

There is Another King: Jesus

Luke – Acts

Racism at Boston College and in the United States: Wealth and Power

Luke 19:1 – 10

BCACF Winter Retreat 2011, Saturday January 22

Introduction: The Pressure to Play the System

Now that we appreciate relational vs. systemic forms of oppression, and by design vs. by default intentions, you have a choice: You can either join the system, or you can join Jesus. Let me begin by telling you a story about what Jesus has taught me about issues of race, identity, and power. When I was in high school, I wanted nothing more than to be really, really successful. My parents cultivated in me the American dream, the white American dream, to be precise. Being an immigrant from Japan, my mom in particular told me constantly that if I wanted a good marriage, I had to make a lot of money. When I graduated from high school, I started working at the office of a financial consulting firm doing pension fund consulting. I worked in the research department. The office was in the glitzy area of Newport Beach, CA, right next to the mall called Fashion Island. At the time, I wanted to buy a Rolex watch like all the other men wore – who happened to be white, and I'll explain later why I point that out – and get lots of nice suits and ties like all the men. It spoke to the insecurities and greed in my heart. But Jesus, in his love for me, started to pull my attention elsewhere, to the wider world that he loved. About a year before that, I went to Mexico, to an impoverished town called Mexicali. I had given my life to Jesus while I knelt in that dusty land, while I was surrounded by Mexican people who lived in shanty houses made of cardboard walls and aluminum roofs. He gave his Spirit to me there in a way that I still feel. What's more, during my sophomore year of college, in 1992, I had to make a choice, because two things happened. First, the federal government finally gave reparations checks to Japanese-American survivors of the internment camps of World War II. My dad and his side of the family received checks. That set off lots of thoughts and emotions for me. Second, the Rodney King incident happened in Los Angeles. White policemen beat a black man, Rodney King, and the black community erupted in a protest. Korean-American merchants had their stores burned. Other parts of LA burned. Since I'm from LA, I was deeply emotionally affected. I listened to radio talk shows long into the night interviewing leaders in the white community, the black community, and the Korean community.

At that point, I had to make a choice. I had two main options. First, I could join the system. I could either care for myself and perhaps my family, by myself. I could choose to become 'white' in a cultural-political sense, and I'll explain that later. I could also become ethno-centered, find my identity as being Japanese-American, and just care about my own kind, which would actually be another way of being 'white' in that sense. Or, I could ask larger questions: Why are we the only people to get reparations checks? The U.S. has not given reparations to other people for land seizures, genocide, broken treaties, slavery, segregation, the war with Mexico, the seizure of Hawaii, and on and on and on. Why not? And, while I'm asking those questions, I could ask why the Japanese government has not apologized for comfort women throughout Asia, or Nazi-like experiments, and given reparations for that. Why not? In other words, I could let the magnitude of these problems lead me to find my identity not in *myself*, and not in my *ethnicity or race*, but in *Jesus*. I could receive my identity from Jesus, and let the Spirit of Jesus lead me into the world. Let me repeat that basic choice. I could join the system. Or I could join Jesus. *You* can join the system. Or *you* can join Jesus.

Relevance:

This choice is hugely relevant, because Jesus will triumph over this mess. He will. I'm going to show you what's happening in New York City, as the city garbage system runs trucks only through Harlem. Since many of you are from New York or thereabouts, I thought you'd find this interesting. [Play DVD of *Ordinary Radicals* about how blacks in Harlem get asthma and other diseases at much higher rates because of all the trash and truck pollution. Add in some info on prenatal health stats]. This pastor and many others could have just chosen to get out of there and move somewhere else. In a sense, they had the choice to play the system. But the love of Jesus pulled his heart back there to stay. Jesus is doing something here.

Context: The Gospel of Luke

I'm going to show you a passage that demonstrates the fact that Jesus does do this. I'll be drawing from the Gospel of Luke. This is a story about a loving God who is 100% good, coming in the human person of Jesus, in order to

undo the sin and evil of humanity in his very own person, to reconcile and then to give us the Spirit of Jesus' new humanity. Luke's unique emphasis is Jesus' engagement with social issues. This is God's way of addressing the problem of evil in the world – it's by addressing the corruption in each one of us. So for each of us, Jesus constantly comes before us with a choice. Will we join the system somehow, or will we join with Jesus? Let's look at a choice someone else made with Jesus. This is Luke 19:1 – 10.

