

All Ears with Abigail Disney
Episode 07: Rev. Dr. William J. Barber II
Before George Floyd Was Ever Killed By This Cop, The Systems Were Suffocating Him
June 9th, 2020

Abigail Disney: Ok, we're recording, and yes...here we go. Ok, I'm on.

I'm Abby Disney and you're listening to All Ears. At this point, I'd normally go on to say that this is a podcast about inequality. But actually, this is a podcast that is switching gears a bit. After all, I care about inequality because I care about justice. And years of injustice and inequity have come to a head in this moment we now face. It's a crisis and a call to action. It's not just a call to action for people of color, for young people, or any group in particular. It's a call to all Americans. I plan to use the platform that I have and share it with some of the extremely brilliant and brave movement leaders who are looking to change the structures and systems both public and personal that have plagued this country from day one. I want to listen and learn from them about what they're doing and why, and I hope to have all you learn from them, so that you can figure out what your role in this historic moment should be.

Remember, you can't stand still on a moving train. And not to have a role, is a role in itself.

So, I am super excited today about our guest because I have admired him for so many years. Reverend William Barber has spent a lifetime fighting injustice in every iteration. He's a towering figure on the landscape of social justice. He insists on a moral interrogation of our social and political problems, and every time I hear him speak, I swear I hear a moral alarm clock go off in my heart.

He's the founder of The Moral Mondays movement, President of Repairs of the Breach and co-chair of The Poor People's Campaign, which is a campaign that Martin Luther King started toward the end of his life.

And he's a great follow on Twitter. So Reverend Barber, thank you so much for joining me today.

Rev. William Barber II: I'm glad I can be on with you.

Abigail Disney: As, as a voice of moral clarity, and that's how I understand you, what is happening right now. What's happening?

Rev. William Barber II: I think that we are in a season of public mourning. There was a scripture in the Bible that said there's a sound coming from Rachel--from Ramah, Rachel mourning and refusing to be comforted because her children are no more. We're dealing with compounded anger, compounded frustration, compounded tears, having to deal with death over and over again.

Before COVID happened, we had something like 700 people a day die from poverty. Most people weren't talking about it, but that was happening. A quarter million people a year, then COVID hits, over a hundred thousand people have died.

Then we find out that 60% of them or more didn't have to die. If we hadn't had such an irresponsibly negligent reaction from our government. And then we see a lynching from start to finish. We actually see a lynching in front of us and hear a person crying out. And all of that has produced this kind of public mourning, where people are saying something was wrong.

We may not even know everything that is wrong, but we know a whole lot is wrong when the state is not protecting life.

Abigail Disney: Do you think that white people who are marching are feeling the same kind of mourning that people of color are?

Rev. William Barber II: I don't know if it's the same. I think that what happened is when George Floyd said, "I can't breathe," that a lot of other people can identify--his cry, his cry "I can't breathe", I think it touched something deeply in all people. But I don't separate it from all the other pressures and all the other deaths and all the way that so many Americans, so many people are feeling like there's this knee on their neck as well. There's this pressure on them as well. And I think there is a lot of young people saying we, you know, we heard these stories from my parents.

We're not gonna allow this to continue in the time in which we live. I think that there's so many pressures, you know, in The Poor People's Campaign, we talk about the many, many public policies that actually produce, if you will, death. I mean, you think about it, we're in the midst of a public health crisis and coming into that, and we had 80 million people, uninsured or underinsured and people are dying, literally dying because they don't have something as basic as healthcare.

So, there's just too much death and too much, too, too much death that doesn't have to be. And so, I think when, when George sighed and said, "I can't breathe", not only did people see and hear the racism, it touched something deep in people's spirits and say, you know, in far too many ways, too many people can't breathe either. Too many people are facing too much pain.

Abigail Disney: Do you think this is the first time a lot of folks are really feeling it?

Rev. William Barber II: I think so. I think in a real sense, and, and feeling it's so, so deep because they were already so open, there was so much mourning already going on in this country. That's what I keep driving home to folk. We had a hundred thousand deaths in less than three months. You know, that's a whole lot of dying.

That's more dying than that happened in Vietnam. And then it was dying that didn't have to be dying by that government negligence. And then we saw this kid shot with a shotgun, you know, and we said, why in the world? Did we hear about another lady who was shot in her house when they break in and then this 17-year-old girl forces us to see this.

