

WEBVTT

1

00:00:01.200 --> 00:00:04.620

Rev. Byron Tyler Coles: Good morning. Here we go. Good

2

00:00:04.620 --> 00:00:08.520

morning. I am the Reverend Byron Tyler Coles. Tyler is just fine.

3

00:00:08.520 --> 00:00:13.200

I use they/he pronouns, light skin, black individual with bald

4

00:00:13.200 --> 00:00:16.560

hair, facial hair and some tortoise shell glasses with a

5

00:00:17.040 --> 00:00:20.820

brown striped shirt. I'm a member of your Congregational

6

00:00:20.820 --> 00:00:24.000

Life staff team in the Southern region, and currently live in

7

00:00:24.000 --> 00:00:27.105

Alexandria, Virginia, just outside of our favorite place,

8

00:00:27.405 --> 00:00:34.005

Washington, DC, and that I work

9

00:00:34.039 --> 00:00:34.819

Unknown: remotely from my

10

00:00:38.000 --> 00:00:40.300

Rev. Byron Tyler Coles: home, fabulous. And so, as my

11

00:00:40.300 --> 00:00:44.980

colleague here alluded to, this

is meet the moment.

12

00:00:50.840 --> 00:00:53.600

Now I come from a Black church tradition where it's a call and

13

00:00:53.600 --> 00:01:02.360

response, and this is about worship so - excellent. And so

14

00:01:02.360 --> 00:01:05.480

our Wave cohort, and we'll talk a little bit more about what we

15

00:01:05.480 --> 00:01:09.425

have done this past, these past six months and our wave cohort,

16

00:01:10.265 --> 00:01:14.045

the theme of this year's general assembly is meet the moment. And

17

00:01:14.045 --> 00:01:18.725

it is a movement wide, a denomination wide framework,

18

00:01:18.845 --> 00:01:22.685

helping us as Unitarian Universalists, to analyze,

19

00:01:22.745 --> 00:01:27.245

discern and take values based action in response to today's

20

00:01:27.245 --> 00:01:32.285

cultural, generational and political realities. It is

21

00:01:32.330 --> 00:01:37.790

iterative, wave building on wave, building on wave. And part

22

00:01:37.790 --> 00:01:41.990

of that in our work together is
to discern, reflect, be curious

23

00:01:41.990 --> 00:01:47.270
about ask some really hard,
sharp questions I am me about

24

00:01:47.270 --> 00:01:51.530
worship and what it does for us,
not only historically, but

25

00:01:51.530 --> 00:01:54.575
contemporarily, but what it
might do for us as we go into

26

00:01:54.575 --> 00:01:59.555
the future, to buoy our spirits.
So we are so deeply thankful

27

00:01:59.555 --> 00:02:02.675
that you are joining us in this
opportunity. While we've had one

28

00:02:02.675 --> 00:02:06.695
way, cohort, core, core cohort,
there's still more coffee that

29

00:02:06.695 --> 00:02:13.535
needs to be consumed. You all
are cohort Number Two. So thank

30

00:02:13.535 --> 00:02:19.475
you. Yeah. Round of applause in
your heart

31

00:02:19.500 --> 00:02:24.260
Unknown: of hearts, you discern
that in a it is appropriate and

32

00:02:24.260 --> 00:02:24.980
helpful for you

33

00:02:24.980 --> 00:02:27.800

Erika Hewitt: to return again
tomorrow and again on Saturday.

34

00:02:27.980 --> 00:02:32.180

Each day will build on itself.

We want to do a little bit of

35

00:02:32.180 --> 00:02:36.500

housekeeping. Two things. One is

that at any time that you need

36

00:02:36.500 --> 00:02:41.080

the restroom, or just a break

from the sensory input, the

37

00:02:41.080 --> 00:02:45.220

restrooms are right through that

door, so there's a sort of self

38

00:02:45.220 --> 00:02:49.840

contained island right through

those doors. Please take care of

39

00:02:49.840 --> 00:02:50.260

your needs.

40

00:02:51.220 --> 00:02:55.840

Unknown: The second thing is, as

a way of giving our values, it

41

00:02:55.840 --> 00:02:59.080

was communicated that General

Assembly is a masked event. We

42

00:02:59.140 --> 00:03:00.640

are taking our masks off

43

00:03:00.880 --> 00:03:01.920

just for the purposes

44

00:03:01.920 --> 00:03:06.660

Erika Hewitt: of clarity, we

have masks available at the back

45

00:03:07.380 --> 00:03:10.740
of the room. Our room was Mel
will be happy to give you a mask

46

00:03:10.740 --> 00:03:13.080
so that we're practicing that.
Thank you very much.

47

00:03:15.600 --> 00:03:19.200
Rev. Byron Tyler Coles: Excellent.
So as it is worship and we're

48

00:03:19.200 --> 00:03:21.620
reflecting on worship, we
weren't just going to talk about

49

00:03:21.620 --> 00:03:26.660
worship boring. We are also
going to include and weave in

50

00:03:26.660 --> 00:03:31.520
worshipful elements. Because, of
course we would right. Of course

51

00:03:31.520 --> 00:03:35.240
we would How many of you in your
congregation, societies and

52

00:03:35.240 --> 00:03:39.860
communities, engage the practice
of greeting your neighbors?

53

00:03:40.820 --> 00:03:43.840
Okay, there's a good number of
you. How many of you know this

54

00:03:43.840 --> 00:03:46.900
is part of the ancient tradition
of passing the peace in our

55

00:03:46.900 --> 00:03:51.640
tradition, okay? I like it. I

like it. So for those of you who

56

00:03:51.640 --> 00:03:56.140
do not know, passing the peace
is a way in which people, folk

57

00:03:56.200 --> 00:04:00.040
throughout the history of the
church, bixie, greeted one

58

00:04:00.040 --> 00:04:05.040
another in the spirit of Jesus
as siblings, the theology aside,

59

00:04:05.040 --> 00:04:09.300
we carry on that lineage. And
because it is important that we

60

00:04:09.300 --> 00:04:13.320
meet and know and greet one
another, we thought it would be

61

00:04:13.320 --> 00:04:18.540
appropriate, right and holy,
given all that we have gone

62

00:04:18.540 --> 00:04:21.380
through, given that it has been
two years since we were blessed

63

00:04:21.380 --> 00:04:24.500
to be in the presence of one
another that we greet one

64

00:04:24.500 --> 00:04:26.840
another in The spirit of love.

65

00:04:41.960 --> 00:04:44.800
Erika Hewitt: All right, we're
gonna give you just one more

66

00:04:45.580 --> 00:04:48.040
sort of sentence in your

greeting. We're gonna come on

67

00:04:48.040 --> 00:05:05.520
back making new friends. Yeah,
thank you. You. You. Thank you.

68

00:05:06.300 --> 00:05:09.780
We figured it might be helpful
to to have a road map for this

69

00:05:09.780 --> 00:05:12.540
morning and to know what we're
going to be doing. So let's just

70

00:05:12.540 --> 00:05:13.500
do that right now. Yeah,

71

00:05:15.040 --> 00:05:18.220
Unknown: as a Beyonce microphone
would be really helpful, but

72

00:05:18.280 --> 00:05:24.820
don't, don't encourage me. So
this is day one of a three-day

73

00:05:24.820 --> 00:05:27.940
process, and as my colleague
Erika shared, I hope you will

74

00:05:27.940 --> 00:05:31.840
join us over the next three
days, but if you want to bounce

75

00:05:31.840 --> 00:05:34.540
around, that's okay. We'll
provide the slides, and there

76

00:05:34.540 --> 00:05:37.765
might be a recording later on,
but we still want to play

77

00:05:37.765 --> 00:05:41.785
together. So wink wink return.

So this first day, we wanted to

78

00:05:41.785 --> 00:05:45.745

provide an overview of what we
have been doing these last six

79

00:05:45.865 --> 00:05:50.365

months or so in our wave cohort,
we've been working with amazing,

80

00:05:50.365 --> 00:05:54.325

wonderful leaders in our
denomination, talking about

81

00:05:54.325 --> 00:05:58.945

reflecting upon giggling and
wrestling with this idea of what

82

00:05:58.945 --> 00:06:06.310

is worship for Unitarian
Universalists in 2025 Yes.

83

00:06:08.940 --> 00:06:13.020

Erika Hewitt: So today, we're
going to be taking an overview

84

00:06:13.080 --> 00:06:15.960

of what our first cohort said.
We're going to be tapping into

85

00:06:15.960 --> 00:06:19.980

some material that everyone in
every single meet the moment

86

00:06:19.980 --> 00:06:25.160

cohort is is viewing. So we're
doing things that are specific

87

00:06:25.160 --> 00:06:29.060

to worship, but at parts of this
program, we'll be doing things

88

00:06:29.300 --> 00:06:33.260

that are connecting all of us.
Tomorrow, we're going to explore

89
00:06:33.380 --> 00:06:36.740
opportunities and challenges,
and you're going to have

90
00:06:36.740 --> 00:06:41.800
multiple opportunities, sorry,
introverts, to talk to with each

91
00:06:41.800 --> 00:06:45.220
other and converse, and on the
final day, we're going to work

92
00:06:45.220 --> 00:06:49.600
on some skill building and
dreaming and other inspirational

93
00:06:49.600 --> 00:06:49.960
stuff.