Profiting from the Dominant Power Structure: v.1 – 2

¹ [Jesus] entered Jericho and was passing through. ² And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich.' The time period is about 30 AD. Israel is occupied by the Roman Empire. The place is a city called Jericho. And if this were a movie, we might get a spliced scene. On the right side of our screen is Jesus, passing through Jericho on his way to Jerusalem to confront the most powerful people of his time and place and reach the climax of his career and his life. Jesus' teaching has been floating around for three years. It's been in the air. So even though Jesus doesn't say a whole lot to Zaccheus, there's a lot assumed, and a long back story. That's why Zaccheus is coming to meet him. On the left side of our screen is Zaccheus, who is introduced to us first as 'a chief tax collector', a very 'rich' and powerful man in his own right, coming to meet Jesus. Jesus doesn't draw only the weak and powerless. Jesus draws the very powerful. In fact, if you want to change a corrupt system, you have to affect the top as well as the middle and the bottom. But how Jesus transforms him is amazing.

Who is Zaccheus? Zaccheus made a choice a long time ago to identify with the system. What system? The Roman system. The Romans were the majority culture, Israelites were the minority. And as in recent history, a European power made a colony of this Middle Eastern people. Why? For taxes. These unwanted conquerors sucked tax money from all over the Mediterranean world, including Israel, into Rome. As we saw yesterday, Zaccheus decided to pimp his own people. Jewish tax collectors worked for the Roman government. They collected taxes for the oppressors, for the system. The way tax collectors made money for themselves is by charging something over and above the taxes. Rome didn't care what they charged. They just backed these guys up. That's how Zaccheus has made all his money. He skimmed off the top of his own people. And he's a chief tax collector, which means he's got a bunch of tax collectors working under him. It's possible he skims off the top of each one of them. On the two cultures graph, Zaccheus has low identification with being Jewish, high adaptability with being Roman culture.

When a system is in place like this, the temptation is always to become part of it. To care about yourself or just 'your group.' Maybe you hate the oppressor. Maybe you join them. Either way, you join the system. In some ways, BC as a university has decided to join the 'system.' And now the question is whether you will, too. How's that? There's a book called *How the Irish Became White* by Noel Ignatiev that helps explain this. Whiteness in the U.S. became a social construct to make slavery easier. At one point there were a few black slaveowners with white slaves. But it became easier to make all slaves black or Native American. That's how whiteness was a unique social construct in the U.S. This label – this construct – united English, Welsh, Scottish, French, German, Swiss, and Swedish people who never were united before. At one point in U.S. history, it included Arabs. It certainly does not include Arabs now! The Irish were the low man on the European totem pole. They were oppressed in Europe. But when the Irish came to the U.S., they had a choice. They could choose to become 'white.' They could join the 'system.' In the Caribbean, they did not. They said, 'We're not 'white.' You've never treated us the same before.' That led to a faster dismantling of racism there. But in the U.S., the Irish chose to become 'white.' All of a sudden, they could enter the privileged class, and avoid at least some of the oppression. That's how the Irish became 'white.' 'White' became a political category that was meant to exclude others to keep wealth in the privileged class.

What does this have to do with BC? BC was founded as a college for Irish immigrant boys and later girls also, especially those who wanted to keep their culture and not just become 'white' in a generic sense. The Irish faced some discrimination from other places, so these Jesuits who loved Jesus wanted a way to serve the Irish community started BC. BC served an important place in how the church – and Jesus through his church – served Boston's Irish community. Great job BC!! But in the 1980's, BC discovered that a really good football team would make the number of applications triple. Those were the days Doug Flutie was our quarterback. So BC began to do two things. It wanted to build a great sports program, and it wanted to rise in the ranks into the Ivy League. Back in the 1960's, JFK called BC 'the Ivy League of the Jesuit schools.' But now BC wanted to be the Jesuit school in the real Ivy League. So they recruited heavily among black athletes in Texas and Florida. And they admitted students from very wealthy families, so those families would help grow BC's endowment. Those families are mostly white, with a few international students. Today, one third of BC's students come from families making more than \$300,000 a year. About a third gets need based financial aid. So the income differences are big. They've tried to adjust

culturally, too. For a while, the chaplain of the football team was a Jesuit administering the communion. All these black sons of Baptist and Pentecostal ministers thought, 'What's this???' That's when Rev. Howard McLendon, a black Baptist pastor, was hired to be the chaplain of the football team. But there are a lot of ways that BC is still the most racially divided school in Boston. It's because BC has wanted to 'become white' in the same sense that the Irish chose to 'become white.' BC wants to rise in the ranks of traditionally white colleges and universities. And this is the outcome.

