# Movement USA City Leader Call 20210401.mp4

**Speaker1:** [00:00:00] I need to start out Doctora with an apology. I think maybe the whole again, the whole issue of violence towards one particular group of people is cause particularly those [00:00:15] of us who are white and middle age or older to go, oh, my goodness, why haven't I seen this before? And this group has diligently talked about the issues of racism, which we're experiencing the trial in Minneapolis [00:00:30] and the continued heartache over that. And then all of a sudden we see this violence that has been around a long time, but we just haven't noticed it. And so I really want to start out Dakara with an apology. [00:00:45] I'm so sorry that the Church of Jesus Christ has not been more aware of this issue. I spent 13 years in Canada, and I have to admit that we were much more integrated, particularly with the AAPI culture, [00:01:00] than we are here in the United States. Dr. Ross, thank you for coming on and highlighting this. City leaders, we may say, where we're talking about these issues of division, but I pray that by the time we get off [00:01:15] this call, much like as we started the dialogue concerning the issues within the African-American community, that we really get solutions side. So Dr. good to share with us. But then I'm going to go to Chuck Armstrong, Chuck pastors in New York and has a tremendous passion for [00:01:30] this issue. And and he actually has some excellent points, some things they're are doing. So we really want to look at what are some best practices in our cities and against city leaders. We are uniquely focused because we're neutral convenors. We can bring groups of people together, much [00:01:45] like we saw in New York on the first Thursday prayer today, groups of diverse people. And we can stand in that position of a peacemaker, that position of a unifier, addressing the issues correctly, honestly [00:02:00] and lovingly, and bringing people together to build bridges.

**Speaker1:** [00:02:04] And that's really what we need to do on this particular issue. I'm going to pray for us and then we're going to move forward with our special guest today. Lord, on this on this Thursday, [00:02:15] when we're remembering The Last Supper, we're remembering the arrest of Jesus. We're leaning farther into Good Friday and leaning even further farther into Easter Sunday, Florida. In this [00:02:30] moment, on this Holy Week, would you touch our hearts? Would you make us really aware? That's my prayer, Father. Open our hearts and our minds and our ears. May we listen? Well, make us really aware, Father, of [00:02:45] where the healing and the hopefulness of the resurrected Lord needs to be focused today. Thank you, Lord, for raising these conversations, particularly over the last year. And Father, I pray that as we raise [00:03:00] them, we will bring resolution to them. Don't allow us to become weary in our well, doing the causes, father, to be passionate about healing and hopefulness. Please bless our brothers as they share with us today. [00:03:15] Bless, Father, this group as we wrestle with this. And may you find the church more unified at the end of this call than we were when we began it in Jesus name. Amen. Well, Doctora, I'm going to you [00:03:30] and I are just going to have a little dialogue, and I just hope you talk a lot because I don't have a lot to say. First of all, introduce yourself. Talk to us about where God has you now. And then please talk to us about your experience as someone from the AAPI community [00:03:45] here in the United States.

**Speaker2:** [00:03:48] Well, good to see Jerry. We were on the World Vision board together for a number of years. And just someone I respect so highly and so thankful that you're on the call with us here today. Thank you for being [00:04:00] here. Thank you for the invitation. Very kind to be a part of this group. I've had different connections with with this organization, and I've always been blessed every time I've had some connection with this group. Thankful that as many [00:04:15] of you who are working in urban centers and kind of across the U.S. and North America, we are finding that significant issues come up as well as for a church. And just a little bit about my background, [00:04:30] I'm currently at the at North Park Theological Seminary. I'm a seminary professor at North Park. My official position is the Engelbart's professor of church growth and evangelism. So I teach a lot in the area of church planning, church growth, evangelism. [00:04:45] I do a doctoral program in urban ministry. So a lot of what I think resonates with this group is what I study and what I've kind of put my mind and my my my effort into studying. So I've [00:05:00] been doing this for 15 years and actually I'm in transition where this summer I'll be probably moving out to Pasadena, California. You know what happens with covid to start my new position at Fuller Theological Seminary, similar position, the Robert Mongar professor of evangelism [00:05:15] at Fuller Seminary.

**Speaker2:** [00:05:16] So for the last 15 years, my focus has been on evangelism, academics, teaching future pastors. But the 15 to almost 15 years before that, [00:05:30] so almost split exactly in half. I was a pastor. I was a church planner, senior pastor, associate pastor, a worship leader. I like to joke that I have done everything in the church except children's ministry, and that's because I [00:05:45] love children. But I have no gifting whatsoever for children's ministry. So God bless those of you who are gifted in that, because that is a gift to the church and that is a gift that God has given you as well. But I've done pretty much everything else. Senior pastor, associate [00:06:00] pastor, church planner, interim pastor and the like. So might my time has been kind of split in between half the world in terms of my career, half the world in the church and afterward in the academic world. But my heart has always been [00:06:15] what's the best way to integrate the two? How do I do the good scholarly academic work that is needed? I think God has gifted the church with those who can do the scholarly work. I'm thankful that I've had the opportunity [00:06:30] to do that. But if we're doing the scholarly work, I really wanted to make sense for the church that it really serves the church and it really helps the church to be a better church or to be more like in the image of Christ.

**Speaker2:** [00:06:44] So that's kind of [00:06:45] my heart in this on the issue of API and particularly kind of the larger issue of race, this has been something that has been kind of on my heart. And I'll go a little bit later into more of the story about why these particular incidents [00:07:00] over the last couple of weeks dating back to we are so significant. But my larger background is that I came to the U.S. when I was five years old, actually, right after my sixth birthday. So I say somewhere like five or six. And we [00:07:15] came to the U.S. as an immigrant family, kind of seeking a better life and better hope. But my my my parents split. And because of that, my mom was kind of put into some difficult situations financially because of my [00:07:30] my dad's departure from the home. We ended up living in kind of a rough neighborhood in Baltimore. It was a third black, a third white and a third immigrant, mostly Korea, but other immigrant groups as well. And all three groups [00:07:45] had poverty in common. We were all poor or we're all living in subsidized housing. We were all on food. Food stamps. This was kind of our common experience, poverty, living in an inner city neighborhood, and yet we could not get along and we did not get [00:08:00] along. And in elementary school, we sort of got along. In junior high school, you started seeing the group sitting at different tables.

