org) Rachel Anderson (617-359-6910)
Justice Mapping (www.justicemapping.org) Specializes in computer mapping (Geographic Information Systems, GIS) to help partners better understand, evaluate and communicate criminal justice and other social policy information. Mapping studies are used by legislators, government agencies, research institutes, technical assistance provider