

Episode 93, John Moreland, Engaging in Racial Reconciliation

Intro [00:00:04] Welcome to *Engage360* Denver Seminary's Podcast. Join us as we explore the redemptive power of the Gospel and the life changing truth of Scripture at work in our culture today.

Don Payne [00:00:16] Welcome again, friends to *Engage360* at Denver Seminary. My name is Don Payne. I'm your host. I welcome you to another conversation that expresses our mission at Denver Seminary, which is to train people to engage the needs of the world with the redemptive power of the gospel and the life changing truth of scripture. And that's what we're all about. Hopefully these conversations make a meaningful contribution to that as we try to lean into topics that are both interesting and important. So over the last few years, our culture as a whole has been painfully reminded of one of the needs that has never really gone away. Maybe it ebbs and flows in public attention in some sectors, but it never goes away. And that is what does it mean to be reconciled to each other? Christians can talk a lot. We should, and we do talk a lot about being reconciled to God. That takes on some additional challenges when we think about what it means to be reconciled to each other across the various kinds of lines that so easily divide us from each other, so easily alienate us from each other. That, of course, takes shape politically, takes place racially, ethnically, takes place in a lot of ways. But that that racial ethnic reconciliation is the concern we want to address again today and want to address it with one of our dear friends and colleagues, Reverend John Moreland, who is part of our team here at Denver Seminary. John, welcome to the podcast.

John Moreland [00:02:03] Thank you so much for having me. Excited to be here.

Don Payne [00:02:06] We're delighted you're here. I'll let John tell a little bit more about his background in a moment. But John serves here at Denver Seminary as director a series of classes that can prepare people to enter a degree program but are also stand-alone preparation for ministry. John also serves as the research director for the Urban Track of a grant project we've been privileged to enjoy from the Lilly Endowment, and he can tell you a little bit more about that as well. John has been a church planter, has been a long-time pastor, most recently has served as the founding pastor of Denver Christian Bible Church here in Denver and is currently involved in some doctoral work, doctoral research on racial reconciliation. And we really want to interact with you about that and learn from that. But John, first, give us a little bit of a brief overview of yourself. Introduce yourself to listeners and then we'll dive in.

John Moreland [00:03:12] Love to. Again, thank you for having me. I consider it a privilege to be a part of this conversation. So John Moreland, born and raised in San Antonio, Texas. I have spent most of my adult life, with the exception of a very small break in service, affiliated with the military in some way, either on active duty, in the reserves, or now in the Colorado Air National Guard. I spent the first part of my adult life as an active law enforcement officer, both military and civilian, and so got a chance to see some of these interpersonal interactions between race and ethnicity, between civilian and blue or police officers up close and personal in a lot of ways. I went on to undergrad school at Wayland Baptist University, did graduate work at Golden Gate Baptist Theological Seminary, which is now Gateway. That still feels strange, calling it Gateway. And now here at Denver. Probably what I'll say is this conversation on race has been a journey for me over about the last five or six years or so. It probably really came to a head for me, if I can use that term, with the murder of George Floyd and just looking at how we as Christians have responded to it. I really just felt a call from God and felt led of God to be a part of this conversation to help

shape it, if I can say that argues that phrase, and I think this is a crucial point of our witness for the kingdom and for those of us who call ourselves believers. So I want to try to contribute to it constructively, if I can.

Don Payne [00:05:00] I like the way you said that, John, about it being a crucial point of our witness, because there's a lot of the credibility of the gospel that hangs on Our capacity, our willingness to engage this, regardless of whether we get it all resolved and figured out in, you know, in short order, our capacity and our willingness to engage it in a courageous and meaningful and thoughtful way really does affect the credibility of our witness.

John Moreland [00:05:34] I think it does. The last prayer that Jesus prayed before he was to be crucified in John 17, he prayed for the oneness of Specifically his apostles or disciples. And then those who would come after them. He prayed for our unity. And then in Scripture, he also teaches us, "by this men will know that you are my disciples because you love one another." And so the way that I feel like the spirit has given it to me, is if the goal and the mandate of the New Testament Church is to make disciples, Well, you don't have discipleship without worship because that's an element of discipleship, and you don't have true worship without fellowship. And I think this idea of fellowship or what the Greek New Testament calls Koinonia, I think race is the single biggest factor that prohibits us from truly embodying New Testament fellowship. So that's where my passion comes from.