**Speaker2:** [00:08:09] There was a table for black kids, table for white kids, table for Korean kids. We started kind of splitting up along these racial lines and [00:08:15] and sadly, by high school, they were full blown gangs that would fight over each other and fight with each other. And when I started going to church in junior high and high school, I thought maybe the church would be a place because I couldn't I could understand it. I could I could [00:08:30] look around my neighborhood and I'd say, wait, we should get along. We all have poverty in common. We all have these common struggles. And yet why is that? That we are not able to get along. And I really thought, OK, maybe the church is that spaces [00:08:45] I became a Christian and I started going to church regularly. I thought maybe the church is that space. That's where the dividing walls of hostility that seem to exist in my neighborhood. Those dividing walls of hostility can be addressed in the church. Sadly, [00:09:00] I saw maybe even more division in the church than I saw in my neighborhood. And that's something I've tried to wrestle with and grapple with for the last thirty five, 40 years, trying to figure that out when [00:09:15] I think the Bible calls us to be one and Jesus is like prayer in the garden of Simone was father make to make them one his repeated call for unity.

**Speaker2:** [00:09:29] Certainly throughout [00:09:30] the epistles we see the call to unity. We see that the work of Christ was done to pare down the dividing wall of hostility, to make a new person out of the old. And yet I still saw these [00:09:45] dividing walls of hostility. I still saw the the tension and the brokenness in our society. And sadly, I saw it just as much in the church and in some cases more in the church. So I wanted to give that background to say that this has been my [00:10:00] kind of my heart's longing for the last 40, 50 years of my life, trying to figure this out as a Christian, as a pastor, as a professor, as a as an academic, trying to figure this out of if this [00:10:15] is what God had intended. And we see this clearly in Revelation, Chapter seven, verse nine. We see to make a chapter four. We see in chapter two, we see it repeatedly throughout Scripture, God's intent for a diverse, unified, reconciled community. [00:10:30] And yet the church is so far from that reality. And that's been my emotional, intellectual, ecclesial struggle for the last 40 years. And because of that, I've kind of gained insights over the years. [00:10:45] So when a situation like what's happening now with the AAPI community occurs and it's right in front of us, I know many of you are following the direction and trials in Minneapolis, in Minnesota, and we see it right in front [00:11:00] of us.

**Speaker2:** [00:11:00] And obviously over the last year, we've had many, many conversations and good discussion and good points of contention around issue of race and racial justice in America. When I see that, I [00:11:15] honestly, it's it doesn't surprise me that we're having this moment. In fact, I would say it's maybe long overdue because it's been boiling and bubbling for quite some time. And over the last year, we hit a boiling [00:11:30] point where the lid got blown off. But these these things have been around. And again, as I've been thinking about and praying about and studying these things for the last 40 years, you can kind of see this boiling point coming up. And we've seen, you know, little [00:11:45] bits and pieces of it in the in the US society. And we're seeing it right now and particularly manifest in the black community. So I'm again, I'm thankful that's a very long introduction. But I want to I want to thank you for having [00:12:00] these conversations, because these are the conversations, I would say, if we want to talk about those who are least reached by the church right now, millennials in GenZE, my kids' age, I have a 17 year old and a 20 year old. That's [00:12:15] the group where issues like this are really important. Know previous generations. We can say, hey, let's talk about your personal salvation, your discipleship. And, you know, we could kind of move on in some cases. [00:12:30]

**Speaker2:** [00:12:31] But right now, I would say the younger generation, because they grew up in greater diversity and because they grew up with a wider range of friendships and relationships, they really can't ignore and don't want to ignore issues around [00:12:45] race and racial justice and even multiply that to say they want their community. Which means the church, you know, for some, they want the community addressed to address this issue and some of the frustration I'm hearing from young people is [00:13:00] my church doesn't address this. My church doesn't see as important something that I see as important to keep talking about relevance and relevance and think relevance is, you know, fighting the latest Netflix movie or citing [00:13:15] the next, you know, the most recent tick tock video, what relevance is really taking into consideration what is on the heart and soul and and spirit of these young people? And this issue is is right up [00:13:30] there. So for me, as an evangelism professor, when I talk about how do we communicate the gospel effectively, when we meet the young people where they are and what they're talking about and what's what's important to them, and an issue like racial justice [00:13:45] is very important to them, as well as the extreme diversity we're seeing in this generation, more so than previous generation of side of these statistics in the past, that in 2011 the birth rate [00:14:00] changed so that more than half the birth in America right now are of non European descent.

**Speaker2:** [00:14:08] In 2016, the kindergarten class changed over so that half the kindergarten class and kindergarten class of 2016 [00:14:15] was of non European descent. And the projection is by twenty, twenty three, two years from now, the majority of all children under the age of 18 will be of non European descent. And then of course, that number hits in the 2014 2015 All America will be of non European descent or [00:14:30] majority. There will be no clear majority. But we're seeing it among the children first, obviously, because this is tied into birth rates. So if we're not and we're wondering why we're losing young people, well, we're not speaking what is on their hearts. And [00:14:45] not only is it on their hearts because they also see it as their friends. And this is the community we want to reach because young people are much more diverse than the Gen Xers and the boomers, millennials [00:15:00] and Gen Z, Gen Y and Z are much, much more diverse. And so they grew up in diversity. And if we're going to reach them, you have to also consider how steep their diversity and then add to that that you're trying to reach a diverse [00:15:15] population. And so if you're reaching them with a without the things that connect to them, then it's going to be very difficult. Again, sorry for the long introduction, but let's let's open it up for some other comments.

**Speaker1:** [00:15:28] No, please don't apologize. [00:15:30] It's just I mean, we need to be aware. I mean, I'm only fifty eight, so some of you may feel that's old. I don't think it's very old, but I went to a German Baptist church, you know, and that denomination was the result of the American Baptist [00:15:45] Church founding churches for immigrants. So in my generation, everybody was separate. That's the way church was. But you're right, the generation that that is now emerging as leaders, their reality is completely [00:16:00] the opposite of my reality at their age. And so how are we as leaders? And to hear that call and I think it's only a mis awareness doctora. Some of us have heard this phrase that maybe we hadn't heard before and referring to the API [00:16:15] community that they are the model minority and that is not spoken complimentarity. It's a feeling of their own sense of resistance. Can you explain that to us, that that maybe this is new, that understanding [00:16:30] of the feelings within the AAPI community?

