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Foreword by Dennis Edwards

BECOMING A  
**JUST**  
**CHURCH**

CULTIVATING  
COMMUNITIES OF  
**GOD'S SHALOM**

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# JUSTICE ISN'T AN OUTREACH STRATEGY

A WAY OF LIFE FOR THE PEOPLE OF GOD

A few years ago I was involved with developing an immigrant legal ministry. Our church, located in a first-generation immigrant neighborhood, saw this as a tangible way to care for our neighbors and connect to our community. At the time it was still unusual for a local church to do this kind of work, so start-up required quite a bit of vision casting and support raising. As we cast vision broadly for this legal center, we regularly sold this ministry initiative to the larger evangelical world with a vision of evangelizing “lost” immigrants. We marketed the idea this way because of our hunch that evangelicals generally had little imagination for a legal clinic that wasn’t in its essence a cleverly disguised evangelism and church-growth strategy. We did this without regard to whether the populations we served might in fact already be Christian, and without asking if the work of providing this pathway within the US immigration system might be a worthy end on its own. We hadn’t planned on creating a dynamic in which the success of a *legal* clinic would ultimately be judged by the number of *conversions* we made. But that is exactly what we did.

Am I suggesting that God could not work through a legal clinic in an evangelistic way? Of course not. As Paul preached in Athens,

God sets the times and places for people's lives in order that they would encounter him, so I am comfortable seeing and celebrating the evangelistic fruit of any ministry initiative. No, the problem is more subtle than that.

One of evangelicalism's fatal flaws is that we usually frame justice as an expression of the Great Commission. Jesus sent us into the world to make disciples of all nations, and this disciple-making work requires a wide variety of strategies and approaches. Outreach ministry is our catchall designation for this collection of strategies. Unfortunately, many, or most, evangelical congregations categorize justice as outreach—work we do “out there.” Seen as an application of the Great Commission, justice morphs into a strategy that helps us make disciples more efficiently. We wind up *doing justice so* we can win people to Jesus. On the face of it, it makes sense that justice would be framed this way. The problem is that framing justice as outreach is theologically inaccurate. The Scriptures do not frame the work of justice as a means to the end of evangelism. The commands to “loose the chains of injustice,” to “break the yoke of bondage,” and to see to it that widows, orphans, and immigrants flourish are rarely portrayed as a *missional* outreach strategy in that sense.

Framing justice as outreach is also practically problematic. In our normal ways of thinking about church ministry, we invite people to participate in outreach based on their personal preferences and passions. Folks passionate about youth ministry sign up for youth outreach. People fired up to serve others head to the park to distribute free water bottles. Evangelists head door-to-door to engage their neighbors in intentional spiritual conversations. There is something for everyone—in the work of making disciples everyone gets to play—and everyone gets to choose the outlet that suits them. When we frame justice as one of the options on the outreach menu of

church life, church members sign up for opportunities to “do justice” by checking that box in the bulletin.

If justice is an option on the outreach menu, that means justice is optional for everyone. If you want to do justice, great! If not, we have other options better suited for you. A lot of churches operate this way, and it means we are shaping generations of Christians who feel free to opt in or out of the pursuit of God’s shalom.

### **GREAT COMMANDMENT, NOT GREAT COMMISSION**

Justice is not at home in the Great Commission, but it thrives in the Great Commandment. It is essential to our understanding of what it means to love God and love our neighbors, the commands by which our allegiance, obedience, and faithfulness to God will ultimately be evaluated. When we allow justice to become a mere outreach strategy, we fail to grasp this reality in two ways. First, if justice is made to serve the ends of outreach and evangelism, it is rendered impotent to deal with actual injustice experienced by neighbors God calls us to lovingly lay down our lives for. Splitting our focus in this way will mean justice takes a back seat to the more urgent “outreach” priorities. Second, justice as outreach fails to engage us in a formational way. If justice is always “out there” and its purpose is to “lead people to Jesus,” it insulates us from the work God might want to do in our lives and in our congregation.<sup>1</sup>

Instead of compartmentalizing justice as outreach or evangelism, we need a fuller and more nuanced understanding of mission that sees God’s intent as larger (though surely not less) than the salvation of souls. God is, in Christ, reconciling all things and renewing all of creation back to God’s original intent. The story of what God is doing in the world through Jesus is bigger, better, and more beautiful than personal salvation, and we benefit from this enlarged

view of God's salvific purposes. This worldview that sees the gospel of the kingdom of God as the ultimate renewal and restoration of all things gives shape to our understanding of the role of justice in the life of the church.

