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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 498 of the podcast. It's Carey here. I hope our time together today helps you thrive in life and leadership. Today's episode features the one and only Albert Tate. And we have a, I think really important conversation, about racial reconciliation, about injustices, and Albert's been a friend for years. And one of the things in the writing of his new book is, there were things about him and his experience, that I just had no idea. So I think you're going to enjoy this conversation, it is brought to you by Pro MediaFire. If you're looking for a steady stream of visitors to your online and in-person church services, apply to Pro MediaFire's growth program today. Simply go to promediafire.com/growth. And by the way, text Carey, my name C-A-R-E-Y, to 55123, and get a free download of their latest book, Delegate to Elevate. Well, Albert and I talk about how to avoid being triggered in conversations about race.

Carey Nieuwhof:

I thought we'd better talk about that because it's been a very triggering conversation. Again, some stuff about his past that I just didn't know. He gave me the privilege of endorsing his book. So I read an early copy of it and I'll tell you there were things I'm like, wow, I just had no idea and how to steward whiteness. That was a really, really interesting part of the conversation. So Albert Tate is a pastor, public speaker, podcast host, an author of How We Love Matters, who accepted a call to ministry at 21 years old. In 2011, he founded fellowship Monrovia in Monrovia, California. He's deeply involved in international church planting, is a co catalyst of LA church planting. He is also a teaching pastor at Willow Creek Church. He's been featured at the Global Leadership Network. He hosts the Albert Tate Podcast and Good News Today, and well, so much more.

Carey Nieuwhof:

Anyway, I hope you enjoy this episode wherever you listen to it. I don't know. How do you listen to your podcast these days? I find summer listening for me is more effective than winter listening and that's because I'm outside all the time, right? I'm working on the yard, cutting the grass, whatever and riding my bike. That's my podcast time. And I listen a little bit more in the summer than I do in the winter. How about you? I'd love to hear from you. I'm Carey Nieuwhof on Instagram, CNieuwhof on other platforms. And hey, if you are a person who listens to the end of a podcast, I have a huge announcement, really big for those of you who enjoy podcasting, something really big is coming down the pipe, something brand new for us in a couple of weeks, stay tuned. I may just be starting another podcast.

Carey Nieuwhof:

How about that? And then I'll tell you more about it in a minute. And anyway, let's get through this episode first. So grateful for our partners. Pro MediaFire is asking this question, are you looking for a steady stream of visitors for your online and in person church services? Well, Pro MediaFire is working

on a new technology for churches and for non-profits that's never been done before, it's going to help you grow. This hybrid technology solves a few problems. First of all, you or your team, not having enough time or the knowledge to reach people online. It also solves looking for new visitors to your services consistently. It also solves getting past the plateau when you need a new growth driver, and solves the momentum problem that a lot of churches are struggling with as well as engagement online. So this new hybrid technology is available through Pro MediaFire's growth program at an invitation only cohort.

Carey Nieuwhof:

They're opening the cohort for larger organizations in addition to small and mid-size ones. If you're curious, submit your application to their growth program today, by going to promediafire.com/growth, that's promediafire.com/growth and their team will choose a select group. And let's talk about time, how 24 hours never seems to be enough to get everything done. As a church leader for a growing church, you eventually realize you can't do everything on your own. Not well. Anyway, same is true in business and your job is to be a visionary, but instead you spend a whole lot of time doing things that would honestly be better done by someone else. Like for example, your church is social media and you can't afford not to do it, but you don't really have the time to do it. So what do you do? Well, our friends at BELAY, the incredible organization, revolutionizing productivity with their virtual assistants, bookkeepers, social media managers and website specialists for growing churches know the demands all too well.

Carey Nieuwhof:

Their first client was a pastor, they've been serving them for over 11 years. So to help you start delegating today, BELAY's got their latest book, *Delegate to Elevate*, it's yours for free. In this ebook, you're going to learn how to reclaim your time to focus on what only you can do and interest other people. To get your free copy of *Delegate to Elevate*, text my name, Carey, C-A-R-E-Y to 55123. In no time, you'll be back to doing only what you can do. That's Carey to 55123. Well, now my conversation with Albert Tate and remember, hang on to the end. I got a big announcement and okay. Yeah, I do have a second podcast launching. Hang on for that. But now, Albert Tate. All right, Albert, welcome back. This is, I think I calculate this as round 2.5, because-

Albert Tate:

Two and a half.

Carey Nieuwhof:

Yes. We did a full interview live and in person a couple years ago, when I was in California, then we took, one that we did for my other podcast and included it in a montage of interviews. That is really one of my favorite conversations with you actually. So now we get a full dedicated interview. So I think that's 2.5. Does that work?

Albert Tate:

2.5. I'll take it. Anytime I can get with you, Carey is a blessing and I'm just so honored to be on here, man. Bro, you are shaping a generation of leaders. I'm telling you, all of my friends are listening in the common weekly conversations. Hey, did you hear so and so with Carey, did you hear these notes? Did you hear that? So thank you so much for leading us so well, especially over the last couple of years, man. It's so special.

Carey Nieuwhof:

Well, thank you. And you are leading me. I mean, over the last couple of years, since George Floyd, we ignited or reignited a dialogue on racial justice and I was one of those Caucasian leaders who really felt like I was stepping on a landmine if I said the wrong thing. And I think a lot of Caucasian leaders, preachers, whatever you want to call it, felt the same thing. And I would bounce stuff off you. I would bounce stuff off Sam Collier. And you've just been a really good friend. And I'm so excited. You got your own book now. First time author - Woo hoo. That's great.

Albert Tate:

Yes. First time. Yeah.

Carey Nieuwhof:

I had a chance to read an early manuscript and the final book for those of you watching on YouTube. It's beautiful and it's called *How We Love Matters: A Call to Practice Relentless Racial Reconciliation*. But what's really interesting is, you tell so many stories and I want to hear some of those stories, but what I want to do, this is where I want to open it up. I think, maybe with the title, I don't know how I'm going to title of this episode. I always title it after Albert. People read the title and they're like, "Hey, I'm not going to read that. That's on racial justice and reconciliation." Other people might be listening and somewhere in the middle of this dialogue, they're going to feel triggered. So what I'd love to know is, why is this conversation we're about to have so important even for Caucasian leaders who would find it triggering?

