



JONNY RASHID

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JESUS TAKES A SIDE



Embracing the
POLITICAL DEMANDS
of the Gospel



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The goal of this study guide is to help readers further engage with Jonny Rashid's *Jesus Takes a Side*. It is one thing to read about the liberation of God; it is quite another to incarnate the political heart of the gospel.

This guide is directed toward facilitating small group discussion, though it can also be used for personal reflection. It is loosely modeled after the Christian contemplative practice of *lectio divina*, with each chapter being divided into four movements:

- *Reading* contains a brief summary of each chapter.
- *Meditation* consists of questions meant to engage the intellectual and emotive reflection on the text.
- *Prayer* consists of a short litany or prayer meant to engage and thicken relationality with God.
- *Contemplation* invites readers into concrete personal and political engagement.

Note: In this study guide I have chosen to use the language of White and non-White to refer to racialized issues. The goal in this language is not to erase non-White anti-racist coalitions, but to remain focused on the idolatrous heart of our oppressive culture. As scholars such as Willie James Jennings and J. Kameron Carter have illuminated, America does not have a *race* problem so much as it has a *Whiteness* problem. While much of American racial discourse is framed between the poles of Black and White, American racial privilege is best understood as manifesting from one's proximity to Whiteness.

The Politics of My Body

READING

Rashid begins with a personal story, sharing about his experience on the evening that former president Donald Trump barred citizens of certain (predominantly Muslim) countries from entering the United States. Rashid says, “As an Arab-American, it felt like my extended family was trapped there, like I was trapped there” (p. 20). Rashid felt the oppression of those travelers because he had also felt the oppression of being Arab and brown.

Trump’s blatant racism laid clear an implicit reality of American life: that to be non-White in America is to exist as a second-class citizen. To be *truly* American is to be White. Trump’s rhetorical violence was clear for all to see, yet a shocking 81 percent of White evangelical Christians voted to elect him. In voting for Trump, that 81 percent chose to affirm his divisive message and sacrifice the life and inclusion of their non-White siblings in Christ. They chose a divided and segregated communion over the all-inclusive work of Christ.

Yet Rashid was reprimanded when he pointed this out. He was told to stop being political. He was told that caring for the material conditions of the non-White and the immigrant were divisive and exclusionary messages. He was told that inclusion meant ignoring the material results of political conditions, and that fighting for liberation is secondary to making White people feel safe.

MEDITATION

- How did the 2016 presidential election shift your understanding of the relationship with Christianity and politics?
- How has your body formed your participation in politics? If you do not think it has, talk about why.
- Have you ever felt that someone else has been “too political” in the church, and how did you respond? Have you ever been silenced for being “too political”?

PRAYER

O God, maker and perfecter of our bodies, you took on flesh and became human like us. Help us see how the supremacist lies of our culture have divided and segregated your church and communion. We repent of our complicity and participation in these lies, and we eagerly call upon your Spirit to lead us into new unity. Amen.

CONTEMPLATION

- How have you seen non-White bodies politicized or otherized in political media this week? How have you seen White bodies assumed as “normal” Americans?
- For those in church community, which bodies are assumed to be “normal” or the default in your faith community? In your worship meetings?

Jesus Sides with the Oppressed

READING

Drawing from thinkers like James Cone, Stanley Hauerwas, and Dolores Williams, Rashid argues that the message of Christ goes beyond mere personal salvation, carrying political implications for our world today. He writes:

The event of salvation is then a political event, one that promises liberation through the lordship of Christ. Christianity started as a faith for the oppressed. Early Christians formed alternative communities that resisted the temptations of empire. Most early Christians came from marginal communities, with little access to wealth and power. Their faith further marginalized them. (p. 33)

If all the gospel does for you is offer you a promise of personal salvation as you live in the largesse of empire or the dominant system, it fails to have its full meaning expressed. . . . If Christianity means freedom, if Christianity means liberation, then we must consider the circumstances we must be freed from, and those who are especially burdened by those circumstances. (p. 36)

The Christian story is thus one that must examine and confront the ways in which this world continues to marginalize and oppress. We live in a world where oppression is written into our political and economic beliefs, so participating in the liberation of Christ requires political action. Being Christian requires taking the side of the oppressed and confronting the death-dealing and oppressive powers of the world.

