

Announcer:

Welcome to The Carey Nieuwhof Leadership Podcast. A podcast all about leadership, change and personal growth. The goal? To help you lead like never before in your church or in your business. And now your host, Carey Nieuwhof.

Carey Nieuwhof:

Well, hey everybody, and welcome to episode 352 of the podcast. My name is Carey Nieuwhof, and I hope our time together today will help you lead like never before. This episode is brought to you by Gloop. If you don't know Gloop, you got to get to know them because if you've ever wondered who shows up at your website, well they got a brand new technology that will help you figure out who is watching online. Get more at [gloopinsights.com/carey](https://gloopinsights.com/carey). That's [gloopinsights.com/carey](https://gloopinsights.com/carey). And by ServeHQ. You can check out ServeHQ's online software subscription tools for churches at [servehq.church](https://servehq.church) for free and get a no obligation, 14-day trial account.

Carey Nieuwhof:

Well, this episode is different than anyone I've ever brought you, 352 episodes in. It's a really important conversation. This conversation gets into racial justice and racial equality, and it's a compilation of a few interviews I did over at my ChurchPulse Weekly podcast that I want to bring to you in an unbroken stream.

Carey Nieuwhof:

So, I talked to a couple of Caucasian leaders, Levi and Jennie Lusko who have been friends to this podcast in the past. And Levi's actually going to come back this summer and do a second interview that is different. But also an interview with Albert Tate and Nicole Martin. I've known Albert and Nicole, well, Nicole, I'm really getting to know this year, but Albert I've known for years and spent quite a bit of time with him. When we sat down and we talked about racial reconciliation, there were things I just didn't even know about Albert and a side of him I haven't seen before. I always try to listen back to the interviews on this show, just because it's good practice, right? If you're a communicator, you should listen to your messages, everybody else has to. Want to get better. I have actually re-listened to these interviews multiple times.

Carey Nieuwhof:

Why? Because they rock me to my core. I think 20 years from now, when we look back on this moment and our kids look back on this moment, as crazy as COVID has been, and this summer is insane for COVID, we will be remembered more about how we responded to the racial reconciliation conversation than even what we did about COVID as important as COVID is.

Carey Nieuwhof:

So, I want to bring you these episodes... If you haven't yet checked out ChurchPulse Weekly, we just talk about what's happening with COVID and the crisis and change and the whole deal. You can find that at [churchpulseweekly.com](https://churchpulseweekly.com). What I did was I just took three episodes, took all those interviews, put them together in one long form interview. And yeah, so you're going to hear today from Levi and Jennie Lusko, it's fascinating what they say.

Carey Nieuwhof:

They are the founding pastors of Fresh Life Church. They meet in four states. And also from Albert Tate. He is the co-founder and lead pastor of Fellowship Church, a gospel center, multi-ethnic intergenerational church in California. And Dr. Nicole Martin, she's the assistant professor of ministry and leadership development at Gordon-Conwell Seminary in Charlotte. She also serves as a church mobilizer with the American Bible Society. She is also a published author as well.

Carey Nieuwhof:

So this is a really raw open conversation I would encourage you to listen to. And probably if you're like me, listen to again and again. Hey, I've been wanting to share this with you for a little while, because I know it's coming. As you know, COVID-19 has disrupted how people relate with one another and in many ways has accelerated the church's need to engage with people online. But, you also know that complicates things, right?

Carey Nieuwhof:

A lot of you are very frustrated right now. You don't even know who's watching your church. You have no idea. On Sunday, at least you could track it. Well, what if there was a new technology that allowed you to be able to view who is viewing your website to know whether they are members or visitors, to see whether they are local or where they're from nationally or around the world, and then can reengage with them with next steps. If you are curious in that kind of technology, you can learn more at [glooinsights.com/carey](https://glooinsights.com/carey). That's [glooinsights.com/carey](https://glooinsights.com/carey). I'm so excited to bring this to you because that is a pain point a lot of pastors feel. I know that Gloo has been working on this technology for a while, and guess what? It's public now. So go to [glooinsights.com/carey](https://glooinsights.com/carey).

Carey Nieuwhof:

Anyway, also you're trying to connect with people, right? We've recently partnered with ServeHQ. If you haven't heard of them yet, you may know them through TrainedUp and HuddleUp, which are two services that ServeHQ provides. These are the tools you can use to engage and equip your church no matter where they happen to be. And, you know what's happening? National churches are rising out of this. You got people who want to serve in their own community, they don't live in your community. So what does ServeHQ offer you? They offer you the ability to send highly engaging mass video text messages and video emails. Your church will always be in the loop. You will not lose touch whether you are closed for public gathering or open. Their safe chat feature allows you to stay in direct contact with your people without worrying about inappropriate, private communications. They launched a brand new feature called Followups that's included with all accounts in both TrainedUp and HuddleUp. This feature can automate messages, training, and followup task assignment for every followup workflow in your church. It takes care of a lot of things you used to have to do manually.

Carey Nieuwhof:

It's super simple to use. You can drip emails or text messages from HuddleUp, automatically enroll users in courses on a schedule in TrainedUp, or automatically assign followup tasks to staff and volunteers so that they can complete it manually. Curious? You can get a free, no obligation 14-day trial account by going to [servehq.church](https://servehq.church). That's [servehq.church](https://servehq.church), get your free trial account now.

Carey Nieuwhof:

Well, I've teed up this episode already. I think it's really, really important. Again, I think it's a defining moment. When we come back at the end of the episode, I'm going to talk to you about some character

rules I think we should follow in light of everything that we are discussing. But without further ado, let's start with my conversation with Levi and Jennie Lusko.

Carey Nieuwhof:

What are you doing at Fresh Life Church to address racial reconciliation? What are some of the things that you've done together as a church to try to make a difference?

Jennie Lusko:

Well, it's interesting because if you would have asked us this maybe four weeks ago, I would say, "Well, we're not doing anything specifically-

Levi Lusko:

Beyond when-

Jennie Lusko:

... beyond what we're reading through the Bible or what you have preached on it before.

Levi Lusko:

Well, ironically, it would come up here and there, but we had planned this fall to have a message on it and a whole message on it. And we had been working on it. Because we discovered when we were remodeling our building, some documents that had been run in the newspaper 100 years ago. We have a historic theater and our theater had been used for a KKK rally. And apparently there were, at the height, about 5,100 KKK members in Montana. And they had invited the Grand Imperial wizard from the Ku Klux Klan from Atlanta to come and speak and he gave an address on the stage I preach on every single week.

Levi Lusko:

When we discovered that, my blood ran cold, just thinking about that. I looked into this guy and he had been involved in lynchings and the largest KKK March in history. And they invited this guy as a guest speaker to come and the advertisement said, "Don't miss it!" exclamation mark. I just thought, man, I really need... I've been intentional to invite people of color to come preach at our church and that sort of stuff. And then here and there, there's been times when it's been warranted to preach about it. Jesus driving out the money changers for example, which there was a racial component to that. So I've tried to make it an emphasis, but I agree with my wife that it was not really something that I felt like was even warranted.

Levi Lusko:

And I guess that's the thing I've been repenting about is, my obliviousness to this issue.

Jennie Lusko:

Right. Yeah, and obviously, the week before George Floyd was murdered, I was invited to be a part of this Zoom of women in leadership and literally talking about this very thing of race and justice within the church. And then that whole week, that week that blew up in our faces. And honestly I've never been so gripped by something before, not like this. Obviously, we help free sex trafficking and all that kind of stuff and pure water across the world, but there hasn't ever been anything that has gripped my heart

and caused me just personal repentance and personal grief, grieving with those who have been grieving for the whole of our country, black Americans. But I honestly have just been refreshed in my own heart of like, this is something that we are going to deal with and pursue.

Jennie Lusko:

We don't know exactly what that looks like, but we know that God has called us to. And so it's very unknown and it's very different, but it's our new normal of moving forward.

Levi Lusko:

So we pivoted specifically, we pivoted and we moved our podcasts over to the subject that week. We brought on Dr. Dharius Daniels to talk about these things. I called a number of friends personally, to try and really help me see what I'm not seeing. And then I did a sermon on it and some posts. And then we took our daughters. We've been involving our family. We watched Selma and we bought a book on Dr. King and we did a whole week of movie nights about the issue of civil rights and race.

Levi Lusko:

And then my daughters expressed an interest to go to a protest. And so we as a family did that. And I was not in any way expecting the volume, the torrential volume of criticism and anger and hate and vitriol that has come our way from us expressing the need for this conversation and seeking to express solidarity with those from the African American community who are expressing their anguish. It has been torrential.

Carey Nieuwhof:

Can we talk about that a little bit? Because I had a conversation with a friend of mine who's Caucasian, I don't want to say who, but large influencer type thing who said that her direct messages have just been devastating because she's been standing with African Americans as well. Can you just, because I think that's driving a lot of the fear when David reported on a lot of pastors not talking about it publicly or engaging anything. I wonder how much of that is based on the fear of what their church is going to say, what their board might say, donors walking away, or just frankly, the unpopularity. What happened?

Levi Lusko:

I want to measure my words, but I think, deep down, I believe it is exposing a far more sizeable mass of a glacier below the surface of racism that truly exists. Just even in the resistance. You throw a rock, the dog that barks loudest is the one that got hit into a pack. And I think the fact that there is so much vitriol and response and defensiveness and deflection, it seems to present the fact that there's a nerve that's being touched. And that to me is presence of a mass under the water. If there's nothing there, talking about it doesn't bother you. But because something clearly is there, there's something to defend. "I'm not racist. Wait, what do you mean? Do you know what I mean? Thou protestest too much." I've been shocked and somewhat flabbergasted making sense of it all.

Carey Nieuwhof:

Can you, without revealing any confidence, is there anything, can you say the nature of the kinds of messages that you've received? What have been the common tones or refrains in the pushback?