David Fitch contends that the vocation of the church is to embody "faithful presence" to God and neighbor in the world.<sup>2</sup> This is helpful language because it points us to the reality that the extent to which a church is faithfully present to God and neighbor in the world is the extent to which that church is participating in mission. This is the imaginative shift we need to employ to the work of justice as well. Justice must be more than an outreach strategy because it is both a matter of the character of our community (faithful) and our posture and practice in the world (presence).

Justice isn't an outreach strategy; it's a way of life for the people of God.

### **A WAY OF LIFE FOR THE PEOPLE OF GOD**

The pursuit of justice is, first, about becoming a particular kind of people in the world. David Fitch is again helpful in noting that the pursuit of God's shalom requires a "new kind of formation." But rather than perpetuating discipleship and formation systems that focus primarily on individuals, we need to hear Fitch's call to see the church as a "social reality witnessing to God's kingdom in the world." Because of this, cultivating "faithful presence . . . must therefore be a communal reality before it can infect the world."<sup>3</sup> This is a critical reminder that the formation of a people, more than the formation of persons, is the baseline work of the church, including justice.

If we are to see new ways of pursuing justice in the world, we must see the work of extending God's shalom into the world intertwined with becoming a just people ourselves. Overwhelmingly,

Scripture speaks of justice as a matter for the people of God, not to merely engage “out there” but to engage internally because the character of the people of God is measured by the extent to which they embody the justice of God in their way of life together.

This stresses the importance of cultivating a communal way of life—an ecclesiology that lives out the justice of God’s kingdom. Cultivating an embodied way of life as a local church requires a dedication to communal discipleship that gives source and depth to the discipleship of individual believers. If justice is ever going to flourish in and through the local church, it will do so because evangelicals embrace the notion that becoming a just people is central to the formative work God wants to do in our midst. This is one reason why justice is so ill at home in evangelical churches. We have never really conceived of justice as an expression of faithful ecclesiology and formation.

### **MOVING AWAY FROM COMFY INDIVIDUALISM**

There is a lie hidden in our belief that justice is but an option on the menu of church life, and it is wrapped up in our belief that we can live our lives inconsequentially. It seems we believe that our actions, choices, values, voting patterns, and so on do not impact people outside of our spheres of relationships. We have come to insulate ourselves from those who live outside our spheres and who experience the world in a manner much differently than we do.

That insulation works just like insulation is supposed to. It makes us comfortable. When I am cozily inside the warmth of my own home, I am unconcerned about the elements battering those who are walking on the sidewalk out front. The great tragedy of that way of life is that a comfortable life renders us indifferent to the discomfort of others. As Dorothy Day said, “People insulated by their

own comfort lose sight of it.” I no longer feel compelled to act with purpose and intentionality. It’s not so much that I disagree with the notion that God intends everyone to experience shalom and flourishing but that I am warm and comfy where I am.

When Dr. King wrote his “Letter from a Birmingham Jail,” he wrote it to pastors and religious leaders who could not see the world through the lens of his faith tradition. They were unable to understand the perspective of faith communities who were used to, and forced to, work out their faith “from below.” So, when Dr. King asserts that “injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly,” it would have been as obvious to him and his church as the notion that Jesus is Lord.<sup>4</sup> And yet this notion of a mutuality between oppressed and oppressor, between those on the margins and those onlookers from the sidelines, would have seemed foreign to the mainstream white audience Dr. King was attempting to reason with.

Melba Padilla Maggay, writing from her context in the Philippines, shares similar sentiments. “We live in the presence of one another. Human solidarity is such that we all suffer together. . . . Whether we like it or not, one person’s deprivation is an indication of the guilt and humiliation of all.”<sup>5</sup>

The notion that we somehow share in one another’s reality because of our common humanity, and also because of our shared participation in a society with broken, unjust systems is nearly incomprehensible within the modern white evangelical imagination. American evangelicalism operates by an internal logic built on the primacy of the individual, and everything from our theological systems (think, penal substitutionary atonement) to our ministry strategies (think, four spiritual laws) is rooted in the foundational



belief that faith is ultimately an individualist enterprise, a series of transactions between a human person and God.

