

# HOLY GROUND

Journeying With God Towards Justice

A Devotional Collection



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## Journeying With God Towards Justice

A Devotional Collection

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*Transforming Communities With the Urban Poor*



# INTRODUCTION

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**S**ervant Partners is a movement centered on Jesus and pursuing transformation alongside marginalized communities in cities throughout the world. We are activists and pastors, organizers and artists, entrepreneurs and counselors, shaped by different experiences of culture, class, and race. For our diverse experiences and gifts, we have all been drawn to this movement by the cry for justice that resounds throughout the Scriptures and within our communities. We seek to follow the God who announces, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers... So I have come down to rescue them” (Exodus 3:7-8).

God’s liberating work is complex and touches every aspect of a community: the economic and political, families and marriages, schools and streets. Systems and structures that dehumanize and oppress people must be confronted in powerful love and changed. Individuals, families, and entire communities must be invited into new life with God and neighbor. God’s dream for every community is nothing less than the transformation of every relationship, every system, and every institution, resulting in shalom and intimate relationship with the God of justice.

This transformation cannot be accomplished in a moment. From the story of Israel’s own exodus from enslavement and into new life as God’s covenant people, we are reminded that justice is actually a journey stretching across generations. As disciples of Jesus, we recognize the journey of justice cannot be a single decision or action, but a life spent alongside God and our communities. Through the journey we discover more truly who God is and who we are, we unlearn the old ways of bondage and oppression, and we learn the new ways of righteousness and justice as God’s people.

If you have heard the cry for justice ringing out in your own city or your own heart, we invite you to join us. Our prayer is that this simple devotional would remind you of God's story, inviting you to live more fully in it. This guide, like our journey of discipleship, is best experienced in community with others, so we encourage you to gather a small group and walk through it together. Each theme we explore in the journey of justice is also paired with a specific spiritual practice, we invite you to not simply read through this resource, but to enter the practices it describes.

May God remind you that there is more freedom yet to come, and that on this journey of justice we are never alone.



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# DELIVERANCE

Then the Lord said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”

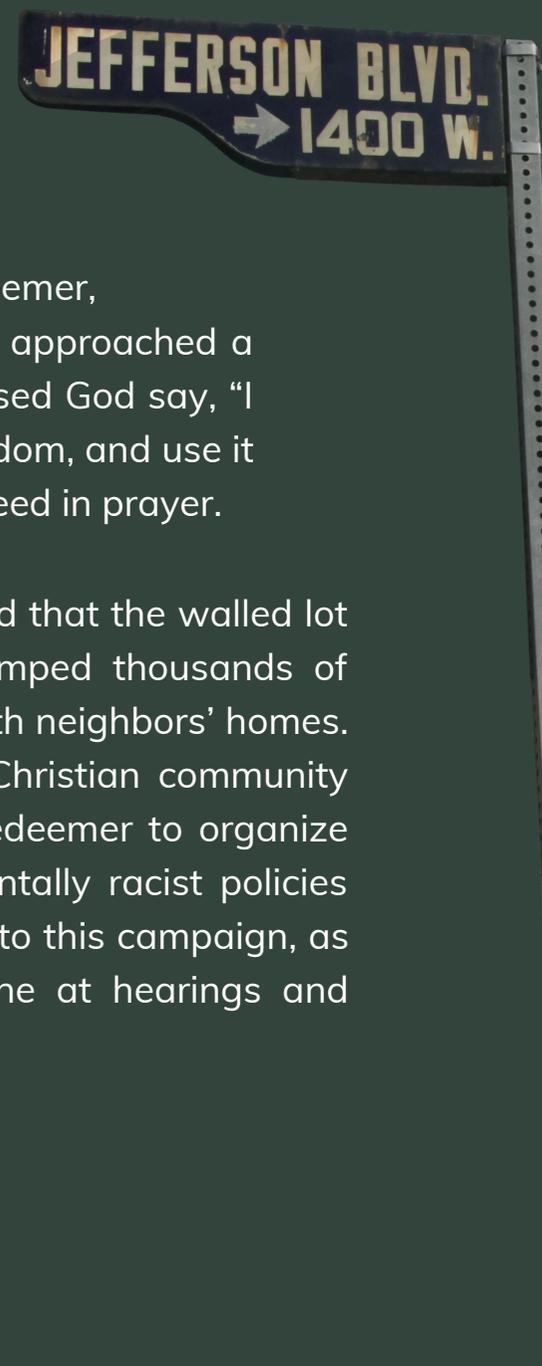
Exodus 3:7-10 ESV

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**B**ree Devones Hsieh prayerfully walked through the South Los

Angeles neighborhood where Church of the Redeemer, a Servant Partners church, was planted. As she approached a large lot surrounded by a concrete wall, she sensed God say, “I will give this to the church, redeem it for the kingdom, and use it for my purposes.” She didn’t understand, but agreed in prayer.

