



THE UNITED METHODIST CHURCH

Theological Task

As Christians we are committed to work for social justice. We have lived this way ever since John Wesley started his movement on the fringes of society during his time. Faith in Action is an integral part of all we do as Methodists and our reach is global through our connection, ecumenically and inter-faith as well as secular. If you are looking for ways to resource your passion for social justice, then this toolkit is designed to help you.

Our call to reflect God's inclusive love is for each and every one of us according to our gifts and to each and every one of us according to our needs. As such our Social Principles state "our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also to the depths of our common life and work." (preamble.)

The radical love we as we follow scripture which guides us to, "Love the Lord your God with all your heart, mind, soul, and strength" and "love your neighbor as yourself," is a way the world has not yet been witness to and is spurred on by the revelation of Christ, and strengthened by Micah 6:8 "Do justice, love mercy, and walk humbly with your God."

We live in a world where it is easy to be vocal on social media without requiring putting our memes into tangible action which actually makes a difference to the oppressed and marginalized people we are posting about. With so much which divides rather than unites, our call is one which challenges us to be faithful witness of the love which we know as Christians, and which is our duty to share and reflect back to all we encounter.

Our scriptures offer many examples of God's work through different people who answer this call:

Esther, Moses, David, the prophets, and of course Jesus underpin all we are taught about standing up for and changing the circumstances of those who the "systems" have rejected and pushed to the edges.

The places where our faith and social justice collide are the spaces where we are called, as Jesus show us, to advocate for those policies which are life-affirming while opposing those systems of Empire which cause harm to any of God's beloved children.

Worship Resources

Our Social Creed

The Book of Discipline of The United Methodist Church - 2016

We believe in God, Creator of the world; and in Jesus Christ, the Redeemer of creation. We believe in the Holy Spirit, through whom we acknowledge God's gifts, and we repent of our sin in misusing these gifts to idolatrous ends.

We affirm the natural world as God's handiwork and dedicate ourselves to its preservation, enhancement, and faithful use by humankind.

We joyfully receive for ourselves and others the blessings of community, sexuality, marriage, and the family.

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons.

We believe in the right and duty of persons to work for the glory of God and the good of themselves and others and in the protection of their welfare in so doing; in the rights to property as a trust from God, collective bargaining, and responsible consumption; and in the elimination of economic and social distress.

We dedicate ourselves to peace throughout the world, to the rule of justice and law among nations, and to individual freedom for all people of the world.

We believe in the present and final triumph of God's Word in human affairs and gladly accept our commission to manifest the life of the gospel in the world. Amen.

(It is recommended that this statement of Social Principles be continually available to United Methodist Christians and that it be emphasized regularly in every congregation. It is further recommended that "Our Social Creed" be frequently used in Sunday worship.)

A Companion Litany to Our Social Creed

God in the Spirit revealed in Jesus Christ, calls us by grace to be renewed in the image of our Creator, that we may be one in divine love for the world.

Today is the day God cares for the integrity of creation, wills the healing and wholeness of all life, weeps at the plunder of earth's goodness. And so shall we.

Today is the day God embraces all hues of humanity, delights in diversity and difference, favors solidarity transforming strangers into friends. And so shall we.

Today is the day God cries with the masses of starving people, despises growing disparity between rich and poor, demands justice for workers in the marketplace. And so shall we.

Today is the day God deplores violence in our homes and streets, rebukes the world's warring madness, humbles the powerful and lifts up the lowly. And so shall we.

Today is the day God calls for nations and peoples to live in peace, celebrates where justice and mercy embrace, exults when the wolf grazes with the lamb. And so shall we.

Today is the day God brings good news to the poor, proclaims release to the captives, gives sight to the blind, and sets the oppressed free. And so shall we.

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Call to Worship

In the midst of a world where people hunger and thirst . . .

come worship a God who feeds the hungry.

In the midst of a world where people are abused and oppressed . . .

come worship a God who calls for compassion and justice.

In the midst of a world filled with wars and rumor of war . . .

come worship a God who desires nothing less than peace for the world.

In the midst of a world of spiritual emptiness . . .

come worship a God who gives life meaning.

Come worship a God whose grace and love know no end.

Amen

—Taken from Sacraments and Seasons: Peacemaking Through Worship from Presbyterian Peacemaking Program.

