



THE CENTER
FOR BIBLICAL
UNITY

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Quarterly Newsletter



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Dear Family,

Recently I sat down at my computer and Google-searched “justice toward one another.” I was curious: in a radical social-justice culture, what will the search engine bots tell me “justice” is? After all, whatever they hoist to the top of the search list is often viewed as the most relevant. See the top three results:

“[Justice is] the establishment or determination of rights according to rules of law and standards of equity; the process or result of using laws to fairly judge crimes and criminality.” ([ABC's of Social Justice - Lewis & Clark College](#))

“Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due.” ([Justice and Fairness - Markkula Center for Applied Ethics](#))

“An intersectional approach ensures that no one is left behind in the fight for justice and equality. It ensures that communities and movements are inclusive of differences and work together towards equality. It prevents combating one form of discrimination at the expense of another.” ([Center for Intersectional Justice](#))

According to secular culture, justice involves equity, inclusivity, and giving people “what they’re due.” But these ideas show up transactionally, with no regard for the heart, no regard for relationships. For example, if I simply work to give someone what they are due, then justice is accomplished. But how is the “due” determined? How will I know when someone’s “due” is officially given? I question even the basis of this framework. What is the standard by which justice, equity, and inclusivity are measured? On what grounds must anyone care about justice or behave justly?

Without God and Scripture, any idea of justice is deficient. Justice starts with God, as it is the foundation of His throne (Ps. 89:14). Only He is perfectly righteous and just toward mankind. As we come into a relationship with God and read His Word, we learn His framework for justice (Ex. 20:2-17, Ex. 23:8, Prov. 22, Zech. 7:10, Mark 12:30-31, James 2:1-13).

While secular justice may involve elements found in my Google search, biblical justice is so much more. Biblical justice is not simply transactional; it is relational. True justice is concerned with righteousness and asks the question: Am I living in a right relationship with God and with those around me?

Biblical justice is bent toward the good of the image bearer, not for the sake of equity and inclusion, but for the sake of following after God’s heart. Our God instructs us in living with one another and treating each other justly.

C. Monique Duson
Founder and President
The Center for Biblical Unity

Family

BRINGING BIBLICAL UNITY TO SCHOOL

Feature

Jenny Whelan is an administrator and parent at Seattle Classical Christian School who began following Krista and Monique's ministry in 2020. When the school wanted to communicate a biblical framework for racial unity, Jenny introduced the board to CFBU's Reconciled curriculum. The board loved the gospel-centered focus and hosted an in-person session for both staff and parents.

Monique and Krista spent a day and half training the school's teachers and led a parents' night event. Though teachers came from a variety of church backgrounds, Krista and Monique built rapport during the sessions, took time with teachers between sessions, and consistently went back to Scripture to reach the heart of the issue.

"They were extremely good listeners and generous with their time," Jenny said. During the parents' night, Monique and Krista provided guidance to improve the school's communication with parents and trained parents in resolving conflicts within their Christian community.

"Monique and Krista's ministry is a true Godsend," Jenny told us. "Their training offers Christ-centered thought on all the topics the world is bringing up regarding diversity and inclusion. They prepared presentations, graciously listened to questions, and offered thoughtful responses to a topic that could feel very emotional because we are talking about human beings, who all have value and worth. The training was filled with a lot of information, respect, and most importantly God's word. 'What does the Bible say?' was one of my favorite repeated phrases of the weekend! Thank you, ladies, for making an impact to create biblical unity in our school."



Me? Join a support group?

Absolutely. CFBU offers four distinct Facebook support groups to help CFBU family members who have been affected by Critical Social Theories.

CLICK HERE



to join us!

PROTECTING ONE ANOTHER

We recently received encouragement from a gentleman impacted by CFBU's ministry. Here's his story:

After George Floyd died, this patron's pastor invited him to participate in a racial-reconciliation coalition. While he felt he had primarily experienced racism from other black people because his wife is white, he experienced a different kind of racism while in the coalition.