Don Payne [00:06:39] Say more about that. Why do you think that is one of the biggest inhibiting factors?

John Moreland [00:06:45] Yeah, I think it is that for a lot of different reasons, some of which I'm sure we'll get into in this conversation. I think it probably has a lot to do with the history of America and the history of how we have dealt or not dealt with this conversation. I forget who it was, all of the quotes are swimming around in my head now from reading and documenting and writing, but it was a Supreme Court justice, I know, from the late seventies, I believe it was. I may have my annotation wrong on that in my head, but I know I have it right on paper. But he said, in essence, we cannot get past race until there has been an account of race.

Don Payne [00:07:33] Hmm.

John Moreland [00:07:34] And what I think is a lot of people, black and white, if I can paint with broad brush, is people in different ethnic categories want to just push past history without taking a full account and evaluation and assessment of the implications in our contemporary society. And so I think there are a lot of things that arise, that show up, and we haven't taken the time to know the root of those things. So we're dealing with symptoms rather than root causes.

Don Payne [00:08:08] I like your language of taking account of those things. That's going to stay with me and maybe we ought to unfold that even a little bit more. What's involved in taking account? I mean, I can think of at the very least, naming and owning it. And you had mentioned also looking at, I think, the consequences, some of the other things. But let's unpack or unfold that phrase even a little bit more. What does it look like for a society or the church to really take account of all of that?

John Moreland [00:08:44] I think it does begin with naming and owning, and that's powerful. Oftentimes whether I'm teaching or doing consulting or just having a conversation with a

colleague or a friend, they will ask me, what can I do? Right. This usually comes from a well-intended white colleague or Friend. What can I do? And one of the things that's always at the forefront of my mind is to simply believe what has happened. Right. To Understand that there is an objective reality to our country, to our faith practice in America that cannot be denied. It is not the subject of account of someone's, you know, felt or feelings, excuse me, or even their lived experience. There is an objective account of things that have happened, and so many people just refuse to acknowledge it. So I think it does begin with simply naming it. And then once we can name it, we can start to look at the outflow of it, right? What comes downstream of those things that happen? And Dr. Joy DeGruy does such a good job with this, in my opinion, in her work, "Post-Traumatic Slave Syndrome", where she looks at the historical account of slavery and racism and she draws very logical lines to the contemporary implications of those past happenings. And so anyone who wants to read about this or know about it, I would point them toward her work as a beginning place for it.

Don Payne [00:10:23] That's a good recommendation, John. I appreciate that. And while you were talking, it occurred to me that as we name and own those realities, maybe a follow on to that is not trying to explain them or excuse them. I'm not sure if I'm communicating that the best way, but I sense that impulse in in maybe a lot of those who've not been on the receiving end of all of that, white or whomever, that when those objective realities are put forward, there's this kind of impulse to explain them away, to diffuse the fierce force of them. Now, that strikes me, as a white person, as not fully owning.

John Moreland [00:11:23] Yeah.

Don Payne [00:11:24] Is that fair?

John Moreland [00:11:25] I think it is. I think it is fair. And I want to continue to be fair to the conversation. So, God, I think, has given me a blessing and a curse in that I can usually stand in the middle of two sides of a conversation or an argument and see both sides and try to make sense of it to the other person. I don't know if I'm good at that and it's pretty torturous inside of me. But I can usually appreciate, appreciate may be the wrong word. I can usually at least see both sides of of an argument. So. What I try to say to black people and white people, again, painting with the broad brush. What I try to say is and what I try to do is to objectify the issue. These things happened, especially when I'm talking to a group of believers, and they ought to bother all of us if we are believers. So the goal isn't to blame any group of people, and the goal isn't to shame any group of people. If we are believers, we ought to all look at this, take inventory of it, and be bothered by it. And then the next question we ought to ask is, what is my part in helping to rectify it going forward? But what happens is for so many people, they either make it or receive it as personal. So, for example, when I'm talking to my white brothers, sisters and friends, when we talk about the history of America, they receive it as they are racist if they're white. And I try to use language that doesn't put us in that spot. Right. Because once it turns contentious, now we're really not talking about the issue. Now we're kind of defending our position. Right. So I try to keep the issue and objectify the issue so we can both deal with the problem. Not so we wind up blaming or shaming each other because I just don't think that's productive.