94
00:06:50.380 --> 00:06:53.800
Rev. Byron Tyler Coles: Absolutely
So today, we're going to go deep

95
00:06:53.800 --> 00:06:56.920
and talk a little bit about more
about what the moment is. There

96
00:06:56.920 --> 00:07:00.960
are a couple of videos we love,
videos I will I do want to

97
00:07:00.960 --> 00:07:05.160
preemptively give an apology,
because technology on the

98
00:07:05.160 --> 00:07:08.340
beforehand, the Captioning
system that we worked really

99
00:07:08.340 --> 00:07:12.660

hard to get squared away did not
come through as we hoped, and so

100

00:07:12.660 --> 00:07:18.420
when we get those videos up on
the Whova app later on, we will

101

00:07:18.420 --> 00:07:20.960
try our best to get those
Caption Okay, I just wanted to

102

00:07:20.960 --> 00:07:24.500
apologize for that. Also, we're
going to talk about some of our

103

00:07:24.500 --> 00:07:27.920
grounding assumptions. When we
have these conversations, we all

104

00:07:27.920 --> 00:07:32.480
make assumptions. We just wanted
to be open about it, right about

105

00:07:32.480 --> 00:07:35.720
what worship is and what it may
not be, and what we're what

106

00:07:35.720 --> 00:07:38.360
we're doing it. So we're going
to talk a little bit about that.

107

00:07:38.360 --> 00:07:40.600
And of course, they're going to
be those small group

108

00:07:40.600 --> 00:07:45.220
interactions and whatnot, and
then we'll be done by noon.

109

00:07:46.480 --> 00:07:49.300
Erika Hewitt: Yeah, Lin, we
believe in ending on time, so

110

00:07:49.300 --> 00:07:52.000
we're going to do our best to do
that, and we will stay in the

111
00:07:52.000 --> 00:07:56.620
room. So before we visit our
grounding assumptions for this

112
00:07:56.620 --> 00:08:00.340
time together for all three
days, we're going to ground

113
00:08:00.340 --> 00:08:04.980
ourselves with Reverend Ashley
Horan, and what meet the moment

114
00:08:05.400 --> 00:08:05.580
is.

115
00:08:09.000 --> 00:08:11.940
Rev. Byron Tyler Coles: So we're
going to give a just in case the

116
00:08:11.940 --> 00:08:15.360
tech fairs hold out, we're going
to show a video, and hopefully

117
00:08:15.360 --> 00:08:16.860
it will appear in the room. I

118
00:08:34.060 --> 00:08:36.760
Rev. Ashley Horan: we often call
Unitarian Universalism, a living

119
00:08:36.760 --> 00:08:42.265
tradition, a faith grounded in
abiding transcendent values

120
00:08:42.265 --> 00:08:47.005
whose structures and practices
continually evolve to meet

121
00:08:47.005 --> 00:08:52.645

whatever moment we happen to be
living in across time, Unitarian

122

00:08:52.645 --> 00:08:57.505

Universalism has offered clarity
and moral courage in direct

123

00:08:57.505 --> 00:09:02.545

opposition To the death machines
of authoritarianism and violence

124

00:09:02.545 --> 00:09:08.590

and fear. Our faith is life
saving. And through history, we

125

00:09:08.590 --> 00:09:13.270

have been powerful agents of
liberation and moral imagination

126

00:09:13.750 --> 00:09:18.250

when we have aligned our energy
and acted decisively together.

127

00:09:20.710 --> 00:09:23.830

Unitarian Universalists are
feeling called to that kind of

128

00:09:23.830 --> 00:09:28.555

impactful shared work, again,
because the stakes of this

129

00:09:28.555 --> 00:09:34.135

moment are so incredibly high,
but we don't yet fully know how

130

00:09:34.135 --> 00:09:38.575

to do that, not our members, not
our congregational leaders, not

131

00:09:38.575 --> 00:09:45.235

the UUA. The landscape has
shifted immensely, even from 10

132

00:09:45.295 --> 00:09:51.760
or five or one year ago. So it's
not surprising that some of the

133
00:09:51.760 --> 00:09:55.000
structures that we designed for
living out Unitarian

134
00:09:55.000 --> 00:10:00.040
Universalism in other eras are
not calibrated for this moment.

135
00:10:00.040 --> 00:10:03.820
Yeah, our justice organizing
against white Christian

136
00:10:03.820 --> 00:10:08.920
nationalism in 2025 can't use
the same tactics we did for

137
00:10:08.920 --> 00:10:14.680
Black Lives Matter or civil
rights or suffrage. Families

138
00:10:14.680 --> 00:10:18.205
whose kids are digital natives,
who were shaped by the pandemic

139
00:10:18.205 --> 00:10:22.945
and who are programmed 24/7 with
activities those families have

140
00:10:22.945 --> 00:10:26.305
different faith formation needs
than their parents and

141
00:10:26.305 --> 00:10:31.585
grandparents did. The post war
church model that depended on

142
00:10:31.885 --> 00:10:35.890
massive volunteer labor and
pledges for members with

143

00:10:35.890 --> 00:10:40.690

reliable, stable incomes that's
not able to sustain our

144

00:10:40.690 --> 00:10:47.890

congregations anymore. So yet
again, Unitarian Universalism is

145

00:10:47.890 --> 00:10:52.030

facing a reckoning. We know our
values are an antidote to

146

00:10:52.030 --> 00:10:57.130

fascism to extractive
capitalism, to xenophobia and

147

00:10:57.175 --> 00:11:02.755

anti trans violence and climate
devastation, and we have to

148

00:11:02.755 --> 00:11:07.855

evolve to sunset What's no
longer serving us, to deepen

149

00:11:07.855 --> 00:11:12.235

into what is working well, and
to innovate new solutions with

150

00:11:12.235 --> 00:11:18.775

courage and creativity. Meet the
moment is a framework to help

151

00:11:18.775 --> 00:11:23.380

Unitarian Universalists do this
together, to bring the right

152

00:11:23.380 --> 00:11:26.980

people into the right
conversations at the right time,

153

00:11:26.980 --> 00:11:31.720

to make sense of what we're
witnessing, to identify urgent

154
00:11:31.720 --> 00:11:36.100
challenges and important
opportunities, and to figure out

155
00:11:36.100 --> 00:11:41.920
how we will show up, grounded In
our values, with the skills and

156
00:11:41.920 --> 00:11:49.165
partnerships we need to be
impactful in shaping change. Now

157
00:11:49.165 --> 00:11:52.285
to do this, the UUA and other
partners will be offering

158
00:11:52.285 --> 00:11:56.185
virtual and in person
opportunities for Unitarian

159
00:11:56.185 --> 00:12:00.505
Universalists across the faith
to dive into data, to hear from

160
00:12:00.505 --> 00:12:05.125
experts and innovators, to grow
our shared assessment about the

161
00:12:05.125 --> 00:12:09.490
moment we are navigating and
what is happening. We have

162
00:12:09.490 --> 00:12:12.490
created facilitation guides to
host, meet the moment

163
00:12:12.490 --> 00:12:16.390
conversations about the topics
that are most urgent and

164
00:12:16.390 --> 00:12:21.850
important in your own

congregations, and starting in

165

00:12:21.850 --> 00:12:26.530

the fall of 2025 our most
creative, most faithful leaders

166

00:12:26.770 --> 00:12:31.270

from across the UU ecosystem
will be offering wave cohorts,

167

00:12:31.510 --> 00:12:36.115

Praxis groups, where people will
be invited to learn and innovate

168

00:12:36.115 --> 00:12:39.835

and practice new ways of
embodying Many aspects of our

169

00:12:39.835 --> 00:12:47.935

living tradition together in
these times, the threats and the

170

00:12:47.935 --> 00:12:54.040

challenges are immense, but so
are the opportunities. Unitarian

171

00:12:54.100 --> 00:12:58.480

Universalism is ready to meet
this moment courageously,

172

00:12:58.780 --> 00:13:03.880

skillfully with love at the
center, will you join us?

173

00:13:07.019 --> 00:13:09.239

Rev. Byron Tyler Coles: I heard
a yes. Can we get another Yes?

174

00:13:10.619 --> 00:13:15.239

Amen, amen. Thank you so much.
Thank you so much. So we wanted

175

00:13:15.239 --> 00:13:18.539

to gage the room a little bit
with a show of hands. Are we

176
00:13:18.539 --> 00:13:20.579
okay with that? Okay?

177
00:13:21.000 --> 00:13:23.000
Erika Hewitt: It could be more
than a show of hands. You could,

178
00:13:23.060 --> 00:13:26.540
you could do the hokey pokey
for, for all we care. The first

179
00:13:26.540 --> 00:13:31.400
question is, who here is a
worship associate or a lay

180
00:13:31.400 --> 00:13:34.940
worship leader, or you might use
a different term, great, wow.

181
00:13:34.940 --> 00:13:36.560
Look at all those hands. Yeah,

182
00:13:38.960 --> 00:13:42.340
Rev. Byron Tyler Coles: who here
is an ordained minister or

183
00:13:42.340 --> 00:13:44.080
candidate for the ministry.

184
00:13:46.240 --> 00:13:50.260
Erika Hewitt: Thank you. And who
here is a paid staff member?

185
00:13:50.260 --> 00:13:53.020
These, these are not mutually
exclusive categories. Yeah. So

186
00:13:53.020 --> 00:13:55.900
we have some some official
congregational staff members

187
00:13:55.900 --> 00:13:57.040
here, wonderful, wonderful.

