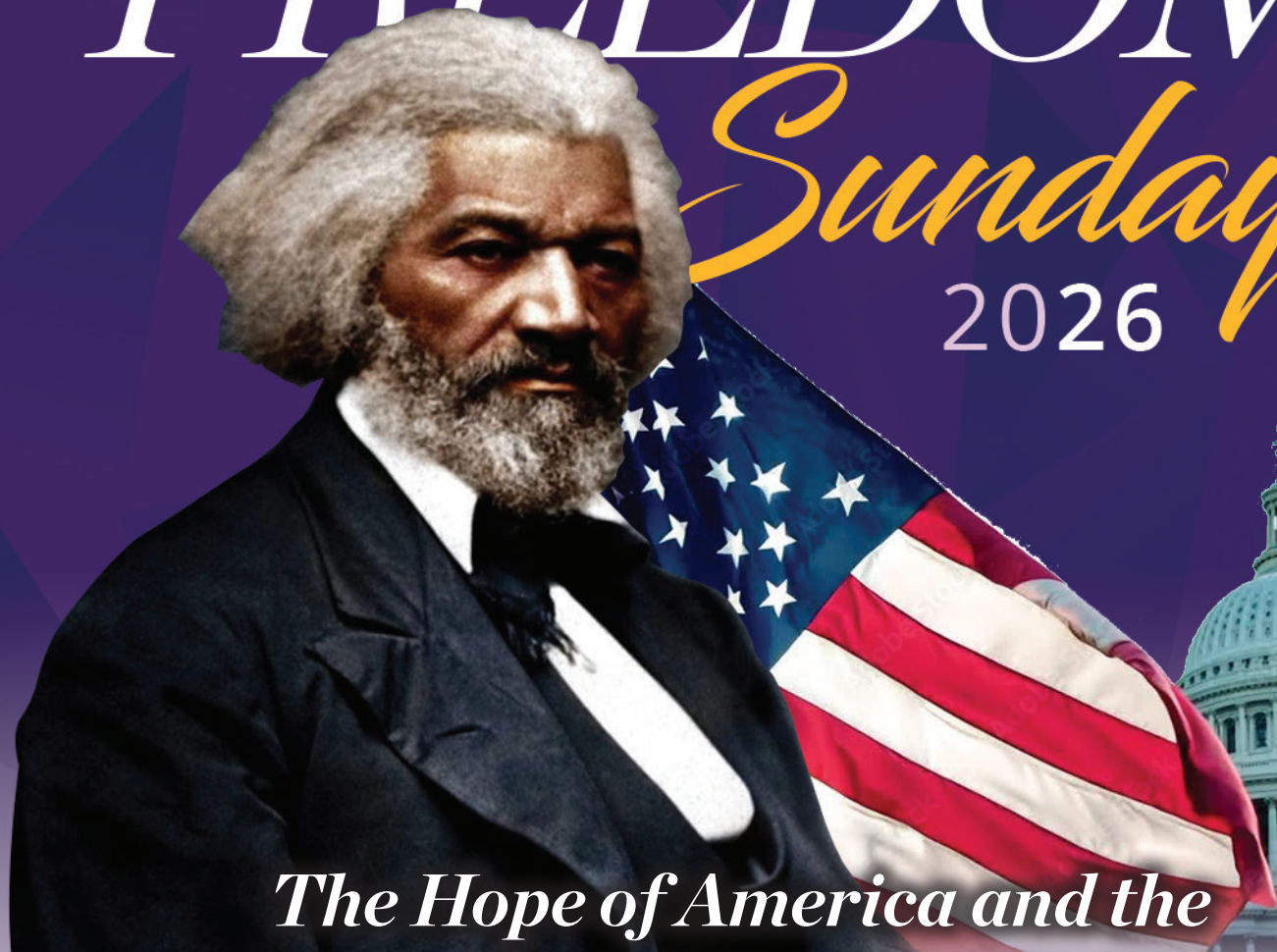


FREEDOM

Sunday

2026



The Hope of America and the
Reality for **Black and Brown People**

“What to the Slave is the Fourth of July?”

