

NAME

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DURATION

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2 SPEAKERS

Teresa Nazario

Rev. Ken Beldon

START OF TRANSCRIPT

[00:00:00] Teresa Nazario

The following is a message from Wellsprings Congregation.

[00:00:05] Rev. Ken Beldon

So this book here is quickly becoming one of the most influential books in my life that I have never read. This is *Watchmen*, the 1987 graphic novel that offers us an alternative history of the last several decades or so of American life. Set in 1985. And it is about, as you might be able to see if you know nothing about it, about superheroes, who for the history that is offered us through *Watchmen*, as I understand it, from the 1930s, 40s, 50s, 60s, relatively uncontroversial, these caped costumed crime fighters. However, in the *Watchmen* of 1985, which is graphic novel is set, they have become quite controversial and associated with corruption and crime themselves. Now, I only know this because a few years ago, even though I have not yet read the graphic novel, I saw the movie version of it, which was kind of even without seeing or reading the novel, a big holy mess.

[00:01:11] Rev. Ken Beldon

There were some really compelling scenes in it and I've actually seen it several times since. I don't know why keep coming back to it.

[00:01:17] Rev. Ken Beldon

There's something I find really compelling in it, but it's not that good. And if they had left it there, I don't think this book that I haven't read yet would have made such a big impression on me. I'm getting to why. It's because recently some of, you know, HBO made a kind of reboot update to *Watchmen*, set along that still alternative timeline, just to give you a little context.

[00:01:46] Rev. Ken Beldon

But what that means in 1985, the original setting of the graphic novel Richard Nixon is still president in 1985. The U.S. has won the Vietnam War and it's because of that character up there, the naked guy in blue, Dr. Manhattan's. That's the last I'm going to tell you about Dr. Manhattan, because it will just confuse me and confuse you. And it's really not what the message is about. So moving on, it's a different America. The update on HBO is set in the continuation of that timeline.

[00:02:14] Rev. Ken Beldon

And it begins with something that from the very beginning of the series, which premiered last October and ran through the middle of December, absolutely compelled my attention.

[00:02:26] Rev. Ken Beldon

It began with this.

[00:02:30]

Post I put up December 18th, the entire arc of the recently completed season of *Watchmen* was put in motion because of the white mobs who destroyed black Wall Street and murdered hundreds in Tulsa a century ago. Perhaps because of the show, this atrocity is now getting wider attention and you see the NPR link on the bottom. New research identifies possible mass graves from 1921 race massacre.

[00:02:59] Rev. Ken Beldon

That is a very undersold way to term what happened in nineteen twenty one. It was an expression of pure white supremacist terrorist violence that eliminated murdered hundreds and eliminated a community that was known as Black Wall Street, a thriving, economically upward, strong, vital African-American community. And it was targeted specifically because it was a strong, politically open, independent, vital and thriving African-American community. Now, I knew about the destruction of black Wall Street before *Watchmen*, but I didn't know about it until my late 20s. When I posted about this, a number of people and I give them credit. They were honest. They said until *Watchmen* aired the reboot. I didn't know anything about the destruction of this vibrant, thriving African-American community in Tulsa, Oklahoma. Did this 9:30, so I'm not singling you out. How many of you? This is the first time that you are hearing today of the destruction of black Wall Street.

[00:04:13] Rev. Ken Beldon

Look around. Keep your hands up, please. Look around.

[00:04:20] Rev. Ken Beldon

I wasn't taught about it.

[00:04:22] Rev. Ken Beldon

And, you know, here's the thing. You know, we can't know everything. Right.

[00:04:26] Rev. Ken Beldon

But Black Wall Street was not an isolated incident.

[00:04:30] Rev. Ken Beldon

In 1898, guy just wrote a book about it, just was on NPR, the local thing that airs in the morning from 10 to noon. Now fresh air. The other one. Thank you. The Radio Times. Yes. The other one from Philadelphia. Yeah. 1898, a vibrant, prosperous, thriving, politically independent and growing African-American community in Wilmington, North Carolina, was decimated. Destroyed. They made a movie about the African-American community in Rosewood, Florida. Same pattern. Economically vital, thriving, independent, not dependent upon white folks.

[00:05:10]

Destroyed, massacred hundreds, killed billions and billions of dollars that were never in, handed down, never inherited. I mean, I wasn't taught this. Maybe I should've been paying better attention, especially at college. I think I probably could have learned about this, but it wasn't prominently taught.