188
00:13:58.480 --> 00:14:00.540
Rev. Byron Tyler Coles: And last
but not least, who here cares

189
00:14:00.540 --> 00:14:03.900
deeply about soul nourishing
worship,

190
00:14:10.080 --> 00:14:13.740
Unknown: religious
professionals, of course, yes,

191
00:14:13.740 --> 00:14:16.680
and educators and music
professionals? We ask this

192
00:14:16.680 --> 00:14:21.420
because we are all needed and
necessary in the endeavor of

193
00:14:21.420 --> 00:14:27.405
making soul nourishing worship
all of us, no matter what role

194
00:14:27.465 --> 00:14:31.365
religious professional or not,
lay ordained or not, we are all

195
00:14:31.365 --> 00:14:35.565
needed in sustaining one another
for this work, and

196
00:14:35.600 --> 00:14:38.060
Erika Hewitt: especially in
congregational systems. If you

197
00:14:38.060 --> 00:14:43.900
feel like your system, your
worship life needs to be just

198

00:14:43.900 --> 00:14:49.240
turned up in the dial, whichever
dial that is. It takes multiple

199

00:14:49.240 --> 00:14:53.260
people to start to shift
congregational culture. It takes

200

00:14:53.260 --> 00:14:57.880
team members. It takes multiple
people to have that imagination

201

00:14:57.880 --> 00:15:01.380
or that desire or that passion.
So we're glad that you're here

202

00:15:01.799 --> 00:15:05.399
Rev. Byron Tyler Coles: absolutely.
So as a reminder, you are wave

203

00:15:05.519 --> 00:15:11.219
cohort number two in this
process. So you are helping us

204

00:15:11.219 --> 00:15:14.459
and we're going to get some of
this information, but we wanted

205

00:15:14.579 --> 00:15:18.659
to offer another little
orientation to this work before

206

00:15:18.659 --> 00:15:22.999
we start the conversations and
the data collection, we cool

207

00:15:22.999 --> 00:15:25.159
with that excellent.

208

00:15:35.480 --> 00:15:36.980
Rev. Kierstin Homblette Allen: Have
you ever had a moment when

209

00:15:36.980 --> 00:15:40.160

you're talking with a friend
just chit chatting and sharing

210

00:15:40.160 --> 00:15:44.080

about your lives, and they say
something that makes you go,

211

00:15:44.620 --> 00:15:49.660

what? What planet are you living
on? Are we experiencing the same

212

00:15:49.660 --> 00:15:53.320

reality? I had a moment the
other day like this with a

213

00:15:53.320 --> 00:15:56.800

friend, and it made me realize
that I was operating under the

214

00:15:56.800 --> 00:16:01.440

assumption that they shared the
same view of the world and

215

00:16:01.440 --> 00:16:06.600

similar opinions about the
forces acting in it, and it

216

00:16:06.600 --> 00:16:10.980

turns out that we did not even
in this very particular

217

00:16:10.980 --> 00:16:15.720

political moment, even as the
forces of authoritarianism and

218

00:16:15.720 --> 00:16:21.080

capitalism, racism and
patriarchy are dividing us and

219

00:16:21.080 --> 00:16:24.980

terrorizing us and our loved

ones. My friend and I did not

220

00:16:24.980 --> 00:16:28.880
share the same view of what's
happening to and around us and

221

00:16:28.880 --> 00:16:33.560
why. This is, of course, true
also for Unitarian

222

00:16:33.560 --> 00:16:38.060
Universalists. It turns out we
don't share an analysis about

223

00:16:38.060 --> 00:16:43.000
what's going on. And without
that, it's very hard to decide

224

00:16:43.000 --> 00:16:48.100
on a unified response, a
faithful response, which is so

225

00:16:48.100 --> 00:16:53.260
needed at this moment, it's time
for us to actually grapple with

226

00:16:53.260 --> 00:16:58.960
reality together, intentionally
and lovingly, on levels, both

227

00:16:58.960 --> 00:17:04.020
large and small. Are we
experiencing a rapid decline

228

00:17:04.020 --> 00:17:09.120
into 21st Century fascism, or is
this a blip on the radar of

229

00:17:09.120 --> 00:17:13.680
global democracy? Are we
witnessing the death of mainline

230

00:17:13.680 --> 00:17:18.120

religion, or is the time ripe
for new forms of religious

231

00:17:18.120 --> 00:17:22.580
community? Is the dip in our
congregation Sunday school

232

00:17:22.580 --> 00:17:27.320
attendance because of pandemic
realities and competing family

233

00:17:27.320 --> 00:17:31.640
activities, or because our
religious program, our religious

234

00:17:31.640 --> 00:17:34.520
education program, is not
meeting the needs of our

235

00:17:34.520 --> 00:17:41.260
families, friends, the practice
of really facing the enormity of

236

00:17:41.260 --> 00:17:46.180
the times that we are in is not
for the faint of heart. There

237

00:17:46.180 --> 00:17:49.480
are some very daunting
challenges facing our planet,

238

00:17:49.840 --> 00:17:55.480
our nations, our faith and
probably your congregation too.

239

00:17:56.560 --> 00:18:00.660
But as the great black American
cultural critic and philosopher

240

00:18:00.660 --> 00:18:05.040
James Baldwin said, not
everything that is faced can be

241

00:18:05.040 --> 00:18:11.460
changed, but nothing can be
changed until it is faced when

242

00:18:11.460 --> 00:18:15.540
we do the collective work of
discernment about the realities

243

00:18:15.540 --> 00:18:19.740
of this moment, we give each
other strength and permission to

244

00:18:19.740 --> 00:18:24.560
actually face into it. Unitarian
Universalist communities are

245

00:18:24.560 --> 00:18:28.580
places where we can do this
together and not on our own,

246

00:18:29.060 --> 00:18:33.440
which allow us to know a more
full, more detailed truth about

247

00:18:33.440 --> 00:18:38.480
this moment and to hold each
other as we fully face into it

248

00:18:40.100 --> 00:18:43.660
at our best, Unitarian
Universalists are both deeply

249

00:18:43.660 --> 00:18:47.800
grounded in our share core
values and commitments and

250

00:18:47.860 --> 00:18:51.400
nimble enough to respond to the
challenges and opportunities

251

00:18:51.700 --> 00:18:57.760
that emerge in rapidly changing
times. This is the moment to go

252

00:18:57.760 --> 00:19:03.060

deep, to be curious, to listen
to the truth that we each know

253

00:19:03.300 --> 00:19:06.720

and to not be afraid of the
answers that we might find.

254

00:19:07.500 --> 00:19:12.060

Guided, of course, by our UU
values of transformation and

255

00:19:12.060 --> 00:19:16.920

interdependence, justice and
equity, pluralism and

256

00:19:16.920 --> 00:19:23.960

generosity, all with love at the
center. And so I ask you, what

257

00:19:24.140 --> 00:19:29.120

is the moment that we are in as
Unitarian, Universalists and in

258

00:19:29.120 --> 00:19:30.260

our wider world?

259

00:19:39.740 --> 00:19:43.600

Unknown: We are in a moment of
profound crisis here in the

260

00:19:43.600 --> 00:19:45.700

United States and also

261

00:19:45.700 --> 00:19:50.500

globally. Right now, it seems
like injustice is running

262

00:19:50.500 --> 00:19:52.000

rampant around every corner

263

00:19:52.420 --> 00:19:58.480

our political system, the
democracy that we have known

264

00:19:58.480 --> 00:20:02.340
here in our country. Country is
under attack.

265

00:20:02.640 --> 00:20:05.880
Systems of oppression and ways
of thinking that undergird so

266

00:20:05.880 --> 00:20:09.420
much of our society are cracking
and crumbling.

267

00:20:09.840 --> 00:20:14.340
The very things that are at the
core of our beliefs, our shared

268

00:20:14.340 --> 00:20:20.120
UU values, love, equity,
justice, compassion, are all

269

00:20:20.120 --> 00:20:23.600
being marginalized and even
criminalized. We're

270

00:20:23.599 --> 00:20:26.959
already seeing the destruction
of the right to bodily autonomy,

271

00:20:26.959 --> 00:20:31.879
assembly, free speech. I am sure
the freedom of religion is on

272

00:20:31.879 --> 00:20:32.599
that list.

273

00:20:33.079 --> 00:20:38.959
The moment we are in is one of
chaos and unceasing horror.

274

00:20:39.619 --> 00:20:46.179

There is a collective anxiety
being felt around the globe.

275

00:20:46.540 --> 00:20:51.580

There are disabled people afraid
to go out, terrified of

276

00:20:51.640 --> 00:20:55.060

overwhelming threats to their
existence. You have people in

277

00:20:55.060 --> 00:20:59.560

your community who have no place
to live, and others who are

278

00:20:59.560 --> 00:21:01.860

being ripped away from their
families.

279

00:21:01.979 --> 00:21:07.079

Every single person deserves
wellness, deserves surviving and

280

00:21:07.079 --> 00:21:08.219

deserves thriving.

281

00:21:08.520 --> 00:21:15.840

I believe we are in a moment of
chaotic reminder of age old

282

00:21:15.840 --> 00:21:24.740

oppressions of hatred, of greed,
of power grabbing of empire and

283

00:21:24.740 --> 00:21:25.400

fear.

284

00:21:26.420 --> 00:21:31.460

We are in a moment of extremely
high stakes. It's one of those

285

00:21:31.460 --> 00:21:34.400

moments where it feels like the

entire world is on the brink.

286

00:21:34.700 --> 00:21:38.180

There are forces all over the
world that are trying to move us

287

00:21:38.360 --> 00:21:42.160

all rightward towards more
authoritarianism and away from

288

00:21:42.160 --> 00:21:42.640

freedom.

