

THE BLACK CHURCH IN ACTION AGAINST RACISM DURING COVID-19

A Practical and Biblical Guide to Prophetic
Ministry While Protecting Health



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Chapter 1. A Call to Action Against Racism and COVID-19

“But let justice roll on like a river, righteousness like a never-failing stream!” (Amos 5:24). In this time, we pray for justice and we seek to discover faithful, bold, wise ways to pursue justice.

Despite changes in the religious landscape of the nation, the Black church remains an essential institution in the Black community, serving to preach the Gospel, build up God’s people, and bind up the brokenhearted. As society faces a global pandemic and racial unrest, the importance of this venerated institution as a catalyst for social change has never been greater. We face the dual challenge of dismantling systemic racism made painfully visible in the senseless killings of Breonna Taylor, Ahmaud Arbery, George Floyd, Rayshard Brooks, and countless other women and men before them. We say their names to indicate their status as people made in the image of God and beloved by God. Yet, this moment differs from other historical moments when the Black church mobilized to fight injustice: Michael Brown’s death, Rodney King’s beating, and Rosa Parks’ arrest. COVID-19 forces us to carry an equal concern for public health even as we fight for justice.

Racism, hatred, violence, and police brutality lie in direct contradiction to the Gospel of Jesus Christ, a Gospel that affirms black lives matter to God and us. We affirm that racism, hate, violence, and police brutality have no place in our nation, and that Black lives matter—to God and to us. The persistence of white supremacy and systemic racism means that disasters and disease outbreaks, especially catastrophic ones such as the COVID-19 pandemic, disproportionately impact Black communities.

Black churches around the nation have embraced their pivotal role at this inflection point in U.S. history, especially in communities that remain more vulnerable to COVID-19. Our collective identification with these victims emerges from the deep-seated belief and experiences that suggest, but for the grace of God, the tragic killings could have happened to us.

This booklet is designed to help guide churches through the challenge of navigating the complexities of the pandemic under the shroud of racism and disinvestment that continues to impact the Black community.

A frequent misconception of the civil rights movement is that grand, large-scale actions serve as the only opportunity to make a difference. While these actions are important, we also need to remember the steady, seemingly smaller contributions made throughout history that kept the movement going. We need to remember the unsung heroes and the unseen faces that drove the movement forward.

Part of the context in which we are working against racial injustice is that there is no such thing as a post-COVID world yet, so as we’re doing all of this, we need to have plans for what it looks like to continue to protect ourselves, to protect these congregations, and to have these convenings and these meetings in ways that are safe for us until there is a vaccine and until we reach herd immunity with that vaccine, or those vaccines. We do not have a post-COVID world in which we are living, so we need to think of many contingent plans when/as we reopen. We don’t reopen and go back to the way it was in December. So we have to remember that as we are pressing forward, we are pressing forward in a modified physical posture, but that doesn’t have to mean that we are less effective.

THIS BOOKLET IS DESIGNED TO HELP GUIDE CHURCHES THROUGH THE CHALLENGE OF NAVIGATING THE COMPLEXITIES OF THE PANDEMIC UNDER THE SHROUD OF RACISM AND DISINVESTMENT THAT CONTINUES TO IMPACT THE BLACK COMMUNITY.

As faith communities mobilize to protest racial injustice, how do we protect vulnerable communities who will be protesting around the nation? How can churches balance the responsibility to maintain a prophetic voice in the face of injustice with the task of protecting the health of the Church and community members as we continue to fight a pandemic?

God is creative. In this challenging time, one thing the church will have to do is to keep reimagining how we stay connected in practical ways.

Speaking Out Safely

- **Demonstrate Safely:** There are ways to be able to demonstrate safely. Maintain social distancing while protesting. Consistently use hand sanitizer and refrain from touching your face. Wear a mask throughout the demonstration. You don't need to lower your mask to make your voice heard.
- **Health Precautions After the Protest:** Precautionary steps after the protest are equally important. Upon arriving at home, take off your clothes and immediately wash them or put them in a bag. Take a shower before interacting with loved ones. If you're in a multi-generational home, trying your best to stay somewhat isolated. Monitor your symptoms and get tested in the week after.

For more information on how to protest safely during COVID-19, visit this [Healthcare Ready blog](#).

Prayer: God, we stand in solidarity with those seeking true peace and true justice, and we pray for your kingdom to come on earth as it is in heaven.