[00:05:30]

I mean, the whole summer of 1919. If you talk to historians who know anything at all about the history of race in America, it has a name: Red Summer and has nothing to do with communism. That's to do with blood all throughout this country. And not just in the south, folks, because, of course, there's not just a southern problem. This happened in Syracuse, New York, as well to African-American communities that were vital and thriving and independent and not dependent upon white people were targeted for violence over and over and over.

[00:06:01] Rev. Ken Beldon

It happened again. And that's where *Watchmen* begins. And I'm grateful to the show that it lifted this up to the level of awareness.

[00:06:12] Rev. Ken Beldon

Some of you know the name Bryan Stevenson.

[00:06:16] Rev. Ken Beldon

Just Mercy. Wrote a book was actually recently made into a movie.

[00:06:22] Rev. Ken Beldon

Bryan Stevenson, who has created an amazing from what I have heard about it, the reviews are incredible. People I know who have been there say it is a life changing like going to the National Holocaust Museum. If you been there in DC is a life changing experience. Created a whole museum in Montgomery, Alabama, dedicated to the thousands of lives lost to lynching in this country, which terrorized communities, black communities for decades. Well, after the end of slavery and included, by the way, a lynching right here in Coatesville, Pennsylvania, about 100 years ago, not just a southern thing with Bryan Stevenson says when he takes a look at that history and he talks about something called the the Great Migration, which as I first learned about, was about blacks coming up from the south, they moved to Chicago and Philadelphia to New York and all kinds of other places. It was kind of it's almost like a classic immigrant story. They're just moving to a place where they could have know greater economic prosperity.

[00:07:21]

And Bryan Stevenson says, no, that's a myth. What's happening is a frame that now we might understand when we look at a place like Syria. They were refugees fleeing terrorism and violence and a protracted level. There is trauma here. There is trauma that's a part of our lives, and that's what I want to talk about today. And it's not just past.

[00:07:52]

It shows up and perhaps you remember this when this aired in The New York Times.

[00:07:56]

Why are black mothers and babies in the United States dying at more than double the rate of white mothers and babies? The answer has everything to do with the lived experience of being a black woman in America. Some of you know that my professional life has shifted over the last number of years here, and I did a master of social worked out prepare me for what is now my primary career, which is as a treatment professional, mental health and substance use treatment professional.

[00:08:25]

I remember the first year fall of 2016 sitting in class about psychosocial development, human development and seeing the story that I think you can still find on Frontline.

[00:08:38]

It was one of those beautiful. I mean, I say beautiful. I mean it was painful to behold, but a beautiful piece of journalism, 15, 20 minutes long, a real deep dive, we would say now into the fact that African-American women experience not just death for themselves or their babies, but complications, all kinds of health complications in statistically much higher levels than white folks.

[00:09:07] Rev. Ken Beldon

And often other racial members of society.

[00:09:10] Rev. Ken Beldon

And there's this one thing that I remember really kind of hooked me in a powerful way. I say hooked is not something I want to dismiss.

[00:09:17] Rev. Ken Beldon

Actually, I'm glad has stayed with me that in this study I think it was done at Johns Hopkins. The doctors and the medical staff found in the research of all the literature was that black middle class women.

[00:09:35] Rev. Ken Beldon

Who had access to prenatal care, avail themselves of all the best medical technology that they could be able to get. And I won't be important, not like mom, shame or parent shame here. Right versus wrong choices. I'm just talking.

[00:09:48] Rev. Ken Beldon

These African-American women had multiple opportunities to get prenatal care had statistically and consistently, statistically meaningful, much higher incidences of death and complications during the births than white women who were poor. And did not have access to medical care.

[00:10:13] Rev. Ken Beldon

It shows up over and over and over again.

[00:10:19] Rev. Ken Beldon

What this points to is something that I don't have a ton of time to explain today, but it's called epigenetic change, which is that when you have people a culture. Who have been traumatized and have experienced great pain. Over time, those changes get handed off to their children. Certain genes for stress get turned on and certain genes for stress get turned off. Why this story? This research stuck with me. Is because it punctured for me a myth that was already kind of teetering in my mind.

[00:11:00] Rev. Ken Beldon

Which is the myth of American individualism, if we only make the right choices ourselves, everything will turn out OK.