289

00:21:43.060 --> 00:21:47.620

This moment is one where
extractive, capitalist and white

290

00:21:47.620 --> 00:21:51.700

supremacist structures have
divided people further apart and

291

00:21:51.700 --> 00:21:56.080

collectively moved us towards a
precipice where total Apocalypse

292

00:21:56.080 --> 00:21:59.140

feels more real than the
apocalypses we have faced

293

00:21:59.140 --> 00:21:59.680

before,

294

00:21:59.980 --> 00:22:04.440

the erosion of our democratic
institutions, the rise of

295

00:22:04.440 --> 00:22:09.660

authoritarianism, both on a
national and global scale, and

296

00:22:09.660 --> 00:22:14.100

the driving force behind it
being unchecked greed,

297
00:22:14.160 --> 00:22:16.320
capitalism, colonialism

298
00:22:16.440 --> 00:22:20.540
and authoritarian oligarchs are
doing everything they can to

299
00:22:20.540 --> 00:22:25.160
keep hold of their power that
depends on strict social

300
00:22:25.160 --> 00:22:29.600
hierarchies, they are wielding
the weapons of fear and

301
00:22:29.600 --> 00:22:32.480
disinformation in order to
maintain control.

302
00:22:37.880 --> 00:22:44.260
In this moment, we are in a
confluence of incredible crises.

303
00:22:45.040 --> 00:22:48.220
This includes the crisis of
climate change, the crisis of

304
00:22:48.220 --> 00:22:51.460
the assault on all the
institutions of our democracy,

305
00:22:52.000 --> 00:22:56.440
and, perhaps most important, a
crisis of the denial of the

306
00:22:56.440 --> 00:22:59.560
sacredness of life and the
independence of all life.

307
00:23:00.100 --> 00:23:03.840
I think the moment we are in is
a moment, a moment of deep

308
00:23:03.840 --> 00:23:07.860
Reckoning and rapid
transformation. Climate

309
00:23:07.860 --> 00:23:12.360
disruption is accelerating.
Authoritarianism is rising.

310
00:23:12.720 --> 00:23:17.340
Wounds from racism, colonialism
and economic inequality remains

311
00:23:17.340 --> 00:23:18.060
unhealed.

312
00:23:18.360 --> 00:23:24.200
Health care, housing, freedom to
migrate, education, mental

313
00:23:24.200 --> 00:23:27.140
health, physical health, when
all of these things are possible

314
00:23:27.140 --> 00:23:31.400
for all people, that is what is
at stake right now,

315
00:23:32.240 --> 00:23:36.740
the racism, the xenophobia,
queer phobia, Islamophobia,

316
00:23:36.920 --> 00:23:39.740
disdain for the old and the
young and the sick and the poor.

317
00:23:39.920 --> 00:23:43.120
This all may be fiercer now, but
none of it's new.

318
00:23:43.780 --> 00:23:46.480
Everything changed in the world
when the United States

319

00:23:46.720 --> 00:23:50.560
functionally handed over the
political reins to people who

320

00:23:50.560 --> 00:23:51.280
would destroy

321

00:23:51.700 --> 00:23:53.980
it. The threats that we face
right now are not just coming

322

00:23:53.980 --> 00:23:57.160
from this administration.
They're coming from extremist

323

00:23:57.160 --> 00:24:01.320
groups who are emboldened within
this political climate in North

324

00:24:01.320 --> 00:24:04.500
Carolina that's groups like the
proud boys and the Oath Keepers

325

00:24:04.500 --> 00:24:08.520
who are creating real safety
threats at polling places, drag

326

00:24:08.520 --> 00:24:11.760
story hours, abortion clinics
and at protests,

327

00:24:12.060 --> 00:24:16.200
capitalism, white supremacy, the
desecration of the living Earth,

328

00:24:16.500 --> 00:24:22.220
all the evidence of empire. None
of this is new, however newly

329

00:24:22.280 --> 00:24:25.100
emboldened and empowered, we're

330

00:24:25.100 --> 00:24:28.820
in this in between place where,
if you have privilege, there's

331

00:24:28.820 --> 00:24:32.900
this temptation to retreat into
it, to shut the door, to breathe

332

00:24:32.900 --> 00:24:36.020
a little easier while others
literally can't breathe.

333

00:24:37.099 --> 00:24:44.559
It's easy to numb oneself when
when we think about what we're

334

00:24:44.559 --> 00:24:45.399
surrounded by,

335

00:24:52.720 --> 00:24:55.480
we're also in this place of
possibility, the

336

00:24:55.480 --> 00:25:00.360
power of radical love, the power
of hope, the power. Power of

337

00:25:00.360 --> 00:25:05.580
brave and organized imagination.
It is rising within us, among

338

00:25:05.580 --> 00:25:10.560
us, all around us, this
collective power, and with it we

339

00:25:10.620 --> 00:25:12.960
shape. The next moment

340

00:25:13.500 --> 00:25:18.060
we have the chance to make
Unitarian Universalism real in

341

00:25:18.060 --> 00:25:23.000
some ways, in a world that right
now is particularly in need of

342
00:25:23.000 --> 00:25:29.000
faith, of deep community, of
covenantal commitment, of

343
00:25:29.000 --> 00:25:32.180
connection, of a sense of
solidarity and purpose, of

344
00:25:32.180 --> 00:25:36.860
meaning making, and those are
all things that we know how to

345
00:25:36.860 --> 00:25:40.520
do. Faith development is our
unique competency

346
00:25:41.119 --> 00:25:45.819
as a faith, we are in a moment
of renewal, of taking stock of

347
00:25:45.819 --> 00:25:50.859
our radical history, our
liberatory theology, and the

348
00:25:51.039 --> 00:25:55.479
assets and power that we hold
collectively. The thing is that

349
00:25:55.479 --> 00:26:01.019
we just need to organize all of
those things to find our way as

350
00:26:01.079 --> 00:26:05.879
a living tradition, but also to
find our purpose in a time of

351
00:26:05.879 --> 00:26:07.859
rising global authoritarianism.

352

00:26:08.279 --> 00:26:12.179
Over the last five years, we
have witnessed what is arguably

353
00:26:12.239 --> 00:26:16.379
the largest activation of UU in
the history of our faith. It

354
00:26:16.379 --> 00:26:20.659
started in 2020 with UU the vote
and us reaching out to over 3

355
00:26:20.659 --> 00:26:24.139
million voters during the
pandemic, and we have only

356
00:26:24.139 --> 00:26:27.499
deepened our impact in these
last two election cycles.

357
00:26:29.479 --> 00:26:33.319
Additionally, hundreds of our
congregations have come together

358
00:26:33.319 --> 00:26:36.499
over the last year around our
climate justice revivals.

359
00:26:36.720 --> 00:26:39.900
For me, the Climate Justice
Revival, which was unveiled by

360
00:26:39.900 --> 00:26:45.180
the UUA last year provides a
vision for what moving forward

361
00:26:45.180 --> 00:26:49.320
in this moment might look like.
Our future is dependent on

362
00:26:49.320 --> 00:26:56.100
practices that are restorative,
innovative, creative and

363

00:26:56.100 --> 00:27:02.505

sustainable. Our movement is
dependent on a vision that is

364

00:27:02.505 --> 00:27:07.605

community oriented, that is
values grounded, that allows us

365

00:27:07.605 --> 00:27:12.045

to move forward into what we
want to come next, and one that

366

00:27:12.045 --> 00:27:16.305

doesn't ask us to hold too
tightly onto what almost worked

367

00:27:16.365 --> 00:27:16.905

before

368

00:27:17.520 --> 00:27:22.220

Our communities are tasked with
resisting this despair by

369

00:27:22.220 --> 00:27:25.820

cultivating new or different
models of doing justice, of

370

00:27:25.820 --> 00:27:28.820

showing love, of supporting
spiritual courage.

371

00:27:29.300 --> 00:27:33.920

At the same time, we need to
recognize that we have yet to

372

00:27:33.920 --> 00:27:38.120

engage the majority of Unitarian
Universalists in service to our

373

00:27:38.120 --> 00:27:41.620

movement for justice. I think we
need to tell the truth about

374

00:27:41.620 --> 00:27:44.560

that, but ultimately, I think we
need to see that as an

375

00:27:44.560 --> 00:27:48.280

opportunity. We need to see that
as evidence that we have just

376

00:27:48.280 --> 00:27:51.700

barely glimpsed the power of our
faith, a

377

00:27:51.700 --> 00:27:55.240

place where maybe finally, for
the first time, we've realized

378

00:27:56.140 --> 00:27:59.440

that what got us here isn't
going to get us where we want to

379

00:27:59.440 --> 00:28:03.420

go. And that truth opens up
something hard but also

380

00:28:03.420 --> 00:28:03.840

something

381

00:28:12.720 --> 00:28:17.880

Erika Hewitt: beautiful. Yes,
yes, yes, yes, yeah. So every

382

00:28:17.880 --> 00:28:23.180

single person who is attending a
meet the moment cohort this week

383

00:28:23.180 --> 00:28:26.360

is it has experienced that
video. So if that prompted

384

00:28:26.360 --> 00:28:29.180

thoughts that you know, just
know that it's not just people

385

00:28:29.180 --> 00:28:31.820

in the room. You can talk them
over with what we want to do

386

00:28:31.880 --> 00:28:36.860

before we start to get into you
talking to each other and making

387

00:28:36.860 --> 00:28:41.080

those connections and sacred
learning is we want to lay out

388

00:28:41.080 --> 00:28:45.700

for you, what Reverend Tyler and
I are bringing into the room

389

00:28:45.700 --> 00:28:48.880

with us is our assumptions. We
assume that if you are willing

390

00:28:48.880 --> 00:28:51.880

to be here with us, that you can
you either share our

391

00:28:51.880 --> 00:28:54.880

assumptions, or you can get
behind them, just for this

392

00:28:54.880 --> 00:28:58.180

morning and Friday morning and
Saturday morning. And they're

393

00:28:58.240 --> 00:29:02.040

they're pretty simple. The first
one is that worship is an

394

00:29:02.040 --> 00:29:08.400

essential part of being in
religious community. Amen, okay,

395

00:29:08.400 --> 00:29:08.940

all right,

396
00:29:10.680 --> 00:29:13.020
Rev. Byron Tyler Coles: given
the fact that we are who we are

397
00:29:13.020 --> 00:29:17.820
as Unitarian Universalists, we
are curious, and we must lean

398
00:29:17.820 --> 00:29:23.960
into the muscle exertion that is
trust. So we want to bring and

399
00:29:23.960 --> 00:29:28.280
are open to being curious and
trusting of one another here in

400
00:29:28.280 --> 00:29:32.420
this space, whether in person or
online, right?