And almost the same way Emmett Till's mother made America look at Emmett Till's death when she would not have a closed casket. And so, in the midst of all this death and dying and so much of it unnecessary, I want to keep driving that home unnecessary, then we just see this blatant killing and what, and what got me Abigail, is not just that George died.

The officer readjusted his weight. And we saw that. The officer put his, his, his glasses on the top of his head in almost a casual way. The officer put both hands in his pocket to make sure his full weight... and then Abigail, the officer looked at the camera with a smirk and, and then he posed like many of us have seen hunters pose when they kill animals for trophies.

That's what got me Abigail. When I saw the tape, I mean, I saw, I saw, but when I saw him posing? I broke. It broke something in me cause I've seen that pose, but it was always over animals.

Abigail Disney: Yeah. There's a biblical quality to the way you talk about these things, obviously. And you talk about a kind of moral awakening, but I think most people are thinking of this as a political moment. And so, I'm wondering if you can help me understand, like what's different between a moral and a political awakening?

Rev. William Barber II: Well, for me, it's not a lot of difference because in the scriptures that I read, there are over 2000 scripture in the Bible. The most of any theme that has to do with what we are required to do towards the poor, the broken, the stranger, the immigrant, and the vulnerable. So, in my reading of texts, I don't separate Jesus from justice, the prophets of The Old Testament, The Hebrew Bible didn't do that either.

In fact, what they called us to was what we're seeing now is deep lamenting and mourning. There's a scripture in the book of Amos. We often hear, remember Dr. King saying "Let justice roll down like waters righteous just like a mighty stream", but, but before you get to that scripture, about three scriptures above it, it actually says, "God says, I'm looking for a remnant of people who are so disgusted by what they see and all of the death and all of the destruction," I'm paraphrasing it, "that they will lament in the street that they will wail openly, that they will go into the streets and shut down the malls and shut down the businesses and refuse to take no for an answer." And then it says, "let justice roll down like waters".

So, I think in this moment, it is deeply moral, and it is deeply political, and you cannot separate the cries in the street because the mourning is telling us what we need to do.

Now, if we turn this mourning and these crimes into public policy, that challenges all of the policies of death, the things that don't have to be then we will be better on the other side. If we don't, God help us.

Abigail Disney: So, let, let me ask you then because there's, there's always this question of why does this persist in this country? Why is this deep, original sin of racism so powerfully wired into the country? And some people argue--and I think there is some truth to this that, you know, there was never a truth and reconciliation process.

Once the slaves were emancipated and goodness knows the atrocities have continued since then. But the fact that there's never been the mourning period, there's never been the lamentation. There's never been the apology. There's never been an ownership of responsibility. And God knows reconciliation.

Do you think it's possible for there to be some kind of reconciliation and healing of these ruptures at this time? Are we on our way into maybe something like that?

Rev. William Barber II: I pray so. That's what we're working towards with The Poor People's Campaign and National Call for Moral Revival. That's why we say there are five interlocking injustices that America has to deal with: Systemic racism, systemic poverty, ecological devastation, denial of healthcare, the war economy, and the false moral narrative of religious nationalism.

But all five of them are interlocking and they can't be dealt with separately. I pray that America recognizes that she has two great wounds, at least, open. The wound of racism and the wound of poverty. The pandemic has exposed those wounds as being continual threats to our national security.

But I will say Abigail, we first have to have conciliation. You can't have a rec--you can't "re" something that you never had. And it's you right that said we had a, we had even a civil war, but we never really had repentance. If you can keep people in slavery for 250 years, and then another hundred years of Jim Crow. And then just say, oops, I'm sorry. That's not reconciliation or reparation. That's a cop out.

If I might real quickly, Abigail. There's these elements that we have to understand about racism, and whiteness. The system of slavery was upheld by bad biology. That is, you can look at a person's skin color and tell their brain capacity. Sick sociology that people by design have to live in a hierarchy, somebody over somebody, evil economics, the end, justifies the means.

And so, it doesn't matter what you do as long as at the end of you have economic prosperity. But then the fourth pillar that undergirded slavery was heretical ontology, and that is God intended it this way. So that racism is not just a sociological problem. It's a theological problem. It literally is a religion. And until you deal with it, from that perspective and understand, it's not just a feeling, it is a religion that actually determines public policy. So, you have to repent of it in the heart, but you also, as Dr. King says, have to change the heart of our policies.

