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**In the Image of God: Compassion, Race, and  
Adolescent Flourishing  
By: Seth Schoen, Christopher Carter, Frank Rogers**

**Abstract**

Joy has racial dimensions. And the good life includes both grounded empowerment in one's racial identity, and relationships across racial identities of mutual respect, understanding, and commitment to a world where flourishing is not denied anyone by virtue of race. This is particularly true for the pivotal time of personal and social development in adolescence. Our racial identity is core to who we are; and racial assumptions and dynamics are woven into every human interaction and every sphere of social life. Race goes deep. Around issues of racial identity, adolescent flourishing involves capacities to ground ourselves, understand our racial experience, and invite relationships across racial identities that are based on a theological commitment to social flourishing. Compassion is at the heart of such flourishing. Drawing from critical race theory, racial formation theory, and compassion-based practices of emotional regulation, communication, and social transformation, this chapter describes how self-compassion is core to developing a grounded empathic awareness of our racialized identity and adolescent flourishing.

## **Introduction**

I am what many might call, or a psychiatrist might diagnose, a sports fanatic. I love playing sports, watching sports, listening to sports radio, and talking about teams, players, and coaches. I stop short of calling it an obsession although my wife and friends may disagree! I learned so much about myself and how to work with others to achieve a collective goal through playing organized sports as a child, adolescent and young adult. Growing up in Southwestern Michigan the racial makeup of my youth sports teams was always mixed and it was in these spaces where I learned to work across difference in pursuit of a collective goal. Interestingly, my basketball, football, and soccer teams talked, laughed, and joked about the cultural differences within our team frequently. Looking back, I believe these conversations and jokes helped us become comfortable in our difference and to trust each other, at least on the field of play. These teams gave me a taste of what an interracial beloved community could feel like, and it is a feeling that I believe all youth pastors would love to be able to foster in their own communities.

My experience playing sports, however, was qualitatively different than my youth group experience. In youth group, we never spoke about racial difference even though my youth group was around 80% white and 20% people of color. As a person of color, I learned to navigate this space either on my own or in conversation with other persons of color. I loved my youth group experience, but I do wonder how much more I might have grown, how much our collective group would have grown, if my youth pastor would have felt comfortable talking about our cultural differences, for example, why some of us liked

contemporary gospel music while others loved our praise band. These types of conversations are opportunities for us to delve into the complex identities that we all share as children of God. To be sure, having a conversation about our racial identities would have been difficult during my time in youth group with the racial tensions of the 1990's. It is all the more difficult now given the intensified racial polarization that we have experienced since the election of Barak Obama as President of the US in 2008.

If my grandfather and the elders of my community are correct, and I suspect they are, we are living through an era of outwardly expressed racial resentment reminiscent of the civil rights era of the 1960's. To be sure, at best we can say that the predominantly white churches in the US have a disappointing track record when it comes to advocating for racial justice. Generally speaking, most churches do not want to talk about race or racism unless they feel they have too. For these Christians, including clergy and youth pastors, Christian identity often subsumes racial identity to the point where they believe race should not matter—that we are all one without race “in the body of Christ.”

If we desire our churches and our country to overcome its current state of racial polarization we cannot make this mistake again. In this chapter we suggest that youth pastors and youth ministry leaders should play a pivotal role in leading our journey towards the prophet Isaiah's Beloved Community, a community liberated from the sin of racism. Our churches and youth groups' inability to compassionately explore our racial identities is a theological weakness of the contemporary American church that continues to restrict our ability to foster authentic interracial Christian communities.

To be sure, for both white people and people of color, the feelings we carry with regard to our racialization run deep. Our racial identities stir up difficult feelings within us and those feelings take different forms, such as shame for our race, fear of racial others,

anger at racial injustices, etc. When our racialized emotions are left untended, the difficult and complex feelings about our racialization inhibit our capacity for joy and flourishing. This is especially true for adolescent youth because they are unable to explore their authentic identity in a grounded nonreactive space during such a pivotal time in their social and personal development. As such, we believe that the Church, and especially youth groups, ought to become spaces where young people are able to explore the fullness of their racial identities. In these sacred spaces our youth groups can become cities of refuge wherein young people can learn how to tend the complex emotions around their racialization and come to see their embodied-self as bearing the *imago Dei*.