The question for you is whether you will 'become white' too. What do I mean? Again, I'm speaking of 'white' not as in being a person of European descent, but 'white' as in the social construct of race, the cultural-political identity of being privileged. I mean it in the same sense that Zaccheus, a Jew, had 'become Roman.' He had become part of a system of injustice in order to move up in the world, to get rich. Because if you identify with the system somehow, you can get rich! But in the U.S., that system is designed around whiteness. So if you want to get rich, you have to become 'white' to some degree. It's the historic cultural system that defines what privilege is and who has it. So be careful. When you become part of the system, you become part of the injustice. This is the choice I faced my sophomore year, and this is the choice you face. Do you want to be identified with this *system*?

Feeling the Discomfort and Seeking Jesus: v.3 – 4

Zaccheus comes to Jesus because he wants out. He's tired of working for the Romans. Sure, he's gotten rich. But he's also seen the looks of disgust on the faces of his own people. He's felt their glares when he turns his back. But more problematic is what this has done to his relationship with God. God delivered Israel out of slavery and oppression in Egypt long ago, and Zaccheus knew he was betraying God's very heart. God gave Israel laws that protected the poor, the widow, the immigrant, and the alien, and Zaccheus knew he was just taking advantage of power dynamics; he was exploiting the powerless. God gave Israel a law that said, 'Thou shall not steal,' and Zaccheus knew he was stealing. Zaccheus knew where he stood before a holy God who loves humanity, but also judges justly, who had also promised to transform humanity, once the people of Israel had gotten sick and tired of their own sin. Zaccheus was sick and tired of his own sin. Are you sick and tired of your own sin? – your own complicity in the system, your own apathy, your own greed, your own desensitization to the poor, and your opposition to the heart of the one true God? This is what draws him to Jesus in v.3: ^{3a} 'Zaccheus was trying to see who Jesus was...'

Why are *you* here? I hope that it's because you're interested in the topic of race. I hope it's because we're friendly and you find people to connect with here. I hope it's because you thought I would say some worthwhile things. But fundamentally, I hope it's because you wanted to see Jesus, for Jesus deals with the issues *surrounding* racism, and he deals with the *heart* of racism and a whole bunch of other problems we have in our lives right now! We'll touch on that later tonight. Zaccheus wanted 'to see who Jesus was.' Why? Because he's heard something about Jesus. The prophetic hopes and longings of the Old Testament authors were for a Messiah, a Jewish king, who would begin to make all things right, for Israel and for the world. Maybe you've heard from someone that Jesus changed their life, and you're curious.

Now let's put ourselves into Zaccheus' place. What would it be like to see Jesus? To meet the man himself? Is Jesus going to walk right by? Is he a busy celebrity? Is he a politician who shakes your hand once and then forgets you forever? Or is he going to look with x-ray vision into your heart and rake you over the coals for your sin? After all, Jesus had said in Luke 6:21 – 24: 'Blessed are you who are poor, for yours is the kingdom of God...But woe to you who are rich, for you are receiving your comfort in full.' Would Jesus care to meet the most notorious Jewish traitor in Jericho? Would Jesus care for a drug dealer or a pimp, who siphons off money from his own people?

Just when Jesus is walking into Jericho, Zaccheus realizes he can't see him. He's too short! Zaccheus ^{3b} was unable because of the crowd, for he was small in stature. ⁴ So he ran on ahead and climbed up into a sycamore tree in order to see him, for he was about to pass through that way.' I love how the story discloses these things gradually. I picture a Danny DeVito type of guy, jumping up and down trying to see over the heads of some teenagers who don't move. So he runs ahead and climbs up a tree. That action is something only little children would have done. Grown men do not climb trees. I don't think people had pants; so men wore robes, and you could see up robes. Zaccheus becomes like a kid. That is key. Jesus had said just before this episode in Luke 18:16 – 17, 'Permit the children to come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.' There is something Jesus loves about babies and young children, because babies and little kids are brand new people who aren't afraid

to ask for help, to look foolish. Zaccheus ignores convention. He says, 'Whatever. I know grown men don't do this. No matter what the cost, I'm going to see this Jesus. Maybe seeing him will help me. Maybe if he sees me, he'll be merciful and bless me, and give me a second chance in life.'

