



LOTT CAREY

124th Annual Session

A VIRTUAL EXPERIENCE

10-12 August 2021

***Theme: "ENGAGE: Transforming
the World through
Missions"***

MISSION EDUCATION PROGRAM

Presents

***TO SERVE THIS PRESENT AGE:
Social Justice Ministries in
the Black Church***

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The Lott Carey Baptist Foreign Mission Convention

Lott Carey was born enslaved in Charles City County, Virginia in 1780. He brought his freedom in 1813 and led a pioneer missionary team to West Africa less than a decade later. Lott Carey and his team arrived in Freetown, Sierra Leone early in March 1821. They soon settled in Liberia where Rev. Carey led missionary efforts that continue to make impact.

The Rev. Lott Carey dedicated his life to filling needs he saw in Africa. He was a pastor, teacher, lay physician, and community leader. His legacy reaches many countries and touches the lives of thousands.



Rev. Lott Carey

The Lott Carey Baptist Foreign Mission Society [Lott Carey] was organized at the Shiloh Baptist Church in Washington, DC in 1897. Today, Lott Carey is a leading global missions agency that helps churches invest in Christian missions around the world.

Individuals, local congregations, conferences, associations and conventions contribute the resources that support people, projects and programs. Our commitment to faithful stewardship leads us to spend at least 75% of contributions directly for missions programs.

Missions is at the heart of the Christian church and the Christian life. We believe that a church without missions isn't really a church at all!

Mission Partnerships Across the Years

Australia, Canada, Democratic Republic of Congo, Ethiopia, Ghana, Grenada, Haiti, India, Italy, Jamaica, Kenya, Liberia, Malawi, Mozambique, Nepal, Niger, Nigeria, Philippines, Somalia, South Africa, South Sudan, Tanzania, Turkey, Uganda, United States, Zambia, Zimbabwe

Avenues for Involvement

People connect through various units: Women in Service Everywhere [W.I.S.E.], Men on Mission, International Youth Development Department, and the Pastoral Excellence Network. These units help people to support Lott Carey's global missional thrust, implement special projects, execute short-term missions assignments, and recruit others to missional partnership.

Lott Carey is a supporting missional community rather than a sending community. We do not send people from one culture to preside over missional engagements in another context. Rather, we invest in indigenous leaders [e.g., Jamaicans lead the work in Jamaica, Kenyans lead the work in Kenya, Indians lead the work in India]. More than 1,000 leaders receive full or partial financial support to advance the missional agenda around the world. Lott Carey also invests in leadership development, disaster services, health initiatives, and community development.

Expressions of Missions

Lott Carey helps churches to extend the Christian witness throughout the world. Through prayer partnership, financial support and technical assistance we come alongside communities engaged in ministries of evangelism – making disciples of Jesus Christ to impact the world in word and deed; compassion – providing help, hope, and healing to the weak, weary, and worn; empowerment – equipping people and communities for personal and community transformation; and advocacy – challenging systems of oppression.

2021 THEME: “ENGAGE: Transforming the World through Missions”

Certificates will be awarded to those who attend all sessions, Tuesday – Thursday.

One Continuing Education Unit from Shaw University is available with full attendance and completed assignments.

“Study to Show Thyself Approved...”

II Timothy 2:15

If you would like to join us in extending Christian missions around the world, contact:

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TO SERVE THIS PRESENT AGE:

Social Justice Ministries in the Black Church

Danielle L. Ayers and Reginald W. Williams, Jr.

At a time when the African American church is increasingly associated with the controversial prosperity gospel, pastors Danielle Ayers and Reginald Williams remind black church leaders of the prophetic call to do justice. Exploring first the biblical foundations for justice work that goes beyond charity, the authors also recall the storied history of the black church's leadership in the Civil Rights Movement. From there, this practical resource establishes the contemporary need for justice ministries in the congregation and the community. From initiatives of care and education to programs of action and collaboration, we are invited to rediscover the transforming impact the church can have on society, culture, and community through diverse social justice ministries.