401
00:29:33.560 --> 00:29:38.780
Erika Hewitt: Thank you for the
amens. Here's another one. We

402
00:29:38.780 --> 00:29:41.780
are not going to debate or
police language of reverence

403
00:29:41.780 --> 00:29:48.620
today, we're not fighting over,
"well, I don't like the word

404
00:29:48.620 --> 00:29:52.040
prayer." "Could you ...? What do
you mean?" We are going to

405
00:29:52.040 --> 00:29:57.200
translate as needed
understanding that. Thank you.

406
00:29:57.245 --> 00:30:01.385
All right. No, I. No more needs
to be said about

407
00:30:05.700 --> 00:30:08.040
Rev. Byron Tyler Coles: that.
Our big assumption, ie, when I

408
00:30:08.040 --> 00:30:14.520
say our I mean, I me, but Eric
agrees with me, worship is an

409
00:30:14.520 --> 00:30:22.220
opportune practice to be
transformed the way we come into

410
00:30:22.220 --> 00:30:28.220
that sanctuary cannot be the way
that we leave that sanctuary we

411
00:30:28.280 --> 00:30:37.820
come to be transformed. I can
take it, yeah, yeah. The theory,

412
00:30:37.940 --> 00:30:41.200
our next assumption is that the
theory and practice of worship,

413
00:30:41.860 --> 00:30:45.580
whether we're crafting it or
leading it or participating in

414
00:30:45.580 --> 00:30:51.220
it, go hand in hand. The
crafting, the participating, the

415
00:30:51.220 --> 00:30:57.700
leading, all inform one another.
We are pushing against this idea

416
00:30:57.700 --> 00:31:00.360
that if you're in worship, you
just sit there and you're

417
00:31:00.360 --> 00:31:04.680
receiving it. It's not true.

It's not true. We are being

418

00:31:04.680 --> 00:31:07.440
changed internally and
externally.

419

00:31:08.940 --> 00:31:11.040
Erika Hewitt: So here's our
final assumption, and we're

420

00:31:11.040 --> 00:31:14.580
asking you to really go along
with this. If there were only 25

421

00:31:14.760 --> 00:31:19.200
of you in the room, we could
have a microphone for you.

422

00:31:19.800 --> 00:31:23.060
That's not going to work with
these numbers. However, we don't

423

00:31:23.060 --> 00:31:26.300
want this just to be us talking
at you. We want this to be a

424

00:31:26.300 --> 00:31:30.560
creative interchange, possibly
in real time. For example,

425

00:31:30.800 --> 00:31:33.980
religious educators, I've
already we've already heard that

426

00:31:33.980 --> 00:31:37.100
the way we asked our questions
about who's here that you did

427

00:31:37.100 --> 00:31:39.740
not feel seen or recognized,
right? So thank you for that

428

00:31:39.740 --> 00:31:43.060

feedback. I appreciate that.
That's the kind of like

429
00:31:43.060 --> 00:31:45.940
communication that we want
happening. So we're going to

430
00:31:45.940 --> 00:31:50.020
employ a creative system to make
sure that happens. And it's

431
00:31:50.020 --> 00:31:56.620
this, Mel, where are you? We
have at least one person.

432
00:31:57.160 --> 00:32:02.940
There's Mel, who has agreed to
be a runner of sorts. And if

433
00:32:02.940 --> 00:32:06.540
there are people here who are
able bodied and who like walking

434
00:32:06.540 --> 00:32:11.340
around being a helper, we could
use your help. We have. If

435
00:32:11.340 --> 00:32:15.780
that's you, go ahead and why
don't you come up here? Right?

436
00:32:15.780 --> 00:32:18.600
So I think we've got three
people. That's great. Let's,

437
00:32:18.660 --> 00:32:23.900
let's stick to three for now,
okay, four. Just do four. So

438
00:32:23.900 --> 00:32:28.580
here's, here's your job. We are
going, I'm going to give blank

439

00:32:28.580 --> 00:32:34.880
index cards to to these runners,
along with a few pens. If you

440
00:32:34.880 --> 00:32:39.380
want a card or a pen, you're
going to raise your arm in the

441
00:32:39.380 --> 00:32:44.320
air if you have written a
question, a clarifying question,

442
00:32:44.320 --> 00:32:48.760
a comment, a need hold your card
in there. Are you all willing to

443
00:32:48.760 --> 00:32:52.120
look for cards in the air and at
any time, bring them forward to

444
00:32:52.120 --> 00:32:56.140
me? Is that okay? Okay? So this
is the system we at the end of

445
00:32:56.140 --> 00:33:00.180
today, Tyler and I will go
through these and read these and

446
00:33:00.180 --> 00:33:05.100
try to incorporate some of this
into tomorrow your needs, if we

447
00:33:05.160 --> 00:33:08.400
can't do that today. Okay, so
this is our form of talking to

448
00:33:08.400 --> 00:33:12.720
one another. Sounds good. You
take it from there. Thank you.

449
00:33:13.440 --> 00:33:18.000
Rev. Byron Tyler Coles: Thank
you. So in breakout groups, both

450

00:33:18.480 --> 00:33:21.440

in person and virtually, it's coming. Give them a second.

451

00:33:21.440 --> 00:33:26.660

Y'all in groups of four to five, take turns sharing your answer

452

00:33:26.840 --> 00:33:32.600

to this question, What's your earliest memory of experiencing

453

00:33:32.600 --> 00:33:39.860

the power of worship? What is your earliest experience of what

454

00:33:39.860 --> 00:33:42.880

is your earliest memory of experiencing the power of

455

00:33:42.880 --> 00:33:48.160

worship. For example, I was in middle school at church camp,

456

00:33:48.160 --> 00:33:54.640

and we were doing communion outside in the woods. Wow. So in

457

00:33:54.640 --> 00:34:02.100

each group, appoint a scribe at the end and on a single card or

458

00:34:02.100 --> 00:34:06.120

in the chat, share the themes, words and phrases that represent

459

00:34:06.120 --> 00:34:09.240

the stories and experiences in your group. Okay, so in groups

460

00:34:09.240 --> 00:34:09.540

of four,

461

00:34:09.660 --> 00:34:12.780
Erika Hewitt: but for now, don't
worry about writing it down. For

462

00:34:12.780 --> 00:34:18.000
now, try to find a group of four
or five. You can scatter right,

463

00:34:18.300 --> 00:34:21.860
and we'll tell you when your
time is halfway up so that

464

00:34:21.860 --> 00:34:25.520
you're taking turns. And thank
you to JD in the back for

465

00:34:25.520 --> 00:34:28.460
putting our zoom participants
into those breakout rooms at

466

00:34:28.460 --> 00:34:28.940
four or five.

467

00:34:34.220 --> 00:34:40.640
Okay, we have Hello. We are
tickled down to our toes that

468

00:34:40.640 --> 00:34:44.560
you're enjoying this
conversation, don't leave your

469

00:34:44.560 --> 00:34:50.740
group. What we'd like you to do
now. You only have a few minutes

470

00:34:50.740 --> 00:34:54.700
to do this. We'd like you to
reflect on what you talked about

471

00:34:54.820 --> 00:34:57.940
your earliest memories of
witnessing or experiencing the

472

00:34:57.940 --> 00:35:03.840

power worship. We would like you to. Distill the themes and key

473

00:35:03.840 --> 00:35:08.700

phrases from your rich conversation onto a card. Okay,

474

00:35:08.760 --> 00:35:12.060

so look, can you raise your hand? People in the middle of

475

00:35:12.060 --> 00:35:15.120

with the cards, our tellers, our volunteers. If you need a card

476

00:35:15.120 --> 00:35:19.560

or a pen, they got you, please write down your group's themes,

477

00:35:19.560 --> 00:35:22.580

key phrases, etc, etc, thank you. You

478

00:35:53.140 --> 00:35:56.620

You okay, we're going to give you about two more minutes. As

479

00:35:56.620 --> 00:36:00.240

you finish writing down your summaries, you can hold those in

480

00:36:00.240 --> 00:36:02.940

the air. If you want to come forward, you can bring the card

481

00:36:02.940 --> 00:36:07.500

forward, but you can also relax. We're going to shift gears in

482

00:36:07.500 --> 00:36:13.500

just a couple of minutes. When you are done writing down your

483
00:36:13.500 --> 00:36:18.900
themes, please hold that card up
for a volunteer, or bring it

484
00:36:18.900 --> 00:36:19.560
forward. You

485
00:36:23.060 --> 00:36:25.160
Unknown: okay, wow, sorry about
that.