Chapter 2. Responding to Systemic Vulnerabilities

“God has shown you, oh mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” (Micah 6:8). As we long for justice in this challenging, complex moment, we look to Scripture and look to God for guidance and strength.

Disasters don't typically create new vulnerabilities, they expose those that already existed. Whatever disparities exist—whether in prevalence or in outcomes—are a manifestation of the disparities that existed before COVID-19. Looking at health disparities before COVID-19, the Black community had higher rates of hypertension, diabetes, certain types of cancers, and other chronic conditions. Many of these chronic conditions, such as asthma, are the same chronic conditions that can exacerbate one's ability to respond to COVID-19 and make it more likely to result in severe illness or mortality. Black people do not have an increased prevalence for COVID-19. Rather, the disparity of infection is a function of our environment. It's a function of realities that already existed.

As we take on COVID-19 and consider some of the specific vulnerabilities and practical ways to address them, we have to take into account the history of racial violence in America and the trauma that was caused by the violent history of racism. Underlying racial trauma weakens the immune system and is related to chronic diseases as well as a wide range of physiological burdens. In the midst of this pandemic, the existing health disparities have been highlighted.

Here are some of the ways we can respond to these vulnerabilities in this time.

Community Preparedness and Response

Community building remains an important aspect of fighting this pandemic. How do we do this as the nation faces deep and pronounced divisions in light of recent racial unrests? First, preparedness is more than just an individual burden. While individual preparedness is important, it must also reach the community level. When we think of preparedness and response in a crisis like this, we need to ensure that together we're addressing and caring for people as they face or may face struggles specific to COVID-19 health risks or sickness. In a disaster, research shows that we also want to address holistic needs of Belonging (connection to loved ones and community), Livelihood (loss of job and income, or increased stress at work), Emotional (emotional and mental health), Safety (if they are at risk of harming others or themselves), and Spiritual (questions of meaning and faith in God). When we respond to people's holistic needs as a community, and don't leave them isolated as individuals or families, we significantly increase our ability to navigate such serious challenges. (See www.spiritualfirstaidhub.com for free resources on the BLESS Method to help address the spiritual, mental, and emotional needs mentioned above.)

WHILE INDIVIDUAL PREPAREDNESS IS IMPORTANT, IT MUST ALSO REACH THE COMMUNITY LEVEL.

Exposure

Before COVID-19, the essential workers that we currently praise, like grocery store employees, faced low wages and minimal protections. And yet, these are the same people who have not had the luxury of staying at home and teleworking in the interest of their safety. These previously overlooked, now praised workers continue to go to work, take public transport, interact with more people—all things that increase exposure. Pre-existing conditions only compound the risks faced by these essential workers because it decreases the body's ability to fight off infection.

Advocating for the rights of these workers (like their health, safety, and compensation) serves a vital opportunity for the Church to embrace the Bible's calling to pursue justice. In addition, faith communities can find practical ways to support them and their families (like masks, food security, housing and utility payment assistance).

Healthcare Systems

Numerous reports document the difficulties faced by many in securing COVID-19 viral or antibody tests even at testing facilities. Others face profound difficulties in navigating U.S. health care to receive quality care. Given the profound racial inequalities that define U.S. healthcare, the Black community additional challenges in receiving needed care. Faith communities should explore opportunities to address racial disparities in health care through strategic partnerships with health care organizations, offering free clinics, and assisting in transportation to and from medical appointments.

Context and Connections

During conversations about the overall health and safety of the church leadership, it is important to talk explicitly about COVID-19's [impacts on Black and Latinx folks](#) and how we can continue to be a prophetic voice for racial justice during a pandemic.

Staying informed by following updates disseminated by local, state, and federal authorities
For more information about the impact of COVID-19 on the Black community and
additional information, see Healthcare Ready's helpful [resources](#).

Prayer: God, we ask for your guidance. We ask you to strengthen those of us who need strength and to guide into repentance those who should repent. We ask for justice to roll down like rivers, that deep change would happen, that your kingdom would keep coming on earth as in heaven.

Chapter 3. Becoming Collective Agents of Change

“Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all people will see it together” (Isaiah 40:4-5). May God’s vision inspire hope, work, and change among us and for the good of our communities, our nation, and our world.

A historic opportunity exists to magnify the God of justice in our response to racism and the legacy of white supremacy. Nonviolent civil disobedience continues to serve as an effective strategy for faith communities to implement in pursuit of social change. We should stand alongside other like-minded communities and organizations at marches, rallies, and prayer walks to voice our objection to an unjust status quo.