MEDITATION

- What does the phrase “Jesus is Lord” mean for your faith? Has it meant something different in the past?
- On page 32, Rashid says, “Embedded within me is the idea that God is an impartial actor, treating us all the same, regardless of our contexts or lived experiences.” Does your understanding of God agree or disagree with this? Why?
- How have the experience and liberation of the oppressed influenced your understanding of God?

PRAYER

God of the oppressed, come to us today. Help us see the world through your eyes, through the eyes of injustice and liberation. Awaken us to the ways in which we have failed to inaugurate your kingdom. Empower us to stand with your people. Offer unto us the balm of your perfect and coming justice. Amen.

CONTEMPLATION

- How do the experience and liberation of the oppressed influence your political commitments? How do you express those commitments?
- Politically, how does fighting for the oppressed express itself? Is this different from fighting to protect the freedom of religious expression?

On God's Side

READING

For the wealthy and powerful, taking the side of the oppressed is extremely costly. Taking up the cross of Christ requires great personal and material sacrifice. As Rashid says on page 4:

“For the powerful and wealthy, [Luke 18:20–27] is indeed weighty, but so is the cost of following Jesus. Jesus doesn’t mince words about this. The invitation to be on God’s side, or to be at God’s table, is for everyone, even if the cost is great.”

This cost is demonstrated in the Zacchaeus story in the very next passage (Luke 19). After a transformative dinner with Jesus, Zacchaeus gives away half his ill-gotten wealth and pledges to reparatively repay those he had cheated with four times the amount that he had stolen. For Zacchaeus, salvation was found in realizing that his wealth was unjustly accumulated and then jubilantly returning his stolen gains to the oppressed. For Zacchaeus, salvation had personal, political, and economic consequences. He had to risk surrendering everything to take Jesus’ side.

MEDITATION

- In Exodus 15, Miriam sings, “Both horse and rider, God has hurled into the sea.” How does this image of the wrathful justice of God make you feel? In what ways is it uncomfortable? In what ways is it comforting?
- On page 46, Rashid asks, “If God is for the oppressed, is God for me?” In what ways do you understand yourself as being oppressed? In what ways do you understand yourself as an oppressor?
- On pages 47–48, Rashid proposes an economic reading of the stories of the rich ruler and Zacchaeus (Luke 18–19). How have you heard these stories interpreted in the past? How does this economic reading make you feel?

PRAYER

As Mary said, “You have filled the hungry with good things, and sent the rich away empty-handed.” O God, help us surrender our goods and wealth. Let us not cling to our wealth like the rich ruler; instead, set our hearts aflame with the reparative justice of Zacchaeus. Empower us to receive when we are hungry, and to give freely when we are full. Amen.

CONTEMPLATION

- On pages 47–48, Rashid argues that the cost of discipleship may be our monetary wealth. For the middle class and wealthy, consider what it might be like to reduce personal spending and share resources with the poor around you. For the poor, consider what might be holding you back from receiving that money.
- The cost of discipleship may not only be monetary wealth. Other privileges—such as Whiteness, masculinity, heterosexuality, and able-bodiedness—are all forms of “wealth” in our society. What does it mean to orient your life around tearing down the systems that give these privileges power?

“Why Do You Have to Make Everything So Political?”

READING

In our personal and social relationships, a desire to appear nonpartisan can often be used to silence the voices of the marginalized. As Rashid says,

For American Christians, an appearance of holiness can often be equated with not appearing political or partisan, or not politicizing a circumstance. Sometimes we can posture ourselves as if we are above such political matters, and reduce Jesus to a pacifying figure, as if Jesus does not care what happens to his children. Jesus teaches us that appearances of holiness should not be our focus at the expense of holiness itself. (p. 58)

When politics becomes about the survival or existence of the marginalized, refusing to take a side is cowardice, not courage. Fighting for the oppressed can be polarizing, but that is because *God’s truth* is polarizing. Jesus calls us to clearly side with the marginalized and stand for the survival and flourishing of the marginalized.

MEDITATION

- On page 52, Rashid says, “Politeness, itself, is often about vanity.” Do you agree or disagree with this statement? How have you seen this play out?
- How have you felt the pressure to remain “apolitical” in your family, faith community, or workplace?
- In what ways has pressure to remain apolitical hindered you from explicitly naming evil in your family, faith community, or workplace?