Levi Lusko:

Well, the thousands of them, and I wish they were DMs, they're public comments. I've heard everything from... So standing with a sign that said, "Until black lives matter, all lives don't matter." Because that's how I see it. If we can't say all lives matter, there are lives in our country that don't matter. The thousands seem to fall into buckets. Bucket number one, I would say, is abortion. Bucket number two... "Why don't you ever say anything about abortion? Why don't you preach about abortion?" That seems to-

Carey Nieuwhof:

Okay. So you can't speak about that unless you speak about abortion. Okay.

Levi Lusko:

Then I would say, "This is a leftist ploy," is the second bucket. This is an attempt to dethrone the current administration or some conspiracy. And then number three, "You are virtue signaling," or something like that. Something like, "You're only doing this because it's cool." And then other ones I would just put into downright mean and awful category. Stuff like, "This invalidates everything you've ever done, and every book you've ever written, and every sermon you've ever preached and you're clearly a false prophet." So essentially, more the outlandish accusations. But those would be generally speaking, the four that I've seen.

Carey Nieuwhof:

How do you not just get completely discouraged or defeated in the midst of that kind of pushback?

Jennie Lusko:

I don't read the comments.

Levi Lusko:

Well, that's one way. We try and kind to scan them. I try to look at the comments like I look at the news, enough to know the gist of what's going on without really taking too much of it in to become toxic. I guess it, to me, it's more indicative of a problem. I guess, I'm looking at it more like, "Oh, okay, it's a bigger problem than I thought."

Carey Nieuwhof:

Got you.

Levi Lusko:

That's the noise from the church. The needing to change instead of needing to be. And I heard a pastor today that said something very interesting. He said, "The church today is applying the exact opposite logic that the moral majority has approached for decades." That is to say, when told that abortion is, we need to just spiritually push through this. No, no, we need a political solution. We need to vote for this party because we need a political solution, not just a spiritual one. But now they're using the exact opposite logic when speaking about race. This can't be solved politically, it must be solved spiritually and wanting us to stop talking about a political issue and just let God change people's hearts.

Levi Lusko:

So it's almost like that seems to be... I resonate with that's a fallacy in thinking.

David Kinnaman:

I appreciate that you guys are just reflecting on and just learning and repenting yourselves and taking your family through this journey. I know we as a family have done that too the last few weeks. What do you think this means for how you're looking at discipleship through the summer and into the fall? This is a bigger, maybe you don't have the answer to it yet, but what have you learned in the last week that tells you this is a bigger issue than we might have reckoned with?

David Kinnaman:

What does that mean? It's probably, it's not just a sermon. There's probably some deeper hard work that needs to happen. How are you reflecting that so far in how you're thinking?

Jennie Lusko:

Well, I think it's really caused us to, I think even just lead our staff in a way. We started doing, we're just calling it noon day prayer on Tuesdays, where we just gather all of our staff on Tuesdays and pray for this in particular, pray for whatever God's leading us to pray for. But that, I feel like has been a shift. And then even just leading our staff in this way to the best of our ability, it's like, we don't really know, but follow us. Let's go do this.

Jennie Lusko:

But truly, it just seems like as God's changing our hearts, as we're pouring into the people nearest are prayers that it would pour out into our church as well. But we're going to do something in the month of July where it's a faith and prejudice thing for churches all over who wants to be a part of it, but they're focusing on each day of this particular week, bringing up a subject with different leaders, speakers, and the goal is to have our church, those who are willing, wanting to be talking about in their small groups.

Jennie Lusko:

And so that is one action that we're doing, more than posting on social media and everything, but yeah.

Levi Lusko:

Yeah. And continuing the conversation, it's just so happened to also beautifully line up in the month of July, we have two speakers from the African American community. They're going to be preaching in our church, book ending a series that we had already planned. And so, we're really excited about those intentional steps, but then just long term, looking at ways where we can continue to serve the under served populations that do live in the Northwest.

Levi Lusko:

We have many, many, many, many Caucasians of course in Montana. They refer to our area as jokingly as the vanilla valley because it's so white. So we've said, in our immediate vicinity, what is an under served, often forgotten part of the population? And God's really put it on our heart to reach the Indian reservations that are within driving distance from our location. So we're in earnest seeking to see how we might shine light and do what we can in that regard.

Carey Nieuwhof:

Thank you so much for sharing that. I'm glad you raised that because I was going to ask you, I was going to say Montana doesn't strike me as a particularly diverse community. And so I wonder if that's...

Because we have a lot of listeners who are from the Midwest and even over the whole COVID thing, I keep hearing from people going, "It's not really an issue here. It's not really an issue here." But-

Levi Lusko:

Well, it's funny that you say that because I think, well, for one thing I will say, and I want to clarify, the comments and the criticism has not primarily come from within our church. We had several people that did leave the church when I preached on it. Although Pastor Craig Groeschel and I were joking that it must be very unsatisfying to quit a church that you haven't been to yet. So we almost wonder if we should re-open the doors just so they can slam the door. Clicking that YouTube link must not be quite as fulfilling to leave a church.

Levi Lusko:

But the two that I know of who wrote me a letter saying, "I'm leaving the church because you preached on this and you preached on white privilege. And because you..." Blah, blah, blah supported this black lives matter conversation though not the movement is not how I was putting my weight towards it. But the majority of those to me would be people who maybe have been in a church I preached at one time or read a book I wrote, or larger ministry platform.

Carey Nieuwhof:

Well, that's a challenge. Yesterday our church dealt with it as well. Jeff Brodie, our lead pastor and Denelle Zuelle, who is African American leader on our staff, had an open dialogue about racism and faith. And the YouTube algorithm kicked in. It was one of our most downloaded messages, but oh my goodness, the trolls that showed up. The people that just, I don't even think they're from our church, but they just like... It was a crazy morning to just see, as you said, the nerve that this has hit. And even trying to say that racism is a sin appears to be controversial. I don't know how that can be controversial, but it's controversial.

Levi Lusko:

What do you think of it Carey, David?

Carey Nieuwhof:

It's great question. I think it's the most important, like long after COVID... Sorry, it's a really important issue.

Jennie Lusko:

Yeah.

Carey Nieuwhof:

It's a really, really important issue. And I think long after COVID, this will define a generation in a way that response to a virus, as sad as that's been never has. And I just wonder if the fatigue, we're all feeling coming out of COVID, but then decades, centuries, generations of fatigue, of an oppressed people have sort of come together at the same time. I mean, you want to talk about tired. You want to know who's tired? Talk to your African American friends, right? And so they're kind of anger, this is a moment. And the ones that I've talked to personally say they have more hope than they have had in their lifetime, which I think is very, very encouraging from where I am.

Carey Nieuwhof:

But I think this idea, your metaphor of this, I thought I was done my run and then someone handed me a bicycle. It's like, what? Now I have to do this. I don't want to say that explains the comments on your social media. But I think there's a level of fatigue that runs so deep in leaders right now that they're like, "I don't have the energy to fight it." Even those who want to. And then of course, there's the underbelly of the people who don't want to fight it and maybe really think that it's a mistake or it's political or whatever. So that's what I think. I don't know, David?

David Kinnaman:

I'm just sitting back admiring you guys, Jennie and Levi, Carey. We've been friends for a decade and with the Lusko's hopefully this can start a great friendship between us, because I love how you're thinking about this, how you're processing it. Carey, thanks for your showing your emotions. And, I know I've been feeling a lot. Our team's been going through a lot. We're just carefully thinking about doing a summit, a whole day of learning. We're reading books, we're thinking about stuff, we're repenting. We're just trying to understand how we can serve the church.

David Kinnaman:

Carey and I were talking a little bit before we got on the air about how the early church, in the New Testament, questions of race and in the apps and, got us to literally give Peter a dream and say, stop it, stop it. And so I feel like God's given us a moment of grace here as the white church to do some things differently and not just sort of do them differently, but do them completely differently.

Carey Nieuwhof:

Well, I did say this was going to be a little bit of a different episode. That was a powerful conversation. And I really, really appreciated it. It made me rethink things. That whole thing like that was the KKK rally. Wow. Ha, I'm so glad that Levi and Jennie are doing what they're doing through their ministry.

Carey Nieuwhof:

And now let's segue into a separate conversation I had with Albert Tate and Nicole Martin. This one is just a, it's just rich with insights. And again, I think by the time this is done, I may listen to these conversations maybe 10 times. Anyway, if you haven't heard it before, here's my conversation with Albert Tate and Nicole Martin.

Carey Nieuwhof:

Okay. I'm so excited to have Nicole Martin and Albert Tate with us. Nicole is director of U.S. Ministry for the American Bible Society. Albert Tate is the pastor of Fellowship Monrovia and also a sought after speaker. Welcome to both of you. We're glad to have you today.

Nicole Martin:

Thank you.

Albert Tate:

Glad to be here.

Carey Nieuwhof:



Yeah. Yeah. So I'd love for you, maybe we'll start with you, Albert, just react to some of the findings that David shared with us at the top of the episode. So we'll hear from Albert and then I'd love to get your take on that, Nicole, after.

Albert Tate:

Well, first of all, I want to say, thank you guys for having me here. And I am for sure fully arrived in confident in my ability-

Carey Nieuwhof:

I knew it was Albert. I thought of all the people it had to be Albert that would be able to say that.

Albert Tate:

I have said it 18 times. I am the whole 18 percent. I think though, I'm not surprised at that at all. I've been navigating multiethnic space by being a black man navigating really white evangelicalism for about 15 years. My church is a very multiethnic church. It's built on, obviously, the clear view that we see that multi-ethnic church in the Bible, we see Revelation seven, nine. We see this tribe, we see this great group of diversity where we're standing around God's throne, declaring worthy is the lamb. And it has been common to me to see that we are eager to stand around the throne, but very reluctant to sit around the table.

Albert Tate:

We want to experience this great range of diversity in heaven.