"To Serve This Present Age" is a vital resource for laypersons and clergy alike. It is not only a call to action but a blueprint for the church to make a profound impact on marginalized communities and the world at large. The authors balance the philosophical, theological and the practical to encourage us to create and sustain ministries of justice

Participants in this study will –

- ✓ Acknowledge and respond faithfully to the call of God in Christ on the church.
- ✓ Advocate to dispel the notion promoted in the mass media that social justice concerns are not to be concerns of the church.
- ✓ Assist churches with the fight for justice and against that concept of rugged individualism that rejects the notion that we are all inextricably linked to one another.
- ✓ Appreciate the resources available to laity and clergy alike, to systematically fight for justice in an unhealthy environment that converges on racial canaries and puts the entire society at risk.

Psalm 82:3-4 KJV

³ Defend the poor and fatherless: do justice to the afflicted and needy.

⁴ Deliver the poor and needy: rid them out of the hand of the wicked.

Proverbs 31:8-9 KJV

⁸ Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

⁹ Open thy mouth, judge righteously, and plead the cause of the poor and needy.

PART 1 GETTING ON BOARD

CHAPTER 1 UNDERSTANDING SOCIAL JUSTICE MINISTRY

Social justice ministry is much broader than charity alone. The most basic model will not only meet needs, but will challenge policies, which create and perpetuate those needs. A robust assessment of existing social justice ministries within the local church is recommended to dispel the notion that charity, of itself, completes the definition of social justice ministry. Charity and justice, while linked, are two separate entities. One need only look to the definitions of the two terms to see a difference in meaning.

Definition of charity

- (1) benevolent goodwill toward or love of humanity;
- (2) a: generosity and helpfulness especially toward the needy or suffering; also aid given to those in need;
b: an institution engaged in relief of the poor [raised funds for several charities](#)
c: public provision for the relief of the needy;
- (3) a: a gift for public benevolent purposes;
b: an institution (such as a hospital) founded by such a gift;
- (4) lenient judgment of others.

Definition of justice

- (1) a: the maintenance or administration of what is **just** especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments;
b: judge;
c: the administration of law; especially the establishment of determination of rights according to the rules of law or equity;
- (2) a: the quality of being just, impartial, or fair;
b: (i) the principle or ideal of just **dealing** or right action;
(ii) conformity to this principle or ideal: righteousness;
c: the quality of conforming to law;
- (3) conformity to truth, fact, or reason : **CORRECTNESS**.

When we view both definitions, it is clear that despite some similarities, marked differences exist. Charity, as defined, gives a sense of generosity and benevolence to a soul in need. In contrast, justice seeks to maintain a system of equality without partiality. That is, it seeks right treatment. Unlike charity alone, justice is not limited to reacting in order to fulfill a material need such as food. Justice seeks right systemic relationship from the get-go. Social justice focuses on basic causes of oppression, inequity, and disenfranchisement. It seeks to change public policy and public priorities. It works to empower people to take initiatives in ways that are positive and constructive. The movement for social justice understands that oppressed people have strengths, skills, cultural assets, and the responsibility to act corporately for their own common good. Where charity is reactive to specific material needs, justice is more proactive, working for changes in systems that create such needs.

Both charity and justice are essential to the work of churches, but an exclusive focus on charity impedes progress toward justice. An exclusive focus on charity can cause people to accept things as they are and never seek the changes that justice provides, changes that ultimately make charity unnecessary. Until the day comes when charity becomes unnecessary, however, a concerted effort must be made that includes both charity and justice. Churches do not have the luxury of forsaking justice for charity or forsaking charity for justice. Social justice ministries must employ both in order to bring about a world where God's people will be treated as God would have them be treated.

Social justice is not to be confused with social services. Social services are charitable services that are responsive to individual needs and require repetition. Social justice can be defined as public and group acts that offer permanent relief. In Luke 10:25-37, Jesus told the story of the good Samaritan, a prime example of performing social service. Indeed, this is

the challenge with many of the efforts in our communities and even our churches. Too often we engage only in social services, which amounts to charity, but rarely move further to address root causes which lead to justice.