PRAYER

God of Jeremiah, Isaiah, and Amos, empower us to overcome the false apoliticality that sees only “good people on both sides.” Steel our minds and loose our tongues so that we may better speak your justice and truth. Empower us to speak plainly and to fiercely rebuke the evil we see in the world.

CONTEMPLATION

- Thinking of recent issues in the news, how have you seen a commitment to unwavering truth being attacked as political and divisive?
- On page 52, Rashid argues, “We often heard about how polarized our world was, and that polarization was portrayed negatively. I think a better explanation is that we recognized how political our world was all along.” In what ways do you agree or disagree?

Faithfulness Requires Courage

READING

Christian love requires a radical egalitarianism that “give[s] greater honor to the oppressed and poor” (p. 66). Creating this inclusive community takes more than simply good intentions. It requires courage and sacrifice from those with greater power. They must sacrifice their social advantage to elevate and center the needs of the marginalized. As Melissa Florer-Bixler puts it in *How to Have an Enemy*, “Paul asks the people in his community to conform their eating times and practices to workers and slaves—people who are on the far margins of power in Roman society” (p. 76). True inclusion requires shaping the community around the needs of the marginalized, not the powerful.

The call to center the needs of the marginalized is not calm and peaceful—it is fundamentally disruptive and divisive. When we engage on this journey to follow Christ, we “should heed Jesus’ warning, knowing that faithfully following him will result in a disruption of our society. Any meaningful change will disrupt the order of things, and tremendous distress and anxiety will follow” (*Jesus Takes a Side*, p. 72). The courage to follow Christ requires us to be disruptive and fight for change in a society that continually upholds the powerful.

MEDITATION

- On page 68, Rashid distinguishes between “keeping the peace” and “making peace.” In what ways have you confused keeping peace with making peace? What might true peacemaking look like?
- Rashid names Martin Luther King Jr. as a peacemaker rather than a peacekeeper. In what ways is the path of peacemaking exciting? In what ways is it scary?
- How do your readings of Paul change when we read them through the lens of the oppressed?

PRAYER

Christ Jesus—you who came to bring not peace but sword—we welcome your Spirit among us. Help us see the world through cruciform eyes, to imagine a world where all are loved and welcome. Grant us the courage to live in faithfulness, and sustain us on the long road to justice. Amen.

CONTEMPLATION

- On page 66, Rashid discusses the legislative rule known as the filibuster, which has helped maintain minority rule in the United States since the early 1800s. What do you know about this rule? How would removing this rule change the workings of the Senate? Consider urging your local senator to overturn the filibuster.
- How might your political commitments change when they are oriented around the needs of the poor and oppressed?

The Lie of the Third Way

READING

In contentious or divisive church discussions, there are often calls for compromise and “third way” thinking. However, third-way thinking is applicable only when we are not discussing the dignity and livelihood of marginalized communities. On page 82, Rashid writes, “For many of the issues at hand that polarize our nation and our churches, a third way approach is not feasible, unless you intend to burden the most vulnerable with your compromise.”

Rashid offers us an example of this from his experience as a pastor. For years he served in a community that offered “a façade of inclusion and welcome, only to later inform LGBTQIA people that they can’t serve in leadership, become a member, or get married” (p. 82). This façade was born of a desire to find a third way between inclusion and exclusion, yet it only served to alienate and injure LGBTQIA members in its community. His church’s refusal to take a side only served to compound the oppression of an already marginalized community.

MEDITATION

- On page 80, Rashid shares a story in which he was asked to “separate my ideas from my body” to avoid the pain of alienation that brown folks like him experience. In what ways have you been asked to separate your ideas from your body?
- If you are able, think of ways that “third way” compromise has harmed you or someone you know. How did that feel at the time? How do those scars feel now?
- Rashid also shares how he was complicit in upholding his church’s “no-position position,” and the harm it caused. What are some of the ways that you find yourself complicit in “third way” obfuscation?

PRAYER

God of the exodus and Israel, lead us out of the dry desert of mealymouthed compromise and into your promised justice. Open our eyes to see and identify with those who are injured by our indecision. Join with us as we bring your justice with clarity and humility.

CONTEMPLATION

- Explore your faith community’s approach to anti-racism and LGBTQIA inclusion.
- If you are in an open and affirming community, consider next steps toward greater LGBTQIA inclusion. If you are in a non-open or nonaffirming community, consider steps toward becoming inclusive. If you have a difficult time determining your community’s commitments, question why this is so.
- Similarly, if you are in an anti-racist community, consider next steps toward being more inclusive. If your community remains silent or rebukes anti-racist language, question why, and press back.