486
00:36:26.780 --> 00:36:31.820
Erika Hewitt: Don't stand in
front of the monitor. Thank you

487
00:36:31.880 --> 00:36:35.360
for writing those down. You're
going to have many opportunities

488
00:36:35.360 --> 00:36:39.560
to talk to one another again.
Thank you in advance, to JD, who

489
00:36:39.560 --> 00:36:41.980
is probably writing down some
things from the chat.

490
00:36:56.740 --> 00:37:00.540
Thank you so much. As we move
forward, you're welcome. Yeah,

491
00:37:00.540 --> 00:37:06.480
find, Go, get comfortable in
your seats again. Continue to

492
00:37:06.480 --> 00:37:12.300
feel free to give us feedback on
these cards throughout the Thank

493
00:37:12.300 --> 00:37:20.060
you. Thank you. Thank you. Thank
Hi, Jan. Okay, volunteers, we

494

00:37:20.060 --> 00:37:24.320
may still need you just for
people's questions. So let me

495

00:37:24.380 --> 00:37:30.020
tell you a few things that you
have reported. Here are some

496

00:37:30.140 --> 00:37:33.560
experiences. We will read these
in detail tonight. Oh, my

497

00:37:33.560 --> 00:37:38.540
goodness, an abundance of
riches. Riches. Baptism in a

498

00:37:38.540 --> 00:37:40.220
lake at church camp,

499

00:37:41.600 --> 00:37:43.000
Unknown: circle worship,

500

00:37:44.260 --> 00:37:49.000
Erika Hewitt: passing of the
flame on Christmas Eve. Yes,

501

00:37:49.720 --> 00:37:56.860
belonging. This is so thank you.
Thank you. Thank you. Awed by

502

00:37:56.860 --> 00:38:02.160
unexpected change in ritual.
This is wonderful embodiment.

503

00:38:02.160 --> 00:38:05.220
Notice how you all just used
your language different,

504

00:38:05.940 --> 00:38:11.160
experiencing the divine in an
unexpected way, and then, oh,

505

00:38:11.160 --> 00:38:17.700

these are beautiful. The power
of hymns. Sing out love was

506

00:38:17.700 --> 00:38:25.880

released last night. Thank you.
Thank you, thank you. This is

507

00:38:25.880 --> 00:38:31.580

wonderful, a guided meditation
that felt like it was what I

508

00:38:31.580 --> 00:38:36.020

need to for acceptance of self.
These are beautiful. We will

509

00:38:36.080 --> 00:38:40.360

report back to some of this,
more of this to you tomorrow,

510

00:38:40.360 --> 00:38:43.480

after we've read these but thank
you. Thank you. Thank you,

511

00:38:43.480 --> 00:38:44.860

Tyler. Tell them what's next

512

00:38:45.880 --> 00:38:48.940

Rev. Byron Tyler Coles: again.
Thank you so much. What we are

513

00:38:48.940 --> 00:38:52.780

doing in this is that we are
building off of information and

514

00:38:52.780 --> 00:38:57.520

data. This is all data worded
differently, but we still need

515

00:38:57.520 --> 00:39:01.020

it, because there's something
core within all of us as we seek

516

00:39:01.020 --> 00:39:05.760
to make meaning of this fleshy
thing we call life. So as you

517

00:39:05.760 --> 00:39:10.080
are wave one two, we wanted to
share a little bit about what we

518

00:39:10.140 --> 00:39:15.060
did in wave one, and some of
those participants are in the

519

00:39:15.060 --> 00:39:20.540
room. Shout out to them. Thank
you very much. Woot. And so we

520

00:39:20.540 --> 00:39:23.960
wanted to share a little bit
about their insights, knowing

521

00:39:23.960 --> 00:39:28.340
it's kind of like a ripple
across the water. So first I

522

00:39:28.340 --> 00:39:31.640
want to say, what is this moment
that we are in? What is the

523

00:39:31.640 --> 00:39:35.840
context and the landscape that
we are navigating? So in this

524

00:39:35.840 --> 00:39:40.360
year 2025, right? I see a card
coming, bring it up to me. I'll

525

00:39:40.360 --> 00:39:44.260
take it. No rush. Don't rush.
You're fine. You're fine. In

526

00:39:44.260 --> 00:39:51.640
2025 we are in an epidemic of
loneliness. We are in a position

527

00:39:51.640 --> 00:39:55.660
where we need one another, but
we are afraid of one another. We

528

00:39:55.660 --> 00:40:00.300
need to Lin learn and lean into
trusting but, heck. Fire. We

529

00:40:00.300 --> 00:40:04.320
don't know how to trust our own
selves. We need to proclaim the

530

00:40:04.320 --> 00:40:08.220
good news of love, and yet, at
the same time, too many of us

531

00:40:08.220 --> 00:40:11.880
feel like we are unworthy of
love. That is the kind of

532

00:40:11.940 --> 00:40:15.300
landscape spiritually that we're
in. And then there's that whole

533

00:40:15.300 --> 00:40:17.820
political thing. I don't need to
talk about that because we

534

00:40:17.820 --> 00:40:18.600
already know it's

535

00:40:19.680 --> 00:40:20.520
Unknown: a mess,

536

00:40:21.840 --> 00:40:24.440
Rev. Byron Tyler Coles: but here
we are as a people of faith

537

00:40:24.440 --> 00:40:27.800
called together by love to
proclaim the good news of love,

538
00:40:27.800 --> 00:40:32.420
and we get in at that through
worship. So we wanted to share a

539
00:40:32.420 --> 00:40:37.400
little insight, some some
reflections from our cohort, our

540
00:40:37.400 --> 00:40:42.580
first cohort, to share a little
bit about what we talked about,

541
00:40:43.420 --> 00:40:46.720
and as we do that, I would like
to invite you to listen for the

542
00:40:46.720 --> 00:40:51.760
intentions and aspirations named
by the participants. Listen to

543
00:40:51.760 --> 00:40:55.360
the and receive the intentions
and aspirations of the group you

544
00:41:02.940 --> 00:41:05.160
Unknown: Yeah, one of the early
invaluable lessons that I

545
00:41:05.160 --> 00:41:08.400
learned in my formation was in a
conversation with my internship

546
00:41:08.400 --> 00:41:12.840
supervisor, Kendall Givens, we
were talking about the power of

547
00:41:12.840 --> 00:41:18.600
worship and the intentionality
that's required to hold it. And

548
00:41:18.600 --> 00:41:22.220
the metaphor that came was from
the Sorcerer's Apprentice from

549
00:41:22.220 --> 00:41:25.520
Fantasia, the Disney movie. And
I think about that metaphor with

550
00:41:25.520 --> 00:41:31.160
worship a lot that we are
invoking power, like saying,

551
00:41:31.160 --> 00:41:34.400
Well, I don't believe in God, or
a traditional God is no excuse,

552
00:41:34.460 --> 00:41:40.040
because we have touched power,
and it requires competence,

553
00:41:40.640 --> 00:41:46.060
thoughtfulness, inclusion, and
in the literal sources Prentiss

554
00:41:46.060 --> 00:41:49.600
way, like how to bring it back
home, right, how to end it and

555
00:41:49.600 --> 00:41:53.740
to hold that space. It's an
incredible privilege, and one of

556
00:41:53.740 --> 00:41:56.740
the valuable lessons is that we
take it really seriously, that

557
00:41:56.740 --> 00:42:00.040
we not mail it in. We do not
start the spell without knowing

558
00:42:00.040 --> 00:42:00.960
how to end the spell.

559
00:42:01.440 --> 00:42:05.820
The spaces where I experience
ministry the most fulfilling are

560
00:42:05.820 --> 00:42:10.620
spaces where I feel like, yes,
there's a time and there's also

561
00:42:10.620 --> 00:42:14.220
room to go where the Spirit
leads. And so, oh, we need to

562
00:42:14.220 --> 00:42:16.380
sing the song three more times.
Okay, we're going to sing the

563
00:42:16.380 --> 00:42:19.440
song three more times. I'm
listening and I'm receiving all

564
00:42:19.440 --> 00:42:22.640
of this. And the thing that
stands out most to me is where

565
00:42:22.640 --> 00:42:26.660
there is space for breath and
spirit. That, to me, is where

566
00:42:26.840 --> 00:42:31.640
the power comes in, where that's
able to flourish. It's

567
00:42:31.640 --> 00:42:34.400
a real lesson that I learned is
that you don't know what people

568
00:42:34.400 --> 00:42:37.400
are bringing into the room. It
took me a long time to learn

569
00:42:37.400 --> 00:42:42.700
what that really meant, and that
the consistent elements to me

570
00:42:42.820 --> 00:42:45.880
that need to be in a worship

service are that, that it is

571

00:42:45.880 --> 00:42:50.140

welcoming, that it is as
authentic as possible with with

572

00:42:50.140 --> 00:42:55.480

all the various meanings of that
word, and that it's it's well

573

00:42:55.480 --> 00:42:56.860

done. So

574

00:42:56.860 --> 00:43:00.040

we get feedback, and it's like,
it's a variety of feedback, and

575

00:43:00.040 --> 00:43:05.280

you can get in the same week I
loved that I hated that, you

576

00:43:05.280 --> 00:43:09.480

know, from different people. So
it's that like knowing that

577

00:43:09.480 --> 00:43:12.600

there's just this huge diversity
of people of all ages,

578

00:43:12.660 --> 00:43:17.340

identities and preferences and
theologies that come to the

579

00:43:17.400 --> 00:43:22.880

space every Sunday that takes
people on that arc, just by a

580

00:43:22.880 --> 00:43:27.200

lot of intentional, really
planning as a team and

581

00:43:27.200 --> 00:43:29.600

conversation of all the

elements.

