



Access Sunday Resources October 9, 2022

Prayers

Litany of Continuing Access

By Bekah Anderson

One: As we leave this place, let us celebrate the work we have done: the ramps that connect us, the elevators that uplift us, the conversations that help us know more deeply how God is present with us, reflected in a diversity of bodyminds.

Many: God, draw us closer to Access and Love.

One: And we realize that there is always more to be done. Our physical access has not accounted for every body. Our communication access has not accounted for every mind. Our attitudes and theologies remain shaped by a culture that does not love disabled bodyminds, and untangling those beliefs is the work of a lifetime.

Many: God, draw us closer to Access and Love.

One: We are not perfect. But we are not called to be perfect. We are called to love our neighbor, and to recognize when our attempts at love have gone astray. We are called to live deeply, fully, grounded in our own bodymind, and reaching out to the unique bodyminds of those who share this life with us.

Many: God, draw us closer to Access and Love.

One: Let us rejoice in the continued work of access! Let us rejoice that there are more ways than we know to love one another! Let us be bold, creative, thoughtful, empathetic, and faithful. Let us rejoice, knowing there is yet more wisdom to learn on this journey of access.

Many: God, draw us closer to Access and Love.

One: Amen, and go in peace.

Prayer for Bodies

By Bekah Anderson

God, I will live in this body.
This body built by your hands,
by acts of the world, planned and unplanned,
by my own choices.
This body was born with abilities and disabilities.
It grew and changed,
through accident,
Illness,
medical procedure,
the passage of time,
and more actions and events than we can name.
I have made my body my own,
through prosthetics,
assistive tech,
tattoos and piercings,
Medications,
intentional movement,
Meditation,
and all the choices one can make about a body.
This body is mine,
co-created with you, O God.
I bless it, as it is blessed by you.
I bless it in comfort and in pain,
in clarity and in brainfog,
in ease of movement and in struggle,
in the good days and the bad.
I bless this body, even when I do not love what it does.

I bless this body because
it is the only body I have.
And I will live in it,
for we are one.
Amen.

Prayer inspired by Jeremiah 29:1, 4-7

By Bekah Anderson

Wilderness God, sometimes we are surrounded by others, and yet we feel exiled. We are exiled by ableism: the ableism inflicted upon us by others, and the ableism we have internalized and weaponize against ourselves. Be present with us in our exile, O God. Help us to recognize the lies of ableism. Remind us that even when we are in conflict with our bodyminds, we are still whole and worthy of love. Lead us back to community and belonging, with loved ones who honor the whole of our being. Amen.

Sermon Inspiration

August 14, 2022, Worship Service “See Our Worth, See Us”

By Christopher Faulk

“I say to you, stand up, take your mat and go to your home.”

I say stand up!

And take your mat with you.

You may go home now.

As I have read and reread and reread the scripture passage, the first thing that came to mind was “Wait a minute!” My sin has been forgiven. That is great but where is the miracle? Things have not changed for so many of us in the disability community. It is not so easy for some of us to get up, what if hands couldn’t grasp, what if there was no accessible way to get home. What if the huge crowds that were subverted to get in to heal, caused anxiety, doesn’t mean that anxiety has abated once it was time to leave.

“I say to you, stand up, take your mat and go to your home.”

Think about that wording, think about what I just said, the image of miracle becomes something... different, doesn’t it. To me, it is not a great image, nor is it an

accurate one. The sin, whatever it may be, was forgiven. Why can't those who are disabled still not stand up, or take the mat with them, and then try to go home. A few minutes earlier we heard in the reading that the paralytic had to be lowered

by four friends... four friends, who mind you, were considered the faithful ones. Yet those of us who are represented as the paralytic, have the sin.

Thank goodness my friends had faith so our sin could be forgiven.

Yet so many in the disability community cannot stand up, or take the mat or even leave.

The thing is, that healing story is something so many of us live with day in and day out. What if those of us, who struggle in an ableist world, continue to carry the burden of sin that has left us feeling less than? What if the story of healing the paralytic was taken literally, as some people have the tendency to do? What if you are told you brought this on yourself and until your sins are forgiven, there is no healing for you. Think about it. How would that make you feel?

What if this was your story? That your faith was just as strong as your four friends, and their faith gets your sin forgiven and your paralysis healed. You would be jumping for joy - because, well... you could now - but now what if you were sitting in a person's wheelchair, or mine - which I affectionately have named the Green

Machine. What if you are being told your sin, whatever it might be, can be forgiven and you can then just hop right up?