BIBLICAL FOUNDATIONS FOR SOCIAL JUSTICE MINISTRY

The Bible addresses social justice from Genesis through Revelation as a requirement of faithful service to God. Nowhere is this as clear as in Micah 6:8: “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Rev. Dr. Jerome C. Ross, pastor of the Providence Park Baptist Church in Richmond, Virginia helps us to see the social situation of the ancient Yahwists and the conditions under which they lived. He says, “Except for the reign of David-Solomon, the Yahwists were dominated by the superpower nations during the biblical period.” Then and now, living under oppression means at least four things:

- (1) Forced acceptance of administrative arrangements
- (2) Payment of taxes
- (3) Forced acceptance of the oppressor’s religion and their characterization of what should be the oppressed religion
- (4) Unconditional loyalty [no foreign alliances]

Dr. Ross further expressed the extent to which the Israelites survived depended on seven factors plus an eighth offered by Bible class participants of the local church:

- (1) Administrative structure
- (2) Economic independence
- (3) Ideological standardization [laws or rules for a given community]
- (4) Common language
- (5) The selective appropriation of the dominant culture
- (6) People or population
- (7) Land
- (8) Healthy self-identity

The extent to which a people may be able to control these factors or have these factors controlled by other entities, determines the extent of a people’s freedom. Ross draws parallels between the people of God in the biblical text and the people of African descent living in America.

In the Bible, one can see that the objective of most Israelite social justice programs was to aid the most vulnerable and unprotected in society. There was a particular concern for widows, orphans, resident aliens, laborers, peasant farmers, and beggars. They were to be cared for through legal systems, governing authorities, and temple programs. These institutions were expected to be just, fair, and equitable. The Hebrew Bible translates justice using the

Hebrew term mishpat. Mishpat indicates that every member of the community had rights due to them based simply on their humanity. The goal for justice was to promote equity and restore community harmony as it related to particular situations or environments.

- Beginning with the law codes, inclusive of the Book of the Covenant [Exodus 20:22-23], Deuteronomic code [Deuteronomy 12-26], and the holiness code [Leviticus 17-26], laws for the community were ascribed to and accepted. They called for the care and concern of the entire community.
- In addition to the law codes, the prophets spoke about the need for social justice. Isaiah wrote a scathing critique of those who denied justice to the needy and deprived them of their rights, especially widows and orphans [Isaiah 58:1-14]. All of the prophets addressed themes of justice and injustice.
- Throughout the book of Psalms – the hymnbook of the Hebrew people – and the Wisdom literature – Job, Proverbs, and Ecclesiastes – songs are sung and sayings are spoken that reveal the need for social justice. One only needs to hear the words of Psalm 137 to hear the cry of God’s people for justice.
- The Gospels of the New Testament show Jesus, Lord and Savior, coming in both the tradition and line of the prophets, speaking and preaching about the abuses of the powerful against the powerless. In fact, when Jesus preached his first sermon, he took his text from the scroll of the prophet Isaiah [Isaiah 61]. Luke 4:18-19 records Jesus as saying, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” Jesus then said, “Today this scripture has been fulfilled in your hearing” [v. 21]. In other words, Jesus said that this word had been made flesh! Poverty, incarceration, health care, and societal oppression were issues that were in the Master’s mission statement.
- The apostle Paul is also seen fighting for social justice in his epistles. He championed the role of women in a society that treated them as property and not as people. Throughout the Pauline epistles we can find the themes of equality, mutuality, and reciprocity.
- Finally, in the book of Revelation, one finds John the revelator exiled on an island called Patmos. He is seen revealing to the churches what God has to say about the treatment of those who have been slaughtered by oppressive systems and governments. He sets for the vision that God will be victorious over such evil after all.

SOCIAL JUSTICE IN THE HISTORIC AFRICAN AMERICAN CHURCH

The black church has endured by rendering both social service and social justice. It has survived physically, mentally, and spiritually because of prophetic ministers and laypersons. Backed by the church, many stood in opposition to a hostile government, rejected unjust policies, and lived out Micah's decree to do justice, love mercy, and walk humbly before the Almighty against great odds. Traditionally the black church has served as the conscience of the state and the lifeline of the community. Even as far back as the days when slavery was common in the southern United States, the church was at the center of the slave community. And today the African American church still remains the most organized, visible, and nurturing institution for the overall life of black North Americans.