Letting Jesus Transform You: v.5 – 9

So what happens? Jesus does. Look at v.5 – 6. ⁵ When Jesus came to the place, he looked up and said to him, 'Zaccheus, hurry and come down, for today I must stay at your house.'⁶ And he hurried and came down and received him gladly.' Amazing! Imagine being singled out in a whole crowd of people. Well, maybe Zaccheus was hard to miss, being the only grown man in a tree. Zaccheus got undignified. He let it ALL hang out!! What did it matter anyway? None of the other Jews liked him anyhow! Every other person saw him and probably thought, 'What an idiot.' Jesus saw him and sees a heart that is ready to be transformed, a heart that is ready to welcome his Spirit. So Jesus says, 'Zaccheus, whoa! You're exposing yourself! Hurry and come down!' And he invites himself over to Zaccheus' pad! That's a bold gesture. Not just because he invited himself over, but because so-called 'righteous people' didn't hang out with, and especially didn't eat with 'sinners.' 'High identity Jews' didn't hang out with 'traitors and sellouts.' But Jesus is different.

Sure enough, the other 'high-identity Jews' get pissed off, in v.7: ⁷ When they saw it, they all began to grumble, saying, 'He has gone to be the guest of a man who is a sinner.'" See, that's the reaction. But look at Zaccheus' response. ⁸ Zaccheus stopped and said to the Lord, 'Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.'⁹ And Jesus said to him, 'Today salvation has come to this house, because he, too, is a son of Abraham.'

Illus: I want to show you how Jesus has always challenged the top of a chain of corruption. In the late 1700's, Jesus got a hold of William Wilberforce, a minister in the British Parliament. Wilberforce grew up as a rich, spoiled partier. But Jesus opened his eyes to the poor who worked in English factories, and especially African slaves. He led a Bible study called the Clapham Sect which brought people face to face with Jesus and his heart on these issues, and he campaigned for the abolition of slavery and better care for the poor. He campaigned for forty years, and succeeded just before he died. Jesus moved him. Jesus also gripped the heart of Mark Whitacre, the guy in the movie *The Informant!* played by Matt Damon; he exposed corporate corruption at Archer Daniels Midland. Mark is the highest level executive at a Fortune 500 company to be a whistleblower, and it's because his wife Ginger loves Jesus and got him to confess. Ginger is the real hero because she didn't value the money or their lifestyle, because she loved Mark throughout his career *and* his bipolar disorder *and* his time in federal prison. Jesus brought about reform in him and in the system. Jesus also worked in the heart of Gordon Pennington, former marketing director for Tommy Hilfiger. He was a media consultant to Apple, Sony, Pepsi, and Mercedes-Benz. Yet when he gave his life to Jesus, he had a crisis of meaning and resigned from Tommy Hilfiger because he felt he was manipulating people to buying stuff that nobody needs. He now works for Universal Literacy Project. He said, 'Truth is the search for the things that are most reliable, sustainable, absolute. Truth is the desire to have something that we really can put our trust in. Truth deserves to be tested. Truth is being tested in this age like no other. The pursuit of truth ultimately necessitates a kind of struggle...The risks of pursuing truth are tremendous and what could be a greater adventure than to risk everything in pursuit of the one thing that endures.'

Jesus changes systems from all levels, including the person at the top. When we think of the injustices of our world, we have to remember that Jesus *has been* at work in people, and Jesus *is* at work in people. And we need to let him define us and draw us into what he's doing. If we don't, then we look at injustice and say, 'There's no way I can change that, so I won't try.' But your apathy and despair is just as much of a problem as anything else. Or we could look at injustice and say, 'I need to become rich and powerful myself first, and then I could change things.' I don't think that works. You become competitive, perhaps ruthless, saying the ends justifies the means, which is never true; you will not recognize the person you'd become after 10 or 20 years. Or, we could look at injustice and say, 'I hate those people. I'm going to bring them down.' But your own hatred will eat you up from the inside; bitterness is like drinking poison and hoping someone else dies.