“A lot of white staff members were talking about how badly oppressed I and my ancestors were. I would push back. Other white staff members told me about how I wasn't educated to the black experience and needed to ‘do the work.’”

A staff member recommended *Be the Bridge* by Latasha Morrison as a resource for the group. But after reading a prayer in that book that urges white people to lament and accept responsibility for slavery, our friend spoke up.

“I showed up the next week and told everyone how wrong this was, and that it was spiritually abusive to try and put sins

on people that they didn't do. The staff member said something like ‘It's not like this is critical race theory or something,’ but a lightbulb went off in my head and I told her that it was.”

He began researching, using CFBU's resources. He voiced his opposition to being seen as oppressed, his wife as an oppressor, and his children as half of each. Because this man spoke up, his pastor had the coalition switch books.

“[CFBU's] content was really helpful in helping me push back on this stuff and trying to help people see that going woke wasn't the only way to try and help people feel loved.”

“My church isn't ‘being the bridge’ and demonizing my white brothers right now, so that's good. We've still got woke staff members that say they have white guilt, and I've gotta keep an eye on 'em and pray for them, but I just wanted to tell y'all ‘thank you,’ and you can have at least one success story from someone that fought back woke and it went well.”

**Critical Race Theory,
Social Justice, Diversity
What does it all mean?**

Ever wished someone could teach you how to navigate conversations on these issues with biblical truth, grace, and honesty? At CFBU, we offer a variety of workshops and trainings on building a biblical framework regarding these topics.

[CLICK HERE](#)

to request a training today.

MAVEN & APOLOGETICS CANADA

In February, Monique and Krista attended the MAVEN conference in Southern California, where Monique spoke alongside speakers such as Scott Klusendorf and Brett Kunkle.

Monique and Krista got to connect with so many CFBU family members at MAVEN. It was such a pleasure to see and spend time with you all!

At the beginning of March, CFBU reached a huge milestone by taking its first international trip to the Apologetics Canada Conference in Vancouver. Monique spoke alongside Neil Shenvi, a friend of the ministry and one of the key voices in helping Monique out of CRT.

She presented a talk titled “Woke Fruit,” in which she illustrated how confusion, division, and anger are the products of a worldview colored by Critical Theory. Here’s a snippet:

“The gospel offers a better hope and is truly counter-cultural. It is an utterly different solution for believers. The Bible starts from the premise that we are all equal, created in the image of God. There’s no room for partiality toward any group.

“Christianity curtails much of the confusion put forth by Critical Theory in its standard of objective truth, clear definitions, and rules for how we should treat other image bearers ... because Christianity offers us a standard outside of ourselves.”



TRAVERSING RELATIONSHIPS

Navigating conversations on race and justice can be intimidating, full of swirling tensions, anxiety, and questions: "What if I can't get them to change their mind?" "What if they get upset at me?" "What if I say the wrong thing?"

Remember that no matter who you're talking to, Jesus can use your conversation to help them (and you) arrive at the truth. So staying calm is key!

Here are five tips to help you traverse those tense disagreements while still maintaining the relationship:




TALKING WITH SOMEONE YOU DISAGREE WITH (but want to stay in relationship with)

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1. LISTEN TO UNDERSTAND

Ask clarifying questions, such as "Can you help me understand more about what you're saying?" and "Can you tell me why this is an important issue for you?"




2. RESTATE THEIR POSITION BACK TO THEM

Make sure that you truly understand the nuances of their position. Say things like, "Let me see if I understand your position. Please tell me where I fail."




3. AIM TO WIN ANOTHER CONVERSATION

Don't make winning the argument the immediate goal. And don't try to accomplish everything in one conversation. Persuasion takes time.



4. DO YOUR OWN RESEARCH

Take time to carefully research key concerns. Formulate one question to ask them at the next discussion. "I've been thinking about what you said last time. What are your thoughts about...?"



5. LESS IS ALMOST ALWAYS MORE

When you get a turn to share your perspective (maybe by the third conversation), it's often helpful to share less than you think is needed. Give people room to process the new ideas you are presenting.