“Let Your Yes Be Yes”

READING

In 1 Corinthians 9, Paul writes that for the sake of the gospel he has “become all things to all people, that I might by all means save some” (v. 22). This flexible and adaptable gospel is a gift, and many churches, Rashid writes, strive to embody the flexible and adaptable gospel that the New Testament demonstrates.

However, there is a danger to spiritualizing this message. When the gospel is removed from its political and material consequences, the church risks transforming it into a bludgeon used to silence the poor and oppressed. Rashid writes on page 97, “Especially in politically pluralistic congregations, the most vulnerable are often told to cater their message to the skeptical. And the efficacy of their message and its messaging is judged based on how well it is received by the skeptical, who usually come from a position of power.” The marginalized are given responsibility to advocate for themselves, and the marginalized become responsible for changing the minds of those with power (who are often those in the center).

But Rashid argues that this is the opposite of Paul’s message: “That is far beyond the vision for the community that Paul lays out in his letters. Paul is asking the powerful to become servants of justice in order to become weak to meet the weak. The posture of our communities then needs to be one that serves the oppressed and meets them where they are, instead of expecting them to meet their oppressors that way” (p. 102). We are called to elevate the stories of the oppressed and orient our communities around listening to and responding to the needs of those marginalized members. We must all become weak for the sake of the weak, and marginalized for the sake of the marginalized.

MEDITATION

- On pages 97–98, Rashid discusses the dangers of weaponizing Paul’s message of universal liberation against the poor and oppressed. We use the gospel to quiet down and tone police the marginalized. Have you ever experienced this? How have you been silenced to maintain order rather than seek justice? Or how have you silenced others?
- How do you seek to maintain order rather than seek justice in your life? Why might this be so?
- What areas in your life do you feel driven to seek justice? How do you pursue that?

PRAYER

Holy Spirit, you are as fluid as the river and as tranquil as the raging sea. Flood our communities with your love. Wash away our petrified faith, and make us malleable and moldable to your love. Form us to hear the most vulnerable and to fight for justice for the weak. Amen.

CONTEMPLATION

- On pages 99–100, Rashid points to plummeting support for Black Lives Matter in White communities after the George Floyd protests. How do you remember seeing attitudes in your community shift during the protests? How have those attitudes changed since the protests?
- Who are the poor and vulnerable in your community? How might you listen to their political and material needs better? How might you elevate their stories and allow them to speak for themselves?

The Kingdom of God Is Not Bipartisan

READING

Instead of choosing to be united beyond our political differences, Rashid calls us to unite as a church around a new, more liberative vision of humanity. On page 112 he writes,

Unity is possible, but what unifies is the lordship of Jesus who serves the oppressed and makes his sidedness clear. Without transformation or repentance, those who oppress us cannot be united with us. True unity is a call for the oppressors to repent; they are welcome to join the movement, but they will have to lay down their power and move with the God of the oppressed.

Unity is found in our collective struggle for a more liberated humanity. The church must be a voice against the oppression in our world, not helping to maintain the status quo. We must have a prophetic voice, always standing passionately against the oppressor and for the lowly.

MEDITATION

- On page 111, Rashid writes, “Unity without transformation maintains the status quo.” In what ways does your faith call you to disruptive transformation?
- Rashid also argues that transformation requires repentance. What would it look like for you to repent, lay down your power, and move with God?
- How do you feel called to side with the oppressed and forgo the path of moderation and neutrality?

PRAYER

Jesus Christ, Lord of unity, unite us now. Unite us now around your truth and justice. Help us see your face among the poor and oppressed. Scandalize us all with your grace, offend us with your prophetic vision, and unite us in repentance as we turn toward your love.

CONTEMPLATION

- On page 106, Rashid points out that racialized harm and abuse have always divided our country, and that any past veneer of “political unity” came from a shared sense among Whites of racial hatred of non-Whites. How is this understanding of American history similar to and different from what you learned in the past?
- Rashid also points out that moments of bipartisan unity—such as the Iraq War and the internment of Japanese Americans during World War II—often “hide corruption under the guise of peace” (p. 108). Reflect on moments of national unity in your memory. Who was abandoned? Who was left out? Who was scapegoated to create that illusion of unity?