Don Payne [00:13:35] Hmm. I love that. John, how would you give some descriptions to where you think we currently are that would maybe describe and assess, you know, the current state of affairs with whatever gains and losses and setbacks and advances, whatever. Where have we come so far? Where are we?

John Moreland [00:13:56] I mean, that's a loaded question. And the answer to that always depends on the perspective that people are looking from and being able to get past our own individual biases. So here's my assessment of it. Frankly, I'm scared about where we are because I think the blaming and shaming is reaching a boiling point. And I think we're coming to a place where we're no longer talking to each other. We're talking at each other. And we are pushing in a lot of ways, goodwill aside, we're pushing benefit of the doubt aside for each other. And it's almost turning into a battle of who can talk louder. You know, that scares me. And then you add to that the socio-political fuel that often comes from public dialog commentators, talking heads, so to speak, and it just adds fuel to the fire, you know? So that makes me nervous. That makes me nervous. I think we all need to take a step back and take a breath, look at this thing objectively. And again, ask the hard question What can I do to help defuse it and and not deny it? Because that's not helpful. But to defuse it and move past it, not move past it, move forward together in a productive way.

Don Payne [00:15:21] You've used some phrasing that I think is really helpful. It gives me at least some handholds on this. When you've talked about owning, taking account of things before asking the questions, "How do we move forward?" Am I hearing you correctly that there's an important sequence there, that if we get those backwards or if we get ahead of ourselves and ask those questions about, well, how do we fix this? How do we move forward? What do we do without first letting it bother us? Does that short circuit the process somehow? I feel like I'm asking you leading questions, but I think that's what I hear you saying or implying that we're going to short circuit the process if we don't in some ways own things, you know, in a way that we let it bother us.

John Moreland [00:16:25] Yes. I do think we short circuited, you know. I'm always fearful of trying to speak for, you know, all of any group that I'm a part of, in this case, all black people. But I would dare go so far as to say. In a lot of ways, black people just want to be heard. This did happen and it is affecting my reality today, and I personally believe that to be true to a large degree. If we don't hear that. And again, I say we because I think that's important. Right? It is. Especially if we're talking to believers. It is. This happened. And we've got to see that. We've got to be willing to acknowledge that. We can't just push past it. I'll try to make it live. So I was having a conversation with my wife the other day. I was a little frustrated because there was something that she said she was going to do that she didn't do when she said she was going to do it. Right now, I've probably had that happen a thousand times. Right. But we're all hypocrites and this day I was being a hypocrite against her. Right? So I was a little frustrated. And one of the things I wanted in that conversation, because my wife is pretty conflict averse. Right. So she doesn't want to have hard conversations oftentimes. What I wanted in the conversation was just her to understand how this impacted me. And in her mind, she was saying it happened. There's nothing I can do about it. Can we just go past it? And my mind, I was going, No, we can't just go past it. I need you to understand it, you know? And so I think there's some of that going on. Now that's different than I need to get my pound of flesh right, because I don't think that's productive. But if you understand it, particularly if you are in an ethnic group or a social group or a people group that has historically held power, and you have the ability to help this process, right, your actions come out of that understanding. But if you just blow past it, then there's never any contrition. There's never any heartstring pulled, or any need felt to act. And that's really what we're trying to get at.

Don Payne [00:18:51] Well, and maybe that speaks to the discomfort that so many of us have with discomfort.

John Moreland [00:18:59] Yeah.

Don Payne [00:19:02] We might, you know, in some kind of abstract way, acknowledge things, but we don't want to be bothered by it. We don't want to let it really eat at us. We want to move past it. And I'm wondering whether it's going to be and whether it is an overlooked but a very essential part of reconciliation for us to gain a capacity for discomfort. Just to sit in that and realize it's a good thing to be bothered. I say good. It's a proper thing to be bothered by the the egregious practices and injustices. It's a good thing to be bothered by that. And nothing or very little maybe is going to come constructively out of that unless I've got the capacity to really let that bother me as it ought to.