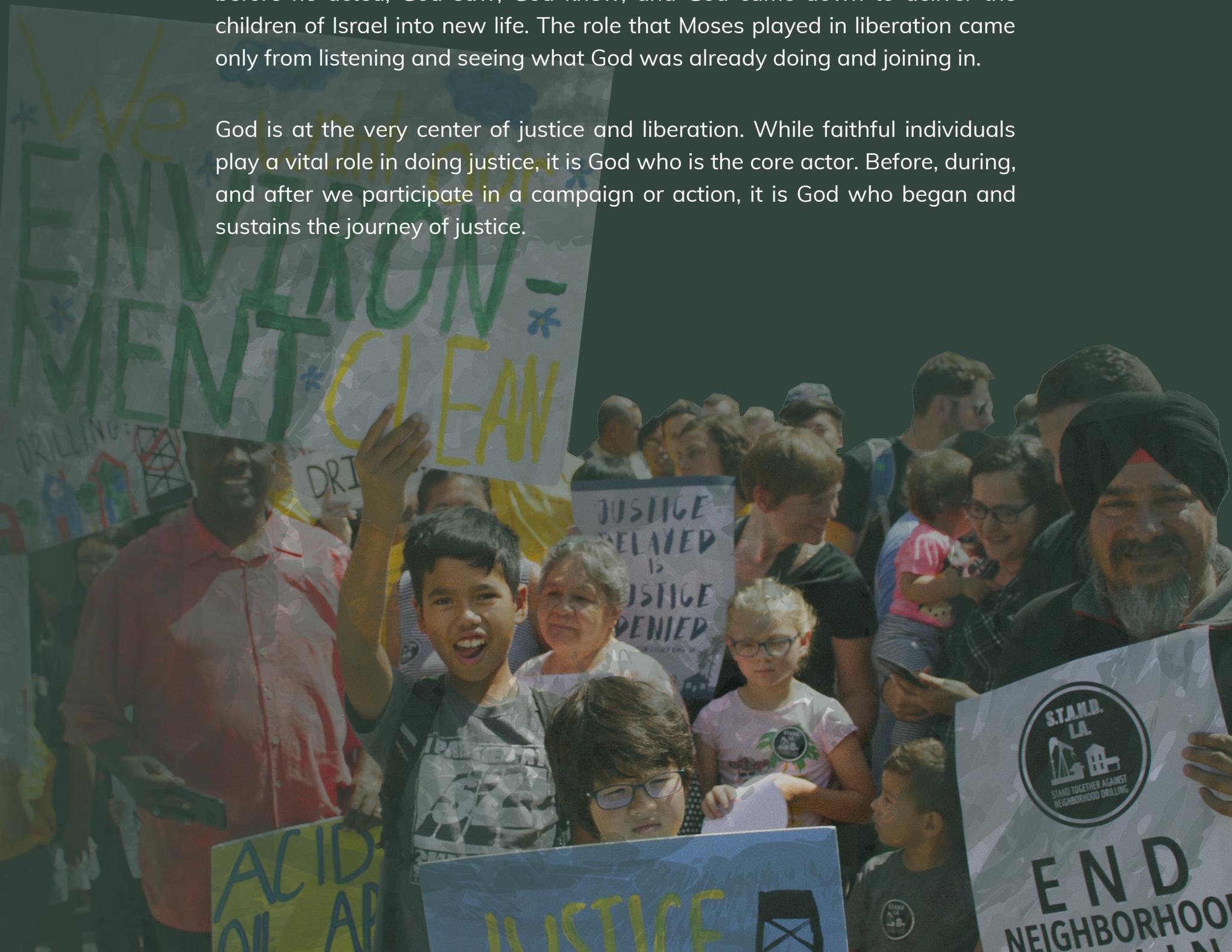
Thirteen years later, community members learned that the walled lot was actually an oil and gas drill site that pumped thousands of gallons of toxic chemicals into the ground beneath neighbors’ homes. God led Redeemer Community Partnership, a Christian community development corporation, and Church of the Redeemer to organize the community against the site and environmentally racist policies that allowed it to exist. Intercession was central to this campaign, as the community asked for God’s will to be done at hearings and protests.



