



## **An Episcopal Response to White Christian Nationalism: A Lenten Study**

**Dates:** Six-Week Study      February 18 – April 2, 2026

*Educate. Witness. Love.*

This study is based on the bestselling book [The False White Gospel](#), 2024 by Jim Wallis and supported by other resources including [The Crisis of Christian Nationalism Report from The House of Bishops Theology Committee](#), 2024 edited by Allen K. Shin and Larry R. Benfield, forward by Michael B. Curry.

## **Mission Statement**

To equip Episcopalians with the understanding of why the ideology known as White Christian Nationalism does not align with The Episcopal Church by grounding ourselves in Scripture, Episcopal theology, and Christ's call to love God and neighbor. Our aim is education—building clarity, compassion, and courage for faith-based civic engagement.

*-Members of the EDNY Young Adult Network & the EDNY Antiracism Committee*

## **OUR GOAL IS EDUCATION**

This study uses key questions from The House of Bishops and The False White Gospel in order to drive parish-wide discussion and personal reflection around these points:

- Christian Nationalism, which seeks to merge white Christian identity with national identity through faith and public policy, undermines the basic tenets of Christianity.
- In Genesis, we read of God creating humans in God's image. This is fundamental to our faith as outlined in The Catechism (The Book of Common Prayer p.845). This core statement of our faith calls on us to believe in the intrinsic value of all people, and respect the dignity of every human being.

NOTE: Christianity in America is expressed in many forms. It is important to be clear that conservative and evangelical Christians do not all conform to a Christian Nationalist ideology.

## **THIS 6 Week Study Guide\***

Each section includes a chapter summary of The False White Gospel and Associated Scripture for meditation

- Optional supplemental readings, videos and podcasts
- Spiritual practice possibilities for groups and individuals

**\*Note (Week One includes both Chapter 1 & Chapter 2 and  
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## **Week 1 ( Feb 18–22 )**

### **Theme: *God is Personal but Never Private* – Naming America's Original Sin**

**Reading:** Wallis Ch. 1 “The False White Gospel”  
& Ch. 2 “Your Neighbor Doesn’t Live Next Door”

**Supplement:** House of Bishops report [The Crisis of Christian Nationalism](#) (especially the section on neighbor-love and baptismal identity p.25-26,46  
Our Baptismal Covenant (The Book of Common Prayer, p.304-305).

**Supplement:** Interview: The story of Adrienne Black (born Derek Roland Black) is a powerful story of an heir of the White Nationalist/modern White Identity movement (godchild of former Ku Klux Klan Grand Wizard David Duke) who attended a liberal arts college to challenge the world, but ended up renouncing the racist ideology through key friendships with Jews and Christians who decided to use hospitality to reach them. (Note: This video was produced while Adrienne identified as Derek).

<https://youtu.be/LMEG9jqNj5M?si=bfoczZ5A8KtgKiyK> (Runtime @ 40 minutes)

**1. Key Question: What personal and historical forces keep us from recognizing everyone as our neighbor? —and how does our baptism call us beyond those limits?**

**2. Key Question: How does understanding that all are made in God’s image challenge racialized versions of Christianity?**

**Consider the story of the Good Samaritan in the Gospel of Luke 10: 25-37. How does this story shape your understanding of your neighbor?**

Note: "Private faith" means keeping your beliefs to yourself and not letting them shape your actions in the wider world. "Personal responsibility" means living out your faith in ways that connect you with others and address injustice, rather than just treating faith as something private or individual. What’s the balance? What about people who use their faith as a moral bedrock that is implicit in their everyday life, but don’t lead with an “I’m a Christian first” rhetoric?

**Practice:** Open with personal reflection—Where have I mistaken private faith for personal responsibility?

**Group Practice:** brief group discussion of how race and boundaries have been constructed in American Christianity—naming the historic complicity of the Church and explicitly framing repentance and repair as faithfulness to baptism.