Albert Tate:

Yeah, I think it's about racial reconciliation, but at the same time, it's not. Racial reconciliation is the application, but love is the revelation. And if we try to jump to application without sitting in the revelation, we're going to experience a lot of frustration. And I feel like that's what's happening in the body of Christ. We are really frustrated because we're trying to jump to application. And what I do and what God did in me is that, Albert, let's talk about what love is. And let's sit in the revelation of what love is and then let's lay any other conversation on top of the foundation of what love is. This particular conversation just so happens to be racial reconciliation, but let's lay it on the foundation of love. Carey, there's no way you make it through 1 Corinthians 13 and sit in all that love is, and it not change how we talk about race and loving our brothers and sisters. Kind, patient, does not keep record of wrongs, is not prideful, humility.

Albert Tate:

So I encourage my white siblings because we are all brothers and sisters in Christ to engage the conversation, not with fear, trepidation, or even the sensitivity to be triggered, but with an opportunity and an invitation to love in a way that God is calling us all to love in. So it's an invitation of love because how we love one another is a really big deal to God. It really matters to him how we love one another and that love is not ambiguous. I like to say, it's not like Dwayne "The Rock" Johnson. You know how he's culturally ambiguous. We don't know what he is. Is he black? Is he Latino? He could be a little Asian. I don't know.

Albert Tate:

Love is not like Dwayne "The Rock" Johnson. Love is not ambiguous. Love ain't like The Rock. Love is more like Chris Rock. Chris Rock is black. Ain't nobody sitting around saying, "I wonder what Chris Rock is. I wonder if he's all..." Chris is black. Chris is black. And we may be wondering why he didn't swing back, but that's a whole another episode or a whole nother story of the Oscars. But love is clear. Love is patient. It's kind. It's a clear vision of what it is. And when we talk about this conversation, what if we started from a place of love?

Carey Nieuwhof:

That is how I have experienced our friendship as it's grown over the last, well, probably four or five years. I don't know the first time we met, but it's been a few years now, Albert. I've only experienced you as a supportive, loving, kind friend. And so when you sent me an early manuscript to have me consider endorsing it, I thought, yeah, I think I know what Albert has to say about this subject. Then I started reading it and I'm like, whoa, dude. Whoa. And my endorsement, this feels kind of weird, but I want to read my endorsement and why I'm having this conversation.

Albert Tate:

Yo, let me just say, your endorsement blew me back. You say, I brought it, but I felt like, man, Carey, you brought it. And I was so encouraged and challenged by your endorsement.

Carey Nieuwhof:

Well, this is what I wrote. When I've talked to white pastors who were in ministry in the 1960s during the civil rights era, they've told me that looking back they'd wish they had done more. By the way, you can hear some of that with Gordon McDonald and Eugene Peterson in those episodes. Those are two of the people I've talked to about this. Anyway. They wish they had done more, but it was too frightening at the time. We're in such a moment right now. And the reason you're scared to pick up a provocative, compelling and demanding book on racism and justice by one of today's leading voices is exactly the reason you, like me need to do it, read this book. That took me a while to figure out how I wanted to say it and what I wanted to say it.

Carey Nieuwhof:

And I wonder if that is a little bit of a metaphor. One of the things that a lot of leaders talked about in 2020 is, we don't have multiracial friendships, right? It's just, you talk to white people about racial justice and black people talk to black people about racial justice. But I think this is a really cool metaphor because again, anytime we get together in person, anytime we're texting or talking or whatever, it's just great friendship. But in the book and in this conversation, you go into places that I'm like, I just had no idea. And I find it very challenging. Do you think that could be a little bit of a metaphor for how these relationships and how the dialogue could work on a personal level?

Albert Tate:

Yeah. You can't skip past the personal with this thing. So many times, like you see it after George Floyd go back and watch the sermon clips, man. Most white leaders call their nearest black friend and said, "Hey, come do this interview. Come have a conversation." And I get why people did it. And it's not, I don't want to be over critical, but it was also telling that many of my white brothers didn't feel a confidence in this area to be able to stand and articulate a deep theological vision for racial reconciliation. I feel like if it was so terminology or theology or something, they got a PhD level. When it

comes to this, man, some of our white brothers and sisters sound like third graders, because they're so underdeveloped in the conversation.

Albert Tate:

And that development happens through relationship, through community, through doing life with people that don't look like you, live like you, or vote like you, and don't naturally think like you. And something has happened to our Christian culture where we just don't put ourselves in positions to be stretched. We don't put ourselves around people that don't agree with us. We are inundated with news, with friends, with perspectives that all match ours. And if anything shows up that's outside of that, Carey, we get offended. We take our ball and we go home. It's amazing to me how offense is such a big deal right now. People got offended and left their church because they got the vaccine or people got offended and left their church because they didn't get it. People got offended and left their church because they wore mask. People got offended and left their church because I believe Jesus, I don't need no mask.

Albert Tate:

People got offended about Trump or about Biden. And people just got offended. The worst thing that can happen to you is not that you be offended. The worst thing that can happen is that you not love well those who have offended you. And that's the push. God has called us to love people. And that's why he says, "Love is patient." Why? Because these people going to require patience. These are people that's going get on your nerves. They're going to stretch you. There's something about our culture, where we need to reengage one another, not getting our tribes and our cliques and our crews and stand in our corners and draw the line in the sand and say, "These are our people." No, we're called to reach all people. And that's going to cause us to stretch and to make the main thing, the main thing. And that's Jesus Christ, not the elephant, not the donkey, but the lamb. We got to make the lamb the main thing. You're from Canada. elephant is Republican, Carey, and donkey is not.

Carey Nieuwhof:

I am well aware.

Albert Tate:

American, we got our own thing going over here, man. You all over there, kicking it in Canada. We got our own thing going.

Carey Nieuwhof:

You know what's confusing here though is red is liberal and blue is conservative. We got it all backwards.

Albert Tate:

Oh, we got it all backwards.

Carey Nieuwhof:

I want to start here. Growing up in Mississippi, how did that experience shape you? I mean, you live in Southern California now, but how did that experience shape you and what did it teach you about America? And just to context it, what year were you born? I don't want people to think this was the '50s or the '60s because you weren't around.

Albert Tate:

I was born in 1977. So I'm 44. And man, Mississippi, yo, it was one of the most amazing... You want to talk about a state and a people that are marked with hospitality, that are marked with front porch, sweet tea sitting around. There's a rhythm of life that's just rich and that I feast on. Even when I go back and I relax in my mind, I go back to the porch in Mississippi, where we would sit around and just talk and fellowship for hours. Cousins would drive by. People would just stop. It was a rich community. So that's why it's odd and interesting that laced in the fabric of that richness of hospitality are deep seated lanes and threads and strands of just racism that was just disciplined in to me. Carey, it was disciplined in. It was just understood the cultural norms and no-nos and dynamics. It was just brought in. I learned, watch this. Let's just go on, turn the heat up on the interview. I learned not to trust white people from my Sunday school class.