John Moreland [00:20:01] Absolutely. We like our blissful ignorance. In Isaiah 43, you know, God is talking to Israel. And the prophet says, I have called you by name. Right. And when I preach that text, one of the things that jumps off the pages at me is I have called you by name. And I try to make the point to people, we like to live in a world of obscurity. I don't really want to know your name, because if I know your name, right, now, there's an open door for me to have to listen to your story. And if I hear your story now, now I've got to be responsible for you in some kind of way. But if I don't know your name, right, and we never really make each other's acquaintance, we can just kind of go on in our blissful ignorance. But this idea of being reconciled to each other, right in Ephesians 2, the same Jesus that reconciled us to God, reconciled us to each other. And now there's some level of responsibility for who you are and what you've been through and what you're feeling today and what you're experiencing today. It's like when I asked the question, hey, how are you doing? Right. I don't really want you to give me the answer.

Don Payne [00:21:17] Yeah, you're just being polite.

John Moreland [00:21:18] Just being polite. And that's where we are. Most of us want to be polite. And when we start peeling back the onions and the layers, we start to see. I mean, there's a real history here that not only impacts people of color, but whether we know it or not, also impacts majority culture.

Don Payne [00:21:35] While we're on the subject of politeness because that concept has occurred to me as maybe a ruse for reconciliation, or I don't know if that's the right word, a mask or a masquerade for reconciliation. Let's just learn to be nice to each other. And I'm wondering whether a lot of talk about reconciliation, racial reconciliation, might boil down to just learning to find ways to just really be polite and friendly to each other.

John Moreland [00:22:13] Yeah.

Don Payne [00:22:14] But that's not what you're talking about. I mean, they go so much deeper. So. Drill a little bit into when we're talking about the kind of reconciliation that we really want to see, and that the gospel calls us toward. What are we really talking about? What's the gritty substance of that reconciliation that we ought to want beyond just learning how to get along well and be polite, be nice to each other.

John Moreland [00:22:41] Yeah. I appreciate the way that you kind of walk through that. And I appreciate you using the word grit, too, because I think that's one of the things that we have to realize. This reconciliation that we speak of is not going to be easy. It is gritty. It is ugly. It is dirty work. It is hard work. And people are going to get more frustrated before they feel the relief that

they want to feel. Right. And so we just have to know that going into it. And most of us don't want to do that hard work.

Don Payne [00:23:14] Yeah. Because when we use word like reconciliation, that's kind of a happy word.

John Moreland [00:23:17] Yeah.

Don Payne [00:23:18] We think, Okay. Well, if it's reconciliation, then this ought to be kind of a happy feeling you know. Cheery thing, right. But you're saying, no, there's mud we've got to kind of trudge through to get to that kind of thing.

John Moreland [00:23:34] Yeah, absolutely. And it is a happy thing. But it didn't start with Sunday. It started with Friday on that hill just outside of Jerusalem.

Don Payne [00:23:40] Yeah. Right. Started with death. Right.

John Moreland [00:23:44] And so this idea of Koinonia, a fellowship, you know, the way and the visual that I try to use, and I feel like God has given me. It's this principle of Emmanuel. It's this idea that Jesus, the second person of the Godhead, who had no obligation to us, He abandons his throne. I'm scared to use this next language talking to a theologian. Right. So forgive me if I don't get words right. But he veils his deity. He comes to dwell among us as creator, among creation, and he subjects himself to that. He enters our story.

Don Payne [00:24:34] You're spot on. Yeah.

John Moreland [00:24:36] And that's what I think it is with race reconciliation. It is us as humans, entering into each other's story for no other reason other than I love you and I want to be in a meaningful relationship with you. It's the paraclete, right? It's the idea of coming alongside us. It's Romans 14:15, the strong bearing with the infirmities of the weak. Right. And this idea of coming alongside, it isn't kind of walking in front, going, what's taking so long? Hurry up. It's this idea of me either slowing down and or backing up to where you are and saying, we're carrying this burden together. Not, hey, hurry up, get it together. Pull yourself up by your own bootstraps may be a phrase that's befitting here. It's this idea that we're going to pull together, that we're going to walk together.

Don Payne [00:25:37] I like that. You know, I know you're doing an enormous amount of work on this right now in your doctoral studies. And you alluded to this a few minutes ago, talking about the relationship between Koinonia fellowship and worship as being a prerequisite, I think, to do the kind of reconciliation we're talking about. Walk us through that, how you see those connections taking place between fellowship and worship and reconciliation.