Historic Justice Fighters inspire us to continue the quest for social justice in the 21st century -

- Dr. Martin Luther King, Jr.
- Fannie Lou Hamer
- Harriet Tubman
- Rev. Nat Turner
- Bishop Henry McNeal Turner
- Rev. Hiram Rhodes Revels
- Ida B. Wells-Barnett
- Mary McLeod Bethune
- Rev. Vernon Johns

OPPRESSION OF THE POOR TODAY

When it comes to treatment of the poor, parallels between ancient and modern societies are apparent. The most vulnerable in society are still being overlooked and exploited. Poor people are not even on the radar when it comes to political policy decisions, and rarely are the poor discussed in political campaigns. Social justice is still not a reality!

Consider information from the U.S. Census Bureau on the threshold of poverty in the United States.

**U.S. DEPARTMENT OF COMMERCE | BUREAU OF THE CENSUS |
WASHINGTON, D.C. 20233
PRELIMINARY ESTIMATE OF WEIGHTED AVERAGE
POVERTY THRESHOLDS FOR 2020**

Size of Family Unit	Estimated Threshold
1 person (unrelated individual)	\$13,172
Under 65 years	\$13,465
65 years and over	\$12,413
2 people	\$16,725
Householder under 65 years	\$17,408
Householder 65 years and over	\$15,659
3 people	\$20,586
4 people	\$26,495
5 people	\$31,404
6 people	\$35,562
7 people	\$40,510
8 people	\$45,010
9 people or more	\$53,527

Note: The preliminary estimates of the weighted average poverty thresholds for 2020 are calculated by multiplying the 2019 weighted average thresholds by a factor of 1.0123368, the ratio of the average annual Consumer Price Index for All Consumers (CPI-U) for 2020 to the average annual CPI-U for 2019. These estimates may differ slightly from the final thresholds that will be published in September 2021 with the release of the official poverty estimates for 2020. If you have any questions concerning these poverty thresholds, please call (301) 763-2422. January 14, 2021

THE NEED FOR SOCIAL JUSTICE MINISTRIES TODAY

Today the signs of injustice are obvious though a bit more veiled. If we take the time to look and be aware, we will see that forms of dehumanization, though different, still exist. Symbols of power and domination can, for example, be found in degenerative public policies, lack of city services, little to no code enforcement, construction of concrete jungles, inferior schools, excessive unemployment, and the war on drugs. These elements are designed to impose humiliation on, strike fear into, and control the population who live on the margins.

The voice of the faith community must be heard. The challenge facing the black church and anyone pursuing social justice is how to organize and mobilize given the state of our nation. The church must continue to ask itself, what is the mission of the church, and of the black church? It is imperative that the church be keenly aware of the times in which it is living.

The legacy the church has inherited demands that as a collection of Christians we engage in social justice. We find ourselves with inadequate health care or no health care, with failing public schools, with distressed communities devoid of substantive and sustainable economic development. We find ourselves with unbalanced food diets characterized by the lack of access to fresh produce. The list goes on. We hope this book will offer a framework for those who wish to join God in setting such captives free.

Joshua 1:9 KJV

⁹ Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Philippians 4:13 KJV

¹³ I can do all things through Christ which strengtheneth me.

PART 1 GETTING ON BOARD

CHAPTER 2 DISCOVERING THE POWER OF RELATIONSHIPS

Ministries of justice within the church should be internally based and externally relevant. The critical components of engagement are [1] care of the soul, [2] education of the congregation and community, [3] political action and awareness, and [4] collaboration.

Internal

Care of the soul involves helping to meet people’s holistic needs. We must not be concerned only about a person’s spiritual salvation; we must be concerned with all of a person’s needs. Providing such a need speaks to what Jesus said in Matthew 25:35-40. It is the care of the soul by way of caring for the physical body that is on the charity side of social justice work. Care of the soul is essential.

Education of the congregation and community seeks to apprise people of important facts, issues, and statistics related to specific justice issues. Such education is not only empowering, but when the community and church are well-informed about what is taking place around them, their anxiety and dissent are alleviated. That is why education ought to move the congregation and community to a higher level of **political awareness, organized advocacy, and action**. Action can include boycotts, letter-writing campaigns, visits to elected officials’ offices, and/or visits to corporate boardrooms. There is no substitute for action!