- Frederick Douglass, July 5, 1852

A SUITE OF LITURGICAL RESOURCES



PROGRESSIVE NATIONAL BAPTIST CONVENTION

PROGRESSIVE NATIONAL BAPTIST CONVENTION

From The President's Desk

To our Beloved Pastors and Preachers of the Progressive National Baptist Convention,

Grace and peace to you in the name of our Lord and Savior, Jesus Christ. On July 5, 2026, the day after our nation marks 250 years of independence, PNBC churches across this country will gather to bear witness to what remains undone and prick the conscience of the people. This is Freedom Sunday.

We follow a tradition that did not wait for an invitation to the nation's table before speaking truth to it. In 1852, Frederick Douglass stood in Rochester, NY and refused to call July 4th his own. He named the distance between the nation's professed liberty and its practiced bondage. That distance, in too many forms, persists today in ways detrimental to Black health, Black education and Black power.

This liturgical resource was built to equip every PNBC pulpit with a shared witness for this moment: A Call to Worship. A Litany of Freedom. A Pastoral Prayer. The Song of the Sea from Exodus 15. Sermonic talking points rooted in both Douglass's oration and our scriptural inheritance.

The Black Church has never sung because all was well. We sing because God has already moved, and no empire writes the final verse over our lives. As the denominational home of the Civil Rights Struggle, now is the time. It is time for us to resist the status quo and demand full inclusion in this democratic experiment. I hope Freedom Sunday readies us for our 65th Annual Session in Washington, DC, where we will make a difference ahead of the 2026 midterm elections.

Preach well. Sing loud. Stay free.

In the struggle and the faith,
Rev. Dr. David Peoples



PNBC SOCIAL ACTION COMMISSION

A Note from the Social Action Commission

To Our PNBC Family,

We write with immeasurable enthusiasm about this year's Freedom Sunday, which marks grave disappointments and rejects the unchecked assaults on Black lives as the true American way. Frederick Douglass, born into slavery and responsible for countless abolitionist gains, asked what the Fourth of July meant to the enslaved Africans systematically stripped of rights and denied the right to be full persons. Ahead of our 65th Annual session, PNBC asks, "What is the 250th Anniversary to Black people and Black Churches?" On July 5, 2026—174 years after Douglass—we are resourcing our churches to name the hypocrisy and the hope of the US. This suite of liturgical resources allows us to speak in a unified voice and collectively interrogate the future of our republic. Will it continue in the way of authoritarianism or fulfill the promise of a multiracial democracy? This is no time to celebrate what the US has finished, but an occasion to practice a liturgy of resistance to the unfinished work of the American Revolution—Black equality, power, and flourishing.

From the following resources, use what serves your congregation and honors your voice. As a convention, we are not done singing and resisting Americanism baptized by White exceptionalism and brutal manifest destiny. We are not done believing that the same God who buried Pharaoh's chariots is still working wonders for our freedom.

"We are not done believing that the same God who buried Pharaoh's chariots is still working wonders for our freedom."

In faith and freedom,

***Rev. Drs. Willie Dwayne Francois III & Frederick Douglass Haynes III, National Co-chairs,
Social Action Commission***



Rev. Dr. Willie D. Francois, III



Rev. Dr. Frederick D. Haynes, III



PNBC ARC OF ACTIVATION 2026
 A FAITH-ROOTED JOURNEY FROM DISCERNMENT TO ACTION
 PNBC SOCIAL JUSTICE COMMISSION

SPRING	JUNE	JULY	JULY	EARLY FALL	NOVEMBER
LENT SEASON OF DISCERNMENT	MOVEMENT MONDAYS	NATIONAL FREEDOM SUNDAY	PNBC ANNUAL CONVENTION & ADVOCACY DAY	VIRTUAL GOTV TRAINING	MIDTERM ELECTIONS
Faith communities reflect on key justice issues and moral priorities.	A time to discuss pressing issues and gut check our issue platform.	Marking the 250 th Anniversary of America, PNBC echoes Frederick Douglass's question: "What to the Oppressed is the 4 th of July?"	Gathering in Washington, DC for witness, strategy, and advocacy.	Equipping leaders and congregations to support key races.	Mobilizing faithful civic engagement at the ballot box.