John Moreland [00:26:10] Yeah. So, Jesus, the last command that he gives is the great commission in Matthew 28. Right. So the idea is to go and make disciples of panta ta, ehtne. Right. Of all of the people groups. And so. That's what we call discipleship. and most of us are intimately familiar with evangelism to the goal of salvation and discipleship, teaching people how to live as followers of Jesus. Well, what I would contend is that we have taught the gospel incompletely, and most of our language surrounding the gospel is this idea of making a confession of faith, repenting of our sins, and securing for ourselves, or Jesus securing for us, a spot in heaven for eternity. Right. And it's so

much more than that. And I like the way my friend Briandon Washington deals with this. In Ephesians two, it's this idea most of us know versus, you know, the top half, one through ten or 12. But when you get to the bottom half of Ephesians two, we see the same Jesus that reconciled us unto God and unto himself reconciled us unto each other. We see it in Romans 8:28, right? He calls us that we might be the first born or excuse me, that Christ might be the firstborn among many brethren. He's calling us to a place of intimacy, to a place of an even deeper than family relationship. He's calling us to a place of spiritual kinship bought by the blood of Jesus. And nothing gets deeper and better than that. And so discipleship, you don't have discipleship, one of the elements of being a disciple is being a worshiper. And in order for true worship to go on, there has to be that sense of everything we just talked about. True fellowship. That's part of worship. And and when we start to talk about fellowship, when we start to talk about Koinonia or bearing with one another coming alongside one another, that's hard work. It's more than just the polite, hello, how are you doing? You know, I'm blessed and highly favored in the Lord. And all is well and no complaints. No. We are entering into each other's story, into that sacred space.

Don Payne [00:28:36] Yeah. There's something about genuine fellowship, koinonia and genuine worship that is quite vulnerable.

John Moreland [00:28:45] Oh.

Don Payne [00:28:46] Because when we, that's why it seems to me that worship, the true act of worship is the great leveler of people. Because we all come empty handed before our God together. It is the great leveler of all people.

John Moreland [00:29:08] Yeah.

Don Payne [00:29:09] So, you know, it's one of the great ironies, I think historically, tragic irony, when we'll see pictures, like drawings, of church services from the 19th century where slave owners were sitting in a certain spot while their enslaved peoples were worshiping. But there's obviously a difference. A power differential. In some sense, the slave owners almost running, regulating and assessing what's going on there to make sure it happens the way they think it ought to happen. And I think that that's the antithesis of worship, where everybody is equally barren, open, empty and needy before God. It is it is the great leveler and may be true koinonia is the same way in some respects. To have genuine koinonia, there's an openness to each other. There's a recognition of mutual need and mutual deficits that only the other can fill.

John Moreland [00:30:18] Mm hmm. Yeah. When you use that word vulnerable, that's scary to me, because one of the things I'm realizing is I'm not often as vulnerable as I think I am or as I would like to be. I also like this idea that everything is a level at the foot of the cross. Right. That worship is that great leveler of us all. Yeah. That kind of takes my breath away, thinking about how hard it is to actually get to that point. Even as I'm writing on it and researching it, I'm realizing in this moment this is more than just a lesson to be taught. It's more than just a principle to be embodied. I mean, this is a lifestyle to be lived. This is a calling to submit to. And if we do, nothing about it will be comfortable or easy, you know? Yeah.

Don Payne [00:31:21] What is it that sets a gospel approach to reconciliation apart from every other conversation about reconciliation? Because we're not the only ones talking about this.

John Moreland [00:31:33] Yes. I think a gospel approach to this conversation is more vulnerable. Back to the principle of Emmanuel. We abandon our privilege, and we enter into the space of another. And I don't mean that as white privilege. You know, we hear that oftentimes. I'm saying we abandon our privilege, period, and we enter into the space of another. So, you know, whether it be rich entering into the space of poor, whether it be able bodied entering into the space of people who may have physical handicaps, whatever it may be, wherever that place of privilege and power is that we all have, it is our responsibility to become more vulnerable and to enter into the space of others, if you will, who may not have those abilities. So that's what I mean to clarify that. So I think we become more vulnerable is the difference between a gospel conversation as opposed to some of the conversations that I hear that aren't gospel centered. It's more around just behavior modification or what you said earlier. We're just going to learn to be more polite with each other. No, when we talk about this from a gospel perspective, we take an introspective look at our self, and we allow God to circumcise those areas of our heart that are still uncircumcised or to soften those areas that are still hard. We become vulnerable. We are looking in the mirror, if you will, instead of looking at everybody else saying what this person needs to do or what that group needs to do, so on and so forth. The change starts with the individual getting vulnerable in the presence of God. I think that's the difference.