Pastoral Prayer (responsive)

We gather to pray for all whose lives have been forever altered by racial violence.

Today, we remember all your beloved children, remembering every black life lost to police brutality, racial injustice, and white supremacy.

God of love and justice,

Hear our prayer.

We pray for those who protest, for those who speak truth to power, for those who work for justice, for those who offer medical aid, for those who clean up communities when there is damage and destruction, and for those who feed and care for their neighbor. God of the people,

Hear our prayer.

We pray for continued blessings on all peacemakers, on leaders who value peace, and on everyone who promotes nonviolent solutions to conflict. We pray for a speedy end to all violence and warfare around the world. God of peace and gentleness,

Hear our prayer.

We pray for all children and families, and particularly for the orphaned, neglected, abused, and those who live in fear of violence or disease; that they may be comforted and protected. We pray especially for those who have had family members taken from them because of their gender, race, ethnicity, sexuality or gender identity. God of children and families,

Hear our prayer.

We pray for an end to prejudice throughout our country and the world; that we respect all people as precious children of God; and that racism, sexism, and all other forms of discrimination will be forever banished from our hearts, our society, and our laws. God of fellowship and equality,

Hear our prayer.

We pray for the strength of heart and mind to look beyond ourselves and address the needs of our siblings throughout the world; for the rural and urban poor; for the rebuilding of our communities; and for an end to the cycles of violence that threaten our future. God of generosity and compassion,

Hear our prayer.

We pray for all immigrants, refugees, asylum seekers, and pilgrims from around the world, that they may be welcomed in our midst and be treated with fairness, dignity, and respect. God of outcasts and wanderers,

Hear our prayer.

We pray that the Holy Spirit may embrace the most vulnerable members of our society; we pray also for an end to the growing disparity between the rich and poor; and for the grace and courage to strive for economic justice. God of all gifts and blessings,

Hear our prayer.

We pray for all prisoners and captives; that a spirit of forgiveness may replace vengeance and retribution; and that we, with all the destitute, lonely, and oppressed, may be restored to the fullness of God's grace. God of absolution and mercy,

Hear our prayer.

We pray for the sick, the aged and the infirm; for those with physical or mental disabilities; that all may have access to proper health care; and that God's loving embrace may be felt by all who suffer. God of comfort and healing,

Hear our prayer.

We pray for all nations, that we may live in unity, peace, and concord; and that all people may know justice and enjoy the perfect freedom that only God can give. God of liberty and freedom,

Hear our prayer.

We pray that we may be good stewards of creation; that we will have the tools and the will to conserve it; that we will use its bountiful resources in the service of others; and that we will

become better caretakers of all that has been entrusted to us. God of nature and the universe,
Hear our prayer.

We pray for the reconciliation of all people, and for the Church throughout the world, that it may be an instrument of your healing love. God of outreach and restoration,

Hear our prayer.

We pray for all who have died as a result of violence, war, disease or famine, especially those who died because of neglect, hardness of heart, or because we have willfully ignored the plight of our neighbor. God of eternal life and resurrecting love,

Hear our prayer.

Amen

Adapted from a service was created by the Office of Young Adult and Campus Ministries using the following resources:

A LITURGY OF HOLY COMMUNION focusing on Mercy and Justice

Bold-faced text to be read in unison.

God of mercy and justice, be with us.

We lift our hearts to you, not because we have to, not because we are supposed to, but because it's how we respond to your unconditional love, because it feels good to know we are loved.

As long as there have been people to tell them, our ancestors in faith have shared stories of your mercy.

Of how you gave food to the poor, clothes to the naked, and shelter to the lost.

And as long as there have been people to tell them, our ancestors in faith have shared stories of your mercy.

Of how you gave freedom to the enslaved, opportunity to the outcast, and peace to the war-torn.

You acted with both mercy and justice,

rescuing the Israelites from slavery in Egypt, providing them with manna when they were hungry.

And your people acted with both mercy and justice,

Like the prophets who cried out to care for widow, orphan, and foreigner, And those who provided food, shelter, and community.

You have shared your mercy and justice with us, not only as gifts to be received from you, but as gifts that we are to share with the world. We see this gift most clearly in the gift of your Son, Jesus Christ.