582

00:43:30.080 --> 00:43:34.940

Our intention is to create a
space where you're held to have

583

00:43:34.940 --> 00:43:38.900

the experience you need to have,
and what is the story that we're

584

00:43:38.900 --> 00:43:45.040

telling that keeps you engaged
and honors your spirit. The

585

00:43:45.100 --> 00:43:49.480

spaces in Unitarian in my
congregation that I've noticed

586

00:43:49.600 --> 00:43:54.880

that transformation in worship
for folks have come out of those

587

00:43:54.880 --> 00:43:59.980

spaces of vulnerability that
comes out of personal stories

588

00:44:00.340 --> 00:44:03.960

and them being able to reflect
on that, to chew on it, to

589

00:44:03.960 --> 00:44:07.200

marinate on it, and then to come
back to you at some point in

590

00:44:07.200 --> 00:44:09.660

time and and to reflect on that
with you.

591

00:44:10.320 --> 00:44:14.340

I've been really appreciating
how in the 25 years that I've

592

00:44:14.340 --> 00:44:18.720

been unitary, Universalist, that
that there's more space for not

593

00:44:18.960 --> 00:44:22.040
just, you know, sort of sitting
quietly and thinking about like,

594

00:44:22.040 --> 00:44:26.240
having an emotional and an
embodied experience, where,

595

00:44:26.240 --> 00:44:30.740
where there's there's room for
that and for more movement. And

596

00:44:30.740 --> 00:44:35.060
for those of us who didn't grow
up in like a very waspy setting,

597

00:44:35.660 --> 00:44:39.140
that it just feels like it's
making more space for more

598

00:44:39.140 --> 00:44:43.360
people, instead of that very
white Protestant way of being

599

00:44:43.360 --> 00:44:44.020
religious. So

600

00:44:44.320 --> 00:44:47.260
I think where my mind is going
is like the embodied aspect of

601

00:44:47.260 --> 00:44:51.220
virtual and how important that
feels to me. Worship is also

602

00:44:51.220 --> 00:44:54.040
there's a wholeness to it, and
if it's effective, it makes me

603

00:44:54.040 --> 00:44:57.760

feel more whole. You know,
integrated mind, body, spirit,

604

00:44:58.180 --> 00:45:02.220
having a container for those
emotions. Directions. Yeah, I

605

00:45:02.220 --> 00:45:04.140
feel like wholeness is a key
word.

606

00:45:04.980 --> 00:45:07.980
Well, I stand outside and greet
people for the 15 minutes before

607

00:45:07.980 --> 00:45:12.000
the service starts, and seeing
their faces as they come in

608

00:45:12.000 --> 00:45:16.200
reminds me that this is actually
about their lives. They feel

609

00:45:16.200 --> 00:45:21.080
like their individuality is
honored and their connection is

610

00:45:21.080 --> 00:45:27.200
also honored like, Oh, I'm not
the only one and and I'm not the

611

00:45:27.200 --> 00:45:30.980
same as everybody else. We're
there to serve the spirit of

612

00:45:30.980 --> 00:45:33.560
liberating love with these
people. We're also not there to

613

00:45:33.560 --> 00:45:36.740
make them happy, right? We're
not there that the people in the

614

00:45:36.740 --> 00:45:40.900
pews are going to feel like
they've been serviced. You know,

615
00:45:40.900 --> 00:45:43.240
what is the mission that we're
trying to serve?

616
00:45:43.240 --> 00:45:47.200
We've been trained to be
consumers, so we have our

617
00:45:47.200 --> 00:45:52.180
preferences and we want to be
served and and I think part of

618
00:45:52.240 --> 00:45:57.580
our role as people who deeply
care about and lead and curate

619
00:45:57.580 --> 00:46:02.580
and create and offer worship.
How are we doing it in a way

620
00:46:02.580 --> 00:46:06.840
that helps people let go of that
consumer mindset?

621
00:46:07.080 --> 00:46:09.660
Erika Hewitt: I think the
moments of power and

622
00:46:09.720 --> 00:46:14.160
transcendence and connection
come when the whole it really

623
00:46:14.160 --> 00:46:20.780
shimmers what erodes at the
potential and possibility. Much

624
00:46:20.780 --> 00:46:23.420
more damaging than consumerism
is that that hyper

625

00:46:23.420 --> 00:46:24.440

individualism,

626

00:46:25.400 --> 00:46:28.580

Unknown: the one way that I feel
like we I we've been trying to

627

00:46:28.580 --> 00:46:31.100

do more of and has been some of
the more meaningful parts of

628

00:46:31.100 --> 00:46:33.560

service, is to provide more
opportunities for people to

629

00:46:33.560 --> 00:46:36.200

connect with each other, too,
and to have that that

630

00:46:36.200 --> 00:46:39.500

conversation between each other
both both sometimes spoken and

631

00:46:39.500 --> 00:46:42.280

sometimes through ritual our
action,

632

00:46:42.520 --> 00:46:48.580

let's not lose the art of being
together and being loving to

633

00:46:48.580 --> 00:46:49.120

each other.

634

00:46:49.300 --> 00:46:53.440

Worship at its best reveals the
connections that bind us to one

635

00:46:53.440 --> 00:46:55.480

another and to that switch
beyond us. Yeah.

636

00:46:55.480 --> 00:46:58.780
What is the purpose of me
sharing this story about being a

637
00:46:58.780 --> 00:47:01.920
terrified immigrant that I'm not
asking you for anything, but so

638
00:47:01.920 --> 00:47:05.220
that you know this
vulnerability. It's so that you

639
00:47:05.220 --> 00:47:09.180
understand who you are and what
is your responsibility of

640
00:47:09.180 --> 00:47:10.080
service in the world.

641
00:47:10.560 --> 00:47:16.260
There's something and it's
magic. It's incredible, and it

642
00:47:16.260 --> 00:47:20.480
takes all of this getting out of
our own selves, getting a sense

643
00:47:20.480 --> 00:47:26.420
of community. What is our story?
Where is our power? What is the

644
00:47:26.420 --> 00:47:30.740
container? Where's the wild
space,

645
00:47:32.060 --> 00:47:34.820
Rev. Byron Tyler Coles: the
fleshiness of it? Like where the

646
00:47:34.820 --> 00:47:40.480
High Priestess or the minister
or the clergy person situates me

647

00:47:40.780 --> 00:47:46.900
and the like the narrative of
time, right? And uses our lives,

648
00:47:46.900 --> 00:47:50.980
our fleshiness, to kind of crack
open meaning out of our

649
00:47:50.980 --> 00:47:54.340
fleshiness. So our lives are
used in conversations with the

650
00:47:54.340 --> 00:47:58.300
sacred text. Our lives are used
in conversations with the myths.

651
00:47:59.080 --> 00:48:03.540
There's a ritual that might be
used to help us explicate and

652
00:48:03.540 --> 00:48:05.160
break open those things, right?

653
00:48:05.220 --> 00:48:07.920
Unknown: This whole conversation
has really brought to mind for

654
00:48:07.920 --> 00:48:12.660
me, like just what a gift it is
to be in worship, as a worship

655
00:48:12.660 --> 00:48:17.760
leader, and experience the the
big moments of human alchemy,

656
00:48:17.760 --> 00:48:23.300
where you just feel that energy
and that feeling of communal

657
00:48:23.300 --> 00:48:28.100
transformation that happens it
it's like when you know when God

658

00:48:28.100 --> 00:48:32.000
is in the room, is how I would
describe it, and what a gift

659
00:48:32.000 --> 00:48:32.720
That is.

660
00:48:40.640 --> 00:48:43.660
Erika Hewitt: Thank you again to
the people who were part of

661
00:48:43.780 --> 00:48:50.140
ongoing conversations. So we
asked you to tune in to some of

662
00:48:50.200 --> 00:49:00.180
the unspoken aspirations and and
inspirations named by these

663
00:49:00.180 --> 00:49:04.020
participants, and you may have
had your own your experiences of

664
00:49:04.020 --> 00:49:07.680
experiencing the power of
worship are also in some ways

665
00:49:07.680 --> 00:49:12.300
aspirational. Not Not that we
can ever go back and recreate

666
00:49:12.300 --> 00:49:16.020
things, but that we we hope for
that moment to occur again and

667
00:49:16.020 --> 00:49:21.080
again. So what we'd like you to
do now is go back into small

668
00:49:21.080 --> 00:49:24.380
groups. It could be the same
one, if that worked for you. If

669

00:49:24.380 --> 00:49:27.860

it you know you also have the
freedom to find a different

670

00:49:27.860 --> 00:49:33.320

group. We'd like you to talk
about the roadblocks, the

671

00:49:33.680 --> 00:49:40.340

obstacles, uh huh, that prevent
you and your worship team from

672

00:49:40.400 --> 00:49:47.920

fulfilling or reaching those
aspirations on a regular basis.

673

00:49:48.520 --> 00:49:51.880

Okay? And we'll tell you when
you your time is halfway gone,

674

00:49:51.880 --> 00:49:55.660

so that we're not abruptly
cutting off conversation. And

675

00:49:55.660 --> 00:49:58.840

JD, if you don't mind putting
people in zoom breakout rooms,

676

00:49:58.840 --> 00:50:00.360

that's very helpful. Thank. You?