After five years of slow, faithful organizing and prayer, the city mandated that the drill site must close and fully clean up its toxic footprint. Now, the community is visioning together to transform the site into a park and community space. God brought environmental justice in South Los Angeles through action and intercession, keeping a promise given to Bree nearly 20 years before.

While Moses is revered as the one who led Israel out of Egypt, his contribution to their liberation was late coming. God appears to Moses at the far side of the Midian wilderness and declares that, “I have surely seen the affliction of my people... I know their sufferings, and I have come down to deliver them” (Exodus 3:7-8). Long before Moses saw the injustice, and long before he acted, God saw, God knew, and God came down to deliver the children of Israel into new life. The role that Moses played in liberation came only from listening and seeing what God was already doing and joining in.

God is at the very center of justice and liberation. While faithful individuals play a vital role in doing justice, it is God who is the core actor. Before, during, and after we participate in a campaign or action, it is God who began and sustains the journey of justice.



Archbishop Óscar Romero was a man of deep faith and courageous action. He used his pastoral role with Catholic church in El Salvador to speak against violence and oppression of the poor, while never failing to call for the repentance and conversion of pro-government forces that kidnapped and tortured thousands. But even as the head of the church and deeply respected as a leader by the Salvadoran people, Archbishop Romero recognized it was God and not he who would deliver El Salvador from violence and injustice. After Romero's assassination during a mass in 1980, a prayer for departed priests became known as the "Romero Prayer." It reminds: "We are workers, not master builders; ministers, not messiahs. We are prophets of a future that is not our own."<sup>1</sup>

*In Practice*

## Intercession

Intercession is prayerfully watching and listening for what God is doing, and then asking for it to be done. Intercession cannot be separated from action, but it recognizes that long before we saw or acted, the Spirit has been stirring.

A Servant Partners staff member once wrote: "We cannot lead God's people without God's intervention. This is our leadership first and foremost. First we intercede, then we act. We have God-sized problems and we need God-sized help. The depth of ministry we long for, and the quality of fruit we desire suggest intercession, and the hand of God as a necessity. Our solutions and work, no matter how brilliant, will never be enough."<sup>2</sup>

Jesus' disciples came to him and said "Lord, teach us to pray" (Luke 11:1). As disciples of Jesus, we too can simply say, "Lord Jesus, teach us how to pray about this unjust official... this exploitative system... this policy that harms the poor." Then, our community of disciples waits and listens, we see what the Spirit reveals, we see what Jesus is already doing, and we agree with it in prayer and action.

To practice this, gather your community to listen about some pressing situation or issue. It may be an injustice you have long organized around or something that has newly captured your attention. Begin with worship, recognizing the faithful love and great power of Jesus, and then open yourselves to listen: "Lord Jesus, teach us how to pray about this. Show us what you are doing and how we should respond."



# PRESENCE

Moses said to the Lord, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’ If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.” The Lord replied, “My Presence will go with you, and I will give you rest.” Then Moses said to him, “If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?” And the Lord said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.”

Exodus 33:12-17 ESV



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**S**ervant Partners staff Annabel Levya never expected to live and minister in the same San José, California, neighborhood where she grew up. Despite an early desire to serve her neighbors, Annabel dreamed of escaping the neighborhood, along with the trauma and oppression so many suffered there. Looking back, Annabel reflects on what made presence with her community so difficult: “Was I too caught up trying to survive in the barrio that I couldn’t see what God was doing here?”<sup>1</sup> Understandably, she decided to live outside the community while commuting in to serve community members.



But God had other plans. Through a long journey, Annabel and her family discovered that they were called to return to the neighborhood, reconnecting their lives and stories to their neighbors. Annabel embodies a spirituality of presence and place. “We, the people from our neighborhood, can make a difference for our neighborhood. While many escape, some of us who are called to stay have the opportunity to make a huge difference from within.” She prophetically reminds that on the journey of justice, we must be within and alongside communities—not simply for them.