✝ FAITH ROOTED. | 🤝 COMMUNITY POWERED. | ⚖ JUSTICE DRIVEN. | 🕊 TOWARD THE BELOVED COMMUNITY.

Freedom Sunday is the midpoint of PNBC's 2026 Arc of Activation – a faith-rooted journey from discernment to action.

This is the hour for the PNBC's prophetic witness in our pulpits. Our Convention has always understood that the Gospel demands confrontation with the powers that deal death and foreclose freedom. When the name of Jesus is conscripted for the unholy wedlock of nationalism, capitalism, and racism, the Black Church, shaped in opposition to the very violence of empire, must rise to reclaim our faith for the vocation of justice-making, love-embodiment, and participatory democracy.



PNBC executive leadership at the 64th Annual Session of the Progressive National Baptist Convention.

FREEDOM SUNDAY LITURGY

Call to Worship

This responsive Call to Worship harvests the theological marrow of Frederick Douglass' 1852 oration, accenting his indictment, grief, defiant hope, and prophetic faith.

Leader: We gather as the children of those who were not invited to the celebration but refused to stop singing in the Brush Harbors and The Clearings in the long overcast of chattel slavery.

People: We come to worship the God who sees what the nation will not confess.

Leader: The flags wave. The bells ring. The orations rise to the edges of space, but still the question echoes across every generation: What does your freedom mean to those who do not yet have it?

People: We come before a God who does not forget the ones the celebration renders invisible.

Leader: Frederick Douglass averred: This Fourth July is yours, not mine. The sunlight that bathes a fraction of the nation in glory casts many more of us in shadow.

People: We worship the One who dwells with those who live in the shadow.

Leader: There is, Douglass said, hope. America is young enough to be turned. Nations, like rivers, may still find a new channel.

People: We come to worship believing that what is broken can be repaired, that what has been denied can be granted. We worship under the undeterred persuasion that the arc of the moral universe is long, but it bends toward love and justice.

Leader: So, we do not come to this sanctuary to celebrate what is finished. We come to covenant around what is not yet done and yet exceedingly possible.

All: We worship the God of the enslaved and the overlooked, the God of the question that won't go away, the God who meets us in the discomfort of our celebrations. Let us worship. Let us be changed.

Let us be free.

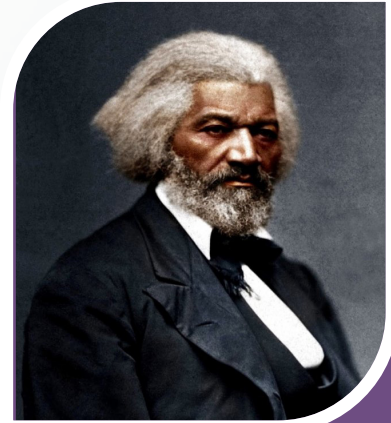
A READING FOR FREEDOM SUNDAY

An Afro-Hermetic For Today

From Frederick Douglass, “What to the Slave Is the Fourth of July?”

— July 5, 1852

Preface to the Reading: One hundred and seventy-four years ago today, Frederick Douglass stood before a crowd in Rochester, New York, and refused to celebrate the anniversary of the founding of the nation and the Declaration of Independence. At thirty-four years old, he carried the memories of being property, narrowly escaping to the north, and the wails and lamentations of his sun-kissed people trapped at the bottom of a New World slavocracy. On the day after the Fourth, he told the truth about the brutal ugliness of our republic. Unfortunately, what you are about to hear is history achingly alive in the present. It is a mirror. Receive it as the Word of God’s justice speaking through a wounded witness of a previous era.