So what exactly was Jesus doing with Zaccheus, and what does that mean for you? First of all, it means that Zaccheus was going to absorb the injustice in his own salary, in his own person. He was going to make *no personal salary* from here on out. Why? Because Jesus' predecessor John the Baptist had told tax collectors not to collect any more money than they were told to (Lk.3:12 – 13). Jesus, I presume, continued teaching, otherwise it probably wouldn't be recorded and it wouldn't be important. Instead of profiting from the system, tax collectors would have

to absorb part of the injustice in their own persons. Rather than just be naively idealistic and get out of that job, only to let someone else take their place and perpetuate the injustice, John the Baptist and Jesus told tax collectors to stay in their job and make *nothing for themselves*. At least that cut out the extra portion that Jewish people had to pay that wasn't tax but extortion from the tax collectors. Tax collectors would have to be fairly poor, and depend on the Jewish community for support, and most importantly, trust *God* for support. As long as Rome was around, there would be tax collectors and this was the best spiritual posture for those tax collectors to take. Zaccheus was coming under their stream of spiritual response to injustice.

Illus: After I worked at Intel for 6 years, I joined an African-American friend of mine named Khary in his startup company, VisioSoft. He had a dream of doing IT consulting work, websites, and putting an office in inner city Boston. We figured that you could even hire people to work at home if you hooked up a DSL line. We thought about maximizing *employment*, or at least benefits to employees, rather than maximizing *profit*, or *our salaries* like investment bankers seem to do. We had heard about Christian businesses like In N' Out Burger, or Pura Vida Coffee, that were run that way. But the dot com meltdown hit us in 2000 and 2001, and we wound up shutting down. But I throw it out there to you to think of ways Christians can be involved in bringing employment and dignity to people. A second small way that we absorb some of the cost of the injustice in the world is through our housing. We bought our house in an inner city area; it's a three decker house, and we charge rent that is a little below market. We absorb a little bit of the 'cost' of not charging full market rent. But the benefit is that we have very quality, ministry-oriented, ethnically diverse Christians living with us who are also doing work in the city. For now, we do small things to absorb the cost of injustice.

Secondly, Jesus was restoring Zaccheus to true Jewishness, which is another way of saying, true humanness. After spending an afternoon with Jesus, he is beginning to be transformed. I wonder what exactly they talked about. But I know this: It must have been amazing for Zaccheus. I know Jesus had deep insight into Zaccheus and drew out the small part left of him that wanted to love God and love people. Then Jesus gathers that to himself, because he is God the Son, and gives Zaccheus back his own love for God the Father and for other people. That's what it's like to interact with Jesus. You give him yourself. He gives you himself. You're getting a way better deal than Jesus, let me tell you!!! So when Zaccheus hears Jesus being criticized, he responds in a way that is *truly Jewish*, given his cultural context. He says, 'I don't want the name of Jesus to be dishonored because of me. Let me make reparations as much as I can. I'm happy to do that!' He honored the Jewish law, which said that thieves had to repay 2 to 5 times as much as they had stolen. Zaccheus spontaneously says that he's going to repay 4 times, so it's on the side of honoring that more rather than less. Jesus affirms this by saying, 'He, too, is a son of Abraham.'

Why does Jesus call him 'a son of Abraham'? That reinforces this sense that Jesus makes Zaccheus truly Jewish. What it means to be truly Jewish is to receive God's blessing in order to share God's blessing with all humanity. God had promised Abraham long ago to undo the fall of humanity through Abraham, 'I will bless you, and make your name great; and so you shall be a blessing...and in you all the families of the earth will be blessed' (Gen.12:2 – 3). Ultimately, Jesus would receive his humanity from the line of Abraham, in the context of Jewishness, and that's what that meant. So to be 'a son of Abraham' is to be bound up with Jesus to receive God's blessing so you can share God's blessing with others. It is already *missional!* Jesus has already turned Zaccheus into a *missional* person.