**Speaker2:** [00:16:33] Yeah, so this actually comes from some work that I did around the African-American church. So my doctorate is actually in black church studies. And I look specifically at the the role of the black church [00:16:45] among evangelicals, actually, and how evangelicalism developed within the black community. And in my studies in the black church, I stumbled across. My mentor was Willie Jennings, who currently teaches at Yale Divinity School. And this is when he was at Duke, is when I studied [00:17:00] with him. But he would talk about the the the relationship between black and white, but also across the gender lines. And one of the descriptions that he gave was [00:17:15] when the white male looks at the black male, the way the white male perceives the black male is oftentimes the way the rest of society determines how that black male is viewed. Now, you know, you can have different language where you can [00:17:30] call a privilege, you can call it power, you can call it dominion, but a lot of different language. But the idea is and I think we see this in in terms of that relationship, the white males, Gay's perspective oftentimes determines how an ethnic [00:17:45] minority is viewed by the rest of society. So the example that I've used. Is the black male is oftentimes portrayed in society as one of two categories, the pet or the threat. The pet would be [00:18:00] like the athlete or the comedian or the musician musician or the hip hop artist, and they entertain us so we can accept them into our society because we can categorize the black male as a pet. [00:18:15]

**Speaker2:** [00:18:15] But the other problem with that is that the other category is the only other category that becomes applicable, which is the threat category. And frankly, we saw this very clearly. We're seeing this very clearly around the issue of George Floyd. Now, was he a big guy? Yes, [00:18:30] he was, but he's not armed. He's clearly unconscious at one point, but he's still considered a threat. And so the perception of the black male as a threat is very much [00:18:45] a part of the imagination of American society. By the way, the other part of that is when the act becomes a threat, then that's even more problematic. And I would honestly I would say that's how we explain Colin Kaepernick, that he was someone [00:19:00] who was an athlete, who was revered by the crowd and everybody loved him. And, you know, he was a superstar. And he takes his team to the Super Bowl and the whole city's behind him. But then he takes a knee and he went from being a pet category to a threat category. Now, [00:19:15] looking back now, taking that knee feels very innocuous, but he had moved out of the pet category into the threat category. So that, again, is kind of this bigger picture of the gaze of the dominant culture, determining [00:19:30] how this individual or this group of people are viewed by the rest of society. Now, let me put the Asian-American identity into that mixture now.

**Speaker2:** [00:19:39] So the gaze of the white male on the Asian male, what is the perception? [00:19:45] I would also argue it's Petten Threat as well, but with slightly very different variation on what that is. So the Asian-American male as a pet is exactly what you're describing, the model minority, and that's the acceptable gaze [00:20:00] or the acceptable role for Asian-Americans. So the model minority that we usually put the word myth in there as well, because it is a mythology, the model minority mythology is that Asian-Americans are the perfect minority who come from [00:20:15] elsewhere. But just like other maybe European groups are able to pull themselves up by their bootstraps and make it into American society. On this on this level, these are the good immigrants. These are the good ethnic minorities. [00:20:30] And there's always like these citations of Asian-Americans have a high percentage in Ivy League schools. And that's there's some truth to that. Numerically, statistically, or Asian-Americans are have the [00:20:45] second highest capital income after white Americans. There's, again, some truth to that. By the way, if you start passing out that Asians a huge continent, if you start passing out East Asia, out [00:21:00] of South Asia, out of Southeast Asia, and yes, the Middle East is Asia. And if you start passing these out, you'll see that East Asian communities, because their immigration is a little bit earlier, Chinese, Japanese, Korean. And also [00:21:15] there was a different set of circumstances out of which the immigration occurred.

**Speaker2:** [00:21:19] These communities tend to be more successful academically and financially, South Asian as well. Many are coming with kind of education [00:21:30] levels that are higher. They're coming to take tech positions and not not all, but many are coming with kind of you know, whereas the Southeast Asian community, the initial immigration of the Southeast Asian community was very much around the war, post-war [00:21:45] post, Vietnam War and kind of the Cambodian refugees and the like. And so they had a more difficult start. So you see variations within these communities on economic uplift because circumstances are different. And, of course, the Middle Eastern community [00:22:00] is a whole different set of circumstances as well. So Asia being a big continent, it's hard to kind of you have to you have to understand how large this is. But the larger general mythology is Asians are those who came to the U.S. to pull [00:22:15] themselves up by their bootstraps, went after, you know, good education and now they've succeeded. What that does, though, is it doesn't allow for self-determination. It is an imposed identity by the dominant culture. And oftentimes what it [00:22:30] creates and we've actually seen this play out is friction and tension between Asians and other minority groups because the model minorities oftentimes used as leverage against, for example, the African-American community to say to the African-American community, well, [00:22:45] why can't you pull yourself up by your bootstraps the same way that the Asian Americans did? Why can't you have the level of success like the Asians that now this is not taking into account the extreme difference of the.

**Speaker2:** [00:22:58] A story, an immigration story of [00:23:00] Asians versus the kidnapping and the enslavement of Africans. So there's a whole different narrative and history there that led to different outcomes. But you can take the Moral Majority of Asian-Americans to say, look, these [00:23:15] Asian-Americans have done it. They've done it well. So why can't these other groups do it as well? That's actually not helpful for us as an Asian-American. It sounds like a good compliment. Hey, look, you guys did well, but it actually is not helpful. For one, again, [00:23:30] we don't get to determine that for ourselves. And our identity is not kind of God centered. It's centered in relationship to the dominant culture, to white America. And that is where I usually make the distinction as a theologian [00:23:45] to say our identity as an Asian-American community is rooted in our identity and God the way God has created us in his image. It should not be determined by another ethnic group or racial group that says this is how we view you. So [00:24:00] that's kind of the problematic elements of the model minority. But there's the flipside of that, as I said as well, and threat matrix. And this is where we're seeing the model minority very easily slipping into the threat matrix, going from the pet to the threat. And [00:24:15] what we saw was especially on covid-19 the use of language to determine Asian-Americans as a threat.

**Speaker2:** [00:24:22] We see this throughout history as well. The matrix for Asian-Americans early on, one of the first examples [00:24:30] was after Emancipation Proclamation and the end of slavery. You have a huge gap in the labor market for obvious reasons. You've lost your free labor in the South. And, you know, it was changing. The plantation [00:24:45] culture was changing and the agriculture was changing. And now the real economic labor need was on the West. Why? Because it was manifest destiny and the need to build what the transcontinental railroad. So the labor [00:25:00] for the transcontinental railroad, as many of you know, was actually Asian-Americans or Chinese Americans or Chinese laborers, many cases the same thing with places like Hawaii, where there was this kind of rush for sugar plantations and sugar sugar harvesting. [00:25:15] And the labor was, again, mostly Chinese laborers and some Filipino laborers as well. Other laborers from Asia were being used in in places like Hawaii and California and again, especially on that railroad. So that's kind of the matrix. [00:25:30] We will allow Asians into our country as long as they fulfill the role of being our cheap labor. But when that community begins to grow or maybe have some maybe gain wealth or gain some status in society, [00:25:45] that's a threat unrelated to a threat. And so you introduce the Chinese Exclusion Act, which intentionally says we don't want Chinese people. In fact, it was the very first legal action by the federal government to say [00:26:00] we are targeting a particular people group and excluding them from the United States.

