**cultural-competence-with-disability-conversations-for-access-and-possibility.mp4**

THERESA I. SOTO: Good morning, everyone. I'd like to begin with a poem Laura Hershey. She was a disability advocate, an activist, at the time that people are trying to make sure that the Americans with Disabilities Act would be passed, and this is one of her poems, "You Get Proud by Practicing." "If you are not proud for who you are, for what you say, for how you look, if every time you stop to think of yourself you cannot see yourself growing with golden light, do not therefore give up on yourself. You can get proud.

You do not need a better body, purer spirit, or a PhD to get proud. You do not need a lot of money, a handsome boyfriend, or a nice car. You do not need to be able to walk or see or hear or use big, complicated words or do any of these things that you just can't do. To be proud, a caseworker cannot make you proud, or a doctor. You only need more practice. You get proud by practicing.

There are many, many ways to get proud. You can try riding a horse or skiing on one leg or playing guitar and do well or not so well and be glad you tried either way. You can show something you made to someone you respect and be happy with it no matter what they say. You can say what you think though you know other people do not think the same way, and you can keep saying it even if they tell you you're crazy.

You can add your voice all night to the voices of 150 others in a circle around a jailhouse where your brothers and sisters are being held for blocking buses with no lifts, or you can be one of the ones inside the jailhouse, knowing of the circle outside. You can speak your love to a friend without fear. You can find someone who will listen to you without judging you or doubting you or being afraid of you and let you hear yourself perhaps for the very first time. These are all ways of getting proud. None them are easy, but all of them are possible. You can do all of these things or just one of them again and again. You get proud by practicing.

Power makes you proud, and power comes in many find forms, supple and rich as butterfly wings. It is music when you practice opening your mouth and liking what you hear because the sound of your own true voice. It is sunlight when you practice seeing strength and beauty in everyone, including yourself. It is dance when you practice knowing that what you do and the way you do it is the right way for you and cannot be called wrong. All these hold more power than weapons or money or lies. All these practices bring power, and power makes you proud. You get proud by practicing.

Remember, you weren't the ones who made you ashamed, but you are the one who can make you proud. Just practice-- practice until you get proud, and once you are proud, keep practicing so you won't forget. You get proud by practicing."

Let's begin by asking each other a question; what are your access needs? Access is a means by which we participate in community. So a lot of times you'll hear it talked about as a ramp or an elevator, but it might not be that. It might be lower lights for people who get headaches or seats near the bathroom for people who can't that fast that far-- the underlying question, what are the conditions that allow for your fullest and freest participation?

I'm actually talking to you, the people listening to this webinar, so if there's something that comes up that you can think of that would be useful, then you can use the chat to message Pat, or you can do other things to say, hey, I've thought of something that would help my participation. And in this space that's welcome, and that's the spirit that we're going to this discussion with. So if you think of something, just mention it.

Let's talk for a second about why this is an important conversation. Well, you've probably noticed that your Unitarian Universalist environments are full to the brim with people with disabilities. And I still maintain at all times, in all the ways that we have one of the most beautiful faith and ethical practices ever. So one thing we can do is include people with our language and with the way we talk. So the next thing I'd like do is show you a video. It will be just a minute while I load it up.

[VIDEO PLAYBACK]

-The Golden Rule doesn't always help people understand how to connect with people with disabilities. Why? Well, society teaches people to feel fear and disgust about disability. People may try to imagine how they would like to be treated if they were in the same situation, but their responses are often clouded by fear and disgust.

How can people get past these negative ideas about disability? The first step is to realize that disabled people are busy enjoying their lives mostly. They struggle with access while they experience the same joy and ordinary life that others do.

[END PLAYBACK]

THERESA I. SOTO: It's important to think of the question of being able to talk about disability and what stops us because, actually, that talking about it is the beginning of creating access. So remember, I told you that people would always talk about ramps and elevators as kind of a default? And that's true. It's important; the physical part is very important.

But one of the other questions about it is just how to get to that spot, and because of people's internal discomfort, [INAUDIBLE] stop from having a productive conversation. Also, as we dig into it further, we'll find that there's ways to have a conversation that are actually supportive and encouraging and beautiful and create more community instead of less. So all the ways that that's possible, we want to go ahead and choose.

One of the things that we're looking at when we talk about that discomfort or that-- it's like a repulsion that people feel, like they need to protect themselves. It's because we're comparing an old story with a new story. I always say that the old story is from about 1950, when medicine became more industrial and became more of a business. And the old story talks about how disability is like an illness. It's a sickness, and disabled bodies are worse than able bodies, and access is a burden.