Moses also realized the importance of presence. Knowing the journey before Israel, he isn’t content to simply serve or work for justice. He wants to know who will go with him and his community on the journey. God reassures him, “My Presence will go with you, and I will give you rest.” God is delighted to go with Israel, as a pillar of cloud shielding them by day and a pillar of fire guarding them by night. God was so near to the people that Moses and others could speak with God face to face, like someone speaking to their friend (Exodus 33:9-11). A constant sign that in the journey of liberation they are not on their own, God is near, God is right alongside them.

In our own journeys of justice, we may be tempted to serve without truly being present. We offer easy advice or maintain safe distance through a screen or occasional visits, but never link our lives to the community through proximity. But as the journeys of Annabel and the Israelites remind us, God is very near, always before and behind us, always proximate to us. God would have the journey no other way.

*In Practice*

## Proximity

As a movement, Servant Partners seeks to join God's presence in communities throughout the world by living alongside our neighbors. Some of us, like Annabel, grew up in the same neighborhood where we now live and serve. We remain or return to the community and offer unique insight and leadership as only a local can. As Annabel explains, "I saw the needs of my community and understood them because I was a child of the community and I was raising my children in that community."

Others of us are not locals, but seek to come as humble guests who eventually make a home in the community. Because God has always been with the community, moving for liberation and justice, we join God's journey already underway in the life of a particular place.

You can also engage the spiritual practice of proximity. Identify where people connect and build relationships in your community. It may be a parent's group at the elementary school, the basketball court at a park, or a community organizing group. For those with deep connections to a community already, it may be as simple as reconnecting with friends or family in the neighborhood.

For those without a relationship to a particular community, we can begin our journey by connecting with churches and organizations that have invested many years building significant trust in a neighborhood. Many ministries offer opportunities for guests to come as students of the neighborhood and its leaders.

As you connect your life and story to neighbors, reflect prayerfully on what God is showing you. What about the community fills you with joy and life? Where are you drawn to action? Are you invited to more consistently or deeply bring your life into this specific place and people? Are you called to journey towards justice with this community?

# ANGER

*One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.*

Exodus 2:11-12 ESV

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**S**ervant Partners staff from around the world joined in a time of contemplative prayer during an organizational gathering. Reflecting on the last season of life and ministry alongside our communities, many felt the journey of justice had grown wearisome and discouraging.

Hopes had failed. Friends had departed. Systems continued to violently oppress our neighbors. Suddenly, one staff member began to wail and weep. As she expressed deep, unspeakable pain, the Spirit of God fell among us and many began to unexplainably weep as well. Our facilitator invited those weeping to the center of the room. The space felt dense and holy, filled with sobbing prayers, cries to God, and a profound sacredness. The Holy Spirit had drawn our community from numbness and anger into lament.



In the journey towards justice, anger and pain are powerful realities. To have our eyes opened to oppression, or to allow ourselves to feel the injustice perpetrated against us and our community, naturally stirs anger in us. A deep part of our being collides against injustice, crying out, “No more!”

Theologian Willie Jennings says, “Anger is a shared project that binds us to God’s righteous indignation.” Faced with injustice, we can join God in anger towards all that harms people—especially the most vulnerable among us. But Jennings wisely counsels, “The challenge is not to let anger move into hatred.”<sup>1</sup>

This tragic move into hate is what happens in Moses when he sees an Egyptian man beating a Hebrew. Despite his royal upbringing, Moses identifies with his people. All the pain and anger he feels at the sight of injustice manifests as hatred and violence. Here we see the identity crisis of a Hebrew boy raised in Egyptian royalty, coupled with the trauma of witnessing his own people suffer. Something in him breaks. Moses kills the Egyptian, but his violent act is powerless to liberate his Hebrew brother.

Anger is often warranted on the journey towards justice—but by itself, it is powerless. We must embrace a spiritual practice that allows for an anger submitted to God. Jennings describes this faithful anger modeled by the African-American Church: “We live with anger, but we fight against hatred and we shun, as best we can, violence.”