### **Wallis Week 1 Summary (Ch. 1: “The False White Gospel”)**

*Jim Wallis exposes White Christian Nationalism as a heresy that distorts Christianity, prioritizing white power and exclusion over true faith. He argues that this ideology is not simply a political threat but a spiritual crisis—one that manipulates religion for minority rule, justifies racial division, and opposes the inclusive, love-centered message of Jesus Christ.*

*Wallis recounts his journey from leaving a church that denied any connection between faith and social justice, to rediscovering Christianity rooted in both personal transformation and public action. He insists that faith must go beyond private salvation and engage the world with justice and neighbor-love, rejecting the self-centered “vertical” faith that ignores systemic racism and social sin.*

*Drawing on American history, Wallis exposes how white supremacy repeatedly hijacked theology—from slavery to contemporary voter suppression—by twisting scripture and promoting the myth of “Christian America.” True Christianity, he maintains, honors every person as made in God’s image and calls communities to cross racial lines, practice repentance, and seek multiracial democracy.*

*Wallis challenges believers to reject fear-based, power-obsessed religion and instead live a faith that unites, heals, and defends the rights of all. Only by practicing neighbor-love without exceptions and confronting the false gospel of exclusion can Christians redeem their witness and strengthen democracy.*

### **Summary (Ch. 2: “Your Neighbor Doesn’t Live Next Door”)**

*Jim Wallis uses the parable of the Good Samaritan to challenge assumptions about who qualifies as our “neighbor.” In Jesus’ context, Samaritans were regarded as outsiders and enemies—precisely the people most Jews avoided. Wallis explains that Jesus deliberately places the hated outsider in the role of the true neighbor, upending all social and religious boundaries for compassion and responsibility.*

*Wallis urges Christians today to resist the temptation to limit “neighbor” to those who look, believe, or live like us. He stresses that authentic faith requires crossing social and racial divisions, extending mercy and solidarity to those who are marginalized, and recognizing the image of God in all people—including those we might otherwise fear or*

*dismiss. The parable's challenge is not simply to do good when convenient, but to see and embrace the excluded as our neighbor, even when it requires sacrifice, vulnerability, and changing our patterns of comfort and privilege. Confronting White Christian Nationalism, Wallis calls for a refusal to tame the radical implications of Jesus' teaching. The work of justice and neighbor-love means prioritizing the needs of those most often left behind, building community across the lines that divide us, and grounding all civic and church life in the practice of courageous, inclusive mercy.*

## **Week 2 ( Feb 23–Mar 1 )**

### **Theme: Affirming the Imago Dei in All People**

**Reading:** Wallis Ch. 3 “Made in God’s Image—Or Not?”

**Associated Scripture:** Genesis 1:26; Then God said, “Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth.” -New Revised Standard Version (NRSV)

**Supplement:** [Carter Heyward’s 2024 Hobart Lecture: excerpt on faith and justice-love](#)  
(Note: Moderated by Bishop Heyd....Heyward’s text is also included in the resource list.  
Runtime @ 1.5 hours)

**Key Question:** What is your favorite Bible story? Why? How does it shape your beliefs?

**Key Question:** What do you think it means that humans are all made in the image of God? How does our theology of the imago Dei inform our engagement in voting, advocacy, and civic participation? In what ways does civic engagement resist the distortions of White Christian Nationalism?

**Practice:** Discuss Raphael Warnock’s line: “A vote is a kind of prayer for the world we desire.” What does that mean for our parish?

### **Summary (Ch. 3: “Made in God’s Image—Or Not”)**

*Jim Wallis weaves the story of the imago Dei as a radical challenge to White Christian Nationalism, arguing that every person—regardless of race, status, or background—is created in God’s image, worthy of dignity and justice. He recounts the politicization of evangelical Christianity, tracing how movements for justice were sidelined by the religious right in favor of exclusion and power, especially through tactics like voter suppression that deny God’s image and rights to others.*

*Using the Good Samaritan parable, Wallis calls Christians to reexamine the boundaries of neighbor-love. In Jesus’ time, Samaritans were the hated outsiders—yet Jesus makes the Samaritan the true neighbor, crossing entrenched social, racial, and religious divides. Wallis insists that authentic faith means recognizing and responding to the needs of those most often excluded. Neighbor-love, rooted in imago Dei, calls believers not just to acts of*

*kindness, but toward justice, solidarity, and civic participation that breaks down barriers of privilege and fear.*