The Love of Christ Constrains Us to Vote

READING

It is critical that our Christian commitment to the oppressed move beyond piety and credal commitments. Christian love is best expressed in action. It is critical that we use every tool at our disposal to advocate for the poor and oppressed in our midst. In a representative democracy like America, voting offers us a practical way to express our fidelity to Christ and our neighbors. We are offered the choice to have a say in our governmental system, and it is important that the church use this opportunity to serve one another and love one another as ourselves.

This is not to imply that voting is a moral choice—it is merely practical. Voting will never solve all the problems of the world, nor will it absolve us of our responsibilities to serve one another. Instead, voting is one small way in which we are given the opportunity to shape the world, and we must use this opportunity to advocate for the poor and marginalized communities in our midst.

MEDITATION

- Before reading this book, what did you think of voting? Have you ever abstained from voting for religious reasons? Why or why not?
- At times it can feel as if voting is inconsequential and our vote does not matter. What causes this despair? How can we use this small act to serve one another?
- How does standing in solidarity with the poor and oppressed change your voting habits?

PRAYER

God of possibility, grant us hope in the face of despair. Help us see your potential in each moment. We are so small and the problems we face are so vast. Fill us with your grace and your sustenance. Help us know that even this small act can be used for your glory. Amen.

CONTEMPLATION

- Research who is running in your next local and state elections. Voting in local elections is a critical way to have your vote count.
- Research and advocate for ranked-choice voting in your local and state elections.

A Politically Prophetic Imagination

READING

As we engage with our current political climate through voting and activism, the church is also called to function as a “countercommunity with a counterconsciousness” (p. 122). We are called to be a people always grounded in the suffering of the marginalized and oppressed, and to always call the powerful toward repentance and reparation. Hebrew Bible scholar Walter Brueggemann calls this mentality “the prophetic imagination.” As Rashid writes,

Brueggemann clearly aligns God with the oppressed and proposes the prophetic imagination as a way to criticize and dismantle the dominators, while also demonstrating a new way of living and being, with God’s freedom, justice, and compassion guiding its politics. Brueggemann is certainly not advocating for political quietism, but rather a politics so radical that it upends how the entire world works; it is a politics from God that aligns with the oppressed, and it is with prophetic imagination that we engage in politics now. (p. 123)

This prophetic imagination calls us to question what Rashid calls the three evils of our late capitalist society: neoliberalism, Whiteness, and violence. These three ideologies are foundational principles functioning beneath the surface of our society, ordering everyone from Democrat to Republican alike.

Instead, the church is called to a counterconsciousness that stands in resistance to these three evils and calls us to refute these three false idols and embrace the self-giving love of the one Lord, Jesus Christ.

MEDITATION

- In the prophetic imagination, the church is called to challenge and critique the ways of death in the world, and to demonstrate an alternative to those conclusions. In your experience, how has your church succeeded in these tasks? How is your church bringing life?
- How has the neoliberal assumption of growth shaped your church community? How has Whiteness shaped you? How has violence shaped you?
- Is it difficult or uncomfortable to examine your church through these lenses? Examine how these questions made you feel.

PRAYER

Christ Jesus, Lord of the upside-down kingdom, be inaugurated in our hearts and in our minds. Move us for what moves you. Shape our political will toward your life-giving care. Help us see the world through your prophetic eyes, and grant us the creativity to demonstrate a new way of living and being. Amen.

CONTEMPLATION

- In what ways does the threat of climate catastrophe affect your life day to day? Does it shape your anxiety?
- Contact your local representatives and urge them toward greater climate action and climate justice.

Practicality in Partnership with Imagination

READING

It can often feel as if there is conflict between the boundless possibility of our prophetic imagination and the slow, painstaking work of political gradualism. We see this tension in the history of the Christian church. Historically, the church expressed its political vision through imperialist expansion or monastic withdrawal: either the church has understood itself as a literal kingdom on earth and spread Christendom forcibly through conquest and violence, or the church has chosen to recede into the spiritual realm and look upon all things material and political as human and fallen.

Both models fail to live into the political and prophetic imagination that the Bible calls us to. Conquest (and its modern iteration, White evangelical nationalism) seeks to forcibly convert all to Christianity, transforming the gospel from a story of grace to a text of terror. Spiritualized Christianity defangs the gospel and fails to offer true liberation to the oppressed. Its spiritualism turns a blind eye to the ways that oppression manifests itself in churches and communities, transforming the community into a microcosm of the world around it.