The Excerpt

I am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice; I must mourn. To drag a man in fetters into the grand illuminated temple of liberty and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak today? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin! I can today take up the plaintive lament of a peeled and woe-smitten people!

“By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hung our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord’s song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.”

Fellow citizens: above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, today, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular characteristics, from the slave’s point of view. Standing, there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery—the great sin and shame of America! “I will not equivocate; I will not excuse;” I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.



FREEDOM SUNDAY LITURGY

Sample Pastoral Prayer

Eternal God, Holy author of liberation,

We come to You on the day after the celebration, carrying a grave indignation the fireworks failed to illuminate, and the national speeches did not confess. We come as the people our ancestor Frederick Douglass described as those who have lived this nation's history, who carry it in our bodies, who hear it in our names, who see it in the news, every time we think the work of justice nears completion. We thank You that You have kept us. Our presence here—organized, worshipping, refusing despair—is itself evidence of Your faithfulness. Four hundred and seven years of pressure have not crushed what You planted in us. We are still here. We are still believing.

Forgive us, Lord, when we have made peace with what You are still at war. Forgive the church when it has traded prophecy for peace, decorated injustice with the language of faith, and told the oppressed to wait on a God who, in reality, speaks the language of a fierce urgency of now.

We pray for this nation, a global superpower we love enough to critique, on its 250th year, with the particular grief of those who have loved a country that did not always love them back, who have bled for a freedom we were denied, who have prayed for a republic that wrote our exclusion into its original architecture.

We pray that it is not too late. We pray that the principles are stronger than the compromises. We pray that the conscience of this nation can still be awakened by our witness, our preaching, and our organizing.

We pray for PNBC churches across this country—for every pastor standing in a pulpit today with Douglass in one hand and the Gospel in the other. Give them the courage to name what is. Give them hope to proclaim what can be. We pray for the vulnerable, those whose voting rights are still contested, those whose bodies are still over-policed, those whose poverty is still legislatively upheld, those whose freedom is still theoretical. Let this church be the answer to some of what we are asking of You.

In the name of the One who came to the captive and proclaimed release, in the name of Jesus, Amen.

FREEDOM SUNDAY LITURGY

PNBC 2026 Litany of Freedom

Leader: We need to heal the festering economic wounds inflicted by our national origins — on stolen land taken from the Lenape people of the Americas, and on stolen labor taken from indigenous West Africans.

People: The existence of slavery dishonors this republic more than anything else. We name what and who was taken, we will not call the wound healed until it has been treated.

Leader: We need a political system that bans gerrymandering, which allows politicians to elect their voters instead of voters electing their politicians.

People: To side with the weak against the strong, with the oppressed against the oppressor is the calling. We demand a democracy worthy of the name.

Leader: We need moral courage to believe every child deserves an equitable education instead of schools that look like prison preparatory academies.

People: With them, nothing was “settled” that was not right. With them, justice, liberty, and humanity were final. We will not settle. We will not be silent. Justice for every child is non-negotiable.

Leader: We need to end a criminal legal system that warehouses human beings worse than we store smartphones and smart TVs, according to the racialization of certain crimes and the criminalization of certain races.

People: No nation can now shut its ears to the voices of the wrongly bound. The arm of commerce, the voice of conscience, and the cry of God’s image in human flesh demand that we tear down every cage that was built on race.

Leader: We need health and economic solutions to crime instead of cells and sentences after we have witnessed a 900% increase in our prison population, from fewer than 200,000 people incarcerated in 1968 to more than 2.2 million today.

People: Oppression makes a wise man mad. We are not mad without reason. We bring that righteous fury before God today and refuse to call mass incarceration justice until every person is treated as made in the image of the Divine.

Leader: We need a Congress jealous of its constitutional powers to check an executive branch and discourage an insurrectionist-in-chief from waging illegal wars in Iran, bombing Nigeria, colonizing Venezuela, and suffocating Cuba.