A church full of people who are taught that faith is between them and God is perfectly positioned to assume that justice is not something that concerns them or their congregation. We can also fool ourselves into thinking that God's shalom is attained incrementally through the progress made possible by, say, hard work or good financial management. This makes an intentional pursuit of justice totally optional. Tragically, this approach to faith and the subsequent deprioritization of justice is precisely the kind of moderation that compelled Dr. King to write his letter from the jail in Birmingham in the first place.

The church suffers from a kind of atrophy of the muscles of shalom in the world. Maggay contends that our "inertia of indifference springs from the notion that we can live our inner lives with integrity without having to concern ourselves with the poor."<sup>6</sup> Sadly, to be a church who leaves the pursuit of shalom to others who are "more strategically positioned" reveals that we have fallen prey to the lie that we can live with integrity without a concern for the poor and marginalized neighbors in our midst.

My experience growing up and working within the white evangelical context has served to reinforce this observation. It is not something we left behind in the civil rights movement as though we had some great awakening with the passage of the Civil Rights Act of 1964. These are current problems. These are choices we are making today, choices that are shaped, informed, and codified through decades of indifference and generations of insulating ourselves from the injustice experienced by those at the margins of American society. This dynamic has accelerated the exodus of justice-seeking evangelicals from the daily life and ministry of the

local church, folks who have opted to create alternative communities of support for the work of justice in the nonprofit and parachurch world.

Of course there is a fatal flaw in this plan. Despite the good work happening on the ground by those who find themselves at the margins of congregational life, this supposedly tidy division of duties is ultimately settling for something less than what God intends. God's intentions for shalom and justice will invite us to reconsider the divide and our way of being the church in the world.

### **GOD'S SHALOM IS EXPRESSED AND EXTENDED IN THE PEOPLE OF GOD**

God's shalom cannot be expressed fully (to the extent that we can experience it before the new Jerusalem) apart from the people of God embodied and rooted in local contexts. The reality of God's shalom (where nothing is missing and nothing is broken) is God's intention for all of creation. And that shalom is expressed in and extended out from a people in constant formation.

*The formation of a people.* God's shalom is most fully expressed to the world through the formation of a people. This is not to say that we don't, or can't, catch or create glimpses of God's intentions in other ways, but the 4K ultra HD picture of God's shalom is only available to be experienced in the context of a people.

*God as the original expression of shalom.* In the beginning, God. Before the creation of the world, before the destruction caused by sin, before the need ever arose for the work of justice, God.

And God is, in God's very essence, a people. It may seem a bit strange to say that God has existed throughout eternity in a peopled form, but central to what makes God, well, God, is that God exists in community. The Scriptures reveal this triune God to

us as a community of three that make up the one true God of Abraham, Isaac, and Jacob.

That God has always existed in community is important because it is the baseline of our understanding of shalom. God, existing in perfection and harmony between Father, Son, and Spirit, is a communally embodied expression of shalom. In God nothing is missing and nothing is broken. In God there is no oppression or evil or injustice or marginalization. Each person of the Trinity exists in loving, dynamic mutuality with the other persons of the Trinity, and each in their specific way contributes to and submits to the community of the other. This community that God enjoys is the highest and greatest expression of God's shalom. It is this God-who-exists-as-shalom-community who then acts in the world in creation and re-creation.

***Creation as the original extension of shalom.*** If, in fact, God exists in loving perfect union without need or want of any kind, what would motivate God to create?

This starts to make sense through the language of shalom. Shalom is *expressed* in a people and *extended* through a people. If that's the case, then God exists as the perfect *expression* of shalom, and creation serves as the original *extension* of shalom.

The reality of creation itself suggests that "it would not do" for God to stop at being simply an *expression* of shalom. Rather, God purposes to *extend* it out beyond the relational borders of God's shalom community. Shalom rightly expressed in community will *naturally* look to extend itself beyond its existing relational borders.

The creation narrative demonstrates God's work of extending the community of shalom beyond its initial boundaries. The physical creation becomes a tangible outworking of shalom, the Garden of Eden is, by existing, a metaphor of shalom. God is

acting to create the conditions by which a larger number of persons might be able to participate in that community of shalom.