*Throughout the chapter, Wallis urges us to ground our politics and advocacy in Scripture's radical claim: every vote, every act of public witness is an affirmation of God's image in every neighbor. To resist the distortions of faith that fuel White Christian Nationalism, Wallis calls for courageous, boundary-crossing mercy—building beloved community by prioritizing justice and inclusion where it is needed most.*

*This is not just a challenge to do good, but to join God in making right what society has made wrong, courageously loving the neighbor we are inclined to ignore or reject, and transforming civic and church life through the practice of inclusive, sacrificial mercy.*



## Week 3 ( Mar 2–8 )

### Theme: *Truth Will Make You Free*

### Reading: Wallis Ch. 4 “Lies That Demand Our Loyalty”

**Associated Scripture:** *John 8:32 “and you will know the truth, and the truth will make you free.”* -New Revised Standard Version

**Supplement:** The Rev. Pamela Cooper-White, [2023 Annual Herbener Lecture](#)- *The Psychology of Christian Nationalism* (Runtime @ 2 hours)

**Key Question:** How do we discern truth amid media bias and ideological echo chambers?

**Practice:** Media fast for 24 hours and reflect—what truths emerge in the silence? What emotions surfaced during your media fast?

### Summary (Ch. 4: “Lies That Demand Our Loyalty”)

*Jim Wallis tackles the soul-threatening power of deception in public life and Christian community, making clear that lies are not just political problems—they are spiritual crises. He contends that White Christian Nationalism thrives on “loyalty lies” that demand allegiance to false narratives, dividing Americans and warping faith. What is at stake is both democracy and discipleship: the captivity to untruth leads to the loss of freedom, as Jesus warns in John 8:32.*

*Wallis quotes New Testament scholar, Thomas Write who says: just as Truth and Freedom are indivisible, Sin and captivity are intrinsically linked:*

*“Sin as a whole is more than the sum of its parts. When people rebel against God in whatever ways, new fields of force are called into being, a cumulative effect builds up and individuals and societies alike become enslaved.” (pp.95-96)*

*Wallis says that ‘Fields of Force’ is a powerful phrase that can illuminate the spiritual nature of America’s sin of historic racism...[understanding that] America’s original sin of white supremacy still endures and evolves, and those chains in the nation still continue for Black and white lives.” (96)*

*Wallis connects historical patterns—like slaveholder religion and the Big Lie about elections—to today’s echo chambers and media polarization. He exposes the machinery of disinformation, tracing how some religious and political leaders manipulate*

*facts to serve power at the expense of justice and neighbor-love. For Wallis, Christian faithfulness means refusing partisan idolatry and ideological manipulation, seeking truth wherever it is endangered. The challenge is to break free from narratives that divide, distort, and dehumanize, especially those that use religion to exclude and dominate.*

*Wallis urges, all Christians must ground themselves in Christ's truth, exposing lies in church, media, and politics. Courageous discipleship means resisting the normalization of falsehood—whether in denial of election results, the perpetuation of racism, or the privatization of faith that severs community ties. True Christian witness involves honest self-examination, accountability, and a willingness to speak truth to both friend and stranger. Only by embracing truth can faith communities model the “beloved community” Jesus intended—one sustained not by fear or propaganda, but by servant leadership, justice, and integrity.*

*This is not only a call to name and challenge public lying, but to become bearers of truth—liberating ourselves and our society from captivity to deception -and reclaiming both spiritual and civic freedom.*

## **Week 4 ( Mar 9–15 )**

### **Theme: *Serving “the Least of These” – Christ’s Final Test for Discipleship***

**Reading:** Wallis Ch. 5: “Jesus’ Final Test of Discipleship”

#### **Associated Scripture: Matthew 25:31-46**

Excerpt: “... 34 (b) *“Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world, 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me...”* - New Revised Standard Version

**Key Question:** How does Matthew 25’s standard—serving “the least of these”—challenge our faith and public life, especially in confronting the distortions of White Christian Nationalism?

**Practice:** Engage in a concrete act of service for someone experiencing hardship or isolation—especially someone who is among ‘the least of these’ in your community (elderly, immigrant, incarcerated, unhoused, hungry, or sick). Reflect on how this action embodies Christ’s call in Matthew 25, moving beyond comfort zones to stand with and for the marginalized.