But it's not always that way, and we can learn more as people and grow more as people. One of the frameworks that we're able to use as Unitarian Universalists, as people of faith and ethics, is that disability is a natural occurrence. I have cerebral palsy because I was born at 2 pounds and 14 ounces, and that was 1972, so a while back, not too long, I know. But the point of my story is this; back then it was a big deal. It was natural for a tiny baby of that size to have at least one disability, and it's not a worse thing or a bad thing. It might be a challenging thing, and that's real.

The next piece that goes with that is to say that all bodies are good. There's a really important reason we say this is. It's connected back to our first principle that all people have inherent worth and dignity, and so is there a person without a body? Probably not. I haven't finished answering that question. I'm not really joking, but the bodies are the important things. The bodies are what come to our congregations and communities, so the bodies have to be addressed as the location of spiritual and ethical life.

And access is good for everyone. You can think of this lots of different ways, but at least one of the easiest ways is that there are people who are disabled early in life, but there are other people who are hurt an accidents or who lose function or ability as they age or become ill. And so the more space we make for all people to come together, the more people are able to come together. Does that makes sense-- the old story versus the new story? If you can type some stuff in the chat, that'll help me, because normally, I watch people's faces, right?

Another reason that we want to have this conversation is that the words we use, we know they're powerful. So one way to think of this use of words is from Te-Nehisi Coates, who says, "what the power names you has consequence, regardless of whether you are that thing or not." You know about that. You know about hearing when you were a kid that sticks and stones can break your bones, and then thinking, well, a word may not break my bone, but it'll hurt my feelings. So when we look at the language we use about disability, then we're saying one of the things we're going to do is give that power back to the people who have it.

I'm going to tell you a story that happened to me not too long ago. I was in the car, and we stopped at a light. I was the passenger. And there was a person who came to cross the street, and he was very short. And I had this experience of wondering what I should call him. Is he dwarf? I'm pretty sure midget is the bad word. Like, what else? What are the names? Little people? Is that real. And then I realized this; one of the reasons that I was having trouble deciding on a language is that I wasn't thinking of him as a person as much as a medical situation.

So I'm mentioning that because that's one of the things I fight against very often in my work is to say to people that disability isn't medical when it comes to bringing in community. It's just an experience. So it's kind of a defensive posture to say, hey, what's the medical stuff here? Because he's a guy crossing the street. There was no medical stuff there. We weren't going to do anything like hang pictures in my house. We were just going to be people in the same situation for just a moment.

But when you find yourself struggling about the words, one thing to do is remember that you don't have to be a doctor, unless you are. But even if you're a doctor, when you're doing the work from this webinar, you're just being a person. So one thing that we can do is not worry about the medical part and worry about the people part. The people part in that situation is going to get across the street, have the rest of his day to do his things, and I was going to remember and realize, like, oh, that's a language I should check up on. In fact, I did. There are some terms are acceptable-- dwarf, little person, person with dwarfism, and midget is considered offensive and a slur.

As we talk about this, one of the things we're going to talk about is the paradigm of offer and invitation. You will see that there are various offers that you can make, but if it's an invitation, a real one, then yes and no both have to be acceptable answers. If I invite you to come to my house for dinner, but you can only say yes, it's more like a coercion or a manipulation. It matters because sometimes as we have conversations for participation and conversations for inclusion, people might say, no. Some people don't even identify as disabled-- we'll get to that in a minute-- and they might get grouchy.

Part of the reason that people get grouchy around access is that they've been hurt before, and they're either worried or hurt currently when they're being grouchy. It doesn't excuse rude behavior, still have community standards, covenant, and living together as beloved, but it's a really hard thing to see people struggle because they've been hurt their whole lives, and they're wondering if this is just one more time they're going to be hurt. So your answer for that, one possibility for you is to have an open-door policy; hey, I thought of this way to offer more participation or easier participation or maximum participation or better participation, but my door's always open. We can always talk about it. Here's how you get a hold of me so that we can continuing in conversation about it.

Recently that was one thing I encountered as far as the larger culture in the UMA or the UUA-- that there are places in particular where I participate where it seems helpful to me to keep the conversation ongoing throughout the year and not just at events. Now, remember, the Te-Nehisi quote, where he said, "what the power names you has consequences?" One thing you can offer is to give that power back to the person-- self identification. Do they want to be called a person with a disability? I do, because very often people call me 'wheelchair.' You would think that wouldn't happen, but it does. The bus driver will say, the wheelchair is getting off here. Well, I'm hoping to go with it.