Instead, the church is called to surrender imperialist expansion and spiritualist retreat and seek to effect real change in the world. Rashid writes,

We participate in a liberal democracy, and according to Romans 13, we are in fact responsible for doing this! If Western democracies are indeed by the people and for the people, individuals are the God-ordered authorities. We may bear a responsibility to influence and affect our government because of how it is ordered, but more than that, we are compelled by love to participate in practical ways now.

Loving our neighbors, then, is at the heart of the gospel and should inspire our political action. Though we should prophesy a counter consciousness to the way of the world, we do not refuse any hope of immediate and immanent progress because of that greater goal. Cynicism cannot guide our political inaction—we are moved to do whatever we can now, to alleviate suffering, bring hope, and spread love in the world. (p. 145)

MEDITATION

- Before reading this book, how were you taught to read Romans 13? Is it similar to or different from the way Rashid reads the passage?
- Do you agree with Rashid's argument that we are compelled to participate in democracy? Do we bear a responsibility to shape our government?
- How do you hold your prophetic imagination alongside day-to-day life?

PRAYER

God, we come to you as a people trapped between places. We have walked in your exodus, yet we continue to feel so distant from your promised land. Make yourself known among us and lead us in your ways. Give us the courage to enact your Jubilee now, and the strength to fight for Jubilee for all. Amen.

CONTEMPLATION

- Some activists are advocating for housing as a universal human right. Do you agree with this cause? Why or why not?
- On pages 145–46, Rashid mentions his work as a housing advocate in Philadelphia. Explore how low-income housing works in your area. How does zoning make low-income housing easier or harder to build?

The Disciplines of Anger and Hope

READING

In this final chapter, Rashid calls the church to embody the pathos of God by embracing the emotions of anger and hope. In the face of injustice and oppression, we are called to share in God's righteous anger, and it is this anger that motivates us toward political action. On page 157, Rashid writes,

If you do not feel grief and anger at the harm caused to those around you, you are not paying attention to what God is paying attention to. What I am saying is that if you do not politically commit and engage on the side of the oppressed, you cannot say you empathize with the grief and anger of God or of the oppressed. Shared anger is a spiritual discipline. Without moving to action, we cannot claim to empathize with the grief of God, whose heart breaks at the evil in humanity. Our political action demonstrates our shared anger and shared grief in a tangible way, using the tools we have at our disposal.

Our grief and anger at the oppression in the world motivates us to action, but it cannot sustain us in the long march toward justice. The gradualism of political action will inevitably wear down even the most well-intentioned.

To keep from despair, we must also cultivate a spiritual practice of hope. We are called to celebrate our immanent victories, but to always keep an eye beyond them toward the age to come. The spiritual does not detract from our political commitments; rather, it strengthens them. Rashid writes,

The spiritual component of our political engagement is essential to our work. We need metaphysical hope because the forces we are up against are so vast, and the tools we have to fight them are so weak. We will often feel like David fighting Goliath: outmatched and ready to be made into a mockery. But God uses the lowly and the weak to overtake the strong. That promise is a gift to those who believe, and we can share that gift in the cold, calculated, and cynical field of politics. (p. 161)

God's wrath calls us into action, but God's hope-promised liberation sustains us in fighting for justice.

MEDITATION

- How have you been taught to understand grief and anger?
- How do you find rest? What recharges your spiritual and emotional batteries?
- How do rest and sabbath contribute to longevity and hope?

PRAYER

God of anger, you are the wave that washes over Egyptian chariots, the fire consuming the prophets of Baal; you are the hand that clears the temple and drives out the money changers. Fill our hearts with fury and fire, and may we burn with indignation at the injustice in our land.

Yet come to us also on the wings of hope. Amen.

CONTEMPLATION

- On page 156, Rashid quotes Osheta Moore's *Dear White Peacemakers*: "To be Black in America is never to be allowed to fully grieve. . . . You don't know how to honor Black grief." If you are able, purchase Moore's book (or check it out from your local library). Engage in her anger, empathize with her grief, and learn from her wisdom.
- Consider taking a sabbath. Not just a Sunday, but a truly restful sabbath. Set aside time for a walk, a meditation, or a prayer. Do something that takes you away from work, away from the screens, and places you in contact with your physical and spiritual needs. Hope is a discipline, not an act of will.