[00:11:09] Rev. Ken Beldon

If we only do what we're supposed to, everything should turn out fine. But here we have real lived lives. And the research tells us beyond a shadow of a doubt, controlling for all the variables. Women who made all the right choices. And yet had decidedly poor at times devastating outcomes. The past isn't even past. If we begin to study the legacies of trauma in our lives, in our society, we realize that. This up ends for many of us and it has for me. Some of the myths and the things that I was taught.

[00:12:03] Rev. Ken Beldon

And, you know, so-called white fragility, as they say, is a part of my life as any others, so I remember pushing back on this for years. But I am now utterly convinced that no matter how fragile or like even to say rigid I am in my internalisation of certain myths doesn't make it not true.

[00:12:25] Rev. Ken Beldon

Transgenerational trauma is a thing. And what I want to offer is this today.

[00:12:31] Rev. Ken Beldon

If like that song that the band sang so beautifully earlier today, heavy, if we truly want to leave what's heavy behind, truly want to place down what's heavy behind. I think there is first a paradoxical move that we must make.

[00:12:47] Rev. Ken Beldon

Which is first we have to recognize how heavy it is in the first place.

[00:12:54] Rev. Ken Beldon

To really then be able to place it down.

[00:13:00] Rev. Ken Beldon

So this, I know, is not easy stuff to talk about. It might even seem a little bit dry or maybe a little too policy driven and not too religious or spiritual to this point. I'm aware I've been doing this for a while that sometimes people really like it when I preach these kinds of messages and some people really don't. And that's totally fine. I've been doing this for 20 years and the full recognition that you cannot please all the people all the time is one of the most liberating aspects of what this has taught me. And by the way, this is a lesson as an inveterate people pleaser outside of ministry and before ministry and as a therapist that I am slowly taking the hook out of my mouth. But that is not all that I want to talk about today. I want I want to bill on that and I want to talk about healing. But I wanted us to dwell in the place of that heaviness. And I'm going to ask you to join me in that today. I'm asking you to join me in that and recognize that perhaps there are parts of your own minds that will know that can possibly be true. And, you know, I'm not a, you know, a religious authority in a tradition that says, if I say it, it's true. Go and do your own research.

[00:14:02] Rev. Ken Beldon

I think you'll find what I found. But, you know, find out for yourself. What I want to pivot to now. Is this person Resmaa Menakem, who is a licensed clinical social worker?

[00:14:17] Rev. Ken Beldon

I don't the hours yet to have the C in my title.

[00:14:20] Rev. Ken Beldon

I just have the LSW. I'll get there eventually. Bunch more hours. Got more years. He is a healer. He works in body centered ways of healing trauma. And all the ways

trauma can manifest in individual's lives. He wrote a really powerful book called My Grandmother's Hands Racialised Trauma and the Pathway to Mending Our Hearts and Bodies. Resmaa Menakem.

[00:14:52] Rev. Ken Beldon

Now he takes that image of his grandmother's hands, recognizing that her hands made his hands and specifically he says her hands bore the full weight of history within them, he said they were gnarled and cut and also strong and resilient. They bore the marks of trauma and resilience within them because after.

[00:15:15] Rev. Ken Beldon

Well, after slavery ended. And again, if you believe the myth. Well, sorry if I ended a long time ago. She was a sharecropper. Barely scraping by and she had to pick cotton for a living and she had to pick a lot of it.

[00:15:28] Rev. Ken Beldon

And I know I've never been around a cotton plant, but I know people have. There are sharp bristles that will cut you and make you bleed. And that happened to her over and over and over again. So grandmother's hands raised.

[00:15:40] Rev. Ken Beldon

Resmaa Menakem's grandmother's hands were scarred and tough and strong and beautiful.

[00:15:48] Rev. Ken Beldon

Why? I love what Resmaa Menakem talks about is not just that legacy that the research points to how trauma is handed down in generations or across generations in the black community. But Resmaa Menakem in this book's make makes a plea for all of us, regardless of our racial and cultural backgrounds. But especially, he says, those of us are white to clear away the mists of confusion and not understanding that whiteness has covered over and to recognize he.

[00:16:19] Rev. Ken Beldon

We have histories, those of us who are white, he says.

[00:16:24] Rev. Ken Beldon

You know, if you're from Europe, recognize you came from lands and countries that were drenched in generation after generation after generation, hundreds of years of repeated bloody trauma. I like to think of it as what he points to as the Game of Thrones just without the Dragons, but the basic brutality of the history.