Given this, youth groups should be arenas where young people can explore five racial themes so that they might experience joy and flourishing in the wholeness of their identities. First, we are all racialized. Youth groups can be spaces where young people are taught how and why (within the US context) race is a social fact and fundamental concept, and that we all interpret our existence in light of this reality.<sup>1</sup>

Second, racism and white privilege are real. Teenagers know this. And their flourishing is diminished when they are not able to talk about these things in a theological context. Youth groups should be places where the racial realities of the world today can be discussed. (As we will see below, this should involve white people prioritizing the perspective of marginalized others over their own experience—not that white experience does not matter, but because white experience has historically always been prioritized in the US context.) Indeed, if we are going to be true to our calling as ministers to young people than we ought to be asking ourselves what does it mean to be faithful to the Gospel in the midst of this racially polarized world right now?

Third, race activates difficult emotions. Like us all, young people often feel shame around their race, fear of the racial other, anger at racism, stereotypes, and micro-aggressions. For youth to experience joy and flourishing, they should be taught how to tend to the difficult emotions around race. Youth groups can teach tools to help young people not only tend to their own emotions around race, but also to remain grounded so genuine conversations around race can occur.

Fourth, youth groups can be spaces where young people come to celebrate their racial identities and know themselves as beautiful and beloved in their racialization. Most, if not all, teenagers feel some shame around their racial identity. We want youth to love their embodiment, in all of its dimensions, including their racial identity.

Fifth, youth groups can be spaces where young people can learn how to have authentic relationships across our racial divisions. Moreover, young people should learn why these relationships are important for the healing and reconciliation of the body of Christ.

Failure to attend to these five themes inhibits young people's flourishing. Adolescent joy and flourishing is inextricably tied to the development of a grounded empathic awareness of our racialized identity. Additionally, we understand joy to have both individual and communal properties, expressed and embodied in the Christian commitment to love of self and love of neighbor. As such, we define *joy as an affective affirmation of the concrete reality of ourselves and others as beloved with regard to the wholeness of our identities.*<sup>ii</sup> Joy that leads to flourishing requires that we affirm the concrete reality of ourselves and others with our whole being. To be sure, our concrete realities include our racial identities and the history that these identities carry. Given the complex and tragic nature of America's racial history, we argue that compassion-based practices used in conjunction with racial formation and

critical race theories, are among the most effective ways to foster adolescent joy and flourishing that includes the wholeness of their identities.

### **A Closer Look: Joy and Flourishing in the Wholeness of our Identity**

Adolescents face a world in which the albatross of racism weighs heavily upon them. Feelings of shame, guilt, despair, anger, and rage are among the range of emotions adolescents experience around issues of race and racism. Indeed, we are all familiar with these emotions; a desire to lash out in anger at a racist comment, a dull feeling in the pit of our stomach when the topic of race is broached, fear that we might be labeled racist or confirm a stereotype, anxiety during an interracial encounter, or helplessness and numbing when facing the sheer magnitude of racism in America. These familiar emotions often stop us in our tracks. We feel as if they are hurdles preventing us from connecting with others or barriers that block us from doing the ‘real’ work of anti-racism. However, there is a profound but obscured secret in these emotions. Strange as it may seem, they are trying to help us, to guide us to a flourishing life. The five invitations outlined above will help unlock the wisdom within our emotions and allow us to compassionately engage ourselves and others as we deepen our awareness and embodiment of race.

The first step is understanding and affirming the pervasive reality of race. Nearly every aspect of our lives is imbued with racial meaning in some way. The way we interact with others, how we express ourselves, the relationships we choose to form, our perception of ‘the way the world is,’ and the social structures in which we live and move, all have racial meanings and implications. This process is called racialization. It is the extension of “racial meaning to a previously racially unclassified relationship, social practice, or group.”<sup>iii</sup> For example, fried chicken and watermelon are racialized foods, Santa Claus is a racialized mythic figure, and the color black is synonymous with evil and death, while the color white is

synonymous with good and life. We commonly experience racialized meanings as ‘natural’ and ‘the way the world is.’ However, racial meanings are culturally constructed and dependent. In Japan, for example, the color white frequently symbolizes death and mourning.