Except... Except, you don't know what your sin was, nor are you going to hop out of the Green Machine without some modern medical miracle. So... basically it won't be happening anytime soon.

Now these four friends - I continue to call them friends because only friends would risk removing part of a roof to help their paralyzed friend - these four friends who could have broken their own necks, are seen to have faith. They lower their friend to the ground, no one knows why the man is stricken with paralysis, except that there is some type of sin involved. All the crowds of people know is that his body does not work like theirs. The paralytic cannot work the lands and must rely on others. At this point, the paralytic's life is in the hands of these four friends who are trying to get him help.

We still do not know the sin or the paralysis of the paralytic, we just know there is some type of cause-and-effect paradigm happening here. For so many of us, we do know what our disabilities and abilities are. What we don't know is what we did to deserve this? Even after all these years, I still struggle with this question - now more than ever.

As a twelve-year-old, a kidney biopsy showed my kidneys were in complete shutdown. It was just going to be a

matter of time before a transplant would be needed. At around the same time, growing pains ended up being a degenerative

bone disease, a disease that can be considered fatal depending on the stage. The transplant would happen when I was seventeen, my bone disease required several surgeries, pins, and plates were put in to hold me together, and over time, walking became difficult, my whole body became scarred and deformed. Bones slipped from their joints, some of the bones fractured and broke, causing tendons and muscles to stretch and become weak. Pain was and still is constant. Now, my transplant is in rejection, my bone disease is so bad I can't figure out anymore how I even function. I'm exhausted, frustrated, angry, and often wonder what I did to deserve this fate? I believe in God, I pray, I do the work, why am I not healed? I'm sure many of us, those with varying disabilities have had to work through this very thing. I know there are those in the disability's ministries have struggled and worked through this very thought process.

What is the sin and is it still going on? What could a newborn diagnosed with cerebral palsy could have done to have sinned? What about a three-year-old who has a stroke and is left with special needs? How about that twelve-year-old, what did he do that was so sinful, or what about the adult who was in an accident and left with brain damage. What about the veteran left with

mental illness and PTSD? What about being blind or deaf, ADHD, bi-polar disorder, anxieties, what about old age... the list goes on and on. What have any of us done to cause these disabilities? I certainly can't answer it. Can you, can the church, can society?

In context this story takes place over two thousand years ago, the people of that time did not know what we know. Yet here we are a couple of millennia later, still trying to figure out how everyone fits.

It is the twenty-first century, in a broader context, why are we still fighting to exist? Why is the color of skin, gender, pronouns, sexuality, ability, disability, and neurodiversity such a problem for so many? Why is it such a fight in our church communities? We should not have to fight for the ability to exist, we should be able to simply exist because you know, we are here. We have committed no great sin to be treated as less than. The crowds that grew in numbers shouldn't have even thought twice about letting the paralytic through. Instead, four men had to practically dismantle a roof to get their friend's attention. As rightly pointed out, their faith was noticed, but I'm sure the paralytic, who was probably scared out of his mind, ended up having to have faith that his friends wouldn't drop him.

Now think about that crowd that gathered around the home Jesus was staying in. In a way, how suffocating, that just sounds as the scripture points out, so many

gathered around that there was no longer room for them, not even in front of the door. Now imagine a large crowd like that, say at a state fair, or a busy shopping mall, or even a crowded elevator. Now imagine sitting in a wheelchair, or being blind, or deaf, or have anxiety, and then sandwiched in between all those people - talk about suffocating. Think about all those people who are bumping into

you, you feel nervous and anxious and all you want to do is get out of there and get to an open space.

Can you imagine, being around people and feel as an outcast or feel like you don't fit in. In a way, we are both the paralytic and the four friends - not only do we have to deal with our disability, but we also have to figure out our own accommodations. We not only have to figure out how to get up on that roof but get ourselves lowered down to the floor of the house.

Anyone of us, especially those of us who have physical or hidden disabilities should be able to enter any space and not freak out or panic because we must figure out how to navigate the space. How many of us with differing abilities have been in a situation like the paralytic? Not necessarily dangling from a roof, but having to navigate through a crowded, and not a very user-friendly space? I can't even imagine what the paralytic man was feeling as he was being lowered from the roof. Was he scared? Anxious? Nervous? Was he upset that because of the crowds, he had to be put in a dangerous situation?