When God creates Adam and Eve, and by extension all of humanity, we witness a widening of the circle of persons who live within the relational borders of the shalom community. What was originally experienced in God by God alone is now an ever-widening circle of persons who participate in the community of God's shalom.

God's mandate to Adam and Eve aligns with this idea of expression and extension also. Adam and Eve become participants in the extension of shalom to the rest of creation. To care for the earth, to be fruitful and multiply, are tangible ways in which Adam and Eve demonstrate shalom community where nothing is missing and nothing is broken.

*Sin and the shattering of shalom.* The entrance of sin into the world fractures the shalom community. Within the *people of God* a fissure appears, brought on by the rejection of the dynamic, loving community of shalom in favor of a more individualized, self-centered existence. Tragically, sin not only shatters the capacity of humanity to *express* God's shalom, it undercuts our capacity to *extend* it as well. Within one generation we come to experience the gravest of injustices (murder) and a demonstrated inability to reclaim what was lost in the fall. In the earliest chapters of Genesis there is no room for what we have called *indifference* to God's shalom. Instead, there is only active rebellion against it. Shattering the shalom community results in a people who are now fundamentally unable to extend shalom and are hell-bent on breaking it down even further.

## THE OLD TESTAMENT AND THE PEOPLE OF GOD

Given the reality of a shattered community of shalom in which the intentions of God are neither expressed nor extended, God

launches a mission of redemption centered on a people. Surely there would have been infinitely better, more efficient, and more effective ways of addressing this problem. Instead, God opts to locate the mission in the midst of a people. This is what we see when God says to Abram that the people formed from his family will be both *blessed* and *a blessing to the world*. From the start, Israel was *formed* to be a people who both expressed and extended the shalom of God. What often becomes cliché in our church vision statements these days, this notion of “blessed to be a blessing” is, at its essence, something far more significant than random acts of kindness with a “Jesus loves you” sticker attached. It is a fundamental expression and admission that because the people of God uniquely bear witness to the intentions of God, the shalom of God will be expressed and extended through them. This isn’t communicated in the form of a command (you *should* be a blessing). It is a straightforward articulation of reality. The shalom of God *will* extend through this people beyond their relational borders (transcending ethnicity, culture, religious practice, geography, etc.) because that’s how shalom works.

Throughout the Israelites’ journeys in the pages of the Old Testament, we see God reinforcing the notion that they are a people, and that they are God’s people. In the people’s liberation from Egypt, we see this clearly as God says, “I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians” (Exodus 6:7). God is pledging to do the very thing we observe in the creation narrative. There is an extension of shalom community to include a people outside the relational boundaries of the Trinity. Why does God do it this way? I’d argue shalom *can’t not* work like this.

## THE RE-FORMATION OF A PEOPLE

At the same time, this *people*, through whom the shalom community of God is expressed and extended, lives into that reality in fits and starts. This is why the expression and extension of God's shalom requires not only the consistent formation of a people but *also* the consistent *re-formation* of that very same people. This is why God gives us the prophets. This is a central point of the prophetic tradition throughout Scripture—reforming a people in and through whom the shalom of God might flow more freely and faithfully.

If God's shalom is expressed and extended to the world *through* God's people, then it is essential that we prioritize the cultivation of a particular way of life as a people. The character of our community is the foundation of both our faithfulness and our witness, our capacity to become a just people and our demonstration of God's justice in the world. To be about justice has to mean that we are also about the church—its formation and reformation.

From my view, though, the work of *forming and reforming* faith communities in the evangelical landscape has largely ignored the notion of God's community of shalom and has instead settled for a kind of *forming and reforming* around lesser visions, something less than church. It seems that we may have lost sight of the fact that the purpose of God's people in community is (literally *from the beginning!*) to be an expression and extension of God's shalom. To create forms of church in which justice and shalom are menu items for congregational life is to miss this point entirely. The work of justice is not optional and it's not outreach; it's a way of life for the people of God.

## IMPLICATIONS FOR OUR LIFE TOGETHER

So, where do we begin? How might pastors and leaders lean into the work of developing an imagination for justice as a way of life?

To start, we will have to begin by reimagining formation and discipleship as a communal endeavor, and that begins with a radical commitment to a communal identity.