[00:16:46] Rev. Ken Beldon

That's where many of us came from and how many of our ancestors suffered.

[00:16:53] Rev. Ken Beldon

What Resmaa Menakem wants to say is if we can move past the mist, the hiding, the blindness of whiteness, we can actually recognize how much trauma our ancestors may have experience. And that could be a way of building the compassionate solidarity that we need to recognize the heaviness that is still in our midst and feel that heaviness so that eventually we might be able to put it down. I saw a really powerful and kind of disappointing experience of this a number of years ago when I was stopped writing for one out here and I was at a red light, actually was coming to thump something at wellsprings and I saw a bumper sticker or saw two bumper stickers. The first one is really powerful and I really agreed with it. It was a picture of the map of Ireland. And Ireland is like one of my favourite actually, pretty much like America. I was born here and all that.

[00:17:41] Rev. Ken Beldon

But I really love Ireland and I even love Ireland.

[00:17:45] Rev. Ken Beldon

After I quit drinking and I love Ireland more, after I quit drinking because I saw more of Ireland outside of its pubs. And what I love about Irish Pub is like it's about more than drinking there. It's not just a bar, but that's Ireland and we're moving on. But but they had this image of Ireland.

[00:18:02] Rev. Ken Beldon

And again, if you know anything about the history of Ireland, you know about the brutality and the oppression and the bloodshed and the viciousness of English colonial rule. And it lasted hundreds of years and the people of Ireland suffered greatly. And when we talk about transgenerational trauma, perhaps that offers us a wider perspective on this thing called the Irish drunk and why alcoholism runs in so many Irish American families, even across the sea. Still to this day, it's the trauma. And so there was this image on this bumper sticker and it said this belongs together. Northern Ireland's. Ireland. That's a powerful, resilient, resistant voice saying this is a scarred land that needs to be made whole. And there is a whole other bumper sticker right next to it. All lives matter.

[00:18:57] Rev. Ken Beldon

All lives matter, that white, fragile thing that oh, no, no. The minute a lot of white folks here, black lives matter, all lives matter.

[00:19:08] Rev. Ken Beldon

I thought, wow.

[00:19:10] Rev. Ken Beldon

What if this driver could have gotten beyond the 23 and me approach to heritage and could have recognized that in the trauma that his people suffered? He could have made that a bridge of solidarity to people who are suffering still to communities who bear the scars beyond individual choice.

[00:19:35] Rev. Ken Beldon

Of growing up in this country. And could pay attention to that. This is what Resmaa Menakem asks us all to do. To recognize the people we come from. And how hey, how they helped to make us and how their trauma and their pain also informs our own. You don't even have to know all their stories. We just have to be open to the awareness.

[00:20:04] Rev. Ken Beldon

And this awareness, I have to tell you for me, is personally transformative, professionally transformative, both in my ministry and even more I would say, because it shows up every single day as a treatment professional, as someone who has a mental health and substance use disorder professional. And it shows up this kind of awareness moving beyond just the dysfunction or the disorder into this kind of articulation by this. Another of my most wonderful beloved teachers, Gabor Mate.

[00:20:33] Rev. Ken Beldon

Worked for decades in a community in Vancouver, in British Columbia and Canada, working with people who were discarded by the rest of society, sex workers and people with profound and painful addictions. And what he found over and over and over again was that in their lives and also the lives of the people that they came from and the people that they came from.

[00:21:05] Rev. Ken Beldon

Trauma.

[00:21:06] Rev. Ken Beldon

Pain that was overwhelming and found its expression in mental health disorders and an addiction.

[00:21:14] Rev. Ken Beldon

And so Gabor Mate as a healer. And by the way, I say this is a personal recovery. Sometimes people who are actively using do harmful things. I did. And that's my work to clean up and it's all our individual work. But to not stay stuck in the shame or the pain of that means also mean getting in touch with our own pain so we can be more skillful in responding to that pain.

[00:21:37] Rev. Ken Beldon

And so, Gabbar, might I ask not why the addiction?

[00:21:42] Teresa Nazario

But why the pain?

[00:21:46] Rev. Ken Beldon

What leads to that in the first place? It is to borrow a little bit of a gloss from the 1992 famous political thing. And by the way, my God, can this political season end? It's going to be going on forever for the rest of my life. I think. The borrowing from 1992, it's the economy, stupid. Remember, and I'm not calling you stupid.