Relevant volunteer opportunities/examples such as:

Local church or community food pantry or feeding program

Getting Out Staying Out <https://www.gosonyc.org/volunteer/>

Reducing recidivism through Education, Employment, and Emotional Well-Being

Rural and Migrant Ministry <https://ruralmigrantministry.org/>

### **Summary (Ch. 5: “Jesus’ Final Test of Discipleship”)**

*Jim Wallis describes Matthew 25 as Jesus’ ultimate exam for discipleship—not theological purity or correct doctrine, but active solidarity and service to “the least of these” in society: the poor, the hungry, the immigrant, the sick, and the imprisoned.*

*Wallis argues that Christ's final judgment hinges on whether believers see and serve Jesus in the suffering and marginalized—not on personal purity or political ideology.*

*He critiques White Christian Nationalism for failing this test, claiming it systematically ignores God's "preferential option for the poor," erases justice texts from the Bible, and scapegoats the vulnerable rather than showing compassion or working for justice.*

*Wallis shares stories and images—from the parable of the Good Samaritan to personal encounters with poverty and injustice—showing that true discipleship demands proximity to suffering and bold advocacy for those excluded by the dominant culture.*

*He insists that faith communities must recover a justice-centered reading of Scripture, restoring the passages about the poor and oppressed instead of cutting them out, as he analogizes with a Bible full of holes.*

*Wallis challenges Christians to evaluate their lives and churches by Matthew 25's criteria, envisioning a "confessing church" centered on solidarity, mercy, and reparative justice—standing against the privatized, exclusionary faith promoted by White Christian Nationalism.*

*The chapter closes with a call to action: to reclaim Christ's definition of discipleship as loving, serving, and defending the least of these—rejecting all politics and religious systems that fail that final test.*

## Week 5 ( Mar 16–22 )

### Theme: Peacemakers, Not Conflict Makers

#### Reading: Wallis Ch. 6: “Peacemakers, not Conflict Makers”

**Associated Scripture:** Of the Beatitudes, Matthew 5:9 *“Blessed are the peacemakers, for they will be called children of God.”* -New Revised Standard Version

**Supplement:** “When the Wolves Came” is a podcast detailing the story of a pastor with former skinhead ties himself trying to guide his small church through the last few years of rising Christian Nationalism; trying to maintain a hospitable space for diverse people while seeking compassionate challenge in the face of some of the most extreme rhetoric and conspiratorial thinking coming from local political and church spaces.

Episode [5: Down the Rabbit Hole - When The Wolves Came | iHeart](#) interviews individuals regarding support networks and methods for deradicalizing hate participants including describing the pastor’s own journey. (Note: This was made prior to Charlie Kirk’s death and includes Kirk’s movements within megachurches).

**Key Question:** How does Jesus’ call to be a peacemaker challenge the instinct to “keep the peace” at the expense of justice, or to create conflict for political gain?

**Where are we called to make peace—not just love it, or keep it—in our communities and public life?**

**Practice:** Identify a situation (in family, church, or community) where conflict is real. What would it mean for you to be a peacemaker there—actively working for truth, healing, or restored relationship, rather than avoiding or escalating the conflict?

#### Summary (Ch.6: “Peacemakers, not Conflict Makers)

*Wallis teaches that Jesus’ call to be “peacemakers” (Matthew 5:9) is not about keeping a comfortable status quo, but about actively waging peace in a world prone to injustice, division, and violence. True biblical peace—shalom or eirene—is not simply an absence of conflict, but the presence of justice, restored relationships, and flourishing for all, especially the poor and marginalized. Peacemaking demands action that may feel costly: facing down violence, resisting scapegoating and hate, and working for justice in our communities, policing, and public policy.*

*Wallis condemns both the passive avoidance of conflict ("peacekeeping") and the escalation of division ("conflict making"), urging the church to side with the "least of these" and to confront the systems that perpetuate poverty, racism, police violence, and gun deaths. He calls out the co-opting of Christianity by White Christian Nationalism, which often scapegoats vulnerable groups and justifies violence for political gain. Instead, peacemakers are invited to take risk, disrupt cycles of violence, and practice courageous, sacrificial, justice-oriented action—whether by reforming policing, advocating for gun safety, defending the poor, or building bridges across racial and social lines.*