People: The principles of the republic, rightly applied, condemn every abuse of power. We will not be silent while the few make war in the name of the many. We call on every elected servant to remember who they serve.

Leader: We need a revolution of values from a thing-oriented society founded on racial capitalism to a person-oriented society grounded in public love.

People: The soul of a nation is measured not by the height of its buildings but by the depth of its humanity. We choose persons over property. We choose love over ledgers. We choose God over mammon.

Leader: We need humanness infused in our democracy, so we never again shut down the government to protect pernicious ICE policies and healthcare apartheid. Food, jobs, and healthcare should never be pawns weaponized for political decadence.

People: We are not cargo. We are not commodities. We are the image of the living God, demanding that every institution built on our labor, in our name, treat us accordingly.

All: We have not forgotten Douglass’ question from July 5, 1852. We are still answering it with our lives, our votes, our prayers, our presence. The God who heard the cry of the enslaved still hears, and we will not rest until justice rolls down like waters and righteousness like an ever-flowing stream. Amen.

THE SERMON

Scriptural Foundation: *Exodus 15:1–11*

The Song of the Sea

Then Moses and the Israelites sang this song to the Lord:
“I will sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea.

2 The Lord is my strength and my might,
and he has become my salvation;
this is my God, and I will praise him;
my father’s God, and I will exalt him.

3 The Lord is a warrior;
the Lord is his name.

4 Pharaoh’s chariots and his army he cast into the sea;
his elite officers were sunk in the Red Sea.

5 The floods covered them;
they went down into the depths like a stone.

6 Your right hand, O Lord, glorious in power—
your right hand, O Lord, shattered the enemy.

7 In the greatness of your majesty you overthrew your adversaries;
you sent out your fury; it consumed them like stubble.

8 At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

9 The enemy said, ‘I will pursue; I will overtake;
I will divide the spoil; my desire shall have its fill of them.
I will draw my sword; my hand shall destroy them.’

10 You blew with your wind; the sea covered them;
they sank like lead in the mighty waters.

11 Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,
awesome in splendor, doing wonders?



FOR THE PREACHER

Core Sermonic Talking Points

SAMPLE SERMON TITLES

- “We Sing of Freedom”
- “Songs in the Key of Freedom”
- “We, Too, Sing America”
- “A Song that Won’t Be Silenced”

Disclaimer: What follows is not a manuscript. It is a shared framework for our convention’s pastors and preachers to right-size for one’s given congregation, voice, and interpretation of the historical moment. Platform the following insights as an exegetical foundation and/or thematic architecture from which to build.

Introduction

“What is the Fourth of July to the oppressed?” a question laced throughout today’s liturgical offerings, forces us to take inventory of what’s transpired on these shores over the last 250 years. In contradistinction to the indicting prose of colonists outraged by the abuses of an English despot, the slave-owning Founding Fathers of this nation lost their way as they signed the Declaration of Independence after stepping over chained black bodies en route to Independence Hall. The church of Jesus lost its way when it split in defense of chattel slavery up to 15 years before South Carolina seceded from the Union. The most commanding abolitionist of the 19th century averred, “The American church is guilty, when viewed in connection with what it is doing to uphold slavery; but it is superlatively guilty when viewed in connection with its ability to abolish slavery. The sin of which it is guilty is one of omission as well as of commission. Albert Barnes uttered...”There is no power out of the church that could sustain slavery an hour, if it were not sustained in it.” The failures of our democracy in the last 250 years dovetail with the failures of Christians who resemble Thomas Jefferson of Virginia more than Jesus of Nazareth.