As Dr. King observed, we recognize that the “voice of the unheard” often manifests in rioting; yet, faith communities can maintain their commitment to nonviolent civil disobedience even in the midst of racial persecution, knowing that God declares, “vengeance is mine.” Ultimately, our efforts cannot end with marches. As churches, we must remain committed to the long-term, persistent work necessary to achieve lasting change.

Many Ways to Serve

The racial climate of the nation evolves daily with each previously unreleased video and disclosure of new information. While we look to the careers of civil rights legends like Ella Baker, Diane Nash, and James Lawson for advocacy guidance in this moment, we acknowledge that no contemporary guide to faith-based civil disobedience in our media-saturated, market-driven society exists. You should strive to stay informed and attuned to developments as they emerge and prayerfully consider how to best serve your local community. For church leaders, you should resist the temptation to implement hastily conceived initiatives in response to racial injustice. Instead, know your ministry’s strengths and recommit to them in this time of crisis. For example, if your church’s strength lies in addressing food insecurity, recommit yourself to this work and consider expanding your capacity in this needed ministry.

Of course, justice is not one-dimensional. For matters that lie outside of your church’s strength, pursue strategic partnerships with organizations that address those issues well. Develop networks and alliances with other churches engaged in related efforts. Consider partnerships with organizations like the [Equal Justice Initiative](#), [NAACP](#), [NAACP Legal Defense Fund](#), and the [National Urban League](#). Organizations like these boast a history of product partnership with faith communities.

FOR MATTERS THAT LIE OUTSIDE OF YOUR CHURCH'S STRENGTH, PURSUE STRATEGIC PARTNERSHIPS WITH ORGANIZATIONS THAT ADDRESS THOSE ISSUES WELL.

For the individual Christian, you don’t have to go protest to advocate for justice. If you have a chronic disease or pre-existing condition that makes you vulnerable to COVID-19, your involvement may look different than others to protect your health. You may not work on the front lines, but this doesn’t make your work meaningless. Efforts to dismantle systemic racism are multifaceted. You may boycott a company that perpetuates economic injustice, partner with a local advocacy organization, voice your concern for racial justice to a politician or corporate executive, volunteer your expertise to address the effects or root causes of systemic racism, or provide financial support to those doing the work. We celebrate the legacy of activists like King, Nash, and Lawson; yet, it is important to remember that their work was made possible by the tens of thousands of individuals and organizations who contributed financially to the movement.

Both/And

Jesus was one of the greatest social activists in history. He loved God and his neighbor. He spoke truth and love. The context of this age is the same: not either/or, but both/and. We don't have to choose between social activism or protecting ourselves from disaster. Instead, we can both advocate for the rights of the disenfranchised and take intentional steps to engage without increasing the risk of ourselves and others contracting COVID-19.

Advocating

It's essential to advocate for those who have health needs. One way to do this is by resourcing grassroots organizations and community organizations who have the ability to go and address the disparities on the ground across the nation. Additionally, advocacy can take place on a smaller scale. This might look like engaging in the important work of helping allies understand how to educate themselves and understand the responsibilities they have in response to racism and social injustice in the spaces they inhabit—whether in the corporate office, nonprofit space, or home. Macro actions like protesting are vital, but we should also not underestimate micro actions like providing thought leadership on social media, blogging, tweeting, and influencing your circle, wherever your circle may be. If you're immuno-compromised and can't make the march, you can talk with and try to influence whoever's in your world from a healthy perspective, in a way that doesn't put yourself at risk.

Addressing Needs in Your Own Community

It's also important to understand how to impact your own community. Oftentimes, advocating for justice and fighting inequality starts at home. How are you tending to the needs of those around you? For example, there are likely many individuals suffering economically due to COVID-19 right now. Your church can find ways to help them. Donate to help make sure that bailout funds are fully funded. Ensure that lawyers in your network are activated to be able to advocate for those who have been wrongly arrested. Those are just a few examples. Any systemic issue—whether it be physiological or engrained in our society and systems—is pervasive. Bringing about change has to happen on a national or systemic level. It also needs to be addressed locally. Change has to impact the entire system. Make sure we're taking care of "home" as we also work on big issues.

