I believe we are each powerful beyond our imaginings. I believe in using our power for benevolence in collaboration with this Spirit of Life and Love that breathes into the Universe.

And while I don’t believe in an anthropomorphized or anthropopathized God or a triune God, I’m totally okay with and grateful that that concept and relationship with God works for others. At the same time, I cannot deny the synchronicity that charms my life. I have an uncanny power to make things happen and regularly do. I do not feel any need to try to explain or understand it, but only say, “thank you” and “I am Yours.” I believe in translating religious terms within a spirit of “best possible motivation” and for “best possible understanding” in authentic religious and theological dialogue. I am careful to try to not misappropriate or mislead. I have tried on various metaphors for God and rituals from other faith traditions that has served me well. I continually come back to a deep faith in a Universe that sustains me. And I believe I am most powerful when I free-fall back in full surrender, to its universal oneness.

I believe we are born from and into original goodness. And because of that, there is a just imperative for religious communities and individuals to eradicate social and spiritual barriers and oppressors of our emerging wholeness. I believe that by doing so brings us closer to God. Closer to more fully knowing God reflected in each
others’ eyes, in our outstretched hands, in our life stories. I believe we are walking, dancing holographic mirrors of God for each other and that is our salvation. It becomes a spiritual practice, perhaps even a sacrament, to be radically open and responsive to the transformative opportunities that we offer each other through our theological plurality and experience of the divine and holy.

I believe sin is anything which takes away or breaks our relationship from God and our wholeness. This includes the self-righteous notion that we have The One True Answer. This includes the self-deprecating thoughts and media messages that we aren’t good enough or worthy of love and connection. Evil is choosing deadness, pain, inflicting misery and power-over. I believe that some sin and evil is humanly irreparable and/or unforgivable. And sometimes people need to be removed from beloved community/religious community or even society. But I do believe in unconditional love and I do believe in grace. I’m not sure I fully understand them, but what I do grasp drops me to my knees in utter amazement. Sin, evil, love, grace are all complicated and intertwined. God is in our response.

I believe we are bodily made from star dust and physically return through the earth like nurse logs to nourish generations to come. I believe that as we socially come from community and are woven into community we achieve a humane immortality as our lessons and love continue in the living community. I believe our soul comes out of the Spirit of Life, remains connected to the Spirit of Life, and returns. Every single one of us. Regardless of how we lived our lives. I believe our human brains and current science do not at this point in time have the capacity or tools to begin to know and understand this phenomena we name God.
As a Unitarian Universalist religious educator and minister in formation, all these things I believe. While they hold my center strong, they do not play center stage. My role is to coach, witness, midwife, cheerlead, teach, plant, tend, un-attach, and then, if I am very lucky, gasp in awe and declare, “look at them go!”

I regularly play hide and seek with God and find her in folk art, wonder, uncontrollable laughter, sportsmanship on the football field, singing in a choir, meditating in a group, gratitude, crying in the struggle, church potlucks, security blankets, trying again and the welcoming of my dog.

I believe God is not the answer. I believe God is in the questions, the searching, the stretching and the loving.

Please provide a statement on your understanding of the meaning of faith:

Faith is made up of those beliefs, values, and possibilities to which we gift our loving, trusting reliance.  Faith requires detaching of outcomes, proof and control. It requires a code of conduct and devotion that implies right relationship with something larger than us.  Faith opens us to be transformed to our core (reborn) again and again.  And I suspect when faith is most powerful, it is not a noun, but a verb.
Please provide a statement of your preferred pedagogy:

Whether I am teaching in a traditional classroom, coordinating a week-long leadership camp, training district consultants, or consulting with leaders of a congregation, you will find common components of my preferred pedagogy. I go into a teaching experience with goals and outcomes in mind and an evaluation tool in place, but sometimes the methodology as to how we get there changes. You can be assured, though, that my method includes:

- A culture of learning that is safe, community-owned and co-created.
- Clear rules, boundaries, and expectations.
- An understanding and incorporation of the students’ culture.
- Learning outcomes that are individualized even within a larger communal learning outcome.
- A variety of learning styles with an emphasis on interrelational.
- Utilization of levels 4-6 (analyze, synthesize, judge) of Bloom’s Taxonomy.
- Positive affirmation and reinforcement.
- Joy, delight and humor.

I will often start with a curriculum or an outline, but if the energy or the needs of the group are going in another direction, I have learned to trust the process and my knowledge base so that I may allow a new curriculum and direction to emerge. I regularly model openness to transformation and revelation by my students, which builds trust and in turns opens them to transformation and their own revelations.

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