Jesus showed us what a life of mercy and justice looked like:

In mercy, he gave food to the hungry.

In justice, he broke social custom and shared tables with the powerful and the lowly at once.

In mercy, he cared for the sick.

In justice, he broke religious custom and healed on the Sabbath.

In mercy, he had compassion for the poor.

In justice, he spoke out against the Empire that held them in poverty.

In mercy, he washed his disciples' feet.

In justice, he died without protest to expose a corrupt system.

On the night he was handed over to the unjust system that killed him, he protested by sharing a meal with his friends. There, he took bread, gave thanks for God's mercy in providing it, shared God's mercy by giving it to his friends, then called them to remember the injustice of his broken body every time they ate bread.

After they ate, he took the cup, gave thanks for God's mercy in providing it, shared God's mercy by giving it to his friends, then called them to remember the injustice of his spilled blood every time they drank wine.

But that wasn't all.

God's mercy and justice burst forth when Jesus died, and his resurrection gave hope to all those who hunger for mercy and thirst for justice. God will always equip those who seek to share mercy and justice. Even death cannot stop God's incredible grace.

So, we ask God's Holy Spirit to be poured out on this meal, on these gifts of mercy: bread and juice, that we may remember Jesus' ministry of mercy and justice, that these gifts of mercy may become for us the body and blood of Christ, so that we may show mercy and do justice, not just for ourselves, but for the transformation of the world.

SHARING OF THE BREAD AND CUP

SUGGESTED COMMUNION HYMN: "How Shall I Come Before the Lord" (Worship & Song 3124)

CLOSING PRAYER

God, through this meal, we pray that your grace would empower us to do justice, to offer mercy, and to do so with humility. You have given us your Son as an example, and your Holy Spirit as Advocate. Give us the courage to do your work in the world. Amen.

1 Written by the Rev. Chelsey Hillyer, Sr. Pastor of Union United Methodist Church, St. Louis.

Activities

Celebrating our differences

Lemon peel (grades 3-8): Give a lemon to each student and ask them to "get to know" their lemons. Have them look for any identifying marks, shape, brightness of the lemon, etc. Then, take the lemons, put them in a basket and have the students find their lemon. Students should not have trouble with this. The next day, peel the lemons and have the students attempt to find their lemons again in the basket. This will teach them that although we look different on the outside, we are the same on the inside.

Face-to-face (grades 3-6): Place students in pairs and have them observe and interview each other. Have students list their differences as well as similarities. See if these attributes are external or internal and discuss this with the class. Students should leave the activity realizing that it's important to respect and celebrate human differences.

Draw a picture (grades 2-4): Gender stereotyping is common in the workplace and in society. Have students draw pictures that represent different professions, such as construction worker or teacher. Collect the drawings and add up how many men or women were represented in each drawing. Use the data to discuss how gender roles and societal expectations impact individuals' employment opportunities.

Mask Making

Masks have become an essential part of our attire and everyday lives. Making and wearing masks can open a conversation with children about identity, showing respect for others, and the impact of stereotypes and bias on interpersonal communication when someone is wearing a mask. Make masks using the template below and use them to talk about how a mask can reflect something important about your identity, either through the fabric design, or drawings, images and words you add to the mask.