PART 1 OF 4 ENDS [00:26:04]

Albert Tate:

It's there in heaven, whether we want to experience it or not, it's what's going to happen. How we intentionally opt into that and sit around the table. I mean, to be honest, guys, I want to have a real conversation. I want to be as honest as possible. The reality is I've grown accustomed to being disappointed by the lack of engagement by my white siblings on this issue. I've grown accustomed to that disappointment because I've seen it over and over again, a desire to talk about racial reconciliation at times. A hope to see it, we love to get one or two people of color on our worship teams and make a couple of staff adjustments. But it's always grieved me, especially in these moments, the lack of investment engagement in this issue by my white Christian siblings. It's a burden and a pain that I carry and to be really honest, most of your favorite speakers that are people of color, favorite authors that are people of color are upset with many of them. We all carry the same burden and the same disappointment.

Carey Nieuwhof:

Do you think the data showed that? I was honestly, when I first read it and I mean, we're doing this in real-time and so I got it a few hours before we recorded this episode. I was shocked that the engagement was as low as it was and it would probably be a high watermark right now, given everything that's going on in the culture, right? Like if you took this poll in February, you'd see a lower level of response.

Albert Tate:

It's easy... To be honest, I had the opposite... I was surprised that that many people say that they were somewhat engaged in it and it makes me want to define even what somewhat is. Because that's a whole thing. There's a whole propaganda and people are comforted by pundits and voices that convince them that, y'all this issue isn't even real. So let alone someone empathizing in this moment, there's a whole demographic in white evangelicalism that would say this is not even real.

Albert Tate:

A year ago, probably a little bit earlier than that, but there was a term that pundits would use as race baiting. And what that would do is, it was their way to create comfort for whites to ignore the burden and the plight of their neighbor by just calling it race baiting. What that does is it gives me an excuse not even to listen to you. So you want to see the enemy's greatest winning strategy, convince white Christians that the problem doesn't exist and you ain't going to ever pray or change something that you don't even believe is real.

Carey Nieuwhof:

Nicole, how about you? I want to come back to some of that.

Nicole Martin:

Yeah. I mean that's the elephant in the room. And it's not just leaving it at, "Convince them that it doesn't exist." But for the white Christian, convince them that this is not a real biblical issue. Convince them that this is a social thing, that this is a political thing, that this is marginal, that this is a contextual theology that's not a real biblical worldview.

Nicole Martin:

I had an email today from someone asking, "Is this really the right biblical worldview to begin talking about race?" And there's so, so much wrong with that. My heart grieves for 101 different reasons in the season, but there is a part of my heart that grieves for the lack of consistency and thorough education for white Christians to see themselves as in a context. So part of this myth of... I grew up in these systems. I grew up in the predominantly white schools and the colleges and started my education in the predominantly white seminary and this idea of whiteness as normal and everything else as a thing hurts white people. It hurts white Christians.

Nicole Martin:

It hurts us when we say that Jesus is just about the individual, because then we can't see the community. It hurts us when we say there's a systematic theology on sin, but racism is not systematic. I mean, there are all these little nuances in the way that we think about theology that I believe now is the time to break up some of that bad theology and let the Bible speak. Let the Bible speak on hermetology on what a systematic sin looks like, hashtag racism.

Nicole Martin:

Let's let the Bible speak and say, "Yes, you are white and that means something and you have a lens. You have a hermeneutic by which you read the Bible and that is a thing. And in the same way, your Black brothers and sisters have a hermeneutic and guess what? You actually need that in your life to be closer to Christ."

Nicole Martin:

There's so much to unpack, but I do... I'm an optimistic person. One of my top fives is optimism and positivity, I bring pom-poms everywhere I go. I'm like, "Yay!" But there is a bit of skepticism in these conversations, will they really hear? And I don't believe they, meaning my white Christian brothers and sisters will really hear. A- unless they don't hear it from themselves and B- unless this hearing doesn't shift a thinking, a theology, a way of being with God.

Carey Nieuwhof:

I've heard you say Nicole, that people need a... That there are theological barriers in the way. Can we talk about that? What do you mean by that? That our theology has to change on this. Is that what you mean by that?

Nicole Martin:

Yeah. Yeah, I do mean that. So for example, let's just take the sense of community. There's a clear... Every Christian would say, community shows up in the Bible, that God cares about community. I mean, God is... he's Trinity. This is not a self-contained isolated God. And yet, for some reason, one of the challenges of evangelicalism is this hyper-individualization when it comes to salvation. It's "I accept Jesus for myself. He saves me from my sins", which then allows for some people to say, "Well, I personally like Black people, so therefore this is not my problem. I personally have a Black friend."

Nicole Martin:

But this hyper-personalization is part of, I think, a uniquely American thing but it's part of the problem. This issue of racism is not about whether you like a person of a different color. This is not about whether you have a close Black friend. This is not even about whether you spoke up or you went to a protest. This is about recognizing what is in the ground of America. It's about recognizing what has connected us and separated us for more than 400 years. And that I think is where we get into a deep theology of individualism versus community, of systems versus individual choices. And that's where we start to shake things up.

Albert Tate:

Yeah and I think a fundamental way that this shows up in this moment is our inability to see one another as brothers and sisters and siblings and then to empathize with one another concerning their pain, so there's a lack of empathy. There's a lack of seeing us and our burdens. So if you have an experience with police, then that shapes your whole experience with police. So when I talk about mine, I am other, or I'm deceived, or they're those that have gone through great lengths to help you disregard the concerns of your Black brothers and sisters. Because, they take wide scope. They're pundits. They get paid a lot of money, who are Black to convince whites not to listen to the burden of our pain because it's absolutely irrelevant, which takes us out of our biblical ethic, right? Because we're siblings, we're brothers and sisters.

Albert Tate:

So we're supposed to at least empathize, but we can't. That just goes to show how big of a stronghold this is. It's not even our natural proclivity to empathize with the burden. It's our natural proclivity to say, that's not real. The amount of times that I've had to defend my tears to my white siblings is crushing. The amount of times that I've had to position myself based on the comfort of whites.

Albert Tate:

So listen to this, here it is. When Nicole talks about whiteness and our inability to see it. Carey, Dave, here's the game changer: If we don't get this, everything is a waste of time. If white siblings cannot see whiteness, and that's not saying your whiteness, that's saying whiteness as a system that we all live within, that we all need to be delivered from. That even my white siblings.

Albert Tate:

And here's what I'm talking about. So white as absolutely normalized, as the standard, and we're trained to see everything else as other, all right? So my all Bible college, I went through systematic theology and then if I had an extracurricular course called Black theology. What that said to me was that systematic theology is white's theology because it consisted of all white theologians, all white authors, all white contributors. And if I wanted to get into Black perspective, I had to go study Black theology or Latino theology.

Albert Tate:

Let come out of that. Let me go a little lower hanging fruit. My iPhone, right now. It just got emojis that existed of people of color. I've been using a white thumb for years. I just got a thumb that was made for a person of color. Do you know why that took so long? Because white people, there you go, Nicole, white people made the iPhone.

Nicole Martin:

There you go.

Albert Tate:

So when white people made the iPhone, when they were creating systems, they created images that looked like them. It was designed for them. It was not designed for me. I just heard T. D. Jakes talk about this. He said the iPhone, the facial recognition, you can Google this. There are whole things about this facial recognition. All the facial recognition studies and research was done on white faces. So it had problems recognizing Black faces. So, if the iPhone was built that way, can we talk about how America was built? It was not built for us. It wasn't the system weren't designed for us. They were designed for whites, particularly it's a majority for white men, for the profile of white men.

Albert Tate:

When America... When the format was designed, there were elements, i.e. The Constitution, that great sacred document that we hold so dearly. When it acknowledges us as 3/5ths a person. It doesn't even acknowledge our full humanity. So there's a system that's built and we're trying to now reconfigure a system that wasn't built on us. And we all need to be free from it. Like my sister was saying, you want... Man, can you imagine going through a homiletics class, preaching and not one Black voice contributing to that class? Not one Black preacher. Do y'all know how great... Some of the best preaching in the history of our country are Black preachers and going through a homiletical class, not being exposed to Black preaching, that's a disservice to my white siblings, that you just messed up. Your preaching just going to go into a whole another level.

Albert Tate:

So understanding that system so that when we can call it down so we can all be free so that we might all benefit from the fullness of the family of God. We're not benefiting from those voices, but y'all, until we see that and until we can call that down, we're just putting band-aids on something. Band-aid,

parenthetically just provided multicolors for band-aids. Band-aids have always been skin tone. You know what the skin was assumed to be? White.

Albert Tate:

So what that creates y'all, is a system of less than, and all of that. So much so that in order for me to get a job, I've got to know how to speak in a way that makes you comfortable as a white man to hire me. This is training that I get from day one. And this is stuff that, unless you intentionally look forward, whites would never even see it. They would never experience it.

Albert Tate:

When I went for an interview, I had to learn to speak in a way that will put me on par with your niece or your nephew or your son, because I know you are very familiar with them. You're very familiar with their language and how they talk. Unless you've been immersed in Black community, you would not be comfortable with how I would speak. It would remind you of a rap video, or it reminds you of something you saw on TV, or some negative image you saw. So I've got to learn to speak in a way... Watch this, I'm going to say something, I don't say often in these spaces. So I'm going to give you an exclusive. I've got to learn to speak in a way consistently that makes whites comfortable.

Albert Tate:

So I am trained... Every Black leader, every Black leader that's ever been on a stage at a conference. You know how they always have one or two of us at every conference? Every one of us that are at these conferences, you're a Black pastor, they've all had to go through the school of speaking and articulating in a way that makes whites comfortable. Because we know that once you become uncomfortable, the conversation is over. The movement is over. So we've always had to have a posture... Not have to have, but culturally, there's always a posture of coddling your whiteness to make sure you don't get too uncomfortable.