The church must be willing to collaborate with other ministries and organizations to further the cause of justice. These **collaborations** are essential. Denominational and interfaith lines must be crossed in order to make a difference in the lives of affected people.

Case Study: HIV/AIDS Ministry

Ministries of justice are created and implemented around needs that are present in the church itself or in the community. Therefore creating a ministry of justice around HIV/AIDS signifies that the parish recognizes that this ministry is necessary. The question is, what would a ministry of justice centered around HIV/AIDS look like? The possibilities can be visualized using the lenses of four components of engagement.

- Care of the Soul – Too often, because of ignorance, persons living with HIV/AIDS are cast outside of the warm womb of the community as though they are the lepers of biblical days. Care of the soul for the person with HIV/AIDS means treating that individual as a person and not a problem.
- Education of the Congregation and Community – Education about HIV/AIDS must include distinguishing between facts and falsehoods both about the disease and about its contagion.
- Political Action and Awareness – Education should lead to awareness and action. Action should always be preceded by education so that one is fighting with the proper tools. One tool a ministry of justice may use to fight against HIV/AIDS is letters, written not only to elected officials but also to corporate executives, business leaders, and others who are deemed the “powers that be.”
- Collaboration – Justice ministries must be willing to go outside the walls of the church. Too often church members remain within little fiefdoms and become territorial over issues that affect all people. Collaborations are an essential part of justice ministry – and historically, no entity has collaborated more effectively than has the African American church.

AT-A-GLANCE: Other ministries that encompass both charity and justice

- Housing Ministry
 - Charity
 - Helping people to find housing
 - Teaching people about credit
 - Teaching about the benefits of owning as opposed to renting
 - Justice
 - Fighting predatory lenders
 - Fighting redlining of neighborhoods
- Prison Ministry

- Charity
 - Visiting those who are in prison in person or in letter
 - Sending care packages to those in prison
- Justice
 - Taking action against police brutality
 - Taking action against disproportionate sentencing of blacks as opposed to whites in what is termed by attorney Michelle Alexander as “The New Jim Crow”
- Health Ministry
 - Charity
 - Providing resources for affordable or free health care
 - Educating people with regard to various illnesses and maladies
 - Educating people in ways to be well through eating, exercise, etc.
 - Justice
 - Fighting for affordable health care access for all
 - Fighting for affordable access to medications

External

In social justice work, many issues are overwhelming and therefore require key collaborations. There are six benefits of establishing partnerships; adequate resources, human capital, intellectual capital, visibility, credibility, and diversity.

- (1) Access to adequate resources is often a challenge for those who seek to engage in systematic justice work. Partnering with external organizations and individuals is essential to sustainability.
- (2) Solid partnership expands human capital. Expansion of people power becomes a significant factor. Responsibilities, duties, and tasks can be distributed according to skill sets and resources.
- (3) Social justice work requires much reading and research. Partnering with think tanks, colleges and universities, specialists, and experts in given disciplines expands intellectual capital.
- (4) Drawing attention to an issue or a movement is a pivotal step. The collaboration of organizations and individuals brings about more visibility of an issue, because each partner can promote the same cause to its respective audience.
- (5) External partnerships can build organizational credibility. Partnering with other trustworthy and respected groups can be beneficial for lesser-known churches or organizations.
- (6) Collaborating effectively demonstrates diversity. Even issues that have their largest impact on a specific demographic will benefit from having a broader base of universal advocacy.

The crux of social justice work is confronting institutions that systematically create inequity and produce needs. Coming together across lines of race, religion, and ethnicity makes justice issues matters of human rights and not the exclusive problem of one marginalized minority.

PRIME EXAMPLE: Neighborhood Legal Clinic

Level of Engagement

People with hearts of compassion and commitment to advocacy for basic human rights and justice are faced with the task of engaging individuals. The primary foundation for engagement is relationships. The levels of engagement can be identified in the follow ways:

- **Individual** – Connect individuals to a vision of justice and/or a movement. This is accomplished through showing individuals how they personally fit and how they will benefit from being engaged.
- **Congregational** – Once individual volunteers are engaged, the next is to connect them to others in the church family with whom they may have an affinity. Doing this will begin to expand the network of people who understand their part in the movement. In the larger group setting, the people can become engaged through messaging and action.
- **Communal** – as the internal family is connected, the church must move into the community. The community becomes engaged if it understands that the church is concerned about more than its own life. The church must show itself to be the heartbeat of the community by staying in touch with the realities with which people deal between Sundays.