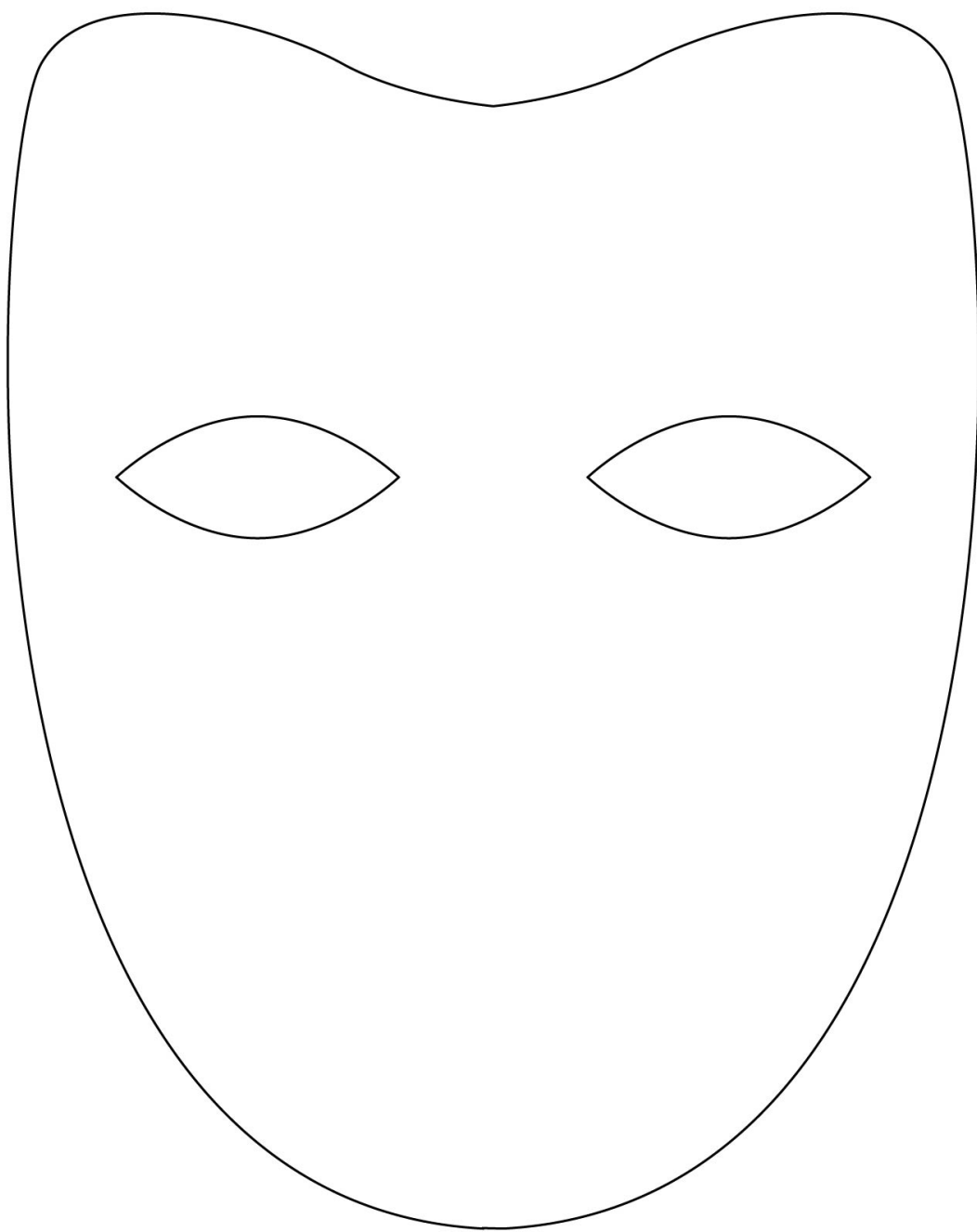
Talk about how masks have been used to convey bias and hate and how certain kinds of masks and costumes can spread stereotypes and bias. It's also important to consider why some identity groups (e.g., African American and Latinx men) may have concerns about wearing a mask because of stereotypes others have about them.

Discussion Prompts:

How can you use your mask to express an aspect of your identity?

How can we make connections with people as we go out into the world wearing masks that hide parts of our faces?

How do stereotypes about Black and Latinx people contribute to the fear they may have about wearing masks in public?



Symbols of respect and Inclusion

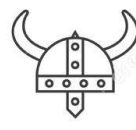
We see symbols every day—they are all around on buildings, in the street, on schoolyards, on our phones and in digital spaces. Symbols convey ideas, qualities, feelings, objects, opinions and beliefs. Unfortunately, symbols are also used to spread bias and hate. Explore the idea that symbols can be positive (blow kiss emoji), neutral (Instagram logo) or negative (Swastika). Brainstorm symbols that express positive values and concepts such as respect, diversity, inclusion, love, acceptance and friendship. Then use art materials or go online to create symbols that represent these qualities. Finish your project by identifying ways to share the symbols you created with your community and the world in digital and physical spaces.

Discussion Prompts:

- Why are symbols important?
- What symbols have you noticed and are they positive, negative or neutral?
- How can symbols of respect and inclusion make a difference in your community and the larger society?