Albert Tate:

If I work at a multiethnic church, I can't really post Black Lives Matter because it makes whites uncomfortable. I can't really kneel... Kaepernick kneeling because it makes whites and their patriotism uncomfortable. So I can only go... Dr. Cory Edwards, and then I'll stop monologuing.

Albert Tate:

Dr. Cory Edwards, who's a professor. She did tons of research on the multiethnic church. And her research showed after studying tons of pastors they could only be as multiethnic as the comfort of whites at that church. So once whites got uncomfortable in the church, they would just pick up their ball and leave.

Nicole Martin:

Wow.

Albert Tate:

Because sitting in the conversation of multi ethnicity is a choice for them. They can choose to talk about it, so they can choose to preach about it or not. They can choose to talk about race or not. They can opt

in and out of this conversation. People of color don't have that luxury. It's not a conversation. We talk, it's a reality that we live and we have to navigate it every day as we engage white culture.

David Kinnaman:

I know one of the things that's made me uncomfortable is the research. It's been three, four or five years we've been studying more and more. I've got to give credit to our founder, George Barna, who is studying the state of the African American church, 20 or more years ago. And we've, in all of our research, we always include a diversity of people we interview. I do think that we've we've been... I've been soul searching and repenting of the fact, in the last month and really that the last number of years, that we haven't always given an interpretation that's helpful for the Black church or the multiethnic church or the Spanish church. We've done our very best, but we have a lot of ground to cover. I'm working here, working at the very best so far, that to grow in that.

David Kinnaman:

And one of the things that's made me uncomfortable in the last number of years is seeing the data, the gaps between white born-again Christians and Black born-again Christians. It's like all the theological questions are the same, but ethnicity is different. And then you look at the differences in terms of their perspectives, the lived experience of Black Christians is very different than white Christians. Things like the reality of police brutality, we actually studied this about four years ago, and I remember just sort of staring at it. There's like a 40% difference between Black Americans and Black Christians and white Christians. Not just Black Americans and white Americans, but Black Christians and white Christians.

David Kinnaman:

And then more recently, a year ago or so we did a study called Where Do We Go From Here? And we saw that a white practicing Christians were far less likely, about 40 points lower to believe that slavery 400 years ago is still affects racial dynamics in the country, whereas Black practicing Christians, far more likely. And a lot of white Christians that they don't even think about it.

David Kinnaman:

And so I think one of the things I'm interested in hearing from you, because again, part of my repentance and soul searching, and as a company where we're going through our own process here, going to think about how can we serve. We're actually doing a study called The State Of The Black church. We're working on a multicultural church study with the Lilly Foundation. We've got a lot of studies in the works. We're working with African American voices and leaders in organizations.

David Kinnaman:

What would you guys advise to Barna? And then by virtue of that, how do we think about this gap? How can we help give people a perspective of someone else's experience? And for me, that parts has been most disconcerting is talking to my Black friends who are like, "Wow! Look at the big difference on police brutality." And they're like, "Yeah, that's me. I've had that experience." And it's like, wow, this isn't just someone I don't know. This is a lived experience of my Black brothers and sisters. How could I as a researcher, how can we as white Christians begin to understand this gap and internalize it in a way that would really bring about deep change?

Nicole Martin:

Hmm. Well, first of all, I'm glad that you're asking that that question and I am so grateful for the journey of getting to know you. I know you don't ask this question out of performance or just because it's the right thing to do at the right time. I know you're sincerely asking this question. And I can remember, even my first experiences with Christian research, and I remember having the distinct fear that researchers in America haven't always been for my people. And that in fact, research has often been at the expense of my people.

Nicole Martin:

So you think about all of the awful research projects that have been at the expense of Black people. You think about the Tuskegee Project. Do you think about... Man, the Henrietta and the DNA... The name is escaping me, but you know what I'm talking about. There's just been a history of research at the expense of Black people. And then when it comes to Christian research, there's been a lot of what Albert is talking about, this kind of implicit normalization of an experience that is not one that is shared by the Black church.

Nicole Martin:

I remember in the early 2000s, it was the small group was the biggest thing. Well, if you look at the Black church, we don't have a whole lot of small groups. But we've always had Sunday schools, we've always had the choir rehearsal. We've always had the deacons meeting and they became our form of small group. But that was largely ignored for this norm of, "Oh, everyone needs to have a small group."

Nicole Martin:

Or you take the idea of, thinking about multiculturalism. I remember seeing a couple of surveys on what a real thriving church would look like and there was always a question on how diverse are you? Well, when you think about the oppression that Black people have to go through day in and day out. When I think about my dad and all of the stuff that he had to face when he was working at Giant Foods, at a grocery store and then had to come home. The only place where somebody called him mister or pastor was at the church. The only place where he got the respect that he was afforded was at the church.

Nicole Martin:

There were... When you think even back... Al Raboteau has this beautiful book called Slave Religion. The role of the church in Black communities was never just to hear the word. It was community. It was safety. It was let down your hair. It was dress up and be somebody. It was being called by your name and belonging to something that was bigger than you.

Nicole Martin:

So when you have a question for a Black church on how multicultural are you, that's not technically a fair question for churches that feel like this right here, this community, this Sunday morning worship is all I have. The one place where I know I can be somebody.

Nicole Martin:

I think as researchers, part of the journey here is to own that research hasn't always been profitable for Black churches. That research in general hasn't always been a process to build Black people up. That research at its core in America, whether that was researching bodies, I'm thinking about, is it Sarah Barton? Man, the names are escaping me at the moment. There's all this historic context of how research has damaged the Black church, Black bodies, Black community, and that needs to be named.

We haven't always done this right. In fact, some of the research we've done has harmed you. And you've tried to find yourself in this research and you've come up empty and maybe you've turned away. But the open hand is we don't just want to research you. We want to find out how we can learn from and with you.

Nicole Martin:

When we do research at American Bible Society... I was just talking to one of the researchers before this call and they keep saying that the Black church has been one of the highest scripture engaged contexts in the nation for years. So at what point do we not just say, well, that's an anomaly of Black exceptionalism? At what point do we say, you know what, what are they doing that we need to learn about? How can we as a church be better because of this experience?

Nicole Martin:

There's just so much to unpack, but I do think research is a tough area because it involves trust. And trust in America between Black and white people in particular, but across cultures has been broken. So I think a question that you can ask, David, is how can research help to rebuild trust? And how can I, as a researcher rebuild trust with the communities we desperately need in order to tell the right, full story.

David Kinnaman:

Good. Thank you.

Albert Tate:

I think as you... You all as organizations, you all as platforms, many contributors, many of your engagers and listeners... Not all, because I'm both a consumer of both of you guys and stuff, but majority white leaders, the white men, Dr. Martin Luther King said something, it's not a direct quote, but he said the biggest opposition to this movement and this vision of reconciliation is not the raging racist. It's not the loud guy with the sign on the side of the street. It's the moderate white Christian who's indifferent and silent.

Albert Tate:

And I would argue much of the constituency that you guys serve possibly falls at risk to be in that demographic. And here's what I say guys. I've been living in this space so my church is multiethnic, I love, love, love, love my white siblings. I think we got a moment. As an African American who served in these churches for so many years and at conferences, I think we got a moment.

Albert Tate:

We've got a tear down this wall, but we can't tear it down by ourselves. It's too big. We need all hands on deck. And it's not enough, so I would push... I would say, it's not enough to acknowledge it and to see it. And we see a lot of that. There's a lot of posting, a lot of stuff, and I appreciate that. That's so important. But here's the big deal, here's a graphic illustration. Forgive the graphicness of this example. But it's like, we both live in the house guys and dad's abusing me at night, and you come to me after a while and you say, "Hey, Albert, I know. I know dad's abusing you at night. And Albert, I want you to know that it's wrong. And I think it's wrong." And then the following nights, you just go to bed and go to sleep.

Albert Tate:



I don't need you to see it. I don't need you to believe in it. I need you to stand with me in opposition so we can fight against it. Because I can't take on dad by myself. But if you come and if you stand with me as my sibling, we can overcome the thing that's oppressing me in the dark.

Albert Tate:

So what we need, we need folks that are in the moderate "I don't know what to do" section to get to the place to where they're not... They're not just saying "No, I'm not racist" but they're saying "I'm anti-racist. I do the full..." I call it the Full Gospel Spectrum. You know in the book of Ephesians when Paul says to the thief, "Steal no more?" But he just doesn't say steal no more. And he doesn't take a victory lap and say, "You know what? I ain't stealing no more! He says, No, no, no, no, no, no. Don't steal no more. To take those same hands he used to steal with and get a job. And when you get a job, make some money. Now that you got some money, save it. Now that you saved it, give it away."

Albert Tate:

The Full Gospel Spectrum is just not to be able to proudly say, "I ain't a thief no more." The Full Gospel Spectrum is to say, "Not only am I not a thief, but by God's grace, I've become generous."

Albert Tate:

What we need to do is say, I'm not a racist anymore. Praise God, we're not racist. We don't have these... We're working on these implicit bias. But not only that, but we stand against it wherever it rears its ugly head. Whether that's under the table at Thanksgiving with Uncle Johnny telling racist jokes, whether that's on my job, whether that's in my hiring practices, whether that's at my church. Wherever I see it, I stand in opposition for it. Whatever research... And using the numbers to wake us up to the abuse that's happening in the house and then giving us a vision and holding us accountable to standing in opposition of that abuse that's happening in the house.

PART 2 OF 4 ENDS [00:52:04]

Albert Tate:

Once we get there, I feel like we can have a whole new relationship with one another and we can all fulfill our purpose because, right now, with me being abused and you being asleep, ain't helping the house at all.

David Kinnaman:

Thank you for sharing that, Albert.

Carey Nieuwhof:

I'd love to know, because I sent you a bunch of questions ahead of time, what question should we be asking? As a white leader, as a white male, what should I be asking? What should I be doing?