Our bodies are racialized as well. In fact, how we racialize people forms the basis for how our world is racialized. The economic, social, psychological, material, and cultural opportunities and advantages we have access to are largely determined by our racial embodiment. If we zoom out from our bodies to a societal perspective, a racial hierarchy clearly emerges in which white people are given advantages and privileges, while the life chances of people of color are limited. Furthermore, we exist within this racial hierarchy and interpret our existence in light of it. By way of analogy, as Christians, our lives are informed by the life of Jesus as revealed through the scriptures, tradition, and our own experience. We exist within the reality of Jesus’ life and teachings and interpret our lives in light of them. Similarly, we interpret our lives in terms of race. Whether we are conscious of it or not, racialized social structures shape how we think and perceive reality in terms of race. Race is in the DNA of the United States. It has been, and currently is, ever-present. Adolescents growing up in the United States encounter the reality of race and racism daily. Travon Martin, Michael Brown, Tamir Rice, and Jordan Edwards were all adolescents of color killed in police shootings. Race is a foundational part of the reality in which we live. Affirming this reality is the first step in authentically and compassionately engaging adolescents around issues of race and racism.

Since race is a social fact of life, how should racial experience be talked about? This is the second theme needed to compassionately engage adolescents about race and racism. We can begin talking about race with the understanding that our racial embodiment affects

our knowledge and understanding of racial realities. For example, the way I (\*\*\*) experience race as a white male is different from the way (\*\*\*) experiences race as a black male. In addition, because the racial hierarchy in which we live privileges white people, white people are by default blind to most of the ways in which racism affects those who are marginalized within this hierarchy. This means that people of color have a more detailed and accurate understanding of race and racism than white people because of their experience facing racism. For this reason, it is important to prioritize their experiences and perspectives over those of white people. For white people, we must begin by removing the log in our own eye.

Two important observations accompany this invitation. First, centering the experiences of people of color cannot involve tokenizing or singling out people of color for their perspectives. Whether or not an individual person of color chooses to share their experience is their choice and must be respected. Sharing these kinds of experiences can be difficult and vulnerable. There are a multitude of books, documentaries, and other materials that beautifully illustrate how people of color experience and understand racism.<sup>iv</sup> Second, centering the experiences of people of color does not mean that the experiences of white people do not matter. White experiences matter as well. In fact, this is part of the problem. White experiences have been the *only* experiences that matter. Whiteness, and the people racialized as white, is normative and white experiences are privileged above those who are not white. Centering the experiences of people of color allows white people to understand the deeper reality of racism not present in the way they experience race. This move creates the possibility for authentic connection across racial difference. Without it, compassionate connection is not possible.

For example, during a forum for young people to discuss race, Danielle, a black adolescent woman shared a racist encounter while shopping at Victoria's Secret. Shortly after



she and a friend entered the store, the manager approached them and asked them to leave because they were black and the manager did not want them stealing anything. Danielle shared that, as a result of this experience, every time she enters a store or goes shopping she thinks about whether the employees perceive her as a thief and she reminds herself not to look suspicious.

Centering Danielle's experience, while the white young people listening remained grounded and present as she shared, enabled a deeper connection to emerge. This would not have been possible if the white youth had questioned Danielle's experience, or doubted its authenticity. Rather, a deeper reality was revealed about how racism affects Danielle's life and the rippling ways in which it inhibits joy in her life. There is nothing in white experience with race that would reveal this reality. Centering Danielle's experience above white experience made this connection possible. It helped her to feel heard and affirmed that her experiences matter. It also helped white young people become more aware of the lived reality of racism in the United States.

The third invitation focuses on understanding the difficult emotions that arise around race such as shame, fear, and anger. Like us all, race activates difficult emotions within young people—for example, fear of being seen as racist when asking a question; anger at the apathy of most white people toward racism; shame over realizing how white people have benefited from the history of slavery and the dehumanization of other human beings; or psychologically exhausted and de-humanized from facing daily micro-aggressions. Indeed, we are all familiar with the tense emotions that frequently accompany conversations about race. Yet we are seldom taught what to do with these emotions or how to understand them. While we commonly experience these emotions as barriers and hurdles, our process understands them as sources of deep wisdom. Our radical assumption is that our emotions,

at their core, are trying to restore joy in our lives. They yearn for wholeness and healing. Understanding their wisdom requires us to be grounded, and then to engage these emotions with curiosity.