Here is the thing... we do exist. Just like our able-bodied friends, we come in all sizes, shapes, colors, genders, sexualities, and abilities. We are not less than. Those of us here who are part of the disabled community, we go out into the world and preach, teach, involve ourselves in a movement, and help and comfort where we can, and it will be our lived experiences that will help guide us in our ministry and activism. I will say something a bit controversial here to close this out, forget

the sin, there is no sin high enough that could account for a disability. The healing story is just that, a story, it was the faith, not the sin that mattered.

So...

See our faith!

See our determination!

See our worth!

See me!

See us!

May it be so. Amen!

**United Church of Christ Disabilities Ministries
Access Sunday Resources
Sermon Discussion Transcript
Discussion of Jeremiah 29:1, 4-7**

[Bekah Anderson, she/her/hers]

Hello everyone, and welcome to this sermon discussion with the UCC Disabilities Ministries disability theology Committee. This is going to be a discussion of Jeremiah 29:1, 4-7, as preparation for sermon writing for pastors for Access Sunday. This is part of our access Sunday resources, and you can find the full UCCDM Access Sunday resources at our website, www.uccdm.org.

My name is Bekah Anderson, I use she/her pronouns, and I am currently located in Danbury, Connecticut. I'm the co-chair of the UCC Disabilities. Ministries Board. And I've got some lovely theologians here with me to talk about our Scripture! Jacob, you want to go ahead and introduce yourself?

[Jacob Nault (he/him/his)]

Yeah, thank you, Bekah. My name is Jacob Nault. My pronouns are he, him, and his. I am currently located in northeast Wisconsin, and I am sort of an unofficial

member at large type person on the Disabilities Ministries theology committee.

[Bekah Anderson, she/her/hers]

Absolutely, thanks so much, Jacob. And Laura?

[Rev Laura Cannata/ she her hers]

Hi, I'm Rev. Laura Cannata, my pronouns are she, her, hers, and I am located in Minneapolis, Minnesota.

[Bekah Anderson, she/her/hers]

Wonderful! And Jacob, before we get started, could you read our text for us today?

[Jacob Nault (he/him/his)]

Yes indeed. So this is one of the lectionary texts for the Access Sunday week. This comes out of the book of Jeremiah, chapter 29, verses 1 and verses 4 through 7. I am using the Common English Bible translation, which is one of my favorites, and one of my little favorite things about this rendering is the heading above the the text is, "Disturbing Hope: Settle down in Babylon." So this is the reading as it's been kept for us:

"1 The prophet Jeremiah sent a letter from Jerusalem to the few surviving elders among the exiles, to the priests and the prophets, and to all the people Nebuchadnezzar had taken to Babylon from Jerusalem. 4 The Lord of heavenly forces, the God of Israel, proclaims to all the exiles I have carried off from Jerusalem to Babylon: 5 Build houses and settle down; cultivate gardens and eat what they produce. 6 Get married and have children; then help your sons find wives and your daughters find husbands in order that they too may have children. Increase in number there so that you don't dwindle away. 7 Promote the welfare of the city where I have sent you into exile. Pray to the Lord for it, because your future depends on its welfare."

This is the Word of God for the people of God. Thanks be to God. Amen.

[Bekah Anderson, she/her/hers]

Thanks be to God. Thank you, Jacob.

So before we discussed this passage today, we wanted to lift up that, you know, we only chose one passage from this week's lectionary to discuss, and those of you familiar with the lectionary might notice that there were two healing texts on offer in this week's lectionary and we chose neither of them. So we just wanted to take a moment to lift that up and name that, you know, there are these times when ... healing texts are one of the

times when when people really tend to talk about disability. They're the texts that everyone focuses on a lot. And there is a lot of focus that needs to be done on them, and there are lots of really interesting things to be said about healing texts in general, and about these texts in particular. But we really wanted to take this time lift up that basically any text from scripture can relate to the experience of disability. It doesn't just have to be a text where a healing happens, or where a disabled person appears. And also that sometimes those aren't the texts we really want to talk about. As disability theologians and preachers, Jacob and Laura and I all get asked about the healing texts all the time, and so we will have lots of opportunities to talk and preach about them. We won't necessarily get lots of opportunities to talk and preach about Jeremiah, and so we really wanted to take this moment to think deeply about a text that resonates with us even if it's not the text that people typically associate with Access Sunday. Laura and Jacob, anything to add about that?