Ultimately, social justice ministry demands faithful people fighting for the good of the whole community.

Matthew 28:19-20 KJV

¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

PART 2 NUTS & BOLTS

CHAPTER 3 LAYING THE FOUNDATIONS

When developing social justice ministry, it is equally important to build an infrastructure that will withstand challenges and changes in leadership, socioeconomic demographics, and political realities over time. That is why the ministry/movement should never begin and end with a personality. Instead, its design should be based on a careful assessment of the community context in which it operates. Different types of justice work may call for different strategies. Practical guidelines are paired with case studies that local church justice workers can use to build infrastructures within and outside the church.

From Inside the Church

The foundational work within the church depends on the commitment of the leadership and on available resources. While not every church can handle the same range of tasks, every church can handle some range of tasks. Regardless of context or resources, all can keep in mind Matthew 25:40, which says, “Just as you did it to one of the least of these who are members of my family, you did it to me.”

- **Infrastructure**

The first step in establishing a justice ministry is determining whether it should be classified as a nonprofit 501[c]3 organization, the church is positioned to extend ministry, impact communities, and increase the capacity of such ministries. Being classified as a nonprofit enables the church to receive grants from the government, various foundations, and individuals.

To initiate the process of establishing a nonprofit justice ministry, seek out experienced people in the congregation [attorneys or persons with experience in the nonprofit world] or seek assistance from the local Center for Nonprofit Management organization.

- **Case Study: Friendship-West Baptist Church Infrastructure**
A model of excellence in social justice ministry is provided for replication and customization. Part of establishing a successful and sustainable justice ministry is a clear purpose and statement of goals. This would include a mission statement, containing a list of stated goals and strategies for various impact areas. Formal documentation informs and reminds the church, the community and strategic partners why the ministry exists.
- **Things to Keep in Mind**
 - Create and disseminate all organizational protocol to volunteers and staff.
 - Clearly communicate the organizational and reporting structures.
 - Provide a contact list of key staff.
 - Create a vehicle for systematically documenting all activities, which will be key to securing funding from governmental agencies and/or foundations.

From Outside the Church

Ministries of justice are set up and organized from outside the church but still do the work of the church based on the organizations' sense of a call to the ministry of justice. Three superb examples are provided to inspire and to celebrate faithful commitments to serve God and humanity in meaningful ways.

- **Case Study: Romal Tune, Clergy Strategic Alliances and Faith Leaders for Change**
- **Case Study: Iva E. Caruthers, General Secretary, Samuel DeWitt Proctor Conference**
- ✓ **Case Study: The Earthquake in Haiti and a Partnership for Global Mission**

PART 2 NUTS & BOLTS

CHAPTER 4 PURSUING THINGS HOPED FOR

Now faith is the substance of things hoped for, the evidence of things not seen.
Hebrews 11:1 KJV

You are hereby invited to pursue permanent change in social structures that currently perpetuate injustice. We can begin with basic foundational principles for engaging in social justice work as it relates to community development. Community development can be defined as a process of taking a community assessment, leveraging community assets, connecting with outside resources to fill “structural holes,” and engaging in advocacy that leads to permanent change.

For Christian believers, it is about community organizing from a faith perspective. There is a powerful reference/paradigm from the book of Nehemiah. The work of social justice is, in a real way, a ministry of rebuilding – of repairing the cracked and tumbled-down structures of society that have created vulnerability for its citizens.

Key Community Elements: Resources needed to effect change and build community.

- Physical Capital
- Intellectual and Human Capital
- Social Capital
- Financial Capital
- Political Capital

Inspecting the Wall [Community Asset Map]

The first thing Nehemiah did upon his return to Jerusalem was to inspect the walls of the city to determine their condition and develop an action plan. In biblical times, walls served as protection for a city, and the quality of the walls indicated the health of the community. Comparably the walls of a modern community are the infrastructures that nurture quality of life there. One must take time to think, study, and assess where the community is and then develop an action plan.