*In Practice*

## Lament

The journey towards justice inevitably involves anger. But if we are not wise with it, it can control our activism, relationships, and spirituality. Working with young men affected by gun violence in Richmond, Virginia, Servant Partners staff Murray Withrow has learned, “Unrighteous anger is unprocessed grief.”<sup>2</sup>

Lament is a spiritual practice that teaches us how to healthily live with anger, submitting it to God—the only one who can carry such a load. It is a divine “safety valve,” where the pressure and intensity of our anger is released into God’s very self and held by Jesus. We invite you to practice lament as a way to hold space for your anger—while submitting it to God.

Perhaps, like Moses, your anger reveals a deeper pain. Perhaps you are rightfully angry at injustice and need space to express it. Or perhaps you’ve grown numb to anger and need to be able to feel it again.

Gather your community into a time of lament. Take pieces of paper, old tiles, or wood boards, and write out the injustice or pain that angers you. Together, read a psalm of lament (like Psalm 94, 12, or 10), allowing the poetry to shape your own crying out to God. Don’t be afraid to linger in the pain and anger that may surface. Jesus is not afraid of our emotions and lament; he will wait with us.

Once your community has poured out its anger and pain to God, work together to tear the paper or break the tiles and wood. This is a prophetic action, a reminder that God disrupts injustice and violence and guides the Church to do the same.

End your time by inviting Jesus to hold whatever pain or grief surfaced during the lament until the right time to engage it again. Thank him for the promise of always being with us and commit the group to his faithful work of healing and justice.

# COMMUNITY

Moses' father-in-law said to him, "What you are doing is not good. You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace."

Exodus 18:13-23 ESV




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**B**we Doh Soe is a Karen leader in Saskatoon, Saskatchewan. In 2006, after decades of civil war and ethnic cleansing, Karen refugees from Burma began resettling in Saskatoon. Bwe immigrated to Canada as a teenager and has supported other Karen refugees, providing translation and guiding newcomers through complex government systems. Though Bwe loved serving his community, he felt exhausted by the many needs surrounding him and wished there were others to share leadership with.

Recently, Bwe and Servant Partners interns in Saskatoon launched a listening project to identify assets and needs in the community. Through the project, they connected with Karen youth who were eager to engage their community. As a result, the interns supported ten Karen youth in leading their own listening project! The youth focused their listening with elders, asking what they enjoy about their new home in Saskatoon and what would improve life there. As they listened, these young leaders drew on the wisdom of their community, strengthening intergenerational ties and identifying how their community could flourish in a new home.

In the ongoing journey to liberation, Moses found himself at the center of things, administering justice in every situation from morning until evening. Thankfully, Moses' father-in-law saw that this was unsustainable. Everyone in the community needed to step into leadership and service for the journey to go on. They needed mutuality—not just Moses.



This must have been a hard realization. After generations of oppression in Egypt, Pharaoh had disempowered the people. Now, the community needed to learn that everyone had a role to play. Even Moses, called by God to help lead his people, had to learn that justice was not his alone—but God's calling for the whole community.

Moses' father-in-law counseled him to focus his attention and energy on developing leaders in the community, instead of doing things single-handedly or elevating his own leadership. This is a practical strategy, but it is also an acknowledgement that God works in every member of the community.

Many communities value the wisdom of elders and processing decisions communally, just as Jethro advises Moses. As justice-workers, we need to embody this interconnectedness and maintain a humility to learn intergenerationally and interculturally. This not only guides our work and reveals blind spots, but reminds us that the road towards justice is a collective one, meant to be experienced with others.

*In Practice*

## Discernment

One way of practicing discernment in community is through listening prayer. Listening prayer helps us to focus on hearing and obeying God's voice. As a group listens, God often speaks through words, images, and scriptures. We can then confirm God's voice through scripture and community. Like Moses learned, this process requires humility and faith.<sup>1</sup>

To practice, gather with your community and identify an issue that you want to listen for in prayer. Perhaps your community has come to a place of challenge or disappointment in ministry. These are often invitations from God to pause and listen together. Take some time to quiet yourself, worship, and confess sin. When you are ready, ask God to speak. After giving a few minutes of space, gather and have each person share what they sensed from God in prayer. You can identify patterns, themes, or resonant words being shared, and how they align with scripture.

Listening to God in community can feel risky, but it is also an opportunity to give a collective ear to things we are otherwise individually concerned with. As we share and discern together, God can move us into the next step in the journey.