**Speaker2:** [00:26:04] So, again, the language is pretty clear. Chinese Exclusion Act, it excluded Chinese people. You see a very similar scenario with the Japanese internment, miraculous Japanese incarceration. [00:26:15] You grabbed U.S. citizens, swept them up. And those of you who were in either L.A. area or other parts of the country that has access to this, there's a place in Colorado and [00:26:30] there's a place and I think in Arizona and someplace in Chicago as well, mainly because of the history of that. But there are places where you can go and explore the story of the Japanese incarceration. And if you see these pictures, the [00:26:45] kinds of these aerial shots of what these internment camps look like, they look like concentration camps, very similar in terms of the visible, what it looks like visually in Nazi Germany. I [00:27:00] had the I level a class to Colorado in Denver, and then we drove out to one of the former concentration camps, internment camps, and we actually walked into a rebuilt building. And [00:27:15] you look at and you think, wow, this is what the concentration camp looked like in Nazi Germany. And again, I want to point out, these were U.S. citizens. These were not Japanese nationals. These were U.S. citizens who were incarcerated one [00:27:30] five years earlier. These Japanese citizens were wonderful. They were the fishermen who brought you fish. They were your neighbors. And they were the people who in many cases were coming to your church, but within a very short amount [00:27:45] of time and went from pet to a threat.

**Speaker2:** [00:27:47] And the incarceration of Japanese Americans occurred during World War Two. So, again, we're seeing these patterns. So even as there was these moments where. Asian-Americans were viewed as the model minority. [00:28:00] It is very easy once the power is granted to the majority culture to make that determination of the other, then that power can shift from pet to a threat. And again, that's what we saw a year ago when covid hit. It [00:28:15] was the Chinese are the enemy, but not only the Chinese enemy. They brought the virus. Not only did they bring the virus, we're going to use language that connects them to this virus, Chinese virus, kung fu, all the language that's coming out of politicians [00:28:30] mouths as well as the media. This created an imagination and perspective that Asians, not just Chinese, because they're often unable to distinguish between these categories, that Asians [00:28:45] are a threat. And that became a part of the language and worldview and imagination of American society. So my friend Russell Zhang, he teaches at San Francisco State University. He was one of the starters [00:29:00] of the founders of Stop AAPI Hate, and he documented over 4000 incidents over the last 12 months on the issue of AAPI violence. It ranges from spitting and coughing at people again, kind of tied into [00:29:15] this whole idea around the virus versus actual physical assaults and even murder of elderly Asian-Americans.

**Speaker2:** [00:29:25] And I say Asian-Americans, because it wasn't just targeting Japanese or Chinese Americans, tying in [00:29:30] the Chinese American to the flu, to the virus. But it was also Filipinos and it was the whole range of Asian-Americans who were being targeted. The very recent attack in New York was a Filipino woman, 65 years old. The [00:29:45] attack in Atlanta, the first was Chinese, and then the second group was also with a second Korean American. So we're seeing that kind of language shift where when you have the. A negative authority, [00:30:00] not a good authority, not a godly authority, but a negative authority to name the other person and identify them as X, Y and Z, in this case, you are the model minority. That authority now gives you the sense of, well, if [00:30:15] we call them the model minority, then why not call them the flu? Why not call them the virus threat? So the shift from pet to threat is actually pretty easy. And that's clearly what we saw over the last year. The model minority, Pat Matrix, [00:30:30] shifted over to the Chinese virus threat matrix. And you don't accommodate a pet. You accommodate a pet, but you confront an attack. And [00:30:45] that's exactly what I've been seeing over the last year. So what happened in Atlanta was not an isolated incident. It was a culmination of a shifting narrative in American society where for, again, for a year you saw this massive uptick and several thousand, 4000 hate [00:31:00] crimes or violent action against Asian-Americans.

**Speaker1:** [00:31:04] You know, this just brings such clarity and I'm watching the comments here and the Chad Myers, Peter Kim, thank you for pointing out that the threat sometimes in particularly in [00:31:15] AAPI communities, is actually a financial or economic threat.

**Speaker2:** [00:31:19] And that happened with Vincent Chin. Some of you know the story of Vincent Chin, who was a Chinese American, and he was murdered by a group of white men who were former auto workers, who misidentified [00:31:30] him as Japanese and said, oh, you're taking our jobs away, economic threat. And then again, it kind of the conflation of Asian-Americans. It was one of the most brutal murders. It was clearly a hate crime. But the two I think the two who killed them was actually not prosecuted for murder. [00:31:45] But that, again, would be these Asians are an economic threat, in this case, the Japanese or the auto industry.

**Speaker1:** [00:31:52] Macara, I mean, here's my question. I don't know if it's everybody else's, but I'll give you my question. The [00:32:00] church should be the best at recognizing the image of God and all people, right? That's right. At the beginning of the holy scriptures, we we can't miss let us create them in our image. Why is the [00:32:15] church struggling with this issue? And I you could say read my book and that would be very unfair. And I think everyone should read it. Yeah, I think you really should read this book should be required. How do we free up our church from Western civilization? [00:32:30] But why is it why are we wrestling with this? Why do we as white individuals here what you're saying and immediately get defensive? What what are we missing in the church and what steps do we need to take?

**Speaker2:** [00:32:44] That's a great question. [00:32:45] And this is what I've kind of been trying to work through as a pastor and as a professor. One of my thoughts is and and this is also a positive. It can be a positive. So my son and I, we love movies, were [00:33:00] a huge movie buffs. We until covid we would go to a movie every week. And one of the things we love is good, acting like a really good acting. And notice that many of the best actors in movies, they do something called [00:33:15] method acting. And what method acting is, is that a person, an actor gets so into a character that they don't get out of character until the movie is done. And what happens is apparently, you know, like a Robert De Niro, who's a method actor. If you run into Robert [00:33:30] De Niro at a Starbucks and he's making a movie about the Mafia, don't talk to him because he still thinks he's a Mafioso and he might respond to you in a way because he's so into that character. So the thing about method actors is that they're really good at ad [00:33:45] libbing, improvising, because they've embodied the character so deeply and profoundly that reflexively out of that embedded reality or embedded character, reflexively, instinctively, what comes out [00:34:00] and by the way, this is you know, you can look at it from this kind of actor perspective, but this is discipleship, right? I mean, this is what we want to do with discipleship. We want to decide for people in such a way that they deeply inhabit the character of Christ and who Jesus is that [00:34:15] our instinct, our reflexes come out of that deeply embedded base like character.