So because people call me a wheelchair sometimes, I prefer to call myself a person with a disability. Some people say that's too artificial and that they would rather be called a disabled person. That's fine. It works. I use both in my writing and work. Some people don't want to be called disabled, just simply autistic, if that's their condition. Some people identify as both, autistic and disabled, and other people don't identify as disabled, and rather just deaf, including culturally deaf people who grew up in families with deafness.

And some people who you would see and say, oh , that person's disabled, say, I'm not disabled. And so that's their right. It's their right to tell their own story and name themselves. So the question is simply just, how do you identify? How do you discuss?

And then anything you can offer? You're used to this because you have to talk to people about important things-- a calm space for discussion. So that means you've done the work beforehand about your own fears and repulsion. It depends the time of life and the things we're going through how we feel about matters like this, about bodies and lives and struggles. But you know how to take of yourself. This is one of those areas where you're going to have to look and see if there's anything that's tender and new that needs care before you take it on. Some people might want only talk about it as a private discussion, and other people just need to let you know what they need and get on with their day.

Recently I had a conversation before a training, and the trainer asked me, well, we're going to play a game that involves playing catch. Is that OK with you? I don't get worked up about those kinds of things anymore. I might have when I was younger, but I said, sure, it's fine. I'll just work it out. And it turned out that I just pulled up a chair to the circle, and then the rest was sort of community provided. There was a person who would catch the ball right before me. She would hand it to me. And once I knew that she wasn't going to chuck it at me, then I felt I could calmly participate. But that wasn't something I needed to have a private conversation about. There be some things I need to have a private conversation about, but I'll just let people know.

Out-of-the-box thinking is another thing you can offer. We do have programs and systems and rules, but there's also more than one way to do things. And you'll find that people who have disabilities begin to adapt. That's one of the hidden strengths of disabilities. And so as they adapt for themselves, they'll bring that with them to their other contexts. We'll talk more about specific adaptations later, but that's one of the things that you can think of is adaptation as a strength as you go into the conversation.

The point it becomes hard is when people feel that adaptation is changing it or damaging it or ruining the thing. So you might have some reaction to that, that adaptation makes you nervous, but you can work out why. Is it because it's making the experience of less value, or because you're not certain, or because you want to make sure that it's successful? There could be a lot of things at stake, and it's OK. There's nothing wrong that. Just the question is, if the adaptation seems challenging, why is that? Does that makes sense?

All right, well, recently we had an action of public witness [INAUDIBLE], and there was a beautiful song by a teenager from the Laramie tribe. I don't know how many of you had the privilege to see that, but one of the things she mentioned to the assembled body was that she has a lot of anxiety. And I talked to your individually, and I could see that it was hard for her to have a conversation. I mean, she was friendly and kind, but it was a little bit stressful for her to talk to a stranger.

What her family did was that they recorded the video of her singing the song. So it was like a music video that you'd see on television or on the internet. So she was able to do her work, her art, without the anxiety getting in the way. To me, that was a really good example of out-of-the-box thinking because she had a lot express. But if it was up to her to perform that song live, it probably would have been too hard.

What else can we offer? We can offer open-ended, nonjudgmental questions. So I've had people ask me this, what's wrong with you? Guess what? I'm don't want you to ask me that. I don't want you to ask me what's wrong with me. A, it's probably not their business if they're asking, and, b, there's nothing much wrong with me. So you wouldn't do that, I know, but it's an example of a question not to ask.

Another kind of question not to ask is, are you going to have a problem doing x,y and z activity? Well, the reason that question isn't the best is that assumes a problem, and nobody wants to be assumed to be a problem. And I'm going to give you a side note. You ready for a side note, a pro tip? So I've had people helping me with my scooter who joke and say, you're such a problem. And they're laughing and smiling and joking. But it's a pro tip because I know it wouldn't occur to you to naturally do that because you've trained yourself to be appropriate and sensitive. But I think one of the reasons those things happen is that people get uncomfortable, and so they say inappropriate and awkward things.

And so really the questions that we want to ask are more open-ended; can you think of anything that would help you participate more fully? Do you have any concerns about doing x, y and z activity? It is a yes or no question, but it opens the gate to further conversation. So if they say, well, I'm a little worry about it, then you can either talk about the worry or the process or both and go from there. Yeah, like that; that's great. So that's what we're shooting for. We're shooting for conversations that are collaborative. So that's the opportunity with those questions.