Abigail Disney: We talk a bit about, you know, off and on in this program and in my life, I talk about white fragility. Even white people who, you know, seem to be liberal and Democrats and would vote for Obama a third time, all of that, still kind of can't get comfortable with the idea that it's not perfect yet. Why are they so averse to talking about first conciliation and then reconciliation?

Rev. William Barber II: Well, maybe because to talk about conciliation means that we all have to disassociate from the myths and the mythologies that we've been taught, you know, it's earth shattering, to have to deal with. I never will forget when the candidate for

governor lost to Doug Wilder, Doug Wilder's first black governor of Virginia and the candidate that lost him, kept calling for recounts. And I asked one day, I said, why don't he stop? And one of the deacons in my church who was--wasn't even a college educated man said, Reverend Bobby, his mama lied to him. He can't stop. I said, what do you mean? He said, his mama told him every day of his life. He might have, he might lose the black man on the basketball court or the football field. But never if he ran for governor, would he lose a black man. His whole world is being turned upside down. And when it comes to liberal so called well, Dr. King spoke a lot about that, because it was a lot of liberals that wanted peace and the status quo rather than justice and see, true conciliation means we gotta deal with a whole lot of issues around justice. We have to deal with sharing power. We have to deal with an upheaval of our history an upheaval of our economics. So, we have a whole lot of changing, Abigail, to do. And there are a whole lot of reasons, probably we can't get into on this podcast. But that needs to be a full all-out repentance. And that includes the mind, the heart, and it has to include public policy.

Abigail Disney: I'm of the opinion. Having spent some time in some very conservative churches with some very religious or believing rather --believing Christians

Rev. William Barber II: Can I tease you real quick on that, please don't call them conservative. Cause I'm conservative. I believe in conserving-- see conserve means to hold onto the essence of, and the essence of the Bible is love. So, I don't know what they are, but a lot of these places ain't conservative. They something, but they're not conservative.

Abigail Disney: How about heretical ontologists.

Rev. William Barber II: Well, maybe that. Okay.

Abigail Disney: So, I've spent some time with the heretical ontologists and the motion that overwhelmed me that I saw in every church I went to, that I was very surprised by was fear, fear, shot through every single person in those places. They were convinced that if the liberals won there was going to be a slaughter of Christians, they were all--I mean, they really believe this kind of thing. And., I asked the minister that I was working with. But like, if you really believe what you say, you believe about God welcoming you, why so afraid?

How do you help Americans, find their way through the thicket of fear that they are living in right now to get to the point where they can embrace at least some change?

Rev. William Barber II: Well, let me take on this fear piece first. The Bible says, "perfect love casts out all fear." And so, when you think about racism it is rooted deeply in fear and in hate, remember that there was the civil war in the church before there was a civil war in the country that often people don't realize that. They forget the church split first.

You know, North Presbyterian, South Presbyterian, Northern Methodist, and it was all over this issue of fear. When the constitutional convention there were seven or eight compromises, the South demanded that out of fear, the second amendment and the militia was placed in the constitution out of fear.

The fear of insurrection, the fear of slave revolts, the fear of not having enough representatives so you come up with the three-fifths compromise. Fear, fear, fear, fear, fear. The killings, the deaths in The Civil Rights Movement. Fear.

I was listening last night to The President of one of his advisers, a preacher. He actually said just this past week to his congregation. 1962, when prayer was taken out the school, 1978 Roe vs. Wade and, and in 2015, when same sex marriage was approved, these are the great traumas of the American society.

The infidels are loose. The country is falling apart. This is, they was just preaching this, you know, in the midst--so right, fear. You know, the Black church and going all the way back to the slave church had to, had to theologically hold two things together, their faith an honest appropriation of fear, but then to walk by faith in the midst of that fear, right?

They had to pour that deep from the Holy scripture. So, they would say, "didn't the Lord deliver Daniel. Surely the Lord can deliver us." That is, but that's honoring that Daniel was in captivity. You never denied the captivity. It is actually an embracing of the captivity, but then believing there is a power and a possibility above and beyond the captivity.