When we inspect or assess a community, it is important to focus on what it has more than on what it does not have. Communities might have more social, intellectual, physical, and financial capital than seems readily apparent. ASSET MAPPING is the process of determining what assets the community possesses. This process uncovers the strengths and weaknesses of a community's walls [social, intellectual, physical, financial, and political capital]. Assessment can begin with brainstorming what is in the community.

Questionnaire to facilitate Asset Mapping Exercise

- Political Landscape – Who Is Representing the Community?
- Social Networks [Connectors] – Who Is Out There? Who Is Known? Who Is Not Known?
- Community and Congregational Profile

Taking the Issue to the People i.e., communicate key community issues in a systematic manner.

Employing the People i.e., mobilize and draw individuals together to act according to plan.

Civic Engagement Education Forums

- Meet the Candidates at Friendship-West Baptist Church
- Candidates Forum at First Baptist Church of University Park
- Community Forum at First Baptist Church of University Park

Effective Models for Justice Ministries

- Case Study: Wrongfully Convicted
- Case Study: Rescuing a Food Supply and Creating Opportunities [Four Pillars]
 1. Public Health and Wellness
 2. Social Responsibility
 3. Community Sustainability
 4. Environmental Justice
- Case Study: A Break in the Economy

Things to Keep In Mind

- The Enemy in the Camp. Not everyone involved in any given movement is in it for the right reasons.
- Sprinter vs. Marathon Runner. Fighting for justice does not produce overnight sensations.
- Opposition. It is good for the movement because it keeps works from becoming comfortable.
- Collaboration and/or Confrontation. Some issues by nature will call for confrontation and others for collaboration. In some cases, it may be necessary to begin with confrontation and end with collaboration. At other times collaboration will be the best option.

PART 2 NUTS & BOLTS

CHAPTER 5 SUSTAINING THE WORK

A familiar statement in the community of faith is that salvation is free but ministry costs. The reality is that engaging in social justice work requires funding. Other factors that will contribute to sustaining social justice ministry work include accountability, integrity, communication, and research.

- **Accountability and Integrity [Leadership Structure]:** The integrity of a movement, ministry, or organization is key. People need to be able to depend on and trust in those who declare that they are fighting for the people.
- **Communication:** The sending and receiving of messages. Any relationship and any ministry or movement will be compromised by unhealthy communication. Healthy communication requires open, honest dialogue, and not dictation.
- **Research:** Without research, any movement will be stagnant and stifled. Without research, one cannot be fully apprised of what is at stake. Research gives the ammunition with which to fight for fairness and justice.

PART 2 NUTS & BOLTS

CHAPTER 6 CONSIDERING COMMON JUSTICE ISSUES AND STRATEGIES

In communities across the country, there are some common issues that burden social justice ministries and those they serve. Three of those issues: mass incarceration, food deserts in communities of the poor, and predatory lending are familiar topics for starting or sustaining existing social justice ministries.

Tactics and Tools: Suggested strategies that communities can use to address issues of inequity and guidelines for how social justice ministries can lead these community efforts.

- **Talking Points**
 - Define the issue.
 - Dictate how the issue affects those concerned.
 - Devise how the responsible parties and powers can bring the issue to an equitable end.
 - Direct those concerned about how to proceed in light of the defined issues.
- **Letter Campaigns**
- **People Power**
- **Mass Meetings and Rallies**
 - Education
 - Inspiration

PART 2 NUTS & BOLTS

CONCLUSION > STAYING ON THE WALL

In the context of social justice, it is important to uphold three guiding principles.

1. First, actions should be public and collective. It is important to keep in mind that activities are political, economic, and group-related.
2. Second, actions are geared toward permanent changes. Social justice ministry engages in policy-driven direct actions and engages with elected officials and in community partnerships.
3. Lastly, such actions are aimed at resolving structural injustices – that is, they seek to be transformational in nature.

MISSION EDUCATION FACULTY

Rev. Dr. Roxanne Jones Booth, NY

Rev. Earlene Coleman, PA

Rev. Dr. Kenneth D. Cooper, VA

Mrs. Barbara Crump, VA

Mrs. Brenda T. Faison, VA

Rev. Marla Hawkins, VA

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