[Jacob Nault (he/him/his)]

I don't think so. The only thing that I would say would be, I had a preaching professor who said one time that you should tackle the hard texts that might impact your people, because they could be used against you by people who are less informed about certain things. And

so that's why I think a lot of people turn to disability theologians to talk about the healing texts, in order to try to learn how to do things in a more generous and just way. And as much as it's important to get the perspective from somebody who actually knows what they're talking about, it can be very exhausting. And so I was very appreciative that we were talking about a text that wasn't that, and we could do something a little bit different.

[Bekah Anderson, she/her/hers]

Yeah, absolutely, there's a lot of wisdom to needing to talk about those texts and we can, and we do, and we will. And it's tiring, and sometimes we want to talk about something else.

[Rev Laura Cannata/ she her hers]

And the thing I would throw in is that this text talks about lots of everyday life experiences, you know, like working in a garden, building a house, getting married. And those are all things, you know ... like disability isn't all about disability appeal. Our lives are varied, just like everybody else's. So this is a good way to focus on that, on a different aspect other than, "Oh you're disabled, let's talk about healing."

[Bekah Anderson, she/her/hers]

Absolutely. Thank you so much, Laura.

And so with that, let's dive into this text. So this is a text written to the exiles in Babylon, just a few years after they had left Jerusalem. And in preparing for this conversation we were all talking about this position of exile, and the ways in which that relates to experiences of disability. Jacob, do you want to start us off on that conversation?

[Jacob Nault (he/him/his)]

Absolutely. So I think when we were planning this out, one of the pieces of this text that was deeply resonating with so many of us was talking about exile. The exile that is done to us, and the exile that we do to ourselves. When we are trying our best to navigate a society that was not built for us—and in fact in many ways it was built exactly for our exclusion—we recognize the ways that our bodies and minds are exiled by society. There are certain places and certain events and certain situations that are not accessible to us. And some of us have—all of us have—experienced various ways that some people have been less than generous when we have pointed that out, and we have said, you know, "Hey look, this isn't quite as accessible, or as just or generous, as it could be." And some people get defensive rather than actually taking that and saying, "Oh, let me think about that, and let me

... let's revision it together in a way that's more accessible, and more helpful, and more inclusive," and instead going the other direction.

So there is that social exile that we are forced in, that we did not choose. And connected to that, there is the exile that we enforce upon ourselves, because of the internalized ableism that we believe about ourselves. I would imagine that everybody here has internalized ableism in some way throughout their lives, and has realized that, hey, I believe this only because somebody told me that this is what the situation is, and like that doesn't have to be the narrative, that doesn't have to be the story. You know, we can ... you know, we are in this body, we are in this mind, we are in this place, we are in this time that we are in. This text, I think, asks us to make the best of it, and to try to live in such a way that we can thrive even in a situation that is not built for us. And the last verse says, you know, "Promote the welfare of the city where I have sent you into exile. Pray to God for it, because your future depends on its welfare." Our future, as disabled people, depends on how we can navigate this society that was not built for us, and how we can navigate this life that sometimes gives us challenges that we didn't expect. And there we have sort of a vested interest in it's success because we have a vested interest in our success.

[Bekah Anderson, she/her/hers]

Absolutely, thank you so much for all of that, Jacob. And you know just put some concrete terms to some of that—and you know, like I'm sure we all could share stories of this. But you know I remember a particular time when, as a kid, I was auditioning for a musical theater camp. And I didn't get in, and was specifically told that the reason was the people in charge didn't think that they could teach a blind girl to dance. And they didn't want to have to deal with that. And so that was an example of exile being imposed upon me. There was a space that I literally could not be in because of my disability. And then there have been other times where I have chosen not to go to events or go to places, because I knew that the amount of assistance that I would need in order to do that ... I was worried that people would resent me for asking for that assistance, even though it was a thoroughly reasonable thing for me to ask. And that's the kind of imposing exile on myself: saying, based on my experience and based on what people have told me about my worth and value ... my desire to be in these spaces is not as important as the inconvenience it would mean for other people for me to be there. And that's just something I am trying to unlearn all the time. Is to remember, I value when my disabled friends are in spaces, even if it's a little bit more work to make sure they can be there, and I need to trust that other people feel the same way about me.

Laura, anything you would add to this discussion of exile?