*Ultimately, Wallis concludes that peacemaking is the core test of Christian discipleship in public life and a foundational answer to the false gospel of Christian Nationalism. Jesus does not bless those who avoid trouble or stir up division, but those who actively pursue justice, restore wholeness, and risk themselves for the sake of true peace.*

## Week 6 ( Mar 23–29 )

**Theme:** *From False Religion to True Faith*  
&

**Theme:** *The Way. A New Altar Call. Civic Discipleship*

**Reading:** Wallis Ch. 7: “Our Community Is Not a Tribe”  
& Wallis Ch. 8: “A Remnant Church”

**Associated Scripture:** *Galatians 3:28 “There is no longer Jew or Greek; there is no longer slave or free; there is no longer male and female, for all of you are one in Christ Jesus. - New Revised Standard Version*

### Supplements:

#### 1 Sermon that specifically calls us to recognize the diversity of Christianity

📺 “God’s Love Bridges Division” | The Rev. Patrick Williams | Sunday October 26 Se...

(Runtime @ 42 minutes)

**2 Repeated suggestion:** The story of Adrienne Black (born Derek Roland Black) is a powerful story of an heir of the White Nationalist/modern White Identity movement (and godchild of former Ku Klux Klan Grand Wizard David Duke) who attended a liberal arts college to challenge the world, but ended up renouncing his racist ideology through key friendships with Jews and Christians who decided to use hospitality to reach them. (This video was produced while Adrienne identified as Derek).

<https://youtu.be/LMEG9jgNj5M?si=bfoczZ5A8KtgKiyK> (Runtime @ 40 min)

#### 3 New York Times Article: “What We Get Wrong About Christian Nationalism”

[https://www.nytimes.com/2025/12/23/opinion/christian-nationalism-charismatic-christianity.html?unlocked\\_article\\_code=1.AVA.FIJd.qQmWjC-f1yt&smid=nytcore-ios-share](https://www.nytimes.com/2025/12/23/opinion/christian-nationalism-charismatic-christianity.html?unlocked_article_code=1.AVA.FIJd.qQmWjC-f1yt&smid=nytcore-ios-share)<[https://www.nytimes.com/2025/12/23/opinion/christian-nationalism-charismatic-christianity.html?unlocked\\_article\\_code=1.AVA.FIJd.qQmWjC-f1yt&smid=nytcore-ios-share](https://www.nytimes.com/2025/12/23/opinion/christian-nationalism-charismatic-christianity.html?unlocked_article_code=1.AVA.FIJd.qQmWjC-f1yt&smid=nytcore-ios-share)

## CH. 7 “Our Community Is Not a Tribe”

**Key Question:** How do Christian communities fall into “tribalism”—excluding, stereotyping, or prioritizing people who are most like us?

**What does it look like, especially during Holy Week, for the church to embody God’s Beloved Community, building unity across the lines that often divide us in society, politics, or race?**

**Practice:** Invite each person to reflect and then share a time they felt like an outsider (in church, school, community, or society). What made a difference—who or what helped them feel included, valued, or welcomed?

### **Summary (Ch. 7: “Our Community Is Not a Tribe”)**

*Jim Wallis warns that the church’s core calling is to break down the barriers of tribe, race, class, and gender—not to defend them. Drawing on Galatians 3:28, he shows that the early Christian community’s radical unity (“all are one in Christ”) was a direct rejection of social hierarchies and divisions sanctioned by the surrounding culture. Wallis argues that White Christian Nationalism betrays this vision by turning faith into a tool for tribal power, exclusion, and privilege, rather than a movement for justice and reconciliation.*

*Modern American Christianity frequently falls into “tribalism,” acting as a club for the like-minded instead of a witness for God’s inclusive Beloved Community. Wallis exposes how, from slavery to the present, “Christian” identity has been weaponized to assert dominance, enforce patriarchy, and draw lines between “us” and “them.” He reminds his readers that such division is fundamentally incompatible with both the teachings of Jesus and the witness of the earliest church. Instead, true faith means building a community that welcomes diversity, practices radical inclusion, and works to mend what divides us across society.*

*Ultimately, Wallis casts a vision for a community that is neither fortress nor tribe, but a reconciled people—publicly and persistently standing against any distortion of the gospel that privileges one group over another. The church must publicly choose the courage of unity and justice over the comfort of conformity and division.*



## Ch. 8: CONCLUSION “A Remnant Church”

**Conclusion:** Jesus’ teachings can be directly applied to the crisis of democracy that we face today. As civic disciples we can engage by Loving our Neighbors, finding the truth that can set us free.