It is the sense of the song that says, "hold on just a little while longer. I know justice is coming soon." You sing that looking at the news, you sing that, looking at the evil, but believing that there's something worse than dying and that is refusing to hold on. And even if, even if all you do is pass on the gift of holding on, this kind of determination that says that I ain't gonna let nobody turn me around. I may not change everything, "but if I fall, I'm not falling backwards" as Fannie Lou Hamer said, or as, Medgar Evers said, "I'm not falling backwards. I'm falling forward". So, what, what the church, the Black church had to do was actually come to terms with the fact that every prophet, every person in the Hebrew scriptures stood against injustice. Even when it costs them their lives, they had to embrace the cross in order to grab the resurrection.

They had to see life as this place where we are in this battle. "We wrestle not against flesh and blood, but against wickedness in high places", but you wrestle, and you love, and you don't give up your sense of self. You know, you, you, even in the midst of all of this, you fight the systems, but you still hope for transformation.

That's what people didn't understand about the courage of Dr. King. When he said I love-- he wasn't saying he liked his enemy. He liked people that--he said, "I refuse to become what I hate." I refuse to become the very thing I'm trying to fight against, because I believe in the possibility of redemption, because if you don't believe in redemption, if you don't have the prophetic imagination, even in the midst of despair to believe in the possibility of hope, then despair will destroy you, it will, it will kill you. And so, there's a sense in which, right in the midst of despair people often ask me, are you optimistic? No. Well, what are you?

I'm hopeful because I have, because my theology. The theology that I grew up with says I can't walk paths to despair.

Abigail Disney: You don't have to be a person of faith, honestly, to believe that there's something worse than dying, um, that, that is a really important thing to know, because if all

we're doing here on this earth is just lengthening the time we get here, and then it's all done, that's a pretty meaningless way to go about your business. But you know, what about the young people in the movement who are expressing some inpatients with what they think of as their parents and grandparent's version of nonviolent resistance. I worry about that because I feel that nonviolent organizing, the best America has ever been, has been Martin Luther King. So, do you encounter that much? And what do you say?

Rev. William Barber II: Not only do I encounter it, I have it. But I think that we misappropriate Dr. King when we--that's what I don't like about the way in which the corporate world has misappropriated him. For instance, we talk about Dr. King about "I Have A Dream" and missed that the speech had 17 other minutes to it. And that the speech actually was normalcy no longer. Normalcy no longer. We forget that he talked about in that speech, the fierce urgency of now, not just now--the fierce urgency of now. He talked about how America better not just see this as a season of just blowing off steam. He talked about the marvelous new militancy.

So that's why I do not like when people describe protest and say, well it has to be peaceful and they juxtapose peaceful from violent. Now I don't agree with violent protests. But I also know this government is extraordinarily violent. Dr. King said, it pained him to say, my government is the greatest purveyor of violence in the whole world.

But a protest does not mean a protest without tension. In fact, Dr. King said he embraced tension in Birmingham. He said in the Letter from the Birmingham Jail, he said, nonviolence is supposed to create tension. It is supposed to say, things are so wrong, but we need you to pay attention.

So, don't think that Dr. King wasn't urgent, wasn't pushing. The young people now are saying some of the same things Dr. King said, if we read the entire Dr. King. Dr. King was saying, America's got a short amount of time here. His last sermon that he was going to preach was if we don't fix this, America may very well go to hell. The problem is we are taught this small piece of Dr. King or of Fannie Lou Hamer or of James Reed. And when it ends up, it's like, they were just these loving little guys that just sat around and said, please do right. No, no nonviolent direct action has in it a certain urgency. Otherwise, you wouldn't be doing it.

Abigail Disney: Exactly. Exactly. You know, I just, just so you know, I call that cause this happens to women a lot where women who are quite radical, I call it the Ikea effect where something like big and complex and taking up a lot of space, like a bookshelf can be flattened down into a little box that you put on a cart and you bring home.

And that's what we do. Helen Keller was a ferocious antiwar activist. Florence Nightingale was a rebel! And, and profoundly.

Rev. William Barber II: Mother Jones.

Abigail Disney: Yes, exactly. And Lucretia Mott.

Rev. William Barber II: Yes.

Abigail Disney: That's what we do. We sort of bottle them and hand them to the children because we think the children can't handle the tension, but of course the children need the tension, they want the tension. They crave it.

Rev. William Barber II: All the prophets of the Bible were like, look, Jeremiah “old at my head was a fountain of waters that I might cry on behalf of my people”, Jesus crying over the city saying, “you know, you love the tombs of the prophets. You love the tombs of the prophets, but you don't love the prophet.”