This is why Jesus says, 'Today salvation has come to this house.' Salvation from what? From our own sin. Jesus was making the perfect human response to sin and injustice of all kinds. Zaccheus knows what Jesus has done. Jesus was already reaching out to the Romans in love and truth, and transforming them. Jesus was already reaching out to marginalized Jews and high identity Jews, too. Probably he has a glimpse of what Jesus will do on the cross and in his resurrection. Jesus gave up everything. He will continue to give up everything. He gives us today *everything he is* right now. He was preparing to give back his new humanity to people after his death and resurrection. Jesus was already restoring what it meant to be truly Jewish, which is to say, truly human as God defines. Zaccheus knows something about that. And this is only the beginning of their relationship. Jesus is doing for Zaccheus what Zaccheus could never do for himself: make him a child again, give him a second chance at life, give him a fresh start, and restore his relationship with people and most importantly, with God. That is salvation: to be delivered by Jesus out of our sin and selfishness, and into a new identity, a child of Abraham and a child of God.

Living in Jesus' Mission: v.10

Why? Because Jesus says in v.10: ¹⁰ 'For the Son of Man has come to seek and to save that which was lost.' Jesus came for you. He came for every single person. He came for the whole world. He is saying, 'This is mine. You are mine. Even you are lost, even though this whole world has become lost, I want to undo the evil in you and transform it into the goodness God always intended and still intends.' And that is the mission of Jesus. He calls us to himself and to his mission.

Illus: Christine Whang's story about how Jesus is changing the ALC service trip, contributing to change in the rural Mississippi delta area where they went, and how individuals from the trip are starting to ask more questions about faith.

Practical steps you can take: (1) Think about going on the ALC service trip; contribute to the discussion on how faith, justice, and service fit together. Or (2) think about joining the Veritas Forum planning team; we're wanting to put together an event called Multiculturalism – Is the Dream Possible? And we're inviting a Sri Lankan Christian scholar named Vinoth Ramachandra who has been part of reconciliation work during the civil war in Sri Lanka, and also in the post-conflict period.

Conclusion

When the Japanese-American community went into internment camps during World War II, quite a few people responded to Jesus. I know a few stories about ministers being ordained in the camps. Jesus met my people in their suffering and shame. During those hard years, a famous missionary and professor of theology named E. Stanley Jones visited the camps. Dr. Jones was a white American and had been a missionary to India. His writings had become influential during that time and ever since. During one of his visits, E. Stanley Jones said that the Japanese-American Christian community, along with the black church in America, had a unique opportunity. We could speak out against this violation of our civil rights to be a prophetic voice, calling the United States to repent of its hypocrisy for saying that all people are created equal but not acting on that, and its lies for saying that they honored Jesus when in fact they did not. When I first discovered those words years ago, they rung in my mind and burned their way into my heart. But did the Japanese-American Christian community speak out in the name of Jesus and with the love of Jesus? No, by and large we did not. Instead, we tried to blend into the system again. In this sense, we tried to be 'white.' We didn't want to continue to challenge people about what had just happened. We just wanted peace, *externally*, and harmony, *externally*. Confused by our shame, we wanted to not talk about what happened. Some nursed a quiet hatred for European-Americans, and, thankfully, Jesus healed some of them over time. But we wanted to go on with our immigrant lives trying to pursue the American dream after all. We didn't challenge the 'white' power structure. We became part of it, even if we distrusted it or even hated it. And not only did we lose the opportunity to advocate for non-Christian Japanese-Americans, we also lost an opportunity to advocate for others beyond our ethnicity. Of course, we lost the opportunity to love European-American Zaccheuses into the truth of Jesus and his response to evil. But we also did not advocate for the Aleutian Islander population. The military seized their islands in the Pacific for military reasons during World War II. The U.S. relocated them also, to mainland Alaska, in mostly urban areas, which was really hard for them. From my estimation, that experience was harder for them than it was for the Japanese-Americans on the West Coast. Yet I have never heard one Japanese-American person say anything about them. We lost the opportunity to follow Jesus and love him by loving them. Why? Because we wanted to recover our 'model minority' image and assimilate into white American culture. We wanted to adapt to the white power structure and become invisible.

That is the choice you face. Identify with the system. Or identify with Jesus. Live for the system. Or live for Jesus. What will you choose?

Small Group Questions

1. What stood out to you from the material this morning?
2. What is hopeful about this? What is challenging?
3. In what ways do you feel led to partner with Jesus? i.e. What issues do you feel either most affected by? Or most passionate about? Or just most interested in?