Carey Nieuwhof:

Wow.

Albert Tate:

So I was going to Pearl High School, which is a predominantly white school and my Sunday school teacher, who was my cousin, cousin Alma Jean. Alma Jean would say, she would say to me, me and my best friend, Ricky, she would say, "Y'all, don't you all trust these white people now. Be careful." Now, you initially hear that and you think, oh my goodness, what a terrible thing to say. But see, Alma Jean knows what it felt like to be sitting at the house and get the phone call and hear about four girls who were blown up in the Birmingham jail. Alma Jean knew what it was like growing up to hear of a classmate from her historically black college or institution come up missing only to find out that some white boys had gotten a hold of him.

Albert Tate:

And she's watching me and my best friend, Ricky, some of the few pieces of chocolate in our high school and cozying up and just being very comfortable in just hanging out with white classmates and stuff. And she's saying, "Yeah, I've seen too much. And I've experienced too much to have you ignorantly, assuming that you are safe in these spaces." That's what she was telling us, Carey. She wasn't teaching us to be racist. She was saying, "Albert, I know what they're capable of. I'm not even saying that they're going to do it, that they'll do it. But I've seen enough to know that you ignorantly walking around thinking you're safe and you're not." She was warning us to be careful. And it was a right warning because we had friends that would get caught up in school that wasn't safe. I still remember a friend, Jimmy, a classmate, Jimmy. I'm changing his name. His name wasn't Jimmy, but I'm calling him Jimmy.

Albert Tate:

He had a white girlfriend and they got caught making out. And when her dad found out who she was with, he was so irate and furious. His girlfriend changed the story and Jimmy was assaulting her. Not all of us knew in the school. We all knew that she liked him. But Jimmy got arrested. Jimmy got accused of... And it ended up not sticking it at all, worked out, but we saw firsthand what it... And let me just warn our listeners too. This isn't some Mississippi stuff, because most people say, "Oh, that's just the south. That's just what happens south." Now, I live in Southern California. I live in the Pasadena area. In our area, we have more private Christian schools per capita, only second to Washington DC with all these private schools. Now, you got to say, where did that come from?

Albert Tate:

Guess when the private schools started jumping up and all of a sudden populating, it was after the Brown vs The Board of Education verdict where white Christians said, we don't want our white kids to be forced into the classroom with black and brown students. So we will build our own schools and price them out of the market. We would make it so expensive to where these minority students can't come in. And that system, we still got more private schools and it was built. Now, a lot of them have made shifts and turns, but the inauguration of those schools was driven and fueled by white Christian racists. So it's not a Mississippi thing. It's a sin thing. It's a sin thing. And sin, Satan doesn't care about demographics. He wants to unleash racism and bias and have us not loving each other well in every part of the country. So it's not a Southern thing. It's a sinful thing.

Carey Nieuwhof:

How old were you when you first became aware that race would be an issue in your life?

Albert Tate:

It was so ingrained and built into me. I just knew that there was just a difference. My all black church, it was just black and it was beautiful and very satisfying. My theological training, I was discipled by black men, great black pastors, excellent exegetes, homiletics, phenomenal. So I didn't lack anything in my community, but when I would... One of the first moments, I went to the white Baptist church in our community. They had a pizza, they called it a pizza night and it's where they buy pizza for everybody. And they invite black kids, all the kids from school and all of that. And they bring an evangelist in. You don't know that when you just-

Carey Nieuwhof:

You're just getting the free pizza, right?

Albert Tate:

And then after the pizza, they say, "Now, come inside." And then they come inside and they have this big evangelist. And it was really cool. It was a really cool thing that they did. But I noticed, you know what? That's the only time as a black kid, I was invited over there. Now that I look back, it feels a little opportunistic and lacked authenticity because they weren't in our neighborhoods. And honestly, we weren't in theirs, but we were priced out of theirs. We weren't able to be in theirs. So it was interesting, just the normal flow of the river, just flowed towards segregation. And people that looked alike, voted alike, everybody flow in their same tribes. And I think that's why we've got to do something different. Carey, I don't want to pass this on to the next generation. I don't want my kids or grandkids to keep perpetuating this cycle.

Albert Tate:

Man, I want my grandkids to grab my book and think it is the dumbest idea ever. I want them to look at it. I want them to look at my book and think about, and be like, it feel like VHS tapes. I want them to think, "Was this a thing? This was a whole thing. You had to write a whole book about how to love the multi-ethnic church? That was a thing?" I want them to think it's so ridiculous to think that God loving people would struggle to godly love one another, that it was irrelevant work. And I want them to be in such a normal reality of people coming together that they think that this season is irrelevant.

Carey Nieuwhof:

I think you write that when you were in seventh grade, that was the first time you can remember that someone referred to you by the N word?

Albert Tate:

Yo, this guy, I forget what I named him in the book because I try not to do real names. But let's just call him Rob. I forgot what I called him in the book. But Rob, yo, Rob was a big dude too. Rob was 6'1". And at that time I was 5 feet something. So Rob came in and we were out of class. I never forget it, Carey. I was in the seventh grade, standing in the hallway and he called me the N word and yo, inside of me, I rose up. I grabbed my fist and I swung at him and I knocked him out. And just when that happened, I realized within myself, I had done all of that in my head. And I was sitting there looking crazy and I didn't swing at him at all.

Albert Tate:

But in my mind, I did. And I would've kicked his butt, but he was way bigger than me. And he would've called me an N word and beat me up. And I wasn't about to give him that justification. But this is what happened though, Carey. I didn't hit him. I didn't punch him. I didn't fight him because I knew I would lose. So that was one of the first times as a black man where I remembered, I just got to take this. So I swallowed it. I just took it. And I thought in the seventh grade that it just went away, but it didn't. So there was this other time, we're leaving Mississippi, moving to California. And my mother-in-law and my wife were selling stuff. We got this little swap kind of thing, where people can just come and set up tables and just sell stuff.

Albert Tate:

So they're selling stuff. And I come back to pick them up. And I walk up on this confrontation between the police officer, this old guy going back and forth with my mother-in-law. There was some discrepancy about a table or where something was supposed to go or how much was old or something like that. And it had escalated to where this guy had gotten involved and I walk up and Carey, he's just talking disrespectfully to my mother-in-law. And I just remember her saying, "See, that's why I don't like coming out here anyway." And him saying, "We don't like y'all out here either."