**Speaker2:** [00:34:21] What I would argue is that that has happened. The good of the person of Christ, the character of Christ, has been embedded. But we also [00:34:30] have to recognize we have this kind of dual anthropology. That's it. That's revealed in scripture. One, every single human being is made in the image of God. Therefore, we have the wonderful capacity and capability of reflecting goodness, [00:34:45] love, mercy, justice, righteousness, holiness. This is part of our capacity as we are made in human bodies to reflect the image of God. But we also know the other part of the story, which is we are all [00:35:00] fallen human beings and we have the very unfortunate capacity to externalize evil and sinfulness. So this is a both and scenario this side of heaven. We are living in the both. And that's why it's [00:35:15] quite a bit about I wish I can get rid of this thorn in my flesh. I wish I could. You know, even Paul was unable to say, I've done away with my flesh. So we are living in this kind of tension of the capacity to demonstrate [00:35:30] good in the image of God and yet the capacity to demonstrate evil and sinfulness because of a broken, fallen human nature. What we've done with, like, kind of our personal individual should also we should also recognize that this [00:35:45] happens on a social structural level as well, that what we have and cultures do this, by the way, cultures have the capacity to reflect good. And we see this we see this in every culture that I've encountered. [00:36:00]

**Speaker2:** [00:36:00] You can see the good in these cultures. You can. You see the longing for something greater transcendent, you can see the joyful celebrations, you can see the longing for God. These are all good parts of culture. [00:36:15] But we also know that there are difficult parts of culture, culture that is broken and sinful because human beings are broken and sinful. So what I'm going to challenge on is in this big picture is that American society has [00:36:30] given to us and Western society has given to us some good elements that we are operating out of our instincts, our reflexes operate out of. And I think these are really important characteristics that I think is a [00:36:45] very powerful way to Western culture, engages grace on a very personal individual level. I think it's a gift to the whole church. And, you know, I'm not throwing that away because that's how I encounter Christ through this beautiful expression of God's love, mercy on that very personal, real [00:37:00] gracious way that actually comes out of some of the Western cultural framework. But there are also things in the Western cultural framework, just like there's good things. There's also some broken things. And one of the broken things in Western culture was centering [00:37:15] white Western culture, European culture and identity as normative for everybody else. And that's why I'm kind of pointing to the book behind me, because you see this first in a theological framework [00:37:30] and it becomes a part of the social, political and cultural framework. And now it's back again in a theological framework.

**Speaker2:** [00:37:39] So here's the thread in Western culture, in European culture, [00:37:45] in order to justify its expansion and some of the things that was done out of the Western European powers, for example, slavery, the taking of Africans as slaves and the ultimate ultimately the genocide of Native [00:38:00] Americans in the in the American continent. Both of those action scenes actually have a theological or a bad theological justification, a dysfunctional theology behind it. And that goes back to the doctrine of discovery, [00:38:15] that goes back to the myth of white Anglo-Saxon purity. There's a lot of narratives. And the two that we point out in our book, Mark Charles and I, are that these two streams are coming together and it informs the imagination, worldview, perspective of [00:38:30] Western Christians in the United States. So, again, good comes out of that in that it actually is one of the stark one of the starting points of the missionary enterprise. It's one of the starting points for evangelistic zeal. It's one of the starting points [00:38:45] for offering grace on that individual level. But the negative side of that, the skinful broken side of that is a centering of the European body as superior to, for example, the African body. [00:39:00] So that the doctrine of discovery, which is what I'm alluding to, gave permission for Portugal to begin the slave trade because the pope had told them the European body is superior to the African body. [00:39:15] And that same set of ideals, theological concepts, was also carried into Spain and was carried into Christopher Columbus, who said these bodies that are here and at that time, about six million [00:39:30] Native Americans on the continental U.S.

**Speaker2:** [00:39:33] as well as to three thousand different civilizations. And yet Columbus saw himself as the discoverer of America. Now, think about that imagination to say nobody [00:39:45] else is here, no human being is here. I'm the first human being. DeLay's eyes on the new world, new world again. Even that even that language. Therefore, I have discovered America. That's a European mindset that comes [00:40:00] actually from a dysfunctional expression by the church. Similar thing happens with the with the Puritans who are coming with the sense of we are the pure people that are bringing the new Jerusalem into the new world [00:40:15] once again. So there's been a lot of this embedded language in American culture and in Western society that reiterates and reinforces the central city primacy, superiority, supremacy of white Europeans. [00:40:30] And so when that gets embedded in and it gets practiced and it becomes a part of the identity of American society, our reflexes operate out of that. So when you've [00:40:45] kind of embedded in your spirit, soul in mind, the idea that Western culture is superior or that European bodies are inferior, that gives you the imagination and worldview to justify slavery. [00:41:00] That gives you the imagination, worldview. To justify the mistreatment of Native Americans and the mistreatment of Asian Americans and the mistreatment of Latinos and Latinas. So these are all part of the imagination that has been formed [00:41:15] and a worldview that has been embedded that we instinctively, intuitively act out of. Again, it can be for the good, but it can also be for the brokenness.

**Speaker1:** [00:41:24] And, you know, I am struck and really everybody pay attention to the chat. There's some great resources [00:41:30] being put in that we're really being an excellent community today and voting stuff in there. I get the sense that, you know, you're talking about this discipleship. You talk about the reality of our sin nature and the image of God. [00:41:45] Do you think as a global church we should start looking at ourselves as being discipled, that instead of thinking that we've been handed the right Christianity, should we be saying as a [00:42:00] global church, God is discipling us on these issues that are coming up that are really hard to deal with and some that are hurtful to us to here may be, in fact, the Hebrews movement of God just running the church. Do you have that sense globally [00:42:15] that we're at an inflection point where the church is being called to stand tall in the love of Jesus? That that's kind of what I'm hearing you say.