677

00:50:08.580 --> 00:50:15.360

Okay, so we're going to do what
we did earlier. We have cards

678

00:50:15.360 --> 00:50:21.020

and pens. Thank you again to our
volunteers. You are going to

679

00:50:21.260 --> 00:50:29.420

synthesize the themes, the key
phrases, and you're going to

680

00:50:29.420 --> 00:50:36.320
write them down, and please send
them forward so distill the

681
00:50:36.440 --> 00:50:39.080
essence of your conversation.
Please. You

682
00:50:44.260 --> 00:50:48.760
okay, would you please thank
your conversation partners and

683
00:50:48.760 --> 00:50:56.860
return to your listening places?
Thank you. Thank you. This is

684
00:50:57.160 --> 00:51:05.100
amazing. We can't wait to report
some of this back to you. Thank

685
00:51:05.100 --> 00:51:10.020
you. Thank you my dear. Thank
you my dear. Thank you so thank

686
00:51:10.020 --> 00:51:15.540
you. Thank you, thank you. Okay,
isn't it great to make new

687
00:51:15.540 --> 00:51:24.620
connections? Yeah, more of that,
more of that handwriting. I This

688
00:51:24.620 --> 00:51:29.180
is, this is so wonderful to read
what she wrote about. So let me

689
00:51:29.180 --> 00:51:33.620
just tell you what we're seeing.
One of the obstacles is

690
00:51:33.620 --> 00:51:39.680
woundedness that individuals
bring to church. An obstacle is

691

00:51:39.860 --> 00:51:46.840

a minister who's not a UU or
members opposed to change, when

692

00:51:46.840 --> 00:51:51.220

worship team does not know who's
doing what, because they're not

693

00:51:51.220 --> 00:51:59.200

coordinated. Limited resources,
inflexible worship space, trying

694

00:51:59.200 --> 00:52:06.960

to please everybody. Staying in
our comfort zone. So many

695

00:52:06.960 --> 00:52:12.000

exhausted people balancing
diverse needs. I mean, amen,

696

00:52:12.720 --> 00:52:17.820

right? So when, when Reverend
Matthew said, Oh, I'm not like

697

00:52:17.820 --> 00:52:20.960

everyone else, but I am
connected. Isn't it nice to know

698

00:52:21.020 --> 00:52:23.900

that other people struggle with
your obstacles, and that

699

00:52:23.900 --> 00:52:27.920

together, we're trying to figure
that out. So thank you for all

700

00:52:27.920 --> 00:52:34.400

of these three important things
before Tyler summarizes this one

701

00:52:34.400 --> 00:52:39.260

is my apologies. It was Reverend
Angeline Jackson who was a

702

00:52:39.260 --> 00:52:43.240
participant in our cohort. Thank
you for allowing me to correct

703

00:52:43.240 --> 00:52:48.400
that. The second thing is, every
day there will be a different

704

00:52:48.580 --> 00:52:53.920
chalice Zentangle sticker up
front, made by Reverend Dr Cindy

705

00:52:53.920 --> 00:52:58.300
Landrum. If you like stickers,
today's chalice sticker is up

706

00:52:58.300 --> 00:53:03.120
front when we're done. And the
third thing is tomorrow, we will

707

00:53:03.120 --> 00:53:10.200
begin by singing a brand new
hymn from the brand new virtual

708

00:53:10.200 --> 00:53:14.820
hymnal. So we hope you come back
tomorrow. Tali, would you please

709

00:53:14.820 --> 00:53:17.160
summarize what we have done
today?

710

00:53:19.740 --> 00:53:22.220
Rev. Byron Tyler Coles: I love
that. Before I do that, I want

711

00:53:22.220 --> 00:53:27.800
to say, can we give a round of
all the forms of applause to all

712

00:53:27.800 --> 00:53:33.980
of the volunteers who helped

make this possible? So for our

713

00:53:33.980 --> 00:53:39.260
card collectors and movers, for
the staff in the back helping us

714

00:53:39.260 --> 00:53:44.140
with the Zoom technologies and
all of the ways. Deep

715

00:53:44.140 --> 00:53:48.520
appreciation, deep thanks to the
ASL interpreters online helping

716

00:53:48.520 --> 00:53:53.860
us hold that front down. Thank
you so so much. It literally

717

00:53:53.860 --> 00:53:56.380
does take all of us to create
heaven on earth, the beloved

718

00:53:56.380 --> 00:53:59.920
community. That's why we do
these things. It takes all of

719

00:53:59.920 --> 00:54:10.260
us. Oh, thank god. Oh, thanks
so. To summarize what we have

720

00:54:10.260 --> 00:54:15.180
done today, we gather to kind of
suss out what is this worship

721

00:54:15.180 --> 00:54:21.560
thing and what is its role and
its purpose in our lives today.

722

00:54:21.560 --> 00:54:27.740
In 2025 we've asked one another
and learned from one another

723

00:54:27.740 --> 00:54:33.860

about what that most impactful,
earliest worshipful experience

724

00:54:33.860 --> 00:54:37.040
was. Maybe we learned a little
bit about our neighbor, our

725

00:54:37.040 --> 00:54:41.020
fellow church goer. Maybe we met
and got to know a stranger, all

726

00:54:41.020 --> 00:54:45.400
of which is a reflection of an
aim of what we are supposed to

727

00:54:45.400 --> 00:54:49.960
be doing worship anyway, see how
we're weaving those threads in.

728

00:54:51.160 --> 00:54:54.820
We were curious about the
roadblocks and the obstacles

729

00:54:54.820 --> 00:54:57.940
that get in the way of the
things that help us know, things

730

00:54:57.940 --> 00:55:02.460
like authenticity. You. And
welcoming, while the religious

731

00:55:02.460 --> 00:55:05.880
diversity within our communities
is a gift and a blessing. It

732

00:55:06.180 --> 00:55:09.540
it's it's a challenge when
crafting worship, when we we are

733

00:55:09.540 --> 00:55:13.980
not a creedal tradition, how do
we hold that diversity? It's

734

00:55:13.980 --> 00:55:18.060
okay to acknowledge that and
still strive together. That's

735
00:55:18.060 --> 00:55:23.360
okay. So that was what we are
getting at today and tomorrow.

736
00:55:23.660 --> 00:55:26.660
We're going to go a little bit
deeper in talking more about

737
00:55:26.660 --> 00:55:29.600
these things. We're going to
talk a little bit more about the

738
00:55:29.600 --> 00:55:33.620
obstacles and some of the gifts
of this opportunity in this

739
00:55:33.620 --> 00:55:37.760
moment. Because while some
things might be a millstone and

740
00:55:37.760 --> 00:55:42.040
quicksand, as the text says, If
you grew up in a biblical

741
00:55:42.040 --> 00:55:47.740
tradition, there's also a spirit
that buoys us at the same time,

742
00:55:47.800 --> 00:55:53.500
so we hold both of those. So I
hope you'll join us, possibly,

743
00:55:53.500 --> 00:55:59.020
maybe, please, tomorrow, same
place, same time. Yeah.

744
00:56:01.780 --> 00:56:05.700
Erika Hewitt: Would you like to
end by singing? Okay, this song

745

00:56:05.700 --> 00:56:09.780
was written by an Episcopalian
Bishop named Amy McCreath. It

746

00:56:09.780 --> 00:56:14.100
has one set of words from a
Wendell Berry poem called The

747

00:56:14.160 --> 00:56:18.300
wild geese, not wild geese, by
Mary Oliver, the wild geese by

748

00:56:18.300 --> 00:56:24.620
Wendell Berry. The words are
what we need is here. Can you

749

00:56:24.620 --> 00:56:29.180
just say those words? What we
need is here, right? Imagine

750

00:56:29.240 --> 00:56:34.040
what does the theology behind
that, that we believe, that we

751

00:56:34.820 --> 00:56:39.500
hold and guide and save each
other, that we are the ones who

752

00:56:39.500 --> 00:56:45.940
create the world we need. So it
has two lines of music repeated

753

00:56:45.940 --> 00:56:50.500
the words the second line of
music is different. So let me

754

00:56:50.620 --> 00:56:57.580
sing both lines first, and then
you just join me, and we'll sing

755

00:56:57.580 --> 00:57:02.160
it, you know, we'll sing it
until the song tells us we're

756
00:57:02.160 --> 00:57:05.880
done, because you might add
harmony. So it goes like this,

757
00:57:06.720 --> 00:57:13.140
Unknown: what we need is he?

758
00:57:17.100 --> 00:57:20.660
Erika Hewitt: Why? Wait. Wait,
that's the listen to the whole

759
00:57:20.660 --> 00:57:22.280
thing. What we need is

760
00:57:31.340 --> 00:57:34.760
here. Now join me. What we need
is here.

761
00:57:43.540 --> 00:57:44.920
Unknown: Yeah, what we is,

762
00:57:53.260 --> 00:57:56.260
Erika Hewitt: he had some
harmony.

763
00:58:02.800 --> 00:58:08.880
Unknown: Is, is beautiful.

764
00:58:19.740 --> 00:58:22.100
Erika Hewitt: Keep singing. What
we want, what we need

765
00:58:32.300 --> 00:58:45.820
Unknown: is He. Is one more time
he

766
00:59:11.580 --> 00:59:14.760
Erika Hewitt: Amen, May you go
forth knowing that you are the

767
00:59:14.760 --> 00:59:17.040

gift. Go forth and connect you.