Getting grounded is a crucial first step in tending to the cry for wholeness within our emotions. Usually, when overcome with an emotion we feel as if we *are* that emotion. For example, when overcome by anger we see the world through the lens of anger and view the world as a threat that needs to be attacked. We lose all sense of ourselves as distinct from anger. There is no separation between the anger we feel and our sense of our true self. When the anger eventually passes, we sometimes think ‘who was that person?’ or ‘I don’t know what came over me, that’s not who I am,’ or ‘I wasn’t myself.’ When in this state, we are decidedly not grounded.

We are not, however, only our emotional reactivities. A sacred reality lies at our core, a true Self that Christians call the *imago Dei* within us. This is who we authentically know ourselves to be. To remember this Self, think back over the moments in your life when you felt most like yourself, or moments when you felt alive and awakened, or keenly sensed the pulse of sacredness in and around you. These are the moments that remind us that our Self exists, and that it is fundamentally compassionate. Restoring ourselves to our Self-essence is the process of becoming grounded. When we feel grounded there is space between the emotions we feel and how we respond to them. In this space, we *feel* emotions, but they do not overwhelm us, or take over our consciousness. Returning to the example of anger, we feel the anger within us, but we do not become the anger. There is a differentiated awareness between the anger we are feeling and our sense of Self. We might say, ‘I feel anger within me,’ rather than ‘I *am* anger.’ We understand that anger is just one part of who we are and not the totality of who we are. Space exists between the emotion we feel and our reaction to

that emotion. In this space we can choose how to respond to our emotion. This space is what it means to be grounded.

From this grounded place it becomes possible to interact with our emotions and more thoroughly understand their wisdom. Each emotion is a cry, aching for flourishing, straining for our compassionate understanding. Such Self-compassion is cultivated through extending a grounded curiosity and hearing the underlying cry. This cry is rooted in at least one of four things, captured in the anagram FLAG:

*F – Fear.* The emotion is terrified of an imminent danger – perhaps rejection, ridicule, violation, attack – and mobilizes to protect us from the threat. Question: What might the emotion fear if it did not scream so loud?

*L - Longing.* The emotion yearns for something essential to our flourishing – for renewal, freedom, love, or life. Question: What longing does the emotion have that is unfilled?

*A – Aching wound.* Pain from the past still stings and bleeds and, when triggered in the present, cries out to be held and healed. These wounds could come from shame, abuse, abandonment, or neglect. Question: What aching wound within the emotion is not healed?

*G – Gifts obstructed.* The movement holds the burgeoning seed of a talent or a personal capacity that has been denied and buried and is bursting to be claimed and nurtured into flourishing – the gift, perhaps, of our voice, power, dignity, or art. Question: What gift within the emotion has not had a chance to be offered to the world or to flourish?<sup>v</sup>

Through such compassionate curiosity, we come to understand the wisdom and yearning for joy at the heart of our emotions. Connection with our Self-essence is restored, and connection with others becomes possible. We are able to see others in the truth of who they are unfiltered by our own agendas and reactive emotions. The deep connection we all long for becomes possible once we understand our emotions as guides for what is most important to us.

The fourth invitation is for youth groups to be spaces where young people come to celebrate their racial identities and know themselves as beautiful and beloved in their racialization. As the *imago Dei*, we are all created in the image of God. In 1 Corinthians 12: 12-27, Paul speaks of one body with many parts as a metaphor for the diverse people comprising the church. It is a popular passage. Yet, too often it is interpreted to mean that we are all the same and that differences between people do not exist or are unimportant. We may have been gentile, Jew, or Greek, but in Christ we are all one body. We are all the same. Our theological understanding of the *imago Dei* differs. We understand this passage to mean that we are all one body in Christ and the different parts that make up that body are essential. Affirming the different parts is an indispensable aspect of sharing and understanding the One body of Christ. Absolutely, we are all created in God's image, but look at the diversity and beauty of that image! Paul concludes, "...the parts of the body will not take sides. All of them will take care of one another. If one part suffers, every part suffers with it. If one part is honored, every part shares in its joy." Compassion is the means by which we understand and share in the joy of our differences.