Albert Tate:

And I said, "All right, y'all, let's go." And I started gathering everybody. And my mother-in-law and my wife is there. And I said, "All right, you all, let's go." And he says, "Yeah, you all get out of here." I said, "Sir, we're leaving." He says, "Go on and leave." I said, "Sir, you don't have to talk in that thing." I'm an Eight Carey, on the enneagram, that thing started rising up in me. You are too. Bro, that thing started coming in me and my wife grabbed me, Carey. She grabbed my arm and there's just this moment. I still feel it as if it was happening right now.

Albert Tate:

She basically said, "Albert, don't do this." And I'm thinking I've been disrespected. I've been embarrassed. And this guy's disrespected my family, but I know there was a point of no return to where if I get combative with this guy as a black man, I lose. And my wife is saying, "I'd rather go away with him, disrespecting us than me go away and not go away with you." So Carey, I swallowed it. But what I've learned now as a 44 year old man, the body keeps score. The body holds that, man. It just doesn't go

away somewhere. I've been holding that in. That has been a place where I've had to invite the Holy Spirit to work and move in my life. That's why it's so frustrating. When I have white siblings that don't have that experience at all, to look at me, be critical or to question. I think George Floyd, the pandemic, that's when I got really, really tired and said, "I'm just tired of defending my tears to my white siblings."

Albert Tate:

Oh, I'm tired of having to defend the reality and the burden that I carry in these supposed to be safe spaces with my Christian brothers and sisters, where they are called by God to help me carry my burden and not be my burden. And that's been the journey as we try to do life together, as we try to reach across and minorities acclimate to white culture all the time. I've been trained to do that, to get a job. I got to know how to make my white employer feel comfortable, feel familiar with me, so he's not done nothing intimidating. So I've got to learn their culture. TD Jake says this, "You can get a PhD as a white man and never have to learn black culture. A black man can't get a GED without having to learn white culture."

Albert Tate:

But when we see such resistance as the invitation to say, come see my burden. Come walk me. There's such high incentive for people not to engage conversation on race, not to engage to make it Marxist or fear or a rape baiting and all this other kind or critical race theory. It's like, wow, you are putting in a whole lot of work to not see the burden. I'm not a Marxist. I'm not even a flaming liberal leftist. I'm not any of that. I'm not independent. I voted for both the elephant and the donkey and been disappointed devastatingly so every time, but I am your brother and I've had experiences and they're worthy to be seen and shared. I'm not trying to ask you to fix anything, but I'm asking you to show... Well, maybe I am asking you to fix some things, but I'm asking you to show up and let's start with just loving me according to how Jesus says to love me. And if we just do that, we'll make a huge impact on racial divide in our country and in our world.

Carey Nieuwhof:

You were the one who introduced me to this concept a few years ago. I was unaware of it, but it makes sense as soon as I saw it, code switching. Can you explain what code switching is, Albert?

Albert Tate:

Yeah. Well, it's like my teacher, some of my first teachers were white. Some of my first bosses were white. And the common vernacular that would shape my home and community was just a common slang interaction. We knew good English, but in our common vernacular, in our Southern recline and the familiarity of family, we would talk and engage in a way that was just different from anything that we saw on TV, anything that we saw in the classroom. And we just talk like our people and our culture, and it did not match white culture, but we were trained. And nobody set me down and told me this, but it was intuitive. It was picked up in our culture. Now, when you go to your school, it is important that you are, here it is, articulate.

Albert Tate:

It is important that you speak in a way that really disarms them because I don't know what exposure my white employer has to black culture. So maybe all he saw is Snoop Dog, or maybe all he knows is how we were portrayed on television. And back then we weren't portrayed in a wide variety of roles. We were thieves. We were unintelligent. We were all these things. So I don't know what kind of stereotypes

I got to overcome. So in order to get the job, it's me or a white kid that looks like his son or that, "Oh, that's my nephew." So he's very familiar with him. But for me, it's like, "Oh, I've got to match that." So there's this intuitive thing that we do. It's funny, my friend Cory and his mom just sweet lady, Betty Gale.

Albert Tate:

Betty Gale, and we was all just this country as the day, as long rule, Mississippi. Betty Gale though, she'd answer the phone and you can just tell, we call it your white voice. We call it, your white Betty Gale answer the phone. She said, "Hello?" I said, "Hello? Is Cory there?" "Yes. Hold, please. Cory, come get the phone, boy. Come get the phone. It's Carey." It's like that whole nomen clay, that whole vernacular change completely because that's us. That's us. So I mean, so the code switching, it just goes to what's normalized. We're just responding to what's normal and that's just, it's white. So here's a potential trigger word here. It's whiteness. And then when I say whiteness, I'm not talking about white people, per se. I'm talking about whiteness, whiteness as a standard as what's normal. My 13 year old daughter, just the other day, Carey.

Albert Tate:

It was almost as she had an epiphany. She wasn't even talking to me. She was talking to her sister and she said, "Did you know band aids aren't just that color, that they're actually supposed to be skin tone, and they've just made them for white people all these years? Did you all know that?" It was like, she just discovered that they just got variations of color for band aids in the last few years, but it's been skin tone, but the skin tone was what? Was standard of white. Emojis. We just got a black thumb on emojis in the last few years with all the technology of Apple, no one thought in the studio, "Hey, let's just not have a standard white thumb." Now for some people, they might be thinking, "Oh, well, that's kind of petty." But those little things add up. When you look at devices and think to yourself, they weren't made for us.

Albert Tate:

When you look at concepts and products and think to yourself, they weren't made for us. When I go to churches and they hand me a countryman and the skin tone color of it is made for white people, but it's not made for black people. There's a reoccurring theme and a thread that says, "It wasn't made for us." And that is whiteness. That is the standard of whiteness. And if we're not careful, we'll be sending a message from the body of Christ that says acclimate to whiteness, as opposed to acclimating to the kingdom. So there's a dynamic there and a responsibility that we as followers of Jesus Christ truly reflect the diversity of the kingdom of God. If not, we'll be unintentionally sending messages to people of color. You can be a part of my family. You can be a part of our church, but your upward mobility is tied to your ability to acclimate to whiteness as the standard and as normal, because that's how we see it and that's how we judge it.

Carey Nieuwhof:

You make a distinction, you talk about the two cousins or brothers of white privilege and white supremacy. Can you unpack those terms? And again, I know those are trigger words for people and what I've learned, that whole whiteness thing that you just started to touch on, I was invisible to that until a couple years ago. And it's through dialogues, like the ones I've had with you and some other friends that have made me see that, oh, that's a real thing. That's an actual thing.