Our standard evangelical way of operating is to focus our efforts and resources on the development of individual believers. I affirm the need to disciple individual Christians well and deeply. But there is a difference between that and a capitulation to the individualistic idols of our culture. In the main, we have disciplined people to believe that faith is nothing more than a personal relationship with God whereby I am saved, discover my individual identity, discern God's unique purpose for my life, and learn how my passions are things God gave me to, generally speaking, make the world a better place. Framed in the individualistic narrative of our society, the church then *can never be anything more* than a vendor of religious goods and services that distorts church life into a consumptive experience. When church operates in this manner, "the church becomes one more consumer-oriented organization, existing to encourage individual fulfillment rather than being a crucible to engender individual conversion into the Body."<sup>7</sup> As long as I am at the center of my religious experience, the church will function as a cosmetic appendage to my faith rather than a central way of being in the world. This devotion to a privatized, individualistic kind of faith is something distinctly white and Western. This pursuit is misguided and will ultimately keep us from cultivating communities of God's shalom.

The triune God gives us a picture of a purposeful community of mutual interdependence that seriously challenges any endeavor to understand ourselves or our relationship with God in any way outside of community. Jesus demonstrated this kind of awareness in the way he described his self-understanding related to his connection to the Father. Unless we learn to see ourselves as God does, as

inextricably bound up with the lives of others in the shalom community of God, we will struggle to embody a communal way of life.

When we attempt to determine or understand our identity apart from others, we do so in a decidedly secular, nontrinitarian way. If we cannot know God apart from the reality of God in community within the Trinity, it stands to reason that as bearers of God's image we really can't know who we are apart from community as well.

### ONCE YOU WERE NOT A PEOPLE

The communal identity of the church and the formational movement of God that is driving it are on display in 1 Peter 2:10: "Once you were not a people, but now you are the people of God." In just a single verse, Peter demonstrates the shift that must take place in the people who participate in our local congregational life. To experience life in the church requires a movement from "not a people" to "the people of God." The experience of Jesus' salvation includes shedding my individualism in favor of a new corporate identity. That means pastors need a vision for discipleship and formation that helps people shift from seeing themselves as autonomous individuals—an identity reinforced by nearly every other cultural message—to participants in a people.

One of the ways we tried to get at this when I was a pastor was to intentionally include the article *a* when we cast vision. So, we were not just *people following Jesus*, we were *a people following Jesus*. We discussed this change extensively, wrestling with whether people would even notice, and dealing with the fact that it was clunkier to say from the front on a Sunday. In the end, we decided to go with it and to embrace the *clunk* as the actual formational moment. We *wanted* people to trip on the language because it gave us the opening to do the identity formation we so badly needed and desired.



I often think though that we were probably working against ourselves because we didn't always do a great job with, say, the music we sang together corporately. Our go-to songs were still serving up a steady diet of *I* language that reinforced the individualist enterprise we were hoping to avoid. The goal wasn't to rid ourselves of the personal experience of God's grace, so I wouldn't have advocated for losing all the *I* language. But we didn't do a great job of thinking about balance and the consequences that even things like song choice had on the formation of *a people following Jesus*.

Consider the regular practices of your community . . .

- Is there more *I* or *We* language when you gather?
- How do you cast vision for participation in small groups, and does that language reinforce the idea that even small groups are primarily about individual benefit?
- What are you calling people to in your practice of the Lord's Supper: a personal encounter with Jesus or a communal sacrament for the people of God?
- What about baptism and baby dedications? Do we stop short in committing an individual to God, or do we remember the layer of marking that person for participation in a people?

We won't be able to make the shift overnight, but by recognizing the incredible power intentional language has over the culture of our communities, we can be making purposeful connections between the communal identity of God, the people of God in Scripture, and what it means to be the church today.

### DISCERNING TOGETHER

We also have an opportunity to invite people into a culture of communal discernment instead of individual autonomy. Most pastors

and leaders get a little antsy when thinking about the notion of discerning in community the issues facing a congregation. Many times this conjures images of antagonistic membership meetings and internal battles over the kind of coffee being served in the narthex. But most of these painful experiences come up because, instead of a truly communal identity, we come to decision-making as *individuals* concerned in the main *about personal self-interest*. This is the idol of self at work. We often fight because we have preferences that are not met. When those preferences are in jeopardy, I feel the right to assert *myself* and demand the entire community respond to my urges.