You know, I prayed that they might be one. I wake up every morning, sick and tired of racism. I want it to be over now on the other side, though, we don't wake up every morning and say, if it doesn't change tomorrow, I'm going to self-destruct. That's a different reality.

Abigail Disney: You know, that's where faith comes into it. And I don't have a very conventional kind of faith. I call myself a militant agnostic, but I do believe in the power of believing that there is something more out there than dying and that there's something important every day and I have faith in people of faith. Because if they really do what the Bible is telling them to do, this would be an entirely different country.

Rev. William Barber II: You know, I was once on Bill Maher and I told him I was an atheist too. He said what? I said, sure. You try to tell me to believe in a God whose anti-women and anti-gay anti-black people and pro-war. I don't believe in that God either.

I also say that when we talk about faith, you know, it can be the deep religious principles of love and justice, grace and mercy and truth. But also, in our movement, we say people, a moral movement can be rooted in the deepest principles of our constitution.

I was so upset the other day when the president said the crown jewel of our country is law and order. You know, he pulled that from George Wallace and Bull Connor, and every slave master that ever existed who didn't want the slaves to insurrect. But actually, the crown jewels, uh are, establishment of justice, providing for the common defense, promoting the general welfare, ensuring domestic tranquility, equal protection under the law and freedom of speech. If we actually operate on those principles from a moral perspective, if every piece of legislation had to meet those standards.

Abigail Disney: Yeah. So, I slipped up the other day because I was thinking, Hmm, I wonder when these protests are going to be over. And, you know, so my life can be more convenient, and I can get back to business.

And, and then a voice in my head said, “Oh, my God, you didn't really just do that.” These protests need to never end. They may transform, they may evolve, but this needs to never end. So, I guess I'm wondering how you see it morphing into whatever might be the next phase and by what kind of processes and mechanisms do you see it actually translating into palpable change?

Rev. William Barber II: So, I actually think the last thing we need to be worried about is when are the protest as they're going now going to stop. But when is America going to hear and not just think we're in a regular moment where you can just pass a little piece of

legislation? For instance, the Congress rolled out their justice bill and already the protestors said uh uh. That's not what we're talking about. I heard somebody else say, wait a minute. Let's don't think that just dealing with police violence is the only way you deal with racism and death because there's racism in the way we deny not healthcare that produces death. We have economic inequality that produces death, not just for black people either.

So, America has to deal with the death that is written in its policy. You know, somebody else was saying, wait a minute now, before George was ever killed, murdered by this cop, the systems were suffocating him. He was unemployed because of COVID. He caught COVID. He didn't have health care. He didn't have adequate sick leave. He didn't have adequate unemployment. So, he was working a job, a service job that we now call essential, but we don't give people the essential things they need. So then wait a minute. COVID and this season of protest guarantees we don't go back to normal. We are in a moral moment. We are in a third reconstruction.

These are the birth pains. We had a first reconstruction right out of slavery. We had a third reconstruction right after the passage of the Brown vs Board decision. We're in the middle of a third reconstruction. The question before us now is can America be? It's not just, can we have another bill, or can we do another project?

We literally are in that moment that is asking can America, or will America be.

Abigail Disney: Yeah. So, white people do have money disproportionate to Black people. I had Darren Walker a few weeks ago when we talked about philanthropy and how helpful and not helpful philanthropy is. And he reminded me that Andrew Carnegie, who was kind of, in many cases, the father of modern American philanthropy said very clearly that capitalism is, you know, unfortunately gonna cause some people to be poor and that's just a bummer. And so, we do philanthropy to help them, because, you know, of their necessary poverty.

Where should the white money go? If, if there's a real ally out there, who's just got buckets of money. What should they be doing?

Rev. William Barber II: Well, I'm kind of laughing at the Carnegie quote, he said, it's gotta make some people poor, just not me.

Abigail Disney: I'm pretty sure that, yeah, I'm pretty sure the quote didn't include the word bummer. I think that was my addition but anyway.

Rev. William Barber II: Right. And I don't believe that. I think that so much of what we see are battles of choice not matters of predestination. And I cannot accept that because then that goes, feeds right into the philosophy that allowed slavery, you know, well, some people just predestined, you know, or it allows that kind of evil economics.

Well, you know, even if it means, you know, some millions of people have to be slaves as long as we end up with this country with this great GDP in the future. And as long as we can jump ahead of all these European countries economically by enslaving people for a couple of hundred years and it's all worth it.