Albert Tate:

Yeah. Well, I make the case that white supremacy is just, we hear that. We think, oh no, that's the Ku Klux Klan, that's burning down, that's slavery, that's lynching. So no one identifies that at all. But white privilege is almost just as bad because it just assumes from whiteness, which makes sense if whiteness is normal, then that's going to come with privileges if you are white. You will have benefit from that because you are seen automatically as normal, you are seen as the standard in society. Presidents are just normally white. CEOs, executives are just normally... Football, NFL owners are just normally white. Bankers and folks running banks are just normally white. Theology in seminaries, it's just normally white. That's why we call the other theology, black theology or Latino theology, because the standard theology is just white.

Albert Tate:

And here's the thing, because people tend to get defensive here and it's not even anything to get defensive about. The reality is it's the world that we created and it's the reality that no one's being intentional about it. I don't think... Carey, let me just go here. A lot of my white brothers and sisters struggle with this conversation because they think the worst thing that can happen is they be considered a racist or be accused of being a racist. So even when we talk about white privilege, these are just sociological realities that are just real. I don't mean to say you did anything on purpose or malicious in any way. Some people are. My assumption is you probably weren't, but you still benefited from a system that has been built towards your favor. It was built with you in mind.

Albert Tate:

I think the fear of being accused of being a racist has become so huge. We can't even acknowledge reality that's in the room. We can't even just sociologically acknowledge the truth about history. And here's the thing, we as Christians, what if we just stopped trying to defend our race, what if we just acknowledged I have the capacity and the ability to be racist? Here's the thing. If I go to a men's conference Carey, you've been here. And I say, "Brothers, have y'all committed adultery, even in your heart?" Everyone would be like, ah. Anybody lying and deceptive? No one will be like, "I'm not a liar. I'm not an adulterer. That's not who I am." We would all say, "I am." But for the grace of God.

Albert Tate:

Oh, I don't mean to be. I don't want to be, but I was just listening this morning, brother. Oh. But by the grace of God, I need the grace of God. We recognize that sin has the potential to have us being sinful in all these areas. Why, when it comes to race, we give Satan a pass as if he's not going to want to make us sinful when it comes to racism? We get the racism, it's adultery. Yes. But for the grace of God, lying. And they said, "Oh no, but for the grace of God. Racism. No, I never, I never, no, no, no." It's like, what? No, the answer is not that I'm not. The answer is I am, but for the grace of God, of course, I'm biased, Carey. I grew up in an all black neighborhood in Mississippi. Of course, I'm biased to Asian community.

Albert Tate:

I don't know their culture. All I knew about Asian community was Mr. Miyagi from Karate Kid and the Chinese buffet spot. So I'm ignorant. Give me 10 minutes. I'm going to say something offensive in races that's insulting to the culture, but as I've grown, and as I've said in that community, as I've gone to China, as I've gone to Thailand, as I've said in these places, I've learned to appreciate their culture, to see who they are, to learn from how God has moved amongst the people that's different than I am. And while I have bias and probably prejudice coming into those relationships, and I didn't allow that to keep

me from learning and sitting and discipling out that racism that was at me. I'm a man who... There are things about women and gender that I just don't understand.

Albert Tate:

Of course, I've got bias in that kind of area. Of course, I'm a bigot. Of course, I'm homophobic. I didn't grow up with gay people in my home. I didn't grow up. So I've learned now that I have gay friends and folks that are same sex attracted that go to our church and community. I've learned now words to say and not to say or phrases or how to navigate their culture, but coming out the gate, of course, I'm homophobic. Of course, I'm biased. Of course, I'm a bigot. Of course, I'm all of those things. So my point is, what if we just confessed first? Wait a minute. Doesn't that sound like salvation? Doesn't Jesus say we got to first confess. What if we just confess? I think Satan's strategy is to get us to be so defensive to where we're not even willing to confess sins of commission and sins of omission.

Albert Tate:

I'm not saying you are intentionally that, but give yourself, give your flesh room to actually be sinful when it comes to the area of race. And let's not give Satan a pass and just assume that he's not going to work in that area. So what if we engage these conversations saying, you know what? I don't mean to be a racist. I don't feel like I am, but I'm just going to be honest. I've got bias and prejudice in me by default of how I came up and what I grew. So I am going to run the risk of saying something offensive and racist. I'm probably going to be ignorant of some things of your culture. I'm probably going to be tempted to make a joke about something that I think is funny and you're going to find offensive.

Albert Tate:

Can we have room in this relationship for enough grace, for me to fall into stumble into unintentionally, get into sinful acts of racism and we work out, not me be abusive, not me take advantage, but me sit as a student and say, I got a lot to learn and I need a safe place to be able to learn. And I need a place to process. Can we have that kind of grace based space? I think Jesus gives that to us. And it's important for us to give that to one another in areas of race, in areas of sexuality, in areas of culture, in areas of gender. I think we need to bring that kind love because how we love in these conversations really, really matters.

Carey Nieuwhof:

Yeah. It's almost as though racism has taken the same category as nobody admitting that they're rich and nobody admitting that they're proud. If you think about that, you talk to wealthy people. I said, "Well, I'm not really wealthy. I'm like middle class." It's like, "No, you're wealthy." Right? On a global scale. Almost everyone listening to this podcast is loaded and then proud, are like, "No, I'm not proud. I'm pretty humble. Pretty good at being humble." So we get that. And it's really interesting, but I think you're right. There's a phobia around even going, yeah, I can be racist. I can be bigoted. I have views that are stereotypical of people. And I hope this kind of brokers in a new dialogue.

Albert Tate:

Yeah. Because my initial reaction is-

Carey Nieuwhof:

Shocker, shocker, shocker.

Albert Tate:

... of course, you are. Of course, I am. Like me, of course, I am. Of course, I am. Carey, I see so much energy going to defending and saying what we're not. If we just put that energy into actually doing the work of listening and learning, oh, we would move the needle. But now their whole bills and legislatures trying to create opportunities, so we don't even have to talk about it. We don't even have to acknowledge it. We don't have to... Those who are spiritual people. Those of us who are followers of Jesus Christ, you've got to know that this pursuit of one another is a godly pursuit. And to have people make us feel comfortable about loving one another less is probably godless.

Albert Tate:

I'll say that again. To have people that make us feel... You hear this legislation, you hear this stuff about schools, you hear perspectives that affirm your view and they just make you feel better about not given a care about people that don't look like you, don't think like you, don't vote like you, they just make you feel better. You just feel so affirm. You're like, "Well, I don't have to listen to this crap." And they give you permission to just put labels on them to insult them and to demean them. Hey, the world can get away with that. But those of us who name the name of Jesus Christ, anybody that makes you feel better about loving your neighbor less, I'm sorry, that's godless.