[Rev Laura Cannata/ she her hers]

Two thoughts popped into my head while we were talking about how the world was built, not only not built for us, but built to our exclusion. And it reminds me of the Ugly Laws—that were in the books as late as 1963 I remember specifically, but maybe even later—that disabled/disfigured, people with differences, were not allow in restaurants or movie theaters. Because they might make the other patrons feel uncomfortable or even ill. And that's a societal thing. This form of exile that was just enacted upon people.

And then the other thing that popped into my head, when Jacob was talking about the different ... you know, the narratives we tell ourselves, and the narratives society tells us, is this really good book called *Disfigured: Fairy Tales, Disability, and Making Meaning*. Ed it talks just about that, about the ... specifically talks about like fairy tales and Disney movies and other things in that such media. And how, if the bad guy—one example, it's not the whole book, but one example is—the bad guy is always disabled or disfigured, you know: has a scar or a limp or something. What does that tell to society about disabled people, and little children, you know? "Oh, she's get a limp, what if she's a bad guy?" You know, the wicked witch or something. And then also, what does it tell

about the people with the deformity, the disability? How do they feel about themselves if they're constantly only shown as the bad guy?

So those are the two thoughts that were really running through my mind during that conversation.

[Bekah Anderson, she/her/hers]

Yeah, absolutely, all of that. You know, with the Ugly Laws, like there were times when, legally, disabled people were barred from public space, were exiled. And yeah, the ways in which we are represented, or not represented also, limits the spaces that we can imagine ourselves in, and how we understand ourselves, and how other people understand us. Another example I think of is, I didn't see a lot of representations of blind adults getting the kind of supports that I got as a child. I saw a lot of representation of blind adults just kind of living, very independently, without seeming to be bothered by their disability at all. And so I kind of assumed that when you turned 18, blindness stopped really mattering, and all of the things that were hard would just stop being hard. And there there was no path for me to understand myself as a blind adult for a long time.

So another thing that we want to talk about is what this passage, what Jeremiah, is instructing the exiles in Babylon to do here, right? Is how do you respond to this experience of exile? So, if disability in some sense has

relations to exile, what is the the call that we are are being given here? And the line that I wanna highlight is rendered a little differently in in the CEB translation that Jacob read. But in the NRSV chapter 29 verse 5 is: "Build houses and live in them." And the way that that resonated to me was: this is my body; live in it. Because if disability is an experience that feels like exile, right, that ableism both from society and internalized can feel like exile—and sometimes physically it can feel very alienating as well, you know, the experiences of physical pain or mental anguish can lead many of us to feel very distant from our bodies. I think the the call to live in the place that you are feels very sacred to me. The idea of both in terms of the society you're in, you know, praying for it to make it better, but also the body and the community that you can build in your society. Really live in it, don't see it as ... or don't let that exile, that feeling of exile, drive you away from what you can live in and inhabit. It feels like a real call to me to be present to ourselves, to to be present to the people who are trying to be present to us.

I don't want to read this as a call to just accept the ableism that exists. But I read it rather as as a call to build new things. But not to kind of throw out the whole nature of your own embodiment. Even when it's hard sometimes.

So that's a line that really resonated with me. Laura and Jacob, do you have things to add about that?

[Jacob Nault (he/him/his)]

I don't think so. I think you encapsulated it really well.

[Rev Laura Cannata/ she her hers]

I think you did, too.

[Bekah Anderson, she/her/hers]

Thank you. So another point we wanted to touch on is the the ending of this—or close to the end of this passage—there's a lot of talk about having children, and your children getting married and having children, kind of an echo of other biblical passages to be fruitful and multiply. And these kinds of passages can be very complex for folks with disabilities. And so we want to flag that for you preachers and give you some some of our thoughts on how to approach these passages. Laura, you want to get us started with that?

[Rev Laura Cannata/ she her hers]

Yeah, I just, I've been reading a lot of disability justice books and a lot of people's blogs and things. And it just strikes me, right now we're in a ... I don't know, in general a reproductive kind of crisis. And you can take

that whatever you want to take it. But the thing is, there are so many ... for example, "We want you to be fruitful and multiply," but what they don't put in there is, "unless you're disabled." And I don't mean that like, disabled people can't be fruitful and multiply, but I do mean that society thinks that. Because, for one thing, we can't even get married without losing our health insurance and our social security benefits, because then we are supposed to rely entirely on our spouse. And I strongly think that's a form of—a very low form, but still—a form of eugenics. Because if you're not married, you're not gonna have kids, and then you're not gonna have disabled kids, and society won't have to take care of those disabled kids for you. That's the other thing, the assumption that if you're disabled, you can't take care of your children. There are still today in like, I don't even know how many states, disabled people can get their kids taken away based on the fact that the parent is disabled. No abuse, no neglect, just, "You're disabled, you can't possibly manage a child. It won't be safe for you on the child, byebye."