CULTURAL DIVERSITY



Self-Portraits

Creating self-portraits is an opportunity to reflect on the physical aspects of our identity. Use paint, markers, colored pencils or crayons to create individual or family portraits. Make sure your art supplies reflect the variety of colors, shades and complexions that represent a diversity of people. Before creating your self-portraits, start a conversation about different aspects of our physical identity. You might concentrate on your faces or look at your faces and bodies together. Encourage children to look in the mirror and describe the shape of their face; skin color and complexion; eye shape and color; hair color, texture, length and style; nose shape; and other characteristics like birthmarks, freckles, glasses, braces, etc. Then make your self-portraits using all the information you just gathered. Another option is for each family member to draw themselves on one large paper to create a family portrait. An outdoor variation is having children trace themselves with sidewalk chalk and then color in the details.

Discussion Prompts:

- What do you notice about your self-portrait?
- How does your self-portrait reflect aspects of your identity in terms of race, ethnicity and other identity characteristics?
- How do you look similar to and different from people in your family, friends and classmates?

Write Identity Poems (or Songs)

Explore identity through poems and songs. Start by talking to children about many different aspects of their identity including their name(s); physical characteristics; race and ethnicity; gender and gender identity; sexual orientation; age; socioeconomic status, languages; likes and dislikes; family and family structure; neighborhood and community, languages spoken and more. Then write those words and characteristics into an identity poem. The poem could have a specific structure like a haiku or limerick, or it can be a free-verse poem. You could also start off with an acrostic poem, which is a poem that uses the first letters of your name for each line of the poem. Children can apply these same ideas to composing a song.

Discussion Prompts:

- What did you learn about yourself by writing your poem?
- Did you learn anything new about yourself or others?
- How do you think your poem reflects your identity?

Inequality

Give each student a different number of crayons. Some students get just one or two, while others get entire boxes of crayons. Make sure the students know that they cannot trade or share crayons. They're limited to only what you gave them.

Give each student the same picture to color. Announce that this is for a grade, and that you're judging students based on how realistic their picture is when they color it. Tell them that they have ten minutes, then they have to tape their picture to the board for all to see and for you to judge.

Let the students color their pictures with what you gave them.

Write grades on the pictures when the pictures are taped to the board. Of course, the students with the most crayons will get the better grades.

When the students complain about how unfair this was, make the connection between crayons and resources in the real world, generational poverty, etc....

Give all of the students "A's" anyway (the grades you wrote on the pictures was just to prove a point).

And, hopefully, the students will start to think about the advantages they have in their lives, and how they shouldn't be surprised when they're doing so much better than kids their age without those advantages. Since I teach at a Catholic school, we also throw in the Christian charity and helping the poor angle to the lesson.

There are a lot of possible variations of this. It's all about giving unequal resources to students (resources that are necessary to do a good job on an assignment), then acting like the students who didn't do well, because they lacked the proper resources, somehow deserve a lower grade.

Scenarios

This activity presents students with different social justice-related scenarios and requires them to work together to create responses.

Preparation: Print copies of the three scenarios, bearing in mind that each group of 4-6 students will need one copy of any of the scenarios (one scenario per group). Make sure each group will have ample paper and writing utensils. If students are not familiar with sweatshops or fair trade, consult the provided resources and prepare to brief the students on these concepts before the activity. Also read over the "Possible Responses" page, which provides sample responses to the scenarios. Please note that these provided responses are just several possibilities among a countless number and are only included to generate ideas so that the instructor might ensure that the students are on the right track.

Execution: Divide students randomly into groups of 4-6. Randomly assign each group one of the scenarios sheets. Break into groups for 30-45 minutes, instructing the students to follow the directions on their scenario sheet. Move from group to group through the time to track progress. Also alert the students that they will report on their work to the entire group when the small groups reconvene. Affirm students' ideas after each presentation, highlighting the most feasible aspects of their plans. After small group presentations, share the "Success Stories" with the entire group. Close with large-group discussion and prayer (discussion questions and prayer service included). Consider providing students with copies of the resources page or a list of more extensive resources of your own choosing so participants have something that can help them act for social justice in their everyday lives.