**Speaker2:** [00:42:22] Yeah. Church historian and church meteorologist Andrew Walls actually calls it the effusions moment, the moment, the inflection point [00:42:30] where the church is going from one dominant group to a to a much more multicultural multinational. Reality went from a kind of a subset or a sect of Judaism to a much more moves the gentile world in a way [00:42:45] that moves much faster in the gentile level. So it was that inflection point that Andrew Walls calls the the effusions moment. So I'll give two examples of this. The first example is the differentiation between truth possessed and truth pursued. [00:43:00] And please don't get me wrong, I believe in truth. I believe there is an absolute truth. There is the absolute truth to the gospel. But I make no claims that with my four degrees [00:43:15] in theology and 20 years of theological education as a student and now, you know, 15 as a teacher, I make no claims that I own any of that truth. I don't possess it. And and this is kind of, again, the good and bad of [00:43:30] Western culture, the good of Western culture is that it calls us to to learn truth as much as possible. But part of the problematic aspect of Western culture is that you you tend to believe you own that truth and that you can make the markers for that truth. I actually [00:43:45] first learned this in a political theory class when I was an undergrad and my my my political theory professor distinguished in politics and in global history, the difference between truth possessed and truth pursued. Those who were truth pursued [00:44:00] possessory tend to be despot's.

**Speaker2:** [00:44:03] Hitler, Stalin. These are folks who were truth possessed. By the way, if you've ever read the Grand Inquisitor in A Brother Karamazov with Tolstoy. Yeah. [00:44:15] And I was mixing up my Russian Orthodox. But in the course of the time, don't worry, actually, as Dostoyevsky my fault, but in the Grand Inquisitor, there's a chapter in there that [00:44:30] also is kind of an example of the grand inquisitors as truth possessed. So when my political science teacher was pointing out was that when you've had truth possessed and it's usually in an individual, Hitler own the truth. I know what the truth is and my truth will save you. We'll save that will [00:44:45] save Germany. Same thing with Stalin. I know what the truth is and my truth will save you. You see this kind of repeatedly of those who feel like they own the truth and their job is not to share the truth or distribute their job is to guard [00:45:00] the truth in a way that is dysfunctional because it is their version of truth, its own possessed. And you compare that to political ideologies that tend to be more truth pursued. And he used Ghandi and MLK, Martin [00:45:15] Luther King Jr. as examples as these were folks who didn't weren't kind of dictatorial, despotic leaders who believed this is my truth. You either join me or you're out. And if you're out, you're really out. You know, we will slaughter you. These were people who said, I'm [00:45:30] advocating for my people, but this is a truth or a reality we're trying to pursue together. And by the way, my very secular political science professor said Jesus was truth pursued.

**Speaker2:** [00:45:45] Isn't [00:45:45] that what he meant when he says, I am the way, the truth and the life? No one comes to the father but through me. But it also is what Paul said. Follow me as I follow Jesus. It's not that we own Jesus because Jesus is true. [00:46:00] None of us own Jesus. None of us possess. Jesus, we're pursuing Jesus, and that's the difference that I think in terms of Western culture, we gravitate towards truth possessed. In fact, if you look at some of the like what [00:46:15] is that judicial? The way courts are done in the U.S., we have what's called an adversarial system. We pit people against each other. And oftentimes and, you know, you know, maybe I'm watching too many crime dramas, TV, [00:46:30] oftentimes the truth doesn't matter. It's whoever's version of the truth, whether it's the plaintiff or the defendant that the judge or jury will accept, that's ultimately what wins out, not the actual truth itself, because you've created this [00:46:45] adversarial relationship of what truth is and you fight over how truth is defined, which I would say is very much a Western way of understanding apologetics. For example, I'll give you my version of [00:47:00] truth. You give yourself a fight it out, and whoever wins out at the end is going to win out in this. There are actually other countries and in some kind of non Western cultural settings where it's not a truth possessed models and we fight over whose version of [00:47:15] truth wins. But both parties, if not the plaintiff and defense, both parties are charged with finding the truth.

**Speaker2:** [00:47:22] And so even if it hurts yourself, when you find the truth, you have to bring it in. And the goal is to come to the truth, pursue [00:47:30] the truth together. I think that's what kind of we're missing when we talk about the issue of of maybe some of the arrogance that we've had as a Western society over the years. We believe that we've owned [00:47:45] the truth and therefore we just ask people to join to our truth, even if that truth might have some rough edges. And maybe the boundaries are not as sharp as we think they are. But [00:48:00] if we're going to choose pursued modality, then we say, look, I'm a sinner just like you. I am broken, just like you and the rest of this world. My culture is broken. There's well, [00:48:15] I'm pursuing the truth of who God is so that I could find the good still that I can find the good in Christ. And the other example of this, the second electrician I would use is if that's actually Andrew Walls. But I use he [00:48:30] talks about a concert. I use the baseball now. Baseball season is starting. Is today opening day? Thank praise God for opening day. Baseball is is is God's gift to us in these in these troubled times. I'm a huge baseball fan and I tell the story [00:48:45] often when I was a pastor in Boston. They have this incredible program. It's called the Clergy Program for four pastors. You write to the Red Sox, you tell them you're clergy and they give you a season pass for free.

**Speaker1:** [00:48:58] I want you praying for the Red Sox. [00:49:00] That and

**Speaker2:** [00:49:00] I did. And we won twice. I just want to pray that I went to those games, that I prayed for the Red Sox and we won twice during that time. Then I moved to Chicago and I did the same thing. And when the Cubs also won, just just putting it out there, I'm [00:49:15] all right. That's what we need to do. Give me the good job in Detroit. I'll do it. Cleveland, I heard, is also pretty bad. Anyway, the season pass with the Red Sox was not a seat you had standing room only. So my friend and I passed a friend [00:49:30] and I, we would actually stand kind of all throughout the city every evening in that we will move around behind home plate, right field, behind third base, out into left field. We just kind of move around the stadium and every every angle of the game was different. Right. So when we were behind [00:49:45] home plate, we can see the balls and strikes very clearly. But a fly ball to the outfield, we couldn't tell whether there was a home run, a foul ball or or an easy pop out. We couldn't tell because we were behind home plate. Now we moved to the outfield. We see the pop fly. Oh, yeah, clearly. But we can't see the balls and strikes [00:50:00] as well.