# CELEBRATION

*For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. And Miriam sang to them: “Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”*

Exodus 15:19-21 ESV

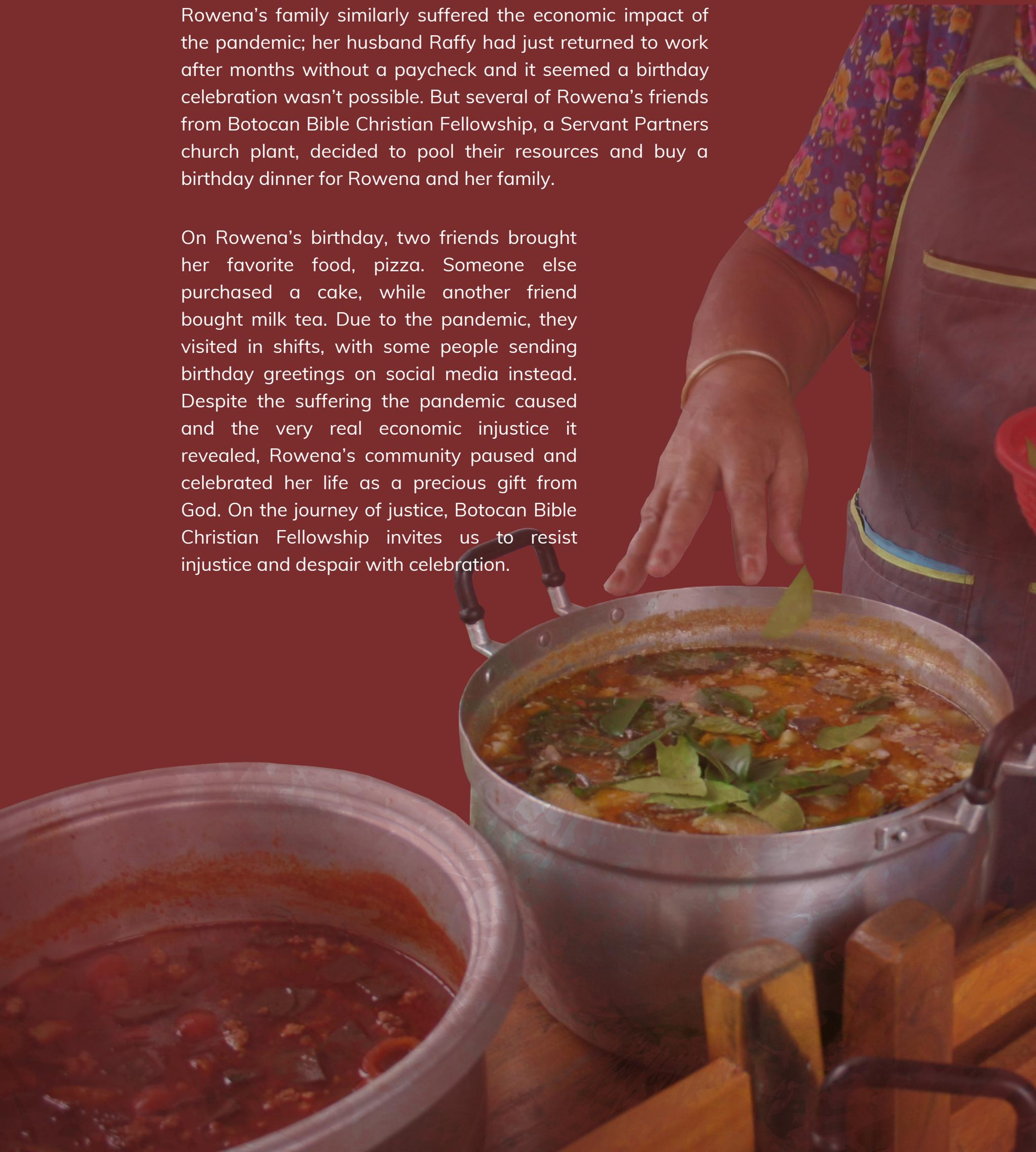
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**R**owena De Vera’s birthday was fast approaching, but this year she was not planning to celebrate. Rowena and her family live in Botocan, a tight-knit and bustling community in Manila, Philippines that had been hard hit by the COVID-19 pandemic. Normally, Botocan teems with life and activity; vendors sell fish and vegetables, children run, and neighbors gather to talk. But the pandemic highlighted the economic injustice that leaves many families in Botocan fighting each day to survive. Suddenly, the community was strangely quiet.