Scenario #1: No Sweat

"Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbors work for nothing, and does not give them wages." (Jeremiah 22:13)

"We call on united Methodists...to actively champion anti-slavery efforts by petitioning the United Nations and the legislative bodies of all countries in which the UMC has an organized and ecclesiastical structure, to demand the freeing of all persons subjected to modern-day forms of enslavement and bonded labor" (2016 Book of Resolutions, #6032, "Eradicating Modern-Day Slavery")

One day during lunch, your student council sets up a table in the cafeteria and starts to sell student council tee-shirts for a fundraiser. You head over to the table to check out a shirt. On the label, you read that the shirt was made by a company that is known for its use of sweatshops. Concerned, you take a look at the tag on your Basketball State Champions tee-shirt that you bought from the school the year before and find out that it is made by that same company. Upset that your school seems to be supporting a company that has unjust labor practices, you mention it to your friends and decide to do something about it.

As a group, think of a way to respond to this situation. Here are some questions to get you started:

- How could you work to get your parish to stop supporting companies with bad labor policies? What would you do first?
- How might you learn more about fair trade?
- How could you get more people involved in your efforts? Who in the parish's leadership would you talk to? How would you do it?
- How could you raise awareness around the parish? What kinds of activities could you plan to address the issue?
- Talk through your ideas and pick one member of the group to be the recorder. Remember, at the end of the planning time you will all be presenting your ideas to the whole group.
- Whatever you plan, BE SPECIFIC and BE CREATIVE! This isn't just an activity to pass the time, but the start of something that you should be able to make happen in your lives.

Scenario #2: Making Trade Fair

"You shall not withhold the wages of poor and needy laborers, whether Israelites or aliens who reside in your land." (Deuteronomy 24:14)

"United Methodists will work in partnership with persons, communities, and governments everywhere around the world to bring about the creation of conditions that encompass fundamental workers' rights, fair wages, a safe and healthy workplace, reasonable hours of work, decent living standards, support for community infrastructure, and commitment to community economic development." (2016 Book of Resolutions, #4101, "Living Wage Model")

About once a month, your church invites everyone to stay after worship for coffee and donuts. One month, your parents sign you up to help get the coffee ready, so you spend one of the morning services in the kitchen, brewing a huge amount of coffee. As you are pouring the grounds into the coffee maker for the seventh or eighth time, you realize that the coffee your church is using is not fair trade certified, meaning that the coffee was most likely grown and produced by people in Central or South America not earning a just wage for their work. Concerned, you tell some friends of yours in the youth group about what you saw, and you decide to do something about it. As a group, think of a way to respond to this situation. Here are some questions to get you started:

- How could you work to get your parish to stop supporting companies with bad labor policies? What would you do first?
- How might you learn more about fair trade?

- How could you get more people involved in your efforts? Who in the parish's leadership would you talk to? How would you do it?
- How could you raise awareness around the parish? What kinds of activities could you plan to address the issue?
- Talk through your ideas and pick one member of the group to be the recorder. Remember, at the end of the planning time you will all be presenting your ideas to the whole group.
- Whatever you plan, BE SPECIFIC and BE CREATIVE! This isn't just an activity to pass the time, but the start of something that you should be able to make happen in your lives.

Scenario #3: The Least of My Brothers and Sisters

"Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25:37-40)

"In order to provide basic needs such as food, shelter, education, health care and other necessities, ways must be found to share more equitably the resources of the world. (Social Principles 163.E)

In your social studies class one day, your teacher tells you about the poverty that exists across the world. You learn that nearly half of the people in the world live on less than \$2 a day, and that about 30,000 children die each day due to poverty. Shocked by these statistics, you and some friends in class decide that you want to do whatever you can to help combat world poverty.

As a group, think of a way to respond to this situation. Here are some questions to get you started:

- How could you work in your school to make a stand against poverty? What would you do first?
- How might you learn more about poverty and other related issues?
- How could you get more people involved in your efforts? Who in the school's leadership would you talk to? How would you do it?
- How could you raise awareness around the parish? What kinds of activities could you plan to address the issue?
- Whatever you plan, BE SPECIFIC and BE CREATIVE! This isn't just an activity to pass the time, but the start of something that you should be able to make happen in your lives.

Possible Responses

As movements get started, it is important to emphasize that students consult leadership figures, whether that be a principal at a high school or a pastor at a parish. The students working against

sweatshop apparel in school, for instance, would want to schedule a meeting with the principal to discuss their concerns. Emphasize that the students cannot work for change by themselves but need to work with their peers and the leadership figures in schools or churches. Teachers and youth ministers can be great allies in students' attempts to make positive change.