The keys to participation-- there are no three magic ways or seven helpful methods. The means of maximizing participation is relationship. So one of the challenges you're going to encounter is that at times, access needs will seem to compete with one another. So one child will need space to make noise and move around, and the other child may be distracted by that kind of environment. But what there is to do is, again, ask the question, what are we trying to get at? What's the experience? And how do we make things happen for everyone?

One thing I learned this past year being a ministerial intern was that I can't really break the church. I can break it. It's going to be there no matter what, and what I'm shooting for is a learning experience that includes the maximum number of people to their maximum benefit. It's sort of the same thing. You're in the situation where you can't break it, but you can make it more awesome, and so that's what you're going to aim for. And as you build the relationships, as you show that you're available for the complications, for the conversation that have complexity, then more things will be able to arise.

We do have a sheet with the resources, and I want to talk to you about one more thing. So I'll show you that briefly. And then I would love for you to be preparing your questions. So in just a moment, I'm going to show you another video that helps us identify what it is, why is this conversation a container for so much transformation?

SPEAKER 2: OK, bye.

THERESA I. SOTO: It'll be just another moment while I put it in the Go To Meeting. Now, what I want you notice when you're watching this is the comparison between the old story and the new story. So the old story says disabled bodies worse than abled bodies, and it's almost a story of knowing, right? So you already always know that blind people have an experience that's less. But this video shows us something different. It shows us how different ways of learning and knowing can be equally valid.

[VIDEO PLAYBACK]

-When I close my eyes, I see a gentle light. I have no concept of the color. I just want to state, I have no sight.

So beauty for me now means real simple things, I mean, just the simple things-- just opening my eyes in the morning, listening to the birds outside my window, chirping. It's a feeling that I'm alive.

-To me, beauty is character, personality, the way people carry their self. Basically, it's just a way a person, you know, and some people could be very pretty and beautiful inside just by the way they carry their selves or are concerned about my situation.

-I think beauty is experience. So an experience, what I mean by that is, you know, the smell of warm baked cookies, the warm breeze against your skin, the feel of grass underneath your feet when you're walking in the front yard.

-Going to the beach and sitting by the shore to me is beauty and just imagining what the ocean looked like right now, what the sky looked like. That's beauty for me. At times it can be overwhelming, because when you're blind, you're life consists of nothing but feelings. Every day is a feeling.

-I feel that losing my sight has been a blessing, which means I don't care what nationality somebody is. I don't care how tall somebody is. I don't care how big or small they are. A person is beautiful because they are true to themselves.

-I have three babies, 12 and 9, and my daughter just turned 3. And to me they're all beautiful, and I don't even know what they look like. They're beautiful inside. They're me. you know. They're me.

-Beauty for me is calm. Beauty for me is peace.

-I don't really need my eyes to enjoy beauty. That's beauty for me.

-But it's also people being and doing what is right or what is good and caring about each other. Beauty Is an experience of living and finding joy. I feel like joy is the most beautiful thing in the world.

[END PLAYBACK]

THERESA I. SOTO: Did that video give you a sense that blind people can see, but it's different that what you can see? That's what that video makes me think. So let's sum up a little bit a few of the things that we've talked about. One is that of the reasons to have this conversation is that it's hard for people to talk about disability when they are afraid or repelled by the actual conditions of the person in front of them. That creates like a static that people experience when they're about to have a conversation.

But you're going to use that to know yourself and combine knowledge of your own static about disability with your other skills. You already have skills for having really important conversations, for being kind and welcoming. All those things are going already come together. So then there are specific things you can offer. You can offer to a person the ability to name themselves. You can offer to a person a calm space to discuss anything that arises from the experience of being disabled in your congregation or community. And then also you can offer that you're going to have an open-door policy and be able to discuss things at anytime.

So there's a variety of things you're going to combine, and it might not always be easy. It might not always be straightforward. You yourselves are together in a community and can offer support. There's also Equal Access, which is an organization that works in conjunction with the UUA to provide access and inclusion for Unitarian Universalists with disabilities. So when it comes to adults participating in community, that's a really good resource for us, and then you have the resources that you're accustomed to as you deal with children and families. A combination of things makes a difference for us because it's not like we're doing this work in a vacuum. So, as you learn more, as you practice affirming, those are the things you're going to continue to check into.

And I have to click a couple of things. Let's go ahead and take some time now to just breathe, and go ahead and relax your shoulders, wiggle your hands and feet. One time I asked somebody to do that before I prayed with them, and they said, oh, Theresa, I don't have any toes. And I was like, all right, you don't have to have toes for this. And they showed me their beautiful surgery site, and then said, yeah, I got really good care. So don't be surprised if someone doesn't have toes.