Rowena's family similarly suffered the economic impact of the pandemic; her husband Raffy had just returned to work after months without a paycheck and it seemed a birthday celebration wasn't possible. But several of Rowena's friends from Botocan Bible Christian Fellowship, a Servant Partners church plant, decided to pool their resources and buy a birthday dinner for Rowena and her family.

On Rowena's birthday, two friends brought her favorite food, pizza. Someone else purchased a cake, while another friend bought milk tea. Due to the pandemic, they visited in shifts, with some people sending birthday greetings on social media instead. Despite the suffering the pandemic caused and the very real economic injustice it revealed, Rowena's community paused and celebrated her life as a precious gift from God. On the journey of justice, Botocan Bible Christian Fellowship invites us to resist injustice and despair with celebration.



The song of Miriam is the first musical worship preserved in Scripture. God leads Israel through the Red Sea on dry ground, collapsing the waves on the pursuing Egyptian army. As they stand on the other shore—with their oppressors covered by the waves—they cannot help but celebrate.

All Israel sings. They grab tambourines and dance. They sing a new song to the Lord: a song of praise, freedom, and deliverance (Psalm 40:3). Though they have a long road of wilderness and justice before them, the first event of Israel's liberated future is celebration. On the journey towards justice celebration is an important spiritual practice.

Theologian Barbara A. Holmes writes in *Joy Unspeakable*, "[Joy] is our strength, and we need strength because we are well into the twenty-first century, and we are not healed."<sup>1</sup> Speaking to the continued injustices faced by the African-American community, Holmes acknowledges that there must be communal joy to sustain the journey of justice.

When we consider the journey of justice, we often perceive it as an arduous one, marked by suffering and hardship. This is true. But we should also give space for the other dimension of the journey: joy and celebration.

When we forget this spirituality of celebration, we misunderstand who God is—not only a God who confronts injustice, but a God who joyfully sings and dances with us on the journey (Ps. 32:7). Within our movement, joy in God is a core value that defines us. We are designed to enjoy God, and as we work towards justice alongside our neighbors who are marginalized, we experience the joy of God.

Rowena and her community declare that while justice is still on the way, we need not grimly carry on. God's goodness and justice are far too wonderful for that! Instead, we are invited to look back on all God has liberated us from, to grab a tambourine, and begin dancing. We are called to join in God's song and dance towards justice.

*In Practice*

## Worship

Miriam's song is an invitation to worship. She leads Israel not simply in celebrating freedom, but praising God, the source and reason for their liberation. Repeatedly, Exodus records God's dream that Israel would be free from bondage so they might know and worship God (Exodus 3:12, 4:23, 8:1). In worship we proclaim that God is God, more powerful than the false gods of slavery and empire.

The Church is filled with diverse expressions of celebrating and worshipping God. For this practice, allow Miriam the prophetess to lead you in musical worship: pick up an instrument and find the rhythm, sway to the beat and clap your hands, sing along. But even more than *how* you worship, pay attention to *when* you worship.

The next time your community is tempted to despair or quit the journey of justice, enter celebratory worship. Draw near to God the liberator, worship the God of goodness and mercy. Remember that the God of Israel is greater than the forces of oppression and violence.

From its very birth, the Church recognized communion as a vital act of worship. In the breaking of bread and the drinking of wine the people of God reenact Jesus' great act of liberation for all humanity and the entire creation, his death on the cross. If your tradition allows for it, gather your community for a special time of celebrating communion. As you receive Jesus' body broken for you and his blood shed for you, remember that he has delivered his people from sin and death and he nourishes us on the journey.

# SABBATH

*"You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day."*

Deuteronomy 5:15 ESV

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**T**he journey towards justice is taxing one. The work is arduous, uphill, and complex. In the dense urban communities where we live and serve, excessive stress and noise are a daily reality. Spaces and rhythms offering rest are often absent or hard to access.