Caring for Especially Vulnerable People

As leaders in our church and community, we need to make sure we're mindful of our most vulnerable neighbors. Have a list of sick and shut-in members of your church. Curate and disseminate trusted and vetted information to your congregations so they have the latest information. Make sure those in vulnerable positions know how to access information and services they may need to care for themselves and others.

Practical Service

When unrest happens, be out with your brooms to clean up the glass when it's over. You have to continue to demonstrate that you're here through thick and thin no matter what may be happening or what may be going on. Our faith should lead to righteous actions. We do this over the long-term. That's the role of the church before, during, and after the protest.

For examples of faith/nonprofit partnerships, see the [NAACP Faith Forward Initiative](#) and the [NAACP Legal Defense Fund](#).

Recommended Resources for Further Reading

BOOKS

[*The Color of Compromise: The Truth About the American Church's Complicity in Racism*](#) by Jemar Tisby

For more resources from Jemar Tisby and his team, visit <https://thewitnessbcc.com/>

[*Jesus and the Disinherited*](#) by Howard Thurman

[*The Death Gap: How Medical Inequality Kills*](#) by David A. Ansell, M.D.

[*Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present*](#) by Harriett A. Washington

[*Deadly Monopolies: The Shocking Corporate Takeover of Life Itself—And the Consequences for Your Health and Our Medical Future*](#) by Harriett A. Washington

ARTICLES

[*Under the shadow of Tuskegee: African Americans and health care*](#) by Vanessa Northington Gamble, MD, PhD (American Journal of Public Health, November 1997)

[*Exploitation in Medical Research: The Enduring Legacy of the Tuskegee Syphilis Study*](#) by Ruqaiijah Yearby (Case Western Reserve University School of Law Scholarly Commons, 2017)

[*Diversity in Clinical and Biomedical Research: A Promise Yet to Be Fulfilled*](#) by Oh SS, Galanter J, Thakur N, Pino-Yanes M, Barcelo NE, White MJ, et al. (PLoS Medicine, December 2015)

[*A systematic review of the factors influencing African Americans' participation in cancer clinical trials*](#) by Desiree Rivers, Euna M. August, Ivana Sehovic, B. Lee Green, Gwendolyn P. Quinn (Contemporary Clinical Trials, July 2013)

[*A Systematic Review of Barriers and Facilitators to Minority Research Participation Among African Americans, Latinos, Asian Americans, and Pacific Islanders*](#) by Sheba George PhD, Nelida Duran RD, MS, and Keith Norris MD (American Journal of Public Health, February 2014)

Prayer: God, may "all people will see [your glory] together" in the church and may that give us a vision for how working together "the rough ground shall become level, the rugged places a plain."

Chapter 4. Developing Productive Partnerships

“Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.... If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it” (1 Corinthians 15:12, 26). As Christians, and as a church, we are part of one body with different gifts and roles. This metaphor also identifies the strength of partnership. During this crisis of COVID-19 and responding to systemic racism, we seek partnerships that will serve our communities well so that there is more rejoicing all around.

The church should continue to reaffirm its status as a community that loves God and neighbor. We know it is more than just gathering on a Sunday. If you are in the business of economic development, or if you have related non-profits, make sure that you're meeting with your government partners and private sector partners to bring part of that conversation to the table. Opportunities abound for innovative and forward-leaning pastors to build these types of relationships as a strategic component of their prophetic witness in the church and community, investing in places that wouldn't be traditionally associated with the Church.

Build Relationships Toward Long-Term Justice

Moments like this often foster a rush to donate or allocate resources to underserved communities. While understandable, this rush to give may be premature. It remains important to build relationships and trust with affected communities, so that we can develop community-centered responses to questions of resource allocation. For example, a year from now, unemployment will remain a major factor in racial disparities and indicators. However, if you exhaust your resources now, you will find yourself unable to address root causes of pre-existing racial disparities. If your ministry already addresses racial disparities in areas like employment or housing, make sure that you're communicating the value of these long term investments to your church. Biblical justice not only engages existing disparities, but it also strives to address their cause.

Build Trust

The long history of medical mistrust does complicate our ability to share trusted messages during the pandemic (or other events). Community health workers, clergy, and other community leaders are often used as trainers and amplifiers of an approved public health message. It is our collective responsibility to learn and vet messages and share the correct information with our congregations and communities.