The plan is relaxing, breathing smoothly. As we think about different things that are possible, as we think about talking about disability for people to be able to participate, as we think about the words we use, and as we think about some powerful examples that we saw of blind people who can see, just differently than other people see. Take a moment to check in with yourself about what it is that you want to take away. How would you like to apply these skills? In just a moment, we'll come back together, and we'll do questions.

All right, do you nave questions for me today?

SPEAKER 3: Great, yes, I was just going to ask people to type into the chat box and Greta is asking, what do you think of the expression 'please rise as you are willing and able' and the expression 'differently abled' and Germane had that same question, as do many of us, I'm sure.

THERESA I. SOTO: Please rise as you are willing and able-- the first I heard it, I thought it was amazing. I was like, that's amazing. There's more than one option. And now I'm hearing sort of push back against it. Like, why do we have to specify that? Why can't it just be that you rise as you're able? Of course we're willing. It might not be the best situation.

I think it's OK to check in with your community, but I also think it would be OK to say rise in body or spirit, because then it's like rise however you want, and then not so much about whether or not you're able. I kind of like that better. Also, differently abled-- I'm kind of hardcore on this, and it's one of those questions about letting the person name themselves. I don't want people to call me differently abled or handicapable. I'm just disabled. I know what I am.

But for someone else, if they have concern around it, and they don't want people to think they're unable, see that's where it becomes tricky. Because for some people, the word disabled has the subcontext of 'unable.' and so no one wants to feel that they're unable, and so they choose different words. You could just check in on that. It's OK. And then, yeah, don't call me differently abled. And That's weird. I don't like it.

I'm wondering about hymns. So here's the thing; I am pretty against the 'standing on the side of love' language. I'm pretty against it, and people who know me know that I'm pretty against it. And so I have one standing outside of the item, and that is a clergy [INAUDIBLE]. Because I don't intend to be clergy all by myself. I'm doing it in community. My community has this thing, so I almost feel I have no choice.

But I don't dig it. Because what it does is create that language as equivalent to justice. So I 'stand on the side of love' to be just. You know what? I do my best work sitting down, and I'm over it. I'm over language that doesn't include me and people like me.

So at times, some of my classmates actually wrote new words for "Guide my Feet." That's the one about "while I run this race that I might not run this race in vain." Sometimes I just cry in worship because I feel like those things are really leaving out of me and my experience. And I'm 200% here for Unitarian Universalism, and it can't even be bothered not to talk about me like that. It's not real, right? It's not real, but that's my emotional feeling at the time that 500 of my dearest people are singing this song.

So I think that here's what I'd recommend about those metaphors and using those songs. I just want one simple thing; I want, if we're going to sing "Guide my Feet," for someone to say two lines before we sing it, like, hey, not everyone runs, so we're going to sing this song as a community, and remember that you don't have to run to be in life's journey. That's pretty fast, right? And then it's also respectful.

No, I do well as the kids books with we right now. I should have thought of that. I should have thought that you guys would be interested. But I will follow up and talk about that-- include more than just that, so books, toys, movies, and I'll go ahead and pass that on to Susan so that we can share it.

SPEAKER 3: That's great, and, Teresa, I also have a list of children's books related to this, so we can pool our resources and get it out to everybody. Camilla had another question asking if you have any suggestions as how to relay these types of skills to children who are in a group with someone who has a disability.

THERESA I. SOTO: Yes, so children could watch a video like the video with the blind people in it, maybe not whole thing, maybe like a minute or two, and notice. And also notice that they might be nervous, but sometimes they're not nervous. Sometimes they're just like, well, I'll I want to know is how they want to play. Do they want to play with cars? Do they want to play outside? What do they like? So you could practice on how to be respectful. I'm not talking about simulations because I think those are weird, and the reason I think they're weird is that they ingrain privilege. So like, I'm going to put on a blindfold, and then I'm going to take it off, and that's really going to minimize the experience of someone who cant' see and has a different life because of it. But you could practice.

You could also read the stories or have an adult come in and talk about their childhood and what it was like. So you have a lot of different options, and I think the most important skills that you're going to bring to that conversation is two things; one, I would have some of that happen without making the child with the disability the center of the conversation. And then the other thing is that you're going to use some of the same things. So you're going to have a calm space for discussion of the other children's concerns. You're going to give them examples and show them how to be successful.