At our site in the historic immigrant neighborhood of Lincoln Heights, Los Angeles, California, several single mothers felt inspired to pursue solitude, but struggled to practice it because of their many daily demands. They gathered together and began a childcare rotation, so each of them could enjoy personal time for rest and quiet. In this profound act of keeping the Sabbath, the group of mothers embraced God's promised rest individually and communally.



The Sabbath is a day of rest woven into creation by God's own choice to rest during creation (Genesis 2:2-3, Exodus 31:14-17). Along with rest, Sabbath was also given to the Israelites as a day to remember God's deliverance from Egyptian captivity (Deuteronomy 5:12-15).

For centuries, the Israelites were enslaved by Egypt, burdened with harsh labor and seen only as commodities. The Sabbath was God's restorative gift to a once enslaved people, inviting them to inhabit a life free of oppression and objectification.

In *Sabbath as Resistance*, theologian Walter Brueggemann writes, "The Sabbath rest of God is the acknowledgement that God and God's people in the world are not commodities to be dispatched for endless production... Rather they are subjects situated in an economy of neighborliness."<sup>1</sup>

The Sabbath resists oppressive and consumerist systems under which the poor suffer. In Exodus 20, the Sabbath is prescribed as a practice for the whole community: women and men, slaves and sojourners—everyone is given rest. Even animals are to rest. The Sabbath day is not a luxury for the few, but a dimension of time that all creation is meant to experience.

Servant Partners Co-General Director Lisa Engdahl writes, "The worship of money undergirds the oppression and exploitation of people by the systems... In contrast, the biblical rhythm of Sabbath acknowledges that God, not our work, is the center of reality."<sup>2</sup>

Sabbath is crucial to our holistic well-being, because it helps us align our lives around God as the center—not ourselves, our work, or even justice. In a consumerist economy replete with tasks and to-do items, the Sabbath creates time to rest, remember, and resist.



*In Practice*

## Solitude

Solitude helps us honor the Sabbath and encourage rest. Jesus often practiced solitude at the fringes of his day, retreating from people and tasks to be alone and with God. Solitude is when we intentionally pull back from the noise of our lives, relationships, and work, to be still with God (Psalm 46:10).

In *Out of Solitude*, Dutch Catholic priest Henri Nouwen writes, “It is in [solitude] that we discover that being is more important than having, and that we are more than the result of our efforts.”<sup>3</sup>

Solitude and Sabbath involve postures of receiving and gratitude, rather than production. Our lives are gifts, not the sum of labor or commodities.

Solitude is not a detour from the journey of justice, but empowers it. Consider your body: your upper arm contains biceps and triceps, which function as opposite muscle groups. As one tightens, the other relaxes. In order for our arm to be strong, we need them to work together. This balance creates strength. Without it, we risk injury. The same is true with rest and activism. The journey towards justice requires relationship and solitude, work and rest, action and contemplation.

We invite you to set aside 24 hours to practice the Sabbath, with a community or by yourself. During that time, spend as much time as you need in solitude. You can meditate on scripture, express yourself artistically, or simply be still.

Solitude can be challenging in urban contexts, but like the mothers in Lincoln Heights, communities can create regular times for rest and reflection. As you practice stillness, invite others to do so as well. And as Sabbath becomes a rhythm in your journey towards justice, you will enjoy the centrality of God and the gifts of rest.

# CONTINUE THE JOURNEY

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Some books conclude with the words “The End,” but the final chapter of Exodus speaks of a journey that continues: “So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels” (Exodus 40:38). Israel is liberated from Egypt, but not yet in the land promised to them. They are free from physical bondage, but still journeying towards deeper freedom and shalom with God and one another. And the presence of the Lord is still with them, a pillar of cloud by day and fire by night.

As you may have experienced, this devotional is also not an end. But we hope it is a place to stop and rest along the way. The journey of justice written about in these pages must be embraced and embodied out there, in our communities and with our neighbors. Servant Partners invites you to prayerfully consider how you might enter this journey of justice more deeply.

*Where are you on the journey?*

*What place and people have you been called to journey with?*

*What expression of community transformation has God created and redeemed you for?*

If the Spirit of God has stirred you and your community through this devotional, we invite you to reach out to us. We would love to meet you and discern how we may be called to the journey of justice together.

May you know that God goes with you and will give you justice and rest.

## Other Resources from Servant Partners

[www.servantpartners.org/training](http://www.servantpartners.org/training)

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# Endnotes

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