**Reflect on the words of Dr. Martin Luther King Jr. that the church is not the master of the state or the servant of the state but the conscience. What does that mean to you as a follower of Christ?**

**Supplement:** Interview with Presiding Bishop Michael Curry of The Episcopal Church and the Presiding Bishop Elizabeth Eaton of the Evangelical Lutheran Church and author and Sociology Professor, Dr. Andrew Whitehead. “Standing Up and Speaking Out about White Christian Nationalism” (Runtime @ 40 minutes)

<https://bjconline.org/standing-up-and-speaking-out-against-christian-nationalism/>

Webinar from BJC (Baptist Joint Committee for Religious Liberty)

[www.bjconline.org/mission-history/](http://www.bjconline.org/mission-history/)

### **Summary (Ch. 8 “A Remnant Church”)**

*“The remnant church is characterized by the pillars of repentance, return, and restoration - all of which flow from Jesus’ call to ‘repent, for the kingdom is at hand’.” (p.215)*

*“It has never been more important for all of our religions to coexist...most systems of religious belief share in common a commitment to the pursuit of peace, not the stoking of violence. We are not looking for a new interfaith religion, Instead, we need a multifaith commitment to principles and practices that come out of our own traditions where we can find common ground at an important time like this.” (p.218)*

*Wallis offers Ten Commitments: A New “Altar Call” (“historically a summons for people to rise from the comfort of their seats and publicly commit their lives to Jesus -signaling a change in the direction of one’s life”)*

1. *Pastoral Education: Educate, Share, Listen, Learn*
2. *Solidarity: Reach out to others, share leadership*
3. *Truth-telling: Defend the teaching of real history, so we can work for a better American Future*
4. *Proximity: We must deliberately choose proximity over segregation*
5. *Show Up: Participate in local gatherings, town meetings, school boards*

6. *Citizenship: Voting is a spiritual discipline*
7. *Safety: Commitment to safety for all children is a faith issue*
8. *Security: Commit to the bipartisan movement for gun control*
9. *Stewardship: Faith communities call for environmental justice is crucial to the lives of those most impacted by climate change.*
10. *Prophetic: Don't be afraid to speak up and out about justice*

## *HOPE*

*Wallis concludes with a story about Anglican Archbishop Desmond Tutu and the work of ending apartheid in South Africa.*

*Archbishop Tutu taught Wallis a Theology of Hope: the belief that Hope is a choice and a decision based on faith. "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1) - New Revised Standard Version*

*Wallis' own paraphrase of this scripture is that "Hope means believing in spite of the evidence, then watching the evidence change." (p.240)*

*And Hope remains our Choice*

## CONCLUSION

### “America’s Original Sin”

*Jim Wallis describes racism as America’s “original sin”—a deep, systemic failing built into the nation’s origins. From the violent displacement of Indigenous peoples to the enslavement of Africans, Wallis shows that racism has shaped every American institution, not just as an individual failing but as a legacy that continues today. Like original sin in theology, this legacy is something all Americans inherit, and its effects endure in law, culture, and the church itself.*

*Wallis insists that true healing for America requires facing hard truths about this history, repenting in word and action, and working actively to build communities of racial equity and reconciliation. For Christians—especially white Christians—this means confronting the comfort of white privilege, acknowledging complicity in ongoing injustice, and responding to Jesus’ call to love neighbor without boundaries. White Christian Nationalism, he argues, distorts the gospel by sanctifying racial separation and power, and resisting it is central to authentic Christian discipleship.*