Once we understand ourselves as beloved, and made in the *imago Dei*, we feel more connected to others and to God. For this to happen we need to understand that our embodiment is part of that image. The racial hierarchy in which we live, think, move, feel, and exist socializes us to perceive white as normative, beautiful, and better. It also conditions us to see black as dangerous, evil, ugly, and unintelligent. When we ignore this reality, we perpetuate a white dominant view of the *imago Dei*. Empowering adolescents to know themselves as beautiful and beloved and explicitly affirming their racial embodiment as part of the *imago Dei* is a crucial aspect of celebrating our racial identities in a Christian context.<sup>vi</sup> We are all one in Christ, and that oneness is full of multiplicity, diversity, and difference.

And it is beautiful! Celebrating our racial identities as part of the *imago Dei* enables us to understand true unity in the body of Christ more thoroughly and live it more authentically.

The final invitation is that youth groups be spaces where authentic interracial relationships are actively and compassionately cultivated. The capacities to know ourselves as racialized, to hear the wisdom within our emotions around race, to restore ourselves to our Self-essence when emotionally reactive around race, and to compassionately hear the racial experience of another are foundational for forming and maintaining interracial relationships. In addition, two more components are crucial for creating relationships across racial difference; solidarity and empowerment.

“Solidarity can take the radical form of sharing the plight of those whose suffering eludes short-term remedies.”<sup>vii</sup> From listening deeply to our youth group members experiencing racism, to working and living alongside those who are marginalized by the dehumanization wrought by racist social structures, acts of solidarity are crucial to forming authentic compassionate relationships across racial difference. “Such acts of solidarity are profound subversions of the social orders that keep us separate.”<sup>viii</sup>

Empowerment centralizes agency and mutuality. Relationships across racial differences involve power disparities. We live in a society that is structurally racist in ways that privilege white people. This gives us more power and privilege than people of color in all aspects of life. Understanding and being conscious of this power disparity is crucial for forming compassionate interracial relationships. This is another reason why centering the experiences of people of color is important. While we can care across racial difference, without empowerment it fosters dependency. Likewise, “empowerment without care subverts the spirit.”<sup>ix</sup>

During graduate school I (\*\*\*) was welcomed into a black church community in Compton. It became my church home for much of my graduate education. My life was transformed by the mutual love we shared with each other. I vividly remember one Sunday, sitting by the choir and listening to the sermon, when suddenly I was embraced by a felt-sense of interconnectivity. My whole body radiated, and I felt that something profound was taking place. It was a brief but powerful epiphany that I have not been able to accurately describe with my own words. Thomas Merton's eloquent description of a similar experience resonates with mine:

“In Louisville, at the corner of Fourth and Walnut, in the centre of the shopping district, I was suddenly overwhelmed by the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness, of spurious self-isolation in a special world, the world of renunciation and supposed holiness.”<sup>x</sup>

I, too, felt at First UMC of Compton that they were a part of my community and I was a part of theirs. The compassion and love in the relationships we formed together transformed my life. In the midst of an African American church community, I, a white male, felt welcomed and loved. I felt at home. I felt and experienced the love of God that surpasses all understanding. I began to see race and racism in ways that were new to me. Church took on a different, more socially relevant meaning. I knew to my core that I belonged at Compton. I could no longer continue to pretend that race was something ‘out there.’ It is intimately within me as well and affects my church family that I love so dearly. Energized by my experiences in Compton I began to study race and racism in my academic work. For the sake of my church community and to honor what they were teaching me, I needed to earnestly learn more about race, and to do it with compassion.

In Compton, I witnessed the reality of oppression and marginalization that African Americans face in ways unavailable in the halls of the academy. Upon invitation, I

participated in the worship services by offering my musical gifts. Through this relational invitation, I learned practical ways of subverting racial hierarchy. Metaphorically, if whiteness continually lures me into the destructive bliss of racial colorblindness, then participating in the spiritual community of Compton kept me compassionately moored to the reality of racism in the United States.

My education about and commitment to confronting issues of race and racism were birthed in Compton through the compassionate presence of my church family. Held in the expansive compassionate embrace that we call God, my church family could deeply and authentically see me, and I was able to see them in the genuineness and authenticity of their full humanity. This is the power of compassion for creating relationships across racial difference.

### **Summing It Up**

We suggest that there is beauty in the diversity of the Body of Christ, the Church. Due to the complex history of racism in America and the cultural fears surrounding racial embodiment, adolescent youth are often left to their own devices to discern how their racial identities contribute to the beautiful mosaic we call the Church. By not sufficiently attending to these emotions our Churches have been complicit in fostering a culture of white supremacy and racism. As Paul states, when one part of the body hurts the entire body suffers. For almost five hundred years the Body of Christ in the US has tried to pretend it wasn't suffering or attempted to grin-and-bear-it and limp along through obvious pain. If the Christian Gospel is to remain relevant in the 21<sup>st</sup> century then we must compassionately attend to the ways in which racism has historically and continues to debase Body of Christ.