Despite our kleptocratic origins, organized around stolen land and stolen labor, 250 years into this political experiment ought to furnish greater public confidence in the multiracial promise of people-power. Instead, the internal rottenness of White supremacy denudes our nation in ways more effective than any machinations from Iran or Russia, Hamas or China. We are living in a historical moment shredding our moral maps as Southern state legislators redraw electoral maps in a thinly veiled effort to steal Congress with party as a proxy for race. The U.S. Supreme Court, in a 6-3 decision on *Louisiana v. Callais*, unfastened the floodgates of racist theatrics to deny Black people the right to representation. Any democracy feverish in its massive abridgment of rights has lost the plot of its existence; its guiding principles and transcendent values. At 250, our nation refuses to live up to what it declares to be on paper, a bastion of safeguarding unalienable rights like the rights to life, liberty, and the pursuit of happiness.

Nonetheless, Langston Hughes, a blues prophet and democratic realist, penned:

I, too, sing America.

*I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.*

— Langston Hughes, “I, Too”



Black churches, midwived through the canal of US religious extremism undergirding slavery, do not sing because everything is fine. They sing because God has already moved, historically and eternally, in ways to deny empire the capacity to write the final verse on our existence and belonging. Our passage of scripture is widely regarded as an example of the oldest poetry in the Hebrew Bible. The archaic grammatical forms, particularly certain verb constructions and pronoun suffixes, suggest that the “Song of the Sea,” or what Dr. Gardner C. Taylor memorably framed as the Song of Moses, predates the surrounding prose narrative in chapters 14-15 by centuries. The prose account in chapter 14 likely grew up around the poem, rather than the other way around. This song is not a commentary on the event. The song is the original witness of the Exodus event. Israel remembered the exodus first in poetry, then in music, before it remembered it in strict narration.



FOR THE PREACHER

Three Movements for the Sermon

SACRED & ANCIENT WORDS IN TODAY'S LITURGY

Zimrat Yah (*Hebrew*) — A phrase in Exodus 15:2. The word “zimrat” can mean both strength and song, so it reads “The Lord is my strength and my song.”

Ish milchamah (*Hebrew*) — “A man of war” or “warrior” — used in Exodus 15:3 to picture God fighting on behalf of the oppressed.

Oseh (*Hebrew*) — A verb form meaning “doing” — an ongoing, continuing action; here, the God who is still “doing wonders.”

Imago Dei (*Latin*) — “The image of God.” The belief that every person is made in God’s image and therefore has sacred, equal worth.

Movement One: We Sing as A Witness

In verse two, Zimrat Yah is traditionally translated “my strength and song is the LORD,” because the noun “zimrat” carries a dual semantic field. It can mean strength/power or song/music. Some scholars argue the phrase should be rendered the LORD is my strength and my song. The ambiguity is theologically generative. In the context of a freedom song, the collapsing of divine power and divine music into a single word suggests that we find God’s strength is our song. In the Spirituals and the Blues, James Hal Cone says, “The spirituals are historical songs which speak about the rupture of black lives; they tell

us about a people in the land of bondage, and what they did to hold themselves together and to fight back.” In the pericope, the people congregate, on the other side of Egyptian dominance, as a people who have crossed something after four centuries of what should have been fatal. They create sonic witness and melodic theology because they are still here, still organized, and still worshipping despite the large question marks about the next leg of the journey. Our songs bespeak a vast witness of Holy intrusions and divine interruptions of political systems, even as uncertainty about the future lingers in the immediate. The LORD is our strength and song! In the moment deliverance arrived, Israel discovered that the power which cleared a walking trail in the sea and the praise that rose from the new shore were not two things but one: Strength. Strength without song calcifies into mere survival. And song without strength dissolves into sentimentalism. When strength and song are fused into our understanding of the character of God, we refuse to flinch in the shadow of the dim unknowns awaiting our feet and faith.