Albert Tate:

This answer is quick so I'll get it out quick, Nicole, so that way, you can give a more academic excellent answer. What do I not know? What do I not see? And am I humble enough to ask the questions to find out the answers?

Carey Nieuwhof:

What do I not know? What do I not see? And am I humble enough to ask to find out?

Albert Tate:

And to step outside of my echo chamber. Because obviously the reason I don't know and the reason why I don't see it is because I live in a echo chamber that hasn't afforded itself this inside to me. If you don't see it and you don't know it, that probably means you got to listen to more than just Fox News, you got to listen to more than just CNN if that's your thing, or you got to listen to more than MSNBC, you got to listen to more than elephants, you got to listen to more than donkeys, you got to start engaging the lamb and you got to start inviting people from different perspectives to rock your ecosystem because the ecosystem is antithetical to the kingdom of God. The echo chamber is antithetical to the kingdom of God. That echo chamber is that thing that I hear all the time, that echo chamber, that and it has-

Carey Nieuwhof:

The people who tell me I'm right.

Albert Tate:

Exactly, that's comfortable, and the pendants that just reaffirm my social position, my ... You got to break that. If you're going to be a kingdom leader, you got to break that up. If everything on your newsfeed is something you agree with, everything on your Facebook feed is something you agree with, then you're missing it. If you are angry and frustrated but you hear other believers saying something that you completely disagree with, ask yourself, is there something you don't see? Is there something you don't know? As a white leader, I'll say this, I know I said it was short, but I'm a black preacher so come on, let's be honest here, short is relative. Here's the deal, I'm forced to learn white culture. T.D. Jakes said this, in his stunt with me, he says, "A white person can get a PhD and never know black culture, never have to know black culture. I can't get a GED without having to navigate white culture."

Albert Tate:

What does it mean for you to do work outside of your comfort concerning this area? And don't put the burden on your black friends to be your teacher. Go read books, a ton of them are out there. We can give you recommendations to put in the show notes, if that's a thing. A ton of them are out there that can help you begin to see what we're talking about. Do that and then reach out to minority friends or people of color and say, "I read this book. Can I process it with you? Are there some thoughts that I can have and kind of process that?" Nicole, what would you add to that?

Nicole Martin:

Yeah. I so appreciate your perspective, your pastoral lens has been so helpful, even for me as I'm processing this. I think this is an important time for all of us to unpack fear. What are you really afraid of? I'll never forget, right after Charlottesville ... It was right after Ferguson, right before Charlottesville, it was maybe a two years span. I had this sitting in a meeting with a group of evangelical leaders and I was sitting with a prominent white pastor, megachurch, and I asked him what he's saying about race from his pulpit and he politely said, "Ah, let's not get into that right now." What was happening, I was, on this particular day, feeling quite bold, and sometimes in my code switching, we have to determine how bold one can be to be invited back in the room and then I had to assess is this a room I want to be invited back into anyway? And decided that I was okay not being invited back so I should just go for it.

Nicole Martin:

I just went for it, I said, "I'm sorry, I know we don't have a lot of time, but I kind of want to know what keeps you from telling people in your congregation to care about me?" And he said, "Well, if I can just be honest, I can't afford to say something." And I asked, "What does afford mean?" And he very ... And I thank God for his authenticity in this moment because he didn't have to be this honest, but he said, "I've got board members that have already sent me letters that, 'If you say something about this on Sunday, you'll be removed from your pulpit.'" He said, "I have big donor families that have said to me, 'If you speak up on this, we will take our money and go elsewhere.'" And he said, "And I acknowledge that that is horrible and sinful and wrong but I've got kids and I've got a family and this church is all I have." And I think now is the time when we really need to reconsider the cost of what it means to take up our crosses and follow Christ, the only one who was appointed to take up the cross was Simon of Cyrene, Simon the African.

Nicole Martin:

So keeping the cross, Africans and people of color have carried the cross in more ways than we could possibly imagine because we've always had, in some people's views, little to lost. I'm already at the bottom of the totem pole, I'm already not going to be invited back, I'm already struggling, I'm already going to be, no matter how much education I have or how well I speak, I'm already going to be considered not as good as someone else. We've had to navigate cost differently. I think now is the time for white Christians to really evaluate the cost and to answer authentically that question about fear. What are you afraid of? Are you afraid of losing money? Are you afraid of losing your job? Are you afraid of losing your privileges? Are you afraid of losing your platform? And whatever that is, that's what Christ needs to deal with right now. That's what needs to be on the line because I think this isn't just about race, this is about consumerism, this is about privilege, this is about how we've entangled the life of the church in the ways of society and to bring up Albert's point about King's letter from a Birmingham jail. When he talked about white moderates, he said, "I fear that the church has gotten so caught up into the ways of the world that there's no distinction."

Nicole Martin:

And I think this issue is going to force pastors and leaders to say, "What are you afraid of? And what cost are you willing to pay for the gospel? Because if you're not willing to put it all down, if you're not willing to take up a cross, this cross, then maybe this isn't the right field for you." I don't know what else to say. I don't want to make it too harsh but we're past the time of saying nice things and trying to treat this rightly. I do believe this is the gospel cross. Are you going to take up this cross and, if so, are you willing to put it all on the line and risk it all because if I read my bible correctly, whenever I take up the cross, whatever I lose for the gospel, I gain even more in Christ, and I will not baptist preacher this thing but still. There's no cost that's too much to pay for the gospel.

Albert Tate:

Come on, come on.

Nicole Martin:

What it means to be part of this kingdom and I want to be part of that kingdom, and I've been paying that cost but I want to see the joy that comes from white pastors who say, "It cost me my board, it cost me some members, it cost me some followers."

Carey Nieuwhof:

"I got fired."

Nicole Martin:

You know? "Yeah, I got fired. I lost my pulpit, I lost some of my closest friends, I lost my big donor. And yet, what I gained, as a result, was more than I could ever pay for."

Albert Tate:

And I'll just jump on, is that silence also cost us and you screamed to us our lack of worth, our lack of value, while you scramble and hustle to get us on the worship teams or to get us to show up so we could make your flyer and you look more marketable and more multi ethnic than you authentically are. It cost us our value and our worth and you screamed to us, in insignificance to you, that's why we have to scream back to you, black lives matter. That's why we say it. We're not affirming the organization, we are making a declaration of worth to a culture and to a people that seems to not see it or seem to not care, whereas we are worried about our sons being killed, we are experiencing macro and micro aggressions racially and walking in that discomfort. You can't even have the disposition or the discomfort of making a post because of the risk of what your white siblings would say. The brittleness and the lack of courage in those moments makes it really hard to stand and hug and sing Kumbaya in these prayer meetings because we know that in the moments that matter the most, what we hear is a deafening silence when it comes to your courage and your activism, willing to make strong stances that may cost you.

David Kinnaman:

I've known you guys for many years and we've been in a lot of rooms where you are minorities and I'm curious, after hearing you talk today and just thank you for being so honest with us, what makes it worth it for you guys? Because I see you as one of many who are doing this but why do you stay in this fight? What gives you hope? What gives you optimism as people who are trying to help bridge the gap, who are constantly translating to your white siblings, and I'm grateful for it and I'm curious what motivates you in that and how can we learn from that strength as white Christians?

Nicole Martin:

I'd say, for me, I have been blessed with some really strong, authentic, diverse friendships. It was my Korean American friend, Alice, who taught me how to pray at four in the morning. It's my friend, Rob, who is more like a brother to me ... Rob Kelly, more like a brother to me than others. It is the fact that I also feel a deep responsibility to steward my gifts. I'll never forget, I feel a little emotional talking about it because I carry this weight so heavy in these times. When I was in seminary, I was invited to go and serve in South Africa, and I'll never forget, I came back and I couldn't go to Walmart or Target. I was just struggling. I was like, "There's all this stuff, all these people have nothing in South Africa and here we are in America, we have so much." And I told my mom, I was like, "I don't feel worthy to have the stuff that I have and to be in the places that I am in right now. Why shouldn't I just stay in my circle of comfort? Why do I have to keep bridging?" And my mom said, "It's in your blood." She was like, "Your great grandmother was one of the first people to push for integration in the school system. You got a case of the can't help its."

Nicole Martin:

My mother was one of the first black women to be crowned ... What was it? Class president or something at her school. She got egged in a dress that my grandmother made for her and she said, "But it didn't take away the fact that I knew I was the first one in my family to do that." My great aunt is the first PhD in our family. My mom was like, "You've got to show up in these rooms because when you show up, it's not your voice and your presence, it's your ancestors that show up. It's their presence. It's your great grandmother that shows up, that enter spaces that you can enter and she couldn't enter. When you get your education, it's your great grandfather who couldn't get a degree past eighth grade because he had to work the field. You've got to do that." There is a certain impulse that says, "I'm not doing it for me. I don't just show up because it's me." I show up because there's so much that's been instilled in me and when I show up, I pray that I'm making room for my daughters to show up and for their children to show up so that somebody would hear.

Nicole Martin:

And I do wrestle, there's another side of the black community that would criticize my showing up, that would say that my showing up is not faithful to what it means to be part of the black community or that when I show up, I'm not black enough or that I'm not strong enough, but I also think that the gospel calls me to steward the gifts I have, to steward the opportunities I have and if God opens those doors, who am I to say no thanks? I walk through those doors because that's the gospel, that's the call of the Christian, and I deeply believe I'll be blessed, just like I've been blessed getting to know you all. It blesses and enriches my life to have a wide variety, a wide spectrum, of friends so that when we get to Heaven, I won't be put off. I'll be excited. I'll be like, "Yeah, I got friends in all these categories."

David Kinnaman:

That's a great answer. Thank you, Nicole.