Carey Nieuwhof:

Wow. So you've mentioned white privilege and I'm at the very center of the target for white privilege, a male in his 50s, university educated, professionally educated. The system was rigged in my favor. What is your word to someone like me? Because I think what can happen is one of the reasons there's so much perhaps denial or triggering around that is, and I think you hinted at it, it's like, it's not like I rigged the system to favor me. You know what I mean? There wasn't a lot of intentionality there. So what does someone like me do with my privilege? What do we do about that?

Albert Tate:

And I think that's the fundamental question. Let's not spend a lot of time arguing about the word. Everybody to a certain degree has a level of privilege. The big fundamental question is, how are you stewarding your privilege? And our white brothers and sisters in America, the system was just built for whites. The system had other people in mind, but we weren't the priority. And some of the perspectives that they had on other people was even captured in the constitution. But even in the world, it was just built towards whites. And I don't think historically we... Why even waste time even arguing that one? Can we just concede that point so we can move on to the next one, which is now, what do we do about it? Carey, you didn't own no slaves, at least not that I know of. I read your bio. I didn't see none in none of that.

Carey Nieuwhof:

Correct.

Albert Tate:

But how are you stewarding it? How are you in being intentional about building relationships, building community, and building your business in a way that reflects the full breath and scope of God's family in God's kingdom? How are you taking what God has entrusted in your hand and making sure that all have access to experience it, to make it sure that you're not unintentionally building systems that are built for

you. So Apple, when they built FaceTime recognition, where you can unlock your phone with your face. When it rolled out, minorities were having problems unlocking their phone because all of the R&D and all of the research they did with white faces. So when you got my nose to come up and my lips and my eye, that thing didn't know how to read my face.

Albert Tate:

I don't think they were blatantly racist. I think they were in a system that was built... They were building a system for people that look like them. And for those of us who named the name of Jesus Christ, what does it mean for us to build relationships, to build the church of God, to build our businesses and even build our families, not centered on things, looking and being like me, but things looking and being like God, and to be intentional with how we do that, with what we create and what we develop? I think being intentional with your stewardship of what God is entrusted in your hands. My little girl was riding the car. This was many, many years ago. She was about two, three years old. She was learning her colors. And at the same time, learning the song, "Jesus loves the little children, all the children of the world." And then she gets the red and yellow, black, and white, and she had been learning her colors. And so she sings and she literally says out loud, she says, "Red and yellow, black and white. Oops. They forgot purple."

Albert Tate:

She immediately recognized who was left out. What do you do with your privilege and your stewardship, you intentionally recognize and say, "Who's being left out?" I just called a meeting and I'm shaping something and I'm building something, who's not at the table that God would intentionally say, "They need to be brought in at the table?" Who's benefitting from the work that I'm doing? Do we have it built into our theological prowess to stop and say, where's purple? Where are our Asian brothers and sisters? Where are the least of these? How is my life impacting those who are poor and those who have little to no means? How is my life impacting people that don't vote like me? Or am I surrounded by people that look like me?

Albert Tate:

And if you're surrounded by people that just look like you, and you're intentionally pursuing that, then you're not intentionally pursuing the fullness of the body and the family of God. We are going to stand every tribe, nation, tongue, and race throughout all eternity around God's throne. If we going to stand forever, we ought to be able to at least sit together here on this side of heaven.

Carey Nieuwhof:

You have a chapter called, Dear America. And in a number of the conversations I've had over the last few years, a few of my African American friends, I think yourself included say that the times it looks like there's a flicker of hope and yet the problems are deep and the problems are real. What's your verdict on where America is in this moment? And do you see change? And in particular, I want to ask you about Gen Z. When you look at Gen Z data and all the research on Gen Z, they're an incredibly inclusive justice oriented, hardworking generation. I would just love you to speak to where America is at in this cultural moment.

Albert Tate:

Yeah. One point is the best of times and the worst of times. But I think in these moments though, there's a sweet opportunity for the kingdom of God to break forth. We need Jesus to lead us in a revolution of

not just racial reconciliation, but bringing people to the fullness of what the body of Christ is all about. And a part of the frustration and the tension and the great reckoning in America is that we've had tons of revivals, but they haven't included racial reconciliation. They haven't included bringing people together. We've been content with doing our own thing. So we don't need another revival that doesn't include purple, that doesn't include people that don't look alike, don't vote alike. We need something greater than our ideologies. And I think God has used America in so many ways. I don't think he's done with us as a country.

Albert Tate:

And I don't think he's done with what the church is called to do in the midst of this country. We still got a chance to get it right as the Church of Jesus Christ, to show a picture of racial reconciliation, to show a picture of gospel freedom and gospel hope, to show a picture of what the body of Christ actually looks like. And I think Gen Z is frustrated because we showed them a Bible and then we show them the picture about the church in our... We don't look like our picture and they're frustrated with the hypocrisy because we talk about love, but then all you do is condemn. You talk about a oneness and a big family table, but all you do is tell the people, talk about the people that are disqualified from being at the table because of their sins. So I think gen Z is frustrated by the hypocrisy and they are excited and hopeful about the picture of oneness, of all being invited at the table.

Albert Tate:

And I feel like with that dynamic, there's an opportunity for the church to get it right, and to say, "God is love." So no, love is not love. Love can't just define itself. No. God is love. And God is also marked with conviction and also compassion. We've seen a generation that holds to conviction and holds anemic compassion. And I feel like that's hypocritical. And where we don't share conviction, Carey, we will withhold compassion. So if you don't agree with my theological perspective, give me that compassion. They ain't giving you no love. There are pastors that have built churches on being high doctrinally accurate in their high doctrinal acumen. And they even pride themselves on their podcast for calling people out that fall outside of their doctrinal milieu, if you will, and they're known more by their doctrine than their love.

Albert Tate:

Well, that's a problem because they say to Jesus, how are we going to know who your sons and daughters are? Who your disciples? How are we going to know them? How are we going to identify them?" He didn't say you'll know them by their doctrine. He didn't say you'll know them by their theological accuracy and orthodoxy. He said, "You will know them by their love." And I think Gen Zs are looking for a church that will be known for their love and not just exclusive their convictions. Now, Carey, before they start emailing me, which they can email me at careynieuwhof@-

Carey Nieuwhof:

Carey.com or whatever.

Albert Tate:

Right, right, right. But I'm not saying surrender the convictions. I'm not even saying change them. I'm saying, hold the convictions. But also at the same time, hold compassion. And in seasons, in this culture where we don't share convictions, we are still obligated as followers of Jesus Christ to share compassion.