That is not what I'm talking about. Discerning together in community is a work of formation for the *people* who participate in *the people*. The first time I encountered this in ministry was on a Sunday morning when out of the blue one of the primary leaders in our church told me that their family was moving out of state—not for a new job or because of an unexpected crisis—just because. I guess that might sound like I disagreed with their decision, but I really didn't. I realized the decision bothered me not because of the decision but because it didn't square with my sense of how decisions like this get made. I had an expectation that this would be a decision processed among our leaders and within the congregation because that's what families do. I got mad because I got left out of the process. But—and this has taken a long time to come around on—the whole thing was my issue. As a church, we didn't have a communal identity. We weren't *we*; we were a collection of *I*'s. There was no reason for this family to submit this decision to the community because we weren't *a people*. And *that* formational work was mine to lead. What we missed here was not the chance to talk someone out of a major move. (I think it was a good move for them.) We missed the chance to celebrate it with them and to send them into what God might have next for them.

We need to lean into the work of cultivating communities where the notion of self is regularly put to death. This is work that starts with pastors and leaders within the church. Discerning together both the work of God in the church and in the lives of the leaders in the room, we begin to ask the question, *What seems good to us and the Holy Spirit here?* Not just once a year at the strategic planning retreat, but regular rhythms of laying our decisions out for the community to discern together. Inviting individuals to be open handed with self-interest creates a communal space where what God is saying and doing can be authentically discerned. If I truly can't know myself apart from my relations with others, then I can't authentically discern the will of God apart from that same community.

#### **WHAT DOES THIS HAVE TO DO WITH JUSTICE?**

If our goal is to cultivate a congregational way of life that authentically engages injustice toward the goal of God's shalom, we need to establish patterns and ways of thinking that help us resist turning the work of justice into an outreach strategy and relocates justice in the character of our shared way of life. But to do that we actually have to cultivate a shared way of life.

In my experience, forming a community that can seek the shalom of God in the world requires work that may not, at face value, look like "justice work." Yet it creates the conditions for justice to thrive. A serious commitment to communal identity and discernment helps to till the soil of our congregation so that the fruit of justice can establish deep roots.

Without a common sense of identity, it is nearly impossible to see our lives as bound up with the lives of others. Forming a community that helps people make the shift from *I* to *We* opens up a greater possibility that when we see injustice in the world, we will

resist the temptation to view it from the vantage point of cozy individualism and instead have a way of *living out* the notion that we are bound up in a common humanity. Churches that have a vibrant sense of common identity intuit the shared experience of suffering where the afflictions of one affect the whole.

This also creates the space for discerning the times particularly related to injustice. If a church doesn't *already* have the DNA of communal discernment, it is a stretch to think that they could, for example, sit together and discern what to think about an issue as highly charged as community policing. To discern the movement of God in a community related to something like that, the groundwork has to already be in place.

Cultivating shalom communities is work that not only engages the *content* of justice but also the *practices, patterns, and values* required for a way of life together that gives faithful expression to God's shalom. This is how we become a people who can extend that shalom to the world.

### QUESTIONS FOR CONSIDERATION

1. Take an inventory of ministry within your church you might categorize as justice. Catalog the language you use to motivate and cast vision for that work. Are you framing justice as a work of a people, or is it compartmentalized in outreach categories?
2. Many of us “do justice so that \_\_\_\_\_” (fill in the blank for your congregation). Why are you doing justice?
3. What might change about your congregational imagination for justice if the work shifted from outreach to a way of life? What changes would you as a leader need to make to help justice move from a Great Commission to a Great Commandment conversation?

4. Specific to your congregation, make note of the particular dynamics that might be working to resist justice? Think through pastoral approaches to moving beyond those roadblocks. What specific actions come to mind?
5. What factors might deepen the inertia of indifference for folks in your church? What steps can you take to lovingly push people outside of their comfortable spaces to consider issues of injustice?
6. Shaping a communal identity within a congregation is no small task. It might prove worthwhile to spend time as leaders discerning ways, large and small, of building this kind of identity into the DNA of your congregation. How do you move from people to a people?

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