**Speaker2:** [00:50:00] We're behind third base and we can see, oh, there's some interesting chatter going on in the dugout. There's some interesting stuff happening with third base coach, you know, all that stuff you can see. But we're missing some other parts of the game. So what was talks about is when you go to the stadium, [00:50:15] you're not seeing 50000 games. There's one game, right? There isn't 50000 thousand games. There's one game. In other words, there's one truth. There's one truth that is in front of you. However, certain seats might have a slightly better [00:50:30] angle and certain plays and other seats might have certainly a slightly better angle and other plays. So the goal is to talk to each other and say, hey, did you catch that? What was that? Clearly a home run. Oh, yes. Clearly a home, I call [00:50:45] it. I caught the ball in fair territory is clearly a home run. Oh, good. Because we didn't we didn't get that very well here. And then you talk to each other and this is this moment in a much more global Christianity. The problem I think you're describing [00:51:00] him is that what we've done is we sat in right behind the third base line and said this is the only place to watch the game.

**Speaker2:** [00:51:08] This is the only angle. And every single call should be made from this position. And that's that's just not [00:51:15] true. And so part of global Christianity is to say from the third base line, we kind of missed this just this thing, because most of us, our theology was formed and privilege was formed and success was forged out of, [00:51:30] you know, abundance. But that community over there. They didn't have that kind of success or wealth or prosperity, and so they have a slightly different angle on this game. And so we got to hear how they [00:51:45] view just this because they had a very different life set of circumstances. So this is the moment that we're in. And I agree with you that, you know, we are discipling each other. We are talking to each other and said, hey, I missed that. I didn't quite get that because [00:52:00] of my seat was not the best for this position. I think it's good. But for this, I didn't quite get this. Can you teach me what actually happened on that play from an angle that I didn't quite have on that play? So this is that moment. And clearly, you know, in a global [00:52:15] communication and educational network, we are actually at a place where we can do that more.

**Speaker1:** [00:52:21] Well, Doctora, I need to transition to Chuck that. I'm going to openly invite you to come back just so everyone can email him and say, yes, you need [00:52:30] to come back. We need to continue this dialogue, that baseball analogy, why we can all take that home with us. I think that gives us an understanding of what we need to do in our churches and what we need to do in our communities. And I mean, that is a [00:52:45] huge component. We do need you to come back and keep this dialogue going for us, because I want to get to Chuck. I also see Clarence Hill on the call here, Clarence City leader in Houston. I just put in the chat, the website for the dream clock, dawg. [00:53:00] We heard we heard Clarence a few months ago. He talked to us about the developing of this instrument to see where we are on this issue of being able to see outside of our own race. It's been very well developed. Please go to that. We're going to have Clarence [00:53:15] come back and talk to us about this. Chuck, I need to come to you and say know you're a pastor in New York, you're in the API community. You're you're from the culture of privilege. You're also leading the decadal plan, at least until I see. [00:53:30] How have you applied this, first of all, Chuck, to your daily life? What are you doing differently as a person? Give us a few minutes on that and tell us about what your church and leave NYC is doing in New York City and challenge us to get engaged. Does that make sense? [00:53:45] I've given you more than we agreed, but, hey, you've got to be used to run these calls. I throw lots of to use the baseball analogy, allergy curve ball. So, Chuck, how does this change you? How are you seeing the world differently and and what's happening in the city?

**Speaker3:** [00:53:58] Yeah, well, thank you, Jim. And it's [00:54:00] a privilege to share briefly today and truly an honor to follow this time with Dr. Doctora. He has been a voice in my life for much of my journey as I've deconstructed my own past, as I've wrestled with my own privilege and [00:54:15] perhaps my abuse or neglect of my privileged and likely most important. He's been a huge voice in my life as I've sought to embody the biblical ethic to hold sacred the image of God that's inherent in humanity, just as he [00:54:30] spoke about earlier. But not only holds sacred, but to stand up for and stand up with image bearers when they face oppression and pain and hurt, no matter what it might cost me. At the conclusion of Dr. Oz [00:54:45] great book, prophetic moment, he provides a framework that I think is really helpful for us as we consider what it means to stand with the API community as more and more anti Asian attacks and racism become part of [00:55:00] our our daily discourse and experience. He writes this. He says, Can we change how we approach approach the problem of injustice in the world? Instead of seeing the problems of the world as laboratories where we apply our knowhow and problem [00:55:15] solving skills, we first seek to understand the fullness of the story of suffering. We listen before we diagnose and seek to fix.

**Speaker3:** [00:55:27] It's a privilege of the American church and truly [00:55:30] of white Christians to seek to fix before we ever listen. When we do this, we typically address individual instances rather than the underlying narrative of a problem. My friend and co pastor in New York City, some of you know him, Pastor Druyun, he founded [00:55:45] the Hope Church Network. He recently said at an API rally in the city that the reality is Asian-Americans have experienced a great deal of racial trauma ourselves in this country and even in the church. And I think it's a call for the people [00:56:00] of God to really step in, to listen and hear the story of the cries of Asian-Americans here in the country. I think this is so critical for us, because when you hear the cries of these brothers and sisters, you quickly [00:56:15] understand that they have gone unheard and gone unseen for decades and decades in this country. And that is truly the evil, that demonic power of racism and white supremacy that it could so publicly and violently seek [00:56:30] to destroy and dehumanize one community over the course of centuries, and that it could also so insidiously and subtly seek to erase another community as well. And like Dr. Laura writes in Prophetical, that's what Pastor [00:56:45] Drew is saying, right? He's urging his brothers and sisters in Christ to listen, to hear the story and the cries of what the API community has experienced and is still experiencing.

**Speaker3:** [00:56:56] As we know, Dr. Omeje, in the attack of the sixty five year old Filipina, [00:57:00] what that was about ten blocks from where I live in the neighborhood that that that I pastor in. And it has really rocked the neighborhood and rocked our community. When you hear these cries, [00:57:15] don't turn away from them, don't try to argue away whether or not an attack was racially motivated or not. Listen, listen. Hear the cries. And if you don't feel prepared to listen and this is all coming [00:57:30] from my own personal experience. If you don't feel prepared to listen, grow your awareness of what you've heard today, grow your awareness of the history of Asian America. Read The Making of Asian America by Erica. We read it, Strangers from a Different Shore by Ronald [00:57:45] Takaki. Read Dr. Oz, the next of Evangelicalism and the many colors and everything else he's written like unsettling truth over his left shoulder. I'll quote one more friend of mine, and he's a colleague at Lead NYC. And a lot of you may know into [00:58:00] Peter all of a during a recent prayer call with some pastors across the city, Peter said, you don't lament what you don't love. And I would add to that you don't listen to what you don't love, you don't hear the cries of [00:58:15] the people you don't love, so weep with those who weep.