## IN ADDITION

### Carter Heyward’s 7 Sins of White Christian Nationalism

- **Idolatry:** Placing the nation above God, treating patriotism as a form of worship.
- **Exclusivity:** Promoting a narrow definition of who belongs in the faith community, often excluding marginalized groups.
- **Violence:** Justifying violence or militarism in the name of national interests or divine will.
- **Materialism:** Prioritizing wealth and power over spiritual values and community well-being.
- **Manipulation:** Using religious language to manipulate political agendas and gain control.
- **Hypocrisy:** Failing to live out the core teachings of love, justice, and compassion while claiming to represent them.
- **Complacency:** Ignoring systemic injustices and failing to advocate for social change in the name of maintaining the status quo.

Isabel Carter Heyward (born 1945) is an American feminist theologian and priest in the Episcopal Church, the province of the worldwide Anglican Communion in the United States. In 1974, she was one of the Philadelphia Eleven, eleven women whose ordinations eventually paved the way for the recognition of women as priests in the Episcopal Church in 1976. Author of *The Seven Deadly Sins of White Christian Nationalism*

## Summary of Resources

### SITES:


- *Exploring Christian Nationalism* (Church Next course) ALTERNATIVE CURRICULUM FOR THIS LENTEN STUDY <https://www.churchnext.tv/library/>
- Baptist Joint Committee for Religious Liberty <https://bjconline.org/mission-history/> *Although we may differ on matters of faith, we agree on the need to defend religious freedom as guaranteed by the First Amendment. Most importantly, we work to build bridges, bringing people and groups together who have vastly divergent viewpoints on many issues to find common ground that allows all of us to make a greater impact, together.*
- [ChristiansAgainstChristianNationalism.org](https://ChristiansAgainstChristianNationalism.org)

### BOOKS:

- The House of Bishops Theology Committee Report, *The Crisis of Christian Nationalism* (2025)
- Pamela Cooper-White, *The Psychology of Christian Nationalism: Why People Are Drawn In and How to Talk Across the Divide* (2022)
- Carter Heyward, *The Seven Deadly Sins of White Christian Nationalism* (2022)
- Katherine Stewart, *Money, Lies, and God* (2025)
- Jim Wallis, *The False White Gospel* (2024)
- George Yancy and Bill Bywater, eds., *In Sheep's Clothing: The Idolatry of White Christian Nationalism* (2025)

### VIDEOS/ DOCUMENTARIES/ PODCASTS:

- [The Truth about Christian Nationalism by Mr. Beat](#) (2025)
- [Bad Faith Documentary](#) (2024)
- [Episcopal Perspectives: Christian Nationalism St. John the Divine Youtube Channel](#) (2024)
- [The Threat of White Christian Nationalism: a wake up call to people of faith: weaving threads of faith, justice, and democracy-2024 Hobart Lecture](#) (2024)
- [Standing up and Speaking out against Christian Nationalism](#) (2021)
- The story of Adrienne Black (born Derek Roland Black) is a powerful story of an heir of the White Nationalist/modern White Identity movement (and godchild of former Ku Klux Klan Grand Wizard David Duke) who attended a liberal arts college to challenge the world, but ended up renouncing his racist ideology through key friendships with Jews and Christians who decided to use hospitality to reach them. (This video was produced while Adrienne identified as Derek). <https://youtu.be/LMEG9jqNj5M?si=bfoczZ5A8KtgKiyK> (2018)

-  “God’s Love Bridges Division” | The Rev. Patrick Williams | Sunday October... (2025)
- [5: Down the Rabbit Hole - When The Wolves Came | iHeart](#) Ruth Braunstein interviews individuals regarding support networks and methods for deradicalizing hate participants including describing the pastor’s own journey. (Note: This was made prior to Charlie Kirk’s death and includes Kirk’s movements within megachurches).

*Hosted and produced by Ruth Braunstein, “**WHEN THE WOLVES CAME: EVANGELICALS RESISTING EXTREMISM** is a six-part audio documentary that premiered on March 4, 2025. It was produced in partnership with the brilliant team at The Mash-Up Americans with generous support from the Henry Luce Foundation. The show won Gold in the Documentary category at the Signal Awards in October 2025, and was named among the 20 best podcasts of 2025 by The Atlantic.”*