Develop Local, Holistic Coordination

In moments of crisis, we would do well to see what work is already happening in our communities. Often there is already a community that is convening. In the disaster world, this group is referred to as a long-term recovery group or a long-term recovery organization. This is typically the first place that most emergency managers and local government officials look to for guidance. It's also important to coordinate responses to disasters with other churches, the local chamber of commerce, and employers of our church members. Some pastors naturally do this because they are bivocational or because their church is associated with nonprofits. When people typically think of the church, they think of one big building that people gather at on Sundays. From a government engagement standpoint, they may stick church leaders on one committee that just focuses on what they think that leader is supposed to know or do. Churches

and the Church have a wonderful opportunity to provide context to task forces arising in response to COVID-19 and racial injustice.

Value Representation

It is important to have individuals who are carrying verified messages that look like the people receiving those messages. It's not enough to just have tokens or figureheads. Rather, we need true message carriers. Individuals who are trained medical professionals or public health experts can work with the clergy and community leaders to do a better job of science education. We need to have systems in place before a pandemic hits. As church leaders, how can you use your platform to get the public health information to your community? As public health experts, how can we answer your questions and equip you, the trusted messengers in your community, to carry the message? These are the public health challenges that we need to solve.

Resist “Me and Mine”

To take effective action, we need to resist the American ideal of “rugged individualism.” If the church is not careful, it can buy into the bunker mentality of “take care of you and yours,” which further draws lines between communities. (And it also explains why at the beginning of COVID-19 some people had huge stocks of toilet paper and others couldn't get any!) Rather, a community-based approach, a “my brother/sister's keeper” approach, allows us to look at the needs in our communities and act upon them. Effective churches venture outside, establishing partnerships with the local schools and health clinics, and attending the local chamber of commerce meetings.

Pursue the Common Good

Response during these times should include a church mindset of pursuing the common good. We all have a role to play. There is no reason for a local church to be isolated and disconnected from the community's institutional members. Rather, intentional partnership raises the whole common good of the neighborhood. The church's concerns need to extend past the four walls and into concerns for the people in their neighborhood and their quality of life. Historically, the Black Church has always moved towards seeking the common good of the nation and of the community. Yes, there are different views of how to do this, going way back to the debates of Dubois and Booker T. Washington, but trying to understand and work on what is best for the Black common good is a continual question that we always have to answer and address in order to make the world a better place.

Here are some of the challenges that communities of color face right now:

- Essential worker status for grocery, critical retail, and other roles that we depend on right now puts our communities at greater risk for contracting the virus.
- People in these roles can't not show up to work, for fear of losing their jobs.
- Many in communities of color use government assistance programs to get groceries, which makes the (safer) option of shopping online to groceries delivered impossible.
- Mistrust of health systems and health literacy gaps are prevalent in our communities, partially due to a long history of unethical treatment of people of color in healthcare.

What we can do to protect the communities of color that are particularly vulnerable to COVID-19:

- Amplify trusted health information (and debunk misinformation).
- Protect and resource the community organizations and community leaders that work in communities of color day in and out.
- Create innovate partnerships across the healthcare system that can protect these communities.

Adapted from “Is the COVID-19 pandemic disproportionately harming communities of color” by Kinaya Hardie, [Healthcare Ready blog](#).

Prayer: God, may you guide us into the right partnerships, help us to avoid the unhelpful ones, that we may serve our communities as your kingdom comes.

Chapter 5. Not Getting Weary in Well-Doing

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Galatians 6:9-10). This passage is telling us the only way that we lose is if we get tired. If you don’t get weary in well-doing, eventually Jesus is going to make a way out of no way, as they say in some churches. God’s promise is one we can trust during this marathon of working for justice, including during the added challenge of COVID-19.

So then the conversation becomes, what have we done about it? What can we do about it? How are we persevering while leading through racial trauma, health disparities, and COVID-19?

Self-Recognition

This is physically and emotionally draining for many Black leaders. I (Alvin) use a term that some may call pejorative, but when weeks like this happen, I know I’m going to have to pay a Black Christian tax. So what is this? As a Black leader, I will need to pay a lot more attention to my own emotions and my own feelings, what’s happening inside of me. I’m going to get an onslaught of calls from white evangelicals who want to talk about and process what is happening. It will be tiring, but many are willing to do this because we hope that these conversations may spur people on to do just actions, which will make the world a better place.

Producing vs. Consuming

We often look at the balance between our relationship with things that produce versus things that consume. As much as you can, reduce the consumption of, for example, news feeds that are emotionally draining. Consume what you need to stay informed, but then focus on what you are producing, so you invest in those productive things. This includes being in Scripture and being around people who provide the opportunity for productive conversations. This helps reduce burnout. And we don’t want the faith community to burn out. As it says in Galatians 6:9, we need to take steps to “not become weary in doing good”—with God as our strength.