So all these things, and some of us can't for whatever reason—like I personally would love to have a child, grew up dreaming of having a child. You get this, the white picket fence mentality. You know, the narratives that are told to you: I was gonna have the house, the pets, the kids, the spouse, and all these things. And then, when you grow up, it's like, "Oh, but you, you can't have them, everybody else can have them, but you can't." And that is

a form of exclusion and exile. And I know I physically can't have a kid, because it just wouldn't work with my body structure. But also I highly doubt anyone's gonna let me adopt a kid and ... there's just different things ... And I don't say any of this to be bitter, I'm just stating facts. And so these are all things to think about with this passage. And I don't know, is there anything anyone else would like to add?

[Bekah Anderson, she/her/hers]

Yeah, I mean, I would also add, you know, like, you take all of that, and then you add the internal work that a lot of disabled people have to go through if they physically can and do want to have kids about passing on their disabilities. But you know, society really assumes that that is always a bad and terrible thing. And as Laura alluded to, that's eugenics. That's saying that how we, the three of us on this call, and many other disabled people, how we exist in the world is a bad and wrong thing, and that having more of us would be a bad and wrong thing. And so that's a really painful societal assumption to have put on you and your reproductive choices. But you then also need take into account, you know, some of us wouldn't want to pass on our disabilities. Some of us experience a lot of pain and struggle through our disability, and wouldn't wish that on a child. And some of us aren't sure, and we need space to

figure that out, and instead what we get is a lot of society saying, "Well, you can't be parents anyway, and even if you could you shouldn't and ...". There's just so much pressure out there that is all in ableism. So, you know, you read these verses about, you know, having children, and your children having children. And what I think of is that that call should extend equally to disabled the nondisabled people. I don't read it as saying, we all need to have children. I read it as saying we all should have the opportunity to make our own choices about it.

[Jacob Nault (he/him/his)]

I would also add two things. One disturbing trend is that folks with disabilities are at a disadvantage in terms of sexual education. Health education, in terms of how we learn and how we're taught and how we have the opportunity to explore our own bodies, not to get super crass about this. But it's it's a disturbing trend that a lot of sexual or health education doesn't include an understanding of what that's like for disabled bodies, and that's a very difficult situation. And also, these kinds of passages are triggering for many folks who have experienced pregnancy loss, or miscarriage, or other difficult pregnancy things that people generally just don't want to talk about in any situation. But that's another piece that needs to be brought to the fore as well.

[Bekah Anderson, she/her/hers]

And I imagine, I think they can also be extremely invalidating and weaponized against people who've had abortions as well. If the command is, have children, and someone chooses to terminate a pregnancy, that can be read as going against that command. And again, you know, I read this passage as being about choice, and about family, about, you know, settling into a place. You know, that whatever ways in which you form family, I think, would be following this verse. But that potential for harm is very much within this text for sure.

[Jacob Nault (he/him/his)]

And it also dismisses the various ways in which adults have the opportunity to care for children outside of having their own. You know, If they're teachers, or if they care for children as some other profession or vocation, that's equally valid and equally beautiful, and yet not represented in a text like this.

[Bekah Anderson, she/her/hers]

Absolutely. Well Laura and Jacob, thank you so much for engaging with this text with me! Any closing thoughts before the end our discussion today?

[Jacob Nault (he/him/his)]

I just wanna say, thanks to all who are watching this, for believing in this work and engaging in this work, because without you we could not do this work. and we really are thankful that you took the time to dig in with us.

[Rev Laura Cannata/ she her hers]

I agree. And thank you to you both for doing this with me. And yeah, it's wonderful.

[Jacob Nault (he/him/his)]

Sure is.

[Bekah Anderson, she/her/hers]

Absolutely. Thank you both for a wonderful conversation. Thank you all for watching. And again, you can find the rest of our Access Sunday resources at www.uccdm.org. Alright, take care! Goodbye!

[Jacob Nault (he/him/his)]

Take care!