Albert Tate:

Whoa, that's beautiful. That is so beautiful. I think I would double down and say everything she said and I'll just contribute this, but I think she said it so perfectly and that is what motivates me, guys. That sense of being and belonging and community and what I represent and who I get to represent. But also, what motivates me is what I get to tear down. There are strongholds that I don't want my children to have to suffer against. Me being the shepherd of white, Latino, Asian and blacks, our church has everything, they're really my family and the reason why I keep fighting for this vision that I see of every tongue, tribe, nation, race, around God's throne, and because, to me, that represents freedom. As one day, we'll stand around the throne, I'm fighting so we can practice now by sitting around the table.

Nicole Martin:

Amen.

Albert Tate:

And that my heart breaks over lost people and honestly, guys, I think we got a lot of white leaders, a lot of white pastors, that are lost. Their hearts have not been open to see this and it's a big deal to God. It's a big deal to God. The Pharisees, they tried to get God, they tried to get Jesus, because they were so comfortable in the law, in the systems that were created, and Jesus, they tried to catch him and they said, "Jesus, all right, prioritize them. What's the big deal? What is it?" And he says, "Listen, it's this vertical love the Lord, your God, with all your heart, mind and soul." And then he said that the second one is like the first one, "Love your neighbor as yourself." And he says, "You can put the whole law on

those two things." The prophet, everybody, got to sit on those two. And I think we got the vertical one right but we're missing the horizontal. He didn't say, "Love your neighbor as yourself. The ones that look like you, live like you, and vote like you." No. He says, "Love the neighbor as yourself."

Albert Tate:

And I think we're missing a whole piece of the cross. I feel that we've got white brothers and sisters that are lost because they love God but as soon as it gets to the horizontal part of the cross and it gets outside of people that don't look like them, live like them, or vote like them, they're missing the fullness of the body of Christ. We had drive through communion yesterday and I had a lady from my church, a white lady, who had emailed and said, "I don't think black lives matter, I think everybody's important, just minimizing the moment and we've been teaching and trying to help unpack and understand what the burden of their black siblings." Y'all, this white lady, probably in her 60s, drove through our communion and my job is just waving, I'm Miss America, I'm just waving at folks, she drives-

Carey Nieuwhof:

How I always thought of you, Albert.

Albert Tate:

I know, when I dream, that's how I see myself, which is a whole another Barna study, that's all I'm going to say. But when she drove by, y'all, I got tears in my eyes because she drove by and she slowed down and she saw me and she lifted up a sign that said, "Black lives matter" as she drove to receive communion. It was her way of saying, "Pastor, I see what you need in this moment and what you need is to be seen and you need to know that your white sibling sees you so I'm willing to lift up this sign." Kay Warren, Rick Warren's wife, she lifted up a sign and as people were going after her, talking about the organization, she says, "I realize that when black people hear that, they're not thinking about the organization." We partner with organizations all the time but we don't align with full ethnologically or that we don't know anything about the organization. I don't know one black person that we say, "Black lives matter," and they say, "blacklives.org, the company." No. They're thinking about the value declaration and some whites' refusal to see that.

Albert Tate:

What they say to us, which is the epitome of white advantage and white privilege, if you will, some people say, "I sure wish you would find another way to say it. If you find another way to say it, then I'll join you. I don't like the way you're protesting. Find another way to protest, then I'll join you. I don't like that saying. Find another way to say it that makes me feel comfortable, then I'll join your burden." Kay Warren, I loved it, she says, "I'm willing to risk being misunderstood by some in order that I might be seen as an advocate and a friend to my brothers and sisters that are hurting." We need that kind of courage.

Carey Nieuwhof:

Wow. Thank you. At the risk of undoing all of this, there is a little bit left and I want to test, maybe there's nothing there, but I think when you were talking about what white leaders are afraid of, what white pastors are afraid of, is there anything else there? What else are we afraid of? Losing donors, people walking out, losing our job, what else are we afraid of when it comes to white privilege or anything else? I would just love to hear you.

Albert Tate:

You know what? I would say I think we're afraid of ... I think they're afraid of being called a racist. That is somehow the worst label you can ever get in their minds so they fight like crazy to resist any terms so where there ... And the problem is where there's no confession, there's no repentance. Of course, we all have racism or implicit bias, and not because of how you define the word 'racism', there are some people that argue that people of color can't be racist because the definition of racism is prejudice plus power and leveraging that for someone. You take prejudice and then you take power and then you use that over others. You take your power, your influence. Anyway, but I think that term and I think we all just got to own it. I've got prejudice, I say I'm a recovering racist. I've got racism in me, I've got prejudice in me, I've got things inside of me. It all depends on how you define the word but some people take issue with that but the implicit bias. I got stuff in me just because you white, I'm suspicious of you. I got that in me. I got that in me and until white leaders can feel gospel grace freedom to confess that, you will never receive the full benefit of repentance because it's hard to reap the harvest of repentance when you haven't sown the seed of confession.

Albert Tate:

I think the fear of that word, the fear of that label, you just got to put it down and just say, "Let me just confess, let me just be honest. Let me confess and let me repent, now I can start a process of redemption and restoration." But without confession, there can be no forgiveness of sin.

Nicole Martin:

Yeah. And I would just say that I've talked to, and it kind of made me chuckle but I recognize how serious this is, I've talked to white leaders who have a fear of pulling that one little thread on their shirt and then the whole shirt unravels. I think there is a fear, "If I get on this bandwagon, if I say black lives matter, then am I also going to have to ordain women? Or am I also going to go down the road of civil rights for homosexuals and for ... Am I also, if I do this, am I going to open the door for all of these things that I've perceived as cultural to now come flooding at me? If I stand up for black people, will I then be on the line to stand up for Hispanic people and for native American people and for women?" And I think the faithful answer to that is maybe. I think that there's a sense that, theologically throughout history, we have been able to take one stance and still hold the floor on another, that there is a legacy of faith that says we can say that black people are fully human and we can even honor the beautiful tapestry of faith and the various ethnicities of race, we can do all of that and still hold some theological convictions.

Nicole Martin:

I think the question is, if you fear that saying black lives matter or if you fear standing up for the rights of black people in America is going to lead to doors that you're not comfortable with, then I would say first assess those doors. They may be valid things. This may be a thread that you might see, "Oh, my goodness. I've also been guilty of not treating native American populations well." That might actually be a thing. But then you may also realize that the thread stops and it stops at a certain place for yourself and, for some, it is, "Okay, I'm taking the stand on issues of homosexuality. I will not go that far." Or, "I'm taking the stand, I'm going to focus primarily on black and white relationships because that's where I need to most work." I'm not advocating for a solution. As much as I'm saying if this really is a fear, if you really fear the snowball effect, then parse that out. Parse it out and don't be afraid to go there because I don't believe that any of this is a surprise to God and I don't believe that any of it is outside this fear of God. If God is big enough to handle all of these things, then what fear is not an authentic one that you can bring to Christ and say, "I'm afraid of that right there."

Albert Tate:

Here's the warning, I'll throw this answer in real quick. Here's the warning, here's the deal, and here's where, Barna, you guys, and Gloom can really help. Yo, it's a Blockbuster moment. As you guys have been talking about the quarantine with all this other kind of stuff, the ground is changing, the ground is shifting. Look at these protests. Go online and look at them and then zoom in. These aren't black people, friends. These are young people and these are white kids. Your white kids and your grandkids ain't buying what you selling no more, if you're not willing to engage in this conversation. You are noticing a dramatic shift in the landscape and this is a Blockbuster moment. Do you really want to sink your heels down in the concept of racist video tapes? Or do you want to get into the hope of multi ethnic reconciliational streaming, to take the metaphor all the way. It's like the ground is shifting and it's generational and I think some of the research you can show Millennials and Gen Z'ers, yo, they on some other kind of stuff. We're very critical of Millennials in a lot of ways but they carry the ball on this and they have courage where previous generations have settled for smaller victories. They are fighting for the whole thing.

Albert Tate:

There's also some ... Incentive is the wrong word, but there's some health with aligning with this cultural moment because God, I think, is doing something generationally and culturally here that's very biblical that you don't want to be on the other side of. These are white kids out here, man, and it's so inspiring. These are Asians out here raising their voice, Latinos. This is a very multi ethnic led movement. It's not just black people.

David Kinnaman:

I have the data to support everything you just said Albert and all of our research and my practice in Christians and Millennials, Gen Z, among those that are very committed to the faith among those resilient young deciphals, these are issues that are very deep and they're very different than most Gen X'ers and certainly the boomer generation and a lot of the questions that young people, young Christians, have is where does the church show up where it matters most? Does the church show up to help us navigate discipleship, not in some sort of pristine Sunday morning sort of worship experience where all the answers are sort of cut and dried but will our faith be relevant in the actual world we live in? And I think, again, just as you said, Nicole, there's a really good healthy discussion for church leaders about where are the false promises of diversity and the wrong mindedness, secularism, of diversity, but where's the gospel in diversity? And so, I think we need to trust these young people more than we do that they can actually help us think through this, that they can both be taught and they can also teach us and they can lead us into a better place.

David Kinnaman:

I'm actually thinking about the song that was sort of prophetic in its way, coming out of Elevation Church, The Blessing that I'm sure you've seen, I'm sure most of us have seen, but this idea of my children and their children and their children,

PART 3 OF 4 ENDS [01:18:04]

David Kinnaman:

and as you were talking, Nicole, actually got a picture of that song, which is this idea of God's for us and his favor on us. And even in the struggle and in this moment where we're all wrestling in new ways. I



know I am and our company is, I know we're asking God, help us. We repent. We want to better. We want to turn the other direction. I'm sort of thinking of that song. What is the path that we're creating for future generations of the church and how important this story will be for them?

Carey Nieuwhof:

Well, and to that point, Albert, what you were saying about the people who are on the streets, zoom in a little bit. David, I've been thinking a lot about unChristian, which is what 12 or 13 years old now, but in many ways very prophetic, and the people who'd be on the streets are also the people who have been most resistant to the way church has been over the years. And I think it is a wake up moment for the church, particularly as we've chronicled on ChurchPulse Weekly already, in a very practical way, a lot of the people, because of COVID, they're just not coming back, period. And now they got more reasons not to come back. And not that that is what should make you look in the mirror, but you're right. This is like problem. And I got one more question for you, because we both been in green rooms together and Nicole once or twice, but Albert, a few times we've been at events.