But I think that movements that are focused on building a broad base from the ground up, intersectional coalitions, I struggle, I do struggle sometimes with those who say, uh, white people can be involved, but they can't lead. Uh, because, you know, I remember when Malcolm said that and he turned away from that, but also that's not our history.

The abolitionists, white abolitionists, stood right beside Frederick Douglass. They learn from one another. Frederick Douglas challenged them. They challenged him. So forth and so on. Uh, if it had not been for white women who had worked with black women long before Rosa Parks sat down in Montgomery, we might never have had a Civil Rights Movement.

And so, I think that investing in those groups that are seeing issues as interlocking. Everything you've heard me talk about today, Abigail is the same thing I talked about when I went to Hazzard County, Kentucky, where the Dukes of Hazzard come from with the Confederate flag. Quick story, quick story. And I know we got to go. Quick story.

So, we were in Harlan County, Kentucky. And we went up there, people said, you're crazy for going up there. That's 89% Trump country. We went back there 500 people came out that day, almost all white. We brought some black people from Louisville and we started teaching them by using these maps, showing the interconnection between those who vote for systemic racist, voter suppression, versus those who block coal miners from having their union rights.

And when we finished one guy stood up and said, Rev, well damn we are being played against each other. I said, exactly right. And we organize up there now. We have the Hatfields and the McCoys in the same room with black folk, from Louisville organizing. And because of that, three of those counties turned and they got a new governor.

The night he won he stood at that podium and said, I have learned in this campaign that some things are not about left v. right liberal vs. conservative or Democrat vs. Republican, but right vs. wrong. I believe that can happen all over the country. And I pray that we recognize that these five interlocking evils, these five interlocking injustices in all of their breath. You know, we cannot be a society that has 148 million people poor and low wealth, 43% of this country, that will go over 50% because of this COVID and 700 people dying a day from poverty before all this happened and not a word, not a debate, not a presidential debate about poverty, not a presidential debate even about say voting rights when we have less voting rights today than we had August 6th, 1965, because the Voting Rights Act has been gutted. You wanna talk about racism. McConnell has blocked fixing the Voting Rights Act for over 2000 days. Strom Thurmond blocked the Civil Rights Act of 1957 for one day. And we called him a racist.

So, we're going to even have to expand how we talk about racism. We've got 53 cents of every discretionary dollar being spent on the military, less than 15 cents of every discretionary dollar spent on infrastructure, education, healthcare. Let the protests continue, let them deepen. Open our consciousness up.

I hope they fully break us open to a kind of consciousness that says: the America that was had some good points, but it surely wasn't good enough and it has to change. I don't even

want to go back to a new normal. Maybe that's not where we need to be. Maybe we need a full transformation and a revolution of values in this moment. And a revival, a moral constitutional revival in this country.

Abigail Disney: You always make me want to say. Amen.

Rev. William Barber II: Amen! Well, agnostics can say Amen.

Abigail Disney: Amen! Always, always. So, I wouldn't be doing a very good job if I didn't ask you about The Poor People's Campaign and the big event you have coming up in a few weeks.

Rev. William Barber II: Well, we've been organizing for three years. Everybody can go to www.June2020. And on that day, we had planned to be on Pennsylvania Avenue with tens of tens of thousands of people from 45 States. It's now going to be a live stream event mass poor people's assembly, moral march on Washington, DC, digital gathering.

And it's the first salvo to say the narrative is changing and we're going to be a power and we're, and the theme of it is somebody's been hurting our brothers and sisters, and it's gone on far too long and we won't be silent anymore.

Abigail Disney: Beautiful. You are, um, just have, have been years for me since Moral Mondays when I first heard of you, a source of such inspiration and a voice that I want to follow. So, thank you so much for what you do. You have a rare, you have a rare combination of speaking the truth and knowing how to win, which is--

Rev. William Barber II: *Phone rings*. Uh oh.

Abigail Disney: You go ahead. Um, thank you so much for coming.

Rev. William Barber II: Bye Bye.

Abigail Disney: If you want to learn more about the digital March, go to www.poorpeoplescampaign.org. You can register there, and you can also order Reverend Barber's book *We Are Called to Be A Movement* that's coming out this week. On Twitter he's at [@revdrbarber](https://twitter.com/revdrbarber).