[00:22:10] Rev. Ken Beldon

I'm just using the phrase. But here's what I believe and here's what I am paying attention to this never ending political season. I'm paying attention to those candidates whose policies most address this.

[00:22:26] Rev. Ken Beldon

It's the trauma, stupid. It's the trauma, seriously, that's what it is at the root of all this heaviness and this pain that still we don't want to acknowledge.

[00:22:37] Rev. Ken Beldon

Not collectively at least. And I understand and I accept begrudgingly we're not voting for the social worker president of the United States of America. But I would like at least some candidates who kind of get that they've got a point in that direction to address the root of our pain.

[00:22:56] Rev. Ken Beldon

And if we want to inherit all the great things about this country, the July 4 celebrations and the very, very imperfect but still wonderfully aspirational declaration of independence, and it means also accepting black Wall Street.

[00:23:16] Rev. Ken Beldon

Want to accept jazz? We've also got to accept what happened in Wilmington, North Carolina, and the red summer. And I'd say this is inherently, inherently spiritual work. This kind of willingness to turn towards rather than away from the pain is a great Persian poet, Rumi put it. Keep looking at the bandage place. It's where the light enters you.

[00:23:45] Rev. Ken Beldon

And particularly for a story that for my own spiritual makeup is incredibly important, one of my most important stories that I stay with on a regular, if not daily basis. It is the story of the Buddha's awakening, not when he became a God because he wasn't and not when he became the wisest teacher of all time, because he wasn't. But when he became simply with the word Buddha means the awakened one.

[00:24:07] Rev. Ken Beldon

And not the awakened one. It's something we all can do. And if you know anything about the Buddha story, he had this thing where he recognized all of the different forms of life that he was before he became this current form. And this is not to talk about reincarnation, for which I think there are some really interesting anecdotal evidence. But I want to talk about reincarnation today. You can completely reject reincarnation and still believe that the Buddha's awakening was profound and transformative and eye opening on all the levels, most especially the eye of the heart.

[00:24:40] Rev. Ken Beldon

Because what I believe Buddha noticed and was able to be aware of in that moment. Was his grandmother's hands and her grandmother's hands and her grandmother's hands and her grandmother's hands.

[00:24:54] Rev. Ken Beldon

And he is able to recognize in that moment that we all can if we open up the eyes and the mind of the heart to be able to see.

[00:25:03] Rev. Ken Beldon

All the things that made us. US.

[00:25:07] Rev. Ken Beldon

Because this is the place where two words that are often used of opposition alley actually find their unification, karma and grace. Karma is just understanding again. Totally non metaphysical. Just how cause and consequence operate in our lives. But they accepting of all the causes and consequences that made us who we are. The full realization of that.

[00:25:32] Rev. Ken Beldon

Allows us. To perhaps open. To Grace. To be awakened.

[00:25:42] Rev. Ken Beldon

And to not just keep repeating the same patterns.

[00:25:47] Rev. Ken Beldon

Over and over again, this is both the greatest promise and also, as we see all the time, the greatest pushback of what it is to be alive right now with Black Lives Matter. And me too. And all the harms that I didn't learn about growing up because of my position and my place in the society.

[00:26:09] Rev. Ken Beldon

Can we stay open to that? Continuously.

[00:26:14] Rev. Ken Beldon

So we might eventually collectively leave what's heavy behind. But no cheap grace here. Right. Got to recognize it's here in the full density of it. But the poets can teach us how. I love this one from Denise Levertov for love. Wondering about how we do this. We can start with our own lives. We can start with the grief that we don't want to face or don't think we're capable of facing. Talking to grief, she says grief.

[00:26:41] Rev. Ken Beldon

I should not treat you like a homeless dog who comes to the back door for a crust, for a meatless bone. I should trust you. I should coax you into the house and give you your own corner, a warm mat to lie on your own water dish. You think? I don't know. You've been living under my porch you long for your real place to be ready before winter comes. You need your name, your caller, tag and tag. You need the right to warn off intruders to consider my house, your own and me, your person and yourself.

[00:27:10] Rev. Ken Beldon

My own dog. A beautiful image of hospitality. No longer running away from the heavy things because we think we cannot handle them, but treating them with warmth and intimacy like a beloved pet. Welcoming themselves ourselves home.