Carey Nieuwhof:

And again, I'm learning an awful lot in this season, but what you said about, I've never had to conform to black culture to get an award or to get a degree, or I studied systematic theology as well and preaching and you're absolutely right. I don't think we studied any black preachers. I've studied them personally, because I think you're right. You guys are... There's some real wealth there, but I want you to think about learning how to speak white, because you were bringing back to mind some conversations I've had with some next gen communicators, African-American friends who said, "I know there are certain things I can say on white platforms and certain things I can't," or even when you're the African-American speaker at a conference. Right. And I'd love to know what would it look like for you to feel like you could be you? What would change?

Albert Tate:

So what had to happen with me on my journey is I had to learn, so there's a distinction, there's a nuance. So you've got what Paul does. He says, "When I was with the Jews, I became like the Jews. When I became with the Gentiles, so I became those things that I might win some." So I've learned to be able to do that and authentically show up who I am, but also being acutely aware of who my audience is. So therefore I need to position myself accordingly, not changing who I am, but showing up in a way so that they might hear me effectively. That's slightly different. Early on, as being a young black man in white spaces, I had to deal with my own internal identity crisis. So that way, who am I?

Albert Tate:

I never forget. I was getting ready to preach the first time. This is my first time preaching in a large white audience. And I called my homeboy, Pastor Ricky Jenkins, who pastors Southwest Church at Indian Wells. And we both grew up in Pearl, Mississippi. He's just my man. I said, "Bro, I'm about to preach. It's a room full of white kids." I was a new youth pastor. It was like 300, 400 white kids in the room. I was like, "Man, I'm scared. I may holler and scare one of them. I don't know what's going to happen. Dude, tell me." And he said something so profound that his dad told him one time. He said, "Albert, it'll be a shame for them to go through all that trouble to get you there and you not show up." So he helped me to stand in that moment and to be myself while still speaking truth in a way, because I strive to be an excellent communicator.

Albert Tate:

So let's pull race and culture off the table. Any excellent communicator wants to be effective in what they do. So if I'm going to come to Canada to preach, I'm going to do some research. Tell me what's what's cool in Canada, tell me what they say, tell me somebody their sayings, and I'm going to throw some of that in the conversation as a term of endearment so that I might endear them to my message and win them. So that's just excellent education. So there's one thing, me acclimating the white culture so I can be heard. There's another thing in me acting white.

Albert Tate:

You see what I'm saying? So I feel like what I've been able to do and to mature in my ability to translate in multiple spaces, whether it's white spaces, whether it's black spaces, whether it's... I've been in all Korean churches. I've been in India. I had to preach in.... So I would get a couple of words from their language and then I would throw it in there. Oh, it would freak them out. So that's not me trying to act Indian. That's me honoring their culture in a way so that I might speak into it and move them to the place of the Gospel. Move them to Christ centeredness, which is always my goal. As an African American, I have to be early on and make sure that I have mentors giving me the message. Albert, you can speak to whites, but you don't have to act white. You don't have to be white to speak to them.

Albert Tate:

That's a nuance that was very helpful. Same thing with you, Carey, if you went on a revival to an all black churches, worst thing you could do is go up in there and start acting like you're black when you preach. But the best thing you can do is learn some colloquialisms, learn some language, learn some terms. Practice pausing so they can say "amen" behind you and clap and let that not freak you out. You know what I mean? Learn the culture.

Carey Nieuwhof:

That would freak me out. That's an accurate read. Thank you, Albert.

Albert Tate:

But you will get better at it. You will be like, no, okay. This is a call and response. Let me pause. So that way I'm not talking through my punchlines. Because they be clapping and you're like, "Well, let me go onto my next one." No brother, let it breathe. Some encouragement. You would pick that up. But no one would say, "Carey, you're acting black." Nah, I'm learning to communicate to blacks well. You see what I'm saying? So there's a little nuance.

Carey Nieuwhof:

No, that's a really helpful thought. And I've interviewed you just about your communication skills, because I love the way you communicate. And would you say you're at the point now where you feel like you get to be you?

Albert Tate:

Oh yeah. Oh, yeah. My wife knows that she's seen me in multiple contexts. I am who I am and hey, and that's what better or for worse. It just is what it is. So I get to be who I am. But man, when I'm mentoring other young leaders trying to navigate this space, the devil will try to tell you, you got to become like somebody else. And it's like, no, you got to become good and excellent. And a part of excellence is

knowing your audience and being able to speak in a way that they will hear you. So I know that there are trigger words that I don't use in white audiences.

Carey Nieuwhof:

Can you give me an example of one or two?

Albert Tate:

Oh, Black Lives Matter is a trigger word. Oh yeah. If I went to a white church and said at Black Lives Matter and talked about that. But now here's the deal. I'll still say it, but it's how I say it and how I set it up in order for you to hear me effectively, because I'm not interested in blowing the room up. I'm interested in bringing the room into our Godly identity. So how I do that is important. I'm not going to sugarcoat it. I'm not going to pull no punches. I'm not going to be like, "Ooh, I didn't say it because I was scared." You know? But on a personal note, I have those fears at times, but I know God has given me a message of reconciliation. And I've got to say really hard things. And I've got to have a conversation that is going to make people feel really uncomfortable. Do I want to beat the sheep in this moment or do I want to guide the sheep? So in order for me to guide them, I speak in a way...

Albert Tate:

Ephesians talked about this. He says, you don't communicate in a way that makes you feel better about saying it. You communicate in a way so that they might receive it and hear it. And in Ephesians he actually says, "So don't even say it until you can say it in a way where they could hear it." I'm not interested in beating up my white siblings. I'm interested in their deliverance and freedom. So I want to speak in a way that they might experience the fullness and the freedom of the Gospel. And I know that that causes a radical love and a radical resistance against our cultural ideologies and white privilege and comfort. But I want to call them out of that lovingly and give strong accountability in a way that inspires them and moves them to the Gospel and not beats them up and hardens them. But it's prophetic, it's a give and take. And it's not always... It's a little bit, but that's about maturity and communication.

Carey Nieuwhof:

Nicole, how about you?

Nicole Martin:

Well, first of all, I think he's absolutely right. And I realized listening to Albert that the other dimension I wrestle with is gender. So as a woman, our society is still trained to see a woman before she's heard. And one of the things that I will always navigate is how I physically show up in a space is actually sometimes heard before a word comes out of my mouth. And I think one of the challenges of these times, as we think about race, as a black woman, I cannot have that conversation without also thinking about what it means for me to be a woman in these spaces. When I show up in a room full of white people, I do have to wonder and think through, "Do I want to wear braids? Or is that going to be a distraction? Do I need to wear bigger earrings or smaller earrings so that it's not a distraction? What kind of shirt should I wear? What colors should I wear? What shoes should I wear?"

Nicole Martin:

And all of those messages speak before I speak. So if I'm being strategic about the Gospel, then I have to think authentically and intentionally about even my appearance. Now for me, this is an asset, because I believe one of the greatest gifts of Mary, mother of Jesus, and Mary who brings the Gospel to the

disciples, is this full embodiment of the Gospel. There is no resurrection without embodiment. There is no Jesus without embodiment. There is no redemption without embodiment. So this embodiment allows me to see myself entirely by how I show up and by what I say. But there is a cost. And as a black woman in society, I was just reading an article about this the other day, this notion of what we do with our hair often speaks a whole language of its own.

Nicole Martin:

So it is something that we have to navigate. And you're asking, Carey, what can be done? Let's say we show up in a green room, what can be done to make me feel more comfortable? I don't know if I can answer that. I don't think anybody else should answer that for me as much as I need to answer that for me. The last green room I had was the State of the Church. And I was there with Brie, with Reverend Brie Parker. Man, we connected over hair at the start, because we knew the time and energy and thought that went into, "How am I going to wear my hair for this thing?" I mean, I knew what I was going to say. But the question was, how am I going to wear my hair?

Nicole Martin:

And that became a point of bonding. And when you look back at African heritage and history, your hair spoke about your nobility. How many ornaments you had in your hair gave your class in society, all of this. So I'm just saying, I don't think that there's anything for others to do to help people of color who have to show up as minorities in these spaces. I don't think there's anything you necessarily have to do as much as it is, I want to say to myself and to people like me, "Just show up. Just show up in a way that God can show up." For me, that might mean I might have to put flats on so that I can show up for God to show up. It might mean that I can be a bit more free in certain contexts, because God can show up through that.

Nicole Martin:

But it is a personal question. And my very last thing, this whole season has been a personal kind of identity, a rekindling of identity for black people in white spaces, where it's been a reminder to, "Don't forget who you are. I know you've been code switching for so long, you forgot what the other code was. I know that you have suppressed some memory so deep within you just to make it. But maybe now's a time to get in touch with those parts, so that you can show up in the green room, so that your white brothers and sisters are not deprived of the full you. And so that you know that God loves that part of you. All of it."

David Kinnaman:

Yeah. That's beautiful, Nicole.

Carey Nieuwhof:

That is beautiful. I hosted-

Nicole Martin:

I did my hair for this, too.

Carey Nieuwhof:

It's interesting because I hosted a national TV show for a couple of years here in Canada. And it was coast to coast. And so I would host with female co-hosts. And I think in two years of occasional hosting, I got one email about my appearance, which was, "You shouldn't wear jeans." I think it was really long. Almost every day, the female hosts would get feedback on "Your earrings are too big, too small. Your hair is too long, too short." And I just remember we'd be in makeup, right? Because you got to wear that for TV. And they would tell me about their emails today and the comments they would get. And I'm like, "That is just something guys, that's not a reality we face." And so thank you. Thank you for raising that as well. I am just really grateful for this conversation today and for the two of you. Thank you for your leadership. Thanks for helping us understand.