Carey Nieuwhof:

You tell so many stories in the book. And can you tell us a story of something that most white people, most non-black people wouldn't know that hurt you deeply, a time in your life or experience where you felt genuinely unnoticed, crushed, hurt, that we may just be unaware of?

Albert Tate:

Yeah. I think during the George Floyd, Ahmaud Arbery, Breonna Taylor, being that upheaval, what I realized a lot of my white siblings didn't understand is the communal effect that those cultural moments have on people of color. So it's not like George Floyd, this random dude. When I see George Floyd, I see myself, my wife, because she says, "If that can happen to that black man, I'm married to a black man and I have two black sons. It could happen to mine." I had some white, some friends, dear white friends who left our church because they thought we were preaching the social gospel, because we were talking about what it means for us to love one another. But they interpreted that as us being too social gospel, which I just think is fascinating because Jesus Christ cared so deeply about how we treat one another, how we love one another.

Albert Tate:

He actually says the top two commands, "Love the Lord, your God, with all your mind, body, heart, soul." And the other is like, to the first, "Love your neighbor as yourself." So there's no way that you do... Anyway. So it is just funny to me that people get so tripped up on that. And I know they've been disciplined by Fox News and MSNBC and CNN and not the B-I-B-L-E. And they're starting to show up. So they're taking the cultural terms and just totally misusing what Jesus says. But Carey, so you see these deaths, man, and I'm mourning. I'm grieving. And my wife is not only mourning, but she's scared. So it's in the heat of the pandemic and I just said, "Babe, I just got to get out." So I go out, me and my boys, we meet up and we're going to meet up and hang out. We got our mask on, but we just going to go because we just hadn't connected. We going to sit outside.

Albert Tate:

And so we go and I drive out to LA. And my wife is great. She lets me hang... And she knows that when I spend time with my guys, I come back refresh. So she's not one of those, you can't go nowhere. She says, "Boy, go because you come back a better husband, a better man, because I just got really great friends." So she calls me and says, "Hey, did you make it?" I said, "Yeah, yeah. I made it. I made it." She's like, "Okay." And so I'm kicking with my boys and we usually leave each other alone. She knows I'm out. I don't have to call every five... She texts, "How's it going?" That's odd. I said, "It's going good. It's going good." She said, "Okay." And then around 11:00, 11:30, now Carey, honestly, we don't hang out often because we a bunch of pastors, so we will go until 2:00 AM easily, because this only happens like once a quarter. So we go until 2:00.

Albert Tate:

It's about 11:00, Carey and she says, "Hey, do you know what time you're going to get home?" And that's when it hits me because I was about to get frustrated. But that's when it hits me. My wife is sitting at home, thinking about her black husband, driving out to LA during a pandemic, hanging with his friends, with a fresh image of a police officer killing George Floyd. Carey, I realize my wife is scared to death because she's wondering if I'm going to make it home tonight. So I immediately cut the night short and I come home and my wife is sitting up wide awake and alert and I can literally feel her exhale when I close that door and I was in home again. So my wife, not even me, but my wife is carrying a

burden that most of her white friends, the white ladies and sisters at the church whom we love dearly, they have no idea the depths of the pain and fear that she's living in.

Albert Tate:

So now when they come in comment sections and make trite comments, or we don't know all the evidence, it feels like a funeral, Carey. It feels like we're sitting at a funeral culturally. And could you imagine a widow sitting at a funeral and someone coming up to the widow saying, "Hey, I noticed in the obituary, you said he died of COVID. Do you have any evidence of that? I mean, I just thought that was a bit of an embellishment. And if you don't have evidence, I think it's a misuse of this moment to misconstrue that kind of communication. Could you get any evidence?" If anybody did that to somebody at a funeral, oh my goodness. I think what I want my white siblings to know in these moments, it's like we're at a funeral. And while I know it's important for you to get all the facts and all the information, and I think there is a time and place where we can really dig into the information.

Albert Tate:

But right now, I don't need you bringing your request for information. I need you bringing empathy. I need you bringing empathy and to sit with brothers and sisters who are mourning. Our Asian brothers and sisters a little bit over a year ago when that massage Paula got shot up and six Asian women were killed, I typed something on my page. And I said, "Hey, sitting in empathy with our Asian brothers and sisters." And a white brother of ours, Christian brother said, "Albert, how do we know it was Asian hate? We don't have any evidence of that." And I just thought, "What a missed moment to love well our Asian brothers and sisters? Instead of coming in the comments, sections, looking for evidence, what if you came in the comments section, sharing and expressing empathy. We're at a funeral. And when we're at a funeral, all we need in this moment is empathy."

Albert Tate:

I told one couple this, as they were asking about, they wanted to talk about it. They wanted to talk about it. And I said, "We can talk about it at some point, but we're at a funeral right now." And they interpreted that as me saying shut up. They can't contribute to the conversation. No, it's just saying there are moments when we are hurting as a people, as a culture. And we may feel that as a community, that's very unfamiliar to you, but just because it's unfamiliar to you does not mean it's not normal. You see the whiteness, you see how that's... If it's not normal to me, it must not be normal. So I don't have to have compassion and empathy with something that I'm very unfamiliar with. No, that is the very nature of compassion and empathy. It shows up best in places where you are not familiar. It's an opportunity for you to sit, listen, and yes, be quiet.

Albert Tate:

We don't need a high level of contribution. Whites are so used to leading and speaking so much in every room that they're in. It's an uncomfortable, unnatural posture to sit in silence and just allow another narrative to be centered in that moment. But that's the kind of discipline we need in order to make it through these moments so that we might learn to love one another better, to see one another's burden, and not be one another's burdens in that moment.

Carey Nieuwhof:

That really has reframed how I will think. And unfortunately you want to think, oh, I hope we're through all the tragedies. I'm sure there'll be another one down the road, but it really is a helpful framework for

me to think about what's going on. And I hadn't thought about, when you see the one person that's actually all of us, but the way you describe it makes a lot of sense. Such an important conversation. Is there a final challenge or action step that listeners who made it this far into the conversation can take? Because I think a lot of people probably do want to do the right thing. You're right. There are people who are like, "No, I'm a white supremacist." But they're a tiny group. There's a lot more-

Albert Tate:

Yeah. That's not most us. Yeah.

Carey Nieuwhof:

... afraid to say anything who probably want to do the right thing. And if they want to do the right thing, if they want to move toward reconciliation, I thought what you said about stewarding white privilege was really, really helpful. I'm going to think about that a lot. What else can we do?