We have suggested that youth groups and other adolescent spaces are especially fruitful places to begin compassionately attending to the wounds of racism. Given that it is

difficult to talk about race churches and youth groups need to become places where these conversations can take place in a grounded non-reactive compassionate space. By attending to the five tasks laid out in this chapter youth groups become a transformative place where adolescents can explore with the realities of their racialization through the lens of their Christian faith. In this way, our children can begin to envision what the beloved community could and should look like – a community committed to seeing the face of God in all people, a community to committed to anti-racism, and one that sees compassion as the framework for healing and reconciliation.

### *Curricular Suggestions*

1. *Engage in a Sacred Moment guided Prayer*: Remembering past experiences that felt sacred enables us to ground ourselves by returning to a moment where we felt the wholeness of ourselves. Engaging in conversations about race requires being grounded, this practice reminds us that it feels like to be grounded so that we can become aware when we are not.
2. *Practice contemplative listening*: Ask a person of color that you are close with to a story about an encounter they have had with race and/or racism. In this kind of listening, we are not waiting for a chance to speak, or hoping for an opening to deliver some morsel of wisdom. Rather, we are attending to what is happening with us in the moment of listening to our experience or another's. At the most basic level, this process simply involves receiving what we and others say with gracious, open acceptance, so that we might reflect it back without the weight of our own agendas. In this way, the listener becomes a safe receptacle for hearing experiences into greater life.

### *Additional Resources*

#### Books:

- Coates, Ta-Nehisi, *Between the World and Me*, New York: Spiegel and Grau. 2015
- Hesel, Carolyn, *Anxious to Talk about it: Helping White Christians Talk Faithfully about Racism*, St. Louis, MO: Chalice Press, 2017
- Irving, Debbie, *Waking Up White and Finding Myself in the Story of Race*, Cambridge, MA: Elephant Room Press, 2014
- Omi, Michael & Howard Winant, *Racial Formation in the United States*, 3<sup>rd</sup> ed., New York: Routledge Press. 2015.
- Rogers, Frank, *Compassion in Practice: The Way of Jesus*, Nashville, TN: Upper Room Books, 2016



The National Council of Churches of Christ in the USA, *United Against Racism: Churches for Change*, New York: Friendship Press, 2018  
 Thurman, Howard, *Jesus and the Disinherited*, Boston: Beacon Press, 1996

Websites:

Public Conversations Project, <https://www.whatisessential.org/>

Center for Engaged Compassion, <http://www.centerforengagedcompassion.com/>

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<sup>i</sup> Michael Omi & Howard Winant, *Racial Formation in the United States*, 3<sup>rd</sup> ed., (New York: Routledge Press, 2015) 106.

<sup>ii</sup> The foundation of our definition of joy emerges from Margaret Farley's *Just Love*. We understand joy, flourishing, and love to overlap in ways that are discussed in the theology section of this chapter. See Margaret Farley, *Just Love: A Framework for Christian Sexual Ethics* (London: Continuum, 2008).

<sup>iii</sup> Michael Omi & Howard Winant, *Racial Formation in the United States*, 3<sup>rd</sup> ed., (New York: Routledge Press, 2015), 111.

<sup>iv</sup> See accompanying materials for specific recommendations.

<sup>v</sup> Rogers, *Practicing Compassion*, 71. The questions are taken from Dreitcer, *Living Compassion*, 120.

<sup>vi</sup> While not included in the attached curriculum, we suggest that youth pastors display a variety of racial diverse images of Christ that represent the racial diversity of the human race. This de-centers the normative view of Jesus as a white male despite the fact that Jesus was an Palestinian Jew.

<sup>vii</sup> Frank Rogers, *Practicing Compassion* (Nashville: Upper Room Books, 2015), 112.

<sup>viii</sup> Rogers, *Compassion*, 112.

<sup>ix</sup> Rogers, *Compassion*, 113.

<sup>x</sup> Thomas Merton, *Conjectures of a Guilty Bystander* (New York: Doubleday, 1989), 153.