Carey Nieuwhof:

And this isn't the end of the conversation. It's the beginning. I think you've helped a lot of us named the elephants in the room. David, any thoughts as we wrap up today?

David Kinnaman:

I just want to say thank you from my heart to you guys as friends. All that you guys have gone through in the last few weeks, I just know it's been from Ahmaud Arbery and to George Floyd and the flood of request. Hey, explain, help us understand. And that's one thing I appreciate even in sharing from yourselves today, of yourselves. And I just want to say that I admire you guys. I've looked back over the number of years that our friendship, I said earlier and how you guys are bearing up trying to help us understand and to just speak into the church and to change it.

David Kinnaman:

So I'm with you. I want to see the church change in a deep way, that there'll be a new wineskin that comes out of this moment. So I just love you guys and appreciate you so much.

Carey Nieuwhof:

Likewise. I want to see the world change. And it'll come through the church.

Carey Nieuwhof:

Well, that was powerful, raw, jarring, honest. And that's why I wanted to bring it to you all at once, so that you could hear it unbroken and unedited and really unfiltered, which is the way we should be having these conversations I think. If you do want more, we actually have transcripts for this. You can go to [CareyNieuwhof.com/Episode352](http://CareyNieuwhof.com/Episode352), the conversation with the Luskos and Albert Tate, Nicole Martin are all there. This entire episode is there and we got a YouTube version as well. So if you want to watch it, because sometimes you hear and 98% of the people who access this podcast do so via audio.

Carey Nieuwhof:

However, on YouTube, we now have lots of videos with thousands of views and some tens of thousands of views. Our little YouTube presence is growing. And sometimes you get a little more nuanced by watching people's facial expressions when they say what they say. So if you want to drill down a little bit more, which I think you might, you can also find this on YouTube. All the links are in the show notes to everything at [CareyNieuwhof.com/episode352](http://CareyNieuwhof.com/episode352). In my What I'm Thinking About segment, I'm going to talk a little bit more about this and then really the era that we're living in and how to think about how you might respond to some of the things we've covered in this episode.

Carey Nieuwhof:

Next time we have Dr. Henry Cloud. One of the things I'm very concerned about is just people's emotional, spiritual, mental health in the midst of everything that's going down. And Henry Cloud and I have a long, this is the doctor is in, free conversation that we're going to bring to you with the next episode. Here's an excerpt.

Henry Cloud:

Like one of my clients said, I quoted this in *Boundaries for Leaders*, he's saying, "My team's got bad morale." And I said, "Why is that?" And he said, "Well, I hired this guy from another company." I said, "Well, why is that?" And he said, "Well, you know, he had been about..." I kept saying, "Why is that? Why is that? Why is that? Why is that?" Because I was driving him to a point. Finally he looks at me, he goes, "Okay, I guess I am ridiculously in charge. Right?" I said, "Yeah, you are. So what are you going to do?" This going to move the needle on all of that. And when they get that, then they start to make those little column of what I have control of and what are the key priorities, the needles that I want to move. And then from there, what are the specific brake pedals, steering wheels, activities that are going to move that needle. When they get that right, they change worlds and they have fun and they calm down.

Carey Nieuwhof:

So that's next time on the podcast. For those of you who subscribe, you're going to get it automatically. If you are new and haven't subscribed yet, please do. This is a growing podcast. We grow, it seems every month these days and would love to have you join our tribe. In the meantime, it's time for *What I'm Thinking About*. And I am thinking about our character in a moment like this. This segment is brought to you by Gloo. If you are curious about who is visiting your website and how to connect with them, there's a brand new technology that you can access that will help you gain insight into all of that. And more go to [glooinsights.com/carey](https://glooinsights.com/carey). So [glooinsights.com/carey](https://glooinsights.com/carey). And if you really want to connect with your dispersed church, you can do that through *Serve HQs* online software subscription. You can get a free, no obligation, 14 day trial account by going to [servehq.church](https://servehq.church).

Carey Nieuwhof:

So what am I thinking about? Well, this is a defining conversation. As I've said already, I think five years, 10 years, 20 years from now, people are going to really pay attention to how we responded to this, right? And it's really important. So I want you to realize this and you see this, we live in a cancel culture. We live in an age where everybody's just a little bit afraid to say something. And these conversations are not easy. They're hard. But a few things that I think will be really important. One is simply this: Assume that what you do and say in private will be made public. One of the greatest joys I have in leadership is when your private walk is really not different than your public talk, you don't have a lot to worry about. So if you're saying one thing publicly, and you're preaching in your communication, in your corporate statements about where you stand on an issue, but you're joking with your friends in a way that is inconsistent with that, I would just assume that in the age we live in, that is going to be made public.

Carey Nieuwhof:

If you're sending off color texts or that kind of thing, just assume one day, everybody's going to see it because the way culture is going, they probably will. And secondly, as a matter of integrity, you just shouldn't live that way. You just shouldn't live that way. And I think back, when we think about racial justice and that kind of thing, if you were opposed to racial justice in the 1960s, history does not look favorably on you. If you were silent in the Second World War, as Nazism rise, history is not kind to that.

And so even if you're like, "Well, I'm not going to say anything about it." Okay, great. But how are you going to feel about that down the road? And is that really the thing that you want to do? So what you really want to do is you want to integrate your private walk and your public talk.

Carey Nieuwhof:

And I think that's really important. That's something I've been working on for years now, personally, just to make sure that there really isn't a gap. And another thing that I think can really guide you in this conversation is don't say something on social you wouldn't say to someone's face. One of the reasons I really love having these conversations is, I mean, this brings you and I wanted to bring you it in unedited long form, is this brings you into someone else's world. And it's one thing just to have an opinion and put it out there. Listen, I'm a hundred percent into whatever it needs to be done for racial justice. But when you really sit down and you listen and you have a conversation with somebody, it kind of changes things. And human beings, we're kind of weird. Okay? Because think about this, right?

Carey Nieuwhof:

Your social media, you really don't see anybody. You're not really talking to anybody. Then you get responses or reactions, but human beings behave very differently. Think about how you behave on the freeway. Okay. If you're on a highway and you're driving a 4,000 pound SUV, you will probably be more aggressive than if you were talking to someone at your front door who just rang your doorbell. Why? Because you got a weapon around you, right? Think about how you behave in a store when you got a shopping cart ahead of you. When you're pushing a shopping cart, sociologists, psychologists say you're a little more aggressive than you would be when you don't have one. Why? Because you're kind of weaponized, right? Even if you look at the history of warfare, why do you think people wear uniforms? Because it makes it easier to identify who the enemy is and to dehumanize them.

Carey Nieuwhof:

So I think the same reaction is happening on social media, where you're like, "Well, I'm just going to say what I want to say." Because you're not actually in the room with another human being. And so that's why I think it's really, really important that on social, you should behave as though the person you are writing about, the issue you are talking about, the people represented by that issue, are actually with you in the room, because when you have a real conversation and you actually engage another human being, somebody's made in the image of God, you are going to behave differently. And I just see so much inflammatory stuff on social. And I would make sure, sometimes you got to take a stand, right? You look at what Albert was saying. Or Nicole was saying, there was some real hurt and stuff behind it, but it was said in the context of community and it was real.

Carey Nieuwhof:

And there've been times where I feel very strongly about an issue and I will say something about it on social, but then I try to imagine, "Okay, what if all the people that I was having this conversation with were in the room? Would I say it the same way? Would I behave the same way?" And if the answer is yes, then go ahead and post it. But often I think down the road, the answer is no. And then ask yourself five years from now, what will I wish I had done? This is why my wife and I, this summer are talking about some of the things we can do personally in our own lives to really foster the cause of racial justice and racial equality. And that's something I just assume has been there since the beginning of creation, but obviously it's not realized in our culture.

Carey Nieuwhof:

And we're like, "What can we do very specifically to foster racial reconciliation and racial justice?" Because five years from now, we're going to wish we had done something in that area. And if you're not sure, "Should I say something, should I do something? What should I do?" Just ask yourself, five years from now, "What will I wish I had done?" That's such a clarifying question. And then finally, this is just a note for all of us in this insane season, humble your talk and accelerate your walk. There's a lot of talking, a lot of chatter these days, and I think it's really important to walk with people. And so maybe there's somebody who doesn't look like you, was born into a different circumstance than you, has a different skin color than you. What I would do is walk with them. What I would do is foster those relationships. I have been texting and connecting with a lot of African American friends over the last few months, just trying to make sure that I really understand, and I can really be at a place where what I'm doing is helpful to them.

Carey Nieuwhof:

Not what I think is helpful, but it's like, "Hey, is this actually helpful?" And to walk with them personally in your own life as well. So just kind of humble your talk and accelerate your walk. I think that's good discipleship advice, good integrity advice at the best of times. So that's what I'm thinking about right now. I really hope this helps. And I'm just really grateful to Albert and Nicole, also David Kinnaman, who co-hosts ChurchPulse Weekly with me for these conversations. And we'll be bringing you a little bit more in this vein on this podcast this summer as well.

Carey Nieuwhof:

So really, really grateful for you. Thank you so much for listening. By the way, if you enjoy getting these leadership insights, I do a daily email for about 70,000 leaders, which you can get at just by going to [CareyNieuwhof.com](http://CareyNieuwhof.com). Share your email. We make sure you get just a little daily dose of leadership insight, and we'd love to welcome you to that family as well. Thanks so much for listening guys. We are back with Henry Cloud next time. And in the meantime, I hope our time together today has helped you lead like never before.

Announcer:

You've been listening to The Carey Nieuwhof Leadership Podcast. Join us next time for more insights on leadership, change and personal growth to help you lead like never before.

PART 4 OF 4 ENDS [01:43:36]