For all scenarios, an important step is to get people involved. Responses could include talking to friends to get them involved; contacting people at their school via the Internet; or making an announcement at a youth group meeting or in the context of another group. Once a group comes together, it is important to define a mission, elect leaders and set up committees, as needed.

When people start becoming interested in the cause, an essential step is education. The Internet can be a great source of information, as long as the sites are reliable. The United Nations has a wealth of information online regarding poverty and labor issues. If students want to make an appeal to a pastor in favor of using fair trade coffee, for example, students must be able to provide the pastor with prices, coffee providers, and general information about fair trade.

Once a group has started learning more about issues, there are various ways to get the word out. Posters, fliers, Web sites, etc. are all good ways to advertise the cause.

With more people involved, all kinds of activities are appropriate. A group might want to plan a volleyball tournament to raise money and awareness, or a prayer vigil at their parish for the poor across the world. Perhaps the fair-trade group might want to organize a fundraiser selling fair trade coffee or chocolate at their church.

Lobbying elected officials on behalf of social justice-related legislation is an effective strategy. Letter-writing or phone-calling campaigns to elected officials are good ways for students to have their voices heard. Many representatives say that one received letter represents far more constituents, and a unified letter-writing effort can have a real impact. Contact information for all national elected officials can be found at www.senate.gov and www.house.gov.

Success Stories

Craig Kielburger and "Free The Children"

One day in 1995, Craig Kielburger, a 12-year-old kid from Toronto, was looking through the newspaper for the comics section. While flipping through the pages, he found a story about a Pakistani child named Iqbal Masih, who had just been murdered. Iqbal had spent much of his childhood making carpets, after he was sold into slavery at the age of four. He worked 16 hours a day and had insufficient food and care. When he was 10, Iqbal escaped from slavery and began to tour the world, speaking out against child slavery. Two years later, he was murdered in Pakistan. Some people thought that the carpet industry in Pakistan was responsible for his murder, since Iqbal had brought the industry attention that it didn't want.

After reading Iqbal's story, Craig was inspired to take action. Working with a few classmates, he founded the group Free The Children. As more and more kids got involved, the group grew, and chapters were established all over the world. Free The Children has since built over 400 primary schools, giving 35,000 children access to education. Craig is now 24 years old and has traveled the world speaking out in defense of children's rights. He has been nominated for the Nobel Peace Prize three times. Craig's story shows that you can make a difference no matter how old you are. With support from his friends and family, Craig took action and has changed the world.

Immaculata High School

While Craig's story is inspirational, it can also be a bit intimidating. But you don't have to found a worldwide organization to make a difference. Several students from Immaculata High School in Somerville, New Jersey, started a program at their high school after spending a week of their summer serving the poor in Trenton, New Jersey's state capital. Shocked by the poverty they witnessed so close to home, the students felt a need to take action. "What if students in our high school would all donate one dime each school day to fight poverty?" the students wondered. With a fairly large school and plenty of school days, the students figured they could raise a lot of money for an organization devoted to working against poverty. Working with their campus minister and in collaboration with the Center of Faith Justice in Princeton, NJ, the students began their own initiative, getting more students involved. They planned a collection strategy, designed tee-shirts to raise awareness, and started collecting donations in the cafeteria during lunch periods. In its first few weeks, the group collected almost \$1,000. The group both raises money to fight poverty and gets all of the students at Immaculata thinking about poverty and what they can do to fight it.

Fair Trade on Campus

At colleges across the country, students have led campaigns to bring fair trade coffee to their campuses. In 2006, students at the College of William and Mary convinced the school's dining services to offer only fair-trade coffee, and similar policies have been instituted at countless schools. With knowledge and widespread support, it is hard for any institution to turn down the adoption of fair-trade coffee usage.

Resources

Social Justice and Mission - <https://www.prcli.org/online-resource/social-justice/>

Advocating for Justice UMC - <https://www.umc.org/en/how-we-serve/advocating-for-justice>

Social Justice Resource Center - [Social Justice Resource Center](#)

Drake University Social Justice Toolkits – wide range of subject areas -
<https://www.drake.edu/diversity/getinvolved/resources/social-justice-toolkit/>