So if you're saying, we have classmate who is hard-of-hearing, - and so one thing that you're going to do is make sure they can see your face when you talk, and you're just going to demonstrate that and show how it's easy and how they can always do that and always be successful. Those are the kinds of things we want to do with children just to lower anxiety and also give them ways to deal with things.

SPEAKER 3: Those are great examples, Theresa. I'm glad that you made the comments about simulation activities because I think those have been tools in the past the people have used, and I think they make a lot of people uncomfortable, so I'm glad you said that. I especially appreciated the comment about how it ingrains privilege. I think that's something we can all definitely be aware of.

Are there more questions? I think I've gone up and down in the chat box here. So if you have another question or comment, please to put it into the chat box. And, Theresa, we kind of skipped quickly through the introduction slide, and I know that you're a ministerial intern, and you're also Vice President of Equal Access. I wondered if there's more that you want to share with us by way of introduction?

THERESA I. SOTO: Well, I could tell you a little bit about my life, which is probably the most important thing. So I told you I was born one very small, and my parents were 23 and 22, and the decision that they made was that we were a family, and that that's how it was. So they did everything to make sure that I could make it.

And one thing that I think is interesting when I think about that in my life is that I was really small, like 4, 3, and they were like, well, you've got to learn how to do that. Who's going to do it for you when you get to college? And that was really just as act of faith on their part. They had no way to know that I would even make it that far.

But a couple of examples-- so when I was three, I had to learn how to practice walking, but all the parallel bars at the hospital were too big. So my dad built some out of PVC pipe and plywood , and that's how I practiced walking. And they said that if they put peanuts on the end, then I would do it. So they had treats on either side.

And then, when I was in middle school, this is before-- you know, now you can go to the store and buy a backpack with wheels on, no big deal. But back then I couldn't, and it was too far for me to walk back and forth between my classroom and the locker. Like, I would get too tired doing that. So my dad built me a book bag out of a luggage carrier and wood and upholstery fabric so that I could have all my books with me and just pull them from class to class.

So when I talk about adapting, that's because that's how we did it. And when I know that more is possible, that's because they made it possible. So I have carried that spirit with me. And a lot of times people will ask me, can you believe anything as a Unitarian Universalist? And you know the answer-- no, not really. But one of the sources that I have for my strong faith and connection to the world is that family experience.

And the truth is, families today have a lot of demands on them-- financial, emotional, just resources. So if we, as spiritual community, can be another resource that says, everything's all right; you belong here with us, It has the power for huge transformation for the individual for the family for the city for the world. And you are the ones that are going to make that possible by the way that you choose language, by the way that choose our activities for participation. All those things really, really matter.

So I'm really proud of you. I'm proud of your work. I'm proud of you being here to talk about this today because it means you're going to try on some things and try out some things and see what else works. Because one of the things that carries this work forward is to say that everybody is good, and all of us belong here together. Thank you so much for that.

SPEAKER 3: Thank you for sharing that. It was really beautiful. I don't see any more questions in the chat box, and I know the Theresa does have some closing words to share, so here's your last chance, and if you can type fast enough, just we'll wait just a couple more seconds to see if there's another question.

THERESA I. SOTO: All right, you ready?

SPEAKER 3: There are thank-yous coming, so, yeah, Theresa why don't you go ahead with the closing words.

THERESA I. SOTO: All right, take another good breath. "A living tradition is not bequeathed through some law of inheritance. It must be earned not without dust and heat, not without some humbling grace," James Luther Adams. Thank you for being here today.

SPEAKER 3: Thank you so much, Theresa. We really appreciate hearing your story and all of these great suggestions and words of wisdom with us. We do have-- let me go to the next slide-- next month's Faith Development Webinar is on Peer and Professional Support for Religious Educators. We will have members of the Liberal Religious Educators Association, the [INAUDIBLE] board, talking with us.

And also I see that the Renaissance Module Ministry with Youth is up here in August. There are a couple of other Renaissance Modules happening at Ocean Grove that week, so if you need more information on those, you can look at the schedule, the Modules page on the UUA website, or you can give me a yell, and I'll point that to you. And this webinar has been recorded, and we will post it online at the URL that's on the screen right now. We usually also post the Powerpoint slides there, and Theresa has included the YouTube video in her list of resources.

So thank you all for being here, and, Theresa, thank you, again, for sharing with us, and hopefully we'll see or talk to you all next month on the webinar. Thanks a lot for coming today, bye-bye.

THERESA I. SOTO: Bye.