[00:27:34] Rev. Ken Beldon

So this is the end of a message series and very soon about to be the end of this message, and this series has been called Daily Bread, which is about the ways, the practices, the people, the trustworthy things that we can turn to for real sustenance when many other things fail us, when relationships and dreams die.

[00:27:58] Rev. Ken Beldon

Or things we believed the longer we believe or miss we had to let go of that no longer sustain us.

[00:28:06] Rev. Ken Beldon

When we've tried to outrun all the things that we think we need to outrun and yet year after year after year, they are still here.

[00:28:13] Rev. Ken Beldon

Individually and collectively. Daily bread has compassion and kindness for a living.

[00:28:22] Rev. Ken Beldon

And so I want to end with an image that I recognize is totally a week late, but I don't preach here as much as I used to. And so forgive me for the fact that this was not our way Valentine's Day weekend, but this image and I shared some of this this story with you, which is now a decade old. My God about it. Now is the summer I turned 40 am turning fifty like a decade old. I was on retreat, an eight day silent retreat I did with the senior teacher number of teachers on their cheap with the senior teacher, Tara Brock. Wonderful Buddhist meditation teacher and psychologist. Six to eight hours a day of seated silent meditation, an hour or two of silent. Get the theme here? Silent yoga. Two to three hours of silent walking meditation. No speaking while eating. And I have to tell you, the first three days of that retreat when I had no place to go but between my ears. Oh, my God, the racket.

[00:29:29] Rev. Ken Beldon

The noise, the constant stream of nonsense and B.S. and repeated themes and players on the stage and I was just g t f o. And it took all my strength to stay on retreat. But I made a promise to myself.

[00:29:49] Rev. Ken Beldon

And that's really what the retreat is about.

[00:29:52] Rev. Ken Beldon

See the repeated habits and stories and patterns and make space for them like that beloved Denise Levertov dog and give it space and see what happens when we make

a home.

[00:30:04] Rev. Ken Beldon

And I must tell you, the last half of that retreat was the most sustained, non elevated, non getting high form of sustainable bliss that I have ever experienced in my life. And by the way, all the same B.S. and nonsense came up in my head. I just quit fighting it. Like a beach ball, we release from under the waves that then can sit on top of the waves and the wind blows away. It was blissful. And it was a profound experience of love. And on the final day, the final night of the retreat, I had a dream, and the dream involved these candy hearts.

[00:30:49]

And that's why I told you it was led by Tara Brock Brocks Candie's like, you know, my brain is not that clever. Like, you can put the pieces together here, folks. It's about to get even more obvious in a second. I was wearing a hoodie in this dream and the hoodie had a pouch and I wanted something to eat.

[00:31:06]

And all I had to eat in this pouch was seemingly a never ending supply of candy hearts. And I reached in I grabbed one of those candy hearts, but damn it, it was broken. I don't want that. I want a whole frickin heart. And I kept digging in. Broken heart, broken heart, broken heart. No whole, heart, broken heart, no whole hearts, broken hearts. And because this was a dream, this went on for hours, if not days. And I could not find a single whole heart to save my life.

[00:31:43]

I just want one whole heart.

[00:31:51]

And so I ate a broken heart. And it was the sweetest. And most satisfying thing that I have ever tasted in my entire life dream or waking or waking dream. This is what can happen when individually and collectively. We place out that welcome mat for our grief to come home. For our trauma to be here. Because I believe we find something more than just ourselves. We find our ancestors. We find the ancestors. We find the people who have been waiting for us. Before we could measure time. Who actually we will never know. And yet mysteriously and beautifully R US. We will find them waiting for us. Maybe gently saying what took you so long? But we were willing to wait. Welcome home. And now the work can really begin.

[00:33:06]

I mean. May you live in blessing. Will you pray with me?

[00:33:18]

Great and abiding spirit is the biblical witness says there are a cloud of witnesses here with us this moment. And they haven't been waiting for us with impatience. They've just been patiently waiting. For us to be able to turn towards the work that is ours, to do with compassion, with love, to end on the individual levels and the big huge collective levels which shows up at both, which is the pain we don't want to face. The things we keep running from. When we can do that, we actually find that it's not work at all, might make us sweat and it probably will make us cry. But it also will teach us how to love. Beyond expectation, love beyond condition. And love with our broken and yet still mysteriously full and very sweet hearts.

[00:34:23]

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