Tune Out

We all need time to tune out and take a break. Get away from social media, stay off screens, take a walk in the park. Have regular times to disengage. Do something that rejuvenates you. You can’t be on all the time.

Scripture and Reflection

Schedule personal devotional time where you can connect with God by yourself. Additionally, find time to be with your community. Talk with people who understand who you are and who you can be real with. Bounce ideas and thoughts off of them. Sit and lament together about what’s currently going on in our nation, communities, and hearts. For a free 30-day online devotional on reflection and restoration written by urban leaders across the country, see World Impact’s [resource page](#).

Balance

It’s essential, and difficult, to find the balance between being there for others and wanting to show up for yourself. It can be radical to prioritize one’s own needs. For Christians, this can be compounded even further because of our call to love our neighbors. Not only do we pick up our own crosses, we tend to feel the responsibility to pick up others’ as well. Relinquish the

responsibility to be all things to all people. Even well-intentioned potential allies are not obligated to your time if you do not have the emotional or mental capacity to show up. Don't feel guilty about that. Continually free yourself from the obligation to be all things to all people—and free yourself from the lie that you are a bad activist if you don't have the capacity every time. Understand that there is an obligation to one's self and taking care of yourself is not unchristian.

Care for Other Leaders

Have compassion for the other leaders around you as they continue to lead through this crisis. Make sure you are caring for the caregivers in your church and in your community. Be mindful of how you show up for those who are burdened by a lot of very difficult conversations and maybe haven't had the space to process this for themselves just yet. As fellow leaders, you can provide a space for your peers to share, vent, and disclose. You can encourage them to engage in self-care practices. You should model self-care practices for them.

For more information on the importance of resilience to communities of color, see this [infographic](#) from Healthcare Ready.

And listen to “[How COVID-19 Is Impacting Communities of Color](#),” an NAE podcast interview with Rev. Dr. Michael Carrion, Senior Pastor of Promised Land Covenant Church.

*Jesus is on the mainline,
Tell Him what you want.*

...

*If you need more power,
Tell Him what you want.*

...

*Call Him,
Call Him,
Tell Him what you want.*

-Norman Hutchins, “Jesus on the Mainline”

About the Humanitarian Disaster Institute

The Humanitarian Disaster Institute was founded in 2011 at Wheaton College and is the country's first faith-based academic disaster research center. Our mission is to help the church prepare and care in a disaster-filled world. HDI carries out our mission through research, training, convening, and resourcing.

About HDI's M.A. in Humanitarian and Disaster Leadership Program

This M.A. in Humanitarian & Disaster Leadership at Wheaton College Graduate School can be completed in one year on campus or two years online (which includes a week of on-campus coursework at the beginning and end of the program). We have also partnered with the School of Psychology, Counseling, and Family Therapy at Wheaton College Graduate School to offer a new Trauma Certificate in a specialized track specifically tailored to humanitarian and disaster responders. Learn more at wheaton.edu/HDL.

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Sources

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Contact Us

Our website and social media accounts provide ongoing updates and resources for preparing your church for COVID-19. You can also find more information about Spiritual First Aid, including additional tools and related research.

Website: www.wheaton.edu/hdi

Facebook: facebook.com/WheatonHDI

Twitter: twitter.com/WheatonHDI

Instagram: [@wheaton_hdi](https://www.instagram.com/wheaton_hdi)

If you have any questions or suggestions about future resources that would be helpful, please email us at hdi@wheaton.edu.

Disclaimer: The Humanitarian Disaster Institute recognizes that sanctioned religious activity varies from state to state. The suggestions provided in this guide are not meant to serve as, nor is to be used as, legal, medical, or healthcare regulations. Rather the information provided in this guide is meant to serve as a framework to help communities of faith consider some suggestions as they determine how they will independently choose to take action. HDI cannot guarantee the accuracy, timeliness, or completeness of information contained in this manual because of how rapidly information is changing regarding what is known about COVID-19. Similarly, HDI cannot guarantee the accuracy, timeliness, or completeness of information contained in this manual regarding protective measures because of how rapidly recommended best practice guidelines are changing. This guide is not meant to replace federal, state, or local guidelines or recommendations on COVID-19.