Albert Tate:

Well, I think in the book, I just try to... It's really like I'm inviting you to a family table so you can hear and see a perspective inside of a culture and a community and a people that, unless you're very intentional, you probably normally wouldn't have that hearing, that placement, that experience. So when you sit in *How We Love Matters*, I'm really inviting you to the table to have a conversation with someone that loves you deeply, someone that believes in you deeply and someone that has a hope for the church to really become who God has called us to be, a beautiful bride, fully reflective of the fullness of God's family. And I'm convinced we need our white brothers and sisters at the table. We need our Latino brothers and sisters, our Armenian sisters and brothers, Indian, Native Americans.

Albert Tate:

We need Latino, Black, Asian. We need everybody at the table and I'm fighting for that, man. And I think this book is an invitation to fight alongside with me. There may be moments and some hard conversations where you feel like I'm fighting you, but I'm not. I love you. My brothers and my sisters, Christian leaders. I love you so deeply. And it's an invitation to come sit at a table with your brother and let's have a conversation that unfortunately is not normalized. This is a very, not normal conversation that we get to have. And I'm convinced that it's going to bless us and make the body of Christ better.

Carey Nieuwhof:

Well, it's blessed me and I appreciate being invited to your table, Albert. Our interactions have always been so encouraging and helpful. The book is called *How We Love Matters*. It's available anywhere you can get books. Albert, where are you personally hanging out online these days? Where can people find you?

Albert Tate:

I'm on Twitter. So it's Albert Tate on Twitter, on Instagram, on Facebook. And I even got a TikTok page. I ain't on there twerking or nothing, but I'm on there, preaching and doing my thing. So follow me on TikTok. We doing it all, Carey. And always, bro, thank you so much for allowing space for this conversation on your platform. I really appreciate you. I value our friendship and I value you as a leader in how you're putting in the work in this conversation and engaging in this work, bro. It means the world. And I'm so thankful for you and your leadership.

Carey Nieuwhof:

Well, it's 100% mutual, Albert. And it was one of those things when the events of 2020 started, I thought, yeah, I'm not really racist. I don't, blah, blah, blah. And then the dialogue that ensued really helped me understand how much work there is to do and how much work there is to do in me and how much I just don't really understand. And you have been just so kind. And I've also heard black leaders say, "Why every time something happens, I have to be the one to explain to my white brothers and sisters?" But I hope conversations like this normalize the conversation so that... You know what I love about this, Albert? I mean, we got a book that came out, but there's no triggering event. I've not called you up because this just happened and now I have to call one of my black friends to talk about what just happened.

Carey Nieuwhof:

And I love the idea of normalizing the conversation. So it's not like it was with George Floyd where all the white guys called their one black friend and like, "Can you preach with me on Sunday?" Right? Let's just name what happened too often. So thank you for making that possible. Thanks for being so loving. And that really came through in this conversation today. So I want to encourage people to read the book, to have local dialogue and to follow the conversation, not just when moments happen, but when they don't and when you just wake up on a Wednesday and it's like, we're going to talk about this today or a Tuesday, I guess when this airs. So thank you so much, Albert. So appreciate you. Can't wait to hang out next time.

Albert Tate:

Thanks, Carey.

Carey Nieuwhof:

Well, I'm really thankful for Albert and it's an incredible book and I'm really grateful for the things he helped me see that honestly, I'd never seen before. If you want more, we have show notes at careynieuwhof.com/episode498. And want to thank our partners for this episode. If you're looking for a steady stream of visitors to your online and in-person church services, check out Pro MediaFire's growth program, you can apply today by going to Promediafire.com/growth. And by BELAY, text C-A-R-E-Y to 5512, and get a free download of their latest book, Delegate to Elevate. Next episode, we've got Dan Pink. I had a great conversation about regrets. It's something I've thought a lot about, so has Dan. And we talk about how to use the past to make a better future. We also talk about his writing habits, his time in politics, including speech writing for Al Gore and why people are floundering with what to do with negative emotions. Here is an excerpt.

Dan Pink:

Every religious tradition has a mechanism, a way, a set of rituals and practices to deal with grief. Every single religious tradition has that. Secular society doesn't have that all the time. All right? And so why? Because religious traditions help us make sense of negative emotions. They give us ways to cope with negative emotion.

Carey Nieuwhof:

Also, back on the podcast, Seth Godin, we have for the first time Karyn Gordon, Ramit Sethi, Vanessa van Edwards, Dion Nicholas, Andy Crouch. Who else have we got for the first time? We've got Tripp

Crosby coming up. I'm very excited for that. And Stephen MR Covey all coming up this season on the podcast. And hey, I guess it's time for the big announcement. Right? Well, guess what? I want to share some really exciting news. A lot of people have said to me, and this goes back to Pat Lencioni, who's coming back on the podcast, by the way. But Pat and I had a conversation a while ago, he goes, "Carey, I love being on your podcast." He says, "The thing is, longform is great. I just don't listen to 90 minute podcast. What if you had a little digest?" And I'm like, "That's a really good idea."

Carey Nieuwhof:

So we put it together. And this June, thank you, Pat. We're launching a brand new podcast called The Art of Leadership Daily. This show is going to be available new episode every day, Monday to Friday, with short clips from some of the best conversations I've had on this show with world class leaders. In other words, you're going to get sound bites and we're going to go back into the archive. You're going to hear things like, even if you listen to the episode a few years ago, it's like, oh gosh, I forgot about that. Right? So you are going to hear from, let's see, Annie F. Downs, Pat Lencioni, Nona Jones, Simon Sinek, Andy Stanley, Adam Grant, Seth Godin, so many others. And it's just a little tiny dose about 10 minutes. That's it. And it's hosted by my friend, Joe Terrell. Joe is the Content Manager for my team. He's an incredible thinker, a writer in his own right, and brings a really great analysis.

Carey Nieuwhof:

So in 10 minutes or less, here's what you get, a daily dose of leadership. It's called The Art of Leadership Daily. And it's designed to help you become the leader that other people need you to be. So what you can do is look for The Art of Leadership Daily, anywhere you get your podcast and stay tuned because we got an incredible giveaway too, to help launch it. So just search that out, The Art of Leadership Daily, of course you can also head on over to careynieuwhof.com. Subscribe to my email list, that way you will not miss a thing. We got, oh, over 85,000 leaders on that email list and would love to see you join it as well. Excited for this. Thanks for listening to the big announcement. And yeah, you can get a little daily dose of this starting in the middle of June. Thanks so much for listening everybody. I hope our time together today has helped you thrive in life and leadership.

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.