Don Payne [00:33:32] When you think about a way forward, I mean, I do want us to talk about the healing process without doing the short circuit that we talked about earlier, without trying to bypass the struggle, the mud, the grit. And I may be just asking you to maybe summarize some things you've already said, but where does that healing process, that genuine reconciliation process, begin? And what would you recommend to people as the the first handholds or traction points that they ought to latch onto?

John Moreland [00:34:16] I think it begins at coffee shops and kitchen tables. If I can say it that way.

Don Payne [00:34:25] Yeah.

John Moreland [00:34:26] I think it begins at the individual level. Right. While there are other spaces, if I can say that, where things like government and legislation play a role, to your question about where it begins, I think it begins at coffee shops and kitchen tables with people sitting down with people who are not like them, like Jesus did. And embodying that principle of Emmanuel entering into the space with one another, even when it's uncomfortable, even when it's hard, even when it's gritty. That's where I think it begins.

Don Payne [00:35:13] Where is the place for system change and legislative change? Because quite often those get played, the individual heart centered approach and the systems legislative approach get played off against each other. What is the place for structural change?

John Moreland [00:35:31] Meaning, like what needs to change?

Don Payne [00:35:33] Well, I mean, for more like legislative change overturning and rebuilding the systems in which so much of this is often embedded.

John Moreland [00:35:44] Yeah, I think so many different places. You know, Dr. King said laws may not make you love me, but they can stop you from lynching me.

Don Payne [00:35:54] Yeah, yeah, yeah.

John Moreland [00:35:56] And so as we look at different areas, I mean, everything from housing to wage earning to jobs to prison population. Right. And how different people groups are sentenced once they've committed a crime or what, you know, people are arrested for in one group as opposed to another. I think all of those things need to be examined and potentially overhauled. Right now, I don't think we throw the baby out with the bathwater. I don't think everything is wrong. I think that's disingenuous to say that. But I think we have to look at everything critically and we have to be willing to change the things that don't contribute positively to the direction that we all say we want to go. Right. And when you look at just some of the statistics across these different areas, you've got to be willing to look at it and say something's not right here. Like, for example, homeownership in the white community is twice as much as it is in the black community. Harvard did a study and they realized when you take away ethnic identifiers from resumes, about 15% more of the time, does the same individual with the same qualifications get a callback for a job interview? There are published studies, same defendant, same courtroom, same judge, same charges, same day, right, getting different sentences based on their ethnicity. Right. So when you just start to look at these facts again objective facts, you have to conclude that something is probably not right here. Right. So I think we've got to be willing to look at all of these systems, if you will, and we've got to be willing to change the things that stand out to us that need to be addressed. And I don't think we can be afraid to do that right. I don't think we can be afraid to do that. What I mean by that is lawmakers, legislators have to exercise the courage to see it, call it out and do something about it is what I think.

Don Payne [00:37:56] Hand in hand or running right parallel with the kitchen tables in the coffee shops.

John Moreland [00:38:02] I think it begins there because if those lawmakers aren't doing the kitchen table and coffee shops right, then you can't bypass that to just do it at a legislative level. The decisions you make in those chamber rooms come from someplace. And so I don't think you can separate the two. That's why I say I think it begins at kitchen tables and coffee shops.

Don Payne [00:38:24] Well said, well said. Reverend John Moreland, we are so glad you're here on our team, so grateful to God for your history of ministry and for all that you're bringing to this, your research, how articulate you are about it. And winsome and pulling us forward, brother. Thank you.

John Moreland [00:38:44] I appreciate you having me. And we'll just keep walking it out and see what the Lord is going to do.

Don Payne [00:38:50] Yeah, indeed we will. Friends, this has been *Engage360* with Reverend John Moreland. We're grateful for him, grateful for how the Lord is using him here in the Denver seminary community and in so many other ways. I would love for you to let us have some feedback on this or any of our other episodes. You can always email us at podcast@DenverSeminary.Edu. Do check out our website for lots of different resources we have; part of our degree programs or other kinds of resources, lots there that you can benefit from. We'd love to be able to serve you in whatever way we can. We look forward to another conversation with you very soon. Hope the Lord blesses you and gives you just enough holy discomfort to keep you moving forward toward the kind of reconciliation that the Gospel has called all of us toward. Take care, friends.