Preaching Question: What have we already crossed that prepares our hearts for new discoveries and collective resistance? What deliverance have we survived that we have not turned into testimony

Movement Two: We Sing as A Resistance

The LORD is described as *ish milchamah*, a warrior. This divine warrior motif is deeply embedded in ancient Near Eastern mythology, but Israel's use of it subverts the convention. In surrounding cultures, the divine warrior fights on behalf of empires, kings, and territorial expansion. Here, the divine warrior fights against the empire on behalf of the formerly enslaved. This is a reversal of ancient expectations. God does not fight for Pharaoh. God fights against Pharaoh. Too often empire creates God in its image, defiling the deathless dignity of the *imago Dei*. The Pharaoh staging a coup against the liberative will of God of the people ground to the bottom of the Nile Valley boasted a divine identity with supreme powers. Given the frantic testimonies of chapter 14, said perception of Egypt's King nearly duped the former slaves to abort their stride toward a Yahweh-breathed emancipation. This song, championing the peerless identity of God in the face of fragile, drownable rivals, cautions us about the dangers of bad theology that credentials small deities. Douglass excoriated, "For my part, I would say, welcome infidelity! welcome atheism! welcome anything! in preference to the gospel, as preached by those Divines! They convert the very name of religion into an engine of tyranny, and barbarous cruelty, and serve to confirm more infidels, in this age, than all the infidel writings of Thomas Paine, Voltaire, and Bolingbroke, put together, have done?" Every Pharaoh requires worship like a source of oxygen, and their violence-begotten empires need its subjects to believe it is ultimate, inevitable, and eternal. The Song of the Sea offers a sonic, soul-deep refutation of such civic idolatry.



The warrior God of the Exodus is always on the underside of power, dramatizing a sacred refusal to be its guarantor. Ancient Israel knew that Egypt's military superiority was precisely what made liberation seem impossible. However, the text takes considerable poetic satisfaction in the destruction of Pharaoh's military apparatus. The chariots, the officers, the army are thrown into the sea to the point of sinking like a stone or like lead. Pharaoh's chariots of gerrymandering and mass incarceration, healthcare apartheid and illegal wars, racial capitalism and patriarchy are formidable but not final in the minds of repeatedly redeemed.

Preaching Question: What chariots need to sink right now that we are too afraid to name, because we strain to trust that God's torrential water is deep enough to hold them?

Movement Three: We Sing as Prophecy



Staring at a calm sea grave of evil, Moses triumphantly sings, “You blew with your wind; the sea covered them; they sank like lead in the mighty waters.” Verse 10’s verb for the sinking”: “sank like lead” is a term of finality with no reversal implied. Pharaoh’s defeat is total and irreversible, while God’s incomparability is asserted as a standing, perpetual claim that requires no further settlement. The lyrics move, “Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in splendor, doing wonders?” Carrying the trauma of four centuries of degradation

and the questions of an uncertain future, Moses’ rhetorical interrogative somehow sings that God is doing wonders! Oseh is an active participle, “doing” as in continuous, ongoing action, not a completed past tense. Even though the verse follows the completed actions of verse 10, this final participle shifts back into the present-continuous aspect that expects future-unfolding wonders from Yahweh. The unfinished work of our democracy throws us squarely in the capacious arms of God, the One with unfinished business in our struggle for repair and healing, justice and liberation, decolonization and abolition. Our God’s very character is “wonder-working.” Against the backdrop of ICE serving as contemporary slave catchers, local law enforcement policing the color line, Congress kowtowing to an insurrectionist-in-chief, and state legislatures condemning the nation to pre-1965 voting patterns, God can still work wonders. The wonder we wait for may arrive with the slow unmaking of what looks permanent in our political structures and economic architecture, but God is still working wonders in our midst. The same way Pharaoh’s army sank, inch by inch, into water that had just stood like a wall, God is not done working wonders in a republic that has mistaken its chariots for permanent fixtures of the natural order. God is still working wonders. It’s a wonder we are still here after 246 years of chattel slavery, 80 years of Jim and Jane Crow, 50 years of Mass incarceration, 10 years of Make America Great Again.

Preaching Question: What are the unfinished works of God that we must inspire the people to anticipate and believe are possible in a neo-fascist United States haunted by White Christian Nationalism?