**Speaker3:** [00:58:19] We bear the disgrace that Christ or we grieve with communities. Don't seek to win approval. That is something that I, as a white man, always have to fight [00:58:30] against, is trying to seek approval. Don't seek to win arguments, love your neighbors, be in relationship with the suffering the community with those experiencing pain. When you hear friends and co-workers and neighbors and whoever else in your life, when you hear your AAPI brothers [00:58:45] and sisters cry out in the face of injustice, when you hear them raise their voices, when you see videos of them being beaten and attacked in broad daylight, hear those cries and speak up for them and defend them and all. I know, Jim, I'll wrap up soon. But [00:59:00] as as is clear from from Doctora and so many others, we don't we don't stop there. Yes. That is where we begin. We hear, we listen, we lament, we grieve. But we also must actively commit to seeking justice to see God's kingdom come to Earth as it [00:59:15] is in heaven. In his new book, How to Fight Racism, Jamal Tsvi, he says this. He says, To enact society, why change? People must commit to deconstructing laws that have a disparate impact on people of different races [00:59:30] and recreating the rules so they lead to greater equity among people of all races and ethnicities.

**Speaker3:** [00:59:37] Now, many of us on this call, I know we do not have direct connections to deconstruct laws, but we all have opportunities to recreate [00:59:45] the rules so that we might pursue greater equity among people of all races and ethnicities. I'm grateful that movement dog that Jim, that that you have invited Doctora to speak on this call today, to listen to Doctora, to learn from him. [01:00:00] I'm grateful that lead NYC, the organization that I work with, that we helped sponsor in New York City API rally on Sunday evening, not just by promoting it and inviting people to it, but by financially giving to it. I'm grateful that that we created [01:00:15] space actually for Doctora to teach at Movement de NYC last year and that we are committed to and already pursuing yielding the stage to an Asian-American woman as a keynote and moving day NYC. Twenty twenty one. These things [01:00:30] matter. The all these things matter. We must be aware of what our brothers and sisters are experiencing. We must not only stand for them, but we must stand with them and we must commit to this in all areas of our lives. This is the last thing I'll say. But for me as a white man, [01:00:45] I think it's critical to say this. And for my white brothers and sisters on the call, one thing we must do as as Dr.

**Speaker3:** [01:00:51] Ross said, is to pursue truth. And in so many ways that is to repent. We don't simply look at repentance as an individual cause confessing [01:01:00] the sins that we commit today, we don't look away from the past because we had nothing to do to do with what happened before us. But just as Ezra and Jeremiah did, we repent on behalf of our ancestors. We repent on behalf of our families, our friends, the systems and institutions [01:01:15] from which we benefit from. But not only benefit from that, we have far too often turn a blind eye to how these systems and institutions have hurt and disregarded others. Jim, I'm very grateful for how you modeled this as you open the call today with [01:01:30] your own honest repentance, confession and apology. Friends, as you know, well, we do all of this not for our own glory, not for the approval of others, but for the glory of God and for the building of this beloved and beautiful [01:01:45] community here on this earth. This is a journey. There is no final destination, the sight of heaven. We are on a journey and we're on this journey together as a body of Christ. I'll share a few things in the chat, but thank you for letting me share, Jim. And I pray that [01:02:00] I've honored you, my brothers and sisters, with what I've shared.

**Speaker1:** [01:02:05] Thank you, Chuck, I love your heart and God for all of your heart. You said this community has has grown since the beginning, but [01:02:15] I guess we have to thank for the US city leaders call God using these things that are hard in life to make us better. And we need to keep this conversation going. Everybody, this is not let's address it and move on. Let's address it and change what's happening. [01:02:30] Doctora, I love the way that we pursue truth. We don't possess it, man. Everybody grapple with that one. OK, really kind of wrestle with that in your heart, because I think that has beautiful application to where we are today. [01:02:45] I'm going to ask Clarence Hill to close up some prayer and we need to bring Clarence on because he's doing something in Norman, Oklahoma. Chuck, that you talked about. Norman, unfortunately, had a sportscaster on a live a live stream use [01:03:00] a racial a racial epithet that it was insulting to a group of people. And Dr. Hill put a group of people in his church and they talked about it. They did the dangerous thing to talk about [01:03:15] it. And it was it happened beautifully. I love Clarence because he's my kid's pastor. He's dedicated my grand my grand babies, but I love them because of his heart for unity and reconciliation. Again, the dream clock in the chat. Clarence, we're going to have you back. Can [01:03:30] I ask you to close us in prayer during this time and bless these leaders leaders? We can make a difference to the power of Jesus. Clarence, pray that anointing us as God.

**Speaker3:** [01:03:41] We thank you that you have called us all into [01:03:45] this space for such a time as this. And we even believe, God, that even in this year, that we may even touch a tipping point, God, where the voices and the [01:04:00] mountain of the Lord's house will rise higher than all of the mountains that all of the nations will flow into, and out of that mountain will come your lord, your heart, your plans. We pray Grace over every leader on [01:04:15] this call and the networks that they influence. Your heart flow through mighty streams and a narrative that comes from your heart prevail over the narrative God that don't bring honor and glory to your name and for every [01:04:30] way God that we haven't sought and proceed to reflect your heart in these areas. We do repent and with great expectation. And God, we look for the day when your glory rests on the church of the light, where every nation, tongue [01:04:45] and tribe worship together and solve this problem together in every city across this country and across the nations that we thank you. And we look for your best and we corporately ask not just half of what you can do. We asked for the best of what you can [01:05:00] do through our relationship together in Jesus name.

**Speaker1:** [01:05:02] Amen. Amen. Amen. Thank you, Clarence. Beautiful. Everybody did the recording and this will come to you push it out to your friends through just a ton of stuff here that we can learn from. And again, we'll come back in a month [01:05:15] and we'll deal with the big issues that city leaders need to wrestle with so that we can bring the kingdom of heaven here to earth. Camilla, thank you for the Spanish translation today. Appreciate that, Arturo, technical guy in the background. Lisa, thanks [01:05:30] for everything you do. Everything that comes out from this call comes from Lisa. So honor her for what she does to serve as the leader of your city's paws for Good Friday. Pause and recognize what Jesus has done and celebrate like crazy on Easter [01:05:45] Sunday. Enjoy everybody. Love you all. Have a great Easter

**Speaker2:** [01:05:48] And then have the resurrection. Some you guys have the Resurrection Sunday early. Happy Easter Sunday. Happy Monday.

**Speaker1:** [01:05:56] Thursday, a man named. [01:06:00]